

that the paper was always brought to him in its wrapper, from the post-office; that he never allowed the sheet to be read by other members of the family, but after looking it through himself, would fold it up, lay it in a drawer and lock the drawer securely. Being inquired of at one time why he did not have a Universalist meeting in the village, he answered, in substance: "The people here are too wicked. They need to have eternal punishment preached to them. If Universalism was taught them, I don't know what would become of them, they would be so utterly bad!"—Christ says, "The tree is known by its fruit." If the doctrine of universal salvation tends to make bad men worse, can it be of God?—*Watchman and Reflector.*

TERMS AND NOTICES.

For one year,\$1.50
 PAYMENT IN ADVANCE.
 Any person sending us *Ten Subscribers*, with the money—FIFTY DOLLARS—we will send them one copy extra for their trouble. For *Twenty Subscribers*, two copies extra and for every additional ten, a copy.
 Parties wishing to pay money in Saint John for the *Intelligencer*, can do so at the Bookstore of Messrs. BARNES & CO., Prince William street.
 ALL LETTERS FOR US, either on business connected with this Paper or otherwise, should be directed to us at Fredericton.

SPECIAL NOTICE.

Our terms of ADVANCE PAYMENT will in every case be strictly adhered to.
 Our Post Office address is Rev. E. McLeod, Fredericton, N. B.

Religious Intelligencer.

SAINT JOHN, N. B., MARCH 25, 1864.

"SEARCH THE SCRIPTURES."

No. 2.
 In a former article we referred to the importance of an examination of the context in our efforts to ascertain the mind of the Spirit. There is much misapprehension in many minds, we are persuaded, in consequence of the neglect of this very natural principle.

Texts are brought forward to prove doctrines unquestionably scriptural, which have no reference to the doctrine in question; their tendency is to weaken the truth which is sought to be established. It is not objected that the words of scripture are used in the sense of accommodation; for instances of such a use it is thought by many may be found in the scriptures themselves; but we ought to be careful not to offer them as proof passages. An example or two may set this thought in a clearer light. In the first chapter of Isaiah the prophet represents Jehovah as saying to Israel, "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." This passage from words, "the whole head is sick," is often quoted in proof of man's natural depravity—a doctrine which, alas! is true—but the context proves clearly that the reference is rather to Israel's desolate condition—the country desolate, the cities burned, the land devoured by strangers in the presence of its owners—why should they be stricken any more? upon what part should they be stricken, for they were full of sores now? As proof of depravity the passage is useless; although as a figurative mode of expressing that depravity it may be employed to good purpose. Again, in the epistle to the Colossians, chapter second, twenty-first verse, we read "Touch not, taste not, handle not." It is given as part of a parenthetical clause, and although the precise reference may not be easily reached, it is very evident that the passage ought not to be adduced in proof of Total Abstinence, as if the apostle enjoined such abstinence by employing these words; and yet some advocates of Temperance actually regard this text as proof positive in favor of their principles. We need not say that we believe the Bible is our best weapon of defence against intemperance. This is not one of its shafts, however. As indicating an abhorrence of the traffic which entails so much misery upon the world, it may not be amiss perhaps to say that we will neither touch, taste, nor handle the pernicious traffic.

We lose the meaning of some very significant portions of God's word by overlooking the context, and the loss of meaning is in many instances a loss of comfort.—Promises are by this means divorced from exhortations, of which the following may be given as an example. In the epistle to the Philippians, occurs the following very important suggestion: "Be careful"—careful, full of care, that is, anxious—"for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God?" But what a pity it is to separate this exhortation from the words which follow: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Taken as a whole we are encouraged to look for the peace of God—a peace which passes understanding—to keep the mind in anxiety; secondly, that we take every thing to God in prayer; and thirdly, that we abound in thanksgiving. This agrees with that which is taught elsewhere, namely, that the higher joys of christian experience are dependent upon a constant, believing reliance to God: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee?"—and "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Another example of the importance of the context to give the meaning of the scripture is a passage in the second epistle to the Corinthians, iv. 17, 18. "For our affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The passage, as quoted, usually terminates here, but the following verse, which we look not at the things which are seen; but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. It is while we look at the things which are not seen, that is, at eternal things, that our affliction is perceived in its true character, namely, as light and temporary (but for a moment), for what is time to eternity?

