

the erection of alms-houses for the aged. For Sunday and ragged schools, tract and other societies, the collections made produced nearly £1000, and £1760 was lent to other churches for the erection of chapels in which to worship. Contributions for Stockwell Orphanage, about £7000. All these amounts are in addition to the rents received for the seats, and make in all the noble sum of upwards of £20,000.

In spite of the increase of churches and schools in London, the working classes rarely join in Christian worship, and still more rarely partake of the communion. They have a fixed dislike to the house of God. They seem to hold tenaciously to the opinion that churches and chapels were never built for them, nor is it an easy thing to convince them that they are as welcome there as any other class. The Earl of Shaftesbury, at an annual meeting connected with the theatre services, wisely remarked: "If I had a hundred thousand or a million pounds, I would not spend a sixpence in bricks and mortar, I would not build a church or chapel, but would spend it in providing the living agent to go into the very depths of human misery, and see what remedy could be supplied. The divine remedy is the Gospel. Get men to hear that, receive that, obey that, and vice and crime cease." One minister states: "My firm conviction is, that there is no means at present so well adapted to get men to attend a religious service as preaching in theatres, and I would that this means were multiplied tenfold." The classes who go are such as city missionaries could not prevail upon to attend the more regular places of divine worship. Among the miscellaneous audiences may be found professional beggars, costermongers, hawkers, street musicians, thieves, drunkards, &c., &c., and not unfrequently a sprinkling of the swell mob. What a blessing, then, that there are such services as these held, where the wicked and vile, the very dregs of society, can come in 'just as they are,' dirty, unshaven, ragged, and sometimes the worse for drink, and sit for a quarter of an hour or more, listening to an earnest appeal! Physically, morally, and socially, these services have proved a blessing, and there are not a few to whom they have been the means of salvation.

At a meeting held in a Wesleyan chapel last winter, four young men, one after another, declared how, on a Sunday evening, they went to theatre services, either from curiosity or sport, when the Lord met them; that now they were anxious to be disciples of Jesus, and walk in His ways. The preachers take their style from the New Testament—earnest, loving, descriptive, pathetic. On one occasion a man left the theatre before the sermon was over, and one of the stewards, observing tears roll down his cheeks, spoke to him. "I can't stand it any longer," said the poor man; "I've heard a good many things in my life, but no man's words ever cut me up as this man's have to-night." It is as true to-day as 1800 years ago, that faith cometh by hearing, and as soon as men can be induced to hear by any means, and faith is the result, so soon do men begin to feel their true condition.

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TREASURES IN HEAVEN.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called *good things*. It has posts of honour and power, to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world, and exclaims, "How much there is here that I do not want. I have what is far better; my treasure is in heaven."