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No. 7.

TIMES OF REFRESHING

MORNINGS

(IN DUBLIN.)

Tuesday Noon Prayer Meeting.

METROPOLITAN HALL.

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N O O N
TUESDAY PRAYER-MEETING,
METROPOLITAN HALL.

THE service commenced by singing—

“Far from these narrow scenes of night;”

after which Mr. Smith read John xvii., remarking on the third verse—“This is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” “If any one *truly knows* what God is in His relation to sinners, and what Jesus is in His work, person, and perfectness in relation to the sinner; in other words, when a soul comes to know God as revealed in Jesus Christ, that soul hath eternal life. Observe, it is not said that such knowledge *may be* eternal life, or *will* be eternal life, but ‘*is* life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.’ You need not ascend to heaven in order to get salvation, nor descend to the depths—the word is nigh thee, even in thy mouth; and it is our great object to place it there as we do now—putting it on your very lips, and into your heart; that believing with your heart you may be saved.

On verse 20, "Neither pray I for these alone, but for them also which shall believe on me through their word," Mr. Smith remarked, "It often happens that a poor Christian is oppressed with a sense of loneliness. The poor have few friends, while the rich may have many. And such an one exclaims—'Ah me! that I had *some* sympathizing friend—some Christian, who would speak with me, and pray with me, and for me; for I long—yea, my soul breaketh for the longing it hath—for one with whom I might hold sweet communion.' Let me tell you then, lonely one, thou child of poverty, that thou *always* hast the prayers of Jesus; thou *always* hast the sympathies of Jesus; for—listen to this—are you not among those *given to Jesus*? Then saith Jesus, 'I PRAY FOR THEM.'

"Do you want to know if you *have been* given to Christ? You have been, if you 'believe on His name;' that is the ready way of knowing. You have only to do with the question of believing. That question lies ready at hand. It is the side next you. The other side faces eternity, and belongs to Him who is unsearchable.

"Remember, then, if you are a believer, you need never be lonely; never without a friend; never in want of sympathy; never need a minister; never want for a pastor; never want one to plead for you in your needy moment, or dying hour; for you will have Jesus. He Himself says, I will pray for you."

On verse 24, "That they may behold *my*

glory," he remarked—"None but God could speak thus. It would be simple blasphemy in a creature. If Gabriel were the speaker, he would say, not *my* glory, but **THY** glory; but ah! it is absolute Deity who speaks. And how large a request He makes! 'Father, *I will* that they also whom thou hast given me, **BE WITH ME where I am.**' To be *with* Jesus; to be *where* Jesus is; to be *like* Jesus. Oh! that is heaven—that is life.

"And what reason does Christ give for making this request? "For *thou lovedst me*"—not thou lovedst *them*, but thou lovedst **ME**—not for *they have loved thee*. Why if salvation depended on *my* love, it would be a melancholy thing; for I sometimes feel as if I hardly dare to say that I love Jesus. Ah! no—not *our* love, but *God's* love—God's love to the Son of His own bosom. Blessed words! '*Thou lovedst me.*' Glorious Gospel this!—God loves us *in* His Son. 'God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'—'God is love.'

"Jesus says—(verse 26)—'That the love wherewith thou hast loved me may be in them, and I in them.' He does not ask that *your* love may grow and expand, but that you may be possessors of *God's* love, as manifested in His beloved Son. It is the knowledge of that love which is eternal life. Oh, what a Gospel!—to know that love, and be saved. To know it *now*, and to be saved *now*. To know what God is—God is love; and what that love has done; and

to rest in that love. The mind of God rests in Jesus. There *I* rest—there *you* may rest. Oh! then, in the language of that beautiful Gospel sonnet, come to Jesus, just as you are—

‘Just as I am—thy love, unknown,
Has broken every barrier down;
Now to be thine, yea, thine alone—
O Lamb of God, I come!’

“May God bless to us the reading of His own Word. May *the Lord* bless you.

LETTERS OF THANKSGIVING.