Some passages of scripture acquire in course of time, and through frequent use for specific purposes, a meaning which can hardly be brought within the compass of the words, as employed by the sacred writer. For example, "Where the spirit of the Lord is there is liberty" (2 Cor. iii. 17), is often quoted to intimate that an opportunity is afforded to any one present to give utterance to his thoughts; but it is at liberty to speak. Such an application of the passage is but a play upon words. It may be appropriate to the opportunity to which we refer in expecting prayer and conference; but the context refers to liberty in a sense very different from this; and it would be hard to show that the apostle intended to include this thought in his statement of an important general truth.

The advantage of a constant examination of the Scriptures is seen in many ways. Thus it is very important as tending to preserve us from *confounding mental impressions with spiritual influences*. The possession of the grace of God does not of itself preserve us from mistakes. "He will guide you

into all truth," as affirmed of the Spirit, is a promise by no means superseding the necessity of a careful application of revealed truth to our impressions. Personal experience and observation confirm this view. The following circumstances will illustrate our present subject: Arouned after midnight by a loud knocking, we put the usual inquiry, "Who is there?" The name of a pious friend of our acquaintance was given in response. Thinking that she bore a message from some person supposed to be dying, requiring our presence, we asked with some trepidation, "Is any one sick?" "No!" was the reply; "but I have a message for you from the Lord." After our visitor was admitted she proceeded to relate, in a very calm and interesting manner, some exercises of mind through which she had recently passed, concluding the whole with the joyful tidings that a wonderful outpouring of the Spirit was about to take place in our town, which would fill all our churches with worshippers, and compel the enlargement of every one of them. She had been divinely impelled to come and tell us of this, that we might be prepared for it. She offered as proof of the propriety of this midnight visit the abatement of a storm which had been raging with violence in the early part of the night, in answer to prayer. No such event was predicted came to pass; and yet the visitor was honest and sincere.

Many wonderful things are told of relief afforded by opening the Bible fortuitously, and reading the passage which first meets the eye. This is not searching the Scriptures: it is copying a hasty impression once very common. We do not deny the possibility of God's employing this method of comforting his children, but we do not know where the Scriptural warrant for such a practice is to be found; and what is recognized use will lead to disastrous results. What is to hinder us from gathering false impressions? Suppose in the search for relief we come to the passage, "Thy sins are forgiven thee," would it be evidence that we were pardoned? If the passage were, "Thou art in the gall of bitterness," &c., would it set aside all the evidence of his acceptance? A. B.

THE LATE MATTHEW McLEOD, ESQ.

Our paper last week announced the unexpected demise of our dear friend and relative, Matthew McLeod, Esq., of Studholm, King's County. This event forcibly reminds us of the uncertainty of life. He enjoyed, we learn, his usual good health until only a few weeks before his death; when disease laid hold of him, resulting in typhoid fever, and finally producing death. To his widow—who is a sister in Christ, and also a relative, his worthy family, and aged mother (now very ill we learn), we tender our christian sympathy.

Mr. McLeod was universally respected. He was several times elected to represent his native County in the Legislature, and we believe we speak truly, when we say that no man in the House was more highly esteemed for integrity by all parties in politics than he. At the late election he did not offer as a candidate. Although from early life a subject of religious feelings and experience, he did not publicly profess his faith in Christ until about two years since, when he was baptized by Brother Hartley, during a revival in Studholm. We have no doubt but his faith cheered him in his last days, and that he did not regret the decision he took to be for Christ. We look back upon his history, and we can plainly see in it, the good hand of God in influencing him to retire from political life. He is gone—suddenly and unexpectedly removed from his family and friends; may the God of all grace sanctify it to those who survive, and who mourn his loss. We regret that our circumstances this week do not allow us to give a more lengthy notice of our lamented friend and christian brother.

