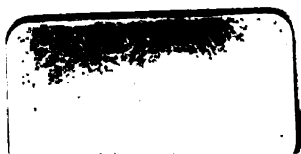


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# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JANUARY, 1857.

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## OUR MAGAZINE FOR 1857.

In providing a due supply of literary food for our readers from month to month, we have to consult both their taste and their benefit. Our aim is to set before them what they will relish, and what will do them good. Happily, in most cases, these two ends may be served by the same means and at the same time. We write not for those whose sickly tastes and morbid craving for stimulants render plain and wholesome nutriment insipid. We have good reason to know that among our readers of various classes the great majority value most the articles that are characterized by thought, and that aim at their intellectual and moral improvement. Mere scraps and anecdotes may serve occasionally to fill a gap, but we are told that something of moderate length and breadth is always felt to be most worth reading and remembering.

We are not aware that any of our readers object to the space allotted to our account of new publications, or to extracts from them. The truth is, that in the more remote districts of the country where books seldom come, there are many intelligent readers of the Magazine who look for it monthly to tell them something about books that are making a noise in the world, and perhaps if some new work is strongly recommended, an order from the village library may be dispatched as soon as the funds are in a state to warrant the expense. Reviews are books about books, and they convey the only knowledge of their contents which multitudes ever acquire;—ay, even the men of education, and leisure, and of reading habits find that the critique in some honest periodical is all they can afford to read, for means and money would fail to transfer many of the new books,—and good ones too,—from the publishers' lists to the students' shelves; and even were they there, the time to read them would still be lacking.

There is a species of writing which finds great favour in many quarters, and accordingly is supplied in abundance, but which we do not deal in, or very rarely. We refer to tales. Of these some are good and ably written, and of excellent tendency; and we do not mean to bring any sweeping condemnation against all fictions; but over in-

dulgence in these works of imagination is not of good tendency. It unnerves rather than braces the mind, and often occasions an expenditure of useless emotion upon personages that have not, and never had, any real existence. If our Magazine is destitute of the attractions the romantic tale supplies, we hope the loss is compensated by matter of equal worth if not of equal fascination.

We prefer fact to fiction, and therefore would ever welcome any interesting and well-authenticated statements illustrative of human character and human destiny, whether in its brighter or darker aspects. Such narratives are always instructive, and often suggestive of valuable lessons. Many such incidents and passing events fraught with warning or encouragement are, we fear, allowed to pass unnoticed, for want of some observant eye to note them, and some graphic pen to record them. We hope this hint may not be useless, but that our friends, keeping it in view, may act upon it, and furnish us from time to time with the fruits of their observation of what is passing around them.

A religious periodical such as ours is, should be in some degree a reflection of what is thought and said and done in the religious world, especially that section of it to which we belong. Our words are but the utterance of our thoughts—or should be—and those thoughts should be in harmony with our position, and profession, and prospects, —and our deeds should show, that as we think and speak, so we act. It is useful to review our circumstances, and sometimes it is of moment to re-state our principles, and re-assert our claims.—We are apt ourselves to forget them, or to let them remain in the background; and therefore it is well to refresh our own memories and to remind our friends, and our opponents too, that we have not ceased to hold our principles, though we may not always be blazing abroad our staunch adherence to them.

There cannot be a fitter vehicle for this calm and unwavering assertion of our faith and practice as Christians, and of our distinctive principles as Congregationalists, than the pages of this Magazine. Many of our friends, laudably anxious to prove their genuine catholicity of spirit, are forward to lend their services on occasions when they may join with brethren of other denominations; and of course, when occupying a presbyterian pulpit, or standing on a platform side by side with men of other sections of the church, there is a careful avoidance of every word or allusion that might remind any that A. or B. or C. is an Independent or a Baptist. This is as it should be, and yet to prevent liberality being mistaken for laxity, or a catholic spirit for an indifference to truth and principle, it is well that some such record of the sayings and doings,—the opinions and proceedings of the Congregationalists of Scotland should be in existence, and that it might be referred to as containing proof manifold that we are neither unprincipled nor uncharitable, —that we know and acknowledge one another, and that we hail as brethren in Christ, all whom we consider to be his true disciples, although not agreed with us, nor walking with us in every step of our procedure. We have free speech and free action,—we are untrammelled by laws of human framing, but we are under law to Christ. We are free, but use not our freedom as a cloak of maliciousness, but in love serve one another. We do not taunt others with wearing fetters, but we do not covet them for ourselves. We would not boast as if we were better

than others, but would strive to show that our polity is favourable to piety, to progress, to unity, to charity. We cannot refuse to let our system be tried by its fruits, though our deep consciousness of imperfection makes us appeal to our practice more in diffidence than in confidence of boasting. Of this at any rate we feel assured, that, believing our principles to be scriptural, and therefore favourable to all that is pure and lovely and of good report, we must acknowledge that we shall be put doubly to shame if we are not better than those whose theory of church order and discipline we regard as inferior to our own. In that case our own system and our own conscience would condemn us, and the word of God would say amen to the sentence.

Giving to our distinctive principles their own place, we never forget that the external form of the church, and all that relates to ecclesiastical polity, must ever hold a secondary place. The first place belongs to the great things of God,—the primary truths of revelation as objective, and the essential elements of vital religion as subjective. Accordingly we have a place in our pages for the work of Christ as our Redeemer from the curse of the law and from the power of sin,—and a place for the work of the Spirit, who “takes of the things of Christ and shows them” to our hearts. We trust that due prominence will ever be given in the words we utter, and in the works we commend, to the work of Christ *for* us, and the work of the Spirit *in* us. To forget or deny the former, is to attempt to raise a superstructure of holiness without a foundation; to forget or deny the latter, is to substitute a form of sound words, for the life of God and the power of godliness. We must neither sap the foundation, nor be ever laying it afresh.

We have not been unobservant of the religious movements of the day, and shall continue to introduce to the notice of our readers such accounts of them as fall within our plan, and such as may be treated of with interest and profit to the bulk of our readers. Some of the ephemeral questions that excite much attention for a time, are more suitable for newspaper discussion than for the pages of a magazine, and there we leave them. As to religious controversies, we cannot be indifferent to them, and some of these have pained us not a little. In particular, the unhappy differences among our brethren in the south have been watched with anxious interest. We have read nearly all that has appeared on both sides of the questions raised, and we did so with a view to the utterance of our own opinion on the whole controversy. We have accordingly written more than we like to confess; but in proportion as pamphlets and newspaper articles have multiplied, our desire to publish our own lucubrations has diminished. The truth is, we have a deepening conviction that too much has been written already on both sides. We are far from deprecating controversy in the abstract. It is sometimes unavoidable. It is often of great advantage to the cause of truth and righteousness. It purifies the atmosphere of the church, and sometimes dispels the stagnant vapours that spread disease and death over the face of God's heritage. But the sweep of the storm that restores salubrity and life to the erewhile death-laden air, here and there prostrates a noble tree, or a peaceful cottage, or a village spire: individuals suffer, but the general good overbalances the incidental evil. So in the controversy alluded to, individuals will suffer, but the world

and the church too will reap no small gain. Nothing is so fitted to test men's spirit as a descent into the arena of conflict with brethren. *There* other questions are settled than the combatants think of; there secrets come out the world would not otherwise have suspected; there the relation of supposed orthodoxy and alleged heresy to *charity* and truthfulness, and nobleness of mind is made manifest. *There* perhaps the mortifying discovery is made that all parties, who, ere the testing time arrived, seemed to love as brethren, and to exercise mutual confidence, kindness, and forbearance, are proved wanting in all the essential elements of true friendship. At least this is the case so long as the war of words continues. We shall say no more at present on this topic, but we cannot forbear noticing with regret the recent appearance of some Bildads and Elihus on the field.—If older men are not always wise, younger men are not always diffident. But it is not so much the age or the youth of the new volunteers on this controversy as the multiplication of their numbers we regret. For that but provokes new adventurers, who are eager to show their opinion; and so the dispute becomes interminable. But we must pass from this subject.

The lapse of time reminds us that our own time is ever shortening. The past year has removed some of our esteemed friends and beloved brethren, and we cannot begin the labours of another year without pondering the question "Who next?"—The present year will doubtless be the last of toil and sorrow to some who are dear to us. May they and we be prepared by Divine grace, for all coming changes! Our salvation is nearer than when we believed, and we have only to hold fast and to hold on a little longer, and the conflict will be over and the victory won. But in more immediate reference to "our Magazine" we may be permitted to say, that during the last year we received some very encouraging expressions of interest in our labours from various quarters. It might not become us to publish all the kind things friends have uttered, but we will venture to lay before our readers a letter from one brother, which gratified us not a little; and we select it because it is the last we shall ever receive from him. Within a short time after its date he passed away. The brother referred to is the late Rev. Joseph Morison of Millseat. He wrote within three months of his lamented death as follows:—

"MILLSEAT, *March 25th*, 1856.

"MY DEAR SIR,—I ought perhaps, *formally*, to have replied to your important communication in December last, respecting the Magazine. I very much admire the tone of that communication. It is truthful, modest, and dignified. I have not been altogether forgetting the claims of our denominational organ, nor of its worthy editor. I have been talking about the Magazine more or less in public and private, although I do not know that I have been able to make the impression I could wish. The real fact is, that we are inundated with periodicals of every shape, and on every variety of subject, so that the public mind is, to some extent, vitiated and dissipated by the enormous and overflowing supply. I am satisfied that our denominational literature suffers in consequence to a large extent. There is too little discernment among many of our members even, as to this matter, and they are prepared, unconsciously no doubt, to act unjustly, as well as impolitically, towards the periodical literature which has special claims on their support. I am grieved at this state of things, and could wish from my heart that two-thirds at least, of the current literature (periodical I mean) were buried in the depths of the sea, if such an event would but clear the way for a wider circulation of what more immediately claims our support. If I might be allowed freely to state my own

mind with regard to our Magazine, I should unhesitatingly say, that it has been in the hands of its present editor about all we could wish it. I take it up with lively interest, and am never disappointed.

"I feel for editors, because I am well aware their labours and anxieties often meet with a poor and sordid recompense from those they are most desirous to benefit. Allow me to assure you, Dear Sir, that I shall be always trying to do a something in my contracted circle in the way of urging the claims of our denominational organ, and I beg further to request that you will keep firm to your post in the good hope that your labours will by and by obtain an appreciation more in accordance with their merits.

REV. WM. SWAN.

Yours very sincerely,  
 JOS. MORISON."

It is well for us that we cannot lift the veil of futurity. Present duty is ours; and as we know not how soon the night may darken around us, be it ours to fill up the hours of our shortening day diligently and faithfully, that the Master may find us "so doing" when He comes.

We have not of late years prefixed a preface to a volume of the Magazine when completed, nor added a postscript at the end of the year, but the article which stood first in our last number was in effect a postscript, and this may be regarded as a preface. We have said enough to explain our purposes and hopes for the future, and as to the past we neither boast nor complain. We trust that our work, humble as it is, will not be in vain in the Lord, and to his blessing we commend it.

## OUR FRIENDS IN HEAVEN.

BY MRS. BEECHER STOWE.

CHRISTMAS and New-Year come to us hoary with frost, sparkling with diamonds; and naturally our hearts turn to our friends scattered, driven hither and thither over life's prairie. How few can we draw to our side—how few surround our hearth!

Yet we think of them in their dispersions, and in this season consecrated to loving memories, we send them letter or token, and receive from them from afar greeting and token in reply.

But we have friends to whom we can send no word, no token—from whom no word or token shall ever come again to us till the heavens be no more, and sun, moon, and stars, and rolling seasons shall be only the memories of a dream. We are certain that we still *have* these friends. We call them ours, and though the places that once knew them now know them no more, though their name is effaced from the roll of living names, yet we call them still our own. Amid our Christmas garlands, our New-Year's offerings, let there be one to *Our Friends in Heaven*.

Are we not richer for their being there? Are we not made nearer to Heaven by thinking of them there? They have known us so intimately—they have known our history, our individualities, our soul-wants, our aspirations, our trials. We have wandered with them hand in hand through the tangled wood of life. We have lost our way together. We have hungered and thirsted together, and looked out with

weary and perplexed, star-gazing, now trying this path and now that; and we have rejoiced together when our way has been made plain before us. We have seen them wrestle and strive with life, as we still must. We have seen their heart fail, and their hand fall slack, as ours full off may do. We have seen them bear the wrench and strain, the cruel agony which life forces inexorably on all, in one or other of its passes; and last of all, we have seen them at the river of death. We have seen the heaven opening, and the angels descending, and they have been borne from our sight, and as they rose they were transfigured and became as the sons of God.

It is strange what a change is wrought in one hour by death. The moment our friend is gone from us for ever, what sacredness invests him! Everything he ever said or did seems to return to us clothed in new significance. A thousand yearnings rise, of things we would fain say to him—of questions unanswered, and now unanswerable. All he wore, or touched, or looked upon familiarly, become sacred as relics. Yesterday these were homely articles, to be tossed to and fro, handled lightly, given away thoughtlessly—to-day we touch them softly, our tears drop on them; death has laid his hand on them, and they have become holy in our eyes. Those are sad hours when one has passed from our doors never to return, and we go back to set the place in order. There the room, so familiar, the homely belongings of their daily life, each one seems to say to us in its turn, "Neither shall their place know them any more." Clear the shelf now of vials and cups and prescriptions; open the windows; step no more carefully; there is no one now to be cared for—no one to be nursed—no one to be awakened.

Ah! why does this bring a secret pang with it when we know that they are where none shall any more say, "I am sick!" Could only one flutter of their immortal garments be visible in such moments—could their face, glorious with the light of heaven, once smile on the deserted room, it might be better. One needs to lose friends to understand one's self truly. The death of a friend teaches things within that we never knew before. We may have expected it, prepared for it, it may have been hourly expected for weeks; yet when it comes it falls on us suddenly, and reveals in us emotions we could not dream. The opening of those heavenly gates for them startles and flutters our souls with strange mysterious thrills, unfelt before. The glimpse of glories, the sweep of voices, all startle and dazzle us, and the soul for many a day aches and longs with untold longings.

We divide among ourselves the possessions of our lost ones. Each well-known thing comes to us with an almost supernatural power. The book we once read with them, the old Bible, the familiar hymn; then perhaps little pet articles of fancy, made dear to them by some peculiar taste, the picture, the vase!—how costly are they now in our eyes.

We value them not for their beauty or worth, but for the frequency with which we have seen them touched or used by them; and our eye runs over the collection, and perhaps lights most lovingly on the homeliest thing which may have been oftentimes touched or worn by them.

It is a touching ceremony to divide among a circle of friends the memorials of the lost. Each one comes inscribed "*no more*;" and yet each one, too, is a pledge of re-union. But there are invisible relics of



our lost ones more precious than the book, the picture, or the vase. Let us treasure them in our hearts. Let us bind to our hearts the patience which they will never need again; the fortitude in suffering, which belonged only to this suffering state. Let us take from their dying hand that submission under affliction which they shall need no more in a world where affliction is unknown. Let us collect in our thoughts all those cheerful and hopeful sayings which they threw out from time to time as they walked with us, and string them as a rosary to be daily counted over. Let us test our own daily life by what must be their now perfected estimate; and as they once walked with us on earth, let us walk with them in heaven.

We may learn at the grave of our lost ones how to live with the living. It is a fearful thing to live so carelessly as we often do with those dearest to us, who may at any moment be gone for ever. The life we are living, the words we are now saying, will all be lived over in memory over some future grave. One remarks that the death of a child often makes parents tender and indulgent. Ah, it is a lesson learned of bitter sorrow! If we would know how to measure our words to living friends, let us see how we feel towards the dead. If we have been neglectful, if we have spoken hasty and unkind words, on which death has put his inevitable seal, what an anguish is that! But our living friends may, ere we know, pass from us; we may be to-day talking with those whose names to-morrow are to be written among the dead; the familiar household objects of to-day may become sacred relics to-morrow. Let us walk softly; let us forbear and love; none ever repented of too much love to a departed friend; none ever regretted too much tenderness and indulgence, but many a tear has been shed for too much harshness and severity. Let our friends in heaven then teach us how to treat our friends on earth. Thus by no vain fruitless sorrow, but by a deeper self-knowledge, a tenderer and more sacred estimate of life, may our heavenly friends prove to us ministering spirits.

The triumphant apostle says to the Christian, "All things are yours, Life and Death." Let us not lose either; let us make *Death* our own; in a richer, deeper, and more solemn earnestness of life. So those souls which have gone from our ark and seemed lost over the gloomy ocean of the unknown, shall return to us bearing the olive-leaves of Paradise.

ANDOVER, Dec. 27. (New York Independent.)

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## WHAT IS IT TO LIVE?

COURTEOUS reader, one year more has passed—for ever:—another has dawned. What *that* has been, you know: what *this* will be, you know not yet. That may have been one of brightness or of gloom, or perhaps of both mysteriously blended: this may be a stranger—a more mysterious year than any of your past life. That dawned upon you in the possession and enjoyment of life, and as it set, it left you with the same possession and enjoyment. This year has also dawned on you as did the former; but, perhaps, its declining shadow will rest upon your grave and ours.—Last year was to us one of much suffering. The

voice we would not regard amid the din and enterprize of the world, we were compelled to hear in the stillness and solitude of the sick chamber. We then looked back on life—not from what we considered to be the approach to the valley of the shadow of death, but from what we tremblingly anticipated might be the threshold of a valley, if not so dark, yet to us more dreadful—that valley whose darkness beclouds reason, but the shadow of which descends not on the heart. We then looked back on life, not as a possession that was slipping from us; but as that which was ended, and yet not at a close. We looked back on life with sorrow that we had accomplished so little. We saw its value and felt its preciousness as we never did before. We confess we thought not so much of death as of life. We have more faith in a man's life than in his death. We thought much of life, as we beheld the shadows descending. We viewed it from amid the falling mazes of that shadow's darkness. We often asked, What is it to live? And the thoughts which then engaged our mind were serious and solemn. They were not the wild fancies of a bewildered mind; but the calm and sober thoughts of one who had got a glimpse of the glory of life. They presented life to our view in a grander—a more glorious aspect than we had ever beheld it before. Suffer us to think over these thoughts with you; and if they affect your heart as they affected ours, they will make us both feel that "Life is real! Life is earnest!" and we shall be mutually benefited.

In the oldest writing extant, there occurs this acknowledgment on the part of the author to God, "Thou hast granted me life." In this acknowledgment every man may join; for it refers simply to natural or physical life—that period during which the spirit inhabits and acts through the body—the period allotted man to live on earth.—But for what end has God granted life to man? The answer, perhaps anticipated, is at once given—to show forth the Divine glory. While, however, this is, without doubt, the great end for which man is created, yet it is in a *subordinate* point of view that we purpose now to regard the question. We would not presume to contemplate it from the Divine stand-point; for here even an angel would tremble and pause. That is infinitely beyond the grasp of created mind. But we may reverently view it from the human stand-point. We do not attempt then to treat of the pleasure which God experiences, if we may be suffered to apply such terms to the Divine Being, in the promotion of His glory. But we would seek calmly to contemplate the *honour* conferred upon man in being the instrument chosen for promoting the Divine glory, and the *happiness* of which he is the subject in doing so. Man has been created an intelligent, immortal and responsible being, and he cannot therefore be insensible to the honour, or incapable of happiness in working out the Divine glory.

But what is the glory of God which man is honoured in being the instrument to promote? As revealed in the sacred Scriptures, it is the seeking the salvation of the race. God willeth not the death of any, but the salvation of every man. But if any man will attempt to rob God of his glory, and seek to defy the authority of the Almighty, then "the LORD shall arise that he may do his work, his strange work; and bring to pass his act, his strange act," in making that man's destruction

conducive to the promotion of His glory. But from this aspect of the subject we shrink. We would seek to view only its brighter side.

Let us not then be misunderstood in what we have to say. We have faith in the verities of Scripture. We believe in the influence of the Holy Spirit. We would not, as we do not, place the creature above the Creator; nor esteem the works of man as being of greater importance than the works of God. But we repeat that our purpose is to view the subject in a *subordinate* aspect, and to look at it simply from the *human* stand-point.—Since there is glory in the Divine purpose, may there not also be glory in human life ?

Is it not an honour conferred on man to be privileged to live in the same sphere in which God himself once lived in the person of Jesus of Nazareth—to contend against the same enemies with which He wrestled, and to overcome through the same Divine power ? The first act of obedience which man can render to the Divine will is to believe in the name of his Son whom he hath sent. And these spiritual enemies can only be wrestled with and overcome in this life. The life that now is, is one of work; that which is to come, is one of rest. This is a conflict; that, a reward. This is the seed-time; that, the harvest.—Where is the man possessed of the common feelings of humanity, who would not esteem it an honour, and experience it a happiness to be privileged to do battle for the weak, the enslaved and the oppressed against the strong and the despotic ? And will the true-hearted Christian not consider it an honour, and feel it a happiness in being privileged to fight the battles of the Lord—to contend for the weak, the helpless and enslaved sinner against the oppressive and despotic powers of sin and Satan, and “earnestly to contend for the faith which was once delivered unto the saints ?” Is it not a source of happiness to the Christian that he is enabled, through Divine grace, to destroy and conquer one evil, wicked principle in his own heart, so that he might become more conformed to the Divine image ? Or when he has been subjected to strong temptation, which, through the same power, he has been enabled to withstand, does he not experience one of the highest kinds of happiness in having overcome that temptation ? Will not the remembrance of that victory be to him, in after-life, a ground or source of happiness ? It must be so. It is so. And as it is in respect to himself, so will it be in regard to the good he may be the means of effecting towards others:—to think that he has turned aside one drop of sorrow from a human soul—enlightened one darkened mind—cheered one desponding spirit—cast a ray of hope into an immortal soul that was despairing of the Divine forgiveness and acceptance. O, it is when life is viewed in this light that its true honour is realized—its true happiness felt ! And if you take into account the priceless value of the human soul—of *one* soul—of its imperishable and indestructible nature—its undying responsibility—that it is a page of human existence on which whatever is written, even by *your* finger, will never be effaced. That if you have written truth on a human mind—if you have inscribed the name of Christ upon a human heart—if you have stamped the impress of God, of holiness, of heaven on a human soul, they will remain for ever, indestructible as the nature of the soul on which they are written, and imperishable as the nature of the truths themselves inscribed.

What is it to live? Men say it is to perform some work to perpetuate their earthly existence—to transmit their name to posterity.—We linger not over the works of the poet and the philosopher of centuries past. We stand not beside the sculptor's exhumed statue to interrogate it as to its author or its age. We gaze not on the painter's canvas, bedimmed by the after-tracings of the pencil of Time. We come to higher themes—to greater works than these.—When you gaze upon a landscape, luxuriant in its rich beauty and lying peacefully on the margin of some placid lake, could you think it was the creation of your hand; that you had breathed into its flowers the breath of life, tinted their various colours, and imparted their fragrance—in short, that you had cast over it the beauty and life with which it glowed, would you not, as you gazed thereon, be the subject of a joy deep as it was pure? Or that you had piled up beside it a lofty mountain—an everlasting hill—with its summit pointing heavenward—a centre to which all eyes would be directed with wondering admiration; and to behold its colossal form mirrored in the lake—Beauty sleeping at the feet of Sublimity? When you see a glorious sunset, could you think that the brilliance and splendour of its hues, fringing the clouds and gilding, as we have seen it on our western shores, the waters as if they were a sheet of living gold,—were shaded by the pencil that your hand had guided.—Or when you look up into the heavens, amid the stillness of evening, and behold them spangled with myriad hosts of brilliant stars, could you think that your hand had stretched out these heavens as a curtain, and woven into it these starry gems which sparkle with their own unborrowed lustre,—would your breast not be filled with a rapturous joy as you beheld these efforts—these creations of your own power? Would you not consider there were honour in living, since you were privileged to perform such stupendous works? Would you not feel happy that life had been granted you of God, since it had afforded you the means, the opportunity, the enjoyment of doing such works as these? But you may say, These works—such works are impossible with man. They are possible only to God. Yes. They are works which are possible only to God. But we say unto you, “Greater works than these shall ye do,” if ye would realise the honour, and know the happiness of human life, and do them. O what is it to look upon a landscape breathing with beauty—upon the sun setting amid clouds of glory—upon the heavens spangled with glittering stars—works of God though they be—in comparison with looking on a fellow-mortal redeemed through the blood of the cross—saved through the belief of the truth as it is in Jesus, and that truth spoken by your lips to that soul! Which is the greater work—stamping the impress of beauty upon a world, or the image of God on an immortal soul? Making the clouds an ocean of glory, or revealing the light of God's truth to a sinner's mind? Setting the heavens with stars, or adorning a spirit with the virtues of Christ's character? Which is the greater—which the more imperishable work? The beauty of the landscape will vanish at the breath of Winter. Her snowy pencil will erase it. The brilliant splendour of the sunset will be blotted out by the darkness of night: and the clouds once fringed with glory will, ere morning, be sporting with ocean's waves. The stars of heaven disappear at the rising of the sun. But the truth in-

scribed on that soul—the hope, the joy, the light, that fill it, no created power will be able to efface or to destroy.—Yea more, the time will come when this world, covered and adorned as it is with beauty, shall be burnt up, and the elements thereof melt with fervent heat. The time will come when the sun shall be darkened and blotted out: when the stars shall fall from heaven; and the heavens themselves be rolled together as a scroll, and put back into the archives of eternity—their old resting-place. But the period will never come, either in the ages of time or in the cycles of eternity, when that immortal soul shall pass away, or cease to exist. Heaven and earth shall pass away; but the word of the Lord endureth for ever. The earth and the heavens, they shall perish; yea, all of them shall wax old like a garment: as a vesture shall God change them, and they shall be changed; but the soul, its years shall have no end!

O what is it to be even the *creator* of a world with all its beauty—with its sun, and clouds, and stars, in comparison with being the instrument, however humble, of inscribing on a human soul the imperishable name of Jesus, and that name, through its own Divine power, renewing, purifying, and meeting that soul for heaven and for glory? It is not the inscribing of a name on any of the perishable materials of earth, but on that which shall remain when worlds, and suns, and systems shall have crumbled into dust, and shall have passed away for ever.

Courteous reader, if the past years of your life have been spent in grovelling or unworthy pursuits, let this year be a new era in your existence by your seeking higher and holier aims in life. Seek these, too, in the sphere in which God has placed you. Live less for time and more for eternity. Set your heart less on things of earth, and more on the things that are above. To *you* to live, let it be Christ, since it is an honour and a glory to live. You cannot confer immortality on a soul. God hath already endowed it with that attribute. But you can be the means of imparting to it eternal life.—Work on, brother, in your obscurity, unknown, unheeded, unrewarded. Your name may not be enrolled in the annals of this world's fame, to be left to the caprice of posterity. But it is written in the Lamb's Book of Life, and its memory is sacred even to the Almighty. Your works may be unknown to men; but they are known to God and angels. They will be published, not in the ears of a generation, but read by the lips of God in the presence and hearing of an assembled universe, when men and angels will hear them together. Then all will behold your reward for seeking, while on earth, to be wise in winning souls to Christ.—The diamond, esteemed so valuable, is composed, says Professor George Wilson, of "the most common, most unlikely, and most intractable materials." Life, so precious, is made up of common every-day thoughts, and acts, and events. The diamond amid the darkness of the mine, is dark too, but "if transferred to darkness after being exposed to sun-light, it radiates forth the light which it has borrowed from the sun." The soul-life is dark amid the darkness of earth, but when the sun-light of the truth of Him who is "light, and in whom is no darkness at all," shines on that soul, it also radiates forth the light which it has borrowed from the Sun of Righteousness.—O let not *your life* be as a meteor flashing in brightness through the sky, but leaving no trace amid the darkness. Let it rather be as one of the stars which shine for ever and ever.

W. I.

## INDEPENDENCY, THEORETICAL AND PRACTICAL.

## No. I.

WHEN persons unfavourable to Independent church principles take up the pen upon the subject, it is usual for them to endeavour to show, by scripture and argument, that our *theory* is wrong,—that our appeal to the New Testament Scriptures, as setting before us the true model of a Christian church, does not serve our purpose,—that if we profess to find a sanction for the congregational form of church polity in the churches planted by the Apostles; the presbyterian and the episcopalian do the same. The one finds the ruling elder and the court of review,—the other, the three orders of bishop, priest, and deacon, and so the conclusion is, that the argument can be worth little that proves any one of three different things. Wresting from us as they think the argument in our favour, taken from the constitution of the primitive churches, they think it easy to neutralise our appeal to general principles,—the scriptural *simplicity* of our fellowship,—its flexibility and adaptation to all states of society,—its unworldly and its catholic character,—its *independence* of the state,—its necessary *refusal* of state alliance and its rejection of state control. There is another point in regard to which we have been accustomed to refer to the New Testament as our rule and our authority. —We now refer to purity of communion, by which we mean the admission to our fellowship only of those who give some satisfactory evidence of their personal Christianity;—deeming mere competency of Christian knowledge, and mere moral character, inadequate proof of discipleship, without some tokens of *life*, as well as light,—of Christian feeling and principle, as well as outward propriety of deportment. In regard to this point also, many are at issue with us, and maintain that our *theory* is wrong. They deny that we have any scripture warrant for requiring more of an applicant for fellowship with us than his own profession, if that profession be not negated by his ignorance or contradicted by his immoral conduct. They say virtually that the responsibility of making a false profession is his,—and that no responsibility rests with us though we receive it *without proof*. Passing this in the meantime, we go on to remark, that these objections to our theory are often but the flourish of trumpets preparatory to an onslaught on our practice. Admitting, they say, our theory to be right, our practice condemns us. We do not act up to our own professions. Tried by our own pretensions, we cannot stand an impartial scrutiny. Nay, our inconsistency is so glaring, that if we maintain our innocence, we must expose ourselves to ridicule, if not to the utter scorn of all right judging men.