Mr. Smith said—“Here is a pile of letters, each one recording the conversion of the writer. A few extracts from them will be sufficient to show how wonderfully the Lord is working in our midst. One who had come one hundred miles to the meeting, having returned home rejoicing in Jesus, writes from the Co. Clare, ‘You will be glad to hear that since our return home three more are rejoicing in having found Jesus—one of them, a poor Roman Catholic. Another Roman Catholic and a little boy are also very anxious. We had yesterday a meeting of *eight* souls, all of whom have found peace in Jesus. My third sister is now very happy. What gave her peace was the verse—‘*Look* unto me, and be ye saved, all ye ends of the earth.’ We had a note of praise together, and sung ‘Happy day.’ I cannot express my sense of the great blessings we have all received in your midst; but we shall be among the

jewels in that crown of rejoicing to be cast at the feet of Jesus in the promised land.' That letter is from one of the two sisters who three weeks ago came from the far west to find Jesus, and they were not disappointed; for they both found the Lord before they left us; and since their return, a third sister, who remained at home, has, with others, received a blessing.

"The mother of these sisters also writes—
 'You have been made a special blessing to three members of my beloved family, who have been brought to Jesus. Pray that the Lord may deepen His work in our midst. Will you offer up a note of thanksgiving on our behalf.' "

The assembly here rose and sung—

"Glory, honour, praise, and power," &c.

"On Sunday night, at Kingstown, prayer was asked for a young man then dying without any hope of eternal life. At a meeting of eighteen young converts prayer was also made for him. And now that dying young man is a rejoicing believer in the Lord Jesus Christ. Surely this may encourage others to pray yet more earnestly in such cases. His friend writes—'Oh! how happy it makes me to be able to tell you that my dear brother has found the Lord Jesus. I was at his sick bed to-day, and thought his heart would burst with joy. We had one 'Glory, honour' there; but may we beg for another at the Hall to-day.'

"Another writes, '*I* feel such joy as I have never felt before for many years. I have heard all the great preachers from time to time, but

could never understand what it was to believe. I had lately almost gone down to infidelity; but since I have come to this Hall, the Lord has opened my eyes—given my soul rest—and brought me to see Jesus as my Saviour. I now understand how, in my blind pride, I have been seeking to justify self, instead of taking Christ as all-in-all. Will you ask the Lord to strengthen me by His Spirit, and to bring the rest of my family to a knowledge of Himself.’

“A London minister, who came over to see the Lord’s work here, much doubting its reality; but when convinced, declared such a work, and in such a manner, could not be effected amongst the English, now, on his return to his own church, thus writes—‘I long to tell you that last night there were forty individuals in my church under deep anxiety, most of whom found the Lord Jesus before we separated; and I know of one hundred and fifty more in the neighbourhood who are very anxious. Verily God is working in a marvellous manner in our midst.’”

There were many other letters telling of conversion.

LETTERS OF PERSONAL ANXIETY.

“A number of young men awakened at the meeting on last Tuesday night, write asking prayer that they may be brought to rest and peace in Jesus.”

Next, “I ask you to pray for me. I am

nearly seventeen years of age, and purpose taking a class in Sunday School. But I want you specially to pray for my sister; she is deeply anxious, and distressed with doubts and fears. Also for another sister, who some time ago was anxious, but has now relapsed into apparent unconcern. My own soul was greatly revived last Tuesday when you spoke about the blood—‘When I see the blood I will PASS OVER YOU.’”

Another writes, “I have attended but one of your meetings, and have since felt very anxious about my soul, for I am unconverted. My eyes are now open to see my lost condition. I shall never be satisfied till brought into Christ.”

POOR MAGDALENES.

Mr. Smith said—“You may remember that on last Tuesday night special prayer was asked and made for a number of poor Magdalenes, and I hold in my hand a note from one who thus writes—

“‘Dear Sir, we wrote to you on Monday night, asking prayer for the poor outcast females of our city; and I know it will gladden your heart to hear that on *Tuesday* night a wonderful work of God commenced amongst them. Twenty-six were stricken down under deep conviction of sin, many of whom have since been converted.’”*

* On having found Christ, many of the Magdalenes gathered up their shoes, and clothes, and trinkets—the memorials of their crime—and committed them to the flame. One of them, says an eyewitness, continued in prayer for twelve hours.

All present rose on hearing this letter, and the Hall grandly resounded with the hymn of

“Glory, honour, praise, and power,
Be unto the Lamb for ever.”

After much prayer the one hundred and twentieth hymn was sung, as being peculiarly applicable to the subject about to be spoken of: namely, the oneness of Christ with the believer.

Lord Jesus, are we one with Thee?
O height, O depth of love!
Once slain for us upon the tree,
We're one with Thee above.

