REV. NEWMAN HALL.

HIS SECOND SABBATH IN PHILADELPHIA.

He Preaches to Four Immense Audiences.

HIS LEGTURE OF SATURDAY EVENING

Etc., Etc., Etc., Etc., Etc.

ASPECIAL REPORT FOR THE EVENING TELEGRAPH. The second Sabbath passed in this city by the Rev. Newman Hall, D. D., of London, created even a greater sensation in the religious portion of our community than the first; and, although he delivered four sermons during the day, hundreds were unable to get the much-coveted op. portunity of listening to him. We give below abstracts of his sermons, and also of his lecture delivered on Saturday evening.

MISSIONS TO THE MASSES.

A Lecture Delivered on Saturday Even-ing, at the Musical Fund Halt.

On Saturday evening the large Musical Fund was crowded with people gathered to hear Rev. Dr. Hall, of Surrey Chapel, London, deliver his lecture on "Missions to the Masses,"

Preceding the lecture the audience sang two verses of the familiar hymn, "All hait the power of Jesus' name," and was afterwards led in prayer by Rev. Dr. March, of this city. George H. Stuart, Esq., in a few appropriate remarks introduced Rev. Dr. Hall, who was received with great enthusiasm.

Dr. Hall, in commencing, spoke of the relations of the mother country and America during the war, and reasserted, what has become well known, that the great masses of the people who could appreciate the liberty of a country such as ours were already in sympathy with us; rejoicing at our success, and sorrowful at our reverses. But the subject for the evening was "Missions to the Masses," a very comprehensive title. He was to speak to-night of efforts to do good to the great masses of the people. He had not come to instruct Americans how to evangelize, for nothing had interested him more during his stay in this country than to observe the zeal of the Christian Church in evangelizing the great masses who were without the pale of the Christian Church.

It is not, then, said Dr. Hall, that I come to give you instruction or stimulus in pressing on in this work. But I have appeared before you with a subject in which I was assured that you had already engraved your sympathies. There are many opportunities of Christian effort; in connection with which I am sure you far exceed those of other countries. I may refer to the Public Schools. We have nothing in the way of public instruction comparable to your Public School system. We have been greatly mis-taken! Some said, "We cannot have education for the masses of the people suiess that educa-tion is religious, and if it is religious it must be ecclesiastical!" And, therefore, popular educa-tion, to a great degree, became sectarian. Be-cause when the people say "you can't have education without religion, and religion without church organization, that brings education into the sectarian system; and resulting from this we have now no efficient general system of education. What I have observed with deep interest in America is the way you follow public with the school and the church, with hurch, with the missionary and the teacher. good example to be followed all over the world. Then, your churches and your public schools are free. One sect does not govern the entire system. This sectarian system I feel to be most injurious to the church and school itself. It represses the voluntary zeal of the memberstheir liberality—and every church suffers by such government and support.

I rejoice to see the energy with which the voluntary principle in America, is carried on. Then, again, in London we have a manifestation of that which needs great improvement. The rich people go off into the rica suburbs, and they leave the poor hundreds of thousands by themselves. So that those who need help have no people near to help them. And thus the two classes are far removed from one another. We have no churches where the two classes meet, and where we can see the illustration of the true idea:-"The rien and poor meet together, and the Lord is the Maker of them As soon as persons get a little money they move off into the suburba, leaving the poor to take care of themselves. It is a bad thing for you, Christian ladies and Christian brethren, if you have never entered the houses of the poor, or sat at the bedside of a stek brother or sister; never found yourself among classes of little, poverty-stricken children, to teach them right things and the Holy Word; never have found yourselves in the lower places of your city, to draw in the poor children to the Sunday School; I say it is a bad thing for you if you have never had any pastoral contact by the shake of your hand, or a loving look of your eye, among those who are less favored by Providence than yourself, and to feel that in spite of the differences of social standing, you are brother and sister in the name of the Lord

Then I want to say something about your Young Men's Christian Associations. You sur-pass the mother country in this respect. I have seen the associations in Chicago, New York, and Philadelphia, and must say that we have nothing like them in our country. I see the importance of doing just what you are doing with such great success—not simply providing yourselves to enrich the minds of those who are brought in, by alknowledge of our Saviour, but to provide the stranger with a home, and to get for him excellent accommodations in the way of

Then in reference to city missions, you are doing a great work. I have not had the opportunity of visits about Philadelphia as yet, but I have been in New York. In London every missionary has one part of a district, and he must not go out of that district, nor must any other misstonary go into his district. In New York it Every missionary is encouraged to preach wherever he can gather the people to-gether. They establish missionary chapels. But our missionaries, three or four hundred, are simply engaged to go from house to house in their separate districts and read the Scriptures. I need say nothing to you about your city missions, for they surpass ours at home.