Now before going further, and without in the meantime defending our practical consistency, do the objectors we have now to do with, really *admit* our theory to be right? And are they aware of what that admission involves? If our theory be right,—in other words, if we have scripture warrant and authority for our church polity, then as matter of course, it must follow that that polity is capable of being fully and successfully wrought out. To suppose the scriptural principles of

church government to be practically unworkable, is surely to cast a slur upon the New Testament, which few would willingly be guilty of. But if the independent and congregational form of church order and discipline be right in theory, that is, if it be clearly laid down in the New Testament, or fairly deducible from the practice of the apostolic churches, and the inspired instructions of apostolic men, then we are at least in theory right, and that theory may be embodied in corresponding holy and consistent practice. We are quite willing to have our practice tried by our principles, and if we have failed in the practical development of what we profess to be and to hold, then let shame cover our face; let us humble ourselves on account of our sin; let us frankly confess our offences, and set about correcting our errors. So far from regarding that man as an enemy who convicts us of inconsistency with our profession, we shall thank him for it, and account it as a kindness, even although it may be doubtful whether he meant it as anything better than a taunt and a reproach. Be it ours to turn the iron of his sarcasm or his scorn into the true gold of wisdom, profiting by the scourge of the tongue, and extracting sweetness from the bitterest words.

It may be possible for earnest and devoted men to throw so much hearty energy into their work, as to overcome in a good measure the defects or errors of their church organizations. There can be no hesitation on our part to admit, that pious Episcopalians and zealous Methodists have done excellent service to the cause of Christ, both in the conversion of sinners, and in the edification of believers, and yet we may seriously demur to the claims of their respective systems as being in accordance with the divine pattern of a New Testament church. And it is quite possible for men who have hold of a scriptural principle to err egregiously in the practical working of it. They may retain the forms of primitive church order, and yet have so far lost the animating spirit of religion, that their services are bodies without souls,—forms without life,—semblances and not realities.—The practice of such persons may be utterly unworthy of their principles, but these principles are good and true notwithstanding. The base spirit of the professors is the more censurable because of the excellence of their principles. Their theory condemns their practice, but their practice cannot make a true theory a false one.

It is something then for Independents to establish the point that their church polity is founded on the New Testament, even though at the expense of their own credit for consistency. They may maintain that they have a scriptural polity, and yet confess that they fail in the practical embodiment of the divine idea. The ground is then clear for all needful reforms. They do not need to lay a new foundation, or alter the prescribed plan, but only to correct their own blunders, and repair their own defects.

In these remarks, we take it for granted that the New Testament does contain information on the subject of the external form and organization of the churches of Christ, sufficient for all practical purposes,—moreover, that upon the whole, the independent and congregational form comes nearest to the truth. We have not now to do with those who contend that the church is left to model and alter her modes and forms according to circumstances, and to ordain rites and ceremonies

as her rulers may think fit. Such matters might be discussed at length, but our present object is different. We have simply to consider whether the defects or errors of administration, found among Independents, furnish such evidence of the unsoundness of their principles, and betray so great inherent weakness and corruption, as to be fatal to the whole argument in their favour, derived from their assumed correspondence with the teachings of the New Testament. We have just disclaimed any intention to go into the question, whether the New Testament lays down the great leading principles, according to which the Christian church is to receive form and shape as a visible organization, and yet it may not be amiss here to throw out a single remark bearing on that subject. Is it not reasonable to expect that the church of Christ, being every where, and at all times, an unvarying institution, He intended its visible form and framework, everywhere, and at all times, to exhibit the same characters? And is it not essential to this oneness of form,—of polity and administration, that the New Testament should have contained directions sufficiently plain and simple to guide disciples in the formation and government of the church? Is there not here a presumptive argument against the notion that the Christian directory contains no specific instructions on the subject? We can account for the actual diversity the church has exhibited, in the episcopalian, presbyterian, and congregational forms of church government, because we see that some have erred in the application of the divine rule, and others have virtually denied that there was any rule they were bound to follow. But we cannot believe that these discordant forms of ecclesiastical polity are all equally in harmony with the will of the divine Head of the church, because He has left his followers at liberty to use their own discretion in the matter! It was not in the nature of things that Christians in all circumstances, and of every diversified mode of thought and degree of culture, should always hit upon the same forms of organization. It was rather to be expected, that in every country there would be peculiarities derived from the civil constitution of that country, and the political forms of its government; and not only so, but that as circumstances and manners changed, so also would the form of the Christian church. It is needless to say how impossible in that case it would be for the church of Christ to possess or exhibit any *unity*. The kingdom of the Redeemer not of this world, would truly be diverse from all kingdoms in this, that it had no normal or permanent character or form,—but was an ever shifting, parti-coloured community, left a prey to the whims and caprice of its leaders, and they placed beyond challenge because the Lord and King of Zion had omitted to give his followers any directions on the subject of church organization.—That Christ, the Lawgiver of his Church, should have so unaccountably neglected the legislation so essential to the well-being and unity, and ultimate universality of his kingdom, is not to be believed. We insist no further then on this point, for it belongs to a subject which, as we have said, it is not our present object to discuss.

There was a cry once raised, "Can any good thing come out of Nazareth?"—The cry in reference to independency is different—it is, "Can any thing so bad have a scriptural warrant?" Meanwhile, we assume this without proof. We suppose objectors to admit that there is scrip-



taral warrant for our polity; and have only to meet their allegations as to our practical discrepancy with our professed principles. Are our aberrations from the right so serious as to endanger the stability of our ecclesiastical edifice? Do we so far deviate from the truth, that, like a wall that leans from the perpendicular, we are in danger of falling, and burying in our ruins all that are found under our shadow? Must we take down what we have built, and reconstruct our churches on a wiser and broader platform? or may we correct what is amiss, and supply what is defective without so radical and costly a reform?

We have been treating the subject of Independency simply as a form of church government. Its theory or principle we believe to be derived from the New Testament; its practice is what the actually existing churches professing to be independent churches make it. These churches, or some of them, may belie their profession. They may violate the first principles of their ecclesiastical polity. They may turn the church government into an oligarchy or a monarchy; the members may surrender their rights; the officers of the church may assume powers to which they have no just claim; they may introduce customs in utter contempt of their own principles; or there may be a relaxation of discipline to such an extent that instead of church order there will be only anarchy and confusion.

All this, be it observed, has no *necessary* connexion with any profession of doctrinal sentiment. The form of church government is one thing; the doctrine professed is another. Moreover, the discipline of the church is one thing, and the materials of the church is another. The constituency of the church may be select, the terms of admission rigid, fitted to operate as a sieve to let in only members of a certain cast, and to keep out others not conformable to the standard. Or the laxity of admission to ordinances may be such that the church will come to consist of men of all shades of opinion, of all degrees of piety, down to the entire negation of piety altogether—of all varieties of character, from the demure and devout religionist who fasts, and prays, and gives alms, to the gay frequenter of places of fashionable amusement;—from the large hearted benevolent Christian who literally lives for others—not for himself, to the narrow niggardly soul whose centre is himself, and whose circumference is his party, who ignores all beyond it, and who fills at last the ignoble grave of one who was dead even while he lived.

We should take, however, a very imperfect view of Independency in its theory and practice if we passed without notice the practical working of independent churches as centres of evangelical light and influence—as embodying and exemplifying the purifying and elevating influences of Christianity.

Our remarks on this must be reserved for another paper, and we conclude our present slight sketch with a friendly hint to our readers to beware lest even their love for independency in the abstract should blind them to actual errors or defects that may have crept into our own profession of our principles. And on the other hand, let them as carefully guard against being seduced from the plain and clear instructions contained in the apostolic writings, on the subject of the real separation of the church from the world. There is around us much profession without practice; there may also be practice without profession—true Christi-

anuity without the pale of the church: that is no reason why there should be in the church a mongrel Christianity, made up of conventional observances—and worldly compliances. Independency, theoretical or practical, which does not recognise the gospel of Christ as a doctrine according to godliness, and the kingdom of Christ as composed of saints and holy brethren walking in all the ordinances and commandments of the Lord blameless, is not worth contending about, and we should any day prefer episcopacy or presbyterianism that should nobly maintain the grand elevation of christian sentiment and practice, to an independency that merged the church in the world, and partook with equal zest of the cup of the Lord, and the cup of pollution.

The purity of evangelical doctrine should be enshrined in holiness of personal character, and such doctrinal soundness and individual purity have their fit setting in a church formed after the primitive model, where social Christianity appears as in its true element, and finds its best nutriment. Happy the church where this is realized! and happy the members that belong to such a church—with many enemies without its walls, but none within.

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## DISCOURSE BY THE LATE METROPOLITAN OF THE GREEK CHURCH, MICHAEL.

(Translated from the Russ.)

WHO ARE THEY FOR WHOM CHRIST PRAYS, AND WHO ARE EXCLUDED FROM HIS PRAYER AND CONSEQUENTLY FROM SALVATION.

*"I pray for them:—I pray not for the world, but for them which thou hast given me, for they are thine."*—John xvii. 9.

As joy and consolation, hope and confidence, are breathed in the prayer which our Lord offered up to his Father in heaven, immediately before his voluntary sufferings—immediately before that time when it was expedient for him to go away from the world, and leave in it the disciples he had gathered together—so that prayer also expresses grief and anguish, consternation and fear. Men hearing it may rejoice, but they have also cause to be sad. How pleasant—how delightful to see the Lord, the Son of God, bending with his knees upon the ground, and his eyes raised towards heaven, and mediating between God and man;—how joyful and consoling to hear him praying to his Father thus:—"Father! the hour is come, glorify thy Son, that thy Son also may glorify thee." But in what respect does he pray that he himself might be glorified? He prays that that end might be accomplished for which he was sent; he prays that men might be rendered happy; he prays that they might receive life—be sanctified and made one with himself, a union in which consists the highest perfection of man. He says, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him;"—"Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: and now I come to thee. Now I am no more in the world, but these are in the world. Sanctify them through thy truth: thy word is truth. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil, that the love wherewith thou hast loved them may be in them, and I in them." It is joyful and consoling to hear him thus pleading with his Father: "As thou Father art in me, and I in thee, that they may be one in us."—"Father, I will that they also whom thou hast given me may be with me where I am, that they may behold the glory which thou hast given me." But on the other hand, great sorrow, anguish, and consternation ought to

fill the hearts of men, that he excluded very many from his prayer when he prayed—"I pray, O Father, but I pray not for all the world; I pray for *these*, that is, the apostles and those who shall believe on me through their word—by means of their preaching." With strong hope and confidence of soul men turn towards these last expressions of Christ, or rather to that testament of his, uttered by his own lips, and sealed by his blood: "And for their sakes I sanctify myself, that they also may be sanctified through the truth." What can be more sweet to the heart, more delightful to the soul, more consoling to the mind of man, than to hear the Son of God, the Saviour of the world, saying, "Father, I give myself in sacrifice to thee, only that thou mayest have mercy on these poor friends; I submit to the cross, to death, that they may be forgiven and delivered from death, and receive life: for their sakes I sanctify myself, that they also may be sanctified and be one with us?" But what can be more terrible, or be more fitted to darken our minds with despondency, than the excluding clause: "I pray not for all the world—not for all I sanctify myself—not for all I intercede." Truly this exclusion is worthy of being deplored, and calls for sorrow and lamentation:—the loss of reconciliation with God the Father—the loss of redemption through Christ—the loss of his mediation—exclusion from the spiritual supper—from the kingdom of God—from communion with the three-one God!

But who are those for whom Jesus Christ prays and mediates? and who are excluded from his prayer, and consequently from his mediation? This we shall show in the present discourse.

"I pray for them, I pray not for the world." But who are *they*? They are the apostles, his beloved disciples, his true hearers, the zealous preachers of his word. These are they who were given to him by the Father, and who, having heard of him the words of God, have not rejected them, but received them, and known of a truth that he came from the Father, and have believed that He sent him.

Not only believing in him, but in his word—that heavenly doctrine which he gave them, which they with readiness received, and who, upon receiving it, separated themselves from the world, notwithstanding the hatred, contempt, and persecution which they suffered from the world on this account.

These are they, who, by the light of the doctrine of Christ, knew his heavenly Father even as he knows him—knew him at the time when the world knew him not—and when carnal men, having heard his word, despised and disowned it, because Christ revealed to them that which, without the revelation of the Son of man, could not be understood; he revealed it because they wished to know, and they did know, both him and his Father. They are the apostles for whom Christ prays to his Father, saying, "I pray for them." But was it only for the apostles that Jesus Christ, the Son of God, who came for the salvation of the whole world, prayed? By no means. This he himself makes further evident: "And not for these alone, but for them also who shall believe on me through their word," as if he had said, "Father, I pray to thee not only for the apostles, those who, having received my word, have believed in me; but also for all those who, having heard the preaching of the apostles, have also believed on me—as they likewise have known and understood, and, having renounced the world, have embraced me, and loved me and Thee."

Consequently Jesus Christ prays and intercedes for every one who, having heard the divine word proceeding from the Father, penetrates its meaning and confesses it: to him the sacrifice of Christ is saving—reconciliation is obtained—redemption is effected.—He believes that it is true, and proceeds from God, receives it into himself, observes it, fulfils it, confesses Jesus Christ the ambassador of God—the sent of God the Father—co-operates with his Holy Spirit, believes in the tri-hypostatical God,—believes so that he forsakes the world, renounces his own will, and cleaves to Christ,—reckons himself to be of him and not of the world,—to be of him alone and not of the flesh,—to be of him alone and not of the devil. Christ sanctified himself, offered himself in sacrifice, died for every one who sacrifices himself to him—who serves him in body and spirit—sanctifies himself in soul and heart who dies to the world and abides in him.—Jesus Christ gives life—eternal life—to all who, like the branches in the vine, abide in Christ—who find in him the heavenly manna, are nourished by his spiritual food, and produce fruit—are regulated by his doctrine, and go on towards perfection. He himself says, "I am the true vine.—He that abideth in me, and I in him, the same bringeth forth much fruit: and my Father will love him, (chapter xiv. 28.) and we will come unto him and make our abode with him. Every one who will be sanctified and be one with

Christ and with the Father, Christ will also be one with him; he shall be a temple of the living God; God will be in him, and he in God for ever. Every one attains to this great blessedness who, by means of the ordinances instituted by Christ, the baptism of repentance, partaking of his body and blood, and by the power communicated through these mysteries, endeavours to sanctify himself, and desires thereby to be in union with God,—for every such one who, with a true and sincere heart, has recourse to him by faith, Christ prays. Every one who asketh, receiveth, and he that seeketh, findeth, and to him that knocketh it shall be opened. For all those who thus believe, the mediator between God and man—the God-man Jesus Christ—prays; “I pray for them,” saith he, “and not for them only, but for all who shall believe on me through their word”—but “I pray not for the world.”

But who are to be understood by the term the *world*, and who are excluded from the prayer of Christ?

Under the name the world, not only are those to be understood who do not know Christ at all, and do not believe on him, as for instance heathens—not only those are meant who might by the works and miracles of Christ know him and believe on him, but, like the Jews, through obstinacy would not receive him or acknowledge him,—not only, I say, are such included under the term the world, but also all those who, knowing the word of God from Jesus Christ, and having embraced his religion, do not produce fruit from that divine seed, and increase it, but allow it to be choked with the cares of the world, and rest in the mere name of Christianity,—all those are to be understood as *the world*—who are in strict union with the world—are attached to the world—whose hearts are enchained down to earthly things—whose thoughts are earthly, sensual, devilish—not heavenly, spiritual, divine.

Hence we may conclude, that every such one is excluded from the prayer of the Lord, and is condemned with the world. He who is the friend of the world, and in fellowship with it, and is not one with Christ,—every such one loses, with the unbelieving heathen, eternal life,—is destined to eternal death. He who leads the life of a heathen; he who indulges in luxuries, and drunkenness, and lust, and avarice,—lives as if he had never known Christ, nor heard his holy doctrine.—Every such one falls short of salvation through the Saviour, has no fellowship in the sacrifice of his death, and will never partake of his supper in the heavenly kingdom. He who with the obstinate Jews, if not in words, yet in deed, puts Christ to death, in words like Judas embraces him, but in deed abandons himself to the world, the flesh, and the devil,—and for a little gain,—betrays him to those who crucify and murder him.

Every one is excluded from reconciliation with the Father who is not at peace with himself and with his neighbour,—in whom tumultuous passions and vices live. He who endeavours not, and intends not, to overcome his lusts, and in whom dwell anger, envy, enmity, malevolence, towards others, he cannot find peace with a being higher than himself. No one can hope in the mediation of Christ, who does not pray that he may intercede for him, or if he asks, yet not as he ought to ask, but merely in words, and not with the heart. He honours him with the words of his mouth, but his heart is far from him,—he prays, but only with external ceremony, not with inward humility of soul,—he prays, but only in outward appearance, and not internally. And as the Lord sees the inner mind,—hears the sighing of the heart, receives the spiritual prayer;—those who with their lips only say Lord, Lord, shall not be saved.

Such being Christians only in name and profession, are excluded from the prayer and intercession of Christ. Behold then, of whom he says, “I pray not for the world.”—He does not pray for those who do not seek his prayers;—he excludes from a participation of his salvation those who do not wish for sanctification. Such fall short of life, who willingly forsake *life*, which is himself,—and go to the lost world, and love it. He removes from redemption, those who with their own wills remove from him.

Right is the judgment of God; he calls, and they do not hear his voice,—he draws them, but they do not follow,—he knocks, and they do not open. It is just that such should be excluded from the flock; cast off from mediation—lose redemption. It is just that our Saviour should so address his Father, “Righteous Father! I pray for them, I pray not for the world.”

We now see, Christians! for whom Jesus Christ prays and intercedes, and who are excluded from his mediation. It remains only for each to scrutinize himself, to inspect his inner man, and observe his faith and his works,—how it stands with him, and what feeling he is conscious of under the words of Jesus, “I pray

for them, I pray not for the world." What joy, or what sorrow. If any one, by the testimony of his conscience, and comparing his life with the precepts and the doctrine of Christ, can account himself one of the same assembly with the apostles, or at least endeavours to be like them,—he ought to rejoice in hope of the salvation of Christ. But he who, on the other hand, discovers in himself that he has nothing except sin, and opposition to Christ, ought to be deeply grieved and alarmed—mortified and full of regret,—his grief, however, ought not to be such as would deprive him of all hope in Christ,—driving him to despair,—because despair is spiritual self-murder;—but his sorrow ought to be such as would drive him to life, produce repentance, lead to amendment of life, and to humble trust in Christ the Saviour.

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## THE TEMPTATION OF JOB.

JOB i. 2.

It is difficult to select more express or stronger instances of the influence of Satan, than those given in the first and second chapters of the book of Job, where we have distinct evidence that he possessed liberty, and, in virtue thereof, approached the presence of God, with the evil purpose of soliciting permission to tempt Job. We quote the narrative thus:—"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."—Job i. 6—12.

It would appear that the evil wrought on Job's worldly means and estate was not sufficient to produce the consequences anticipated, and, accordingly, we find him a second time in the presence of the Eternal, requesting the further permission to exercise corporeal affliction and torment upon the hapless object of his malign influence. His request to this extent was also granted:—

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin;

yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life."—Job ii. 1—6.

From this passage it may be rationally inferred, that the power of Satan was great, the sphere of his operation extensive, and, though a fallen and evil spirit, he possessed the high and important privilege of appearing in the very presence of God.

But there are characters introduced into this mysterious scene whose connexion with the temptation of Job is of a very intimate kind, and whose identity as good or evil intelligences has been the subject of very broad and discursive speculation. We refer to the beings described as the "sons of God," and represented as periodically presenting themselves before the Lord,—Satan appearing "among them." This passage has been interpreted by some as descriptive of a worshipping assembly of saints on earth, and by others as a congregation of holy angels in heaven. In support of the former opinion, it has been urged that Satan, ever jealous of the influence of piety and devotion, had even at that early period of the history of mankind assumed the character of an accuser, and with vengeful watchfulness, marked the transgressions of the wise and good, and appealed to Divine justice to inflict punishment for crime. Those who take their stand on this ground, consider it no difficulty that the "sons of God," and Satan, are spoken of as intimately associated. In explanation of this point, they reduce the florid style of the language to a terse enunciation of the Saxon phraseology, and submit in illustration the passage in the New Testament Scriptures, where Satan is declared to be "the accuser of the brethren;" the accusations being made in eternity, while the sins of the accused are committed in time. Those who contend for the other alternative allege that he was privileged to have access to Jehovah along with the "sons of God," or "holy angels," or "morning stars," and that though it may appear incomprehensible to our view of the majesty of the Deity, that a wicked spirit should thus be permitted to appear there at all, they infer from the statement, that the "morning stars sang together for joy" at the creation; that holy angels were wont to associate together; and they demanded proof that Satan, who was clearly allowed to hold converse with Deity, was not permitted to mingle with his intelligent creation. It appears to us that both these hypotheses are at fault. 1st, Because at this early period of the history of mankind, we have no evidence of the assembling of the saints on earth for divine worship; and 2dly, Because the familiar association of a depraved spirit with holy angels, or "the spirits of just men made perfect," is not less repugnant to the best feelings of the human mind, than it is inconsistent with the holy and exclusive character of the divine economy. Who, then, are the beings here spoken of as "the sons of God?" According to a very able and recent translation of the passage, it ought to read "the sons of perdition." This translation runs thus,—*"and the day was, and the sons of perdition came to set themselves against Jehovah, and the Satan also came among them."* The sense, then, will be the sons of perdition, viz., those who, from their idolatrous apostacy, were deserving of, or liable to perdition, came

to set themselves against Jehovah. And surely nothing can be more dramatically beautiful, than the placing Satan at the head of these his apostate followers; not to mention that the subsequent question, Hast thou considered my servant Job? whom thou hast not been able to seduce from my service, becomes more peculiarly apposite.

Now, if this interpretation be the correct one, the temptation of Job discloses an organised system of evil and invisible agency, of a much more formidable and influential character than our common version would lead us to believe. And, if Satan and the sons of perdition were thus early engaged, in deliberately, openly, and systematically, setting themselves against God, may we not infer that, in after ages, as the objects of their hate and envy increased, they became more subtle, determinate, and desperate, in the application of their avengeful power?

J. H. W.

## Poetry.

### ASPIRATION.

THE breath that fills the trump of fame  
Is but the breath of mortal man;  
The pyramids outlive the name  
Of him who traced their peerless plan.

The gold that charmed the Miser's eye  
Shines still, though death that eye hath closed;  
Through ruined halls the night-winds sigh,  
Where beauty smiled and pomp reposed.

A thousand years—the desert place  
Is vocal with the hum of men;—  
A thousand more man's works efface,  
And turn it to a waste again!

Vain man, so proud—so poor—so weak—  
His voyage of time so sad and dark—  
Finds no safe haven—no sheltering creek—  
'Till death receive his shattered bark!

And yet fond hopes, in fitful gleams,  
Dance round his heart, but mock him still;  
Ah! vain all hopes, save that which beams  
From yonder Cross—on Calvary's hill!

That is not vain;—but stands the shock  
Of falling worlds and ending time:—  
Built on God's Word—the Eternal Rock—  
It lifts its head to heaven sublime!

That hope be mine, in life and death!  
That Cross my boast till Him I see,  
Whose dying blood and latest breath  
Proclaimed *salvation finished—free!*

Time's glories, riches, fame be given  
To others!—My desires transcend  
The bounds of earth, aspire to heaven,  
And fix on joys that never end.

S.

## Notices of Books.

THE SUFFERING SAVIOUR, or *Meditations on the Passion of our Lord Jesus Christ*, by the Rev. Fred. W. Krummacher, D.D., Chaplain to his Majesty the King of Prussia, &c., translated under the express sanction of the author, by Samuel Jackson. Second edition, revised. Edinburgh: T. & T. Clark, George Street. London: Hamilton, Adams, & Co. 1856.

THE writings of Krummacher are popular in style, and welcomed by a class of readers—happily for him a numerous one—to whom pious reflections on scripture subjects never come amiss. To more fastidious and critically disposed persons Krummacher's declamatory and imaginative cast of thought will rather be a drawback to favour. We remember, when reading his "Elijah the Tishbite" many years ago, being obliged frequently to ask mentally, "*How did the author know that?*" when he told us how persons looked, and what attitudes they assumed, and what feelings and motives influenced them, of which the inspired record said not a word. The same kind of question comes up when perusing the volume before us. Instances of this occur in almost every page. We have this moment opened the book at random, and the first sentence that meets our eye exemplifies our remark. It is in P. 131. "The armed band were unwilling that Judas should forego it [the sign of betrayal]. Hence they hinted to him by their looks to keep his word; and Judas, partly to save the credit of his assumed heroism," &c. The whole of the passage is a mere gratuitous assumption for which the narrative affords no warrant.

We learn from the translator's note prefixed to the work that it appeared originally as a series of discourses. In that form, and as addressed to an ordinary congregation, these meditations were, we doubt not, attractive, and might be edifying. They are sound in doctrine, though marred by false sentiment; and the theme is pre-eminently instructive and affecting. Like Grierson's "Voices from the Cross," noticed with deserved commendation in a former number of this Magazine, they dwell upon scenes ever of surpassing interest to a Christian mind, scenes which, if treated with even a moderate share of ability and seriousness, must be received with favour. But the work makes no pretension to the

higher qualities of Christian literature, and appearing under the disadvantages of a translation—none of the best—we look upon its acceptance with English readers as a proof that there is a prevailing love for the touching and warm-hearted treatment of Christian themes, based on evangelical views of revealed truth, even in the absence of the higher qualities of accuracy, originality, and power. There are, however, redeeming passages in the book, which will be perused with pleasure and profit by the discriminating and candid reader. This second edition is revised, and we would counsel farther revision and condensation should other editions be called for. We have tried to form a more favourable estimate of this work, but cannot; and though with every inducement to echo the high encomiums passed upon it by other reviewers, we must honestly record our own judgment, and let it go for what it is worth.

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FORM OR FREEDOM, Five Colloquies on Liturgies, reported by a Manchester Congregationalist. London: Jackson & Walford. Manchester: Fletcher & Tubbs.

WHEN we reviewed, some months ago, the "Chapter on Liturgies," we anticipated the appearance of some work on the subject; for that publication did not pretend to settle the question raised, "are dissenters to have a liturgy?" Mr. Binney's able appendix, thrown into the form of colloquies, was a very convenient and candid way of showing the various shades of opinion prevailing among thinking men on the subject. Mr. B. showed his candour by making the interlocutors whose views least accorded with his own, speak sensibly and with a weight of argument, as well as with dignity and earnestness. Some one has made the shrewd remark that, when the Philistines employed their own smiths to sharpen the tools of the Israelites, because no such craftsmen had been left among the subject tribes, they would be sure to put a keen edge on their own weapons, and return those of the Israelites dull enough and blunt enough to be of little use. The same remark is sometimes illustrated in controversial writings, when a writer on one side represents the



sentiments of opponents in language that makes them appear weak and ridiculous—exhibiting his own, of course, in strong contrast, as wise, reasonable, noble, and just. The colloquy is a testing form of composition, and if the author is not a candid as well as an able man, he will betray his private bias, by making the advocates of his own views clever and convincing,—the supporters of the opposite side weak and inconclusive.

The publication before us, "Form or Freedom," is constructed in avowed imitation of Mr. Binney's appendix, and the five colloquies here given are smart and short—two good qualities. The Manchester Congregationalist evidently leans to the negative side of the question. He sees objections to liturgies, and has some sensible remarks, or makes his dramatic persons utter weighty words—on the great desideratum of the spirit of devotion—the deeper toned piety, and the earnest breathing of revived religious life in our churches, which would do more to effect the improvement desired in our public worship than any change of form and ceremonial. We welcome this little work as a contribution to the fund of knowledge and wisdom needed to settle the question.

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THE DIVINE LIFE, a Book of Facts and Histories, by the Rev. John Kennedy, M.A., F.R.G.S. London: Religious Tract Society.

It was a happy thought to exhibit the divine life—not in the form of a theological treatise—but by the actual examples of men and women who had lived the divine life. Happy as the thought is, it is not an original one, for we have numerous biographies of saints, strung together, and presented to view as exemplifications of the power of religion. Lives of eminently godly men—and of pious women—we have books of martyrs, and lives of devoted missionaries; but Mr. Kennedy has the merit of conceiving and ably executing a work in which, by a selection of fit examples, is shown the nature of the divine life—its *origination*—events, *casual* and *providential*, conducive to it—and *means* rendered by God's blessing effectual in rousing the conscience, turning the heart to God, and changing the whole subsequent course of life. The work then, as a whole, is a fine specimen of connected practical argument and illustration, bearing on the reality and the true character

of the divine life, and viewed in its several parts. The materials that go to the formation of the volume are all so precious, and so instructive, and many of them so touching, that a reader who can sympathise with the spirit of true Christianity that breathes in these pages, cannot fail to be delighted and edified.

One fact comes out incidentally, and therefore the more strikingly, in this book—namely, the *oneness* in character and manifestation of the divine life in the case of every genuine example of it, quite irrespective of creed or sect. The section of the christian church to which a true believer may belong is, generally speaking, chosen for him, and he abides in the calling wherein he is called. If parents and friends are quakers, he becomes a quaker—if episcopalians, he is connected with that body—if congregationalists, he is an independent—if presbyterians, or methodists, or baptists, in all probability he will remain a member of his ancestral community. Perhaps not one in a hundred, or one in a thousand of God's true people have changed their ecclesiastical position and connexions after becoming partakers of the grace of God. Ought not this to teach us all both humility and charity? If we belong to what we think one of the purer and more scriptural sections of the church, we cannot take the credit of it to ourselves personally. It is not because we made a wise election of the best church, but because it fell to us as the lot of our inheritance, our parents belonging to it before us! And be it so, or otherwise, still it would be great presumption for us to conclude that all the truth is with our church, and nothing but error in others in so far as they differ from us. Let us be charitable, if we would wish to have charity shown to us in our turn, for, probably, we need that others should exercise a judgment of charity toward us, as much as we require to judge charitably of them.