Our sins, our guilt, in love divine,
Confess'd and borne by Thee;
The gall, the curse, the wrath were Thine,
To set Thy members free.

Ascended now, in glory bright,
Still *one* with us Thou art;
Nor life, nor death, nor depth, nor height,
Thy saints and Thee can part.

O teach us, Lord, to know and own
This wondrous mystery,
That Thou with us art truly *one*,
And we are *one* with Thee.

Soon, soon shall come that glorious day,
When, seated on Thy throne,
Thou shalt to wond'ring worlds display,
That Thou with us art one!”

NOTES OF THE ADDRESS.

SUBJECT—*Oneness with Christ.*

“ We have been singing of one of the most hallowed, elevating, and sanctifying truths contained within the covers of this blessed book. If any of you Christians are ignorant of it, and I can get you to see it, even in ever so faint a form, you will never forget it, nor fail to know its joyousness, till your dying day. That truth is *the oneness of believers with the Lord Jesus Christ.*

“ How little is it understood by the vast majority of Christians, who have no higher idea of the Lord Jesus Christ than of His being a mere shelter to shield them from a coming wrath. Like pulpit, like pew. In a sermon I heard lately you would imagine that the preacher had no other idea himself. Blessed, truly, is it to be saved from the wrath to come; but that alone is a low estimate of Christ. He is more than a mere refuge in a dark and doleful storm—a mere hiding-place from a desolating scourge. Such believers will doubtless be saved, yet it will be as by fire.

“ Others again attain to the knowledge that they are accepted of God in Christ: blessed truth, so we are. Others get on a step further, and tell of communion with Christ; and truly communion is an unspeakable blessing. Others speak of assimilation to Christ, and are anticipating dwelling with Christ, and of being like Christ: all of which truths are blessed in their measure. But *oneness with Jesus* rises far higher than mere reconciliation, or communion,

or assimilation ; for if *one* with Him, *we are as He is!* Wondrous thought! blessed privilege! This truth of oneness was foreshadowed when Adam, looking on her who was taken from his body said, 'This is Eve, *bone of my bone, and flesh of my flesh*;' and Paul, the apostle, referring to the circumstance, says, (Eph. v. 30,) '*We are members of his body, of his flesh, and of his bones,*' and he adds, 'this is a great mystery; but I speak concerning CHRIST AND THE CHURCH.'

"Some of you may remember, standing in this very Hall, when a friend, referring to this subject, said—'Some men may ask, may not a believer be lost? May he not possibly slip out of Christ's hand? or fall, as it were, from through his fingers? Nay,' he answered. (his mind going back to this passage) '*believers ARE His hands; they ARE His fingers—members together of His body, of His flesh, and of His bones.*' I desire also to direct your attention to a passage cognate with this, (1 Cor. xii. 12,) 'For as the body is one'—mark the expression—'so also is Christ;' as if all the members were now with the head *Christ*; for the head is not complete without the members, neither the members without the head; so that the weakest member may join in that bold utterance of Luther when he said, 'As Christ is before God, so am I.' There is another passage akin to the two former ones in the same chapter, (1 Cor. xii. 27,) 'Now ye are the body of Christ, and members in particular.' It is not *will be*, or *were* when God purposed re-

demption ; but ye *are* the body of Christ—**ARE the body of Christ.** This truly is oneness—and oneness with Christ.

“ Now there are two sides to this subject ; the first showing how Christ is one with the believer, and the second how the believer is one with Christ. We shall dwell a little on both.

“ First, then, as to the Lord Jesus Christ being one with us.

“ Wherein does it consist. He is *not* one with us as regards His essential Deity : none can share His Godhead ; none can be Omnipotent ; none Omniscient or Omnipresent. Yet the members have all the advantages of the glory and majesty of their Head ; just as when the father and head of some family of poverty rises to wealth, and opulence, and a material splendour, all the members of his circle partake of that opulence and splendour ; so the grandeur and glory of Christ, even as to His essential riches, reflect themselves upon all the members of that mystical body of which He is Chief and Head. Or, to change the figure, as the dews falling on Hermon descended upon the mountains of Zion ; and as the oil on Aaron's head went down to the skirts of his garments ; so the dews and rays of uncreated blessing descend from Christ, the peerless, timeless, deathless ONE, down over His whole body, the Church—even to those whose lot and place in that body may be most distant or obscure.