We have our Sunday Schools, and you have yours. My time has been so much occupied yours. My time has been so much occupied every Sunday in preaching, that I have not had an opportunity to go about and visit them, Among us, very few of the calidren of the poor attend our schools. I find here, as in your day schools, so in the Sunday Schools, the poor are accustomed to meet, as the rest. I was it were more so in our country. Yet the Sunday School system is carried on to a great degree in Eng. land. Scarcely a church that has not got a Sunday School, and ine young people are engaged in this work with the professed Christian of older years. Many of the teachers of our schools write letters to their classes, who read them, and are them; and are prevaled upon to entice other children into the achool. There are many of our Sunday School children who become members of church, and Sunday School teachers.

In my own church I have a number of schools, because I am in a district of great poverty. The children are gathered into rooms -some very inadequate, but as good as we can

cet—and are there taught by good and efficient teachers. We have twelve schools around about us. We are like the United States; our government is like yours; each school is a sovereign state, and has its own rules; every state has its governor and legislature, its own committees, superintendent, and secretary, etc., and they manage everything that will advance the interests of the school, themselves. Each school sends its detegates, or rather Congressmen, to the congress, which has jurisdiction over them all, thus making them the United States. We are in perfect barmony, and have had no seces-sion yet, and never have had a quarrel between

State and Federal rights. (Laughter.)
In connection with the Sunday Schools we have what are called "ragged schools." We gather here large masses of the young, such as or stockings, enjoying themselves with tumbling head over heels on the pavement, and who are ready to run errands or steal your pocket handkerchief. There is a great multitude of ragged children in London who have no opportunity of learning but on Sunday evenings. We gather them together, and they are entertained by short addresses and singing. We have these schools invariably at night. It is not very easy to get teachers. I need four hundred and fifty. Perbaps a hundred teachers go away every year, so that I want a new hondred annually. This makes a great demand upon the zeal and Christian energy of the Church.

Then we have what are called Bible women. Very often a woman will do what a man can't do. She will be received where a man would not be received. She will be treated with respect by the volgar, because she is weak, where a man could not appear. They will listen to her words when those of a man would be disdained with scorp.

with scorn. Then we have another institution which is called the midnight mission. There are multi-tudes of poor wand-ring girls in our streets Many, cast down by their own professed friends and many by their own nets, are forced to lly in obscurity. Something must be them. They were going to ruth as fast as possi-ble. They must be saved, and these midnight missions have sprong up for the express purpose of reclaiming these poor outeast, wandering girls. I will give you a scene such as I have often witnessed.

A large restaurant is opened in Regent street: -a supper is prepared for 12 o'clock at night; girls without friends, wanderers through the world without hope—are invited in; sometimes there are hundreds of those who seek invitations to come in. There they are fed, and talked kindly to, and asked to reform. I re member well one of these scenes last winter—I saw these same kind of girls come in to the number of 150 or 200; they sat down at well provided tables; their behavior was very appropriate in almost every case; a number of kind Christian gentlemen and ladies would sit down with them at the tables, and then would enter into a kind conversation with them-not neces arily reterring to their peculiar circumstances for they knew well enough what they were But their conversation was fraught with kind and sympathizing words, until they had gained the attention of the girls, and finally their promise to stop in their course, or at least a pronise to call again. These girls range from 12 to 13 up to 30 and 40 years. In asking them about their lives, we find that many had been Sunday School scholars. I remember on another occasion, that we had one of these meetings; a hymn was given out and sung, s prayer was offered, an address was delivered and then we asked them seriously about the need of a reform—that they should become better persons; some of them would laugh, but the most would ery. They were asked if they would not like to go to good homes. There were carriages waiting to take them, then and there, to good places. You should have seen how many lingered about the room; there they were, between life and death, and could not make up their minds which to accept. Sometimes, after painful hesitation, off they went in the currents of sin again, but always there were some poor ones who were glad to accept the profered homes and become better persons thereafter. This is a great work. Such places should be enlarged, for many a reformation is effected and many a restoration is made of the daughters of respectable families to their homes

It is very much lamented in our country that the artisan class, as a class, are alienated from the house of God. Not above two or three in ship, and these are those persons who are not so very poor, such as tailors, bricklayers, masons, etc. It is very lamentable that there are but two or four in a hundred who go to

This fact was a subject of much comment among the clergymen, and a meeting was pro-posed between them and this class who did not attend church, to tell them where they might be mistaken in their views. Such a meeting was held, and they plainly told us that the rea son they did not attend worship was "that they did not believe in our religion." I don't know how this may compare with you in your mis sions to the masses as regards theoretical infi-

I remember one time of getting into a discus sion on insidelity, in the neighborhood of my church, one Sunday afternoon. I found assembled there about one hundred and fifty working men. When I entered I was recognized, and somewhat to my surprise I was received with a good deal of cheering, and every manifestation of enthusiasm. Well, I sat and listened to a gentleman in the desk speaking. He told them that he had studied the Bible for twenty years, and he had come to the conclusion that it was entirely fabulous, from the fact, said he, that it presents three incomprehensibles; and one of hese incomprehensibles was the very cruel in junction in the Bible about a man having his ear put against a door, and having pierced through if, a cruel thing, by Divine power. Then, as a second incomprehensible, he said that a wise man in the Bible admitted that the same event happened to a man and a beast; and further more, as the last incomprehensible, the Bible represented God as telling lies, since He put s lying spirit into the mouths of the prophets; and, taking all these three together, he could not believe the book as true, but fabulous, because to him incomprehensible.