FIRE! THANKS—UNEXPECTED GENEROSITY.

Many of our friends will have learned before they see this, by paragraphs which have appeared in some of the Fredericton papers, of the damage which occurred to our residence on Sunday last by fire. We were absent from the city at the time, and Mrs. McLeod and family, except two children, were at meeting. About half past 3 o'clock, P. M., George A. Perley, Esq., who was passing near, observed an unusual smoke issuing from the house, and on entering found that fire existed between the chamber floor and ceiling below, near where the stove pipe entered the chimney. After a quick but unavailing attempt to extinguish it, he gave the alarm, and proceeded at once to remove our effects. To Mr. Perley we are indebted for the safety of our Library, consisting of four or five hundred volumes, with book cases, maps, &c., and we find on examination that they must have been removed with much care, as but little damage was done to them. Other gentlemen were early on the spot, and rendered efficient aid in removing the furniture, while the fire companies succeeded in extinguishing the fire. Some articles of clothing hanging near where the fire burst out were destroyed, and some damage of course occurred in the sudden removal of the furniture, but our wonder is, that a greater loss did not occur. The premises are owned by Mr. David Scott, and were insured. Our own property had no insurance on it. Fortunately the adjoining residence (also owned by Mr. Scott), was unoccupied, and where we shall reside for a few weeks until the premises, from which we were so unceremoniously ejected, are repaired.

To George A. Perley, Esq., especially, we tender our thanks for the careful removal of our books, and also to a number of other friends, who aided in the removal of other portions of our property, and having them safely housed. We did not hear of the occurrence until we were nearly home the next day; but our family were hospitably entertained by our friends, and everything done for them that was necessary under the circumstances.

UNEXPECTED GENEROSITY.

In connection with the above occurrence, we have been made the recipient of an unexpected generosity which, in justice to our friends, we shall not let pass without a public acknowledgment. On Tuesday afternoon, Thomas Temple, Esq., and Miss Eliza Atherton, called upon us with eighty one dollars, for himself and a few other gentlemen, nearly all of whom are members of other congregations from ours. Miss Atherton also presented us with thirty two dollars, the gift of a few other friends. These amounts, of themselves, particularly at this time, are gratefully received, but the feeling of good will and friendship toward us, which they manifest, are far more highly prized than the gold itself. We recognize in it God's care, and have a fresh evidence that the hearts of men are in his hand, and he turneth them at his will. Our prayer is that He may reward the generosity of the donors not merely with earthly benefits, but with rich supplies of his heavenly grace. Our residence in Fredericton has been repeatedly marked with unexpected tokens of kindness and generosity from our people, and also from others. May God ever endow us with a heart of humble thankfulness to Him, and commendable gratitude to our friends.

Mr. Samuel Morley, the wealthy Nonconformist, proposes to give one-third of the cost of twelve dissenting places of worship, each to accommodate 500 persons, and to be at the expense of erecting six iron rooms in destitute localities, so as to prepare the way for permanent buildings.

The Cotton Factory of Messrs. W. Parks & Son is turning out from 3,000 to 6,000 yards weekly.—*Fredericton.*

REVIVAL AT HAVELOCK.

Salisbury, March 21st, 1864.

DEAR BRO. McLEOD.—Since my last I have been holding a few meetings with the 1st F. C. Baptist Church, Havelock, King's Co., and the blessing of God has been manifested among the people. I have baptized nine, and fourteen have been added to the Church. We had some blessed meetings in which the power of God was signally displayed.

As my other appointments were pressing upon me, I had to leave on Friday last. It would appear as if the good work had but just commenced. My brother Samuel Downey, was with me a few days and rendered valuable assistance. He intends to remain and labour for a short time, and I have no doubt a number more will be baptized, as there are many seeking God sorrowing, and some who have found him to the joy of their heart. May the good work spread far and wide be the prayer of your brother in Christ.

WM. DOWNEY.

