

case upon the facts should go in favor of the Free Church, and thereupon the whole matter be allowed to drop, these judgments must be held—any speeches to the contrary notwithstanding—to have received the tacit acquiescence and sanction of the Church. Although we think the Free Churchmen have exercised a most wise discretion in abandoning the appeal to the House of Lords, yet it assuredly leaves them in this dilemma. People who take false positions, cannot help dilemmas. But we do not desire to press the Free Church too hardly. The public will shut their eyes while they beat a retreat, and not insist upon any humiliating terms of capitulation.

Our special interest in this case arose out of the very strenuous attempt which was made by the Free Church to drag Congregational Dissenters into the mess.—With too many of the Scotch Dissenters they succeeded, and they pretty nearly succeeded in mystifying some English Dissenters also.

[The above is from the (London) *Patriot*, an organ of the Congregationalists.]

LONDON HOME MISSION.

Lord Shaftesbury has recently presided at a meeting held at the residence of Mr. George Moore, in Kensington Palace Gardens, for the purpose of hearing, from the Bishop of London and the Earl of Shaftesbury, statements relating to the movement for preaching in theatres and halls, and also to the operations of the London Diocesan Home Mission. It has been resolved that the special services shall be continued for another winter and spring season.

"We were encouraged," said Lord Shaftesbury, "by the results of the *first* year's experiment to go on with a *second*, and this has been no less serviceable. The testimony of magistrates, of clergymen, of the police, of all who come frequently in contact with the masses, has been universal. I hold in my hand a letter from a working clergyman fully substantiating this fact, and showing that many of the criminal and vicious of both sexes resorted to church after their feelings had been first moved by the theatre services."

At a tea-meeting in connection with the movement, four men spoke with deep feeling, and implored the promoters, for God's sake, not to abandon their object. *These men have all been converted from a state of blasphemous infidelity*; and one of them, with an eloquence almost agonizing, had represented the consequences which must ensue on a discontinuance of this work of salvation!

The Rev. W. Brock, of Bloomsbury, bore witness, from what he saw and heard at one of the services of the London Diocesan Mission, to the blessing likely to follow from its operations. And the writer feels great satisfaction in heartily indorsing this statement. The Bishop of London originated the movement; the clergymen employed in the work are, as a rule, affectionate, and informal in the sense that they know how to stoop to conquer, and make poor men and women feel that they are not despised, but loved.

"Never," said Lord Shaftesbury, "were people as ready as now to listen to the Word of God, if preached with sincerity and earnestness. Never had there been so much opportunity for spreading the knowledge of Christian truth—*never were people so ready to be led in the right way.*" All this is true, even while we have had great "tragedies" and great cryings in London of late; and while Satan and his agents have been so malignant, busy, and successful, that it has been said, "London was never so bad as it is now."

"My Lord," said one of four men once wicked exceedingly, who intreated Lord Shaftesbury not to discontinue the services in theatres, "you see me a trophy of mercy, picked up at a theatre. Oh! how earnestly do I bless God that they" (the services) "ever were established." He then added with deep emotion, "I am humbled and ashamed to confess it. For twenty years I was a determined Deist, opposed to the gospel because I hated it, ridiculing those who believed it.