“ And now to be more particular—to descend from figure to fact. Christ is one with us *in*

our nature. We read in John the Evangelist, 'And He became *flesh.*' Wonderful mystery is the incarnation of Deity! How marvellous were those thirty-three years He spent down here upon earth, bone of our bone and flesh of our flesh; a man—a very man—a real man; so says Paul, 'Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same.' As revealed in the history of God's creation, there have never been such thirty-three years before, and there have never been such thirty-three years since, and there never will be such again. Oh! wonderful thought—'God manifest in the flesh.' He was as much a man as I am, or as you are, and is so now, that He is before the throne of God. When down here that countenance of His was marred more than any man's; those eyes of His were often softened over with grief; and those hands of His long laboured for His daily bread. He was 'the carpenter's son'—Himself a carpenter! and it is likely that from fifteen to twenty years of those wonderful thirty-three He spent as—how wonderful—a mechanic! No marvel that 'neither did his brethren believe on him.' O blessed Jesus, what a mystery is this! Yet we love it. And so does Christ; for when the Spirit speaks of Him throughout one whole gospel, it is *not* as the Son of *God*—not as the Messiah—not as the Wonderful, the Prince of peace, but as the Son of *Man*. How does the name, the Son of *Man*, meet one at every turn, as if He Himself loathed to leave it, and loved to tell it.

Mark, it was as Son of *Man* that He had power to forgive sins; that He who will yet 'come' to succour His people after their night of toil and sorrow, is the Son of *Man*; that He who came to seek and save the lost, was the Son of *Man*; that descriptive of His state down here He Himself said, 'The foxes had holes, and the birds of the air nests, but the Son of *Man* had not where to lay his head.'

"But you say, He is changed *now*; dwelling on high, amid the glories of heaven, He is simply the Son of God. Nay; He Himself says that it is as the Son of *Man* that He shall come in His glory, seated on the throne of His glory, with all His holy angels with Him. Blessed name! wondrous word! *God-man!* Lord Jesus, Thou art one with us in this, that Thou hast *our nature*.

"But secondly, the Lord Jesus is one with us *in our sorrows*.

"If from the first man, Adam, down to the last son of Adam who shall be born on our earth, all the sorrows of the human family were gathered together in one—every sickness, every infirmity, every want laid upon one man—you might see in that great load a faint picture of the Man Christ Jesus; for '*He bore our griefs and carried our sorrows.*' '*He was smitten, stricken of God and afflicted.*' '*He was a man of sorrows and acquainted with grief.*' Oh! ye men of sorrow, and ye women of sorrow, and ye children of sorrow, behold in Jesus Himself the Man of Sorrows! '*His countenance was marred more than any man's, and his visage*

more than the sons of men.' At the grave of Lazarus He bore the sorrows of Martha and Mary, so that even the Jews, as they saw Him weep, said, 'Behold how he loved him.' And as he descended the declivity of the Mount of Olives, and beheld the towers and walls of Salem, He wept over the city; for He bore their sorrows; He carried their griefs.

"And when He lifted His foot off the mount of ascension, Peter, James, and John saw Him float gently up—up—till a cloud received him out of their sight. Then, as He entered the gates of Paradise, such a shout of victory as issued forth from the shining armies—long and loud, loud and long, as they beheld Him back again—not as He was before he left them—but now as *Man*—THE GLORIFIED MAN. Oh, touching illustration this! See Him! turning aside, as it were, from all their hallelujahs of bliss, and looking down—far down from the throne of His glory, crying out, Saul, Saul—Saul, Saul! why persecutest thou ME? Oh, tender relationship! just to think that after going back to heaven, and listening to the new-born songs of the angels and the armies of heaven, He is yet touched by the afflictions of His members down here—He yet carries our sorrows as His own, so *one* are we, that He asks, '*Why persecutest thou ME?*'

"Thirdly, the Lord Jesus is one with His people in regard to *their sins*. Lend me your special attention here; for many stumble, not understanding the nature of the redemption of Christ in His oneness—shall I say it?—with

the sinner and his sins. You cannot understand *the Psalms* unless you see in them the breathing forth of one confessing sin—of one deep in the sorrows and griefs of sin. Who is that confessing-one in the Psalms? Who but Jesus, who takes the place of the *guilty*.