THE REVIVAL AT ONOMONTO.—We learn that the work of revival is still progressing at both the North and South Branches of the Onomonto. On Sabbath last seven were baptized by Brother Johnson, at the latter place; and on Monday five at the former. We learn that in consequence of the failing health of Bro. J. the meetings would cease for a few days, to be resumed again soon, however.

Since writing the above, we learn that Brother J. has gone home, but will return again in a few days.

REVIVAL AT RUSHAGONISH.—We are gratified to state that a very gracious work of revival is now in progress in connection with the Free Baptist Church, at Rushagonish. About two weeks since Brother Arthur Marsh, Licentiate from the Fredericton Church, commenced a protracted effort by holding a series of meetings, and by assiduous household visitation. A thorough awakening has resulted; the Church is beginning to take hold in earnest, and a number of persons have already found peace in believing. We spent last Sabbath with them by request, preached twice, and baptized six persons. In the evening nearly thirty penitents came forward for prayer, and a number professed to have found peace before the meeting closed. Brother Marsh is still labouring with much zeal and acceptance. We are engaged to return on Thursday, but in consequence of the accident by fire to our premises referred to in another article, we are not quite certain that we shall be able to fulfil our promise.

MONROE.—We learn from the Visitor that the Baptist Church at Monroton has received a large accession to their numbers lately. Their new pastor, the Rev. Mr. Corey, has baptized a number, and the Rev. I. K. Bell, who visited them, also baptized on several Sabbaths.

MACNAQUACK.—A revival has been in progress for several weeks past in connection with the Baptist Church at Macnaquack, of which the Rev. G. Barn is pastor. A considerable number have been baptized, and the work is still going forward. We learn it is characterized with great solemnity, and is affecting all ages.

FOR THE RELIGIOUS INTELLIGENCER.

DEAR BRO. McLEOD.—Your obituary list of last week's issue contained a notice of the death of your esteemed relative (cousin), Matthew McLeod, Esq., well known to the public as the late M. P. P. for King's County. I deem it due to say of the deceased that he was not only an honorable politician and an estimable gentleman, but that he was also an humble and useful member of the church of Christ. During the revival of religion in the Millstream Settlement two years ago, he gave himself fully to God and His cause. With many others at that time, I labored with Christ in baptism, and gave him the right hand of fellowship in behalf of the Free C. Baptist church. He was fifty years of age the day he was baptized. Never will that day be forgotten by many who were present. When he came up out of the water he fell upon his knees and most solemnly and earnestly prayed to God to keep him by his grace from sin, and never suffer him to say or do anything inconsistent with the profession he had then so publicly made. Little did we think his earthly pilgrimage would be short. His days here were but few. He was faithful in the prayer meetings, and took a deep interest in the Sabbath school, of which he was the Superintendent. In his closing address to the school last fall he said, in referring to the spring when the school would be re-opened—"It is not very likely we will all be present at that time." How true! He has departed to be with Christ which is far better. He was buried on Sabbath, the 20th inst. It is said his funeral was the largest ever held in King's County; there were one hundred and four carriages, many of which were double. The funeral sermon was preached by the writer; Elders Gunter, Wayman, and Knollin were also present. He is deeply lamented, and will be much missed throughout the whole County. May God comfort the hearts of his mourning widow and children.

Many of your readers will rejoice to hear of the prosperity of Zion in connection with the church at Bald Hill Settlement. Elder McMullin has been labouring in that vicinity for two or three weeks, and the Lord has greatly blessed his efforts. I heard, a few days since, that he had baptized seventeen, with the prospect of an extensive and powerful reformation.

Elder Downey baptized five more at Rouse Settlement last week. The prospects are encouraging there.

The good word of grace on Grand Mann continues to spread. I learn that Bro. Barnes baptized eight a few days since. May the Lord multiply these blessings until the whole country shall be blessed with revival interest. Yours in Christ,

G. A. HARTLEY.

Carleton, March 24th, 1864.

