

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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

VOL. 7.—NO. 18

SAINT JOHN NEW BRUNSWICK,

FRIDAY, APRIL 27. 1860.

WHOLE NO 330

Religious Intelligencer.

From the News of the Churches.

Religious Movements in London.

These special services both in Exeter and St. James's Hall, and in several of the theatres, have been continued during the past month. The Exeter Hall evening services are conducted by clergymen of the Church of England. We have reason to know that arguments have been made for hiring, for similar special services, a number of lecture halls and other commodious rooms in the metropolis. A number of evangelical clergymen, while not openly disapproving special services in theatres, and by no means judging or finding fault with their own brethren who engage in them, yet prefer the preaching of the gospel in other buildings. In order, therefore, to do good with a clear conscience, and also with a view of adding to the means already in operation for reaching the masses, the fresh movement just indicated has been inaugurated.

It must not be forgotten that Exeter Hall is more than filled on the morning of every Lord's day by the congregation of the Rev. C. H. Spurgeon, and with that rich evangelical fullness which peculiarly characterizes him, and which has been so greatly blessed, he continues with great power to hold forth the word of life. Among the preachers at St. James's Hall during the month, were the Rev. Dr. McNeill of Liverpool, and Brownlow North, Esq. Dr. McNeill preached also at the Victoria Theatre on the afternoon of Sabbath the 18th March. Preaching in theatres may be said to have been foreshadowed and introduced by the Rev. J. G. Knapp, incumbent of St. John's Portsea, who was the originator of the services in the Portsmouth Circus. Mr. Knapp preached in the Standard Theatre, London, on the evening of March 18th. At the evening service at the Britannia on the same day, when the Rev. T. Binney preached, "there was a densely crowded audience and at least one-third of those present were homeless wanderers, whose only sleeping places were under arches and doorways." It is certainly more literally true than ever before in London, that "to the poor the gospel is preached." These words formed the special topic of Dr. McNeill's discourse at the Victoria Theatre, Lambeth. The movement for preaching in theatres has found imitation in Colchester, Essex. The theatre there was occupied for two Lord's days by dissenting ministers, but for the third Sunday, a clergyman, Rev. Mr. McDermott, was announced. Notwithstanding a protest from the clergyman of the parish in which the theatre is situated, Mr. McDermott preached a faithful sermon to a multitude of attentive and deeply interested hearers.

At united special services in connexion with various Nonconformist chapels in the Holborn District, addresses have been delivered and prayers offered.

The Midnight Mission, of whose second meeting we gave, from personal reminiscences, a full account in the last number of the "News of the Churches," has by no means ceased its labors. The following authorized statement on the part of the promoters, indicates at once the special design of their meetings, and the result already achieved, and the resolve to carry on the movement.

THE MIDNIGHT MEETINGS.

"The Promoters of the Midnight Meetings desire very briefly to lay before the public the object and nature of this important movement, undertaken in humble dependence on the blessings of Almighty God.

"They have seen with regret and alarm the increase of the Social Evil, and the suffering and destruction it entails on thousands of women born for better things, but miserably bound down to a life of sin, exiling them from all influences, and condemning them to a downward course, the end of which is temporal and eternal ruin.

"The promoters of the Midnight Meeting Movement desire earnestly to set before these sinning and erring ones the possibility of escape, and of restoration to virtue and happiness.

"They would tell to these forlorn sisters the good news of God—the certainty of forgiveness, the assurance of attaining, if they will, to peace of mind, and a social position free from shame and misery. They would endeavor to induce those weary of a sinful life to take refuge in the homes provided for them, and they would also aim at winning the careless and hardened to repentance by words of solemn warning and earnest invitation.

"To effect these objects, the promoters of the Midnight Meeting Movement have conceived the plan of midnight gatherings as the only means by which this unhappy class can be brought collectively under moral and religious influence.

"The results of the two meetings already held have been most encouraging. On each occasion the glorious message of a Saviour's love was faithfully proclaimed to a large assembly of friendless young women, many of whom have since abandoned their evil courses, and are now receiving the benefit of Christian teaching and kindly care; and gratifying communications are daily received from those whose hearts were touched by the loving words of truth as unfamiliar to their ears.

