Pastor and People.

Messrs. Moody and Sankey.

The various agencies at work under the direction of the committee continue as vigorous as at any former period since the Evangelists came to London. On Sabbath last three services were held at the Bow Road Hall, which were conducted by Messrs. Moody and Sankey. At the early morning meeting, commencing at eight o'clock, there was an attendance of about 6,000, and Mr. Moody gave an address to Christian workers, taking for his subject the prophet Daniel. The afternoon service was very crowded, about 11,000 persons being present, and Mr. Moody's sermon was on Compassion. The Hall was completely filled for the 8 o'clock evening service upwards of an hour before the time for commencing. A few minutes after 7 Mr. Moody appeared on the platform and requested a thousand Christians to give up their seats and retire to the tent behind the hall to pray, that others who wished to know the way of salvation might find places. Some 500 at once rose, and followed Mr. Moody to the tent, and on a second request being made some hundreds more responded, the whole of the seats being at once re-occupied. The service was commenced by Mr. Sankey singing that now well-known hymn, "Jesus of Nazareth Passeth by." After the singing Mr. Moody spoke strongly to those who were following him from the Agricultural Hall to Bow Road, and from Bow Road to the Opera House, and were always to be found in the best seats. He told them it was time for them to go and carry the gospel to outsiders, and in a true missionary spirit bring in those who had not yet been to any of these services, and attend no place of worship. That day was the anniversary of Pentecost. Were there not 3000 souls present unsaved? Oh, that God would make bare his arm and give them a Pentecostal blessing! Mr. Moody took the Scripture lesson from the 2nd chapter of Acts, commencing at the 22nd verse. Remarking that he wished to bring before them Christ's sufferings and death, he repeated the verse from Isaiah, chap. liii: "He was wounded for our transgressions, He was bruised for iniquities, the chastisement of our peace was laid upon Him, and with His stripes we are healed." He did not know how it was that the story of the Cross failed to move them, when many a simple tale would effect them to tears. It must be because it was an old story, and they did not realise it as they ought. If he could picture it just as it happened he thought it would be just the sermon he should always preach. Then requesting his audience to forget that they were in London, and to imagine themselves Jews in Jerusalem, he pictured Jesus and His twelve disciples walking along the streets of that city and entering a house. He followed then in imagination through the incidents of the Last Supper, the agonies of our Lord in the Garden of Gethsemane, His betrayal by a kiss, His seizure, His trial, His crucifixion, and His ascension. For forty minutes he followed in detail the sufferings of our Lord, throwing all his powers of imagination into it, and carrying his audience with him while he presented Christ's sufferings to them in such a light as probably few had realised before. Then reminding them that he was bruised for our iniquities, that He died the just for the unjust, that they might be justified before God, the preacher concluded by desiring them to accept the Saviour then, for he was waiting to receive them. On the conclusion of the service some thousands remained to the after meetings for prayer.

During the whole of the day a very large number of bands of young men were preaching and singing in the various outskirts of the metropolis, and at the close of their addresses they invited their hearers to the evening meetings. The manner in which they went about in various districts free from molestation was very remarkable. Even where gangs of the rougher element stopped to listen, seldom indeed was any jeering remark offered.

On the same day Mr. Stephenson Blackwood presided over the services at the Opera House, but the attendance was not so good as usual. A very large audience, however, assembled at the Victoria Theatre. The Rev. Mr. Robertson, of Newington, Edinburgh, preached from the 46th chapter of Isaiah, 27th verse—"Look unto me all ye ends of the earth, and be saved, for I am God." In a powerful address he urged the necessity of faith and the preaching of the Word of God to all people. A young men's meeting was held on the stage, the curtain being lowered for the occasion, and thus forming a temporary room. The class of young men assembled were generally of the "rough" type. Still the greatest order and decorum were observed. There was not a single policeman in the place, and none seemed required. One after the other one of the "roughs" rose and gravely told the story of his conversion. The Victoria Theatre is in the neighbourhood of some of the worst slums, and there were present on Sabbath night many of the denizens of this locality. The meeting was certainly very encouraging.

The attendance at the mid-day prayer meetings in the Opera House has not been quite so numerous as in previous weeks; but, on the other hand, the written requests for prayer, some of them coming from afar off, even from distant places across the Atlantic, continue to pour in, showing the interest they are awakening. Many of the home appeals for prayer continue to be made on behalf of drunkards.