Another thought suggested by this volume. These specimens of living Christianity go far to prove the *unity of the faith* among all real Christians. All the vain jangling among theologians who deny or explain away the atonement, justification by faith, divine influence, &c., disappears when we look at these specimens of the divine life. They were of one mind as to all these great doctrines, and would have wondered how any christian could question them. When the great practical question comes up before the awakened sinner, what must I do to be saved? there is no answer which brings peace to the

heart but that which points to the Lamb of God, which taketh away the sin of the world—and that *taking away of sin* is understood to be nothing less than the atoning sacrifice of the Son of God and the Saviour of the world. The believing view of the suffering Redeemer softens and subdues the heart, but it is not the mere contemplation of innocence suffering meekly and willingly, it is the view of the *innocent suffering for the guilty*—the satisfaction thereby made to offended law and justice, and so the opening of the door of mercy to the sinner. The sinner is saved not merely by the change wrought within his heart, turning him from a rebel to a child—but by the ransom paid for him,—the removal of his liability to punishment because his surety has paid his debt, a blessing his faith appropriates, and the reality of which his life of grateful love and willing obedience testifies.

There is one name introduced into this book which has no business there; and we are surprised that Mr. Kennedy put Ignatius Loyola among his Luthers and his Colonel Gardiners. As well might Judas Iscariot be instanced as a specimen of the divine life. In the last paragraph Mr. K. devotes to the founder of the order of Jequits, he fully and correctly exhibits his character as fatally defective, and as no true specimen of the divine life; and in doing so, he adduces sufficient reasons to show that the introduction of Loyola's history in his volume was out of place.

This book, with the explanation just given, has our cordial commendation, and we trust it will have a wide circulation, and be honoured with lasting usefulness.

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CHRISTIAN UNION. Nos. 1 and 2. London: Wertheim and Macintosh. 1856.

THESE tracts are the first and second of a series, emanating from a source we are unacquainted with, and concerning which we do not care to inquire. We give the author or authors credit for a sincere wish to promote the cause of Christian truth and unity. The professed object of the tracts is "to excite a more earnest attention to the prayer of our Lord, as recorded in John xvii." Having said this, we are constrained to add that we fear this attempt will prove as abortive as many that have preceded it. These publications are, we are persuaded, better adapted to raise questions and to

promote strife than to bring Christians nearer to one another in judgment and in action. Let the reader judge if such topics as form the theme of these first numbers promise greatly to advance the cause of christian unity. The title of the first is, "our churches and chapels; how much they cost; what little use they are put to." The title of the second is, "Christ's last prayer, as recorded in John xvii., contrasted with the present condition of the different religious sects." After a brief and not very correct sketch of the state of parties in the various sections of the church, the tract takes up another vexed question, "Proposed new translation of the Bible." To this is appended a lengthened note giving prophetic views of the future destiny of Russia, &c.! We come to the reluctant conclusion then, that there is more of a spirit of love in the conception of this series of tracts than there is of the spirit of wisdom in the execution.

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THE ENGLISH HARMONY OF THE FOUR GOSPELS; in paragraphs and parallelisms, with the variations of the ancient manuscripts and versions, marginal references, and critical and explanatory notes. London: printed for the author, and sold by William Allan, 13 Paternoster Row, and J. H. and J. Parker, Oxford. 1856.

If the Scriptures are not more studied and better understood now than they were in former times, it must be the fault of the moderns; for they have plenty of helps, and harmonies, and commentaries. We are not sure but the very facilities created by such works have rather the effect of hindering the patient, thorough study of the divine oracles. Books containing *information* necessary to an enlightened study of the Scriptures are of great value, and we put a high value on concordances, and reference Bibles. Harmonies of the gospel too have their use, and here is another, presenting various claims to attention. It is well printed, and forms a compact thin quarto. To one who masters the plan and references of the author, it may prove useful, and the marginal notes will prove instructive to those readers who have not access to larger works of the expository class. We wish well to every wise attempt to assist and encourage students of the Word of God, and so this work has our hearty approval.

**ELEMENTS OF MENTAL AND MORAL SCIENCE.** By George Payne, LL.D. Fourth Edition. London: John Snow. 1856.

It says not a little for the merits of this work that it now appears in a fourth edition. Dr. Payne's acute and metaphysical mind eminently fitted him to produce such a work as the 'Elements of Mental and Moral Science.' He had read much, and thought more, on all the great subjects connected with mental science. He had distinct and well-matured convictions on most of the questions he was called to discuss, and was, in a word, as fully a master of the whole subject as any of our modern Christian philosophers could pretend to be. The work now before us has held a high place in the estimation of all competent judges, ever since its first appearance, and we trust the present handsome edition will still further extend the reputation of the esteemed and lamented author, and what is more, advance the interests of Christian science among the rising minds of our country, and so contribute to the benefit of the church and the world in the coming age.

**THE SUBJECTS AND MODE OF CHRISTIAN BAPTISM.**—A Letter to the Rev. D. Wallace, Baptist minister, Paisley, in reply to his tract, entitled, 'A Vindication and Rejoinder in a letter to A. G.' Paisley: Alexander Gardiner & Co. 1856.

In our number for October last, we noticed a former pamphlet on this subject by the same author, and our remarks then made are equally applicable to the "Letter" before us; so, referring to that article, we wish Mr. Wallace and his opponent some more profitable employment in these days of abounding iniquity and soul-destroying error.

**ALTAR GOLD, or the Worthiness of the Lamb that was slain to receive "Riches,"** by the Rev. John Macfarlane, LL.D., Glasgow. Third Thousand. Edinburgh: Shepherd and Elliot. London: Hamilton, Adams & Co. 1857.

THIS was a missionary sermon printed soon after its delivery in London, and favourably noticed in the reviews of the day. The fact of it now appearing in a

third edition is a proof that it contains something worth reading, for even the name of the precious metal on its title-page would not have given currency to a production of no value. The sentiment and spirit of the discourse are excellent, and we wish for it widening and lasting usefulness.

1. **THE ABUSE OF THE DECALOGUE, OR, Are the Ten Commandments the Christian's Moral Rule?** New Edition. London: T. H. Gregg. 1856.
2. **THE LAW OF CAPITAL PUNISHMENT, TESTED BY SCRIPTURE.** London: T. H. Gregg.

THE first of these anonymous pamphlets begins thus: "Beloved brethren in Jesus Christ our Lord. In reply to your letter, in which you request me to state, &c." Now, who the writer is, who the "beloved brethren" are, and what relation they bear to each other or to the church of Christ, we are not informed; and it does not much matter, but we are dissatisfied with a pamphlet offered to us in this form. It is not authenticated by any name of person or place; and being, for aught we know, a *private* letter, it ought either not to have been published at all, or the names of the parties ought to have been given.

Passing this, we see little in the pamphlets but an argument good enough in its way, to show that Christians are not under the law as Jews were. To those who hold this view of the gospel dispensation, the tract may be useful; but some of its reasonings and statements must be examined with care. We cannot enter into a minute examination of the unknown author's views, but he writes as one who has studied his Bible, and can distinguish things that differ. The second pamphlet had originally formed an appendix to the first. It settles the question of capital punishment by referring to the law "Whoso sheddeth man's blood, by man shall his blood be shed"—but the author regards this as a matter for the *world* to take care of, the *church* having nothing to do with judgments of this life. And he is right, if he means that the *church* is not competent to exercise jurisdiction in civil and criminal matters. But if we mistake not his meaning, he thinks the members of the church should be neither judges nor magistrates, leaving such profane secularities to them that are "without."

**THE UNITY OF THE FAITH, or Jesus as the Manifestation of God in all ages.**  
London: John Snow: 1857.

THE author of this book of 99 pages says in his preface, "it is merely intended for giving hints, not by any means as a full elucidation and enforcement of any of the great truths on which it touches." He writes like a man who thinks he has something to say, and has evidently thought and written a good deal upon Scriptural themes; but to us his "hints" seem greatly to need "a full elucidation." So far as we can understand the doctrinal views of the author, they are such as are generally received among orthodox, evangelical Christians. He often seems to labour under the impression that he has got some new light to cast on his subject, and we read on expecting to find it, but the result disappoints us. It is the old truth after all, and so much the better. Giving the pious author, whoever he may be, credit for a sincere desire to render his publication useful, "in the crisis that has taken place in the theological world," by contributing to remove the causes of present differences, and by leading to a re-union, where unhappily there is at present only estrangement, we cannot flatter him with the expression of any sanguine hope that his labours will much conduce to any such issue. But the

Great Master may say to him, as he said to his servant David, in regard to his purpose to build a house to His name, "It was well that it was in thine heart."

**VOICES OF MANY WATERS, or Travels in the lands of the Tiber, the Jordan, and the Nile, with notices of Asia Minor, Constantinople, Athens, &c., &c.,** by Rev. T. W. Aveling. Second Edition, revised and corrected. London: John Snow. 1856.

WHEN the first edition of this interesting work appeared, we recommended it to our readers in terms of well deserved praise, (S. C. M., March, 1855), as containing many graphic pictures, and instructive illustrations of Eastern life and Eastern scenery. We never tire of the company of an enlightened Christian traveller like Mr. Aveling, for our previous visits, under the guidance of previous visitors, to the lands of the Bible only lend a new charm to the descriptions of our new companion.

This edition appears with the advantage of careful revision and correction, and we have little doubt that as the first edition was so favourably received, the second will soon find its way to the hands of gratified readers in every part of the land.

## Chronicle.

### IMPORTANT EVANGELICAL MEETINGS.

*To the Editor of the Scottish Congregational Magazine.*

DEAR SIR,—In the account of "a marriage feast in the north," which appeared in your November number, there is the gratifying fact stated, that no fewer than four landed proprietors in that district have realized the power of God's Spirit, and are making known the unsearchable riches of Christ to their fellow-men.—Such notable instances of the grace of God are to be found in other districts of our land.—"Although not many rich, not many noble are called," yet God is raising up from time to time some, both among the wealthy and noble, and giving them the privilege and the honour of aiding or taking some

part in promoting His cause in the world.—Those of the upper classes of society, who have felt the power of the truth as it is in Jesus, possess means and opportunities of usefulness which the poorer and more obscure Christian, however much he may love the Saviour, has not. And when those on whom God has bestowed wealth, and especially where wealth and talents for public usefulness are combined—when such are so influenced by the love of Christ, as to rise above the fear of man, and the conventionalities of society, in the manifestation of personal piety, and of active effort for the glory of God, they certainly become eminent centres of blessing both to the church and to the world. It is surely a token for good, when God is calling not a few in influential circumstances to the knowledge of the truth,

and putting it into their hearts, both to give and to labour for the conversion of perishing sinners.

What is termed lay preaching is not now regarded as such a presumption on the part of those who engage in it,—or as that device of the enemy which some bigots in bygone times held it to be. Many evangelical churchmen, as well as dissenters, are beginning to allow that those on whom God has bestowed the gift of bringing divine truth before an intelligent audience in a clear and impressive manner, have *God's call* to make known that truth to their fellow-men wherever they have opportunity. When the love of Jesus dwells in the heart, and compassion for perishing souls is rightly felt, the trammels of no human ecclesiastical polity whatever will restrain him from beseeching his fellow-sinners to be reconciled to God. And no faithful minister of Christ, who himself preaches with yearning solicitude for the conversion of souls, will have any jealousy of such fellow-labourers, but will rather say, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

On Saturday, the 22d November, two devoted men whom God has blessed with the spirit, the talents, and the means for usefulness in his cause, visited this town, Gordon Forlong, Esq., and Brownlow North, Esq. Both of these gentlemen, according to their own statement, were not many years ago living without God in the world; but God, who is rich in mercy, hath brought them—the one from deep-rooted and avowed infidelity, and the other from affluent sensuality, to the enjoyment of pardon and peace, and now they are not ashamed of the Gospel of Christ, but openly acknowledge it to be the power of God to their salvation.

Messrs. Forlong and North, at the time of their visit here were living at Rosie Castle, the seat of William Macdonald Macdonald, Esq., one of the few wealthy proprietors who are neither ashamed of Jesus, His people, or His cause. It is probably to this gentleman we are indebted for suggesting to Messrs. Forlong and North to arrange for a series of meetings in this town.

It was our half-yearly term market day when they arrived; they had come prepared with a good supply of select religious tracts: the editor of the *British Messenger* met them here with a view to assist in the distribution of the tracts. The town, as usual on such a day, was crowded with people from all the sur-

rounding districts, and ere night, almost every individual was supplied with one or more tracts of an awakening or instructive tendency. Mr. North preached on the street to a large and attentive crowd; some appeared deeply impressed, under his solemn and awakening address,—ploughmen grasped his hand, and thanked him for what he said,—farmers begged supplies of tracts for their *bothies*. Altogether, it was an unwonted scene at a *Fair*, and seemed as if the times and the earnest doings of a Whitefield, or of our Ewings and Haldanes, had returned, and were reproofing our formalism, and apathy, and neglect of perishing souls.

On the forenoon of next day, (Sabbath,) instead of the usual morning service in the Congregational church, a prayer meeting was held for entreating the Divine blessing on the visit of the evangelists for the conversion of souls, and asking the reviving and refreshing influences of the Holy Spirit on the people of God of all denominations. The devotional exercises were conducted in succession by the pastor, the Rev. Mr. Reid, Stirling, a Mr. Kay, and Mr. Forlong,—and many present could say it was truly a blessed and refreshing forenoon service.

In the afternoon, Mr. Forlong preached in the same place of worship, and Mr. North in the United Presbyterian church. In the evening, both these gentlemen preached in succession in the parish church to not less than eighteen hundred people,—and seldom have perishing sinners been warned and entreated with more earnestness, deep feeling, and even weeping entreaty, to flee from the wrath to come, than they were by these men of God; while the way of escape through faith in the finished work of the Lord Jesus, and the necessity for the work of the Holy Spirit, and the freeness of all to the very chief of sinners, were clearly and with beautiful simplicity set before every mind.

On Monday morning a truly evangelical alliance breakfast party met at the Congregational minister's house. There were present the minister of the Established church, two Free church ministers, a minister of the United Presbyterian church, the two devoted visitors, Messrs. Forlong and North, who belong denominationally to the Episcopal communion, and others,—but we felt one in Christ; and—

"Forgotten be our party names  
While Christians meet each other thus."

At the family altar the beautiful language of the 133d Psalm met with a

deep response in every heart. The parish minister, who led the devotions, offered up a most appropriate catholic and comprehensive prayer.—Plans of ministerial usefulness were talked over, and the spiritual converse and fraternal intercourse of that morning had a profitable and refreshing effect on all present.

During the day, visits were paid and tracts distributed by the strangers from house to house throughout the town. On this day two other excellent men arrived to take part in the work, the Rev. Mr. Harper of Bannockburn Free church, and the Rev. Mr. Brown, U. P., lately returned from a mission to Egypt and Palestine. In the evening, meetings were held in the parish church, in the Congregational chapel, and in a school-house in another part of the town. The attendance in all would be from 800 to 1,000 people, who listened with the deepest attention to pointed, awakening, and instructive addresses, delivered with an earnestness becoming the grand object in view—the immediate salvation of precious souls.

Next day, while some of the strangers visited from house to house, conversing with the inmates, and urging the importance of personal salvation, Messrs. Forlong and Brown set out to address a meeting a few miles in the country, at the request of a lady, a landed proprietor, who takes a deep interest in the spiritual welfare of those around her. After addressing a large meeting there at mid-day, the gentlemen were back to town in time to take part in addressing a large assembly held again in the parish church. Messrs. Harper, Brown, North, and Forlong gave most fervent and touching addresses—all aiming at awakening the careless and leading the awakened at once to the Lamb of God for immediate safety and peace—while the short, earnest, and appropriate prayers that were offered between the addresses were felt by not a few, and joined in as the offering up of petitions directly under the guidance of the Spirit of adoption. Whatever may be the results, a deep and solemn impression for the time seemed to rest on every mind; and that God's own Spirit would make it permanent and saving was no doubt the silent ejaculatory prayer of many present. At the close of this meeting, the parish clergyman announced, with the concurrence of the other ministers of the town who were present, that it was agreed to continue to hold such united meetings for prayer for some time to come, and that the first of these, to be conducted

by the ministers who had countenanced these meetings, would be held on Friday evening of that week.

Next morning, another evangelical alliance breakfast was given by the parish minister, at which all the ministers in town who had countenanced the meetings met the excellent and devoted strangers, and spent some hours of pleasant and profitable intercourse with them ere they departed for Rossie Castle.

The results of this visit, and of the solemn and faithful addresses which were delivered, the great day will declare. If no other results should immediately arise, God's people have been refreshed, and those ministerial brethren who have countenanced the meetings and enjoyed intercourse with the truly spiritual-minded visitants, have found much benefit to their own souls, and we trust have been stirred up to fresh zeal in the Lord's work. In no town, perhaps, has there existed so much friendly intercourse, interchange of pulpits, and co-operation among ministers of the various denominations than here, for long previous to this visit; but now that intercourse and co-operation is, we trust, more sanctified with prayer. The Union prayer meeting of the several denominations, which has arisen out of the visit of Messrs. Forlong and North, promises well both in regard to attendance and to the excellent spirit which seems to pervade every successive meeting. These meetings are now to be held every Monday evening in the several places of worship in succession, and short addresses are given by two or more of the ministers at each meeting. Such social religious exercises will, we trust, be the means of drawing down heavenly blessings on the several congregations.

The visit and fervid addresses of the devoted evangelists will, we hope, not be soon forgotten in this town. Hearers could not but feel that the spirit and power of the Lord were with His servants.

Earnestly do we wish that every town and village throughout the land had a visit from such men as Messrs. Forlong and North, and the blessing of the Lord accompanying it. W. L. F.

REPORT OF LABOURS AT HARRAY, ORKNEY, FROM JUNE TO SEPTEMBER, 1856.

To the Secretary of the Congregational Union of Scotland.

SIR,—As instructed by you, I proceeded to Orkney, arriving on the 7th

June, and I now shall attempt to present you with a brief report of my work there, as I believe it has been the usage of those who were employed formerly to do so.

On the Sabbath after my arrival, I preached in our chapel in Kirkwall—Mr. M'Naughton having kindly volunteered to go out to Harray. On Tuesday morning I accompanied him to Rendall, having also with us Mr. Nicolson of Scalloway, who had come over from Shetland in exchange with Mr. M'Naughton, of which exchange you are no doubt aware. At Rendall we held a missionary meeting in aid of the London Missionary Society, which was upon the whole pretty successful.

Afterwards I set out for Harray, and after a long walk over the hills, found myself upon the field of operations.

The stations, as you are aware, are three in number, Harray, Sandwick, and Stromness,—Harray, distant about five miles from Sandwick and about seven from Stromness, and Sandwick distant about nine miles from Stromness.

In my labours on the Sabbath, I followed out the same programme which had been adopted by my predecessors in the work—Messrs. Sinclair and Currie—preaching in Harray and Sandwick every alternate Sabbath, and in Stromness every Sabbath evening,—having at the two former stations a double service in the forenoon, and sermon at Stromness in the evening at six o'clock.

The various services were ordinarily well attended not only by the members of the church, but also by those of the establishment and other denominations.

In addition to the Sabbath-day labours, I commenced a weekly Bible class, which was attended by a number of young persons, to whom I would fain hope the instruction will prove beneficial.

When I arrived at Harray, the people were all more or less busily employed in work connected with their farms; but when the slack season came on, we commenced week day district meetings—having sermon, first in one district, and then in another, week after week,—and though, from having to discontinue them again on the approach of harvest, I cannot speak conclusively as to their beneficial effect, yet I am convinced that, under the blessing of God and the working of his Holy Spirit, such week-day services are calculated to be of especial benefit in causing a shaking among the dry bones that they may live, and in bringing men into the fold of the Good Shepherd. People come to the services

of the Sabbath with too much of an accustomed stolidity—passively resigned to hear as a matter of course, and with but little endeavour to apply the precious truths to themselves. The week day services, on the other hand, come upon them with less monotony, and appear to me more calculated to awaken serious attention and reflection.

Of the Sabbath-day services, the meeting at Stromness was especially interesting. It was held in the "upper room" of an ancient warehouse, in a place capable of holding about 200. There every evening the place was filled with quiet attentive people of both sexes, chiefly young persons, of that age when serious impressions are most needed, and when we generally see them strike their roots in the heart. I would express the hope that the word of God was blessed here to the salvation of some poor sinner.

With reference to the general state of the field, I cannot say that my impressions were satisfactory. There seems to me to be a religious apathy prevailing more or less in this district, and there is much need for prayer that God would arise and shake the hearts of the people, and take unto Him His great power and reign. That this is the case should not, however, be a discouragement to him who goes into the vineyard with his heart in the work; on the contrary, it ought to awaken the more our energies. Our business is to cultivate, sowing the seed, and trusting that God in his own time will give the increase.

I am confident that the ministry of an earnest and devoted man would be greatly blessed in Harray—as the minds of the people are in that prepared state which needs but the flame to be applied that the fire may burst forth. It is in the cold and apparently barren districts that the labours of the servants of the kingdom are specially needed. There is much spiritual destitution in some of the surrounding districts, for example the island of Graemsay, where I preached one week day, I learnt there had not been sermon on the Island—and it so large as to have an Established church—for six weeks.

[The statements of this letter should be regarded as an earnest appeal to the zeal and self-denial of devoted young ministers. The field of labour here described is left without a man to cultivate it during the greater part of the year, because no one can be found able and

disposed to encounter the privations and difficulties of the station.—ED.]

I officiated in all sixteen Sabbaths in Orkney, exclusively of week day services.

I remain, Sir,

Your obedient servant,  
W. NICOLSON.

#### CONGREGATIONAL UNION FUNDS.

To the Editor.

EDINBURGH, 22d November, 1856.

MY DEAR SIR,—Some months ago, as you are aware, a circular was sent to all our churches, informing them of the deficiency of funds, which is likely to prove a serious impediment to the committee in carrying on its operations. The answer of the church in Thurso gives an example which it would be well for all the others to follow, and if they were to do so we should have no complaints of the lack of means.

My friend, Mr. Mackenzie, on remitting £4, says, "The *extra* collection now remitted, equals our annual collection for the Union, which is generally made in the month of March. Were all our churches to copy our example, your money difficulties would all be swept away for this year."

When I am upon this subject, I may mention, that having visited some of the churches in Aberdeenshire, and in Dundee, I have met a very cordial response to the appeal made on behalf of the Union, and I expect that in all cases there will be an increase of contributions, and in not a few that the example of Thurso will not only be imitated, but surpassed by a long way.

I am persuaded that, in order to secure ample funds, nothing more is required than that the members of our churches generally should *know* what the money is required for, and how much the annual income falls short of what is needed for placing our churches in a right position. How many of our brethren are there who would gladly contribute, instead of *one, two, or five* pounds, their *thirty, forty, or fifty* pounds a-year, to save churches from being crushed by having their ministers changed every two or three years, if they *knew* that such things happen. There is no way of accounting for the smallness of the contributions to the funds of the Union, but by the fact that brethren have not *known* what was needed. We have *expected* little, we have *asked* little,

we have *received* little, and we have *given* a great deal too little.

HENRY WIGHT, *Secretary*.

#### ORDINATION AT DUNCANSTON.

ON Thursday, 13th November, the Rev. T. Brisbane was ordained to the pastoral charge of the Congregational church, Duncanstone, Aberdeenshire. The following ministers were present: Revs. D. Russell, Glasgow; R. H. Smith, Dundee; J. Miller, Inverury; R. Troup, Huntly; A. Nicoll, Rhynie; J. Rennie, Culsalmond; and D. Rose, Free church, Kinnethmont.

Mr. Smith commenced and concluded the services. Mr. Nicoll read the Scriptures and prayed. Mr. Troup preached from Colossians iii. 14. "And above all things put on charity, which is the bond of perfectness." Mr. Rennie asked the usual questions—to which interesting and appropriate answers were given—and offered the ordination prayer. Mr. Russell then delivered the charge to the pastor from 1 Tim. iv. 12. "Let no man despise thy youth;" and Mr. Miller addressed the church from 1 Cor. xvi. 10. "Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do."

The sermon was a chaste and powerful exposition of Congregational Independency. The charge was characterized by sound practical wisdom, quaintly and affectionately expressed; and the allusion to the late Rev. J. Morison, Mill-seat, with which Mr. Miller opened his eloquent discourse, was appropriate and touching.

In the evening, a social meeting was held, the newly ordained pastor presiding. After devotional exercises by Mr. Smith, and a short address from the Chairman, the audience was addressed successively by Mr. Nicoll, on "Family duties;" Mr. Rose, "Every Church has its own Mission;" Mr. Troup, "Rise and Progress of Sabbath Schools in the district;" Mr. Rennie, "True Happiness;" Mr. Miller, "Eminent Piety;" and Mr. Russell, "The Principle of Christian Liberty."

On the Sabbath following, Mr. Brisbane was introduced to his charge by Mr. Russell, who preached from 2 Tim. i. 7. Mr. Brisbane preached in the afternoon, from Colossians i. 28, 29.

May the union thus formed be abundantly blessed by the Great Head of the



church, and prove a long, prosperous, and happy one.

The church at Duncanston was collected by the late Rev. D. Morrison, who presided over it for a period of thirty-eight years. Of his laborious, faithful, and self-denying services during that long period, the church and neighbourhood show the enduring fruits, and cherish the most grateful memories. Since his decease, his son, the Rev. P. Morrison, and the Rev. T. Whyte, Montrose, have successively held the pastoral office. Next year, we trust we shall have to record in these pages the jubilee meeting of the church.

#### CONGREGATIONAL CHURCH IN LEITH.

Our last number contained an account of the jubilee of one of our aged ministers, who has completed his half century of labour. The present number records the entering upon pastoral work of another young brother, who, we trust, will live and labour many years in the interesting sphere of usefulness to which he has been providentially called. We have also to put on record the resignation of a pastor who has filled the office for upwards of a third of a century in the same church. It is gratifying at the close of so lengthened a pastorate to find minister and people reviewing the past and anticipating the future with so much Christian feeling and mutual affection as are displayed in this instance.

The following document needs no further introduction. It speaks for itself, and we very readily give it insertion, persuaded that such an event as the close of a pastoral relation, affecting an individual church, is not without interest to other churches. It is fitted to call forth Christian sympathy, and to stir up to prayer that the Head of the Church may wisely guide all concerned in the important duty of seeking the filling up of the vacancy.

Thus, amid changes and trials, and responsibilities manifold, the church of Christ is still encouraged to exhibit the light of truth in this dark world, and whether we contemplate a life of labour past, or anticipate a life of labour begun—whether we record the services of one as closing, or of another as commencing, we are reminded that the time is short, and the night at hand when no man can work. Wherefore, to one and all is the inspired injunction addressed—"Be ye steadfast, immovable, always abound-

ing in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE REV. GEORGE DOWNIE CULLEN, A.M.

REV. AND DEAR SIR,—The ties between a pastor and the people of his charge are of such a serious and endearing nature, as to render their severance almost at all times to be affecting, and very often of a solemn kind.

In the present instance, your resignation was received by the brethren with a lengthened and becoming silence, as they could not be otherwise than peculiarly and deeply impressed with the close of a pastorate of thirty-four years' standing, during which lengthened period you had not failed to declare to them the "whole counsel of God," with a uniform and undeviating fidelity; combined with unusual earnestness and tenderness, that evinced your deep concern to "win souls to Christ"—as well as to build up believers on their most holy faith. In the pursuit of which aims you sought not to gratify a prurient taste by the introduction of what was new, but your sole object was to "preach Christ and him crucified," the Saviour of sinners:—ever keeping before our view our fallen, miserable, and lost state as sinners—the necessity of regeneration and sanctification by the Holy Spirit,—and that redemption could only be obtained through the atoning sacrifice and righteousness of our Lord and Saviour, Jesus Christ—ever urging us to build our faith on no other foundation than that of prophets and apostles, "Jesus Christ himself being the chief cornerstone."

These glorious and blessed truths you continued to declare with unimpaired force and undiminished sincerity up to the last; so that had you seen your way clear, all of us would have rejoiced to have had your ministry protracted, at all events, for some time longer. But since it has been otherwise ordered, we desire humbly to submit to the Divine will, and, at the same time, to avail ourselves of the opportunity which your retirement affords, of giving expression to our sentiments and feelings on the dissolution of a connexion which has subsisted for so long a period.

You have already informed us of the principal reasons which have induced you to resign, and we are persuaded, in taking that important step, you have been actuated by a sincere regard to the spiritual prosperity of the brotherhood,

in whom you have ever taken an affectionate interest, which has manifested itself, not in an ostentatious or capricious preference, but has flowed in such a deep and steady current, as to be productive of the most beneficial results. In all things, and at all times, you have been a consistent and holy example to the flock, while your efforts to promote the cause of Christ have not been confined within the narrow limits of your own charge, or even to the denomination to which, from principle and great disinterestedness, you are allied. On the contrary, you have been ever ready to lend the sanction of your well-known and honoured name, and to employ the means and eminent business talents with which God has blessed you, in the conducting and support of extensive societies and schemes, both local and otherwise, which have for their primary object the diffusion of the "glorious gospel of Christ" both at home and abroad;—thus proving yourself "a workman that needeth not to be ashamed," "well reported of for good works,"—"holding the mystery of the faith in a pure conscience."

Although a sense of duty calls you from the pastorate, we rejoice to think that your active mind will find full and appropriate employment in other departments of christian benevolence, and we fondly hope you will continue to favour us with your occasional presence in the pulpit. We need scarcely add that you will be always a welcome visitor to our homes, where your name shall be ever held in pleasing and grateful remembrance.

That the "Lord may bless you, and cause the light of his countenance to shine upon you" and yours, is our earnest prayer.

Signed at the request, and on behalf of the Congregational Church in Leith,  
THOMAS GIBBS, *Deacon*.

LEITH, 11th December, 1856.

#### THE CONGREGATIONAL CHURCH IN CAMBUSLANG.

THE Congregational church in Cambuslang, which has now existed upwards of half-a-century, and had for its first pastor the late highly esteemed and well known Rev. Dr. Paterson, and which has stood alone, since the separation which took place in 1844, between the

Congregational churches in Glasgow and five of the sister churches in the neighbourhood on doctrinal grounds, has recently been restored to fellowship with the other churches of the congregational union in the west.