"It is intended, with God's assistance to carry on the movement; and the prayers and aid of all those interested in the rescue of the fallen are earnestly requested.

(On behalf of the Promoters)

TRIPOLIS SMITH.

RED LION SQUARE, W. C.

March 19, 1860.

On the night of the 20th of March, at a late hour, printed addresses were put, by several of the promoters, into the hands of all the gentlemen found in casinos and cafes in the neighbour-

hood of the Haymarket, Coventry Street, &c. The words employed were weighty while respectful. The miserable condition of the female frequenters were pointed out. The gentlemen readers were asked to contrast the degradation of these fallen ones with their own virtuous relatives of the same sex; they were reminded that they were the victims of the seductive arts of men; and their hearts and consciences were appealed to for a practical co-operation in the design of this reformatory movement.

Along with the paper thus distributed, was an accurate report of the address of the Hon. and Rev. B. W. Noel, as delivered to the women assembled on the night of the 21st February, at the Saint James's Hall Restaurant, Regent Street.

The daily prayer meetings are still continued at Sussex Hall, Leadenhall Street. The attendance on the day that the writer was present was considerable, and it was pleasing to see a goodly number of young men, one of whom prayed with remarkable fervor and fervour. Crosby Hall (now not available from the lease of the premises having expired) was much nearer the great centres of city business, and hence probably it is that the attendance is smaller at Sussex Hall.

My doubts have been kept away, also, by the epidemic influenza which has so widely prevailed in the metropolis. The originator of the Crosby Hall prayer-meetings, Captain H—, a pious young officer, formerly in the Indian army, was absent from Sussex Hall from severe illness on the day of our visit.

At the Sunday School Union, old Bailey, there are two daily prayer-meetings—one beginning at half-past twelve o'clock and lasting till one o'clock, P. M., the other immediately following and continuing till two o'clock, P. M. In the lower room, Exeter Hall, and in Wolbeck Street, Cavendish Square, daily prayer-meetings are also held. One of the most interesting that has come to our knowledge is that held in a court off Minch Lane, the very busiest mart in the whole metropolis, where trade is daily carried on in the produce of almost every part of the known world. One of the gentlemen who conducts this meeting on a third floor of a house in the court was "chosen in the furnace of affliction," and domestic bereavement having led him to consecrate wealth, time, and talents, to the service of the Lord Jesus.

Weekly prayer-meetings abound in connexion with various congregations, and are also held after the Sabbath evening services. It is delightful to observe how formalism and stereotyped phraseology of dead or lukewarm days are giving place to words and petitions instinct with living earnestness. A real revival of God's own children, and of many ministers of religion, continues to be realized. Public worship, both in and out of the Establishment, is now largely spiritual. The preaching of the Word is also frequently attended with present results, and individual conversions are very numerous, we believe, in London at this time. In some places the power of the Holy Spirit is manifested in unusual measure and degree in connexion with Christian congregations and Sabbath and week day services. At Mr. Noel's chapel, John Street; at Marylebone and Islington Presbyterian Churches; at the Rev. Mr. Garrett's Church, Little Queen Street; at the Congregational Church, Kentish Town, as well as in the Queen Street Refuge for Boys; in many Ragged Schools, in Sunday Schools, at Hackney and Highbury, in connexion with Wesleyan efforts (in one boarding school nearly forty young ladies brought to Christ); as also at Tottenham, Woolwich; at the Riding School, Westbourne Terrace; at the Congregational Chapel in the same neighbourhood, of which the Rev. John Cornwall is minister, and in other places, the work of genuine conversion has been clearly indicated.

The Young Men's Christian Association is still blessed in its district Bible classes. United prayer-meetings are held on Friday evenings at the Stafford Rooms, Tichborne Street, Edgware Road. On March 2d and 9th, requests not only for prayer, but thanksgivings also, were sent in and read. The following are specimens of these requests:—

"No. 1.—Will the people praise God for having answered a petition sent in last Friday evening for a young person who professed to be a Christian, but whom the writer doubted. I have the full assurance she is a new creature in Christ Jesus, her desire is to be winning souls to Christ.