“And if not a sufferer for sin, whence the deep sobs and sighs of Gethsemane? or Calvary, where God hid His face from Him? If simply a martyr, why did not a God of love cheer and help Him? why leave Him? The deep waters of death would be the special care of Jehovah when His servants are there accepted; but oh! listen to this cry, ‘My God, my God, why hast thou forsaken me?’ What was God’s reply? He replied, in tones of vengeance, ‘I can in *no wise clear THE GUILTY.*’ That ‘guilty,’ substitutionally, *was CHRIST.* He hung there with *sin* on Him; from which, in punishing, God hid His face. Oh, wondrous oneness with us in our sin, that God could not clear *Him.* Oh, transcending mystery, that the Lord of life and glory should become sin for us; should bear it all in His own body on the tree; and all, *all* for us—for you and for me, poor sinner. Is not this marvellous? Is it not *oneness*?

“In the fourth place, Christ is one with His people as regards *death.* You see this in a figure at the Red Sea. The Israelites regarded the Red Sea as a place of *death.* They stood on its shores without hope; but the Lord came down, entered the depths, divided the place and power of death; and they passed over in tri-

umph. In the same way at the Jordan, when the ark stood in its waters, as in the place of death, divided them, did not leave them until all the ransomed of the Lord had passed over. These were foreshadows of death and the triumph of Christ over death at Calvary. He received death in His own place. Representing the first Adam, and taking our place, He bared His breast, received its sting, paid the penalty, endured the shame, and then, oh! then (for it was finished) He hurled the monster from Him, harmless for ever. Ah! there we have salvation; for death had no sting beside the one Jesus bore.

“ Now this is the one side of this question. Christ, in all these respects, has taken the place of the *first* Adam, and made a settlement of him; placing us who believe in all the advantages and blessings of Himself, the second Adam; for though there is death, there is also resurrection. Hence, says Paul, speaking of the members, ‘ You hath he quickened, and raised up together, and made to sit together in heavenly places in Christ Jesus.’ There, in Him, each member is free from the curse of sin, of the law, and of death. They have no more power over them, no more than they have over Christ Himself; for, to repeat the saying of Luther, ‘ As Christ is before God, so am I.’ This then is the mystery, even the oneness of His Church with Himself, which Paul speaks of when he says, ‘ We are members of his body, of his flesh, and of his bones.’

“The other side of this subject, *our* oneness with Christ, I reserve until the evening.

“Meanwhile, in what respect can this truth be regarded by an unconverted sinner? Just this, that if you understand what we have been speaking about, the blessing may be yours this morning. You have only to know Christ—to believe in Him—to trust Him, and you, too, may experience that truth in all its perfect blessedness, that as Christ is, so are you. Faith is a uniting principle; but you know, as I often say, that if but a sheet of paper came between my body and my head there could be no union. Cast away now all your doubts and fears, and simply believe in Jesus to-day. You will find joy and peace in Him. Rise now to the joy of being members of His body, of His flesh, and of His bones. This is something more than having your name engraven upon His breastplate, and lying on His heart. For you *are* His heart. Better than having your name engraved on the palm of His hands, for you *are* His hands. One with Christ, just as the members are one with the head. Oh! will not a thousand souls come to such a Christ as I have set forth to-day? What keeps you from Him? Sin? Have I not shown you that the Lord Jesus became sin for you. The law? See how its righteous indignation welled up on Calvary, when justice cried, ‘Awake O sword,’ and the sword was plunged into Christ. Death? He took death, despoiled death in His own place; for as the arms extended, and the head drooped, and the work settled, hell sent up one

loud, long, terrific yell of dismay. The blood which saved man, honoured the law, gave defeat and confusion in the regions of the damned.

“But you say, oh! that I could *feel* my oneness with Christ. You are not asked to feel. My little finger is a member, is it not? though it may feel nothing about it. What you have to do is to believe. May God bless you with a knowledge of this! Precious Gospel this, to tell you that all you have to do to make this blessedness yours is to know, to believe and to trust in Jesus. Oh! there is everything I want in this—oneness with Christ. For it is as if all the life of the exalted Head flowed down into all the living, loving, and united members. Will not a thousand souls now rejoice in singing—

‘I do believe! I will believe
That Jesus died for me;
That on the cross, He shed His blood,
That I might happy be.’”

