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JOSEPH McLEOD,] "THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter. [Editor and Proprietor.

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The Intelligencer.

SOUL MURDER—WHO IS GUILTY?

A SERMON, BY C. H. SPURGEON.

"Deliver me from blood-guiltiness, O God, the God of my salvation: and my tongue shall sing aloud of thy righteousness."—Psalm li. 14.

David had been grossly guilty towards his faithful and veteran friend Uriah. He had given instructions that he should be led into the hottest part of the fight, and then suddenly deserted so that he might be smitten by the sword of the Syrians, and might appear to have died in the natural order of battle; whereas, of course, his death was a cowardly murder, planned and devised by the very man who ought to have been his protector. It is pleasing to observe in David's penitence that he plainly names his sin. He does not call it manslaughter; he does not speak of it as an imprudence by which an unfortunate accident occurred to a worthy man, but he calls it by its true name, blood-guiltiness. It is true he did not actually slay the husband of Bathsheba; it was by another hand that Uriah died, but still it was planned in David's heart that Uriah should be slain, and he was before the Lord the murderer of Uriah. He calls a spade a spade, and names his crime as blood-guiltiness. Let us learn in our confessions to be honest with God. Do not give fair names to foul sins; call them what you will they will smell no sweeter. What God sees them to be, that do you labour to feel them to be, and with all openness of heart acknowledge their true character.

Observe, too, that David not only gives it the right name, but is evidently oppressed with a sense of the heinousness of his sin. It is easy to use words, but it is difficult to feel their meaning. He prays like one who is consciously guilty. The blood of Uriah was now not on his skirts alone but on his conscience; the red hand was before him continually, and the impossibility to purge away the stain, except by the sacrificial hyssop, made David's heart lay low in the dust. The fifty-fifth Psalm is the photograph of a contrite spirit. Oh, let us seek after the like brokenness of heart, for however excellent our words may be, yet if the heart is not conscious of the blackness and hell deservingness of sin, we cannot expect to find mercy with the Judge of all the earth.

Possibly, my brethren, you will think that I ought not to use such a text as this in addressing you, for there are no murderers here. "A sermon from this text to some one who had strangled another or fired the deadly shot through his enemy's heart might be well enough, but are there any here," says one, "that are guilty of blood?" Yes, friend, the preacher is guilty at any rate if no one else is, and he believes that there is not a person here who will be able to go out of this house unconvicted of sin in this respect, if God the Holy Spirit be but here, first to enable the preacher to lay the charge clearly, and secondly, to enable your conscience honestly to take that home which really belongs to you.

There are other ways of being guilty of blood besides stabbing with the knife, or poisoning with the deadly drug; there is another kind of murder far less detested, but equally black in God's sight; not the destruction of the body, but the destruction of the soul; not the destruction of the mere shell, the outward man, but the murder of the real man, the inward self, the inner spirit, the soul murder which cries for vengeance before high heaven, concerning which we have need to offer the prayer of David, "Deliver me from blood-guiltiness, O God, thou God of my salvation."****

1. The first business this morning is to awaken and bring home to the conscience of this assembled multitude A STARTLING CRIME.

There are many ways of being guilty of blood. Every man is guilty of it in one respect, namely, concerning *the death of our Lord*. I will not say that we are all guilty of his actual murder upon the tree, for we were not then born, yet as it was the common sin of mankind which rendered it needful that he should suffer, we cannot escape from a share in his death. This I can see very clearly, that those who reject, despise or neglect the claims of the Lord Jesus, and refuse to bow before him, do in effect mock him, scourge him, and put him to death. In speaking against his gospel, in deriding his servants, in neglecting his book, in denying his Deity, and in refusing to believe in him, men are virtually guilty of crucifying the Lord of glory; for they thus do that which proves that if they had been in a like condition with the Roman soldiery and with the Jewish priests, they would have nailed him to the cross. We have committed actions tantamount to the crucifying of the Saviour, and therein his blood cometh upon us to our condemnation, unless by faith it cometh upon us to our acceptance and forgiveness. Oh, sinner! be this for ever a subject of trembling to thee that thou hast necessarily something to do with the cross, that having heard of it, it shall be unto the either a savour of death unto death, or life unto life; either the blood of Jesus shall fall upon thy heart to cleanse thee from all guilt, or it shall fall upon thy head to condemn thee. Thou hast said, "I know him not, I will not obey him, I will not yield to him; I will as far as lieth in me put out his light and quench his dominion in the midst of mankind." What is this but aiming at the very life of Christ, and being guilty of his blood?