"No. 2.—Seven weeks ago to-night, you remember two requests sent in by me; one was for a young lady who could only see hell before her as an abyss into which she must descend. I asked you to pray that she might find peace in Jesus. The other was for an unconverted friend; who was in our midst, that she might be converted to a prayer-meeting. God has converted both of these dear friends.

"No. 3.—Another, who desired the prayers of this meeting for the conversion of his son, desires to return thanks to Almighty God, believing those prayers have been answered.

"No. 4.—A little girl, who has lately found Jesus, earnestly desires your prayers for her father and mother, who are strongly opposed to the religion of Jesus.

"No. 5.—The prayers of this meeting are earnestly requested for four young ladies, who have come for the first time into this room to-night, two of whom say they are willing to come to Christ, but they find it so difficult. Also for the writers, that they may have their faith strengthened.

"No. 6.—A little girl desires the prayers of this meeting, that she may be able to speak a word to her companions about Jesus now, as she

has found Him a forgiving and prayer-answering Saviour.

"No. 7.—A friend would request you to offer up a thanksgiving to our Heavenly Father, in behalf of two male friends who are now rejoicing in having found their Saviour.

"No. 8.—I am happy to inform the meeting that a work of grace has begun in one of those ladies advanced in years, for whom prayer has been offered in this place."

On the second evening thanksgiving were offered for two of the four young ladies referred to in No. 5 of the foregoing, who were "rejoicing in Christ."

It cannot yet be said that anything like a general awakening pervades the Metropolitan population. The following extract from a letter addressed to the writer of this notice by an Episcopal clergyman in London, in whose church a work of grace has been in progress for some time, will give an idea of most encouraging present blessings, how large are the expectations of God's children for the future:—

"We have had some droppings of blessing. They began to fall about the first of November, and have continued since; but we only look on them as the earnest of what is coming."

He then adds, in illustration of the sovereignty of the Lord in this movement:—

"God has seemed to bless very various instrumentalities. I would almost say in the inverse ratio to their apparent power. I am sure the lesson He would have us learn is that which we are so slow to learn, the insufficiency of every effort without Him, and the power of a word with Him, or rather in His hand. With us it has been a succession of individual cases, passing through convictions more or less intense, with faith in Christ, more rapidly and manifestly than usual. It has not been confined to any particular class or age. But the impression on all our minds is, that there is a cloud of blessing hanging over us, which as yet only comes down in drops, enough to show God's willingness to give. What holds back the stream?"

The Rev. S. J. Moore of Ballymena, has been visiting London, and giving very useful addresses. For the Metropolis, let all Christians pray night and day.

For the "Religious Intelligencer."

WARNING WORDS.

Your readers have all, doubtless, learned of the shooting affair which resulted in the death of William Murphy at a house of ill fame at the Grand Falls on the 30th ult., which has filled many hearts with tremor and excitement, and which ought to be a great warning, if rightly considered and truly regarded, to all those who frequent such places, and a timely lesson to those about entering this course of crime and prostitution. For the youth of both sexes, a beacon to warn them off the rocks and shoals of licentiousness upon which so many young arid old rush with heedless steps, and which proves the fatal spot where souls are wrecked and destroyed for time and eternity. Surely this warning shall not pass by unnoticed or overlooked. Truly wisdom cries aloud in this case and warns all to beware of this path to ruin and death; and oh! may she be heard by all those who are treading in like steps and are disposed to share the same fate!