After prayer and the benediction, many children collected round Mr. Smith for their own word; the greater part of those in the Hall still remaining. After a few words from Mr. Smith,

MR. LLOYD, OF THE EXPRESS BOATS,

thus addressed them:—

“Dear little children, Mr. Smith was quite right when he said I loved little ones; but I feel even a stronger love towards those dear children who love Jesus. And oh! if there be

any here who do not love the Lord Jesus Christ, they cannot be happy ; and I say the same to you, dear friends, around me. A man may be very rich, and not happy ; and you little boys, up there in the gallery, though you may be poor like myself, still, unless you have the Lord Jesus, you can never be happy. I recollect, when a very little boy, my father taking me through a gentleman's park, and there I saw a number of little trees all clustered together, and I said to my father, ' Why are those trees so close ? why does not the gardener put one here, and another there ? I am sure they would look much better so.' ' Ah, Johnnie,' my father said, ' you do not understand a gardener's duty ; he is taking care of those little trees ; and some day or other the gentleman will call his gardener and tell him to put one little tree in this place, and another in that, and so on, till they are all planted in different parts of the park ; and by-and-by they will grow up so high and strong, a beautiful and complete plantation.' And you, dear boys, who are all here now, are just like a nursery of young trees growing together *now* ; but, perhaps very soon, one may be in America, as I have been ; or in India, where I have been ; or in Africa, as I have been, separated, no more to meet on earth ; but will it not be a blessed thing if you love Jesus, and feel His presence with you wherever you go ? And if death should come to you in a distant land, far away from all who care for you, you will have Him with you who will love you far more than any one else.

Like a dear little girl lying on her death-bed, in Wales, and she was in such pain that her mother could not bear to stop in the room with her, and when her brothers and sisters came to her they cried bitterly and went away. And as she lay there dying, a sweet smile lit up her countenance, and she said—‘O, dear mamma, you cannot stop in the room, and my little brothers and sisters, whom I love so well, cannot stay with me either; but though you cannot stay, dear mamma, I have my precious Saviour here, and He is able to hold my head above the Jordan of death, whose dark waves you cannot bear to look at.’

“Oh, dear friends, unless you know that Saviour who has been so plainly set before you, some day you will surely repent it. It would be far better for you never to have heard such a plain Gospel, than to die unconverted; better far that you had never been born; but if you come to Jesus, you will have Him with you when your father or your mother can do nothing for you. He will hold your head, too, above the Jordan of death.

“They tell us that those people who go to the plays and theatres and such places, get pleasure there; but I do not know how that can be. For I hear that when they have one scene before them, they are always asking, Well, what next? But if you love Jesus, you will never have to ask, What next? for you will be satisfied, always satisfied, with Him. And while you are young, and before you feel much about trouble or sorrow, do ask God to reveal the blessed

Saviour to your souls. If you know Jesus you will be happy yourself, and make others round you happy too ; for the blessed Jesus tells His children to love one another. And you, dear children, who live now, have one hundred advantages your parents never had when they were young, and you ought to be very kind to each other, and then every one would love you. I will just tell you that when I was a little boy I went to a National School. Our school-master was like all other masters, except that he was a very cruel one, and at the same school was a little boy, called Billy ; and one day he broke a pane of glass in the window, and as he was a kind gentle little fellow, all the boys were very sorry for him. The next day how we felt to see him going into school, for we knew very well what he would get ; and as we all loved Billy, twelve of us volunteered to take his punishment, and to let him go free. So we went up and told it to the master, and he not only forgave Billy, but let us off, too ! Thus you see, the wonderful power of love even on the cruel master himself. Ah ! dear children, love one another. You heard about the love of Jesus to-day. Oh how He loved us ! I am often afraid to say, I love Jesus, my heart is so cold and dead. But the blessed Saviour *always* loves us ; and my prayer for you, dear little ones, is, that you may all love Jesus.

“ Now Billy was a kind and loving little boy, and his amiable qualities drew out the love of his school-fellows towards him ; but can you tell me who loved us and gave Himself for us

and in our stead, when we were yet sinners? Jesus. Yes; and He bare *all* the punishment for us, poor guilty rebels."

After prayer, the children separated; while many anxious souls still remained; and here and there, from time to time, throughout the vast Hall, a "Glory, Honour" was sung for some soul just brought into the family of God.

N.B.—*The other part of the subject of the address, viz.: THE ONENESS OF BELIEVERS WITH CHRIST, will be given in a subsequent number.*