

She records the incidents in her journal, as they transpired, after her arrival:

"Just then, a great accession of navvies poured down from the top of the hill, and from the Crystal Palace gates, with cries of "Down with the police! rescue the prisoners! rescue the prisoners! punish the police well!"

"The police stood to their arms gallantly enough, for the numbers against them were overwhelming, and the men unjustly enraged. The moment was come. We drove between, and, like Nehemiah, in that moment's pause "I prayed to the God of Heaven." Then, turning to the crowd of some 500 men, with already upraised missiles, I said, "The first man who throws a stone is my enemy. We will have no more fighting to-day, by God's help! Go back, and give over for my sake—for the sake of that God of peace, of whom I have so loved to speak with you."

"A brief silence followed, and then some remonstrated: "Do you go away, ma'am. We wouldn't hurt you for anything, but it is not fair to hinder us paying off the p'leese."

"I shall not go away till you are gone, if I stay here till midnight. You will not murder men before my eyes, I know!"

"We don't want to vex you," said two or three spokesmen, "but we will set our mates free."

"They shall be free," I said, "these innocent men whom we have seen taken prisoners before our eyes—if there be justice in England—they shall be free, to go with you to the Crimea. I pledge myself not to rest till it is done. Will you trust me?"

"There was a pause: and then a short conference between the leading spirits was followed by loud shouts of "Trust ye to the world's end!"

"Then prove it by going back within the palace gates."

"In five minutes I was left alone with the police and the prisoners."

The next morning Miss Marsh received a request that she would go out with the men to the Crimea, "to keep them straight, and be with any of them who should die out there, in their last hours. And they humbly begged to know if they might take the best place on board for her, and pay for it amongst themselves."

During the absence of the navvies in the Crimea, Miss Marsh was in the constant receipt of letters of the most interesting kind from them, detailing their trials, resolutions, and convictions. Many of them laid down their lives upon the scene of their labors—not without giving evidence of their interest in the Saviour's mediation.—'Heroines of our Times.'

Securing and Caring for Converts.

One great object of effort on the part of every preacher ought to be the conversion of sinners. In every community unconverted people are to be found. Some of them attend religious services, but the vast majority of them seldom or never darken the doors of the house of God. There are three ways in which sinners may be reached. If they attend religious services they place themselves under the direct influence of the gospel, and so they are within reach of God's people. One way to reach those who are not churchgoers is for the Christians of any given community to search them out from house to house and personally labor with them and persuade them to turn from sin and accept Christ. Another way is for the pastor to follow the example of the good shepherd who left the ninety and

nine sheep gathered within the fold and went out to seek for the lone wandering member of the flock. And it will be remembered that when the lost was found it was not driven home, but it was tenderly taken up in the arms of the shepherd and borne gently to a place of rest and safety.

In this great work of securing converts the pastor must have the active co-operation of his people; indeed, he ought to have the loving, loyal co-operation of all, from the youngest to the oldest. Especially should all unite with the pastor in earnest, believing prayer for the outpouring of the Holy Spirit and the conversion of the unsaved.