Henry W. Beecher in speaking of this vice says, "There is no vice which deludes more—none that holds its victim more closely—none more fascinating—none so debasing and destructive as the sin of licentiousness. All vices in the end cheat their dupes, but none with such overwhelming disaster as this. It deludes with the most fascinating profers of delight, and fulfils the promise with the most loathsome disease and death." Thus it tends to demoralize and degrade and none who enters upon this course but what, ere long, learns what the Bible long ago declared, "That it is the way to hell, leading down to the chamber of death." If those who enter upon this course of crime could see what attends it—poverty, wretchedness, shame and disgrace—how startled might they become, and reformation might ensue; but alas, they are blinded, they see it not, nor feel its wailing tortures—nor its damning fires which are kindled upon the altar of hearts burning with fierce rapidity and consuming all their nobler passions, amiable pursuits and intellectual capabilities. Thus they move on, blinded with lust and passion, toward the fearful vortex of destruction, and are drawn in down to the infernal region of despair where wallings and woe are poured upon their never-dying souls, and there reap the reward of their doings in the most excruciating manner. It is upon this vice that God is more explicit and full than any other. He uttered his voice against it on Sinai—"Thou shalt not commit adultery." And almost every chapter in the Bible abounds with warning, counsel, and exhortation against it. Upon which Moses, Solomon, and the Prophets spoke oft, and against which Christ condemned and disapproved of, and upon which he inspired Paul to discourse to his Corinthian brethren and to almost every primitive church. And will man pursue this course with so much warning as the Bible contains, and the example that other men affords. Surely not. Look and see how many have been wounded and slain by it—how many characters have been blasted—and how many who but for this might have been bright lights in the world of doing good; and again, how much property has been squandered—sources of wealth once deemed inexhaustible upon which it has laid its withering hand and swept away leaving the wretched penniless and worthless. All to gratify a wicked passion, laden with divers lusts and iniquities. But there are many who follow this path and feast upon this crime, and seek this ground of pleasure (as they deem it); but what

seems pleasure at first becomes misery in the end; what they esteemed as joy and innocence, turns scorpions to lash and mock them in despair. Against so great an evil we should be duly armed. The youth should be taught by their guardians or parents that this way inclineth unto death, and early have it instilled and imbibed in their hearts that virtue, truth and holiness are the only means of success in life and happiness in eternity. This vice may shrink from and shun to declare the whole counsel of God, by leaving out a subject interwoven with almost every chapter of the Bible. But shall we discard it for fear of offending the delicate senses? God forbid! But let the pulpit and the press thunder out their denunciations against this destroyer, and abound with warnings to the fallen, counsel to the tempted, and reproof to the erring which will if embraced lead many in the path they should go and preserve them from the influence of this vice which ruins thousands. C. F. F.

UNBELIEF AND FAITH.

The doctrine of the grace of God, which grants a full remission of sins simply upon believing "with the heart" in Christ, or "coming" to him, and confiding in his mercy, should convince us of the evil of unbelief—that wicked thing—that is the only or chief hindrance to the "coming" sinner. Jesus says "COME!" Then what an evil thing it is that keepeth sinners from "coming."

That evil thing is unbelief; for by faith we come—by unbelief we keep away.

This sin of unbelief may be called a devil in angelic guise, because it acteth like an angel of light—as a counsellor of heaven. It keeps the soul from Christ, by pretending its present unfitness and unpreparedness. It would tell the sinner that he wants more repentance—more humility—more of a broken heart. It would persuade him to question awhile—to stand back awhile—to hearken to both sides. Unbelief is continually whispering into the ear of the soul mistrusts of God's love and faithfulness. It tells us to be wary—considerate—well advised, and to take heed of too rash a venture upon believing. This is the devilish counsel of unbelief, which is so covered over with specious pretences, that the wisest Christian can hardly shake off its reasonings.

Faith is humble, and believeth what God says. Faith sees love in the heart of Christ. Faith brings us near to God, because it believes God's testimony that Christ hath for ever "put away sin by the sacrifice of himself," and hath taken out of the way everything that was in our way to God. Where faith reigns, it giveth peace with God. By faith righteousness is imputed to us. (Rom. iv. 23, 24.) Faith purifieth the heart. Faith maketh Christ precious to us. Faith shows us more excellency in things unseen than in things that are seen. Faith makes the ways of God pleasant, and gives us victory over the law, sin, the world, death, the devil, and all evils.

REMARKABLE TESTIMONIES TO THE PROGRESS OF THE IRISH REFORMATION.

