

they have in common, how vast and important are the points upon which they are agreed, and how comparatively insignificant their differences, must help to a better state of feeling, to a more cordial and united action, and the more effectual spread of the Redeemer's kingdom. Truly, the idea was of God. From the far East, and from us, here, in the far West, the voice of prayer has unitedly arisen; thousands and tens of thousands at the same moment have been crying unto the Lord, and we believe that the answer will come—that God will indeed open the windows of heaven, and pour out such a blessing, that there shall not be room enough to contain it. Let us expect it—look for it—prepare for it.

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There has been an agitation—not very great, nor widely extended, but still an agitation—going on in London for some years past, to open places of amusement and public resort on the Lord's Day. The religious world has taken the initiative, and opened the various theatres in the lowest parts of the great metropolis—has opened them, but for a different and nobler purpose than worldly amusements. Sabbath evening after Sabbath evening, for some weeks past, the various theatres (whose numbers have been increased since we last noticed the subject) have been filled to overflowing with quiet and attentive audiences, apparently composed for the most part of those who rarely if ever set foot inside a church, and they have heard, many of them perhaps for the first time, the words of everlasting life. Who can estimate the result?

We look upon these special services as one of the most significant signs of the times; they mark an era in the aggressive policy of the Church of Christ. Hitherto she has been too much content to hold her own if she could, and rest quiet within her borders; now she marches boldly into the strongholds of sin, seizes the house of the devil, and converts it into a house of prayer, a house of God, and a gate of heaven. We believe that when the importance of the movement is shown by its results, it will mark an epoch in the church as great as that which inaugurated foreign missions. Another good thing which we think will come incidentally out of these services is, the lessening the spirit of sacerdotalism, that superstitious regard to place and order, which has prevailed to a large extent among ministers, not of the Established Church alone. To preach in a theatre, to a theatre-going audience; to find them orderly and interested, and to feel the blessing of God resting upon the service,—who could remain built up within the narrow walls of an antiquated prejudice? Other good things will certainly come out of the movement. Meanwhile, the problem of how to get at the lowest part of the population of London, is nearer being solved than at any previous time.

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In contrast to the orderly behaviour of the attendants at the theatres, come week by week accounts of most disgraceful and riotous proceedings at the Puseyite church of St. George's in the East. We are far from defending the gross outrages; we think the perpetrators should be punished. At the same time, it is evident that so long as pro-Popish practises are allowed, so long the feelings of opposition will find vent in overt acts. We extract an account of what took place a few Sunday evenings ago, that our readers may see to what lengths the thing may grow.

On Sunday evening last there was a frightful riot, resulting in the destruction of much of the church furniture, in the parish church of St. George's-in-the-East. No theatre ever contained such an audience as that which there and then as-