It will be found in eternity that one of the greatest spiritual influences ever wrought by human agency for the salvation of the souls of men is earnest, faithful, effectual prayer. But this prayer in behalf of the unconverted and unsaved can only be offered by those who have a deep personal experience of the divine life. The men and women who have been most successful in their supplications have been those who have lived nearest to the cross and most in conformity to the will of God. If we would have access to the throne we must approach it with pure hearts and clean hands. Then we must be sure that we ask in conformity to the will of God and in harmony with the divine order. We know that it is the will of God that all should come unto him and be saved. It is contrary to his will that any soul should go down to death. But with the power of choice and the exercise of free will the sinner can frustrate the grace of God, and in spite of divine love and persuasion and redemption he can choose death for himself and resist successfully all holy influences used for his salvation. God will never break down and destroy the will and so unmake the man to save his soul from death. Hence we should never pray and never expect, that a soul may be saved except in harmony with the attributes with which God has so regally endowed humanity. If Christians will come to God in his own appointed way; if they come, themselves saved with the great salvation, then, if the word of Jesus is true, they may ask what they will and it shall be done unto them. They may also ask in behalf of others and prayer will be heard and answered just as really as when the man in the gospel went to his neighbor's to ask for bread for a friend who had come to him on a journey and similar importunate prayer will bring supplies of heavenly bread for hungry souls. Real revivals of religion take place only as the result of the work of the Holy Ghost in human hearts. But the Lord Jesus Christ, in that most wonderful of sermons recorded in John's gospel, tells us that when he is gone away he will send the Comforter, who shall convince the world of sin, of righteousness and of judgment. This means that the Spirit will be given to the unsaved in order to enlighten, convince and persuade them. The Spirit operates on such hearts in answer to prayer. Special gifts and graces of the Spirit only come in answer to special prayer. It is the duty of all God's people to call upon him in the name of Jesus to give his Spirit in gracious power to visit the hearts of the unsaved. The word of the Master is, 'Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full.'—Bishop W. F. Mallalieu.

The great thing in this world is not so much where we stand, as in what direction we are moving.—Holmes.

Judge Not.

(Irma B. Matthews, in the 'American Messenger.')

What matter if your brother man
Does not the things he ought to do,
Or that you think he ought? he may
Be thinking just the same of you.

Judge not.

What if a friend has fallen low
Beneath a load of sin and shame;
Should you the sinner's crime proclaim,
And blacken thus a brother's name?

Judge not.

You cannot read your brother's mind,
You cannot know the why and where;
But there is One that knoweth all,
So leave it to his love and care.

Judge not.

Judge not, my friend, the time will come;
For God is just, and if you do
As you have meted out to them,
You'll find it meted out to you.

Judge not.

Recreation Counsels.

(The Rev. E. L. Linley, in 'Zion's Herald.')

1. The object of all recreation should be to increase our capacity for work, happiness and usefulness. We should strive to keep right balance between work and play—have a mission in life, and bend every right effort in its fulfilment. In the words of Dr. Hale: 'We must keep the blood pure, the brain bright and the temper kindly and sweet.'

2. No amusement should be taken that blunts delicacy of feeling, infringes on true modesty, or deadens the sensitiveness of conscience. This was Susanna Wesley's rule, and appeals with firm conviction to any conscientious Christian.

3. The spirit must hold absolute supremacy over the body. The gratification of curiosity or sensuousness or aesthetic taste must never get the upper hand of deep religious conviction, and a will completely devoted to God and his work.

4. We have no right to take enjoyment which threatens the physical and spiritual welfare of those who contribute it.

5. The law of Christian stewardship must not be lost sight of. Money and time contain high privilege and great responsibility. They may not be invested arbitrarily or in spiritually unproductive channels without becoming forfeit to the Divine lender.

6. The importance of a safe and helpful example cannot be overestimated. Exhibitions which might revolt us and only strengthen our hatred for what is vile, might ensnare and seduce others, for Satan has a way of making deadly things look attractive.

Instantaneous.

Mr. Moody, speaking once of instantaneous conversion, said, that when he first visited Glasgow he was one night asking his audience at the close of the service whether there were not some present who would then and there accept the Lord Jesus Christ as their Saviour, that they should come to Christ just now. 'I will come,' said a young man in the front row, rising from his seat, and holding his hands out in an imploring manner. No doubt that many thought him strangely excited and prophesied he would not last long as a convert. Eight years later, however, when Mr. Moody returned to Glasgow, this man sat on the platform beside him, having in the meanwhile become a minister of the gospel. As a matter of fact, every Christian is converted in an instant, whether he realizes it or not, from the time when many believed on Jesus while he spake, down to the present moment.—'Episcopal Recorder.'