Another form of blood-guiltiness, and I am only hinting at these two, is that of anger without a cause. We are told on inspired authority that he that is angry with his brother is a murderer. Unless there be good and sufficient cause for anger, in which case a man may be angry and sin not, anger is murder. When I have a hasty thought against a man and wish him out of the world, I have killed him in thought, and even though I may disguise the wish under the expression of wishing him in heaven, there is guilt in the desire. Oh the hard cruel, black thoughts which men have toward one another, when they are angry; why they kill and slay a thousand times over. These hasty sins are soon forgotten by us, but they are not soon forgotten by God. Let us weep over our hot tempers for the fire of hell burns in them; and let us be for ever free from that lingering malice which harbors resentment, and will not be brought to forgive, for this especially is before God a form of blood-guiltiness, and concerning it we have need to pray, "Deliver me, O God, from malice, and evil temper, and envy, and all uncharitableness lest blood-guiltiness should lie at my door."

Having hinted at these, I now come to what am driving at, namely, those sins against men's souls by means of which blood may lie at our door. Let me call to your remembrance, some of you, your early days, and your first *youthful transgressions*. It is taken for granted in the world that young persons ought to be allowed to sow their "wild oats," and then it is hoped that afterwards they will settle down. But ah! these wild oats are more easily sown than reaped, and many men might weep tears of blood to think of what a harvest has sprung from them. We sinned very carelessly and joyously, and led others into sin without a thought of the future, and now that we are converted to God we have to look back, and wish in vain that others could be turned from the dangerous paths into which we led them. I do not want to bring any needless bitterness into the heart of any person who is saved and pardoned, but I should like to cast a dash of gall into men's hearts who have never sought the Saviour, and who are growing grey, I would make them seriously reflect upon the mischief of their early days. Alas! you cannot undo the evils of your sins. Your children trained amiss, with a bad example before them, are not now to be tutored for God; your acquaintances, who have copied your habits, are not now to be reclaimed. Perhaps some of you have had companions with whom you used to drink and feast, who are now in hell and, brought there very much through you. How sad should be those depraved men who have been partners in the sin of guilty women, or women who have lured giddy young men into the paths of vice. I feel sure that even when such persons repent and find forgiveness the thought of the past cuts like a knife. I can hear one of them sighing, "Alas, I cannot undo my deed!" Those with whom I sinned are gone, gone where I cannot reach them even with a prayer; and although others linger upon earth they are gone now to such extremes of sin that it is almost hopeless to think that they shall be reclaimed, and all this is due to my youthful follies. Oh that I could wipe them out, even with my blood! "Deliver us from blood-guiltiness, O God, thou God of my salvation.

Many unconverted persons here will perhaps feel—I trust they may—the point of the next observation, namely, that *false teaching involves blood-guiltiness*. Some, who afterwards have become ministers of Christ, were at one time ministers of Arianism, Socinianism, Deism, or infidelity. Now the man who leads the young mind astray from truth, and guides youth into doubt and scepticism, must not think that he shall go scatheless. Those who err from the truth perish, but their blood shall be laid at the door of the teachers who first sowed the seeds of evil thought within them. There was a despot in Italy, who was wont to shoot poisoned arrows at passers-by in the street, and there are men who delight to shoot sharp, stinging doubts into your minds. They will not deny any one grand truth, but they will insinuate covert doubts, which assail the whole gospel system. Pity, brethren, heartily pity those false teachers who have been able to attain to eminence by the fatal gift of unsanctified talent. What must lie at their door who have denied the Deity of Christ, who have despised and spoken slightingly of God's atonement! To have beguiled the minds of men till they have looked upon you as their oracle, and then to have taught them false doctrine, what is more horrible! With what solemnity is the teacher's office invested, when we remember that God will require at our hands the blood of souls! You who are now converted, but were once infidels, or miscalled Unitarians, I pray you go not to your bed to-night till you breathe this prayer, "Deliver me, O God, from the blood of souls! Let none go down to the pit cursing me because I taught them error, and led them away from the fountain of life. Deliver me from blood-guiltiness, O God, thou God of my salvation." It is a dastardly thing to poison the wells of a city, but what is it to poison the well of truth, and make soul-thirst the medium of soul-ruin! It was an accursed thing in the old story for a man to pour poison into his sleeping brother's ear, and yet hundreds have done the same, sometimes by word of mouth, and still oftener by infamous literature. Who knows the evil caused by bad books, scattered broadcast over the land, which, like the ashes that Moses hurled into the sky, have brought a grievous plague wherever they have fallen. O ye authors and editors of newspapers, who teach ungodly principles and sneer at divine truth, take heed lest the blood of souls cry out against you, as the blood of Abel did against the first manslayer.