CHRISTIAN UNION IN NEW YORK

For some months there has been a movement in our city looking to a more perfect union among the Christian churches. It has merged itself into an association of ministers and laymen who are devoting themselves to the question of a closer fellowship of Protestantism with commendable zeal. Unless this association, disappointed in its aim of bringing the differing denominations nearer together by a more outward expression of the unity of the faith, should resolve itself into another and additional sect, then we cannot see how its efforts can be otherwise than successful. We sincerely trust that it will find itself to its primary object. Then we care not how persistently they pursue their efforts. The formation of another church, it matters not how broad the confession of faith they be, will not, we are sure, quicken the existing churches in the direction of union, but rather repel them from each other by discouraging the true friends of catholicity and confounding bigots in their unreasonable, unscriptural, and impossible pretensions.

Among other methods of effecting their object, these gentlemen have projected a series of sermons by prominent clergymen of the several evangelical churches in the different pulpits of the city. The arrangement studies to bring ministers and laymen together in a friendly and fraternal way, and to give the public mind more correct and additional light upon the most perplexing and yet the most important problem of contemporary Christianity.

The tenth of the series of sermons was preached by the Rev. Dr. Spring, of the Brick Presbyterian

Church, in the St. Paul's Methodist Episcopal Church, on Sabbath morning, March 6th. His subject was "Communion of the Saints," based upon the clause "We have fellowship one with another"—1 John 1:7. The Doctor viewed, first, what he regarded as the true ground of Christian union or fellowship: 1. That all Christians are one by faith in Christ Jesus; 2. They hold substantially the same truths; 3. They possess similarity of spiritual character; 4. They possess common objects of interest, and common objects of joy. His second point was how this union might be promoted: 1. By avoiding bigotry on the one hand, and latitudinarianism on the other; 2. By recognizing and cultivating fellowship with true Christians of every denomination; 3. By acquiring ourselves more fully with the views and practical workings of those who differ from us. These points were severely elaborated with great skill and force, with an array of scriptural and rational proof most convincing and enclosed in a noble and touching appeal to the noble and noble heart of the New York pulpit, now nearly an octogenarian, thus standing forth in the pulpit of another communion, between which and his own the peculiar tenets of Calvin and Arminius are created, such a breach, and advocating, by his teaching and example not only the spiritual but the practical and open fellowship of believers. His allusion to the prayer of the great Theologian, in a meeting of clergymen of several denominations, was most touching, and his words, "O Lord, grant us a new revival of the old faith" was very impressive, only exceeded in touching pathos as in closing he described the communion of the saints in glory, and waiting war, the tears filling his eyes, he exclaimed: "And, oh! may I be there!" Such an act is a worthy crown of the long, honored, and useful life of this able minister of the New Testament. He has thrown the weight of his ripest and deepest experience into the scales for the closer outward union of Protestantism.—*Methodist.*

THE MIDNIGHT MOVEMENT IN LONDON.

The midnight movement has been a blessed history, which, if fully written, would fill the heart of every Christian reader with thankfulness and joy. We trace its beginnings, and traced its gradual development. During the year 1863, a great number of public gave to the committee larger pecuniary help than ever before, and besides the saving from temporal ruin, the work of conversion has been very successful. Many of the converts were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they sat, the words of warning and love also, hearts grew soft, and tears flowed when men were made of a "mother," and the "old home at home." Then came three addresses—all full of Christ and his salvation. Some were hardened and restless; others thoughtful and deeply moved. Next day we repaired to Red Lion Square, to the office of the Highgate, where we found, to our great joy, a band of poor creatures, who after a night's reflection, came to enter the happy "homes" connected with the movement. Many of them were of the highest class, and took part in a recent meeting at which, though the attendance was smaller than usual, of those rescued the proportion to the numbers present was greater than usual. It was indeed a solemn and touching scene. The Rev. Mr. Johnson was going to rest, a few of Christ's army were with him, who had previously put into the hands of knots of outcasts, coming forth from the dancing saloons or public-houses, the loving invitation, in a stated way, to the meetings, and the result was a great number of converts, who, bewildered by the novel scene of a large room lighted up, and a kindly voice given, seemed at first to think it all a dream. But Christ like tenderness was there, and as they