

The Christian Visitor.

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NO 9

A SERMON
DELIVERED ON SABBATH MORNING, DECEMBER 18TH, 1859, BY THE
REV. C. H. SPURGEON,
AT EXETER HALL, STRAND.

"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."—1 Kings xvii. 16.

III. I conclude by bringing you to the point upon which I shall dwell but briefly—for I pray that your life may be a far fuller sermon on this text than I can hope to preach—THE FAITHFULNESS OF DIVINE LOVE. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." You will observe that this woman had daily necessities. She had three mouths to feed: she had herself, her son, and the prophet Elijah. But though the need was threefold yet the supply of meal wasted not. Boys have large appetites, and no doubt her son very speedily devoured that first little cake. As for Elijah himself, he had walked no less a distance than one hundred miles; all weary with his journey, you may consider that he had a considerable appetite also; whilst she herself, having been long subjected to starvation, would doubtless feed to the full. But though their necessities were very great at the first, yet the barrel of meal wasted not. Each day she made calls upon it, but yet each day it remained the same. Now brethren, you have daily necessities. Because they come so frequently—because your trials are so many, your troubles so innumerable, you are apt to conceive that the barrel of meal will one day be empty, and the cruse of oil will fail you. But rest assured that according to the Word of God this shall not be the case. Each day, though it bring its trouble shall bring its help; though it bring its temptation it shall bring its succour; though it bring its need it shall bring its supply; and though day come after day, if you should live to outnumber the years of Methuselah, and though troubles come after troubles till your tribulations are like the waves of the sea, yet shall God's grace and mercy last through all your necessities, and you shall never know a lack. For three long years the heavens never saw a cloud, and the stars never wept the holy tears of dew upon the wicked earth; for three long years the women fainted in the streets, and devoured their own offspring for straitsness of bread; for three long years the mourners went about the streets, wan and weary, like skeletons following corpses to the tomb; but this woman never was hungry; never knew a lack; always supplied, always joyful in abundance.

So shall it be with you. You shall see the sinner die, for he trusts his native strength; you shall see the proud Pharisee totter, for he builds his hope upon the sand; you shall see even your own schemes blasted and withered, but you yourself shall find that your place of defence shall be the munition of rocks; your bread shall be given you, and your water shall be sure. The staff on which you lean shall never break; the arm on which you repose shall never be palsied; the eye that looks on you shall never wax dim; the heart that loves you shall never grow weary; and the hand that supplies you shall never be weak. Do you not remember a time in your experience, not long ago, when you came to your wife's end. You said, "I shall surely fall by the hands of the enemy." Have you fallen? Are you not still preserved? Look back I pray you. It is not many months ago since business was running so dead against you, that you said, "I must give it up; ever since I have known the Lord I have had more trials than ever I had before." Have you mended you? You have been burnt? Has there been a hair of your head singed? You have walked through waters—and deep waters have been—have you been drowned? You said you should be, but have you? Have the water floods overflowed you? When all God's waves and God's billows had rolled over you, were you destroyed? Did they wash out your hope? Did your confidence give way? You once went down, as it were, into a very sea of trouble, and you thought you would have been drowned therein like Egypt of old. Did not the waterfloods divide before you? Did not the floods stand upright as a heap, and were not the floods congealed in the heart of the sea? You have had high mountains in your path, and you have said, "I can never traverse this road, the mountains are too steep." But have you not climbed them, and let me ask you have you not been benefited by the climb? When you have stood upon their holy summit, has not the view of your knowledge become wider? Has not the breath of your prayer become purer, and freer? Say ye, have not your visits to the cold mountains of affliction strengthened you, and braided you for more glorious efforts than before? Now, then, let the past console the future. Smite the dying embers of today. He that has been with you in time past, will not leave you in time to come. He is God; he changeth not, he will not forsake you. He is God; he lieth not, he cannot leave you. He is sworn by himself, because he can swear by no oath, so that by two immutable things—his oath and his promise—we might have strong consolation, who have fled to the refuge to lay hold of the hope that is set before us. Though the barrel of meal had but a scanty supply, though the cruse of oil contain but a drop, that meal shall last thee to the end, that cruse of oil, miraculously multiplied, hour by hour, shall be sufficient unto thee to gather up thy feet in the bed, and with good old Jacob, end thy life with a song, praising and blessing the angel that hath redeemed thee out of all evil.