Our text has a voice in another direction. Some men actually trade in luring others into sin; by this craft they get their wealth. Pandering to the drunken and vicious habits of the multitude, they literally fatten on the ruin of those whose evil tastes they gratify and excite. Satan has many soul-hunters in his pay who hunt for the precious life. It is an amusement to some to decoy others into the snares and meshes of the evil one. I have known beings of this class. I will paint one whom I knew who is gone to his last account. He was an old drunkard, hoary with years of infamy, his language—profanity, his life—abomination. I should blush to mention the sins of which he would speak with a delighted leer. Never came there a young man within his range but what he tempted him to the tavern and to places still worse. If one saw any youth of the congregation walking with that man you knew that he would soon be missed from the house of prayer. It was impossible for a person to be five minutes with that old wretch without being infected by the contagion of his filthiness, for his whole heart went with his foul tongue in the work of depraving the youthful mind. It was a sight to see the man's lips as he spoke luciously of a dainty sin, and to see the contempt that was in his countenance as the minister of righteousness looked sorrowfully at the destroyer and his victim. His joy was greatest when he had been the means of casting down a professor of religion, or could see young Hopeful become as vile as himself. When he saw those die, whom he had led into sin and educated in profanity, till they became as bad as himself, no twitch of conscience ever came over him! When he died and was buried, one almost thanked God for it, for he was a most fearful hindrance to the kingdom of the Lord Jesus. Oh! should I address so no such who delight to sing lascivious songs, and to talk loosely; God forgive thee, thou great sinner, and take that black heart out of thee, and give thee a new heart and a right spirit, for, if he do not, double damnation must be thy portion, since as he that turneth many to righteousness shall shine as the stars for ever and ever, so shalt thou who hast turned many to unrighteousness be plunged in the blackness of darkness for ever.

This I dare say comes home to but very few, indeed I trust to none of you here; but the next point may touch us all in some respects. *Ill example* is a way by which the blood of souls may come upon us. If a man should live in a densely populous neighbourhood, and should carry on a trade which sent forth deadly fumes into the air, so that everybody who breathed them would be infected with disease and die, who could acquit him of murder? Granted that he clearly knows that the fumes which he makes are deadly, if he, for any hope of gain, causes such ruin, he deserves to die himself. But what is ill example? Is not that in the family and in the social circle just such a deadly vapour? I spoke just now of ill teaching, but ill example is even more dangerous, because its range is wider. Ill example reaches those who would not have listened to false doctrine, but who receive the poison through the eye. How know you, mother, but that the girl who breaks your heart learnt her first sin from you? Father, can you be so angry with your child when you are not quite sure but what he has imitated you? Master, you, the other day, spoke very severely about a certain servant who forfeited his trust—are you sure there was not some irregularity in your conduct which misled him? Every man, especially in a great city like this, is responsible not only for himself but for his neighbours, and there are some of us who are like the church clock—other people set their watches by us. It becomes such of us as are religious teachers to be particularly careful. There are some things which I feel I might do, as far as I am concerned, which I believe I might do without suffering any personal hurt therefrom, which I would not do for your sakes, which I dare not do for the sake of many who would take license from my example to do a great deal more than I would do, and would make me the horse on which they would put the saddle of their sin. Christian parents, you must not always say, "I can do this." Yes, but would you like everbody else to do it, because, if it is unsafe for one, it seems to me, you have no business to touch it. "If meat make my brother to offend, I will eat no meat while the world standeth," is a grand old Christian saying of one who was not a whit behind the very chief of the apostles. We must be careful even of things indifferent, but when it comes to those things which are positively evil, the ill example of a Christian is ten times worse than that of one who is not a Christian, for if I see a sinner commit sin, his example is poison, but it is labelled. The inconsistent life of a professor is unlabelled poison, and I am very likely to be injured by it. Inconsistent Christians, false professors, you that have a name to live and are dead, take care lest blood-guiltiness lie at your door, and much of it too.

(Conclusion next week.)

COUNSELS FOR YOUNG DISCIPLES.