After be had concluded, I marched up to the to take my turn, and, after stating my right to be heard on the question of said that the gentleman who had spoken, and had studied the Bible twenty years ago, quotes a passage, as he says, from the Holy Book, as incomprehensible and fabulous. It so happens that the book he quotes from is one of very great antiquity, and I can say that that passage never came out of the Bible; so that settles that part of the question. But is it cruel to put an awl through a man's ear, when his wife and daughters have the operation performed? Then, as to the wise man who admitted that the same event happened to a man and a beast; our friend has omitted to state that this is the confession of a converted atheist; and in reply to what he said about lying spirits in the mouths of the prophets, I would say that, if that he so, then you are led by a lying spirit in the mouth of your prophet! This was severe, but I meant hat he should not mislead the people.

The people took it up, and one person got up and moved that I should be allowed an extra ten minutes. * * * A reason for the careleasness of the workingmen on the subject of reli-gion is the tyranny which they practise over each other. The grand difficulty in the way of the working classes being reached lies in the want of sympathy with them on the part of the rich. The poor are invited to come up to the higher standards without being furnished with the means of rising. The recent custom of preaching the Gospel in the theatres has been successful, and this mode of meeting them half way in secular places, for religious purposes, l

think can do no harm. Open air preaching is a capital mode of teaching ministers to preach as well as of preaching to the people. If there was more of it there would be better preaching as a general thing. Open air preaching is carried on in London six months in the year, and is attended with grand results. A tereible obstacle in the way of the mas es receiving the Gospel is intemperance, sud on this matter example is the most powerful and successful appeal. I believe that the grace of God is equal to any triumph. But I do not believe it would make a Christian of a Open air preaching is a capital mode of teach-

drunkard but by means of total abstinence. Dr. Hall concluded by urging upon the sudjence the cultivation of the spirit of self-sacrificethe practice of doing good to others—of workat the conclusion of the lecture a benediction was pronounced, and the audience dispersed.

"THE LORD WILL PROVIDE," A Sermon Delivered Yesterday Morning, in the Central Presbyterian Church, at Eighth and Cherry Streets.

The Central Presbyterian Church, at the corner of Eighth and Cherry streets, was yesterday morning crowded to suffecation by those who were desirous of listening to the great London preacher. The services were opened by the Rev. Dr. Reed, pastor of the church, but the Rev. Newman Hall, D. D., himself read the Scripture lessons, selecting the 22d chapter of Genesis, the 3d of Galatians, and the 11th of Hebrews. A fervent prayer was offered by the venerable Rev. T. H. Stockton, formerly Chaplain to Congress.

Dr. Hall announced as his text the words "Jehovah-jireh," from the 14th verse of the 22d chapter of Genesis, and proceeded substantially

On occasions when God had visibly interpose in their behalf, Gideon, Moses, and Jacob had ejected altars upon the spot, and given to it a particular name. So when God interposed as Abraham was about to sacrifice his only son Issue, and provided a substitute. Abraham built an alter upon the spot, and called the place Jehovoh-Jirch. In our own lives there are many

instances of Divine interposition, in remembrance of which we might do likewise.

The passage is difficult of interpretation. Among other explanations, it has been suggested that Abraham so named the place because he had spoken the same words when journeying thither. As he went, he carried the wood and the fire, but no victim for the sacri-The Patriarch doubtless went along dog godly, solemnly, and downcast. He wished to impress upon Isaac an entire confidence in God; and so, in answer to the question, "Behold the fire and the wood; but where is the lamb for a burnt-offering?" he said, "My son, God will provide Himself a lamb for a burnt-offering chovah-jirch,"

Let us consider Abraham's faith, as illustrated by the circumstances of the text. We are told that "God did tempt Abraham." Now we know it to be impossible for God to tempt any one to evil. With Him there "is no variableness, neither shadow of turning," and from Him cometh every good and periect gift. But, although He cannot tempt to evil. He may test the faith of His people, as men test a rope to learn its strength. God tests the faith of His sainis not to break it, but to prove and strengthen it. The skill and courage of a great general are thus tested and strengthened by the dangers of the field of battle.

God had promised Abraham ason, who should possess the land wherein he was a stranger, and whose posterity should be as numerous as the sands of the sea. Ishmael was not this son of prophecy. How Abraham rejoiced, therefore, at the birth of Isaac, and the glorious prospects held out by the promises of God. This son, whom he loved, was his most precious treasure. But when Abraham started upon his journey into the land of Moriah, was it for the purpose of realizing the promise that his posterity should be as the sands of the sea, and that the vast extent of territory before him should be their inheritance? How horrible must have been to him the contemplation of the sacrifice he was about to make! Yet Abraham was tho-roughly convinced of his duty, but this only rendered his feelings more acute.