Now, having thus addressed myself to the children of God, I hope to their comfort, I wish to say just a word or two to those whom I have come here with the hope of blessing this morning—those of you who know nothing of the love of God in Christ Jesus our Lord. What would you think of the condition of the man who can say, and say truly too, without a blush or stammer, "I know that I am the object of God's eternal love; I know that he has put all my sins behind his back, and that I stand before him as accepted, and as much beloved as if I had never sinned." What would you say if that man could confidently add, "I know that this shall be my position in time and in eternity. God so loves me, that he cannot cease to love me. He will preserve me whatever be my troubles or temptations, and I shall see his face, and shall rejoice in his love eternally." Why, you answer, "If I could say that, I would give all that I am worth; if I were

worth a thousand worlds I would give them all to say that." Is it, then, an unattainable thing? Is it so high beyond your reach? I tell you, and the witness that I bear is true, there are tens of thousands of men on the face of God's earth that enjoy this state. Not always can they say as much, but still they enjoy it year after year continually. There are some of us that know what it is to have no doubt as to our eternal state. At times we tremble, but at other times we can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him unto that day." Again I hear you say, "Would to God I could say that." Well, my dear hearer, it is possible that thou shalt say it ere long; nay, to-night it may be, ere sleep shall close thy eyelids, thou mayest be among the happy men. "No," saith one, "but I am the chief of sinners." Yes, but Christ is the Saviour of the chief of sinners. "Nay," says another, "but my character is so bad, my disposition is so evil." The Holy Ghost can change your disposition, can renew your will, and make you a new man in Christ. "Well," says a third, "I can understand that I may be pardoned, but I cannot think I shall ever know it." That is the glory of the religion of Christ, that he not only forgives, but he tells you so; he sheds abroad in your heart a sweet consciousness of acceptance in him; so that you know better than if an angel could tell you, that you are now one of the family of God, that all your sins are gone, and that every good thing is yours by an eternal covenant. Again, saith a fourth, "I would that I could have it." Well, sinner, it is in thy way. Dost thou feel and know thyself to be undeserving, ill-deserving, and hell-deserving? Then all that is asked of thee is that thou wouldst simply confess thy sin to God; acknowledge that thou hast been guilty, and then cast thyself flat on thy face before the cross of Christ. He is able to save thee, sinner, for he is able to save to the very uttermost all that come unto God by him.

May God the Holy Spirit now send the word home, and may some who have been poor as the widow of Sarepta, now find a miraculous supply of grace through Jesus Christ our Lord! Amen.

THE REV. C. H. SPURGEON.—This Rev. gentleman delivered his first discourse in Dublin on Tuesday, in the Metropolitan Hall. The congregation was (says *The Dublin Express*) a most respectable one comprising many of our leading private citizens. A few minutes before one, the Lord-Lieutenant appeared on the platform. His Excellency was accompanied by the Dean of Ardragh, Mrs. T. and Mrs. Williams; the Dean of St. Patrick's also occupied a seat on the platform.—Mr. Holmes, of Cotham, near Bristol, who gave 3,000*l.* towards Mr. Spurgeon's New Tabernacle when the foundation stone was laid, has now sent a further donation of 2,000*l.* with the same object.