At the request of the church in Cambuslang, to the Churches in Glasgow, under the pastoral care of the Revs. A. Fraser, Alexander Raleigh, David Russell, A. G. Forbes, and David Johnstone, and the church in Hamilton under the pastorate of the Rev. Thomas Pullar, each of these churches appointed deputies, consisting of the pastor and a member from each, to hold a conference with the church in Cambuslang, with a view to ascertain if there existed grounds for consistent and cordial fellowship. This conference took place on Monday the 11th October last. A full meeting of the Cambuslang church assembled, and all the deputies from the above mentioned churches were present. The Rev. David Russell presided. The conference was opened with prayer by the Rev. A. Fraser. The conversation was free, frank, and friendly, on both sides. The brethren at Cambuslang gave a full and candid statement of their views on doctrinal, experimental, and ecclesiastical subjects, partly in direct statements from themselves, and partly in reply to questions proposed by the deputies. After a long, harmonious, and cordial interview, the president closed the meeting with prayer. At the conclusion the deputies were nearly unanimous in their conviction, that the way was clear to recommend the church at Cambuslang to fellowship with their respective churches.

The report of the deputies having been laid before their brethren of those churches, the result is, that the churches in Nile street, Nicholson street, Hanover street, and Great Hamilton street, Glasgow, with the church in Hamilton, have each agreed unanimously and cordially, to recognise the church in Cambuslang as a sister church, and have intimated this to the church there accordingly.

The church in Elgin Place, Glasgow, have written expressing "kind and fraternal feelings," to the church in Cambuslang, and intimating their willingness to resume fellowship with them, as soon as "the things that are wanting are set in order among them," by the settlement of a pastor, in whom the churches and pastors have confidence.

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FEBRUARY, 1857.

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## INDEPENDENCY, THEORETICAL AND PRACTICAL.

### II.

A CHURCH theory may be constructed with careful attention to make it conformable to the great idea of a community of believers in the Lord Jesus Christ, presided over by Him, ruled by His laws, observing His commands, enjoying His ordinances, showing forth His death, glorying in His cross, promoting His kingdom, waiting for His appearing. It may also be framed with laudable care that in its most minute details of observance there may be as close an adherence as possible to what is taken to be the will of the Lord. There may be at the same time a generous forbearance in matters that cannot be reduced to rule and form. *That* is the theory—beautiful, spiritual, loving, forbearing. But how to reduce it to practice is the difficulty. Well may we exclaim, in reference to this, “Where is wisdom to be found?” for nowhere is it more needful than in reducing church theories to practice,—never more required than in working out the fine conception of a system so scriptural and so sublime.

Nothing is easier to state in words than that Christian fellowship is the fellowship of Christians! Nothing more difficult in many cases than to decide who may worthily bear the Christian name, and justly claim admission to Christian communion! Were it a matter of pure indifference to a man whether he were recognised as a Christian brother or denied such recognition;—were it a question not affecting with the weight of a feather either his social standing in the community or his profession as a believer in revelation:—were it equally insignificant in relation to his possession of a good conscience and his prospects for eternity, whether he joined a Christian church or stood aloof in solitary isolation from all other Christians, then it might be supposed that his wish to unite himself with a community of fellow believers had in it no element to render his sincerity doubtful.—Were he unbiassed by human opinion, simply obeying the dictates of conscience, yielding obedience to an acknowledged duty, and withal having his mind fully made up

as to the duty itself, and all its consequences, we should feel in such a case that much of the difficulty often experienced in regard to an applicant for church membership had completely disappeared.

But the supposition here made does not hold good in general experience. It does matter something whether a man profess religion or not. It is true that a hypocritical profession will advantage him nothing in the sight of God, and if detected will profit him nothing in the sight of man; but there is a charitable construction put on a religious profession, so long as it is not palpably falsified by gross immorality, or visible inconsistency. There is, therefore, some *worldly* inducement to assume the Christian name, and to join a Christian church. Besides, there is an ignorant and superstitious idea that God will look with more favour on one who observes divine ordinances than on one who turns his back upon them. This pharisaical notion not a little influences some, and if they, by obtaining a name and a place in the church, are habitually recognised as "Christian brethren," addressed as such, and congratulated in sermons and prayers on their happy escape from the world that lies in the wicked one, and in their safe shelter under the wings of the good Shepherd, it is easy to perceive that they are encouraged to wrap themselves in the pleasing delusion that all is well with them, and that when death comes they have only to step from the church on earth to the church in heaven.

Few axioms, we think, are more self-evident than this, that none but true disciples of Christ have any right to become members of a Christian church. But the remarks now made are sufficient to show the probability that some who are not Christians may seek to join themselves to the disciples. Inducements strong enough to overcome the reluctance of worldly minds to associate with Christians may draw some very equivocal specimens of moral character into the church circle. The difficulty of sifting motives and testing the sincerity of professions, and discriminating between mere knowledge of divine truth, and the experience of its power on the heart and life, may utterly baffle those who are best qualified to judge of character. Then the frequent discovery of mistake in the estimate formed of applicants for Christian fellowship, confirms the impression that it is hopeless to distinguish between a true profession and a false one, when plausibly made. Added to this is the fear of judging uncharitably, so that it is thought safest and best to admit a doubtful applicant, for, by rejecting him, a true subject of the Saviour's kingdom may be denied a place in his house and at his board.

This acknowledged difficulty has led some ministers to the conclusion that it is needless to try to surmount it, and that the churches must just submit to the necessity of admitting applicants upon easy terms, leaving it to time and circumstances to show whether these additions to the fellowship are gold, silver, precious stones, or only wood, hay and stubble. Meanwhile, as there has been no satisfactory evidence of the true Christianity of these members, there is of course none of the confidential and loving intercourse which requires a basis of genuine Christian character in the parties. There can be no interchange of the affectionate feelings of true Christian brotherhood, where the evidence of brotherhood is wanting. A church then composed of such materials is reduced to the condition of a body composed of heterogeneous elements

—mechanically mixed but not chemically united; and incapable of affinity. As a necessary consequence of opening the doors of the church wide enough to admit all who choose to enter, without asking troublesome questions, or exacting any stringent conditions of membership, there must be a corresponding relaxation of discipline. Habits of life and the indulgence of tastes that formed no barrier to admission, cannot be urged as a reason for exclusion. Members who are received without questions asked or pledges given must be retained on the same terms. No profession is violated where none was made. If the world is admitted into the church, the church has become the world, or is undistinguishable from it, except in name.

But the difficulty referred to of discriminating between the true convert and the false pretender, has led others to a different conclusion. Instead of giving up as hopeless all attempts to distinguish a proper applicant for fellowship from an unworthy one, and so receiving all without exception,—the felt and acknowledged difficulty has led to double carefulness, to earnest prayer, to cautious and repeated examination of candidates, to faithful and friendly dealing with them, tenderly showing them the grounds of doubt in regard to their Christianity, helping them by counsel and instruction to ascertain for themselves whether they are of the truth, warning them of the danger of making a false profession, and urging the importance of improving the present crisis of their history by coming to decision and certainty, and so ending the difficulty both for themselves and the church by becoming genuine and unmistakable disciples. Whether this be not the more excellent way, we leave our readers to judge. If, after all due care, mistakes should occur, and the event prove that hypocrites have found admission, it is only needful that their hypocrisy be made manifest in order to their being dismissed from a fellowship they ought never to have entered.

It is easy to see that of these two ways of meeting the difficulty, the former is both the easier, and likely to be the more popular. In fact, the free admission of all comers, because it is hard to distinguish between the true and the feigned disciple, is not meeting the difficulty at all, but evading it, and thus a church acting on these free and easy terms with the world will stand well with the public. It shows a liberal spirit, exercises a generous charity, and has none of the close, exclusive, impracticable, scrupulosity of some churches that insist upon what they call signs of real conversion to God, and proofs of spiritual life, as well as competent knowledge, before they admit any one to their fellowship! We see not what should hinder the rapid increase, and great popularity of a church that welcomes to its communion the respectable man of the world, with equal readiness as it receives a man of sterling Christian principle and character. The ministrations of the pulpit too must be in keeping with the ecclesiastical constituency. The pastor must not frighten away his speckled and ring-streaked flock by insisting on any high standard of profession, or rigid uniformity of sentiment or conduct. Latitudinarian practice in the matter of church fellowship must be justified and sustained by corresponding latitude in the teachings of the chosen guide and instructor of the people.

If in any place the great majority of professors of Christianity choose this easier and—as they call it—more liberal constitution of a church,

and only a few comparatively hold by stricter methods, and fence round their fellowship with rules which keep out many who find easy admission else where, it is obvious that the churches that act on the lax—or if you will, liberal—principle, will carry the great bulk of the community with them. The wealth and respectability and talent and fashion of the place will be with them, while only a few obscure and uninfluential persons will prefer the church of stricter communion, and more rigid practice. It may be that some individual or two, of tried worth and staunch principle, may cast in their lot with the poor and despised company, and they will have a heavy share of all the responsibilities belonging to the friends they are so identified with.

Is it wonderful that the actual popularity and great prosperity of the one set of churches, and the manifest inferiority in numbers, in respectability, in influence, of the other set of churches, should be regarded by some persons as a strong argument in favour of the former and against the latter? “You see,” people will say, “that the narrow exclusive system will not work. The church that scruples to admit respectable men because they are not very religious must go to the wall. Only the free admission of all respectable applicants will ensure a prosperous ‘interest.’”

Were the problem to be solved by a Christian church, ‘How, in the shortest time, and by the easiest methods, to collect the greatest possible number of persons who should agree to become members of the Society;’—then they would certainly solve the problem soonest who opened their doors widest; but if something very different from this ought to be the aim of the church, and if it has a character to maintain as a company of “believing men,” then it is clear that the increase of numbers is a secondary matter. The more the better of the right kind of materials to build up the church with; but to multiply the membership without adding to the Christian element in the church, is to cumber it with weakness and pollute it with corruption, and to sow the seeds of division, instead of increasing the church with a godly increase. An independent church then (for it is of the independent form we are all along speaking) should be composed only of true Christians. Let them be as weak, as immature, as inexperienced, as defective in knowledge as may be compatible with Christian life, they are fit members of the church. There is the place for them to learn, and grow, and brighten, and shine, and serve, and suffer. Fed by the truth, walking in love, cherishing all Christian affections, exercising all Christian graces, enjoying true Christian liberty, while all are in subjection one to another in the fear of God, they grow and expand into all the beauty and maturity of perfect men in Christ.

A Christian membership, then, is essential to a Christian church, or rather is the essence of a church. A pastor is not essential: deacons are not essential: recognition by other churches is not essential: a place of worship is not essential: unanimity on all points of doctrine and practice is not essential. All these things and many more are necessary and important for the comfort and edification, the usefulness and honour of the church, but it may subsist without them. The Christian brotherhood have within themselves the germ and essence of all that is requisite for their church organization and church action. Being individually members of Christ, in their union together as a

church, they are prepared to act out all the ends of that wise and merciful institution, and by increase of the body promote the ends of their union, and, at the same time, promote the cause of their Redeemer in the world around them.

From all this it is evident that worldly materials, in other words, unconverted persons, have nothing to do in such a community. They would prove only a snare and a drawback—a weakness and a blot. There may exist in a church all variety of sentiment and all liberty of action compatible with a sincere Christian profession; but there cannot be admitted the worldly element, by the reception of members who are not Christians, without vitiating the whole mass. The Society that knowingly and avowedly admits to its fellowship persons who are not disciples of Christ, becomes at once something else than a Christian church. It not merely desecrates divine ordinances, and barter its purity for the sake of wealth, or status, or popularity; but it surrenders the first and most essential point of its constitution as a church of believers. To admit by mistake a hypocrite for a Christian, or to commit an error of judgment in regard to the claims of an applicant for fellowship, and to receive him, though unworthy, is a very different thing from the admission *on principle*, and with the eyes open to the deed, a man who is not a Christian, and does not pretend to be one in the proper sense of the word.

Independent churches may differ widely among themselves in their external arrangements, their modes of worship, the number and names of their office-bearers, their adoption or rejection of æsthetic appliances, and their internal and local organizations; but so long as they conscientiously maintain the first principle of their professed order as churches of Christ, admitting none but such as they regard to be his followers, and refusing none who are—they are one—united in a fundamental principle, and bearing a Christian stamp and seal. Let them but open their gates to admit others than followers of Christ, and that instant they cease to be Christian churches.

Maintaining, as we do, that none but Christians ought to be admitted to the membership of a Christian church, we also hold that it is the duty of every Christian to seek the enjoyment of Christian fellowship. It is a duty he owes to himself; a duty he owes to Christ his Lord and master; a duty he owes to his Christian brethren. We cannot conceive how a disciple of Christ can shake off this three-fold obligation, without committing sin, unless—a very possible case—he be so situated, that no church, worthy of the name of Christian, is within his reach. He may be surrounded with worldly communities assuming the name of churches, but founded on principles, and composed of materials, that exclude them from the category of churches of Christ. A conscientious Christian man, instructed as to the constitution of a New Testament church, and the nature of Christian fellowship, may find it his duty to abstain from connexion with such a body. The very considerations which would make him rush into the arms of Christian brethren united in the bonds of pure communion, must make him shrink from contact with a body of ill-assorted elements—the living and the dead—the holy and the profane—the clean and the unclean—the friends and the foes of Christ jumbled together in an assembly taking the name of a

church, but violating the very first principles of that sacred institution; and as much a synagogue of Satan as a church of Christ.

The fact that many persons, who give no satisfactory evidence of Christian character, seek and find admission to so-called Christian churches, proves that all is not right with those churches, and that something is far wrong with the individuals themselves. Were the churches such as they ought to be, improper characters would seek admission to them in vain. Their application would be rejected, and probably their displeasure incurred. But what of that? The church would so far be kept pure, and would be no party to those unhappy men deceiving their own souls, and getting a name to live while spiritually dead. But there must be something far wrong with unconverted persons when they seek to be numbered among the followers of Christ. It cannot be from love to Him they seek fellowship with His people; for they do not love Him. It cannot be from zeal to promote His cause; for they have no zeal for that cause as His. It cannot be that they wish to renounce the ways of sin and worldly lust, pride, and ambition; for the world is in their heart and in their lives as much as ever. But it may be to throw a cloak of religion over their covetousness, or their licentiousness, or it may be that a profession of piety will promote their credit, and exalt their name among their fellows.

Now, be the motive or inducement what it may, that leads this man and that man to the door of a Christian church, knocking for admission to its fellowship, if he is not a Christian his motive is a wrong one; and if the church is one worthy of its name, it will reject his application. If the man knows that others like himself are already within, he will be emboldened to hope he also will be admitted; and such men already in the communion of the church, and conscious that they have no better title to be there than this new applicant, will, for very shame, think—if they do not say—‘pray let him in, or put us out. For consistency’s sake, and for decency’s sake, do not keep out men of the same class you have already received.’ This shows the danger of beginning wrong, for once begun you cannot stop in the way of error. The first blunder is pleaded as a precedent when tempted to repeat it. To let a single particle of corruption willingly and deliberately into the church, is to encourage a stream of corruption to continue to flow into it till the cup of its iniquity is full. Beware then of evil beginnings, if you would avoid ruinous and disgraceful endings, and exhibit a spectacle for hell to rejoice at and heaven to deplore.

(To be continued.)

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## CREEDS AND CONFESSIONS.

A PUBLICATION on this subject, the title of which is given below,\* invites us to direct the attention of our readers briefly to a point on which it is supposed by many that our churches are peculiarly vulnerable.

\* Appeal to the Presbyterian Churches in Scotland on the subject of Creeds and Confessions. Edinburgh: Adam & Charles Black.



It is well known that the Congregationalists of Scotland have no publicly recognised standards as the Confession of Faith and other documents, regarded as of authority by our presbyterian friends. They regard this as a defect in our constitution: we consider it to be an advantage. It is not because we are indifferent to a sound creed that we abjure confessions of human framing, but because we are jealous of any such inventions coming between us and the Bible—our sole and sufficient standard.

Our regard to orthodoxy of creed we think sufficiently attested and secured by the procedure that usually takes place at the ordination of ministers, and in the formation of churches, and the recognition of sister churches. The title deeds of church property also, generally contain some clause or clauses sufficient to indicate the kind of church to which the property belongs. But none of these things involve any thing like the subscription to confessions of faith, with an avowal of assent and consent to all that they contain, and a tacit obligation never to depart from the profession so made.

If it is pretended that to make any statement whatever of a pastor's or a church's doctrinal views when a ministerial connexion is formed becomes a snare to conscience, and is a sure step to hypocrisy and insincerity, we should like to know if a church should choose a pastor without knowing his sentiments, and that he should object to state what he means to teach, because, forsooth, he may get new views of truth to-morrow or next day. The truth is, the objection to give a fair and honest statement of what a man holds as truth, learned from the Scriptures, on the alleged ground of the possibility of a change—or say—an improvement of his creed, is as frivolous and illogical as can be well conceived. No one asks him what may be his confession or his profession ten years hence, but what it is to-day; and if he is an honest man he may candidly state it, and couple the statement, if he please, with a reservation of liberty to follow truth wherever she may lead him. Such a reservation—superfluous as it may seem—no one can object to, or rather, it is necessarily implied in the profession of every truth-loving man, whether expressed in words or no.

It is very true that a minister may feel that his temporal interests are involved in the question of his continuing to maintain the doctrinal views approved by the church over which he presides, because a change on his part may forfeit their good opinion, and necessitate his withdrawal from his post. But this must happen whether he gave full expression to his sentiments when entering on his work, or was permitted to begin on a virtual understanding that his teaching should not be repugnant to the known and acknowledged doctrines held by the church. The only difference would be that if his theology underwent a change, it would be more easily detected, by comparing his former avowals and his present teaching, if he made an open confession when entering on his pastoral charge. If he made no such confession, and, nevertheless, underwent a subsequent change in theological opinion, he might deny the change without fear of confutation—since no previous statement could be appealed to; or the *extent* of the change might remain doubtful, for the same reason. In any view of the matter it is difficult to see why an upright candid man should demur to a free and explicit

avowal of his theological beliefs, when assuming the pastoral office, and it is as difficult to reconcile his wish to retain his position after a conscious change of his creed had virtually cancelled the bond between him and the people, who chose him when he was a different man, at least a different theologian.

Such a declaration of doctrinal beliefs, when neither imposed as binding to the unaltered and unmodified maintenance of every word of the document, nor as an authority that comes between the conscience and the Bible, may serve important purposes. And every church must have, more or less formally stated, a platform of doctrine and practice too, if it really understand its own mind, and can put it into words. But this is a very different thing from the "creeds and confessions" to which the pamphlet before us refers. The unknown author of this "appeal to the presbyterian churches in Scotland," seems to be an earnest and pious man. There is no taunting or sneering in his pages; no assumption of the airs of one who enjoys superior light, and takes pleasure in telling those whom he addresses that they are in darkness. He seems sincerely desirous to convince his readers that the creeds and confessions of the presbyterian churches in Scotland are drawbacks to their prosperity rather than helps—that they are feeble and ineffectual bulwarks against heresy, while they tend to substitute mere theological dogma for spiritual life as the grand requisite in a minister of the gospel, and the chief point of inquiry when qualification for office is to be ascertained.

We cannot transcribe the arguments and illustrations of this appeal but it may not be uninteresting to our readers, who may not have an opportunity of seeing the publication itself, to give the heads of the author's objections to creeds and confessions, "and the uses to which they are chiefly put."

"I. There is no authority in the Holy Scriptures for standing confessions of faith, or for requiring ministers and others to subscribe or give their assent to them."

This is fully and temperately argued, and whatever be the strength of the author's inference against creeds and confessions from the silence of Scripture on the point, we think the fact itself is clearly made out.

"II. Confessions of faith, such as those now in use, are not only without authority from the word of God, but they have signally failed to effect the ends they were designed to serve, and have even in some instances counteracted them, and produced the opposite results."

The author, then, at considerable length shows that the ends which confessions of faith were designed to serve have not been effected. These ends are stated to be chiefly four—orthodoxy, uniformity, unity, and to give intimation to the world, or instruction to their adherents, as to their principles.

Having shown that confessions of faith have signally failed in accomplishing these ends, the author next proceeds to make some observations chiefly in reference to the manner in which they are required to be taken in the Presbyterian churches of Scotland. Thus he shows that—

"III. Creeds and confessions are often very objectionable, on the ground of the character of the assent which is required to be given to them."

He then enumerates the questions in the formula of the Church of

Scotland, which are put to ministers at their ordination, and to which they publicly give their assent in the presence of the presbytery and the assembled congregation. The first question relates to the belief that the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and manners. The second question begins thus, "Do you sincerely own and believe the **WHOLE** doctrine contained in the Confession of Faith, approved, &c., to be founded upon the Word of God: and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in the national church, and asserted in Act 15, Ass. 1707?" The third, fourth, and fifth questions are too long for us to quote. They relate to the disowning of various doctrinal errors, the assertion of the presbyterian government and discipline to be founded on the Word of God, with a promise of submission to its rule and discipline, and also to the admonition of brethren of the presbytery and other judicatories of the church.

Of these the author says, "These are startling questions, and the more that any rational, honest, uninterested man reflects on them, the more will he be startled by them." He then comments on the questions in their order, taking up their salient points, and showing how ministers thereby bind themselves to unvarying and unchanging maintenance of these ordinances of human framing. The author closes his remarks on these questions with the following sensible observation:

"These and other questions in the formulas of the presbyterian churches of Scotland, are all the more objectionable, that they are often put to young men fresh from college and the Divinity Hall, who can scarcely be supposed to have had time and opportunity duly to examine and weigh the great variety of points to which they refer, many of them of a difficult, abstruse, and perplexing nature, and as to which great and good men have widely differed."

His fourth objection is thus expressed:—

"IV. Creeds and confessions, especially when of such extent as the Westminster Confession of Faith, and the Catechisms Larger and Shorter, are calculated to keep out of churches which adopt them, excellent and conscientious ministers, including some of the best, the greatest, and most useful men who have appeared in the church of Christ."

This is enlarged upon, and then comes the fifth objection to the following effect:—

"V. Creeds and formularies are a great snare to men's consciences, and have given occasion to a vast deal of false profession, in the very act of undertaking the work of the ministry."

The sixth point to which our author adverts we can only slightly touch, but it is one of solemn import. The following sentences will show what it is:—

"VI. But, after all, the presbyterian churches in Scotland, established and non-established, may be held to give up with the necessity and utility of creeds and confessions, or at least of minute and extended creeds and confessions. The Westminster Confession of Faith, to which they all profess to adhere, is chiefly of a doctrinal nature. There is little in it regarding the duties of religion; little as to the ordinary daily duties of life. Now, wherefore is this? Is it because moral and religious duties are of small importance—are the mere tithe and cummin of religion? Or is it because mankind are in little danger of taking up with false or

imperfect views of them? Is it because they are nowise exposed to temptations, and are little likely to give way to unscriptural and sinful practices? Alas! alas! The contrary of all this is the case. They are in far greater danger of perversion as to the principles and practice of moral and religious duties, than as to the doctrines of religion."—P. 52.

The discussion is very properly followed up with a consideration of the objections to the want of creeds. "It is often alleged that great evils must result from a church not having a common confession of faith." The author meets this allegation with a series of judicious observations, and, we think, very conclusive arguments; but these our space compels us to omit.—And we conclude with an honest recommendation of this serious pamphlet to all who wish for satisfaction on the points it discusses.

We have thought the best way of bringing the subject before our readers was to give a very brief epitome of its contents, but for the filling up of the sketch we must refer to the publication itself. We should not like to have to answer the author's appeal, unless we could deny his premises, and maintain that creeds are scriptural and authorised, although no scriptural warrant for them can be adduced; and unless we could blot out the history of creeds, and maintain that they have been highly useful for the preservation of sound doctrine, although the history of the churches that have adopted them proves that they have utterly failed to answer their professed end.

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### THE WORDS OF THE LORD JESUS.

THIS is a captivating title, and we could almost envy the author of a book that might appropriately bear it.—And such a one is now before us: but of that anon.

There is a calmness, a majesty, a gentleness about the words of Christ, that both awes and soothes the perturbed spirit of the Christian, when he can pause for a little amid the whirl and noise of this world's affairs, and turn aside to listen to that voice, and drink in the refreshment the Lord himself imparts to his tempted follower. In the business, and the discussions, and the disputes of this world, there is often an eagerness to speak, and an impatience of contradiction, and a heart so set upon victory, very inimical to the repose of the spirit the follower of Christ ought to possess, and very injurious to the health of soul he ought to covet.

Nothing strikes the mind more in the way of contrast, than the feverish agitation of the world, and the still gentleness of Jesus of Nazareth. And nothing is so fitted to hush the stormy passions of men, and to reduce their absorbing questions to their real littleness, than His words to the angry winds and waves of the sea of Galilee—"Peace, be still,"—and instantly there is a great calm!

Considering the place which words actually uttered by our Lord hold in the four gospels, it is rather surprising that they have not been made the subject of separate study more than they have hitherto been. They cannot of course be disjoined from the occasions when the words were spoken and the parties to whom they were originally addressed, but

still such occasions and personages only form the setting of the precious pearls—the framing of the beautiful pictures—His words are.

Rudolf Stier, a German author, has composed a work of which the title is “The Words of the Lord Jesus.”

This announcement may prompt some of our readers to exclaim:—“Can any good thing come out of Nazareth?” Can any sound scriptural theology come out of Germany?

It was enough for some of old time to know that any person or thing had come out of Nazareth, and it was forthwith condemned—unheard—unseen—untried. Prejudice inveterate and unreasonable was so general as to have embodied itself in an aphoristic question, which settled the matter at once, and left all further examination of any thing that came out of Nazareth as a piece of perfect supererogation. This summary dismissal of the productions of the ill-omened place had a show of wisdom, and perhaps the origin of the prejudice could be traced to some series of unfortunate specimens of the manners or morals of Nazareth—specimens so bad as to have stamped with a character of worthlessness every thing that had the same birthplace.

And it is enough for some of our own time to know that a theological work has come out of Germany, to give it a place among their list of prohibited, at least of suspected books. Nor is this difficult to be accounted for. The productions of the German theological press within the last fifty years have been enormous in quantity, and a great portion of the mass, especially of that which appeared during the earlier part of that half century, was miserably bad in quality. Scepticism of various hues, sometimes veiled with a show of respect for divine revelation, sometimes treating that revelation with unblushing contempt—rationalism, usurping a name which was a slander upon sincere believers as if they were irrational, poured forth its sophistries and crudities, and its learned mystifications, in the vain attempt to supersede the Bible, and to sap the foundations of faith in the God of the Bible. But a change has been passing over the scene, which removes the era of German rationalism into the *past*—while the present aspect of the theological horizon is full of promise. Not that infidelity has disappeared:—not that rationalism is no more; not that the darkness is past, and the true light universally shines. The remains of the sceptical generation may here and there linger in the universities, and in the churches of Germany; and the seeds of that baleful system may have taken root here and there in our own country; but the reign of rationalism is over and gone in the high places of learning where it was erewhile well nigh supreme. The doctrines taught by the leaders of the sceptical philosophy, and propagated by so called professors of Christian theology, are too congenial to the soil of the human heart, not to spring up and bear fruit with little culture; and therefore it is less matter of surprise to find them germinating to some extent among our own people, than it is matter of gratulation that they prevail so little—have been so effectually checked, and will, we trust, ere long, be outgrown by the vigorous piety and sound learning, and enlightened zeal of the masters of our Israel.

Among German writers of the orthodox school Rudolf Stier holds a

distinguished place. His work,\* of which the fifth volume is before us, in an English translation published by Messrs. Clark of Edinburgh, is still unfinished, but we have seen enough to satisfy us that the author has laid the Christian world under lasting obligations by this ripe fruit of his gospel studies.

The title of the work explains that the author has selected from the gospel narratives those portions which contain the Saviour's words; and these, although connected with a great variety of the facts and utterances of the inspired evangelists, do not comprise the whole of the gospels. The work, in short, is an exposition of our Lord's sayings, leaving the sayings and doings of others untold, except as connected with his.

Stier's work we consider to be of especial value to ministers of the gospel, not so much as furnishing them with comments that may supersede their own study of the Bible, as by supplying them with models of that patient, thorough and thoughtful examination of all the aspects and bearings of the text, which aims to catch the full impression of it, and bring out its deep meaning and real spirit. We cannot help contrasting these results of prayerful study,—for prayerful we believe them to have been—with the superficial and bald comments we have often listened to. Some of our ministers who follow the good old custom of regularly expounding the scriptures to their people, unfortunately think the task an easy one, and they *make* it an easy one by slight preparation and perfunctory treatment. But thereby they defraud their people by giving them what avails little or nothing;—they degrade the subject by dealing with it so unworthily, and they are unjust to themselves, for they are cheated out of all the rich enjoyment of a close study of the word, while last, and certainly least, they earn the reputation of being but “poor hands at lecturing.”

We have said that Stier is fitted to be eminently useful to ministers, but we would also strongly recommend these instructive volumes to the intelligent members of our congregations. We cannot well imagine a more improving exercise than the perusal in the family on the Sabbath evening of some fifteen or twenty pages of “the Words of the Lord Jesus,” and this exercise would be doubly interesting when the minister had been expounding on the morning of the same day some portion of the gospels, which could be compared with Stier. We are not sure if ministers themselves would always like their hearers to follow up their morning exercises by such evening readings, but the best of them would be least disposed to find fault with the practice, and as to the worst of them, the exercise we recommend might be a not unnecessary supplement to the meagre fare of the earlier part of the day.