[We have received from an intelligent and reliable correspondent, whose letters have frequently appeared in our columns, Independent, the following striking testimonies, from eye-witnesses, to the power and extent of the Great Awakening in Ireland.]

THE DOWAGER MARCHIONESS OF LONDON-DERRY, in addressing her tenants in the Town Hall at Carrilough, said: "There is one subject which I cannot entirely pass over; yet I approach it with much diffidence, having always carefully avoided interfering with religious opinions, and respecting every one's conscientious convictions. (Cheers.) But without at all presuming to offer opinions, it is impossible not to observe that one result of the most talked of 'revivals' has been the closing of the public houses, and the establishment of great sobriety and temperance." (Applause.)

EARL RODEN says: "The general subject of conversation in the cottages is the great blessing which has come upon so many. In many parts the public houses are nearly deserted. I am told some are shut up. I visited one where the occupant had washed out over his door the words 'licensed to sell spirits,' and declared that another drop of spirit should never be sold in his house."

GEORGE MACARTNEY, Esq., J. P. for county Antrim, remarks: "The use of ardent spirits is almost entirely abandoned, both in public and in private."

J. H. OTWAY, Esq., Chairman of Ballymena Quarter Sessions, presiding, with the Earl of Antrim and other justices present, testifies: "I must congratulate the jury upon the manifest decrease of public crime, and the high moral tone which now pervades the community of this district."

W. S. DAKIN, Esq., Inspector of Factories, says: "In three months I have traveled between three and four thousand miles to inspect Irish factories, and I was invariably told by masters and managers that drunkenness had greatly decreased among their work-people. Whiskey-shops had been closed, and others must close, for want of custom. An intelligent officer of the constabulary told me he knew of twelve or fourteen prostitutes who had left their haunts, and he believed they had reformed their lives."

B. BANYARD, Esq., Belfast, records: "I visited the large prison. I asked the turnkey whose companion he was the proportion between their Roman Catholic and Protestant prisoners. He said, 'We usually have about as many of one as of the other; but we have scarcely any Protestants now.' In six weeks' traveling by rail, by steamer, on foot, and by the public cars and vans, several hundred miles, I did not see a single man in a state of intoxication, and did not hear a single oath! * * * A gentleman told me that his father had been magistrate for fifteen years. The day after the anniversary of the Battle of the Boyne he had no one brought

before him for drunkenness and fighting. It had never occurred before during his fifteen years' experience on that day. He had had many commitments on that day. He had had the infantry out, as usual, on the 12th, in readiness to help the constabulary to keep the peace, if necessary. But this year their services were not required! There was no drunkenness; there were no party cries; there was no fighting. This gentleman stated that from £100 to £150 was spent formerly every Saturday evening in Ballymena for whiskey. But it was lately found that all the money spent in drink on a Saturday was only £6!

Perhaps the most important testimony is that of Roman Catholics. Many of them—some in high influential positions—have frankly and spontaneously given most unequivocal expressions of their estimate of these outward and visible results of the great spiritual change.

I must not overload your columns with names and verdicts. A thousand witnesses unite to attest the fact that the last threads were swiftly passing through the web of life, and that its gaudy colorings and rich scenery were soon to be rolled up and laid away; that in a few brief hours it would be said of her part in life's gay drama, it is finished.

I had seen her in health, when husband and little ones tenderly encircled her, when promise of long life and domestic happiness lent enchantment to every plan, and vigor to every purpose. I had seen her, preferring the festivities of the ball-room to quiet home joys, intrusting her children to the cold care of hiredlings, while her own attention was engrossed with etiquette and fashion. I had seen her when the Spirit was teaching her the vanity of earthly pleasures, and opening before her darkened mind the reality and beauty of the heavenly world; when, in bitterness of spirit, she wept over her life of folly, but could not give up its fascinations; and when, called still more loudly to reflection and deep sorrow by the death of a favourite child, she had resolved to lead a new life, and connect herself with the church.