THE REV. C. H. SPURGEON'S VISIT TO IRELAND.—In a sermon preached at Exeter Hall, on Sunday morning week, since published, Mr. Spurgeon says:—"We are told that, 'The mountains shall drop sweet wine;' by which we are to understand that conversion shall take place in unusual quarters. Brethren, this day is this promise literally fulfilled to us. I have this week seen what I never saw before. It has been my lot these last six years to preach to crowded congregations, and to see many, many souls brought to Christ; it has been no unusual thing for us to see the greatest and noblest of the land listening to the word of God; but this week I have seen, I repeat, what mine eyes have never beheld unless as I am to extraordinary things. I have seen the people of Dublin, without exception, from the highest to the lowest, crowd in to hear the gospel. I have known that a considerable measure of Roman Catholics, I have seen them listening to the Word with as much attention as though they had been Protestants. I have seen men who never heard the gospel before, military men whose tastes and habits were not likely to be those of the Puritanic minister, who have nevertheless sat to listen; nay, they have come again—have made a point to find the place where they could hear the best—have submitted to be crowded, that they might press in to hear the Word, and have never before seen such intense eagerness of the people to listen to the Gospel. I have heard, too, cheering news of work going on in the most unlikely quarters. Men who could not speak without larding their conversation richly with oaths, I have nevertheless come to hear the Word; they have listened, and have been convinced, and if the impression do not die away, there has been something done for them which they will not forget even in eternity.

But the most pleasing thing I have seen is this, and I must tell it to you. Hervey once said, "Each floating ship a floating hell." Of all classes of men the sailor has been supposed to be the man least likely to be reached by the gospel. In crossing over from Holyhead to Dublin and back—two excessively rough passages—I spent the most pleasant hours that I ever spent. The first vessel that I entered, I found my hands very heartily shaken by the sailors. I thought, "What can these sailors know of me? and they were calling me 'brother.' Of course, I felt that I was their brother too; but I did not know how they came to talk to me in that way. It was not generally the way for sailors to call ministers brother. Then, as I made the inquiry, 'What makes you so kind?' 'Why,' said one, 'because I love your Master, the Lord Jesus.' I inquired, and found that out of the whole crew there were but three unconverted men; that though the most of them had been before without God, and without Christ, yet by a sudden visitation of the Spirit of God they had all been converted. I talked to a number of these men, and more spiritual, heavenly-minded men I never yet saw. They have a prayer-meeting every morning before the boat starts, and another prayer-meeting after she comes to port; and on Sundays, when they lay to off Kingstown or Holyhead, a minister comes on board, and preaches the gospel; the cabins are crowded; service is held on deck when it can be; and said, 'an eye-witness to me. The minister preaches very earnestly but I should like you to hear the men pray. I never heard such praying before,' said he, 'they pray with such power, as only a sailor can pray. My heart was lifted up with joy, to think of a ship being made a floating Church—a very Bethel for God. When I came back by another ship I did not expect to see the like; but it was precisely the same. The same work had been going on. They all knew me. One man asked me out of his

covered book in Welsh—'Do you know the likeness of that man in front?' said he. 'Yes,' I said, 'I think I do: do you read these sermons?' 'Yes, sir,' replied he, 'we have had your sermons on board this ship, and I read them aloud as often as I can. If we have a fine passage coming over I get a few around me, and read them a sermon.' Another man told me a story of a gentleman who stood laughing when a hymn was being sung, and one of the men proposed that they should pray for him. They did, and that man was suddenly smitten down, and began on the quay to cry for mercy, and plead with God for pardon. 'Ah! Sir, said the sailors, 'we have the best proof that there is a God here, for we have seen this crew marvelously brought to a knowledge of the truth; and here we are, joyful and happy men, serving the Lord.'

Religious News.

THE SPECIAL PRAYER-MEETINGS IN EXETER HALL, LONDON.

The first of the series of meetings arranged by the Evangelical Alliance to be held in the great hall took place on Friday afternoon. The weather was very unfavourable, but the central area of the hall was filled by an audience of about 1,000 persons, including an unusual proportion of gentlemen. This circumstance is the more remarkable as the meeting (commencing at two p.m.) took place in the midst of business hours. The chair was filled by the Earl of Roden, and among those present we observed the Rev's. W. Culling, G. J. Cullinson, G. A. Rogers, Dr. Massie, W. M. Bunting, E. Auriol, W. Woolhouse, Robinson, Dr. Weir, Dr. Steane, Jas. Davis, Herman Schmettau, S. Minton, J. S. Jenkinson, P. Latrobe, Col. Walker, Messrs. R. C. I. Bevan, Jas. Grant, A. Haldane, W. J. Maxwell, J. Spurling, H. Carre Tucker, Reginald Radcliffe, G. Hitecock, Benjamin Scott (Chamberlain of the City of London), &c. &c.