We are strongly tempted to lay before our readers some extracts from Stier's beautiful and elaborate preface to his Exposition of the gospel of John, but no limited quotation such as we can afford to give would suffice to convey an adequate idea of the humble reverential spirit in which the author contemplated his undertaking. Suffice it to say that it in-

\* The Words of the Lord Jesus, by Rudolf Stier, Doctor of Theology, Chief Pastor, and Superintendent of Schkeuditz. Vol. V. translated from the second revised and enlarged German edition, by the Rev. Wm. Pope, Hull. Edin.: T. and T. Clark, George Street. 1856.

gratifies him most effectually with us. Stier was fully aware that many of his countrymen could not easily tolerate his decision and boldness as an expositor whose views differed so widely from those of some of the still admired teachers of the people.—He says, in reference to such, "I can only say that I write not for them; for, being emancipated by the grace of God from bondage to a proud and contentious school-theology, my only ambition is to be a listening disciple, and speaking witness of my one and only Master." . . . "Indeed the exposition of St. John which I now send forth, seems to require the accompaniment of an open and explicit avowal of my relation to that theology of the schools, and theological science of the learned, with which the longer I study it the less I can agree. I utter this as my frank *confession*, partly of what I believe, or rather what in believing I know; partly of the distressing observations which I cannot but make of my contemporaries. As to the former it abides firm in the sight of God, in the life and light of His Spirit; as to the latter, how gladly should I think myself deceived!"—Vol. iv., p. 343.

The whole of this preface we commend to the special attention of students of the sacred word, who may avail themselves of Stier's expositions of 'The Words of the Lord Jesus' as recorded by His servant John. We use the word "students" here in a general sense, because such a work as that before us is not for mere cursory reading, but for close and continuous thought. We hope there is a growing class amongst us who are becoming aware of the importance of asking in regard to all religious questions, "What saith the Scriptures?" and who seek the answer in the holy books themselves, availing themselves of all helps within their reach.

This reminds us to add that Stier is so very plain and untechnical that common readers will find him quite within their range of thought and expression. The more critical passages, and the *notes*, some of which are in Latin or Greek they can pass over. We could have very well dispensed with many quoted opinions of other German authors, whether referred to for confirmation or refutation. But the translator had no option, we presume, and could not abridge the work without too much altering its whole structure and substance.

With our warm commendation of the work in general, we must not be understood as endorsing every sentiment, and every interpretation the author may give. In many parts of the work he expresses his dissent from the expositions given by other writers on the same portions of Scripture, although he may reckon such men sound divines and judicious expositors in general. Thus, for instance, he sometimes differs from Olshausen, and other orthodox authors of his own country. And therefore the serious student of God's word must exercise his own judgment, and neither take one interpretation because Stier approves of it, nor reject another because he sets it aside. He is to be used as a help, not as an authority.

We cannot go into particulars, and must conclude this article, but we may refer, as exemplifying what we mean, to our author's comments on the views of Luther on the Lord's supper, and collateral questions. It is well known that the great Reformer most tenaciously clung to a view of that ordinance little differing from the Romish doctrine of transub-

stantiation. Stier has a good deal of argumentation on the subject, and has a theory of his own about the *flesh* and the blood of our Lord, which many readers will consider more curious than useful. Notwithstanding these peculiarities, however, the work abounds with matter fresh and warm—beautiful and simple, and we cannot but acknowledge our obligations to a writer who everywhere evinces so profound a respect to the inspired writings, and who has laboured so diligently and so successfully to expound the selections that form the subject of this great work.

We ought to add, that the translator of the fourth and fifth volumes has candidly stated, in a prefatory note, his dissent from Stier on points of moment. He specifies the views of the Lord's supper now adverted to, and some speculations about the intermediate state, as either erroneous or of erroneous tendency. The translator adds, "It is sufficient to say that the author is a Lutheran divine, and vindicates on all occasions the higher ecclesiastical views of his communion; but this does not, in the translator's judgment, impair the value of the work, as a whole, to the thoughtful and catholic reader who keeps that fact always in view."

The Messrs. Clark have done well in giving Stier a place in their well-known Foreign Theological Library, and we hope a large proportion of our ministers and studious members of churches will become acquainted with these volumes. They require to be read with discrimination, but they will repay the devout care and thoughtful perusal any may bestow upon them.

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## ON SERMON WRITING.

THERE has been a considerable outcry against the reading of sermons, and yet the practice still continues in many influential pulpits.—Whether the readers be on the increase, or diminishing in numbers and reputation, is not our present question, nor do we stop to adjudicate as to the merits or demerits of that mode of delivering discourses from the pulpit. We wish to take up and discuss briefly a collateral topic—the *writing of sermons*.

We consider the practice of fully writing out sermons a very excellent one, especially for young preachers. Indeed, we should be inclined to form a very unfavourable opinion of the minister who, at the outset of his career, should venture to go to the pulpit, week after week, without any written preparation for his appearances there. Our opinion would be modified if he made *some* written preparation, and it would rise in proportion to the fulness, accuracy, and studious care with which he committed his thoughts to paper.

We are aware that there are minds of a peculiar structure—minds that can elaborate a discourse, and follow out a long train of thought, with appropriate illustrations of the subject, by a process of silent mental working, without the aid of the pen to mark and render permanent the course the mind had pursued. But such are rare exceptions, and for one man who can dispense with pen and ink, there are a hun-



dred to whom they are indispensable aids to study. Even in the exceptional cases now referred to, we are persuaded that written notes would render easier and less liable to interruption and loss the studious hours of a minister of the gospel. And might not the man who, by the help of an excellent memory, and of great powers of abstract thought, could elaborate a good discourse without committing to writing a single line of it, make a still better one with the help of his pen? At any rate, we are persuaded that, as a general rule, it is well to form the habit early in ministerial life of writing out more or less fully the discourses prepared for the pulpit.

One objection to this practice is the time required to write out two sermons a-week. The time, however, is not wasted, and, with due management and economy of waking and working hours, it may be rendered quite compatible with other duties. It will prove, in the experience of any man who will set about it, and continue it in a right spirit, an improving exercise—and will become increasingly pleasant and easy, as the habit is formed, and the benefits of it realized.

There is one danger connected with the practice now recommended, and against that danger we would solemnly caution all whom it may concern. It is the mistake of supposing that a sermon has been well studied because it is fully written out. So far from this being necessarily the case, we know from internal evidence that discourses we have heard read from the pulpit—yes, *read*—every word of them,—had *not* been studied. The preacher—or reader, if you please,—had formed the habit of writing out at length all he had to bring before his people, and knowing how many pages of manuscript were needed to fill up the time, he wrote, it would seem, whatever occurred to his mind *about* the text, or *about* the subject, until he had written enough. He had forgotten to study. He had not studied for years, but he prepared a weekly tale of bricks—at least of sentences, well-squared, grammatical, and orthodox, and cemented with texts of Scripture, and so his sermons were *made*. Now, against this error we would enter a solemn caution. It is a delusion: it is not profitable to the people, and it is a mere mechanical drudgery to the sermon writer. Much better for himself and his people to write less and think more—to read more of other men's writings and less of his own. He might save much time and labour wasted in writing, and form the habit of close thinking, and so prepare himself for instructive teaching.

We have been led to take up the subject of this paper by the perusal of the sermons of the late Rev. F. W. Robertson, of Brighton. These sermons were published after the author's death, and were not prepared by himself for the press. They owe their appearance to the zeal and affection of friends, and are edited by the brother of the deceased minister. From the preface to the first edition we quote a few sentences, which serve to explain the mode of their production. They are called "Recollections of Sermons," and the Editor says:—

"These are not notes, previously prepared, nor are they sermons written before delivery. They are simply "Recollections:" sometimes dictated by the Preacher himself to the younger members of a family in which he was interested, at their urgent entreaty; sometimes written out by himself for them, when they were at a distance, and unable to attend his ministry. They have been carefully preserved,

and are now published without corrections or additions, just as they were found. My beloved brother attached no value to them himself, and never gave any directions concerning them."

A second series of sermons preserved and prepared for publication in the same way afterwards appeared. The copy before us is the third Edition of both the first and second series.\*

In directing the attention of our readers to these sermons, we will first say a word or two about their literary merit, and then refer to them as specimens of Christian teaching.

We are disposed to assign a high rank to these discourses as specimens of a clear, terse, emphatic style. Some of the sermons are rather fragmentary, and perhaps none of them may be regarded as finished, as the author could have given the last finishing touches to them, had they been prepared by him for publication; but all of them abound with marks of close thinking, and contain ample proof that the author had a firm grasp of the subject he intended to discuss. Whether he always took the right view of the subject is not the present question. One cannot but admire the bold, independent, and often original view he takes of a text; and in his hands a very common place theme becomes a fountain of rich discourse, suggestive, beautiful, convincing. In a word, the perusal of these volumes has prompted the earnest wish that all preachers could throw as much animation, and fresh and striking thought, into their sermons as Mr. R. has done into his. He is the reverse of everything tame, tedious, common place, prosing, declamatory. Not a word added to round off or eke out a sentence, not a sentence added to lengthen a paragraph, and not a paragraph added to make a short sermon a long one.

Another characteristic of these sermons as compositions is that the subject is always treated simply and comprehensively. The division is always simple, seldom extending beyond two *heads*, but these heads comprise the very essence of the matter treated of. The preacher does not skim the surface of his text, but goes down to the *principles* it involves—the law of which it is an exponent, or the deep-seated lesson it teaches. An example or two may illustrate this.

On the text 1 Corinthians ii. 10,—“Eye hath not seen, nor ear heard,” &c., the division is—

1. The inability of the lower parts of human nature—the natural man—to comprehend the higher truths.

2. The nature and laws of Revelation.

A Sermon on Jacob wrestling—Genesis xxxii. 28, 29, the division is—

1. The nameless secret of existence.

2. The revelation of that secret to the soul.

A sermon on Zaccheus, Luke xix. 8 is divided thus—

1. The hindrances to a religious life.

2. The Christian triumph over difficulties.

There is not much in these sermons of biblical criticism, but there are some passages of that kind so good that we regret they are not more

\* Sermons preached in Trinity Chapel, Brighton, by the late Rev. Frederick W. Robertson, M.A., the Incumbent. 1st and 2d Series. Third Edition. London: Smith, Elder & Co., Cornhill. Brighton: W. F. King & Co. 1856.

abundant. We subjoin one of these. A sermon on "The good Shepherd," John x. 14, 15, begins thus:—

"As these words stand in the English translation, it is hard to see any connexion between the thoughts that are brought together.

"It is asserted that Christ is the Good Shepherd, and knows His sheep. It is also asserted that He knows the Father; but between these two truths there is no express connexion. And again, it is declared that He lays down His life for the sheep. This follows directly after the assertion that He knows the Father. Again, we are at a loss to say what one of these truths has to do with the other.

"But the whole difficulty vanishes with the alteration of a single stop and a single word. Let the words 'even so' be exchanged for the word 'and.' Four times in these verses the same word occurs. Three times out of these four it is translated 'and,'—*and* know my sheep, *and* am known, *and* I lay down my life. All that is required then is, that in consistency it shall be translated by the same word in the fourth case; for 'even so' substitute 'and;' then strike away the full stop after 'mine,' and read the whole sentence thus:—"I am the good Shepherd, and know my sheep, and am known of mine even as the Father knoweth me, and as I know the Father; and I lay down my life for the sheep."—Second Series, P. 284.

Without enlarging farther on the style of these sermons, we would recommend them as models of rare excellence, and, as such, they might be studied, by young preachers especially, with advantage.

We have yet something to say of the theology of these sermons; and more than we could conveniently say at present. We must therefore reserve that for another paper. Meanwhile, we think it right to state that we take grave exception to some of Mr. Robertson's views, especially on the subject of sacrifice. Let not then our recommendation of the work before us on the score of style and talent be understood as an unqualified approval of all the sentiments the reader may find there. We have purposely confined our counsel to study these volumes to ministers, because they should both be able to distinguish things that differ, and know how to profit by the perusal of works that may contain questionable or erroneous matter. Most of our friends in secular life have too little time to read that sort of theology which requires them to sift the bran from the wheat before they can feed upon it. But ministers, as christian teachers, require to know what errorists maintain that they may by sound doctrine convince them, or at least preserve their flocks from the mischief. It will not do in these days of investigation, and speculation, and innovation, for a minister of God's word to be ignorant of the winds of doctrine that are blowing. And when works of great ability, and containing much important truth, are at the same time the vehicles of insidious error, they cannot be disregarded with safety. If they cannot be recommended without qualification, neither can they be condemned by wholesale. It will not do for the orthodox to denounce the heretic without taking pains to understand him; and if the preacher of truth is afraid of the influence of the preacher of error, let the very fact that the latter preached and wrote so well, stimulate the former to exertion that he may equal or surpass the other in all that is attractive, and interesting, and instructive. We would have the ministers of the true gospel to preach better, and write better, and live better, and pray better, than the champions of heterodoxy, and then they may expect that the God of truth will stand by them, and bless them with a double blessing.

## ON THE PROMISES.

THE promises are the offspring of God's love, the pledges of his faithfulness, the breathings of his Spirit, and the expressions of his goodness. Christ is their depositary, his disciples their recipients. God has so linked character and promise together as to make only the believer its possessor. There are many promises connected with duties, not to give these duties merit, but, to incite to the performance of them. The promise which is made to the prayerful cannot be claimed by the prayerless. The promise which is made to the humble cannot be enjoyed by the proud. The promise which is made to the liberal cannot be realized by the avaricious. Man is more ready to pervert than to believe the promises. So depraved is he that in unbelief he thinks to receive the mercies vouchsafed to faith, in love with the world he expects the good promised to the lover of Christ, in idleness he looks for the blessing bestowed upon diligence, in carnality he hopes for the joys connected with spirituality, in the way of the transgressor he imagines there will be granted to him, in the end, eternal life.

The promises bring near a friend to the friendless, a guide to the perplexed, and a deliverer to the tempted. They bring peace to the penitent, comfort to the distressed, encouragement to the dismayed, joy to the sorrowful, and strength to the weak. They are the good man's treasure. By them he is supplied and delighted, enriched and fortified. In meditating on them he holds converse with their Author, enjoys his fullness, admires his government, gives glory to his name, looks beyond time, and feels heaven begun in his soul.

The promises shine as stars in the celestial firmament, furnish the chambers of Zion's temple, refresh the soul like rain upon the mown grass, and spread before the mind a scene of holy grandeur. To the Christian passing through this world they are as lilies among thorns, as lights among shadows, as joys among sorrows, and as fountains among broken cisterns. To Christians as desiring righteousness, they afford nourishment; as following holiness, they impart blessedness; as passing through trial, they give consolation; and as fighting the good fight of faith, they animate with the hope of eternal life.

The Christian, in possession of the promises, although poor in this world is rich in grace, although hated by the wicked is loved by God, although groaning in this tabernacle is moving forward to his heavenly mansion, although lamenting the remains of sin within him is obtaining victory over it. Laying hold of the promises, the widow has a husband, the fatherless a father, the orphan a shield, the aged a support, the dying a companion and guide, and the bereaved a comforter and friend.

The three promises which include all others are, the promised Messiah, the promised Spirit, and the promised Inheritance. The words of the wise are precious, the sayings of the wise and good are more precious, but the promises of God are exceeding great and precious,—exceeding all precedent,—exceeding all definition,—exceeding all estimation. Receiving the promises, we obtain divine knowledge, enjoy the divine favour and partake of the divine nature. O Christian, high is

thy rank, great are thy privileges. To thee are promised perfect peace, unspeakable joy, a glorious resurrection, an eternal inheritance, and a crown of glory. If thou wouldst be happy, receive the promises from Christ's mouth, plead them in prayer, regard them in affliction, remember them in temptation, keep them in thy heart, digest them by meditation, and honour their Author and ratifier by a rightly developed life in the world.

J. M.

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### LOVE OF MAN.

THIS affection is compassionate love for man as man, irrespective of individual character. Of this affection God himself has condescended to become the highest example, by his administration of the world, and by his doings for the redemption of man, and especially by the life and death of his only begotten Son for effecting that redemption. He gave His Son, that whosoever believeth in him might obtain a divine, eternal life. As He created, so He preserves the world, and makes it productive of all that is pleasant to the eyes and good for the sustenance of man. He endures with much long-suffering their apostacy, not willing that any should perish, but rather that the riches of his goodness may lead men to repentance, and the reception of his gift of life, through the righteousness of his beloved Son.

Love of man as man is instinctive in his original constitution, and discovers itself in all, more or less, till his perverted nature puts forth its power, the essence of which is selfishness, and alienates him from his God and his race. Thus, this delightful affection is seen acting without dissimulation, in the opening of the infant soul which goes out to its fellows, without respect to position or circumstances. Children, in the dawn of life, are "kindly affectioned one to another." Neighbour denotes any, or every man; and love to him is beautifully illustrated by our Lord's narrative or parable of the benevolent Samaritan.

This heavenly affection has been a stranger and pilgrim on earth. The heart of fallen man is swollen with selfishness, leaving no place for the love of his Creator. Self-sufficiency excludes reverence for his greatness and power, and gratitude for his goodness and mercy. In self-ignorance and pride he looks on all around him as his own by right, and regards every one as his enemy who stands between him and whatever he strongly desires to possess. He dislikes or hates those whom he imagines opposed to his interest, and contemners of his opinions, customs, or religion. Every one chooses his own way, and seeks to destroy the power and influence of all who obstruct him. Hence the evil passions rage in society. "There is none that doeth good, no not one," except those who by repentance and faith return to God; and their confession confirms the fact of mankind's apostacy from God. "We were sometime disobedient, serving diverse lusts and passions, living in malice, hateful, and hating one another."

Though the root of human nature is selfishness, yet many of the branches are beautiful and useful, pleasing to the eye and soothing to the heart. See a family united in affection; one object is sought by all

the members ; they are one in taste, habit, enjoyment. How ardent their love, how intense their sympathy, how generous and self-denying their labours ! Eden is their habitation. Nevertheless even their love of man as such may find no place : contempt of many, aversion from more, and violent hatred of not a few, may be cherished, rendering the otherwise fascinating scene repelling to every enlightened friend of humanity. A numerous people are banded together as one man by love of country, laws, and common pursuits, to advance the comfort and glory of all. A stranger or foreigner awakens no kindly feelings among them, or may be treated as an enemy. You see a number of persons strongly attached, from common sentiments and sympathies, and proud of their union, while no compassionate emotions are felt for those without their circle. "If you love them who love you, what reward have you ? If you salute your brethren only, what do you more than others ? Do not the publicans the same ?" The friendly affections operate powerfully under what may be termed class-love. This is productive of much good to its immediate objects, but, according to its power, does extensive injury to society. How often is this witnessed among rude tribes or clans ! What sufferings and oppressions may be traced to this cause !

Love of man is based on the love of God, made known in Christ. Many of his nominal worshippers have entertained scarcely more exalted views of him than those common to idolaters respecting their gods. They imagined that he resembled themselves, and sympathised in their predominant thoughts, feelings, motives, and deeds. Thus the prevalent opinion of the Jews was that the true God delighted in their land and race, despised, and even abhorred, all other lands and races, and would destroy or reduce to slavery all who were not in cordial alliance with them. But his true worshippers, in all ages and countries, have regarded him as the God of the spirits of all flesh, who hath purposed to bless them all, irrespective of their natural descent or position in the world. This spirit of universal love pervades the sacred writings of Moses, Samuel, David, and, indeed, of all the holy prophets. But the sun of philanthropy rose without a cloud, when Christ appeared, when His light illumined the house of Cornelius by the announcement of the kindness and love of God towards all nations. Till then the spirit of love was repressed through ignorance of the true God, and of the nature and object of his preference of the Jewish race. Years of close fellowship with the Saviour, the friend of sinners, dispersed not this ignorance from the hearts of the most faithful of his followers. They were slow to learn the plainest taught lesson, that he was the light of the nations, and the glory of his own people. It was reserved for the apostle of the Gentiles—Paul, to unveil the mystery hid from ages and generations, that God has no respect of persons, and confers all the peculiar blessings of his holy family on every one who receives in love his testimony concerning his Son. Individual philanthropists had often appeared ; but it became the wonder of the world to see societies united to desire and labour, and even suffer, avowedly for the temporal and spiritual good of men. This was a new scene, and the subject of a new song to every one who worshipped God in spirit and truth, and earnestly prayed for the good of man, and the mitigation of human woe.

Love of man is characteristic of the Christianity of the Bible; and "love worketh no ill to our neighbour;" it worketh only good; and according to its power the welfare of mankind must advance. Every genuine Christian diffuses good to all who come under his influence. True Christianity works universal good,—temporal, spiritual, mental, and moral good. It represses all the evil, malignant passions; and awakens and invigorates love and zeal to mitigate every species of suffering, to overcome tyranny and oppression; and to extend and establish humanity, justice, freedom of thought, the reign of conscience and peace. True Christians are "the salt of the earth," and "the light of the world." By principle and conduct they disperse ignorance, expose to shame and contempt all evil-doings, superstition and cruelty.

The existence and progress of the love of man attest at once the truth and power of the religion of the Holy Scriptures. Every region where they are utterly unknown, is "the habitation of cruelty." Forms of religion, intellectual acquirements, and the wisest and most approved human teaching and laws, have been powerless to overcome alienation from God, and selfishness in man. This great work has been effected in as many as have cordially received the gospel of God towards man, in Christ, the Saviour of the world. They attested their moral renovation by just, benevolent, and merciful deeds. Savages became considerate, intelligent, generous, pure, and pitiful. Barbarians embraced civilized life, submitted to just laws, and joyfully adopted the arts of peace. The civilized renounced selfishness, worldly ambition, impurity, and all customs which obstructed liberty of thought, and conscientious subjection to legitimate authority and righteous laws. Their moral influence on the Roman empire, during the first generations after our Lord's ascension, was marvellous. The good for which the millions groaned, and all pretenders to wisdom and philanthropy laboured to attain, was found. The multitude wondered; the priests were alarmed; and the philosophers, the self-sufficient, and the proud, were indignant, because their influence was seen to be powerless, and their virtue nearly as useless as vice itself. Who that candidly surveyed the scene of this moral revolution, could fail to perceive that the gospel of Christ was an efficient instrument to renovate and save a ruined world.

The Acts of the Apostles and the Epistles, certainly show that the primitive churches were organized, for the express purpose of cherishing in the members the love of man; and that love had for its object the temporal not less than the mental and spiritual welfare of the entire human race. Universal benevolence distinguished the Christian societies, who received and propagated the principles and precepts of the apostles and of the Lord Jesus.

The history of idolatry in all its forms demonstrated its power to pervert the judgment, mislead conscience, and reduce man to a hateful spirit or sensual animal. Was there ever beheld in a worshipper of idols, a true friend of man as man, or as a being capable of knowing, loving and honouring his Creator, and of loving his neighbour as himself? To expect this without the gospel is to look for effects without an adequate cause, the light of day in the absence of the sun, good fruit from an evil tree, life-giving power and health from poisonous food. He only who loves the true God will love his brother also.

The early corruptions of Christianity arrested the progress of pure philanthropy. While Christians earnestly contended for the faith, once delivered to the saints, and maintained a pure conscience, the enemies of the cross of Christ laboured in vain, or to their shame and confusion, to obstruct the work of faith and love. It was speedily otherwise, when many nominal followers of Christ allied themselves with unbelievers. Losing love and reverence for their Master and Lord, they no longer continued in the apostles' doctrine. Many of the Christian leaders eagerly sought distinction, riches and applause; and indifference for truth and morals prevailed in not a few Christian societies. In the choice of pastors, instead of unity and love for one another, their assemblies became scenes of contention, strife, and even blood. Zeal to proselytize to their leaders and their ritual of worship, was more admired and praised than prayer and labour to convert the people from sin to God, from idolatrous practices to sacred regard for the precepts of the Lord. Genuine love for man characterized comparatively few who confessed the faith of Christ; and these were little known or loved. The spirit and conduct of the majority scarcely differed from the unbelieving world. This melancholy picture was witnessed in what was called Christendom, for many ages.

D. D.

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### THE TEMPTATION OF SAUL.

1 Samuel xviii. 12.

THE history of this unfortunate king presents many facts demonstrative of the doctrine of Satanic influence. In the case of Saul, as in the case of David, pride or ambition was the chief motive that exposed him to the temptation of the devil. He was jealous at the same time, and this feeling had no small share in developing the former passion so as to present it to the tempter in a more tangible and practical shape. Covetousness, too, was an element in Saul's disposition. The "love of the world" had, perhaps, more to do with his religion than the love of God. Passing over the early history of his reign with these general opinions, we shall assume that he became a special victim of Satanic influence from the time that "the Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him," God having then left him to himself, 1 Samuel xvi. 14. We differ, however, from those who think that the "evil spirit" here spoken of was the devil or any of his immediate agents. We prefer to believe that it was a spirit of melancholy,—exhibited in fits recurring at certain intervals, and which the gushing strains of music were well calculated to allay, but could have been of no avail had the disease been other than natural. This "evil spirit" is said to be from God, inasmuch as it was made instrumental in effecting the purposes of Divine Providence. A similar use of the expression to that which this construction infers, is found in the history of Gideon's guilt, where it is said that "the Lord sent an evil spirit between Abimelech and the men of Shechem," (Judges ix. 23,) which evil spirit is agreed to have been a spirit of dissension and strife, which was made



instrumental in accomplishing the righteous judgment of God on those whose deep crimes had provoked his indignation.—(See Pictorial Bible, first edition, page 941). There is nothing in the history of Satanic influence to show that the devil has any inclination to quarrel with music; and, from the tenacity with which he cleaves to his victims generally, we should infer that some other means must be employed, in order to induce him to quit his hold, than the simple strains of a rude instrument like the Hebrew harp.

There are several circumstances connected with this enchantment that are well calculated to throw light on the evil agency of the invisible world. We deny that Satan has any power over “the spirits of just men made perfect,” or that he has privilege to call up the dead under any circumstances whatever, but, that he *lays claim to such power and privilege*, appears abundantly evident from various parts of Scripture, and from none more clearly than the narrative to which we refer. A great deal has been written on the subject of this incantation. It has been contended by some that the spirit of Samuel was really evoked by the woman—by others, that Saul never did see the appearance spoken of, and was deceived in the voice through the woman’s powers of ventriloquism—while a large class of highly respectable interpreters contend that the appearance was really that of Samuel. To this latter opinion we at once subscribe. Dr. Hales, in support of it, assigns the following reasons for the permitted appearance of Samuel:—“1. To make Saul’s crime the instrument of his punishment in the dreadful denunciation of his approaching doom. 2. To show to the heathen world the infinite superiority of the oracle of the Lord inspiring his prophets, over the powers of darkness, and the delusive prognostics of their wretched votaries in their false oracles. 3. To confirm the belief of a future state by one who rose from the dead, even under the Mosaical dispensation.” The fact of the ultimate fall of Saul and his three sons being specially and particularly foretold, and which was literally fulfilled, cannot be accounted for on any other than supernatural principles, including the attribute of omniscience, and we find nothing in the history of Satan, as we have already noticed, that would go to prove that he is possessed of that faculty even in a limited degree. Then, again, we have the woman herself afraid, evidently showing that she had not calculated on the appearance that was realised. And thus Satan, with all his cunning, was foiled.

J. H. W.

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### IS THE BIBLE UNINTELLIGIBLE, OR ARE SOME MEN UNTEACHABLE?

It is not without some concern that we contemplate a fact belonging to the modern history of theology. The fact we refer to is the state of opinion on the subject of the christian atonement. The *extent* of the atonement has been discussed and controverted until one large section of the church takes what is called the *limited* view, maintaining that the sacrifice of Christ extended only to the elect; another large section holding the *universal* view, and regarding the death of Christ as having a range of sacrificial *sufficiency* commensurate with humanity, but as

having actual *efficiency* only to those who believe in the Saviour's name. A third section of theologians—if not of the church—virtually deny that there is any *atonement* at all. We do not allude to Unitarians, whose views of the person and character of Christ are incompatible with the belief of the atonement. We refer to men who fully hold the doctrine of the Deity and incarnation of Christ, and receive the Scriptures as given by inspiration of God.

Now with such facts in our eye, we cannot help asking "What must infidels think? What must sceptics say? What conclusions can an inquirer draw?" Here is the Bible containing, as it is supposed, a revelation from God; and among its primary truths are those relating to the character and mission of Christ. One of the main doctrines concerning him is, according to the great bulk of Christians, that he died *for our sins*—that is, made an atonement for our sins, and laid a foundation for our hopes as sinners, so that, though righteously condemned by the law of God which we have broken, yet by the meritorious obedience, sufferings and death of Christ, who obeyed and suffered for us, we are freed from condemnation, and become the children of God, freely forgiven, graciously accepted, restored to favour, life, and liberty. But here arises a school of divines, serious, God-fearing, truth-loving men, who hold that there is no such doctrine taught in the Bible! Well, this is strange, says the sceptic! And this is strange, say we. Either the Bible is a most unintelligible book, or some students of it are very obtuse or very much prejudiced;—either so full of pre-conceived notions as to what should be found in the book, or very slow to understand obvious truths.

Strange as this is, it is not unaccountable. Without attempting a full elucidation of the matter, we may state what appears to us to throw much light on this discrepancy of interpretation. Passing in the meantime the difference between those who hold the limited and the universal view of the atonement, we turn to those who deny it altogether. It depends very much on what a student of Scripture *expects* to find in its pages, whether he becomes chiefly concerned about the *way of salvation*, or chiefly concerned about the *character of a partaker of salvation*. In the case of one, previous impressions derived from books or education may have fostered the ideas of the lost and ruined condition of man under condemnation as a transgressor of the law, holy, and just, and good. To such a man the Bible becomes the oracle to inform him where and how he may find pardon and peace to his sin-burdened soul. And so he learns that Christ *is the Saviour*, and he builds his hopes for eternity on his sacrificial death,—Christ is all his salvation and all his desire.

In the case of another, previous religious teaching may have directed his mind chiefly to the misery and folly of the erring children of men as having wandered like prodigals from their father's house, wasting their substance, and deceiving their souls with the vanities of the world. Then they are pointed to Jesus Christ, who came on a mission of love from heaven to earth to reclaim these wanderers, to submit to all privations and sorrows in his compassionate enterprise, to endure the penalty of venturing to rebuke the world's sin, and denounce the hypocrisy and wickedness of false religious teachers.—They see in

Him a self-denying benevolence exercised for the good of poor fallen humanity, worthy of the highest admiration, and to be humbly imitated by every one who, won back to God by such unparalleled love and pity, becomes a follower of Christ. Then the imitation of Christ's example, and the manifestation of his spirit of meekness, patience, and gentleness, becomes the mainspring of such a disciple's character.