But, alas! her fears were like the shadows that fit along the plain. Her repentance was but the sudden grief of childhood, her pious resolutions like footprints upon the sand. She failed to outstep the delusive circles of that whirlpool on which many rounds she had loved to glide. She heard not its muffled roaring, save when it came for a brief hour I did not meet her. Then how changed the scene! The bell of a neighboring church was tolling the funeral knell. I joined in the service. At its close, a few in company with the mourners were permitted to take a last view of the departed. There lay the young mother in the robes of death. Her life had not changed. Disease had smitten her violently, and reason slept. During a brief interval of delirium she earnestly inquired of her physician:

"Am I in danger?"

Replying rather in the affirmative, she exclaimed in terror:

"O, I am not ready to die! Save me if you can! I am not ready to die!"

These were her last words. Delirium returned, giving her no opportunity to exercise repentance and be reconciled to that Saviour who had called and been refused until his Spirit had forever taken its flight. In a half hour she breathed her last.

"O reader! O young mother! there is an hour when the Spirit calls—calls, too, for the last time. You have received this gracious call. Have you listened? Have you obeyed? Or have you said, 'Go thy way for this time; there surely will be a more convenient season?' Be sure that one result of the most talked of 'revivals' has been the closing of the public houses, and the establishment of great sobriety and temperance." (Applause.)

EARLY RELIGIOUS IMPRESSION. A correspondent of the Christian Advocate and Journal furnishes the following statement, showing how precious are the early years of life as to the salvation of the soul, and how one's prospect of attaining rest in the Christian hope darkens with the lapse of time:

For some time past I have occasionally employed some of my leisure moments in endeavoring to ascertain at what time of life persons have professed to have embraced religion. After having examined the lives, experiences, biographies, autobiographies, etc., of upward of 8000 departed Christians, I find that 7,600 commenced their religious career at the periods specified below:

Under 20 years of age	Between 20 and 30	30 " 40	40 " 50	50 " 60	60 " 70	70 " 80	80 " 90	90 " 100	Total
3,753	2,225	929	412	182	74	14	90	3	7,600

Remarks. Nearly one-half embraced religion under twenty years. If I had availed myself of Sunday school statistics I might have greatly augmented the number.

It did not occur to my mind at the commencement to distinguish between the sexes so as to ascertain the proportion of males to females. However, of 4293 it stands thus: males, 1,564; females, 2,729.

Reason's arm is too short to reach the jewel of assurance. This pearl of price is put into no hand but that of faith that reaches from earth to heaven.—Brooks.

MR. SPURGEON'S SERMONS IN PARIS.

The following epitome of the discourses delivered by the world renowned preacher during his short visit to Paris, is furnished by the French correspondent to the *New York Independent*:

On the evening of the 7th of February, Mr. Spurgeon preached his first sermon in the American chapel, Rue de Berri. This service was well attended. The chapel was full, and the aisles crowded. All his congregations were chiefly composed of English people. At the "Oratoire" a larger portion of the audience was French than at the American chapel. There was no rush, however, at either place. The capacity of the houses was quietly and entirely filled, and that was all. But it was something remarkable for Paris. Mr. Conquerel draws such audiences on the Sabbath, but we know of no one else who does so. Whether he could have done the same five times on week-day afternoons and evenings, is a question.

After prayer, and a running comment on the 103d Psalm, Mr. S. said he would preach upon the simplest text in the Bible. He then announced his text from Acts xvi. 31: "Believe on the Lord Jesus Christ and thou shalt be saved." He commenced with the description of a city of refuge in old Hebrew times, and the roads leading to it. These were made straight and smooth, that the fugitive might not miss them, or stumble on them, but shoot over them to the open gate like the arrow from the bow. These roads were carefully kept. It was the duty of preachers to keep the roads to Christ as open, and straight, and smooth as possible. All he would do, then, would be to leave out of the way any stone of stumbling that might obstruct the sinner from coming that night to Christ. He went on to clear the road—let, Of the stone of a man's imagining that he was too great a sinner to be saved; 2d, Of the stone that he was unable to come to Christ; 3d, that he had not enough feeling; 4th, that he had doubts, fears, and evil suggestions. Then he told what was this refuge, this salvation. It was Christ alone, not even the faith that brought to him. It was Christ's five wounds, and bleeding side. He ended by a touching appeal to come at once to Christ. Say not "Go away, thou sorrowful man, thou makest me sad, and destroy my happiness. I cannot endure thy thorn-crowned head, and deep gashed side." This plan was as simple as it could be. The preacher seemed to wish to say nothing else but Christ—to point to him crucified and bleeding. He tore down all drapery, all form, all doctrine, all philosophy that hung around the cross, and veiled the blood of Christ. He spoke in this relation some strong and earnest things. "The five wounds! the blood! the blood! the blood!" He dwelt upon this with passionate pathos.