The proceedings were commenced with the singing of the hymn, "Come let us join our cheerful songs," &c., which was read by the Rev. G. J. Duncan.

The Earl of RODEN said, he need hardly tell the persons present that the meeting was convened on a very blessed and solemn occasion. There had been preliminary meetings at Freemason's Hall, and they were followed up by that great and important gathering. They had been greatly encouraged in this movement by what had taken place in Ireland. There, most blessed effects resulted from earnest prayer to Almighty God for the outpouring of His Holy Spirit. The effects which had been produced in Ireland had been caused by God himself, for none but God himself could have changed the hearts of so many bringing about a marked change of conduct, not only amongst those who had been stricken, but amongst all who had been silently acted upon by the Holy Ghost. It was a great privilege to him, who had witnessed these things in Ireland, to be able to testify to the immense importance of the results produced. Let all the glory be given to Him from whom it came, Father Son and Holy Spirit. But he need not take them over to Ireland, for God had wonderfully displayed his power in this great metropolis, over the whole extent of which there had lately been prayer-meetings day after day. What could have produced this change, but the power of Him, to whom they now desired to address themselves, praying that He would continue his mercies, not only to this metropolis, but to all the countries in the world. The noble lord concluded by reading with great emphasis the twelfth chapter of St. Paul's Epistle to the Romans.

THE REV. EDWARD AURIOL, M. A., rector of St. Dunstan's, West, offered up a prayer, earnestly imploring the outpouring of the Spirit of God on the metropolis, that the understandings of the people might be enlightened, that they might be convinced of their danger, and that their hearts might be turned, and that they might receive firm, fixed, and steadfast in the way of godliness. Prayer was then offered by the Rev. Dr. LEECHMAN, after which the whole meeting rose and sang with great fervour the hymn commencing—

"Salvation! oh, the joyful sound,
"Tis pleasure to our ears."

The Reverend SAMUEL MINTON, minister of Percy Chapel, delivered an address. We had (he said) had much prayer, united prayer, and prayer for the right thing. During the last week especially we had prayed without ceasing; we had agreed as touching that we should ask, and the thing we had agreed especially to ask for was just what God had promised especially to give in answer to prayer—his Holy Spirit. And now we must beware of what would be a fatal misapprehension of the important principle, that having done our duty we could only leave the event with God, and just wait. There were cases in which this was the highest exercise of faith, but in the present case it would show a lamentable want of faith and trust to forfeit the blessing. In this matter our duty was never done until we got the blessing; and every day's delay should only make us more earnest and importunate in seeking it. Prayer was, no doubt, a privilege in itself; the very contact of our spirits with the Father of Spirits was a blessed privilege; but the greater privilege of prayer was the power it possessed of obtaining for us what we want, and this we endeavor to realize. The great thing needed was faith in the power of prayer. As long as we prayed merely from a sense of duty, or because of the comfort and satisfaction it gave to our own minds, there would be little real power in it. For prayer to have power to prevail with God, we must believe that it has the power. If we were to receive the things we asked, we must believe that we have them; we must realize that all things are possible to him that believeth, and that according to our faith it would be unto us. This alone would produce that earnest wrestling with God that we so much needed; the wrestling of men who felt they wanted something that they could not do without, something they must have, and knew they could have for asking, if they only asked hard enough. The speaker then referred to the last message, sent through Mr. Ellis, from the Madagascar Christians to their brethren in England, "Pray hard for Madagascar," and urged all present to pray hard for London, for England, and for the world at large; to act in the spirit of Jacob's words, "I will not let thee go, except thou bless me," and to give Jehovah no rest until his kingdom of righteousness and peace was established in the earth.