The difficulties presented by this passage of Scripture are so great that some learned men have attempted to explain it in this way:-The heathen nations around Abraham offered as sacrifices to their gods the best they had, even their own children, and it has been claimed that Abraham thought it was his duty to do as much in honor of the God he worshipped. This theory is opposed to the clear statements of the Bible. God. would have the heathen nations around understand that His servant was willing to make a sacrifice, and He would test his faith. But when Abraham was found willing, God in terposed and showed to all ages His abhorrence

of such sacrifices.

Abraham's obedience was prompt. He ros up early in the morning. Probably he did not even consult his wife. As a general rule, husbands should have no secrets from their wives; but in this case it was different. The command was to Abraham and not to the boy's mother, and the latter might have objected and persuaded Abraham against it. Delays are always danperous, especially in matters of conscience and So Abraham rose up early in the morning to obey the command of God. His obedience was protracted. He did not

reach the designated place until the third day. While it is often difficult for us to perform a single duty, and we afterwards wonder how we were able to do it at all, it requires still greater resolution to go on day by day in its performance. Every step that Abraham took was an evidence of his faith. Abraham's obedience was persistent also. He might have made every preparation for the sacrifice, hoping, and trust ng that the two servants whom he took with him might interfere at the last moment, to save Isaac from death. In this way he might have argued that he would gain from God the merit of a willingness to make the sacrifice, and yet save the life of his son.

But to prevent any interference on the part of the servants, he left the servants behind when he approached the place of sacrifice. His obedience was likewise truthful; and while he was about to obey the command of God, he yet trusted Him that He would keep His promises with regard to his posterity and their inheric "By faith, he that had received the promises offered up his only begotton Son, of whom it was said. That in lease shall thy seed be called, accounting that God was able to raise him up even from the dead.

We may be quite sure that Abraham's faith was agitated by many doubts and struggles. We are not always told how the wind shifted, only in what direction it settled at last. He may have asked bimself how he could return to the boy's mother without him. But here faith whispered Jehovah-jireh. He may have questioned how he rould have carried out the deed with his own have with his own hand. He may have thought that, even if he were willing, Isaac might not consent. And what would become of his reputation for humanity and for a religion better than that around him? But to all these doubts faith answered Jehovah-jirch; God needs, not fyour usefulness, but your obedience, and He will provide. Then he may have thought he ought to be carried of Godly reputation if not obtained.

careful of God's reputation, if not of his own. but faith again admonished him that it was God's business to attend to this, and man's business to obey. Then may have arisen the question, How is the promise to be fulfilled, if Isaac is slain? But here inith answers that God knows best how to reconcile His precepts and His promises, and Abraham believed in both, accounting that God was able to raise Isaac up, even from the dead. God, who gave life, could restore it, if He pleased. It was the patriarch's province to fulfil the precept, and God's province to fulfil the province to fulfil t ince to fulfit the promi-

Taking the text as an illustration of the mode of salvation, we are continually reminded that our body must be provided for, and that God will do it. Much more will God provide for the soul, for which we cannot possibly provide our-selves. We can in no way stone for our faults. All of us stand guilty before God. There is death, and the judgment, and eternity; and how can we escape from the God whom we have

Tradition says that Solomon built his temple upon the very spot named in the text. At any rate, it was in the same region of country, and about the spot whereon Jesus was offered. We see Isaac carrying the wood, and we are reminded by it of Christ bearing His own cross. Isaac inquires concerning the lamb for the burnt-offering, and Christ is called the Lamb of God. Isaac is passive and willing for the sacri-fice, typical of Jesus, who says, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. In the substitution of the ram for Isaac, we see the substitution of Christ for us, and the whole event is a type of the resurrection. As soon as

t e received the command of the Lord, Abraham hoked upon Isaac sas dead man, and his rescue was like his restoration from the dead. On the first day of the journey Isaac was slain, and ou the third day he was received back from the dead, as was Christ.

entering heaven. Death-beds are of five different kinds.—

First, There is the death-bed of the Christian, who is evidently one of Christ's people, and is sure of it. Fear is not a necessary part of religion, though many may be saved who are

Christ died for us because God first loved us.