The Rev. Mr. Varley has returned from the United States, and has been addressing the meetings at Bow Road Hall.

Mr. Sankey is bringing forward new and unpublished songs. He sang one on Wednesday at the Opera House with great effect, which seemed destined to become a favorite, and to be known by the first line, "If I were a word." The previous night, some sailors being present at the Bow Road Hall, he sang a version of "Man the life-boat," remarking that he reluctantly omitted it from his book of "Sacred Songs and Solos," in deference to the critics who did not approve of the song. He had sung it in America and Liverpool before masses of sailors, and he rejoiced to know that it was now heard from the lips of mariners on every sea.

On Wednesday a special noon day service was held in the Victoria Theatre, New Cut, Lambeth, to invoke a blessing upon the approaching meetings at Camberwell. The Rev. C. H. Spurgeon, who delivered an address, urged the clergy and pastors of South London to sink their differences for a time, and unite in furthering the movement. It was a religious platform upon which all could meet in amity, no matter what their creed or church; for tens of thousands had been to see and hear these simple-minded Americans who probably never heard of the gospel before. The Rev. T. B Stephenson, (Wesleyan), who possesses a fine tenor voice, sang some of Mr. Sankey's solos. The efforts of Messrs. Moody and Sankey will be greatly strengthened by the aid promised by some of Mr. Spurgeon's congregation, many of whom will act as Christian workers in the cause. The great success which attended the movement in the North was in a measure owing to the readiness with which so many Christian people joined as workers in it.

The South London services will be held in a building capable of accommodating between 7,000 and 8,000 persons, now in course of completion in D Eynsford Road, Camberwell Green.

Messrs. Moody and Sankey's committee state that the probable cost of rent of the Agricultural and Moorgate Street Halls, the Opera House, and Victoria Theatre, and the erection of large temporary halls at Bow Road and Camberwell, together with gas, wages, printing, advertising, and the purchase of 22,000 chairs, will make a total of £26,018. The expenses may reach £30,000; the sum already received by the treasurer, J. E. Matheson, Esq., is about £16,000.

Mr. Reginald Radcliffe, whose name has come prominently before the public in connection with the work of house to-house visitation in London, has been ordered by his physician to cease from work for a fortnight, and to seek change of air away from town.

Family Worship.

There must almost necessarily be spiritual barrenness without family worship, both in the family and in the church. An earnest pastor, giving the joyous news of reviving and accessions, says: "Almost every family in my whole charge now conducts family worship, and *that is the reason* of my, and every other minister's, success." A very true and timely expression. How often is it the case that the minister is made to bear the blame of a want of religious interest and activity in a congregation, or that a want of accessions is laid to his deficiency as a preacher, or some other defect on his part, when, in reality, all is owing perhaps in a far greater measure to the absence of family worship and individual devotion among the members. Can it be so that family worship is, to any great extent, neglected in the families of the church? If so, the matter needs attention on the part of pastors and people.

To say nothing of the family organization as it is related to matters of grace—true and complete only as it is made to serve a proper part in reference to these—the absence of prayer there is like the absence of necessary nutriment to the plant. Spiritual growth must be crippled and weakly. There is lacking that which most supplies a healthy atmosphere and influence in the home. If spiritual truth is found to ripen, it does so in less favourable circumstances, and only by the abounding love and grace of Christ, notwithstanding the hurtful omission. Consider what this omission really is. Even not taking into account the blessed answer to prayer, it excludes the centering of thought upon highest and holiest things, the mingling of heart and feeling in common and lofty sympathy of love and affection, and the culture of manner and habit in the dearest and most lasting associations of wedded affection and childhood innocence. A want that can never be supplied, and a loss that can never be replaced. This is not all. Prayer is answered and blessings descend upon that house and attend upon that family where prayer is offered. The promises are sure and unfailing.

It is not to be wondered at that a want of success in the church is owing to an absence of family prayer, and that when family prayer prevails a reviving ensues. In its absence there can not be anything else which so generally and daily draws together and concentrates into the same spiritual channel the membership of a congregation. It is the one common exercise which unites all, though in different places, in sympathy of thought, feeling, and labor. It links together daily the weekly public services, prepares the mind and heart for the communion of worship there, and for the reception of the world of life. It lies at the foundation of that nurture of the Christian life which permeates and influences the young to make a Christian confession at the proper age, and prepares them for an active, consecrated membership in the church.