Mr. REGINALD RADCLIFFE, and the Rev. Mr. FLEMING then successively engaged in prayer. This was followed by a psalm, after which the meeting (on the invitation of the chairman) re-

mained for some time in silent prayer for the Queen, the Prince Consort, and the Royal Family. Prayer was next offered by Mr. George Hitecock, of St. Paul's Churchyard, and subsequently by the Rev. G. J. Cullinson, incumbent of St. James, Capham, and formerly secretary to the British and Foreign Bible Society. The proceedings closed with the Doxology and Benediction pronounced by the Rev. Dr. Steane, Honorary Secretary of the Evangelical Alliance. The tone of the meeting was deeply devotional, and but for the weather the attendance would doubtless have been much larger.

Another meeting was held yesterday (Tuesday), and was presided over by Sir Colling Eardley. The address was given by Mr. Reginald Radcliffe.—*London Freeman.*

THE SPECIAL SERVICES.—At the Victoria Theatre, last Sunday, the Rev. F. Perry and the Rev. John Graham preached. At the Garrick Theatre, the preachers were the Rev. W. Kirkus, of Hackney, and the Rev. J. Richardson. At Sadler's Wells, the Rev. J. Cohen preached.

The Britannia Theatre, Hoxton, which is an immense building, was densely crowded. Probably 4,000 persons found place within its walls, and hundreds more were excluded by the necessary closing of the doors a quarter of an hour before the time for commencing service. The vast majority of the audience were men. Mr. Charles Dickens and Mr. Blanchard Jerrold sat in one of the boxes and listened attentively to the sermon. The preacher of the evening was the Rev. Newman Hall, of Surrey Chapel. The service commenced with a hymn, after which Mr. Hall invited his hearers to join him in the general confession of the Church of England and the Lord's Prayer; to which many responded. Another hymn was then sung, and Lev. xix. and part of Matt. v. [the Sermon on the Mount] were read, as exhibiting leading points of the divine law under the Old and New Testament dispensations. Extempore prayer was then offered, after which Mr. Hall read as his text Psalm lxxii., setting forth the reign of Christ. The first part of the sermon was a familiar reasoning with the audience in reply to the objections urged by many of the working classes against Christianity. This was followed up by a declaration of Christ's willingness to save, and in the way of salvation through his atonement; closing in terms of earing for his atonement; and when the preacher intimated that, as he had exceeded his time, those who wished might leave the place during the last hymn, very few stirred. Tracts were distributed at the doors as the people left, and the greatest eagerness was manifested to obtain them. It would be well if something could be done in the way of preaching or speaking to the crowds who remain about the doors unable to gain admittance to the theatre, but unwilling to leave, and so passing a precious hour either in the streets, or in some of the numerous gin-palaces of the neighbourhood.

CORRESPONDENCE FROM IRELAND.

(From our own Correspondent.)

BELFAST, Jan. 29, 1860.

Since my last communication, the religious movement here seems to have received a fresh impulse. The union prayer meetings are extending and enlarging. A gentleman who has lately returned from a tour in the counties of Antrim, Derry, and Tyrone, tells me that in some of the rural districts, the meetings are more crowded than at any former period of the Revival. A correspondent writing to the *Banner* says:—"I have just made a visit to Broombridge near Lisburn, where the work of God is progressing with great power. In a district seven or eight miles square, not fewer than 1,500 souls have been turned to Jesus during the last six months. At Mr. Brewster's barn, Killywarlin, meetings have been kept up at intervals since July, and hundreds have sought and found Christ. The writer travelled fully forty miles, and did not see a drunken man, by day or night, in these and other districts of country that he passed through. Hundreds of households, that had formerly no family prayer, now have the morning and evening sacrifice. Many who once sang nothing but profane songs, now, in the fields and on the high roads, are heard singing psalms and hymns." A minister, residing in Ballymena, says there are at present in that small county no less than fifty prayer meetings held weekly. This is not the effect of any ephemeral excitement, for it seems this large number has been maintained for the last eight or nine months.