We will go on to his other sermons. There was a fresh and sensible, it may be said sensuous setting forth of the agony and passion of our Lord. The sinner might almost say, "How do these five wounds bleed for me? How does that blood wash away my sin?" And to answer this in the simplest way might be philosophy.

The next day, at 8 o'clock, Mr. Spurgeon preached another sermon in the chapel, upon the passage contained in Eph. iii. 19: "And to know the love of Christ, which passeth knowledge," etc. We might know that which was beyond our power to grasp entirely. We might know the science of astronomy, without piercing all the secrets of the illimitable universe around us. The knowledge of Christ had to be learned in his own proper schools. The first school was holy Scripture. The second school was Penitence. The third school was suffering. The fourth school was Communion. The fifth school was Heaven. He then went on to speak of what was learned in these schools, or the true nature of the Love of Christ. 1st, Its breadth; 2d, Its depth; 3d, Its length; 4th, Its height. This easy and textual plan was beautifully filled out. There was everything in the sermon to charm and move the mind. Little love, little faith, was precious, he said. By touching the hem of the Saviour's garment the woman was made whole. But it was the Christian's privilege to be filled with the love of Christ, to pierce its depths, to soar into its heights, to lie in the embrace of his God. This love was not a miserable trickling stream soon running dry, but it was a broad crimson river, flowing from eternity. The love of Christ was deeper than any sin. It was higher than any attainment in holiness, or heavenly joy. In treating of the different schools in which this love was learned, his language (said a friend) might have satisfied Coltrige or Charles Lamb. He said the Bible was not a book of rules, dry as autumn leaves, but a great rich illuminated missal, delightful to turn over, very leaf filled with golden letters, and exquisite pictures, and flowers. He traced the features of Christ in it from Genesis to Revelation. In speaking of the enduring character of the love of Christ, that it was from God and therefore unchangeable, he introduced a most touching episode, borrowed from the life of a conversation that he supposed to have occurred at the feast given on the return of the Prodigal Son. In the midst of all the joy, the son was sad. "What makes you sad, my son?" said the father; "is there not enough of good things at the feast?" "Oh yes," said the son. "Do you doubt that I love you, my son?" "Oh no, father." "What then makes you sad?" "I feel father, that I shall sin again, and go away. Make me stop here, father." And the father promised this, and sadness rolled away from the face of the son, and the feast went on with unclouded joy. The simple, tender manner in which this was told, brought tears into many eyes.

Mr. Spurgeon preached again in the evening at the church of the "Oratoire." His plan is to make a short introductory prayer, then give out a hymn, then read a portion of Scripture, with copious exposition, then another hymn, and the sermon. He reads every verse of a hymn twice, and insists upon loud, universal congregational singing. He gave the organ a contempluous buffet for spoiling all the singing, and undid prayer, always accompanied a revival. His subject for the evening was Prayer, from Psalms lxxiii. Prayer was—1st, a touchstone; 2d, a whetstone; 3d, a tombstone, to some who would not pray. There were many powerful passages in this sermon, but it had not the rich and delightful flow of the morning's discourse. He compared prayer to a bell in a tall tower. The rope hung down to earth; and when it was pulled it made music in heaven. But if the rope were cut there was no response on high. There must be true union with God in the heart through faith in Jesus, to make prayer efficacious. Prayer he said, was invisible. Like the Old Guard, God's children kneeling might receive the hosts