If He has provided the substitute, will we not accept it and at least obey? We can rest assured that there is enough for all. We must acknowledge that we have forfeited all claims upon life, and are worthy of death. We must be ready to die for our faults, and then thankfully accept the substitute which God has provided. Justice has claims on all of us—not equally—for each of us has his particular way of sinning, although every way leads alike from God and salvation Yet, although we cannot justify ourselves, a Lamb has been provided by God, and not one of us need be offered up as a sacrifice. So we should confess that we deserve to die, and at once receive with loy the substitute, relying upon it. When Justice comes with her scales and weight us in the balance, and finds us wanting, all we can say is Jehovah-jireh !
When the rusty bolts of the deep vaults of
memory are drawn back, and hideous ghosts
come forth and point their skeleton fingers at us, there is nothing that can allay them but the words Jehovah fireh ! So to death's challenge and on the last day, when we behold the great white throne, we can rejoice in knowing that our inequities are obliterated, and answer, Jeho

Let us learn our duty. We should believe in write of mystery, and obey in spite of difficulty We must trust in God, as did Abraham, although there is much to which we can give no reply save that of Jehovah-jireh. To all our doubts He will provide an answer some day. Why is there so much mystery? Why is there an atonement for all, and so few avail themselves of it? How can we reconcile God? sovereignty and man's responsibility? We may say much about the majesty of the atonement and resurrection, and understand little about it. But we must believe, and God in time will give

an answer to everything.

We must obey when it is difficult to obey.
Faith is of no avail, save when it produces works. If we are the children of Abraham we must show a like obedience-a passive obedience or submission, and an active obedience of sacri nce. We must give up a dear son or daughter, learning a lesson from Abraham in such be-reavements. Our child is not so great as Abraham's. We are not called upon to inflict the blow ourselves, as was Abraham. We must give up a long-cherished hope, or a possession very dear to us, learning to say, "Thy will be done." And when we ask. How can we endure it? faith responds, Jehovoh-jireh!

The path of duty is often difficult. Why should it not be smoother and pleasanter? "The Lord will provide." If we do right, all will go right; if we do wrong, nothing will go right. If we lose everything in striving to do right, we still have the promise, Jehovah-jireh, and God has a whole eternity in which to fultil His promises. The spirit of the Hebrew children who were cast into the flery furnace; the spirit of the early Christians and of modern missionaries who undergo persecution, when a word will save them, is the old spirit of Jehovah-jireh. In your late struggle, many entered from mere reckless ness; but how many with a deep love of country. of liberty and of truth, and with a burning sense of the gross injustice inflicted upon a whole race for which Christ died as for themselves! And when the great crisis came, how many felt that they were risking those who were as precious to them as was Isaac to Abraham. Yet they had the promise, Jehovah-jireh, the Lord will provide. We must abide upon this promise in many of the events of our lives, And when we all come to the final trial, though death may seem terrible in prospect, this pro-mise will console us—the Lord will provide.

THE STRAIT GATE.

A Sermon Preached Yesterday After-noon at the Presbyterian Church, Seventeenth and Spruce Streets.

Dr. Hall was advectised to preach again at Dr. Breed's Church, Seventeenth and Spruce streets, at balf-past 3 o'clock, but long before 3 every rook and corner of the spacious edifice was occupied, and so overwhelming was the throng that the pulpit stairs were crowded, and a number of ladies found refuge from the pressure in the very precincts of the only its The Rev. Dr. Breed announced the Coronation nymn,

"All hall the power of Jesus' name, Let angels prostrate fall,"

in singing which the whole congregation joined. After a prayer by the Rev. Alfred Cookman, of the Spring Garden Street Methodist Church, Dr. Hall requested the audience to sing one verse of the hymn commencing

"Come, Holy Spirit, heavenly Dove, With all thy quick ning powers," himself leading the beautiful refrain. He then announced as his text the passage from Luke xiii: 24, reading as follows:-"Strive to enter in at the strait gate; for many,

I say unto you, will seek to enter in, and shall not able."

It is a hard saying that salvation is so difficult but it shows the sincerity of Him who said it. An impostor would have held out the prospect of indulgence and ease. False religion may call salvation easy, promising it on the condition of a payment of money or a pilgrimage to a holy place. But true religion is difficult. We must put on the armor and fight the good fight. There are many mysteries in religion, and must leave many things to the right and left unexplained. The object of true religion is to teach us what to do, and how to follow in the path of plain duty. In answer to the question, "Are there few that be saved?" Jesus gave in answer the words of the text. It is possible to be buried in solving the mysteries connected with it, and yet it wins the great end of religion—our own duty and personal salvation.

In the same passage the Lord has reproved sectarian influences. The Jews regarded al other nations as heathens and outcasts, and that all of their nationality would be saved, because of their descent from Abraham. Latitudina rianism and exclusiveness are thus generally found together. But how many will we see it Heaven whom we did not expect to meet there and how many will be excluded who now expect to get in! Bigotry will be greatly astonished a the last day. Many a Protestant, boasting of his clear views and simple religion, will be excluded; while many a "poor, deluded Romanist," as they are accustomed to call them, will get to Heaven in spite of his superstition. Though we believe in the most correct theology, and belong to the most scriptural church, we will be cast int outer darkness, if we are workers of iniquity.