But in all this there is no idea of an atonement for sin, and no room for it. The justice of God is not seen as demanding any satisfaction,—the law of God not requiring any reparation.—The poor outcast and wanderer from God has only to become a penitent, and he is instantly welcomed back in the arms of love, with rejoicing over him, as one erewhile lost but now found.

It is very true that the Bible seems to teach a great deal about sacrifice and law, and justice, and condemnation and justification, and forgiveness, reconciliation, and ransom, and other terms significant of forensic procedure,—the judge and the criminal, the sentence and the reversal of it,—but if the mind is preoccupied with the idea that these are but obsolete forms of speech, and that the grand thing is to be brought back to God as a Father, and to follow Christ as a Teacher and an example; yea, as a *Saviour*, helping, guiding, and enabling to carry on the conflict with the evil, and like himself at last gain the victory over it,—then, with no disrespect to the Bible, and no idea of ignoring its teaching, some of the primary doctrines of the Book may be entirely missed; and a scheme of revealed truth framed that leaves out some of its most essential elements.

If there be any accordance with the facts of the case in these remarks, then we are warranted to conclude that the Bible may not be unintelligible after all, although professed interpreters of it come to very different results as to the doctrines it contains, and the great principles of truth it teaches. It is from a partial, prejudiced, one-sided view of the sacred volume, that some men, professing to believe it, yet fail to see in it important doctrines, which to others shine forth from its pages with the clearness of the sunbeam. It is from allowing the mind to be pre-occupied with theories or notions as to what the Bible *ought* to teach, that some people, instead of carefully examining and then reverently submitting to the sacred oracles, exert all their ingenuity in trying to explain away what others profess to find there but which they have made up their minds ought not to be there. They have set out with a certain conception of the divine character as the FATHER of his creatures, which is summed up in one word LOVE, and then all ideas of justice, of punishing, or enforcing obligation by penalty, or requiring satisfaction, are out of the question. It is true that the wilful and impenitent perish, but that is the result simply of their opposing a universal law of the universe that connects wrong with suffering, and falseness with misery!

Is it wonderful that people who go to their Bibles not to learn but to teach; not to believe, but to dictate,—should miss the truth? And is the Bible to blame for their wilful ignorance, and perverted notions?

## Poetry.

## ON A SISTER IN HEAVEN.

I'll hang this chaplet on my Sister's grave.

LET me weave this chaplet here, Sister,  
Let me place it on thy tomb,  
Let me twine it with the grass, Sister,  
With the daisies as they bloom.

The grave is dark and lonesome, Sister,  
Where thy youthful form doth sleep;  
But the sun shines all the day, Sister,  
And the stars their vigils keep.

Thine eyes had closed in death, sweet  
Sister,  
Years, ere mine had seen the Day;  
But thy virtues they shine still, Sister,  
On our hearth with sunny ray.

For the dead, they always live, Sister,  
As the stars do always shine  
Though shrouded by the veil of sun-  
light;  
And thy life hath moulded mine.

Mother told us of thy life, Sister,  
As she showed thy relic toys,  
And we felt its holy power, Sister,  
And we panted for its joys.

She spoke of the Angel, Death, Sister,  
Who culls earth's fairest flowers,  
And, bears them off with their fragrant  
breath  
To blossom in heavenly bowers.

She told us, too, how thoughtful, Sister,  
Was the look thy face did wear,  
As thou didst last kneel with her, Sister,  
And breathed thine infant prayer—

"This night when I lie down to sleep,  
I pray the Lord my soul to keep;  
If I should die, ere time to wake,  
I pray the Lord my soul to take."

She told us of the morrow, Sister,  
Of the smile upon thy face,  
When she found thee sleeping still,  
Sister,  
Sleeping soft—in Death's embrace.

She wept, even Jesus wept, Sister,  
When He stood beside the dead:

But through mother's cloud of tears,  
Sister,  
Blest Hope its radiance shed.

For she had faith that God, O Sister!  
Had heard thy prayer at even,  
And had sent some Angel-band, Sister,  
To wing thy soul to Heaven.

Thus did our Heavenly Father, Sister,  
All her anxious fears allay,  
And with His own hand, kindly, Sister,  
He did wipe her tears away.

While Sleep thy pillow gently fanned,  
Perhaps thou hadst a dream,  
That thou didst see some lovely land  
Beyond a narrow stream:  
Its azure sky serenely fair;  
Its glory all its light;  
Its flowers with fragrance filled the air;  
Its beauty charmed the sight.

The dwellers in that glorious place  
Wore robes of spotless white,  
And from each holy, happy face,  
There beamed a radiance bright;  
Their hands swept harps of purest gold,  
Bore palms of conquest won;  
They cast their crowns, in glory rolled,  
Before God's only Son.

And then there came across that plain,  
From that unnumbered throng,  
In richest, softest, sweetest strain,  
The peal of holy song;  
It thrilled thee on the golden strand,  
And, whispering in thy dream,  
"I fain would join that happy band—  
I'll cross this narrow stream,"

Thou then didst gaze on yonder shore  
And see bright Angels wait,  
Who beckoned thy pure spirit o'er  
To enter at the gate,  
And thou didst plunge into the stream—  
All earthly ties were riven—  
And when passed off thy mortal dream,  
Thy soul awoke—in Heaven.

Yes! ere 'twas time for thee to wake,  
The Lord to Heaven thy soul did take.  
W. I.

## Notices of Books.

**MEMOIRS OF THE REV. WILLIAM ALEXANDER**, by his son John Alexander, Minister of Princes-Street Chapel, Norwich. Norwich: Fletcher & Alexander. London: Hamilton, Adams, & Co. 1856.

We have read this memoir with so much pleasure, that we wish all our readers could share it. The entire history of William Alexander from youth to extreme old age is beautiful, and instructive, and captivating. The portraiture is that of a man whose zeal and self-denial, from the time he became a Christian, equalled the most distinguished examples of these virtues we have ever read of. And all he did was done so simply, so unostentatiously, so meekly, that you admire the man as much as you love him, and love him as much as you admire him.

The outline of his story may be given in a few words, but the charm of this book is the filling up of the picture, and the excellent son of the excellent father has performed his task with taste and judgment. There is no attempt to claim for the subject of the memoir the honours of great genius, or great acquirements; but he is exhibited as a devoted servant of Christ, doing his Master's work under many disadvantages, and under the pressure of privations, which were the real badges of his christian devotedness.

Mr. Alexander was born in Stoney Kirk, in the south of Scotland, in 1768. He learned the trade of a carpenter, and after working at various places removed to Lancaster, when he was about twenty years of age. There he wrought for some time in the same shop with William Whewell, the father of the celebrated professor in Cambridge, and there is a curious circumstance related of the two young men getting so angry in a dispute upon some religious point that Alexander began to reason with his fist, and knocked his antagonist down. It was some years after this before his Christian character was fully formed, and then he was providentially led step by step to become a preacher of the gospel. His course for many years was one of industrious pursuit of his lawful calling, whereby he was enabled to support his family, and his Sabbaths were spent in preaching in the villages. This involved an amount of physical exertion almost incredible. Often he travelled—always on foot—

upwards of thirty miles on the Sabbath—setting out early, and after preaching at three or four distant places, returning home late at night, often wet, as well as worn out with his day's work. But he loved it, and his humble labours were appreciated by the people and owned of God.

We next find him at Prescot, where his preaching had led an Independent church that had been formed there to consider him as an eligible person to become their pastor. He was invited, and complied, but under the condition that he should not be ordained to the pastoral office until after a period during which he might test his own ability, and his prospects of success. At the end of three years,—a sufficient term of probation,—he was ordained, and from that time continued as before to combine the labours of an evangelist to the surrounding population with the duties of the pastoral office to the members of the flock of which he had taken the spiritual oversight.

Various interesting circumstances belonging to this period of his history are graphically related, and throw light on the good man's character. After a residence of nine years at Prescot, Mr. A. removed to Leigh, and engaged in a regular course of ministerial work there. About this time his family began to be scattered, and this gave occasion to his writing letters to the absent children, and some copious extracts from these epistles are given. But it is impossible by the mere enumeration of the changes in his lot, or by a general reference to the contents of the volume, to convey an adequate idea of the facts here brought under the reader's notice, and therefore, without continuing this account farther, we would merely add that Mr. Alexander's next removal of residence and field of labour was to Churchtown in the midst of North Meols, a large, and then a very destitute and dark parish on the western coast of Lancashire.

Once more the aged and worn out labourer changed his residence to Southport, but still continued as his strength permitted him to preach at Churchtown. He was now near the close of his days. He lived till he was 92, and then, full of faith, hope, and love, fell asleep. Happy in his chosen work with all its toils, and also its dangers, for his life was sometimes in jeopardy;—happy in the esteem

and affection of the Christian people to whom he ministered—happy in the respect and brotherly confidence of the ministers of the neighbourhood; happy in his family and connexions, Mr. Alexander was a highly favoured man while he lived, and was sincerely mourned when he died. But the best of all was, he was honoured by the Master he served greatly to advance the interests of his kingdom. His ministry was blessed to not a few, and his example of patience, faith, and consistency shed an influence far and wide, proving that goodness is greatness, and that it is more blessed to be a man of faith and prayer than to be a man of learning and genius without the grace of God. Alexander the father was an instance of the effective power of a man raised up and qualified for the Christian ministry without the aid to be derived from schools and colleges—from secular and sacred science; Alexander the son, the compiler of his father's memoir, is an equally notable instance of the good minister of Jesus Christ, who has been favoured in youth with the advantages these institutions give, and who has lived and laboured to show that he has richly profited by his advantages, and is deeply thankful for them, proves an honour to his teachers, and a blessing to the churches.

We cannot conclude this notice without expressing the deepened conviction the perusal of the memoir of William Alexander has given us of the reality and blessedness of a life spent in the service of God and in fellowship with Him. This venerable man, who lived to the age of ninety-two, was living and dying the same humble, holy, beautiful Christian man, sitting under the shadow of the cross, breathing the atmosphere of heaven,—the peace of God filling his heart, and the hope of glory irradiating his brow. How shrivelled and dwarfed does the mere noisy theologian, or insulting dogmatist appear by the side of this full-grown Christian! It was not this good man's orthodoxy but his true godliness that constituted his high excellence. It might have been easy to find a prouder bigot, a more zealous disputant, a more learned casuist, a fiercer controversialist than the pastor of Churchtown; but a man more like his Master, and more loving to his brethren, and more disposed meekly to take "the lowest room," it would not have been easy to find. Thank God, the race of faithful and wise stewards of the mysteries of the gospel did not become extinct when he died, but he left the church poorer

when so much excellence departed to be with Christ, and by his life and by his death gave one beautiful exemplification more of the apostolic words, "To me to live is Christ, and to die is gain."

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**PARTING COUNSELS**, an *Exposition of the first chapter of the Second Epistle of the Apostle Peter, with four additional discourses*, by John Brown, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church. Edinburgh: W. Oliphant & Son. London: Hamilton, Adams, & Co. Glasgow: David Robertson. 1856.

DR. BROWN'S character as a Scripture expositor is now so well-known, that a new volume from his pen, of the same kind as his former works, requires little to be said to enable readers to understand what they are to expect. As his exposition of the First Epistle of Peter served both to gratify the lovers of sound doctrine, and able illustration of that precious portion of divine revelation, and to awaken the desire to have a work from the same hand on the second epistle, Dr. Brown has, in the volume before us, done—not all that was desired—but all that he thought he could. Confining himself to the first chapter, he has escaped from the difficulties that surround the remaining portion of the Epistle, which would have required much study and preparation, and large space for the full elucidation of the subject.

We consider Dr. Brown to be eminently qualified for such a task. His calm, judicious, and painstaking mind would find in the investigation of the questions suggested by the second and third chapters of the Epistle a fitting exercise, and we have no doubt he could produce a work worthy of his name and not unworthy of the theme. But without coveting more than our excellent author has found to be compatible with his time and strength, we are thankful for what he has given us.

The subject of the first chapter of the second Epistle of Peter, Dr. B. found to be a congenial one, and well adapted to form the ground-work of a volume bearing the appropriate title of "Parting Counsels."—Four discourses are added on important subjects—the last being one preached at the commencement of

his ministry at Biggar, and repeated fifty years afterwards to his present congregation.

We cannot afford to make extracts, though it would be easy to select many from this volume, and must content ourselves with one brief quotation. Referring to the apostle's desire that, after his decease, those to whom he wrote might have the things he taught still in remembrance, the venerable author says:

"'Every man,' to borrow the language of a living writer, 'Every man who can write a good book owes it to the church and to the world to do it.' If it be a very good book, the world will not willingly let it die, and it may not perish but in the funeral pile of the earth; and even though, like many good books, it should perish—during its life it may wipe away many a tear, relieve many a doubt, soothe many a sorrow, save souls from death, and hide multitudes of sin. Ministers of Christ especially, should be animated with Peter's spirit—they should as a matter of duty, from an early period of their ministry, begin to lay up, and finish with the utmost care, what may be, when they have put off this tabernacle, a valuable and availing treasure to the congregation, to the Church, and to the world. This would have a good influence on their own minds. It would add to the edification of their people, even now; and the number of really good books, by no means too great, would be increased."—P. 169.

The first part of the counsel here given to young ministers deserves their best attention. Dr. B. is here recommending what, we believe, he himself put in practice. Some of his works, published within the last few years, had been written out, and, we presume, nearly ready for the press, thirty years before they were given to the church and the world. The latter part of the advice—that which relates to the multiplication of books—even of good ones, is a more arduous and responsible matter. An author does not readily, now-a-days, find a publisher who will risk the publication of a volume of sermons; and it is too hazardous an undertaking for a minister to publish at his own risk. We know some whose love of the honours, and it may be the usefulness of authorship, involved them in difficulties that embittered their days. It is a pity that really good books should never get beyond the author's manuscript, but unless publishers were to become prophets, and ministers men of wealth, it is hard to think of an adequate remedy for the evil.

It is not every man who, like Dr. Brown, can write to the edification of the church and the benefit of the age, that has a congregation at his back, nu-

merous enough to exhaust an entire edition of a book though the general public were never to buy a copy. But since he possesses this advantage, we are glad that he avails himself of it. He can publish with safety to himself, as well as with profit to his friends, and we hope that his "parting counsels," which we highly value, are not his last words.

THE NEWS OF THE CHURCHES, AND JOURNAL OF MISSIONS. Vol. IV., No. 1. Published for the Religious Tract and Book Society of Scotland, by Thomas Constable & Co., Edinburgh; Groombridge & Sons, London.

THE number before us of this periodical is an excellent specimen, and as it is the first published under new arrangements, it may be regarded as giving promise of unabated zeal and ability on the part of its conductors. We are glad to learn that a large impression of this number was exhausted in a few days, and that the increase of subscribers is such as to encourage all concerned to do their best to make the News of the Churches worthy of the place it holds, and the name it bears.

We never object to see religious periodicals under the management of ordinary publishers, and conducted simply as a commercial enterprise, for, if it is a profitable one, it affords gratifying proof that there is a reading community capable of appreciating a work of Christian character, and that a publication of real excellence *sells*. But we are not less pleased to see such a periodical as the News of the Churches in the hands of parties who conduct it and publish it not for gain, but for higher ends; and we have pleasure, therefore, in calling the attention of our readers to the following announcement, contained in an address to the readers of the News.

"It is conducted for no private, personal, or sectarian ends whatever. Its simple object,—prosecuted, it is hoped, under a deep sense of the need of the divine blessing,—is to help on the cause of Christ, and by bringing together, from month to month, records of the labours, struggles, trials, and triumphs of Christ's servants throughout the world, to manifest their essential unity, and promote the spirit of love and brotherhood among them."

An object then so disinterested, and carried on in a spirit so catholic and Christian, deserves the support of the whole Christian church. We, therefore,

very heartily recommend this publication as containing a monthly digest of church news and missionary intelligence, in which all Christians must be interested, and which none ought to remain ignorant of.

It is but bare justice to add, that the literary ability displayed in the selection of materials, the treatment of subjects introduced, and the prominence given to the leading topics of the day, all evince, on the part of the editor, a degree of tact and talent which we cannot fail to mark. Indeed, the number before us altogether is very much to our taste, and if succeeding issues equal it, as we have no reason to doubt they will, we predict that the *News of the Churches* will soon be far more popular and far better known than it has yet been. It has already a wide circulation, but we doubt not it will soon reach a much wider, and that it will be useful in proportion to its diffusion.

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**ETYMOLOGY MADE EASY**, *being familiar conversations on the derivation and meaning of some words in common use.*  
London: James Nisbet & Co. 1856.

A VERY instructive book for children, full of information which even well educated persons may be but partially acquainted with, or may have forgotten. It resembles Mr. Trench's well-known volume on words, but in a style adapting it to the taste and habits of children. It opens up to the young mind the stores of information hidden under the structure of our many-hued language, and no one can peruse it without advantage.

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**GILBERT GRESHAM**, *an autobiography.*  
London: Tract Society.  
**THE OBJECT OF LIFE.** Do. Do.

THESE two books are among the recent issues of the Religious Tract Society of London, and they will fully sustain the established character of that institution as furnishing to the Christian public useful and instructive reading. These volumes are of excellent tendency, and of unexceptionable soundness of principle, and the lessons they convey are rendered attractive and impressive from the dramatic form in which they are presented.

Gilbert Gresham was one who set his heart upon the vain ambition of attaining to wealth and to the status in society

which wealth secures. His object was gained, but it was accompanied by a bitter experience on which he had not counted. He became the possessor of riches, but the course he pursued in the acquisition of a fortune was strewed with the wreck of his affections, the withering of his most cherished flowers. The death of those whose presence could have cheered and gilded his days of affluence, turned his gold to dross and his sunshine to gloom. He lived long enough to discover the mistake of his life, and to record it for the benefit of others, and this constitutes his instructive biography.

The second work before us brings to view a variety of characters, wise and foolish, Christian and unchristian, and their story is woven into a tale of life-like reality, and of richly evangelical interest. It will delight young readers, and it may profit old ones. Christian parents may derive from it encouragement in training up their families in the ways of heavenly wisdom, and could irreligious fathers and mothers be induced to peruse these touching pages, they might learn the danger and the misery of remaining ignorant of true religion themselves, and of setting an example of ungodliness to their children.

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**MARVELS; or facts in a fairy form, and small seeds of great things.** London: James Nisbet & Co. 1856.

THE author of this book has attempted to meet the taste of children for fairy tales, and turn it to profitable account by couching under the form of allegories, some important truths, and interesting facts of creation, providence, and grace. A useful key enables less ingenious readers to penetrate the meaning, which is not always very obvious.

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**BRITISH QUARTERLY REVIEW.** No. XLIX., January 1, 1857. London: Jackson & Walford.

THIS review, fresh and vigorous as ever, starts at the beginning of a new year on its honourable course in a number of more than average excellence. Jurisprudence, social economy, and social progress, literature, and politics, are among the topics discussed, but fully impressed with the ability displayed in some of these articles, our attention has been riveted on two belonging to the



department of theology—the one bearing the general title, “The Mosaic Dispensation and Christianity;” the other, “The Doctrine of Inspiration.” Both of these are especially valuable at the present time, because they treat of matters much misunderstood, and sadly perverted by some writers of no mean name in the world of letters. The article on Inspiration is evidently from the pen of the excellent editor, and the one on the Mosaic Dis-

pensation is, we suspect, the production of an able and learned theologian nearer our own doors. From this paper we intended to extract a passage bearing on some questions at present engaging our own attention, but cannot find room for it. We wish growing prosperity to the British Quarterly, and long may its broad banner for the truth be upheld by its strong-minded and wise-hearted conductor!

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## Chronicle.

### CONGREGATIONAL CHURCHES OF ABERDEENSHIRE AND BANFFSHIRE.

THE association of the Congregational churches of these counties held its annual meetings at Peterhead on Tuesday the 16th, and Wednesday the 17th December last. The sermon was preached by the Rev. Mr. Nicoll of Rhynie, from Philippians ii. 16.

A meeting of ministers for brotherly intercourse was held on Wednesday at 10 o'clock, when the Rev. Mr. Murker of Banff read an essay on “Christianity in its adaptation to man.” At 12 o'clock a meeting was held for devotional purposes. The Rev. Mr. Galbraith of Stewartfield delivered an address on the questions, “what is a revival of religion, and what are the best means for promoting it?” The Rev. Mr. Wilson of Aberdeen, and some others, followed up what had been said with a few remarks. The Rev. Mr. Sims of Fraserburgh, the Rev. Mr. Wilson of the Free church, Longside, the Rev. Mr. Frame of the United Presbyterian church, Peterhead, and the Rev. Mr. Galbraith, led the devotional exercises of this meeting, which was one very much enjoyed by all present.

At the public meeting held in the evening the Rev. Mr. Harvey occupied the chair, and the Rev. Mr. Murker engaged in prayer. The Rev. Mr. D. Arthur of Aberdeen, the Treasurer, in the absence of the Rev. Mr. Thomson of Aberdeen, the Secretary, read the annual Report. From the Report it appeared that religious tracts, to the value of £15, had been distributed; that fortnightly sermons had been kept up at Keith, and sermons preached in a number of places, where home missionary operations are needed. In all 240 sermons had been

preached under the auspices of the association in such localities. The entire income for the last year had been £81 15s. 3d., including a balance from the former year, a donation from the Congregational Union, and £20 12s. 10d. from the M'Phail legacy. According to the “will” of the donor, £12 of this legacy have to be expended on religious tracts and copies of the Scriptures, and £17 12s. 10d. on itinerating preaching, all in Aberdeenshire. The expenditure had amounted to £71 9s. 8d., leaving a balance in the Treasurer's hands of £10 5s. 7d.

The Rev. Mr. Brown of Cullen delivered an address on “the Bible a sufficient Rule of Faith and Practice.” Mr. Wilson of Aberdeen gave the next address on “the Powers of the Press for good or evil.” Mr. Arthur of Aberdeen addressed the meeting on “the best means of securing filial obedience.” Mr. Miller of Inverury spoke on the topic, “are the tendencies of the present age favourable or otherwise to the advancement of Godliness?”

The whole of these meetings are reported to have been highly interesting, and calculated to do great good. Not a few ministers and people of other denominations mingled their cordial sympathies with their Congregational brethren. When the thanks of the ministers from a distance were publicly tendered to the friends at Peterhead for their christian hospitality, it was mentioned, to the great gratification of the audience, that the ministers of the Established, the Free, and the United Presbyterian churches of Peterhead had generously offered the hospitality of their respective homes to the members of the association during their visit to Peterhead on this occasion.

## Obituary.

### THE REV. RICHARD KNILL.

ON the 2d of January, this well-known and much-beloved servant of the Lord entered into rest. Mr. Knill had reached his seventieth year, and for some time before his death had been laid aside from all public work. He had resigned his pastoral charge, and his successor was ordained to the work of the ministry only a few days before his decease.

We cannot in this brief notice give any particulars of Mr. Knill's laborious and useful career, nor of his character as a man and a minister. But we hope in an early number to be able to lay before our readers a memoir of this beloved brother. We knew him well, and loved him much. Many of his ministerial brethren were better scholars, and more profound reasoners, and abler theologians, and more eloquent preachers, than Richard Knill, but none excelled him in devoted piety, in warm-hearted christian affection, in zeal for the salvation of souls, and in noble, disinterested consecration of all he was and all he had to the service of Christ. And few were more honoured by the Great Master with direct usefulness in the conversion of sinners. Many souls were given him for his hire, and he despised every other recompense.

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### REV. DR. HARRIS.

THE eminent and much-esteemed Principal of New College, London, has finished his course. After a comparatively short illness, originating in a cold caught while attending a funeral, he was taken away from his sorrowing friends, leaving them to mourn his loss, while yet in the vigour of his days, and with important literary undertakings unfinished. Dr. Harris was, we believe, in his fifty-fourth year. He was pastor of the Congregational church at Epsom in Surrey, when he first appeared before the world as an author. His "Great Teacher" was duly appreciated by the best reviews of the day, but the public did not at once recognise its merits. The work which brought the author into notice was "Mammon," a Prize Essay, and his subsequent works fully sustained the promise of these earlier efforts of his pen. He had projected a series of works, of which three volumes have appeared,— "The Pre-Adamite Earth," "Man Primeval," and "Patriarchy." The recondite nature of subjects he had undertaken to discuss in these treatises removed them too far from the common path of religious literature, to render them, in the current sense, *popular*, but with all competent judges they serve to raise very high the character of Dr. Harris as a Christian philosopher of the best school—a theologian of no mean rank, and an able expounder of the works and ways of God. Some one has said that if a man has any work to do as a life-task, it is generally done before he has reached his fiftieth year. This remark may hold good in many instances, but there are also numerous exceptions to it. One thing is clear, that a man of talent must have been a loiterer if he has allowed his half-century to elapse without performing something to be remembered, though he should not live to do anything more. Doddridge had finished his work when little beyond that age; Charnock long before it; and many others might be named. Dr. Harris, too, had laid broad and deep the foundations of his fame as an author, and had done some important work as a Christian minister and a theological professor before he was fifty, and now he rests from his labours.

No doubt some fitting memorial of such a man will be prepared by some competent hand; and we may be able afterwards to transfer to our pages some farther particulars of his life and character. Once more we say, "Blessed are the dead that die in the Lord from henceforth. They rest from their labours, and their works do follow them."

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## INDEPENDENCY, THEORETICAL AND PRACTICAL.

### III.

As apostolical epistle addressed to a sisterhood of churches, such as that addressed to the churches of Galatia, evidently implies that those Christian societies had a certain community of interests, duties, privileges. Words of encouragement or warning—of exhortation or re-monstrance, were addressed to them *collectively*. It might be that some of these churches stood more in need of certain specific instructions than others of them. The Judaizing tendencies the apostle Paul set himself to oppose perhaps were more prevalent in some of these Galatian churches than in others; but the epistle is sent to them generally, and was to be read and pondered by them all. From this we infer that what concerned one church concerned all the rest;—that the defection of any one of them affected the whole sisterhood of churches; that the healing of any breach, or the correction of any error, or the supply of any lack any where among them, would spread a tide of gratulation through all their borders. All this might very well be without the least infringement of their independency; for independent and congregational, as individual churches, we have every reason to conclude they were.

Another remark on the structure of these epistles is that they are addressed to the *churches*—not to a clerical conclave—not to a presbytery or synod—not to a representative body appointed to act for the churches, and to receive communications in their name. There is not the slightest hint of any such thing in the New Testament. When the Epistles to the Corinthians were written, it does not appear that there were any regular office-bearers in that church; at least none such are recognized or alluded to. There were gifts, of various name, in the church, and the gifted brethren exercised their gifts when the church met, but that was different from the holding of office in the church. The *brethren* were the church. To them the epistles were addressed directly; they were charged as a collective body with the fulfilment of

the apostolical injunctions, and the duties binding on all could neither be discharged by proxy, nor delegated to any class or order of men among them. Every where Christ's own organization—the church—is recognised; and whether an individual church is addressed or the churches of a province, they are supposed to have the same character, and to walk by the same rule, and to be amenable to one authority.

That authority is the authority of Christ. To it all are subject, and subject directly, not through the intervention of any human hands, or voice, but as issuing directly from the Lord himself to his followers, as associated in churches for fellowship, worship, and service. These Christian societies, so long as they were preserved in undivided harmony, and undistracted by faction, naturally adopted the same usages and followed the same course, because they had received the same teaching, and had been baptized into one spirit. It was less by the stringency of a code of laws, than by the operation of the same principles which pervaded them, that they exhibited every where the same general features. As the apostles taught every where, in every church, the same doctrines, and laid the foundation of the churches on the rock Christ, and warned every man to take care how he built thereupon, the result was a happy similarity in these primitive churches; and membership in any one of them entitled to a place in the fellowship of any other, as business or other causes might lead disciples to visit other localities where churches were planted. Properly speaking, each disciple was a member only of the church in the locality where he usually resided, and the pastor or teacher of that church had no official relation to any other church. He might be recognised as an approved brother and faithful minister of Christ, when he had occasion to travel from home, but his pastoral relation extended not beyond his own flock. As all churches were equal and independent, each pastor saw in every other pastor only a brother and an equal. None possessed, and none claimed jurisdiction over any church but that of which he was pastor. When there was a plurality of pastors or elders in any church, they possessed co-ordinate authority and rank, though for the sake of order and convenience a priority might be assigned to one, founded on seniority, or on some distinguishing qualification; but still, such a brother was only *primus inter pares*. It was not until wide-spread and festering corruption had invaded the primitive churches and removed them far from the apostolic model, that city churches claimed a rank above village churches, and their bishops the precedence of their country brethren. This was the first step towards diocesan episcopacy.

These views of the real independency of the primitive churches, and at the same time of their oneness as members of the body of Christ, are confirmed by the epistles to the seven churches of Asia in the book of Revelation. A separate epistle is sent to each according to its peculiar character, with promises and threatenings corresponding to the description of its state. One church is not made answerable for the sins of another, and no one receives any share of the commendation bestowed on another. There is no legal or conventional union referred to, constituting them one church or one ecclesiastical confederation.—It is not the church of Asia, but “the seven churches which are in Asia.” And this by the way leads us to notice the departure from Scripture phrase-

dology in denominating a body of churches in a kingdom or province the church of that place. Such a change of phrase indicates a change from the primitive idea, and the substitution of another idea, which of course is an unscriptural one. The real nature of a church of Christ must have been lost sight of before it was possible to obtain currency for such terms as "the church of England," or "the church of Scotland," or "the church of Rome."

