

element to a large extent. The Doctor's sermon was read; plain, solemn, scriptural, and practical, based upon the words, "He that believeth not shall be damned." Mark 16; 16. During the week, I heard a lecture from him on Egypt, a subject in which he is *profoundly* versed. He has lately delivered several lectures on Egyptology, and is preparing a work for the press, that will do for Moses and Egypt, what Conybeare and Howson have done for the Apostle Paul and his writings. His work on the Theology of Christ is able, and worth a careful perusal, like all his writings. There is a rumour abroad, that he may become ere long President of Yale College, but on what foundation, it rests I know not.

In the evening of the Sabbath referred to, I heard our friend, Dr. Ormiston, late of Hamilton, in his own church in New York, and was delighted to see it crowded. It will seat 1500, but as the aisles and galleries were filled, there could not have been less than, 1800 persons present. The Doctor preached without the manuscript, and delivered an earnest, rousing, scriptural, and practical sermon on Eccles 12; 1, pointing out clearly the duty, the inducements, and the difficulties of early piety. *The ring of the gospel* was evident throughout, such preaching cannot fail to do good. The preacher has a fine field of labour, and he is making his mark. The singing was congregational and hearty, and the hymns beautifully appropriate. In the middle of the day of the Wednesday following, I attended his Ladies' Bible class. The lecture room was crowded. Some 200 were present, influential persons, married and single. By request I united in prayer with them, and spoke for a few minutes on the French mission to an intelligent and attentive audience; after which our dear brother in his rapid, fluent, earnest, playful manner, addressed the ladies, on the Epistle to the Galatians, conveying precious gospel truth, while awakening a smile now and then by his looks and remarks. It was very instructive, and one cannot but pray, God prosper brother Ormiston in his efforts to preach the precious and vital truths of the gospel of truth.

The following Sabbath, I heard Henry Ward Beecher in his own church, at Brooklyn. I was there more than half an hour before the time, and the people were gathering, and by half past 10, it was crowded. It will seat 2500, but packed with seats in the aisles, it accommodates 3000, and it was filled on this occasion. Plymouth Church is a plain building both outside and inside. There were some beautiful flowers in a flower-pot on the platform, and on the table near his chair. Beecher is somewhat like his brother Edward who attended our Congregational Union, in June last. He has a happy cheerful countenance—is plainly dressed—is natural in his style—plain, simple, and beautiful in his prayers, but not distinguished for the ring of gospel truth in his sermon,—instructive and useful, but not sufficiently adapted to souls awakened and enquiring. It was based on Mark 8; 17, 18. It was on developing manhood, with thoughts on existing forms of government. He read in part, and extemporized in part. Two or three times his remarks occasioned a laugh. The hymns selected were evangelical, and the singing hearty and general.

After addressing a Mission School in the afternoon in New York, I attended the Strangers' Church, as it is called, in the evening, and heard Dr. Deems, the pastor, who addressed some 1200 people on Christ with the politicians, based on Mark 12; 13—17. The sermon contained some good thoughts and illustrations, but was not so adapted to be useful, spiritually, as the preaching of Brother Ormiston, and the well known Spurgeon.

I will not trespass however more upon your time, and hope these jottings may not be without interest to some of your readers. I leave in a few days for Canada, when I shall have a little more leisure for reporting further.

Yours cordially,

J. T. B.

6, Bond Street, New York, December 13, 1870.