Above and beyond all this, promises are to a praying congregation, and the answer will be the upbuilding and ingathering of many into the church.

The families of congregations, every family, should have family worship. Christian pastor, suffer it not to be neglected, but preach earnestly, pray earnestly, and entreat until every one is hallowed with the incense of family worship. Then there must be a reviving in the garden of the Lord. There will be.—*Christian World*

License at the Bar of God

"Yes," said the Rev. John Pierpoint, "you have a license, and that is your plea; I adjure you to keep it, lock it among your choicest jewels, guard it as the apple of your eye, and when you die, and are laid in your coffin, be sure that the precious document is placed beneath your cold and calmmy fingers, so that when you are called upon to confront your victims before God, you may be ready to file in your plea of justification, and boldly to lay down your license on the bar of the judge! Yes, my friend, keep it, you will then want your license signed by the county commissioners and endorsed by the select men."

Saving Knowledge.

A man may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate be as the meteor's that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throw up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short that man has discovered or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets, glazed by the hand of death? Equally by the death bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question "What shall it profit a man if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?"

Muller's Success.

Everybody knows of Mr. Muller, and the remarkable work he carries on, relying wholly on voluntary contributions. The year just closed has been very prosperous. He has received the last year from all sources $250,000. He has six public institutions complete in all their parts, which for size and convenience would compare favorably with any public buildings on Blackwell's Island. Each of the six establishments is perfect in itself. Each one was completed, paid for and occupied before another was begun. Mr. Muller has been forty years in his field of rescuing and educating the orphan children of England. Since 1839, when he gathered his six children into a small cottage in Bristol, till the present hour, he has received as voluntary offerings and expended over three millions of dollars. He has refused to preach in London, though he has been assured of a donation of £10,000, quietly saying: "If the Lord wishes me to have that money He will send it to me." He has refused to have his likeness taken, though assured that millions of copies would be sold for the benefit of his Mission. His answer was, "That is not the way the Master would have me carry on His work." Mr. Muller is over sixty years of age. He is of medium size, slightly built, erect as a soldier, hair fleecy white, but cut close to the head, modest, unassuming, but magnetic. He assumes no superiority over his brethren and associates. His prayers are like familiar conversations with a very intimate friend. His speech is broken English, as—"De Lord will provide."

The Moderate Drinker.

A so-called moderate drinker was once very angry with a friend who claimed, that safety is alone in totally abstaining from the use of ardent spirits, and who allowed his fanatical notions to insinuate that the moderate drinker himself might then be beyond self-control: "To make plain the question who is wrong," said the temperance man, "will you just quit one month, not touching a drop during that time?" Said the other: "To satisfy your mind, sir, I will with pleasure, though I know myself; I will do as you ask to cure overwrought ideas." He kept the promise, but at the end of the month he came to his friend with tears in his eyes and thanked him for saving him from a drunkard's grave. Said he: "I never knew before that I was in any sense a slave to drink, but the last month has been the fiercest battle of my life. I see now I was almost beyond hope, and had the test come many months later, it would have been too late for me. But I have kept the pledge, and by God's help, I will keep it for life. Moderate drinker, jut try it for one year, and see how near you are to the rapids, beyond which there is no returning.

Fervent Prayer.

The river that runs slow, and creeps by the banks, and begs leave of every tuft of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations and to creep into the sea, but pours through full and useful channels. So is a man's prayer; if he moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.

Dangerous Counterfeits.

At first, the way to heaven was through the "strait gate" and along the "narrow way," latterly, human wisdom has attempted to "cast up" a wide, even road, where there are no briars, and no stones, where only flowers grow, and whose travelers walk in "silver slippers." At one time the condition of God's favour was the indwelling of the "Spirit of all truth," and the concomitants of allegiance to the "King of kings" were, the cross to the crown, tribulation succeeded by triumph. Now-a-days a *mimic* cross is suspended to the neck, and the world's honors substituted for *real glory*, by not a few who profess to belong to God's family. Do not all these, alas! bear the mark of his displeasure, and strengthen the barrier between them and the Spirit?

Lord, make *me* willing to be "singular," and suffer not "my soul to come into their secret."

At Home with God.