If the question be now put—Can the churches of Christ fraternize without compromising their independency?—that is to say—can they unite their efforts to promote a common object? Can they practically recognise each other as churches of their common Lord, and by intercommunion, sympathy, and aid when required, testify that they are one in Christ, having one faith, one baptism, one God and Father of all? We think these questions may be safely answered in the affirmative; and if Christian churches *can*, without losing their independency, or surrendering any of the rights which belong to them as separate societies, form an association for the advancement of the interests of the Redeemer's kingdom, and by their combined action work more efficiently than by detached and desultory effort, they *ought* to form such associations, and work vigorously and unitedly, encouraging and stimulating each other, provoking to love and to good works. It is needless to specify the various objects which may be better accomplished by united than by separate action. Home missions; the aid of weak churches; provision for decayed ministers, widows, and orphans; colleges for training candidates for the ministry; all belong to the class of objects which churches may unite their energies to carry into effect. We say nothing of organizations which have no specific work to do, but contemplate merely by their constitution and proceedings the giving of visible expression to their union of sentiment, and Christian affection. We are not prepared to condemn the formation of a union whose object is merely to manifest the oneness of the members of it. Circumstances may possibly call for such a public manifestation; but we are strongly inclined to think that the actual oneness of Christ's disciples is best exhibited by the churches. Each church is supposed to be formed of materials agreed in all the main points of faith and order, with such a latitude of opinion and practice as Christian forbearance may admit. And if a circle of such churches confidingly and lovingly recognise each other, and are ready when occasion calls to give practical evidence of their agreement and sympathy, nothing more seems requisite to the manifestation of their actual unity. Artificial organizations intended to do this more formally and ostentatiously are in danger of overshooting the mark. True Christian love delights not in public demonstrations. It rather shrinks from parading itself before the world; and unless there be a quiet and continuous current of Christian feeling to sustain the life and vigour of the boasted unity, the occasional pompous display of it will rather render its reality doubtful, than give confirmation to others of the depth and power of the sentiment so obtrusively blazoned abroad. At the same time we would add, that if some may be too fond of contrivances to show that the churches are one, there are others as morbidly afraid of being mixed up with the doings of their neighbours. They are jealous of the slightest approach to united action with another

church. They shrink from any proposal of the kind as if they suspected a plot against their liberties. The victims of this evil thinking spirit imagine their only safety is to stand aloof from all connexion, intercourse, or association with other churches.

It certainly gives us no very favourable opinion of a man's character, when we find him on all occasions ready to suppose the worst of other men. If he habitually acts in reference to them as if they were all scoundrels, or hypocrites, or low-minded schemers, devoid of conscience, or honour, untruthful and untrustworthy, it is impossible to avoid suspecting that there is something far from the right and the good about himself; and that he judges of others by his own consciousness of a bad heart and a hateful spirit. At any rate it needs no argument to prove that this spirit of suspicion and aversion, which turns away from a brother or a church as from a foe, is not the spirit engendered by the gospel of truth and love. If a church, under pretence of jealous watchfulness lest its independency be violated, keeps every other church at arm's length, and refuses all nearer approach, it is time to question whether that independency is not allied to the unsocial and unloving isolation of misanthropy, rather than to the generous love of liberty, which is equally averse to encroach on the rights of others and to surrender its own. It is possible to set up independency as an idol, and to sacrifice at its shrine the love of the brotherhood, the unity of the church, and the honour of Christ. Let us beware of all such idolatries.

Independents, whose sympathies are so entirely absorbed by the one church of which they happen to be members, as virtually to deny all relationship to other churches, even those of the same faith and order, seem to forget that Jesus Christ is the Saviour and Lord of all his people, and that the sheep of other folds are as dear to him as the little flock to which the affections of some are confined; because they have their own pasture within it, and their own fold there. They may disown other sections of Christ's followers, but they cannot sever the bond that makes all Christ's true followers one. If, therefore, without sufficient reason, they refuse to fraternize with other churches, and will hold no fellowship with them, they are making a schism in the body for which they have no valid excuse. They deprive themselves of the benefits of brotherly intercourse; they rob their fellow believers of the sympathy and countenance and counsel to which they have a just claim: they exhibit before the world the spectacle of a divided house and a broken fellowship; they weaken their own hands and the hands of brethren in carrying on enterprizes of Christian benevolence, to which union of effort is essential; and so their prayers are hindered.

Were this spirit of jealous individualism in churches the true exponent of the genius of the New Testament, it would go far to produce the conviction that the social and friendly character of the Mosaic dispensation far surpassed the Christian; and did the principles of independency require each church to warn off from contact with it every other church, as if their presence would bring contamination or danger, it would go far to unsettle our confidence in the independent church polity as the one Christ intended his disciples to adopt. Let each church be as distinct from others and as complete within itself as the staunchest independent can possibly demand, it surely does not follow

that, therefore, it should frown defiance upon other churches. The symbol of the visible Christianity of a country is not a hostile array of forts and batteries, each with its garrison to defend it against the attacks of the armed hosts around it; its sentinels challenging every one that approached its enclosures, and keeping a constant watch upon the movements of the ever-present enemy. No, the symbol of the church militant is rather the encampment of the united army of Christian warriors, under the authority of the Leader and Commander of His people—the army made up of companies of fifties and hundreds, each with its captain and officers—none usurping the sway over any but his own, but all subordinate to the supreme rule of the one Head, and united in heart and interest, in aim and action—each regiment “distinct as the billows;” the army “one as the sea.” In a word, the spirit of jealousy is not the spirit of Christ. The spirit of disunion and selfish disregard of others cannot be the spirit he approves. The spirit of disaffection to the whole churches, under colour of zeal for the rights of one, cannot be taught or sanctioned by his word, and he who would interpret the New Testament in a way to support conclusions of this sort, knows not the Scriptures nor the power of God.

Only conceive the universal prevalence of the independent form of church government: suppose all the presbyterian and episcopalian and methodist communities to be re-cast in a new mould, and come out fresh and strong in the shape of independent churches: conceive farther that the first and last thought of the members of each of those churches was a thought of alarm lest their independency should be compromised by their joining in any association, union, society, or confederacy, for any object whatever: conceive that, in consequence of this morbid dread of the evil effects of association, each church stood in shrilling fear of the advances of every other church, lest its liberty should be endangered, or its individuality merged in a union. Conceive all this, we say, and then behold a picture, not of love and harmony, confidence, and fraternal feeling, but of withering suspicion, jealousy and alarm; and is this the glorious beauty of the Christian Zion? Can any one beholding it ever think of exclaiming, “Behold how good a thing it is for brethren to dwell together in unity!”—Some further thoughts on this subject must be reserved for a future number.

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#### USEFUL READING.

THE present is emphatically a reading age, and it is also a writing age. The one feature is the counterpart of the other. Never were there so many readers, and never were there so many writers. This seems to promise a great improvement in knowledge, and in all that is good and valuable. We ought to be far a-head of past generations, since our advantages so far surpass theirs. But it is to be feared that our profiting is not in proportion to our privileges. One cause of this strikes us forcibly. Books are produced in endless profusion, and they are written—generally speaking—not to supply some crying want of the age as needing instruction, or anxious for improvement in some impor-

tant branch of human knowledge. Books, in short, are thrown into the literary market as articles of merchandise, and their authors in composing them are guided by the consideration of what will sell. The publishing of books is a trade, and apart from the intentions or wishes of the author, there rise the interests of the publisher. He caters to the appetite of the reading public, and must study the taste of that public, unless he would fill his warehouse with unsaleable works, and soon, by losses and bankruptcy, be rendered incapable of continuing his ill-advised speculations. While books, therefore, ought to influence public opinion, and do to some extent improve the age, the facts we have now glanced at show that the public taste also influences the character of books, and may operate in filling the market with useless or pernicious publications, and in putting an arrest on the production of works of sterling excellence. The books the world most needs may be precisely those it least cares for, and the literature it welcomes and gloats over, may be that which panders to its vitiated taste, and tends to perpetuate its morbid appetite for the frivolous or the filthy—the demoralising or the unprincipled. The consequence is that the universal taste for reading that characterizes the present day is no sure index of our advancement in sound knowledge, far less of our improvement in moral feeling and religious acquirement.

We do not mean to say that our modern literature is barren of works of real merit, or that all that is published now-a-days is worthless. Far from it. There are writers of high talent, and of the best and purest principles of morality and religion, and there is a class of readers in full sympathy with them. It is most gratifying to see what lists of works of first-rate excellence in every department are constantly issuing from the press, and they are bought and read as well as published. Yet we cannot shut our eyes upon the significant fact that many of our best authors put forth treatises on important topics of religion, philosophy, or science, that never see a second edition. They are lauded by the Reviews, they are found on a few drawing-room tables—the edition slowly goes off, and the work is soon no longer heard of. Meanwhile some popular novel of doubtful tendency is floated off by myriads, and goes through editions faster than the seasons revolve. We cannot help observing too that, so keen is the appetite for fiction now-a-days, many good writers, and especially contributors to magazines and other serials, even of a religious cast, instead of resisting this tendency, fall in with the current, and help to swell it by all manner of tales and fictitious adventures. Nay, even religious controversy comes before us in the shape of a long-winded story of persecution, and trial, and adventure, sometimes with a denouement that stamps it as of the class of comedy, and oftener with a tragical conclusion.

We have not adverted to this for the purpose of denouncing fiction in the gross. We deny not that it may be legitimately employed to teach truth and to expose falsehood. We are speaking of the insatiable craving for the stimulant which fiction supplies, and which renders sober history, and grave disquisition, and logical argument, and even eloquent discussion, dull and insipid. There is too close an analogy between indulgence on the intoxicating novel and the use of certain other stimulants to escape observation; and if total abstinence from



the ensnaring glass is the dictate of true wisdom in the one case, it should be seriously considered whether the fascination of the novel should also be proscribed on the other. If the *moderate* use of the alcoholic beverage, and of the exciting fiction, has the tendency to degenerate into a habit of indulgence to excess, the sooner the practice of dipping into either is given up the better. To refer only to the *waste* of time, we cannot conceive of a Christian man or woman, who professes to be under solemn obligation to redeem the time, spending days and nights and weeks in novel reading—with a good conscience. Of all diggings for the gold of pure and undefiled wisdom, the digging in modern tales is the most unproductive.

Well, is the evil without a remedy? Is our reference to it to begin and end with lamentation? Can no suggestion be offered, and no hope be cherished of seeing a better state of things? Are paper-makers, printers, book-binders, booksellers to carry on for ever their respective branches of trade, and make profits, and become rich, without the people who read the books so provided for them becoming wiser or better? It is of course not the primary object or motive with these various classes of tradesmen to be moral benefactors, but if they could be so without injury to their respective branches of business, surely they would prefer it. A benevolent farmer would surely be sorry to think that the people who ate the bread made from the wheat grown on his farm were hungry and starving still, even after they had eaten of the produce of his fields. A kind-hearted clothier would be grieved to think that the garments made from cloth out of his shop did not keep his customers warm. In like manner a dealer in food for the mind should be glad to think that the sale of it, while it enriched him, conveyed intellectual nourishment and moral health and strength to the people who bought his books.

From this we infer that it is not the bookseller's fault if our literature is not so good as it should be. If his interest as a tradesman do not suffer by his shop being filled with books of high moral as well as intellectual worth, we may depend upon it that he will prefer to keep and sell good books to dealing in useless trash or mental poison. Are we not also warranted to infer that if the public did not buy up the writings of our popular novelists as fast as they appear, their authors would soon cease to write, or would betake themselves to some other walk of literature? It would be too much to expect some of them to become the religious teachers of the age. *That* they are not qualified to be. Before they can become christian authors, they must become christian men. The best thing some of them could do before touching religion with their pens, would be to wipe those pens, and learn what true religion is, possess themselves of the inestimable treasure, and then tell what they have found, and where others may find it. O that the talents of some who are now throwing off brilliant but useless productions of their imaginative genius, were employed in efforts that might make their readers wiser and better! But their powers cannot be employed in the right thing, till they themselves learn to walk in the right way. The pen of the ready writer, like the tongue of the eloquent speaker, must be employed on what the abundance of the heart indites.

We would now answer our own question by saying that the evil is not without a remedy. We think there is ground to hope for a better state of things. The fountains of our popular literature *may* be purified, and send forth healing streams. The taste of the people may be improved so that the works they receive most readily may be those that profit them most directly. The sugar plums and ice creams of the book shop and all other literary confectionary may in time give place to the wholesome and substantial food of the mind, which nourishes without inflaming, and satisfies without vitiating the taste. But all this cannot be effected in a day, or by the efforts of one man or of a few, even of the wisest and best of men and of authors. It must be the work of time and the work of many.

We think a beginning has been made. To say nothing of the laudable and well-conducted operations of the London Religious Tract Society, whose publications, whether in the form of library volume, or weekly or monthly periodical, or occasional tract, are all of excellent quality and christian tendency, there are now not a few great bookselling establishments, whose imprimatur is a sufficient guarantee of the unexceptionable character of their publications. Such houses take a high place among the benefactors of the age. Their established reputation as *respectable* booksellers carries with it an influence highly favourable to christian morality, and to the spread of sound principles. It is a noble thing to be held as *respectable* and *good* in a higher sense than the mere commercial and conventional meaning of these terms. Well then, only let the number of such establishments be multiplied. Let all our respectable publishing and bookselling houses wash their hands of all works of suspicious character and tendency. Let such productions, so long as they are forthcoming, and so long as readers can be found for them, be left to the dogs of the trade—to the low and disreputable dealers in books that prostitute principle for gain, and stoop to be purveyors of literary garbage to the pariahs of the reading world.

It is well known that there are one or two shops in Edinburgh and Glasgow, as there are several places in London and elsewhere, in which are to be found the worst specimens of the progeny of the infidel and immoral press. It is well, we think, that this classification of booksellers exists. It is a tacit protest against the sale of these wicked and worthless things that respectable houses will have nothing to do with them. And if it be considered disgraceful to vend such trash, it should be viewed as not less so to be seen buying it, or reading it.

Much might be done, we think, by influential persons in openly discountenancing the kind of literature to which we refer. There may be no harm in looking at a laughable caricature, and no moral stain contracted by reading a foolish burlesque page, seasoned with wit and sparkling with puns. But if my reading and laughing at that nonsense may be encouraging some thoughtless young person to indulge without fear in the same kind of sheets, and to become familiar with some of a worse description, I am acting a cruel part to that unsuspecting youth. I have so far countenanced the practice, and cannot rebuke it in another. I ought therefore to deny myself the pleasure—if a pleasure it be—of being tickled with the fun of the weekly store-house

of amusement, if my example is pleaded by another who, by indulging too freely in that very *light* reading, gets his taste vitiated, and his relish for all solid and improving matter utterly spoiled; and not only so, but contracts a liking to yet more vicious and corrupting preparations of folly mixed with infidelity, and of jesting rendered piquant with texts of scripture, and poisonous with blasphemy.

If this improvement is to go on, it should be systematically pursued. There is much room yet for elevating the tone of our general literature. It is not so much by dragging in religion by main force into every subject that we are to make readers religious whether they will or no; but by imbuing all subjects with a kindly and enlightened christian spirit, we may very materially advance the interests of truth and the moral and religious improvement of the age. We cannot expect scientific men who are not christians to write as christians would do; but we hope that gradually a greater proportion of writers on science will be christian men, and then they will infuse their own spirit into all their writings, whatever the subject may be. It would be out of character for a traveller who is not a christian to write as if he were; but we trust that the travellers will, in an ever increasing proportion, be christian travellers, and then they will visit and describe every object as men who have viewed it with christian eyes, and will write about it with christian hearts—hearts glowing with love to God, and good will towards all men.

We must recur for a moment to the subject of fictitious writing. If there be a necessity for dressing religious truth in the garb of fiction to procure it admission to the elegant parlour or the humble cottage, we can only say we regret that necessity. We are persuaded that fiction, be the subject what it may, produces a sickly morbid state of feeling in those who indulge in it. We know the apology made by christian writers for resorting to this mode of inculcating some truth or exposing some vice, or refuting some error. They say that if the irreligious press does mischief by means of the novel, why should not the religious press make reprisals, and do good by the same weapon? We admit, so far, the validity of the argument, and yet, we think, much might be done by superior writing, without the questionable aid of the fine spun tale, to convey with power and persuasive effect every truth it is needful to inculcate, and to attack and overcome every error it is our duty to oppose. Let us prove that while a christian writer may invent a tale as good as any, he can show those who are of the contrary part a more excellent way.

We have headed our paper "Useful Reading," and have viewed the subject as opposed to *useless* reading. But what shall be said of those who are guiltless of useless reading, by not being readers at all—either of good or bad? There are such. They learned to read when at school, and may still look at the newspaper, but with that their reading ends. We refer not to that hard toiling class whose daily work and long hours render the coveted indulgence of literary tastes next to impossible. Of that class some do read, and make creditable advances in knowledge, far outstripping many whose advantages are infinitely superior. We have in our eye people of leisure, whose time often hangs heavy on their hands, and who often lay their neighbours under contribution to

help them to kill it by idle talk, and unmeaning words about the every day nothings of their lot. Would not an instructive and interesting book be a prize to such persons? No; they shun a book as they would a serpent. They hate to read—they hate to think—they hate to learn, and so they are doomed to hopeless ignorance of a thousand subjects that occupy and delight the minds of some of their neighbours. We must leave them to their fate, for they will not by any chance read this page.

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### ON HEARING SERMONS.

THE sermon is an interesting part of the public service of the Christian sanctuary. The devotional parts of the service are also of special importance, and when conducted in a becoming manner, and engaged in with devout seriousness, and with intelligent apprehension of what divine worship really is, the prayers and praises, with the reading of the Scriptures, must ever be reckoned as holding a high place among the means of religious instruction and of edifying impression.

It is not, therefore, from lightly estimating the importance of other parts of our usual public engagements on the Lord's day, that we have selected the *sermon* as a topic to which we invite attention. Elsewhere we have spoken of the preparation and the delivery of the sermon; that is the part of the occupant of the pulpit. Now, we would advert to the *hearing* of the sermon; that is the part of the occupant of the pew.

Unless the sermon be listened to *attentively, seriously, candidly, intelligently*, it cannot fulfil the aim of the preacher, and can bring no benefit to the hearer. Were this duly considered, it would at least prevent all surprise at the utter fruitlessness of a great deal of preaching, even of a very superior kind. For when we look round our congregations when assembled for worship and instruction, we can often detect, under an assumed gravity of deportment, a degree of listlessness and indifference from which we can expect nothing good; and then, if at the close of the service, we endeavour to ascertain the correctness of our conclusions by entering into conversation with some of these worshippers, our worst suspicions will be confirmed; and they will make it evident that almost every requisite to profitable hearing of the sermon was wanting. We shall detect want of attention—want of seriousness—want of candour—and perhaps want of intelligence too. All this will come out more offensively, and surely more unjustifiably in the shape of *criticisms* upon the sermon and the author of it. And so, they would make it out that if they derived no good from the sermon the fault was not theirs, but the minister's.

Let us look at a single exemplification of this kind. A hearer finds fault with a sermon. What was the text? He cannot tell. Or perhaps, he has a confused remembrance of some words in the text. In what book of Scripture was the text? He cannot tell—or perhaps knows it was in one of the Psalms, or one of the gospels. Then, *what* was the subject? what the division of the discourse?—what the principal heads?—what some *one* head? what some one lesson taught?

Such questions bring out answers so lame and confused that you conclude the critical hearer had not listened to the condemned sermon. But the tone and spirit of this hearer you observe to be so light and flippant, and unimpressed, that you cannot regard him as having been a *serious* listener on the occasion. He discovers no sympathy with the theme of the discourse, the object of the preacher, the end of hearing the word of the Lord. You wonder that one whose conversation turns far more naturally to the Times newspaper, or the last novel, or the last new play brought out at the Queen's theatre, or the famous new tenor expected at the approaching concerts, than to the house of the Lord and the worship there, should frequent the place at all. One thing you feel, that such a person should abstain from criticism on the sermon or the preacher.

But it would be injustice to the class of hearers now referred to, were we to represent them as the only class that very presumptuously sit in judgment on the utterances from the pulpit. It is no uncommon thing in the country to hear a group of rustics returning from church, very confident in asserting it was a "puir sermon"—"vera little in't," or "owre mony fine words in't"—"was na yon legal stuff?"—"that's no the right preaching for our folk"—and many such speeches, but soon broken off for themes in which they were more at home, the prices of corn, the crop of turnips, the state of the weather, or the arrival of a caravan of wild beasts—any thing, every thing, rather than godly conversation, such as became Christian worshippers, and God-fearing men. Alas, these professors, and formalists, who frequent the house of God as their fathers did before them, live the six days of the week regardless of the truth they hear on the seventh. Their religion is laid aside with their Sunday clothes, and never thought of till the next day of rest comes round. There is evidently a defect of seriousness and real concern about religion, which makes their censure of the sermon or their praise of it of about equal value. They condemn or applaud as it may happen to strike them, or as their frivolous minds may be in the mood to be pleased or displeased.

But there is another element of confusion and error in the estimate some people form of a sermon. They hear under the influence of prejudice against the preacher. He has in some way displeased them. If personally known to him, they think he has failed in attention or respect to themselves or some of their friends. He has held and expressed opinions at variance with theirs; he has not deferred to their judgment; he has preferred the society or countenance of others to their society and countenance. So there is pique and prejudice, and no wonder that there is a sad want of *candour* in their judgment of his sermons. If the sermons are elaborate, the minister has been seeking human praise; if they are carelessly put together, he has failed in due reverence for the understandings of his people; if they are spiritual and experimental, they contrast his high-toned sermons with his every day conversation, which is secular and vain, they say, for he is, after all, no better than his neighbours. If the sermons are chiefly doctrinal, they say he does not teach people their duty; if they are practical, they say he is personal; if he depicts character, or specifies any evil to be shunned or virtue to be cultivated, they say, *that* is aimed at such a one. It is

hard in any case to overcome prejudice, but when a preacher is the object of it, the more he tries to get above it, the worse he fares, for he embitters and deepens it by the very attempt.

We must add a word about the *intelligence* of hearers. The want of a considerable measure of information, common sense, and sound judgment, cannot but unfit a man to judge correctly, and to speak sensibly of a sermon. But it has often struck us that it is the rarest thing in the world for a hearer to suspect his own deficiency in the qualities of mind and heart requisite to his forming a sound opinion of the pulpit performances of a minister. Indeed we have often been provoked and moved to indignation, which, however, we saw it to be needless to express, to hear ignorant people, of no religious character, and young people, without experience or judgment, glibly and confidently pronouncing their verdict on the minister. It mattered not whether they spoke approvingly or otherwise; the presumption was about equal in either case; only the utter absence of modesty and of all sense of propriety in a mere tyro, or one more versed in the play bill than in his Bible, passing sentence of condemnation on a servant of God, could not but be doubly offensive.

The remarks we are sometimes doomed to hear, made by persons who have been privileged to hear the word of God faithfully proclaimed, have impressed us with the idea that they had very much mistaken the purpose for which they ought to have sat under the sound of the preacher's voice. He was not there to exhibit his talents, his learning, his oratory; but his hearers speak as if this had been his object, for they discuss these points with great interest; and if there be any difference of opinion among the *auditors*, now become *speakers*, the discussion is carried on with great animation, and the preacher's voice, manner, pathos and profundity, weakness or vigour, form the subject of the Sunday evening talk at many a fireside. And this is religious conversation! and this is the improvement of the morning's discourse; and this the lesson of truth, love, earnestness, meekness learned that day! Alas, for the perversion of divine ordinances, as if the preaching of the gospel and the services of the sanctuary were but intended to form the theme of wayside gossip or parlour criticism. Does it never occur to these hearers of sermons that they have to do with them not as judges but as scholars; and that the school of Christ is a school of practice, not of theory—a school of deeds, not words? When the question, therefore, often thoughtlessly put, "how did you *like* the sermon?" is proposed to them, the proper answer would often be, "It should not be a question of liking, but of profiting. I fear the fault was my own if I was not instructed and impressed. And as for judging of the merits of the sermon as a composition, or a piece of oratory, I was too much humbled under a sense of my ignorance and sin to think of such things." Instead of such an answer, which piety and humility would have dictated, there is perhaps a forward and frothy criticism, which proves more than the self-constituted judge might be aware of—namely, his arrogance, self-ignorance, and unspiritual mind.

Hearers who do not pray for the divine presence and teaching before engaging in the public exercises of God's worship, and who do not

follow them up in the same devotional spirit, with supplication for a blessing, cannot expect a blessing, and do not receive it.

As for the multitude that frequent their accustomed places of worship, from the mere force of habit, and with no thought of either profit or enjoyment, they really are scarcely *hearers* at all. The utter unconcern, the wandering thoughts, the absence of all interest in what is going on, render it a moral impossibility that they should be qualified to pronounce an opinion on the sermon. And yet such persons give their opinion when it is asked, without the slightest idea of the incongruity, or they even offer their opinion unasked, as if they were perfectly entitled, and in every way qualified to try the preacher at the bar of their judgment. Really this should be frowned upon. Nor should ministers themselves hesitate to expose the folly of these light-minded attendants in their places of worship. This should be done not angrily, but kindly, and yet faithfully, not as if the minister deprecated their unfavourable report of his performances, but as if he solemnly would warn them that they were not to judge him but to try themselves—not to pass an opinion on the sermon, but to let him speak to their consciences, that they might repent of their evil ways, and hear that their souls might live.

Much might be said of the opinion of hearers as to the *subjects* chosen by the preacher. There is often a strong preference expressed for certain kinds of sermons, and an equally strong dislike for certain other themes introduced into the pulpit. Of course every sort of subject is not equally interesting, edifying, or proper, and the preacher may err in his selection of subjects and in his mode of treating them. But, generally speaking, the hearer is not the proper judge of what it is most needful for him to hear. A worldly man does not like to hear his worldliness denounced, and the proofs of his dangerous and sinful condition vividly depicted. He would prefer to hear "a gospel sermon!" A proud, litigious man does not like to hear meekness and peaceableness and forgiveness inculcated. A backslider does not like to be probed, and wounded by the arrows of God's word. He would rather the minister would speak smooth things and prophesy deceits. Now, in these and many other cases, the hearer's opinion of what the minister should preach about is of little value, and if the minister be a man of God who seeks the salvation of souls, and prefers their profit to their praise, he will often offend and often pain his hearers, and this just in proportion to the magnitude of their errors or the greatness of their distance from the purity, simplicity, and devotedness of real followers of Christ.

Ministers then should not be moved by the outcry of disaffected people, whose unsanctified tempers render faithful preaching distasteful and galling; and well-disposed hearers should be on their guard against giving encouragement to such complainers, or giving currency to their criticisms. And, O how needful for all concerned to rise above the vain desire to gain the plaudits of men, and also to rise above the fear of their censure. A minister cannot be faithful if he makes his popularity a primary motive in conducting his ministry, and all who, by their cavils and idle comments, weaken his hands, and all who, by listening to such talk, encourage the fault-finders, will have much to

answer for. For it is a sad thing to be a hearer of the truth without becoming a lover and an obeyer of the truth, and it is a very mischievous thing to poison the minds of other hearers, and prevent the good they might have derived from the preaching of the word, by unkind and ungenerous, and, perhaps, utterly unfounded objections against the minister.

We have only room for one word more. Parents and friends should be very much on their guard in the presence of children and young people, in their remarks on their minister. Much evil is sometimes very thoughtlessly done by the heads of families indulging in disparaging hints about the man whom they call Pastor and Friend. If they do not admire any particular sermon, or, perhaps, by their own fault have not profited by it, they are doing an act of cruelty to their children by uttering in their presence words that may sink deep into their souls, and from that day render the ministrations of that man of God useless, if not worse than useless, to those young people. Alas, they are too ready to neglect and despise the lesson of the pulpit, and need not a parent's help to make them little conceited judges, instead of meek learners of the words of heavenly wisdom. If the parents cannot commend the preacher, let them be silent. And if his teaching has not been such as to do good to them and their children, let that but stimulate them to double diligence and prayerfulness, that domestic instruction may supply the lack and correct the faults of the pulpit. There may be another remedy. Let them leave the ministry they so disapprove of. Let them seek another ecclesiastical home, and there find nourishment and comfort. Do they deprecate the effect on their minister of such a step? Why should they? Their forsaking the place is kinder to him and better for themselves, than to continue attendance on his ministry only to grumble and condemn.

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#### CONGREGATIONAL UNION MEETINGS IN LONDON.

On Tuesday and Wednesday, the 20th and 21st days of January, the members of the Congregational Union of England and Wales held meetings, at which were considered various matters of great and pressing importance. The meetings had been anticipated with no little anxiety, and the preparations for them were conducted with all the caution and wisdom the Committee could command. The best and most hopeful symptom was a spirit of prayer, called forth by the humbling sense of the liability to err in spirit or in judgment of even the best men of the body. The felt need of the divine guidance led to earnest supplication for it, and produced, so far as we can judge from a pretty full account of the proceedings, a chastened feeling of weakness, and a disposition to make concessions, and to exercise charity, and give up cherished wishes as to some favourite course. The brethren who met in this spirit must have felt every right resolve strengthened, and every devout feeling warmed to greater ardour by the admirable address of the chairman, Mr. Stoughton. That auspicious commencement gave promise that discussions, which could not but be painful to



many, and perilous to the tempers of men in ordinary circumstances, might be conducted with forbearance and repression of excited feeling. This was happily realized in a degree that said not a little for the Christian spirit of the assembly; and we cannot but conclude that the brethren departed to their homes and to their work with their minds lightened of a load of anxiety, and thankful for one proof more that the way of charity and peace is really the best loved way after all, though occasional strifes and contentions might lead some to conclude that Christian brethren preferred the sound of the trumpet and the alarm of war to the hymn of peace, and the greetings of affection.

Many of our readers may have seen the newspaper reports of the meetings, and to them farther details are unnecessary. To those who have not had access to these reports, it may be sufficient to say, that the meeting appointed a committee of twenty-seven gentlemen to consider and report to the annual meeting in May on the various matters that require settlement, so far as the Union is concerned. These are chiefly two—the connexion of the Union with the Magazines, and the connexion of the Union with the affiliated Societies. Many members of the Union are strongly of opinion that the connexion that has hitherto subsisted between the Union and the Magazines has been a cause of dissatisfaction, has led to unpleasant difference, has embroiled the Union, and has been productive of other effects neither desirable nor seemly; that therefore a separation is on many accounts desirable, leaving the Editor to conduct them in such manner and for such purposes as he and his friends may deem proper.