The young men in some of the warehouses in Belfast have established prayer-meetings for themselves in their own rooms. Those employed in Sir John Arnott's establishment hold a prayer-meeting in their own residence, at which there is an average attendance of about fifty young men. These meetings are conducted by ministers of different denominations, each week. Who can tell what an immense influence for good may be diffused by such meetings? I hope this notice may meet the eye of some young man, proprietor, or Christian friend, who may suggest, or be the happy instrument of originating, such a meeting. I trust the Lord may put it into the heart of some of the readers of your journal to act on this suggestion. Some young man, plucked as a brand from the burning, may reward the deed, and the blessing of him who was ready to perish may rest upon them. In a recent report from a congregation in this town, it is said, the religious movement still continues to advance in a wonderful way. On one evening last week, a young man stood up and declared that he had gone into that meeting a perishing and hell-deserving sinner, but that, while he was there, he was enabled to rejoice in the pardoning love of God. On the next evening, a respectable middle-aged man said that he had been very uneasy about his sins for some time, but that he had there exercised faith in the atonement of his Saviour, and was enabled now to go home in peace. He wept much while he was speaking. A little girl of ten years of age was seen lingering among the few who were about to depart. She said she had been attending for several nights; that she had felt her need of a Saviour, and desired to be saved; that hour she was immediately directed to the Saviour, and she now felt that she was numbered amongst the lambs of his fold. The requests for prayer are numerous, and some of them very earnest.—*London Freeman.*

THE MORAL INFLUENCE OF THE REVIVAL MOVEMENT IN IRELAND.—At the opening of the Quarter Sessions in Coleraine, on Saturday, 7th, the assistant-barrister said:—"When I look

into the calendar for the last three months, and in memory I look back on calendars that came before me, I am greatly struck with its appearance on this occasion. During the entire of three months which have passed since I was here before, I find that but one new case has to come before you, and one which is in some respects very unimportant. As I said before, I am greatly struck at the appearance of this calendar, so small is the number of cases, when I formerly had calendars filled with charges for different nefarious practices, pocket-picking and larcenies of various sorts. Now I have none of these, I am happy to say.

How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement which commenced early last summer can the change be attributed. I can trace the state of your calendar to nothing else. It is a matter of great gratification when we see the people of this country improving, and I trust no temptation of any sort will arise by which they can be induced to forsake the paths of rectitude."

Rev. Dr. Duff writes to Geo. H. Stuart, Esq., that meetings for prayer, in Calcutta, were crowded, in which were signal indications of a glorious revival. The convictions awakened in many minds were overpowering. Persons smitten down by the power of the Spirit, as in Ireland, were carried from the meetings.

Extracts from a recent report of the noon-day Prayer Meeting in the Old South Church, Boston, as given in the *Boston Recorder* of the 26th of January:—

A brother from Wisconsin told us that there was a woman in his State who prayed for a drunken husband, but obtained no answer to her prayers. At length a little daughter, seven years old, was converted. She immediately began to pray for her father. Her mother followed to her chamber, the door standing a little open she saw her kneeling and crying, "O Lord, have mercy on my drunken father, have mercy on my drunken father!" The father coming in at that moment, the mother beckoned to him to come to her. He came and heard his little daughter crying for him. This touched him to the quick. He was so affected that he could not work. That night he signed the temperance pledge, and in ten days was a converted man. He is now a superintendent of a Sabbath school. Wives, pray on.

JAN. 21. Capt. Bartlett was in the chair. The following items of intelligence were communicated as narrated in the *Fulton Street Prayer Meeting*.

"A young man arose and stated that he was from New Jersey, and that some four weeks ago he was in this meeting and asked prayer for a young man that he might be converted. Now he was here this morning to say that he was knowing to all the facts about that young man, and he was happy to say that the prayers which had been offered here had been answered. That young man is now converted, and is leading a life of zealous devotion to his Heavenly Master's service.