True religion is described in the text as strait or narrow gate. If we would enter n at it, it must be by an effort. This does no contradict the description of religion as being contradict the description of religion as being easy and the way of salvation as being open to all. So far as God is concerned, there is His torgiveness and help for every one. Yet no sinner can enter in at the narrow gate, bringing his sin with him; no one can enter in at the narrow gate unless he is willing to resource his sin. Again, the gate is too parrow to admit the sinner and the world. Whatever is incompati-ble with serving God hinders our entrance, for we cannot serve both God and mammon. We must stay outside with the world, or leave the world and enter alone. So we must leave pride behind, for the door is low, as well as narrow, Our service must also be of the heart. A religion of mere outward forms will not force a through the narrow gate. There are many works to arduous that if the heart is not in them they cannot be performed, and so it is with religion.

Some think the wording of the text shows difference between striving and seeking; that we must strive if we would enter, and that those who only seek will not get in. But the text does not contrast striving and seeking, but only striving now and when it is too late—when the door is shut. If the sinner is now seeking to enter, Christ will not refuse him; "for every one hat asketh, receiveth; and he that seeketh findeth; and to him that knocketh itshall be orened." It is evident from the text that many will be disappointed; that some persons who claim admittance had false expectations of

sure of it. Fear is not a necessary part of religion, though many may be saved who are fearinl.

Secondly, There is the death-bed of the Chris tian who is as safe as the first, but who is not as happy. He is ever imagining that he is not Christ's, trusting Him, but fearing that he is Such people are surprised when mistaken. they awake and find themselves in heaven.

Thirdly, There is the death-bed of the wicked man who knows his condition, but dies in des-

pair and without repentance Fourthly, There is the death-bed of the wicked man who has become careless. He has hard ened his heart, and dares futurity. Some people

can be subject to the chorotorm of sin so long that death will not alarm them. But the calm and peaceful passing away of such is no proof that they are not going to destruction. And in the fifth place, there are persons who thoroughly believe that they are dying in Ohrist, but are deceived to the last. It is to this class that Christ is speaking to the text. Such are believers in Him, but work-

ers of iniquity. A person may be a member of an evangelical church and always in his seat, may have family service, always kneel at his bedside, come regularly to the sacrament and prayer-meetings, and be ever ready to vindicate the cause of orthodoxy. Such a person becomes ill; but he has no fear, he thinks all i right. His friends gather about him and tell him of the rest for the weary; his pastor comes and prays with him; he becomes weaker and weaker, and at length they say, "He sleeps in But let us look at the other side. He goes up

to the door of the banqueting chamber, and ands it shut. Surely there is some mistake. So be cries out, "Lord, Lord, open unto me!" But there is no answer, and he knocks again, Still no answer, and he begins to plead, saying "I have eaten and drunk in Thy presence, and Thou hast taught in our streets; I have been a member of a Christian church, and am familiar with Thy worship." But the Master of the House hath risen up and shut the door, saying, Depart from me, all ye workers of ini

There must be a change of the heart, and re-pentance and faith and love, else all other pleas are vain, and the door is closed against us by Jesus Himself. An expectation of salvation to he end is no proof that it is coming, any more than lear and trembling are proofs that we shall be rejected. These words are not addressed to drunkards and notorious sinners, but to pro fessing Christians, just such as are here to-day. Then let no one trust creed, theology, prayer, meetings, or anything of the kind, for there must be comething more. The axe is laid at the root of the tree; it is not the fruit alone, but the tree itself that is to be uprooted.

Then let us be in earnest in striving to enter in at the strait gate. The direction is obvious to leave our sin behind us. Salvation is from sin; but how can we be saved it we still cling to our sin? If you don't give up your sin, you simply want to get to Heaven, and do not wish salvation. The world is very pleasant, but "what shall it profit a man, if he shall gain the whole world and lose his own soul?" It is in-finitely better to leave behind everything which keeps you from entering in at the strait The best of our actions are polluted and defiled, and we must strip off our own righteousness, as well as our sin, it we would so enter. The love of God must be shed abroad in our hearts by the Holy Spirit. Let us ask Him for grace to love Him. Will he refuse? God wants our hearts, and if we go to Him in prayer for His love, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

But do it now; do not delay; seek the impulse; repent and be converted, without waiting for God to convert you. If death were to come upon you this night and take you away, it would be your own fault that you were not saved. There are many that wait, for their own destruction. Over the entrance to the narrow gate are the words, in letters of living light, "Seek and ye shall find, knock and it shall be opened unto you." But you delay, notwithstanding repeated warnings, and suddenly the danger comes. The carth sbakes, the heavens are black with dark-ness. Now is the time to escape! You rush towards the gate, but the letters of light are no longer there. The Master of the House is risen up, and bath shut to the door." You knock, and then you plead for admittance, when you hear the words, "I know you not whence ye are: depart from me, all ye workers of ini-quity." Therefore, "strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able."

