

broken the law and you need atonement. * A sacrifice of blood is necessary, but you have neither temple nor sacrifice. We (Christians) have One, a Mediator to bring us up to God, but you have no dayman to plead for you!" the man was deeply moved; and so my young friend, with earnestness, preached to him Jesus, the great sin-offering for the guilty.

Special services held for children in Union Hall, Harrow Road, have been crowned with enlarged blessings; and young converts are very zealous in seeking to bring others of their own age into the fold of the Good Shepherd. "Some of our dear boys," says one of the conductors of these meetings, "scour the neighbouring streets, seeking for children standing idle, whom they persuade to enter the meeting with them. One boy brought in ten by these means to our meeting. Others give me the names and addresses of children known to be living in sin, to whom letters and tracts are forwarded.—*British Messenger*.

Open-air preaching is now going on in many new localities in and around London. One of these is Vaux-hall Gardens—for generations notorious as the scene of midnight revelry and wickedness. Another place for open-air preaching is Kennington Oval, where thousands have been listening to the appeals of Richard Weaver.

Mr. Cox, the city missionary, who is leader in that recently-begun and blessed movement at Fitzroy Rooms—specially noticed in our last paper—writes, "We can safely affirm that not a week has passed since the rooms were opened, but the Lord has saved some souls." A Christian Men's Union has also been formed, and the neighbourhood is divided into districts for visitation, tract distribution, and open-air preaching. "There are many places in this locality," says Mr. Cox, "unvisited by the evangelist, and some houses into which the city missionary cannot enter. We preach opposite such places, and thus sound out the gospel of Christ, and by loving means compel them to come in."—And now, readers, listen to some more words from the zealous missionary in London, who is one of many who are now carrying out into practice that "moral excavation," that "aggressive Christianity," so needed in large towns, of which Thomas Chalmers was the great apostle, and Thomas Guthrie, in the lowest streets and dens of his Edinburgh parish, was the illustrious pioneer:—"We earnestly desire that the courts and alleys, which are filled with Irish Papists, should hear the Word of the Lord. There is much visiting to be done; thousands to preach to who never leave their homes on the Lord's day. Help! for souls are being lost; help! for the time is short, and the Lord is at hand." Let these words ring in the ears and consciences of all idle Christians all over the

land, all over the British colonies, all over the world! I have recently visited large towns in Scotland, including its capital—I have, within the last twelve months, visited very many towns in England, and have got "glimpses of the interior" never realised before—Everywhere I find increase of prayer of gifts, of labourers; but yet many Christians stand and are idle, while Satan's servants never rest, and ulcerous vice preys on the vitals of the nation. And so I raise loud the cry, catching it up from the lips of the London city missionary—"HELP! FOR SOULS ARE BEING LOST; HELP! FOR THE TIME IS SHORT, AND THE LORD IS AT HAND."

Miscellaneous Extracts from Payson.

"It evinces more depravity not to repent of a sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterwards. To deny as Peter did, is bad; but not to weep bitterly, as he did, when he had denied, is worse."

"We may have the form of godliness without the power; but it is impossible to have the power without the form."

"The promises in the Bible to prayer are not made to one act, but to the continued habit of prayer."

"One mark of a true convert is, that he continues to repent of his sins after he hopes that they are pardoned. All that the hypocrite desires is salvation from punishment; and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved from sin; and his hatred of sin and repentance for it, increases in proportion as his assurance of heaven increases. Another mark is, that all disposition to make excuses is taken away. The repentant sinner feels willing to lie at God's feet and confess his sins, without even wishing to excuse them."

To an inquirer who complained that the difficulties of his way increased rather than diminished, he said, "You might bind a bird with a soft silken cord, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly he will feel the cord that confines him; and the greater his desire and his efforts to escape, the more sensible will he be of his bondage. So the sinner may long be a slave to his sins, and never be aware of it till he rises to go to Christ."