"Then another gentleman arose and said that some weeks ago he asked prayers for a young lady who was then very sick and was in a state of impotence. That young lady is now rapidly recovering, as he believed, in answer to prayer that he had offered her. He thought and felt at the time that those prayers must be answered. And they have been answered. She gives most satisfactory evidence that she is born of the Holy Spirit. She is now nearly well; and her whole soul goes out after God. He said he hoped that we would never limit the mercy of God."

Extract of a letter from London:—"We are indeed, in London, receiving large drops, which are the precursors of a heavy shower. Ireland is becoming more and more wonderfully blessed. God is carrying on his work with signs and wonders, witnessed by hundreds at a time. When I was in New York, you may recollect the case of the little boy who found the Lord one Sunday night, and the next day he set up the family altar, asking his father to allow him to lead in family worship. I spoke to that little boy myself previous to his conversion, and asked him if he had found an interest in Christ yet. 'No, sir,' said he, with great determination in his manner, 'but I mean to.' I narrated that case in a meeting here, and that 'I mean to' sent conviction to the heart of a young man, who has since given good evidence that he has been converted. In one of your prayer meetings I asked another boy if he had found Christ as a Saviour yet, and he looked up into my face with surprise, and said, 'Oh! I have done that long ago.' I have related that incident here, and it has been the means of arousing from carelessness some who were in ripeness years."

"The Lord is moving upon the hearts of children in London in a wonderful manner, and many are inquiring the way of life. Children send in letters to our union prayer meetings full of touching interest and simplicity. The last sentence of a letter from a little boy struck the heart of a young lady, who has since become converted, and is zealous and useful. I have just heard of the case where a whole school has been converted to God."

JAN. 23. This day was the first anniversary of the Globe Hall Prayer Meeting. Some of the triumphs of victorious grace were enumerated by different individuals.

One man, who was a year ago a drunkard, and by his own confession had been such for twenty years, said that the last year before his conversion he drank twenty-five times a day. He, together with his wife, have both become pious. Truly he is a brand plucked from the burning.

Globe Hall was a den of thieves, a grog-shop, and a house of ill-fame. It has been converted into a daily room for prayer. God has displayed the riches of his grace in the conversion of many sinners. The work has been accomplished principally by prayer. Those who were present on the occasion gave thanks and took courage. They might well exclaim, "What hath God wrought!"

UNION PRAYER MEETING.

A call has been issued by committee of twelve persons, living in New York, Philadelphia, Portland and Connecticut, for a second national convention of delegates from all the daily prayer meetings in the country, to be held in Philadelphia on the sixth of next month. The first of

these meetings was held last fall in this city, when the committee issuing this call was appointed. We hope the appointment on the 6th of March will be largely attended at Philadelphia and that the influence of this movement will be permanent and widely extended. The committee say in their circular:

"If the restorative of the daily service was a sign that the sanctuary was being cleansed in ancient times, why is it not a similar sign in modern times? If the primitive Christians, 'daily in the temple, and in every house ceased not to teach and preach Jesus Christ,' why should we not do the same? Other things being equal, ought not a daily or weekly service of this kind, where, in the true unity of the Spirit, Christians meet simply as CHRISTIANS, to be considered as a solemn duty, and not as a matter of mere expediency? Was not such a service a divine institution? Is it not a dictate of common sense? Does it not meet a felt want in the daily exigencies of the Church, and of the world?"

DAILY PRAYER-MEETINGS.

(Reported for the Examiner.)

The spirit of prayer seems to be poured afresh upon many churches in this and the surrounding cities. It appears in all the meetings for prayer. It also appears in many, very many, of our Sunday schools and Bible-classes. Not since the winter of 1859 have we known so much interest, and so general, in the churches as now. No man can be in the Fulton street meeting, even a few minutes, without feeling that those who meet there have been endowed with power from above. All the past week that meeting has been the "house of God and the gate of heaven" to souls. Many awakened sinners have arisen to ask prayer for themselves, that they may be converted. These have all been young men, with one exception. That was a new-boy, with which they afterwards told us of the hope, with which they had been inspired, that they had obtained the pardon of their sins, through repentance and faith in the Lord Jesus Christ. The meetings have been much crowded. Two lecture-rooms are full every day, and a deeply humble state appears among Christians.