I would say to you, my beloved friends, in the first place, *be sure that the hope which you cherish is built upon a firm foundation*. We read of one who erected his habitation upon the sand, and, as a natural consequence, it fell, when the storm beat vehemently against it. Trust to no mental anxiety which you have felt, followed by emotions of peace; nor to a comparison of your exercises with those of others; nor to the fact that the church, by its reception of you into its fellowship, has expressed its confidence in your piety. Rather ascertain whether you have truly repented of sin, as evinced by a sincere loathing, and a hearty, total abandonment of it; whether you have indeed believed on the Lord Jesus Christ, and now make his precepts your rule of action, his example your pattern, and the advancement of his cause the object of your unwearied efforts. Rest not satisfied with an uncertain, trembling hope. Neither the word of God, nor the experience of Christians, imposes any necessity upon you to live from day to day, and from year to year, doubting whether your path is indeed the path to heaven. If you would not be harassed with constant anxiety,—if you would be prepared to encounter, unharmed, the trials, temptations, and assaults that may be before you,—be in earnest to read your title clear to a mansion in the skies.

2. *Be careful Christians.* It is needless to dilate upon the importance of prayer to the Christian. It is the very breath of his spiritual life, his most potent weapon, his surest earthly support. Never, then, abandon your visits to the throne of Divine Grace, unless your approach to it becomes unpracticable. Daily and regularly hold intercourse with God in secret, freely communicating to him your wants, confessing your sins, rendering thanks to him for his mercies, and casting upon him your cares. Such a practice is one great cause of Christian strength, and growth, and consistency, while neglect of prayer tells the secret of unfaithfulness, backsliding, and apostasy. If you are the head of a family, fail not, with that family, to offer upon the consecrated altar your morning and evening sacrifice. And never, when you can avoid it, let your seat be vacated at the hour of social prayer.

3. *Be constant and diligent students of the Bible.* This is the repository of those promises upon which you will often need to lean in your journey to heaven, of those holy examples which it were well for you to imitate, and of those commands which you have promised to obey. It is full of the wisest counsels, the sweetest consolations, and the noblest themes for contemplation. It is a mine, inexhaustibly rich in heavenly treasure,—a fountain, whence do ever flow the pure and refreshing streams of life. Drink oft at this fountain; dig deep into this mine. There is danger that you may neglect the Bible for the various and valuable religious books which in such profusion now issue from the press. Be assured, such neglect will be injurious; for no book of man, however rich in instruction, and imbued with a religious spirit, can compare with the Book of God. He who is guilty of it will bring upon himself leanness and sorrow. Read the Bible, then, much, daily, methodically, studiously, in all its parts, with a humble and docile spirit, resolved to practice what you read.

4. *Cherish a strong regard for the Sabbath.* The records of piety evince that the most distinguished saints have been the most faithful in their observance of the Sabbath. They have regarded its hours as sacred time, and have consecrated them wholly to private, or social, or public devotion. Would you stand upon the high spiritual eminence which they occupy, you must think and act, in this respect, as they did. Constantly avail yourselves of the privileges of the sanctuary, and spend the remaining hours of the day in religious exercises. Make your earthly Sabbaths emblems of the heavenly Sabbath, by making them days of rest. Engage not in worldly conversation; be not found in any travelling vehicle; do not make visits; and read only your Bible, or some strictly religious book, on that day. By your whole conduct make it manifest to all that you love the day of God.

5. *Labor to be eminently holy.* He whose mark is high, even if he fails to reach it, will be sure to attain to eminence. Be it your aim, then, to stand side by side with the brightest names that are found in the annals of the church. Sit not down to calculate how pious you must be to reach heaven at last. Do not vainly attempt to carry the world in one hand, and religion in the other; nor be contented with reaching the measure of faith which others around you exhibit; but nobly resolve, that, with the help of God, you will outrun the foremost Christian racer, that you will climb to the top of the Christian ladder, that you will be encircled with the loveliest cluster of Christian graces.

6. *Determine to be very useful Christians.* Live not ignobly for your own spiritual comfort, nor seek merely to increase or to brighten the evidences of your piety. Catch rather the spirit of Him whose brief but sublime biography is that "he went about doing good;" and with that spirit so live that the world shall be much the better for your having lived in it. Discarding selfishness, exhibit an expansive, judicious, and untiring benevolence. Be interested in every thing that tends to promote the welfare of your fellow-beings, of every name and nation, of every clime and color; but especially, plan and act for the salvation of their souls. So live, that the record of your life shall be found in the tears you have dried up, in the sorrows you have assuaged, in the misery you have alleviated, and in the souls you have won to Christ.

