

all idolatries into this Citie most Christianlye-refourmed, to professe thy name, and to suffer some crosse amongst thy people for thy truth and Gospel's sake; and so to be thy wytnesses with thy Prophets and Apostles, yea, with thy dearly beloved Sonne Jesus Christ our head, to whome thou dost begynne here to fashion us lyke, that in his glorie we may also be lyke hym when he shall appear. O Lord God, what are we upon whome thou shuldest shewe this great mercye? O moste lovyng Lord, forgive us our unthankfulness, and all our synnes, for Jesus Christ's sake. O heavenly Father, increase thy Holy Spirit in us, to teache our hartes to cry Abba, deare Father! O assure us of our eternal election in Christ; to revele thy wyll more and more towards us; to confirme us so in thy trewth, that we may lyve and dye therein; and that by the power of the same Spirit we may boldly gyve an accompt of our faith to all men with humblenes and mekenes, that whereas they backbyte and slaunder us as evyll doers, they may be ashamed and once stopp their mowthes, seinge our good conversation in Christ Iesu, for whose sake we beseeche thee, O Lord God, to guide, governe, and prosper this our enterprise in assemblinge; our bretherne to prayse thy holie name. And not only to be here present with us thy children according to thy promesse, but also mercifullie to assist thy like persecuted people, our Bretherne, gathered in all other places, that they and we, consenting together in one spirite and truthe, may (all worldly respectes set a part) seke thy onely honor and glorie in all our and their Assemblies. So be it.

STRANGERS IN MR. SPURGEON'S TABERNACLE.

IN accordance with a request from Mr. Spurgeon, strangely at variance with entreaties on the same subject more usual in other places of worship, the congregation at the Tabernacle on Sunday night scrupulously refrained from attending the service. The request was preferred on the preceding Sunday in furtherance of a scheme last year devised by Mr. Spurgeon with the object of acquiring fresh ground to work in. Sunday after Sunday the vast building known throughout the metropolis as the "Tabernacle" is crowded to its doors, for the most part by regular seat-holders, only the fringe of the great audience being made up of the outside public. Mr. Spurgeon resolved to ask his congregation four times a year to stay away from the place and leave