At the conclusion of his discourse, Dr. Hall announced that he desired to address those who were not members of any church, but were seeking religion. Monday morning would be his only opportunity of doing so, and he accordingly appointed the service from 8 to 9 o'clock, at the Clinton Street Presbyterian

SALVATION FOR ALL.

A Sermon Preached Last Evening, at the Green Street Methodist Episcopal

It was announced that, at 7 o'clock P. M., yesterday, Rev. Dr. Hall would preach in the Green Street M. E. Church. This announcement drew to the church a vast congregation, and, at 6 o'clock, one hour before the time announced, the body of the house, galleries, and pulpit were crowded. So great was the congregation, and so meagre the accommodations for so large a num ber, that after another meeting had been com menced in the basement, led by Rev. Dr. Jackson, hundreds went away. Preceding the sermon a prayer-meeting was held, after which Rev. Dr. Hall preached a grand sermon from the following text:-

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him srould not perish, but have everlasting life,"-John iii: 16.

There was wailing in the camp. Some were writhing with pain. Some were being carried to a hasty grave. Grief and terror prevailed on every hand, for an enemy more dreaded than the Canaanite, had stormed the fortifications and glided past the sentries, and entered into the very tents. The people had murmured sgainst God, and He in punishment had sent dery serpents that bit the people, and much people of Israel died. They, in their terror, they sought Moses, and Moses sought unto God. Divine direction he twisted a piece of brass hastily, to represent the form of a serpent, and elevated it upon a pole, and proclaimed through the camp that all who looked at it would be

The news fied rapidly. Those who were bitten rushed forth to gaze at the symbol of life. Mothers brought their little ones that had been bitten by the serpents, and held them our cagerly, that they might catch a view of it. The dying were brought forth from the tents, and with languid eye, gazed towards this serpeut o brass. And all who looked were healed. However badly they were bitten; however imperfect and hasty the glance towards the serpent; how ever far off they were, every one who looked all who looked, lived!

More than fourteen centuries passed away, and a teacher greater than Moses appeared in the land. "As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up that whosoever believeth in Him shall not perish but have everlasting life." For we have sinued as the Israelites did! We, like unto them, have loved Egypt only too well! We have lived the slavery and bondage of the devil! We have shrunk back from Him! We have murmared against God! We have worshipped idols!—our against God! We have worshipped iduls!—our own losts and sin'ul pleasores. Sin poisons all who touch it, and we are bitten, and we are dying, as the Israelites were bitten and dying, under the bite of the nery screent! But Jesus Christ, our Lord and Saviour, was lifted upon the cross, that we might live!

As the serpent was lifted up—the form of the serpent without its sting—so Christ came in the form of year, without man's singulars.

form of man, without man's sinfulness,

serpent of brass was lifeless, but was the occa-sion of life; and Christ gave up His life that we might live. The brazen serpent was made under the plague, and cured it, Christ, in dying, was elevated on the cross, that he who seeing might live. The dying Israelite looked upon the brazen serpent, and lived. might live. The dying Israelite looked upon the brazen serpent, and lived; and the dying sinner, looking by faith on Jesus, lives. Sinners, look and live! They may be very imperfect; they may be very far off; their vision may be very indistinct; they may be very badly bitten by the serpent; they may be the chief of sinners; they may utterly despair of cure. Yet, nevertheless, if they look to Jesus, they are saved! "For God so loved the world"—precious words which the Christian Church has ever treasured up as the most precious of the gems of words which the Christian Unuren has ever treasured up as the most precious of the gems of her precious casket; words to which we turn with more than ordinary delight, as to a more lovely flower where all are lovely; as to a bril-liant star where all are bright. Words which liant star where all are bright. Words which the Christian mother taught her child as the first to lisp, as expressive of the chief truth of the Bible; and words which the aged saint is the very last to utter as the best expression of the foundation of his hope; words which ever light up the dungeon of despair; words which, in the thick tempests, have often proved an anchor to the soul; words which should encourage the Christian soldier to fight the "good fight," when otherwise he would have yielded! Words which should thrill the bearts, not of Americans or Englishmen, but the Chinaman and Hottentot and Green but the Chinaman and Rottentot and Green-lander—the savage as well as civilized man! Words which Saten bates! and words which angels ponder, admire, and adore—which Heaven re-echoes—which eternity will cele-brate! "God so leved the world that He gave His only begotten Son, that whoever believeth In Him shall not perish, but have everlasting life!" These are precious, precious words!