7. *Sedulously guard against conformity to the world*, either in its spirit, its principles, or its amusements. Otherwise your piety will be marred, your happiness will be diminished, and your usefulness will be limited. We would not that you should refrain from that mingling with society which is necessary to the transaction of business, to an observance of the courtesies of life, and to the performance of the duties of earthly relationships. We would say, however, in your business, be governed by the New Testament code: in social scenes, let the Spirit of Christ be manifested, and let your relation to God claim your paramount attention. Let it be plainly seen that your principles are purer, your aims higher, and your object of pursuit nobler than those of the worldling. Let it be felt that you do not regard this world as your home, nor its wealth, its honors, or its pleasures, as your goal, but that you seek a habitation above—that your ambition would secure treasures that perish not, honors that are unfading, and joys that shall increase in purity and richness forever.

8. *Lastly. Abide in Christ.* This, after all, is the grand secret of a holy life. Let your faith in him be a living faith, so that you shall daily, hourly feel your dependence upon him for pardon, and not upon any thing which you can do; depend upon him for intermission, and not upon any fervency, or frequency, or earnestness of supplication; depend upon him for strength, and not upon any resolution, however firm, or any human aid, however valuable. Look to him for wisdom, and not to any earthly comforter. Look to him as the medium of justification, the procurer of sanctification, the only available righteousness; look to him as the only safe guide in life's perplexing pilgrimage, the only staff in death's dark valley, the only gate to heaven.

Assured of your acceptance, thus pray, and make the Bible your study, and reverence the Sabbath. Thus strive to be holy, and aim to be useful; thus keep the world beneath you, and be intimate with Jesus Christ. Do this, and, living, you shall know the full measure of the Christian's peace, shall be an ornament to the church, and a blessing to the world; and, dying, you shall be acknowledged his at the trial day, whom you confessed before men, and, before men and angels, shall by him be welcomed to those mansions which he is preparing for his people.

THE PRAYER MEETING.

Look here, brother, were you at the prayer meeting last evening? Oh, you had a *headache!* Well, that is bad! But do you have it regularly every prayer meeting night? *Bad! bad!* You need to take medicine, right away. There is some *fulness* somewhere, and your disease will soon become *chronic*, unless you speedily attend to the matter.

You were very tired, were you? Thought you couldn't walk so far after working hard all day? Then you had your chores to do after getting from your work; of course, it wouldn't do to let them suffer. The *prayer meeting* better suffer instead.

To be sure it had. Why not?

You hate to be out so late evenings? Ah, indeed! Getting *old*, probably. Have got the *rheumatism*, or the gout—perhaps *spiritual laziness*.

This latter disease is making most fearful inroads upon many of our social meetings, and their life is dying out.

Sometimes our heart has been exceedingly pained, to see so few professors out to the prayer meeting. Week after week we have known the *unconverted* to attend, and get hardly a Christian man or woman to pray for them.

Brethren from *slight* cause often stay at home, when they ought to be in the prayer circle.

Of course, it is comfortable, after a hard day's work, to stay at home and *read*—or *sleep*.

Especially if the weather is a little chilly, the roads muddy, and the nights somewhat dark, it is far more comfortable to remain at home. But then, the prayer meetings ought to be sustained, and it is *your* duty to sustain them. You are sorry there is no more interest in religion in the church. You are afraid there will be no revival of religion, are you? Do you really think that you feel so? Are you not dreaming?

Yes, the prayer meetings *must* be sustained, and, my brother, my sister, you are the very one to do it, there is no one that needs their *benefit* more than yourself.

The very reason you don't get out often is, you are *spiritually lazy*.

Do you expect ministers and deacons are going to sustain them, and you stay at home? Did'nt you promise that you would do your part?

Have you done it?

The social meetings are the life of the church, and a revival interest is maintained just about in proportion as they are kept up.

Have you ever known a wide-awake church without prayer meetings?

The two things generally go together.

There are several reasons why we think these meetings should be well sustained.

1. They are necessary for improvement. A good gift in prayer is an excellent thing, and often more good results from such a prayer than from a sermon.

Do you say that you can't pray very well? The trouble is, you don't exercise enough. You would improve, if you were to engage in it more. Practice accomplishes wonders.

2. They are necessary to refresh one's own spirit. It is according to the order of God that enjoyment comes after exercise, and this is emphatically true of prayer meetings.

3. They afford food for reflection after leaving them. The soul is raised above the world, and thus the labors of life are much easier.