A very important point is *the tone and spirit of our walk*. Confidence in God, and gentleness of spirit, is that which becomes the saint. Nor this we must be *at home with God*. The effect of thus walking in Christ, setting the Lord ever before us, is always to make us walk with reverence, lowliness, adoration, quietness, ease, and happiness.

If I go where I am unaccustomed to be, if I get, for instance, into a great house, I may have much kindness shown me there, but when I get out again, I feel at ease; I am glad to be out. Had I been brought up in that house, I should feel otherwise.

The soul that is at home with God, is not only happy in God for itself, but it will bring the tone of that house out with it, because of its joy with God, anxieties disappear, and it will move through the ten thousand things that would trouble and prove anxieties to another without being a bit troubled. No matter what it may be, we bring quietness of spirit into all circumstances when *abiding* in God. If a man be risen with Christ, if he be dwelling *there*, it will show itself *thus*. We shall not be afraid of the changes around. We shall live, not in stupid apathy and listlessness, but in the exercise of lively affections and energies toward the Lord. One great evidence of my dwelling in Christ is *quietness*. I have my portion elsewhere, and I go on. In our proper place, we get our own mind filled and associated with things that leave this world as a little thing, an atom in the vastness of the glory which was before the world was. — *British Herald.*

Scripture and Science.

The author of the book of Job had a knowledge of cosmical matters enormously in advance of far later times. A striking instance of this occurs when, in speaking of the earth as the work of God, who "commanded them morning" and "caused the day-spring to know his place," he says, "It is turned as a clay-seal" (Job 38: 14): apparently a direct reference to the axial rotation of the earth; for there are slabs of clay now in our museums from Nineveh and Babylon recording facts, dates, and sidereal phenomena, which were produced by rolling a cylindrical seal by pressure on its axis, over the face of the prepared clay. On this it would seem the metaphor is based. Nor should it be forgotten that it is the most cultured and widely endowed minds of Scripture that make these incidental allusions; therefore, in this connection the striking utterance of Isaiah in the forty-fifth chapter of his prophecy is of large moment.

> "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain He formed it to be inhabited." (V. 18.)

Suggesting that such a world would have been aimless waste and vain if not crowned and governed by an active intelligence.—*London Quarterly.*

Redeem the Past.

How much of my life, alas! is lavished away. Oh! the intricacies, windings, wanderings, turnings, tergiversations, of my deceitful youth. I have lived in the midst of a crooked generation, and with them turned aside unto crooked ways. High time it is now for me to make straight paths for my feet, and to redeem what is past by amending what is present and to come. "Flux, flux, quick, quick," was a motto of Bishop Jewel's, presaging the approach of his death. May I make good use thereof; make haste, make haste; God knows how little time is left me; and may I be a good husband, to improve the short remnant thereof. Death in Scripture is compared to sleep; well, then, may my right prayer be resembled to making my will. I will be careful not to die intestate; as also not to defer my will making till I am not *compos mentis*; as also not to defer my will-making till the lethargy of drowsiness seize upon me. But being in perfect memory I bequeath my soul to God; the rather because I am sure the devil will accuse me when sleeping. Oh, the advantage of spirits above bodies! If our clay cottage be not cooled with rest, the roof falls a fire. Satan hath no such need, the night is his fittest time. Thus man's vacation is the term for the beasts of the forest, that move most whilst he lies quiet in his bed. Lest, therefore, whilst sleeping, I be outlawed for want of appearance to Satan's charge, I commit my cause to him who neither slumbers nor sleeps.—*Thomas Fuller, D.D.*

Conjugal Harmony

"Harmony in the married state is the first thing to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution never to differ in will, and a determination of each to consider the love of the other of more value than any earthly object whatever, on which a wish can be fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affections of one with whom we are to pass our whole life? Opposition in a *single* instance will hardly of itself produce alienation; that only takes place when all the little oppositions are put, as it were in a pouch, which while it is filling the alienation is insensibly going on, and when full it is complete. It would puzzle either to say why, because no one difference of opinion had been marked out to produce a serious effect by itself. The affections are wearied out by the constant stream of little obstacles. Other sources of discontent, very common, indeed, are the little cross purposes of husband and wife, in common conversation, a disposition either to criticise and question what the other says, a desire always to demonstrate and make the other feel in the wrong, especially in company. Nothing is so goading. Much better, therefore, if our companion views a thing in a light different from what we do, leave him in quiet possion of his views. What is the use of rectifying him if the thing be unimportant? Let it pass for the present, and wait a softer moment and a more conciliatory occasion of reviving the subject together. It is wonderful how many persons are rendered unhappy by inattention on the little rules of prudence."