CHURCH-RATES ABOLITION.—The following is a bill to abolish church-rates prepared and brought into the House of Commons by Sir J. Trevelyan and Mr. Dillwyn:—"Whereas church-rates have for some years ceased to be made or collected in many parishes by reason of the opposition thereto, and in many other parishes where church-rates have been made the levying thereof has given rise to litigation and ill-feeling: And whereas it is expedient that the power to make church-rates should be abolished: Be it therefore enacted by the Queen's most excellent Majesty, and with the advice of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—1. From and after the passing of this act no church-rate shall be made or levied in any parish in England or Wales. 2. Provided always that, in any parish where a sum of money is at the time of the passing of this act due on the security of church-rates to be made or levied in such parish under the provisions of any act of Parliament, such rates may still be made and levied pursuant to such provisions for the purpose of paying off the money so due, but not otherwise, unless the same shall have been liquidated. 3. Any church-rate made at any time before the passing of this act may be collected and recovered in the same way as if this act had not been passed. 4. This act may be cited as 'The Church-rate Abolition Act, 1860.'"

RELIGIOUS STATISTICS OF LONDON.—The latest religious statistics of the metropolis are to be found in the new Post-office Directory, which gives the number of clergymen and Dissenting ministers at 930 who respectively preside over 429 churches, and 423 chapels, of which latter buildings the Independents have 121, the Baptists 100, the Wesleyans 77, the Roman Catholics 29, the Calvinists and English Presbyterians 10 each, the Quakers 7, and the Jews 10. The numerous other sects being content with numbers varying from one to five each. These figures would show about one church or chapel to every 3,000 souls.

PROVINCIAL FINANCES.

We clip the following synopsis of the Auditor General's Report for the financial year ending 31st October 1859, from the *News*:—

The amount paid out during the year by the Provincial Treasurers, including school warrants, was £444,664 8*s.* 10*d.*; £93,902 (we dispense with shillings and pence) of which were charged to the Ordinary Revenue; £13,398 to the Bye Roads; £317,500 to the Railway; £4,276 to Bay of Fundy Lights; £76 to the Indian Reserve Fund; £192 to the Sick and Disabled Seamen Account; £215 to the Emigrant Fund; £570 to Gulf Lights. The amount paid on School Warrants was £18,902 5*s.* 6*d.*

The Unpaid Warrants for 1857, 1858, and 1859 amount to £14,630 8*s.* 8*d.*; £9,477 2*s.* 9*d.* of which are Parish School Warrants.

The Civil List Expenditure (which embraces five quarters) was £18,175; Public Works £38,131; Education (two items) one of £8,958, and the other of £23,945; for Agriculture £2,492 was expended; for Immigration purposes £286; for the protection and collection of the Revenue £7,548; for the Post Office £6,961; for the expenses of the Legislature £12,120; for the Judiciary £3,425; for the Penitentiary £2,800; and £4,000 for the Lunatic Asylum—with various other smaller items.

The receipts from the Casual and Territorial Revenues the past year, were £15,738; from Import Duties at St. John £94,995; from Export Duties £12,786 16*s.* 10*d.*; the amount received from the Deputy Treasurers was £30,906, making Aucteoneers and Distillery Licences, and one or two other items, the total of the Ordinary Revenue for 1859, £156,850 5*s.* 2*d.*

The amount of Railway Impost Duty collected was £34,599 12*s.* 9*d.*, against £20,779 3*s.* 9*d.* the previous year. In 1857 the amount collected was £25,913 7*s.* 5*d.* The value of goods upon which the Railway Impost was levied was £293,985 in 1859, against £231,167 in 1858, showing