They are necessary to keep good feeling among the members of the church. If Christians would enjoy a heavenly influence in their community they would be united in prayer, and ready at all times to labor for the salvation of men. Prayer is the Christian's life. 'Tis the breathing of the soul after that which alone can satisfy the demands of man's higher nature. Prayer alone brings God into the soul. Prayer is desire expressed, and is the natural language of the pious heart. It alone secures the blessing.

5. Those who pray are more likely to feel for the conversion of souls. A prayerless heart has no interest in the salvation of dying men. There is no agony of soul in the view of their lost condition—no feeling of joy over a single one saved.

6. By means of prayer we understand our own wants better. We come to see our failings. The more a man prays, the less censorious will he be of others, and the more careful of the feelings of others.

7. Prayer appears well in the eyes of the world. Wicked men expect to hear Christians pray.

8. In this way Christians provoke each other to good works. Prayer from an earnest heart possesses a sort of magnetic power.

9. Finally, would we see the world converted, we must pray, God has provided no other way. He has promised to answer prayer, and what the world needs is *prayer*—living, acting, *earnest* agonizing prayer.—*Christian Freeman.*

THE WORKING-MEN'S CHRISTIAN INSTITUTE, LONDON.

On one of those wild nights which have ushered in the present year, I made my way to Parker Street. The rain was falling heavily and the fog hung densely about the streets. As I trudged along through the damp and darkness, I thought of the thousands of homeless and hopeless human beings, who were at that moment making their way to London. In imagination, I saw them breasting the storm on the shelterless Downs of Sussex and Surrey. I saw age and youth crouching under the hawthorn hedge, whose leaves, long ago had drifted down the bleak November blast. I heard whining voices, at cottage doors, imploring for food and warmth and shelter; and, as I made my way through Drury Lane, I beheld slouching forms, sneaking away into dark corners to hide their raggedness and wretchedness. I reached the home of the Institute, and found it crowded from basement to ceiling. In a lower room, I found the *respectable poor*; and I would explain the term by saying, that they were such as had known better days; and, in consequence of the memory of their knowledge, held themselves aloof from the companionship of those whom poverty had debased into possible, if not very probable, criminals. In the upper room, I found nearly two hundred and fifty waifs and strays assembled. Poor fellows! their appearance was strongly calculated to excite pity; their damp and ragged garments stuck closely to them. There was a total want of fire in their cheeks and eyes. Their hands were unwashed, and their hair uncombed; in brief, a sorrier set of human beings I never beheld. Poor fellows! Some with the mud of far-away country roads and lanes upon their boots and trousers; and all with the chill January rain clinging, with moist grip, to their scanty clothing. And they had to come to this Institute, as men come round a big fire which sends light and warmth round the bitter night. I have made careful inquiries, and I find that these poor men, who take shelter in 39, Parker Street, Drury Lane, are not criminals. They are men who have been battling with life; fighting a thankless, but a noble battle. I inquire into some of their histories. "A lanky yellow faced boy tells me he has come from Cambridge; he has boots on his feet, but the boots have no soles. "Mother died in the Workhouse, Sir, and father never come back, and so I come to London." How strange it is that the old tradition still lingers throughout the land, that London streets are paved with gold! I asked of an old man, whose hoary locks made him venerable: "Whither have you come?" and he told me that he kept wandering over the world. His right arm was paralysed; his brain was affected; he could not bear the workhouse, and therefore he was a vagrant.

A sadder or a gladder sight I have not seen in my wanderings through the slums of London. The winter's storm and rain were raging without; poverty, misery, and wretchedness were before me; but, at my side, stood some brave men, who hope against hope—who believe in the saying, "Not by might, nor by power; but, by my Spirit, saith the Lord of Hosts;" and, knowing that the Lord is all powerful, as He is all perfect, these men speak, night after night, big words of comfort to their forlorn and suffering brethren. But they have their reward. Even in the very hymn I hear them singing, they find their consolation:—

Though I grow poor and old,
He will my faith uphold,
He shall my wants supply,
His precious blood is nigh,
Nought can my hope destroy,
Jesus is mine.

The hymn is sung, and the prayer is prayed, and the Bible is read; and, after the spiritual food, comes the temporal. A good tea is provided to all. Bread and butter pour down in unlimited slices. Poverty eats one hearty meal; and when the lights in 39 Parker Street, are dark, and the utterances of the eloquent missionary and his associates silent, poverty seeks shelter in the casual ward, the stable nook, and the deserted porchway.

Numbers of Christian men and women visit and uphold this Institute; some lecture, some read,