God loved the world. The great, the glorious loved little me! God loved the word. The infinite, pure, and holy, He loveth sinful me! We love Him, because He first loved us. How much did He love us? So much as to supply alt our cally wants; surround us with comforts; to cause so many beautiful flowers to grow around the e homes of earth, which make us cling to them so much in spite of its sorrows and pains of our present condition. Yes, more than this, He gave us His son; the son of whom He speaks in terms of such endearment, "His well-beloved son," And He gave that son not to come and visit us simply, but to come as a man; not as a rich man, with everything contributed to His pleasure, but as a poor and sorrowful man. God gave up His son to die, and not a death quiet and screne, such as we hope for, but death em-bittered by the descrition of His friends; by treachery and betrayal; by scorn and contempt: by the agony of the crown and the nail; and by the bitterness of spirit which caused Him to exciaim, "My God, my God, why hast thou for-saken me!" Yet it pleased the Lord to bruise saken me!" Yet it pleased the Lord to bruise Him. Not that the sufferings of the Son could give any pleasure to the Father, but since this was the method necessary for the salvation of mankind, the precious sacrifice was not withheld. How has He loved me! Oh! the length, the breadth, the heighth, and the depth of His love:

it is love that passeth knowledge! Elernity will never reach the extent of it. We shall never know the full meaning of this little word. "God so loved the world that He gave His only begotten Son !" But, some one says, I fear God does not love me. God is full of love, but He does not love everybody, and I am one of those He does not love. Jesus died for sinners, but I am afraid that He did not die for me. Oh! that I could hope He died for me! How happy would it be to me, if I knew He died for me!

It is to such I would speak to-night. Think who said these words. It is not simply a philesopher or theologian who gives the information. This opinion may be right or may be wrong. It is not even an apostle who brings this message to you. It is Jesus Himself! It was He who was in the bosom of the Father; was He who was in the bosom of the rainer, because he tells us, in these plain words:—
"Lord, my Father, so loved the world that He gave His only begotten Son." You say, the world! What is meant by the world? Why, it is plain and obvious. The first plain meaning is—That the world means everybody. If it is—That the world means everybody. If it does not mean everybody, it means a part of everybody. It means a people; not all mankind, but some. If world means a portion of mankind, what portion is meant? It cannot mean the elect portion, for the world, in a restrictive sense, means the bad portion; and then, if the world does not mean everybody, it means the wicked people; and if He died for the world it does not mean that He died for the good people, but He died for the non-elect, and, sinner, you are one of them. Let us see the arguments to convince any desponding brother or sister that there is a Saviour for them. The first argument I derive from the divinity of Christ. We believe Christ is God. God is infinite; and, therefore, Christ has infinite power and capacity. If Christ is not the Saviour of all the world He has a limited power, because He can only save some. and yet He is God and infinite. If we believe that Christ is divine His work cannot be limited, and salvation is, then, for everyone. The second is this, that the Gospei is "good news" and the good news is to be proclaimed to every creature. It was proclaimed as good news from our Lord Jesus Christ, and His Apostles were adjured to preach it to every creature. Well, then, if it is to be preclaimed to every creature, it is evidently good news that all should know. It is evi-dently good news that all should know. It would be strange it a person should say:—"Here is good news to be told to all, something for all," and invite a hundred people to hear the good news, and they say that it was for only ten of them. * * Some say it is good news for the elect. How do you know who the elect are! Rowland Hill was about to preach one

he, "mark out the elect, and I will preach to them alone," The third argument is this:—Redemption is co-extensive with ruin. If you are ruined then you redeemed. For if you are not ruined, then you are pure and need no redemption. It is the ruined only who need to be redeemed.

Sunday, when he was told that they only preached to the elect there. "Very well," said

The fourth argument is this:- That salvation is actually offered to everybody. Does not our Lord proclaim throughout that salvation is free to all who will partake? Does not our Lord invite the world-everybody-to the feast, and would it not be mockery to say that, after having invited all, He should say that it was for

only a certain number?
The fifth argument is:—That repentance is enjoined on everybody. You will admit that everybody is invited, that that means the world, which, in turn, means those who are sinful, Here what the Bible says:—"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him." And in the New Testament we have:- "God commandeth

all men everywhere to repent. The sixth argument is: All people are called upon to pray—both in the Old and New Testaments. It is a duty for everybody—all. Every sinner is invited to pray, and can go to God in prayer, through Christ the Mediator.

The seventh argument is:-That sinners are condemned it they so not believe. "He that believeth not shall be dammed." How can a man believe if there is nothing to believe in the Jesus Christ did not die for all the world. He did not die for those who reject Him. If I am called upon to believe, I am called upon to believe that Jesus saved some, and that He may save all. Do you not think it would be mon-strously unjust should I feel that I was already condemned for not believing in Christ, when there was no Christ for me? and can you think for a moment that God could condemn a person for not believing in a Saviour, when that Saviour did not die to redeem him? On yes, sluner, there is a Christ for thee!

The minth argument is, that Gol saith. "I have no pleasure in the death of the wicked." "Turn ye, why will ye die!" "As I live, saith the Lerd"—God could swear by no greater, and He swore by Bimself-that He had no pleasure in the death of the wicked. He calls upon you to term and five. Oh, why will ve not look upon the sacrifice of the Cross? Why will ye not look by the eye of faith? Believe on Him and ve shall be saved. May no desponding brother or sister leave the house, feeling that they are ruined without hope of redemption; but with the belief that God standeth ready to