

ern times so encouraging as the change in tone of the public newspaper press on the subject of religion. It has not been long since even selfishness would not keep them from offending the convictions of Christian people. We believe that the change, with most, is due to something higher than the mean motives of selfishness, and it is itself a revival for which every Christian should return unfeigned thanks to God.

DOCTRINE.

In another respect we do not hesitate to say that the movement has been a blessing, in the popular impression made in the interest of religion. The public mind has been saturated with divine truth; impressions have been made, that while they may not yield piety, will always command respect for it. Religion, as a public movement, is on the top wave. Its power is admitted where its love is not felt; and its foes are compelled to compliment, when they would willingly stab.

THE WORD.

Among other blessings, we must not overlook the revival of expository preaching, which has never had any large amount of general favor in this country, but which is, as a method of combining instruction, awakening inquiry, affording logical, picturesque illustration and exhortation, the method *par excellence*. It is unsurpassed; and is the divine method of presenting the truth, gives an attractiveness through its directness and suitability to human need, and withal a variety which meets all healthy desire for novelty. We do not mean to say that Mr Moody is in any sense a critical expositor, but what is a constant marvel on any other supposition than that he was under the constant guidance of the Spirit, he but seldom missed the mind of the Spirit as he threaded his way through the context. It showed conclusively that the attractiveness of preaching is rather in the way the preacher presents

what God says, than his own opinions on the subject. And this leads to another goodly quality—a Christly quality. The common people heard Him gladly.

HIGHER CLASSES.

Whatever impressions were made on what may be called the higher classes, we are inclined to believe were mainly general—perhaps mainly in moral and intellectual stimulus. But as to the poor and neglected, we do not believe that ever, in the history of this city, have impressions sunk so deep in the hearts of this class. Multitudes of men, women, and children, have walked miles and back almost every night, who were too poor to buy car-tickets, and the comforts of that sacred place, so warm in the glowing sympathies of a Christlike piety, more than repaid them their toil. In the inquiry-rooms were many of the poorest people, in appearance, that we have ever seen inside a place of worship, and we are quite sure that such could not have been induced to have entered our plainest churches.

ONE SAD THING.

The only sad thing in this connection is, that now their under-shepherds are gone, none know who, or where multitudes of these people are. Many will, doubtless, find their way into the churches, if they are faithful in looking for, encouraging, and sympathizing with them. But the Church has to grope her way in the dark in quest of them. Their names and residences ought to have been taken at the time, for there is something unspeakably sad to think of much of this multitude now wandering as a flock without a shepherd. Such a fact moved Jesus. It ought to move His Church to the greatest possible diligence to bring these wanderers home to their Father's house.

Those who have been converted will surely, by the Divine intuitions of