Random Readings.

GOD has a right to prefer greater claims against us than men can.—*I. Tholuck.*

THE school of the Cross is the school of light, and lets us see more of God's mind.—*Bunyan.*

THE name of Jesus to a believer is as honey in the mouth, music in the ears, or a jubilee in the heart.—*St. Bernard.*

A CONSECRATED day is a framework ready prepared, in which God alone has to act in us and through us.—*A. Monod.*

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melancthon.*

THERE are words which are worth as much as the best actions, for they contain the germ of them all.—*Mme. Switchine.*

I WILL answer for it, the longer you read the Bible the more you will like it, it will grow sweeter and sweeter, and the more you get into the spirit of it the more you will get into the spirit of Christ.—*Romaine.*

IF two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments. *Rev. John Newton.*

GOD is to be feared if we are sinful, not man. We are not to be judged by a man, except it be the man Christ Jesus. Fear God enough to do right, and be not too sensitive or abject as to public opinion, unless the opinion is a righteous one.

BROUGHAM says, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud everything which can deform the character, alter the nature, and debase the name of man."

SATAN will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*Rev. John Newton.*

THE whole truth earnestly preached cannot fail to make an immediate impression. It is said of Dr. Payson that he never got up on a Monday morning, that he did not know of some poor awakened souls that he must visit as soon as possible, and endeavour to persuade them to come to Christ without delay.

HOLINESS is the habit of being of one mind with God, according as we find His mind described in Scripture. It is the habit of agreeing in God's judgment—hating what He hates—loving what he loves—and measuring everything in the world by the standard of His word. He who most entirely agrees with God, is the most holy man.

I SEE in the world two heaps—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I have carried a point. If a child has dropped a halfpenny, and by giving it another I can wipe away its tears, I feel I have done something. I should be glad, indeed, to do greater things, but I will not neglect this.—*Rev. John Newton.*

IF you want a man to come and work for you and with you in the name of the Lord of Hosts, tell him the truth to start with. If he does not come you are not responsible. If he comes, knowing all the facts beforehand, he will, if he is a *man*, throw himself into the work with his whole heart, and, what is better than all, you can ask the blessing of God on an undertaking that has in it no taint of fraud.

THE minister should preach as if he felt that although the congregation own the church, and have bought the pews, they have not bought him. His soul is worth no more than any other man's, but it is all he has, and he cannot be expected to sell it for a salary. The terms are by no means equal. If the parishioner does not like the preaching, he can go elsewhere and get another pew, but the preacher cannot get another soul.—*Chapin.*

WHAT can the world profit thee without Jesus? To be without Jesus is an insupportable hell, and to be with Jesus a ravishing paradise. If Jesus be with thee, no enemy will be able to hurt thee. He that findeth Jesus, findeth a good treasure; yea, a good thing that surpasseth all goods. And he that loseth Jesus loseth exceeding much, even more than the whole world. He is the poorest man in the world that liveth without Jesus, and he is the richest that standeth well with Jesus.—*Thomas A'Kempis.*

THERE are persons who emerge from every affliction and trouble and vexation purified like fine gold from out of the furnace. There are others—and they are the more numerous—who are embittered and soured, and made despondent and apathetic. We think the latter belong to the class that try to stand alone during the storms of life, instead of looking above for aid. When one can truly say, "He doeth all things well," the sting is taken out of affliction, and courage is given to bear what the future has in store. This, we think, makes the great difference between these two classes.

WHAT a blessing to society is the true Christian woman, whether she be mother, wife, or maiden. A pure-minded, warm-hearted, intelligent female, who loves our Lord Jesus Christ, wields a power for good in society that angels might well covet. Her winning ways, gentle manners, warm sympathies, truthful lips and heart aglow with a Saviour's love make her wonderful influence to lead the sterner sex. Most worthy to be followed! Christ has no nobler helpers in His vineyard than true Christian women.—*Methodist Recorder.*

TO do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summit of the mountains; it flows down the intervening tracts to the very base. If we could make each man love his neighbour we should make a happy world. The true method is to begin with ourselves, and so to extend the circle to all around us. It should be perpetually in our minds.—*T. W. Alexander.*