As to the affiliated Societies, it has been felt that their connexion with the Union has not wrought well, and has implicated the Union committee in proceedings over which they have no proper control; the influence of the Union being lent to the Societies, without any reciprocation of advantage. So at least some have thought, and therefore to simplify the character of the Union, and free it from causes of irritation and other inconveniencies, it has been proposed that these societies should carry on their respective operations as organizations distinct from the Union, and having no official connexion with it. Whatever may be the report of the committee now appointed, and whatever may be the ultimate resolution of the annual meeting, we feel persuaded that the interests of all concerned will be promoted by the thorough examination of all the points involved in the relations that have hitherto subsisted between the committee of the Union and Editors and other committees. Harmonious action is often better promoted by societies sustaining towards each other only friendly relations, eschewing official amalgamation, and joint operation. The same principle applies to the conducting of a periodical literature.

No man individually, and no board of trustees or publication committee, can produce a magazine entitled to be called the representative organ of a religious body. Even under the limitations understood to exist in the case of the Christian Witness, and Christian Penny Magazine, these publications were viewed as having the sanction of the Union. It was in vain that the committee disclaimed all responsibility except for the official documents of the Union that appeared in the pages of the Witness. People generally thought and spoke of them

as the "Union Magazines," and it could not be denied that the *profits* were disposed of under the direction of the Union, and that the Editor received an annual vote of thanks for his services. We think it will be for the credit and the peace of all the parties that the anomalous connexion cease, and we are glad to perceive that Dr. Campbell, the Editor of the Magazines, expressed his entire willingness that the Union should henceforth have nothing to do with these publications. This is as it should be, and we augur that good and not evil will be the issue of all the debates and misunderstandings of the past.

Happily the assembly were preserved from a danger which was imminent—the danger of plunging into the discussion of questions raised in the recent controversies. The wisdom of the chairman and the moderation and good feeling of the brethren assembled were conspicuous in the mode of referring to such points. No doubt many present held strong opinions, not merely as to the great theological questions at issue, but also as to the *manner* in which the subject had been treated in public journals and pamphlets during the last few months. But it was felt that as the Union was not a court of review, and had no powers to adjudicate or legislate either in ecclesiastical or theological questions, that assembly was not the place for hearing statements or arguments on either side. At the same time, several brethren, especially young ministers, found opportunity to express in strong terms their firm and loving adherence to the views of divine truth generally approved and long known in our churches; and they repudiated all sympathy for the theological beliefs which had been erroneously said to prevail, especially among the younger portion of the ministerial brethren.

We are not going to introduce the subject here, but we may venture to make an explanatory remark.

There are three forms of thought prevalent in the church at the present time. There is the old orthodox theology; there is the new theology; and there is the space between both, occupied by men of candid, generous minds, who see no perfection in the old, no great wisdom in the new, but something good in each. Of these three classes the first has gained little by recent controversies, because the unchristian violence of some of its advocates has prejudiced the minds of many against the doctrines they defended. The second, without being able to recommend its "negations" by argument, has gained in influence by the sympathy excited in favour of its abused and brow-beaten adherents. The third has been aspersed by the zealots of the other two parties because it sides with neither, and so suffers the usual penalty of moderation in times of excitement and agitation. And so, in the midst of these controversies, truth, mangled and bleeding, has been first outraged and then forgotten, while the combatants have been chiefly intent upon blackening each other's characters, and furnishing the world, that has witnessed the unholy strife, with new illustrations of the hateful spirit of theological controversy, and of the contrast between *these* disciples of the religion of love, and the disciples of former days whose deportment prompted the memorable saying, "Behold, how these Christians love one another."

It were easy to comment at much greater length on the meetings referred to, but that is uncalled for, and would serve no good end. On the whole, we are gratified that in so critical a conjuncture the business

was conducted with so much moderation and good temper. One thing was unmistakably evident, that the so-called "negative theology" was utterly repudiated by the ministers present—by the juniors not less decidedly than by the elders, and though they were of course not called upon to answer for those out of doors, yet the conviction seemed to be universal that the charges, so recklessly and sweepingly brought against the Congregational ministry, of being deeply tinctured with German seology, were base slanders. This will be good news to all right-minded persons who may have been pained by the accusations that have been repeated week after week in certain newspapers, and industriously circulated also in the shape of pamphlets, during the last ten months. And we trust that the editors of weekly and monthly periodicals connected with other denominations, who were not slow to give currency to evil reports of their Congregational neighbours, will have the candour to give equal publicity to the contradiction of them.

Another word, and we have done. We think the year 1856 has taught some lessons which will not be soon forgotten. Among other things, it has taught how chief men among the brethren may become the means of embroiling a whole denomination in all the distress and danger of theological strife, and may exhibit before them the still more humbling scenes of personal altercations. Here we say not what we think of the guilt or innocence of the respective parties; but this we say, that there is abundant room on the part of all concerned to be deeply humbled before God for the scandal that has been brought on the christian name, by the proceedings referred to. Who shall undo the mischief arising from the exposure to all the world of the spirit of so-called christian men, and the wrathful and unchristian tone of the so-called religious press? Repentance and tears may wash away individual guilt; the blood of the cross may bring peace to a wounded conscience; but who can recall spoken words—written words, printed words, words sent on the wings of the wind to the ends of the earth, and festering there in many a sceptical bosom, rendering it henceforth for ever impervious to the claims of religion and the appeals of the servants of Christ.

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#### QUALIFIED COMMENDATION AND RELUCTANT CRITICISM.

After the high character we gave last month of the two volumes of sermons by the late Rev. F. W. Robertson of Brighton, as specimens of thoughtful and able writing, and as models of clear and earnest teaching, we reckon it an imperative duty to give a candid and faithful estimate of these volumes, viewed as embodying the author's sentiments on important points of Christian doctrine. As we are constrained to differ from the able and pious author, our high opinion of his talents only renders it more necessary that we warn our readers and his, against the errors of his theology. The fact that there is so much that is beautiful and true in his writings, and that the defects of his system are discovered more by his silence than his speech, we cannot but consider as

affording additional reason for carefully examining his pages, and for lifting up a voice of warning lest the unwary be ensnared by plausible error, mistaking it for truth, and so be cheated out of what is of more value than all the world—their faith in a *real* gospel—a sin-atonng Saviour—and a sanctifying and comforting Spirit.

We are not conscious of the slightest desire to be hypercritical, or to magnify the importance of defects too easily discovered in these volumes. But in these days when "negative theology" has found able defenders and apologists, and when "positive theology" has, we are sorry to say, been little honoured by some who have stood up as its champions, we cannot slightly pass over doctrinal statements, which are not solitary instances of the aberrations of a richly gifted mind from the line of truth, but are indications of a tendency in the present day to depart from the good old way of orthodox Christianity—countenanced by many influential men, and in danger of spreading far and wide.

As to the theology of these volumes, then, we must give our opinion. It would not be difficult possibly for an ingenious man to reconcile the sentiments expressed in this work with the doctrines of the English Prayer Book; and, interpreting even the thirty-nine articles as many do, Mr. Robertson might pass for an orthodox clergyman. Yet, as these sermons do not contain a system of theology, it would be vain to expect that they should exhibit at full length every jot and tittle of the author's creed. We are not sure if the doctrine of justification by faith could be clearly made out from them. Certainly election is not to be found there, and we suppose Mr. R., like most of his brethren of the church, rather took the Arminian side of the five points. We were somewhat anxious to ascertain his views on the doctrine of the atonement, after noticing in one or two passages some expressions that seemed to amount to a denial of it, as it is generally understood among us. On this point perhaps, we cannot do better than adduce a few passages, taken from different sermons, touching this primary doctrine, and these we shall follow up with some brief remarks.

(1.) "Remark, in conclusion, the power of this sympathy on Zaccheus' character. Salvation that day came to Zaccheus' house. What brought it? What touched him? Of course 'the gospel.' Yes; but what is the gospel? What was his gospel? Speculations or revelations concerning the Divine nature? The scheme of the atonement? or of the incarnation? or baptismal regeneration? Nay, but the Divine sympathy of the Divinest Man. The personal love of God, manifested in the face of Jesus Christ."—1st Series, P. 94.

(2.) "Learn this, when we live the gospel so, and preach the gospel so, sinners will be brought to God. We know not yet the gospel power; for who trusts, as Jesus did, all to that? Who ventures, as He did, upon the power of love, in sanguine hopefulness of the most irreclaimable? Who makes *that*, the divine humanity of Christ, 'the gospel?' more than by eloquence, more than by accurate doctrine, more than by ecclesiastical order, more than by any doctrine trusted to by the most earnest and holy men, shall we and others, sinful rebels, outcasts, be won to Christ, by that central truth of all the gospel—the entireness of the Redeemer's sympathy; in other words, the love of Jesus."—P. 95.

(3.) In a discourse called "Notes on Psalm li.," occur the following remarks on the sacrifice of a broken spirit:—

"Observe the accurate and even Christian perception of the real meaning of sacrifice by the ancient spiritually-minded Jews.

"Sacrifice has its origin in two feelings; one human; one divine or inspired. True feeling; something to be given to God: surrendered; that God must be

worshipped with our best. Human; added to this—mixed up with it, is the fancy that this sacrifice pleases God because of the loss or pain which it inflicts. Thus men attribute to God their own revengeful feelings; think that the philosophy of sacrifice consists in the necessity of punishing; call it justice to let the blow fall somewhere—no matter where; blood must flow. Hence heathen sacrifices were offered to *appease* the deity, to buy off his wrath—the purer the victim the better.”

... “Learn then that God does not wish pain, but goodness; not suffering, but you—yourself—your heart. Even in the sacrifice of Christ God wished only this. It was precious not because it was pain, but because the pain, the blood, the death, were the best and highest evidence of entire surrender.—Satisfaction? Yes, the blood of Christ satisfied. Why? Because God can glut his vengeance in innocent blood more sweetly than in guilty? Because, like the Barbarian Zeluclus, as long as the whole penalty is paid, he cares not by whom? Or was it because for the first time he saw human nature a copy of the Divine nature; the will of man the Son perfectly coincident with the will of God the Father; the love of Deity for the first time exhibited by man; obedience entire, ‘unto death, even the death of the cross?’ Was that the sacrifice which He saw in His beloved Son, wherewith he was well-pleased? Was that the sacrifice of Him who, through the eternal Spirit, offered himself without spot unto God; the sacrifice once offered which hath perfected for ever them that are sanctified?”—Second Series, P. 105.

(4.) In a sermon on Hebrews i. 1,—speaking of the priesthood of Christ the Son—he says—

“The priests offered gifts and sacrifices. Distinguish. Gifts were thank-offerings; first fruits of harvest, vintage, &c., a man’s best; testimonies of infinite gratefulness, and expressions of it. But sacrifices were different; they implied a sense of unworthiness; that sense which conflicts with the idea of any right to offer gifts.

“Now the Jewish Scriptures themselves had explained this subject, and this instinctive feeling of unworthiness for which sacrifice found an expression. Prophets and psalmists had felt that no sacrifice was perfect which did not reach the conscience, (Psalm li. 16, 17) for instance; also, Hebrews x. 8—12. No language could more clearly show that the spiritual law discerned that entire surrender to the Divine will as the only perfect sacrifice, the ground of all sacrifices, and that which alone imparts to it a significance. Not sacrifice—... ‘Then said I, lo! I come, to do thy will, O Lord.’ That is the sacrifice which God wills.

“I say it firmly—all other notions of sacrifice are false. whatsoever introduces the conception of vindictiveness or retaliation; whatever speaks of appeasing fury; whatever estimates the value of the Saviour’s sacrifice by the ‘penalty paid;’ whatever differs from those notions of sacrifice contained in psalms and prophets,—is borrowed from the bloody shambles of heathenism, and not from Jewish altars.

“This alone makes the worshipper perfect as pertaining to the conscience. He who can offer it in its entirety. He alone is the world’s Atonement; He in whose heart the Law was, and who alone of all mankind was content to do it. His sacrifice alone can be the sacrifice all-sufficient in the Father’s sight as the proper sacrifice of humanity; He who, through the eternal Spirit, offered himself without spot to God, He alone can give the spirit which enables us to present our bodies a living sacrifice, holy and acceptable to God.—Second Series, P. 162.

In these sermons of Mr. Robertson we observe an ominous silence on the subject of the *Divine justice*. It is of course admitted that men are sinners, and are to forsake their sin in order to obtain forgiveness and favour; but we look in vain for any recognition of the principle that a violated law brings the sinner under condemnation—that the penalty of transgression is punishment which cannot be remitted without satisfaction rendered; that if that punishment fall not on the head of the transgressor himself, it must be borne by a substitute. In short, all such ideas, belonging to what is commonly called the mediatorial scheme, are carefully shunned—except that here and there we perceive something like a sneer at “schemes of atonement,” and “notions borrowed

from the shambles of the heathen sacrifices." We are much mistaken if the *silence* of Mr. R. on such topics must not find its explanation in the fact that he belonged to the school of theologians that can boast of a Maurice and other influential men as among its teachers.

We are willing to admit the apology that may be made for a preacher such as Mr. R., that he might not think it needful or expedient to drag his whole theological system into the pulpit, and give it out in weekly portions to his congregation. Were it pleaded for him that he deemed it more profitable to his people to have their christian duties, their christian privileges, their consolation under sorrow—their relief and strength under temptation—their light in perplexity—in a word, their supports and dangers while passing through the stages of the christian life, faithfully and affectionately set before them, we should be most ready to give him or any such preacher the benefit of such a plea; but he has deprived himself of it by what he has actually taught in relation to the doctrine of sacrifice—and other collateral points. He has not exhibited what we hold to be the scripture doctrine of atonement, but he has explained his idea of sacrifice in a way which ignores the commonly received view of the sacrifice of Christ as an atonement for the sins of the world. And yet by retaining the terms, attaching to them his own meaning, he has rendered it difficult sometimes to convict him of denying the truth, or maintaining its opposite.

We have marked, we say, the careful avoidance of terms significant of law and justice—views of God as a Moral Governor, rewarding and punishing; and upholding the truth and holiness of His throne by dealing with offenders according to the principles of justice. And we ask, can law be violated with impunity? Or is there some provision of mercy in harmony with the claims of justice? Or is the offender forgiven simply on the ground of his penitent confession of sin? Does his "sacrifice of a broken heart" free him from condemnation? Is the sentence, "the soul that sinneth it shall die," reversed upon his saying, "I have sinned and done evil in thy sight?" In other words, is repentance the only atonement required?

Then, if so, we would ask, what relation does the sacrifice of Christ bear to the salvation of the sinner? Is it that Christ's "full surrender" of himself was a pattern of righteousness and submission, which must have a *moral influence* on the beholder, so mighty and efficacious, that it must produce a corresponding spirit of surrender, and so the *believing* beholder is saved by it—saved from his selfishness—saved from his godlessness—saved from his sin?—and is this the gospel? Is it that the contemplation of Christ's example subdues the sinner to penitence and self-surrender to God? Is this the relation of the sacrifice of Christ (i. e., his perfect self-surrender to the will of God) to the salvation of the world? or is there some other relation?—and, if so, what is it?

We put these questions not captiously, nor as wishing to represent the views referred to as preposterous and unscriptural. We really put the questions in ignorance of any satisfactory answer that can be made to them on the principles advocated in the volume before us. After the closest attention to the passages that seem to express the author's sentiments most decidedly, we can make nothing of them more than

some mere shadowy notion about the moral influence of the incarnation. If Mr. R. meant to teach that the sufferings and death of Christ were efficacious to justify the sinner believing in Him as the Saviour—that his sufferings and death were vicarious, in the sense of being in the room and place of the sinner who deserved to die, but who is set free from condemnation, because Christ died for him—in his room and stead—we say, if Mr. R. meant to teach this, we have not been able to discover the doctrine in his sermons.

But if he did not mean to teach any such thing,—meant in fact to teach a very different thing, then our not finding the doctrine of Christ's atoning death in his writings is accounted for, but then we are really left at a loss to know exactly what he would substitute in the place of this gospel. In one passage, indeed, which we have quoted, he seems to say very emphatically of something else that it is the gospel, and if that be all the gospel he had to preach to sinners, then, we say, it is another gospel, and yet not another, for there can be none but that which apostles preached, and we cannot admit their teaching and his to be identical.

Here we beg to refer to the extract marked (3), where, and elsewhere in his sermons, he has presented what is nothing better than a caricature of the doctrine of atonement, or *substitution*. He there expresses his abhorrence of the doctrine as so stated. The string of questions contained in this passage he leaves unanswered; but the questions are so put as to lead the reader to infer that the scripture doctrine of sacrifice yields no support to the views of those who regard the death of Christ as a true and proper sacrifice for sin; that is, affording a firm basis on which may rest the hopes of the sinner, who believes that the blood of Jesus Christ cleanseth from all sin, and that, being freely justified by faith in Him as the true Lamb of atonement, he is freed from condemnation, and becomes an heir of eternal life. Mr. R. maintains that sacrifice in its true scriptural meaning denotes nothing more than self-surrender to God, and consequently that offerings or oblations had no value or significance except as they were expressions of that spirit of self-surrender and submission.

Now, admitting this to be the fact—rightly understood—admitting that apart from the offerer's faith and repentance no sacrifice, however costly, could be acceptable to God, it still remains to be proved whether the offering of Christ, once for all, possessed in itself worth and value in God's account, as an atonement for the sins of men—in other words, whether Christ had a *substitutionary* character, and whether His sacrifice of Himself was a satisfaction to law and justice, on the ground of which pardon may be extended to the penitent and believing sinner, who betakes himself to that sacrifice as his only plea before an offended Lawgiver and Judge.

We feel ourselves in danger of repetition and prolixity in treating of this subject; but it cannot well be avoided, when we have to encounter opinions couched in phraseology that is calculated to mislead the cursory reader. Mr. R. and other theologians of the same school, use freely the words sacrifice, atonement, redemption, and so forth, in a way that sounds scriptural and true, but when thoroughly examined it is found that these words mean what does not meet the ear. It would have been

easier to expose the error couched under this fair speech, had the authors in question adopted a literary coinage of their own, with their proper stamp and inscription.

We find it impossible to finish our strictures on the work before us in this number, and are therefore compelled to reserve some further observations till next month. Meanwhile, we would say that this examination has produced a growing conviction of the danger to our theology, arising from the able illustration and enforcement of some portions of divine truth, while essential doctrines are either tacitly ignored, or held up to reprobation by a caricature exhibition of them.

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### QUIET HOURS.\*

'QUIET HOURS!' There is music and poetry in the very title of this book. Quiet Hours! Happy is the man who, in this bad, bustling world, can seclude himself from it, and spend silent, secret, "quiet hours" in a retirement none may disturb. But the very thought that the world is so bad as it is, renders it necessary in the case of many *not* to leave it. One might be glad to find a plea of exemption from the duty of mingling in its scenes of noise, confusion, and contention, and it might be a privilege to bury one's self in the depths of a solitude where the world's turmoil could not reach the ear, and where the thought of its wickedness might, if possible, be forgotten. This cannot be the lot of all; some must bear the brunt of life's battle in the world-field, and perhaps they who selfishly retreat from it, find that they carry with them the world in the heart, and cannot escape from themselves. It rests with each one to settle the question for himself whether he be warranted to shun the publicity and annoyance the Christian must encounter in the world and in the church too. The friction of parties, the conflict of opinions, the clashing of interests, the defence of truth, the rebuke of error, earnest contention for the faith, the silencing of gainsayers—these try men's mettle, and it is well it should be so; for thus the Christian's armour is brightened, and there is a deeper experience of the promise of Christ who perfects his strength in the weakness of his servants.

These remarks, suggested by the beautiful title of the volume before us, may serve to introduce the following sentences, which we think bring out a just and important thought in relation to the class of quiet thinkers:

"If there were no holy and Christ-like souls in Time, who are constantly resorting to retirement, as it were to hide themselves with God in Eternity, would not the holy influence of Eternity cease to flow into Time? For if *all* men were devoted to temporal pursuits, there would be none sufficiently near, or related, to God and Eternity, to be channels of celestial influence. If mankind only knew upon what their true interests depend, they would thank God that there are *always* men in solitude, waiting at the gate of the Eternal world, *for their sakes*. While worldly men are thoughtless, far from God, and lost in the giddy whirl of things

\* Quiet Hours, by John Pulsford. London: James Nisbet & Co. Edinburgh: Thomas C. Jack. Hull: M. Roble. 1857.



temporal, their lonely brothers are hidden in secret, and silently waiting upon God, that they may become freighted with heavenly good for their brethren in the world. It was Christ who, by coming in our nature, first powerfully brought Eternity into Time, and they are Christ's, who by their flesh are in the world, but whose spirits walk in the Divine Presence of their risen Lord."—P. 45.

Now Mr. Pulsford belongs to the class of "lonely brothers," and we are glad to see in this volume the fruit of some of the hours spent in silently waiting upon God. He is evidently one who loves "the calm retreat—the silent shade," yet he is not forgetful of "his brothers in the world," and he here comes forth to furnish them with some "aids to thought." But his thinking does not supersede theirs. He writes for the *thoughtful*, and as even the busiest and most care-worn of the sons of toil, whether mental or bodily, must have an occasional pause, a few pages of such a book as this might wonderfully lift them above the sphere of the present and the visible, and bring them into contact with the heavenly and the eternal.

The reader will find in this volume little of the formal theology to which he may be accustomed, but he will find that the humble recognition of the great verities of the Christian faith underlies the whole of the author's thinking. Indeed the great facts of sin and redemption are interwoven with the entire structure of his work, and he treats them not as cold abstractions but as living realities, the vital element of his spiritual being. Mr. P.'s mind is evidently not so much logical as analogical. He traces resemblances between natural and spiritual things, sees analogies, and works out the conclusions to which they point, often in a very noble and ingenuous, if not a convincing manner. His "Sermons in Stones," (Pp. 19—29.) perhaps make the rocks to speak in a way few of his readers ever heard before so articulately; and the yet unbroken silence of these stony preachers is more instructive and suggestive than any lessons science can teach about them. Our author, who can find such wisdom in the stones of the field, evidently regards the Scriptures with the profoundest reverence, as enshrining truth, and hiding, while it reveals, God, so that only prayerful study and long meditation can draw the living water out of these deep wells. No wonder then that his views are what some would call transcendental, and that he thinks he sees more in "names" and emblems, and words, than others have dreamt of. In short, the author of this volume writes from the secret place of his own inner nature, and he writes to the sympathies of those whose hearts pulsate in harmony with his.

These "Quiet Hours" are filled with such a variety of matter, that we cannot, without unduly extending this article, give anything like a synopsis of the contents of the volume. The author introduces his thoughts with a glowing exposition of the Apostles' Creed, which he evidently regards with enthusiastic admiration. The reader, therefore, has not to peruse the whole volume before he forms an acquaintance with the author's views and mode of dealing with revealed truth; and this exposition of the Creed at the outset renders it less necessary to introduce dogmatic statements of doctrine in subsequent pages.

It is refreshing to meet with the work of a real thinker, such as we have before us. And, especially, it is delightful to find a man of this cast of mind so truly spiritual and real. He rises far above mere conventional ideas, and hackneyed modes of dealing with truth. The re-

marks he makes on texts of scripture are often fresh and sparkling, at the same time deeply true. He has evidently drunk of the living water himself, and then he tells us of its sweetness as only one who has tasted it can. We may not always coincide with his exposition of the meaning, or be ready to subscribe to every utterance of sentiment we meet with in such an author, nor would he, we fancy, think highly of any one who should profess to approve of all his sayings, and endorse all his opinions. To see every thing in the same light, men would require not merely to view all truth from the same stand-point, but to see with the same eyes.

If Mr. P. preaches as he writes, we suspect his audience must be a select few, who can expatiate with him in those regions where his mind delights to roam, far away from the beaten track of every-day thought, but to them we can imagine him to be a teacher, one of a thousand. It is very manifest, however, that—for the multitude—a plainer, less ethereal, less sublimated style of thinking is needful. It may be very true, as Mr. P. says in a passage we shall immediately quote, that much preaching is *shallow*, but if hearers are also *shallow*, that may be more adapted to them than the profoundest depths of thought, or the highest flights of transcendental speculation. But let us hear our author.

“There are preachers so sonorous and fluent in mere wordiness, that the hearers are quite satisfied to hear the fluent, high-sounding wordiness, though there be within it great barrenness of thought, and no spiritual nourishment. The shallow people who have been accustomed to this sounding-brass-and-tinkling-cymbal preaching, cannot endure the ever-fresh flow of living thought. For, being long accustomed to a sound and ear ministry, and not being used to a thought and soul ministry, under the former they are in their element, but under the latter they are like fish out of water. In a spiritual element a carnal people cannot breathe with freedom. To be popular it is not enough that a man be a good talker, he must also be a shallow thinker. Abide in the low plain of thought, and the multitudes will throng you; but ascend to the mountain height of purer thought, and your multitudes will be reduced to a few disciples.”—P. 47.

On this passage we content ourselves with one remark. Let not our ministers who preach to empty pews lay the flattering unction to their souls that they are deserted because their discourses lead hearers to the “mountain-height of purer thought.” Alas, many whose preaching never rises above the “low plain of thought,” are as unpopular as any mountain-climber in the land. The fact is, that other elements belong to the question of a popular ministry, and a man need not be very shallow to be very popular.

We hope the reception this volume meets with will encourage the author to continue from time to time to give to the world some further thoughts of his quiet hours. We admit that his remarks upon the popularity of the pulpit has some application to the productions of the press. Some very weak commonplace books may be more popular than the one he has given us; and were he to descend from the high table-land of thought where he finds himself at home, and give the world some account of the valleys that lie beneath, with the creeping things found there, he might find more readers. Yet every man has his proper calling, and Mr. Pulsford has his, and we trust he will not forsake it for any other man's line of things made ready to his hand.

Perhaps we ought not to conclude this imperfect notice of a book,

containing many striking reflections and some exquisite trains of thought, without stating that the author is not Mr. Pulsford of *Edinburgh*, but Mr. Pulsford of *Hull*. We find that many have made the mistake, which this statement will serve to correct.

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### THE TEMPTATION OF DAVID.

THAT David was a special victim of Satanic influence is clearly proved by 1 Chronicles xxi. 1, where it is expressly stated that Satan "provoked David to number Israel." Here, as in the case of Eve, Satan appealed to the principle of ambition, pride, or covetousness, that prevailed in David's disposition. Some are of opinion that the sin of numbering Israel was an implied reflection on the power of the Divine arm; inasmuch as he who delivered the "stripling" out of the "paw of the lion," the "jaws of the bear," and enabled him to conquer, with a "sling and a stone," "Goliath of Gath," was sufficient for all the purposes that required to be accomplished by the conquests of Israel over the heathen enemy. In opposition to this, Horne argues thus: "At the time referred to, David probably coveted an extension of empire; and having, through the suggestion of an adversary, given way to this evil disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquest which he meditated. His design was to force all the Israelites into military service, and engage in the contests which his ambition had in view; and, as the people might resist this census, soldiers were employed to make it, who might not only put down resistance, but also suppress any disturbances that might arise." This appears to us to be the correct interpretation of the passage; and, from the ambitious spirit that David exhibited at an earlier period of his public life, when he exclaimed, "Seemeth it a small thing to thee that I should be, indeed, the king's son-in-law?" we may safely presume that Satan marked that weakness as most vulnerable, and determined to operate upon it towards effectuating his evil purposes against David.

There is a circumstance in the narrative of this temptation which, though trivial in itself, is of essential importance to the elucidation of our subject. We allude to the absence of all notice of Satan in the narrative of the same transaction as given in 2 Samuel xxiv. 1. There it is said, "The anger of the Lord was kindled against Israel, and He moved David against them to say, Go number Israel and Judah." Now, on the supposition that the one narrative was not more explicit in regard to the immediate cause of the evil deprecated than the other, how perplexing would be the passage we have just quoted! The Christian would rest satisfied with the conviction that God is just, and therefore would neither punish David for an act which was forced upon him by an agency over which he had no control, nor be in any degree identified with the agency which could produce that consequence. But the sceptic would be less charitable, and perhaps some weak-minded inquirers might have their faith materially shaken by the positive character of the language. Hence the practical value of the first

narrative quoted. It wrests from the sceptic his plausible and dangerous weapon; it removes the necessity of the Christian's faith without evidence; it takes a stumbling-block from the course of the young inquirer, and exhibits the character of God in all the majesty of infinite truth. But, for our present purpose, it is valuable in a different sense from any of these—it leaves us at full liberty to charge the devil as the “tempter,” in cases where the phraseology of the text is as vague and general as that to which we refer. On this ground, then, we are entitled to assume that David was under strong temptation by the devil when he committed the various other aggravated crimes that incurred the special displeasure and punishment of God.

With this general inference we leave the psalmist; and, believing that the foregoing constitutes a fair specimen of the instances of Satan's influence that are recorded in the Old Testament, we may afterwards proceed to the New Testament dispensation, where we shall find cases still more varied, and clearly illustrative of the character and influence of Satan the devil.

J. H. W.

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## Poetry.

### GATHERED FLOWERS.

DEATH, dark-browed death, came down one day  
To gather some flowers to take away,  
To take away to the world of light,  
That he might weave them with sun-beams bright,  
Then lay them down at his Master's feet,  
For kingly diadem offering meet.

And first he went to a palace-home,  
And gathered a flower in richest bloom;  
Fair as the rose in form and hue,  
Was that stately maiden with eye of blue,  
And golden tresses, and pale high brow,  
And voice like a light wind, soft and low.

Then next he went to a quiet dell,  
To gather a lily's drooping bell;  
A young girl waited his coming there,  
And watched for his footsteps with anxious care,  
Already her Father had called her away  
And she cared not longer from home to stay.

Then next where the violets grew he went,  
And long caressingly over them bent;  
For he thought not to take from its quiet rest  
The infant asleep on its mother's breast;  
But he knew there was sweeter rest above,  
So he took it away in very love.

Leaves from the oak and the laurel bough,  
Men of brave hearts and fearless brow,  
He singled them with the scented buds,  
Gathered from sea-shore and rocks and woods;  
Their manly beauty they meekly bowed,  
Both the sceptered king and the warrior proud.

From the cottar's homes he gathered flowers  
 As fair in form as from palace-bowers,  
 Chiefly wild roses and dew-dropped bells,  
 From heathy commons and forest dells;  
 Young men and maidens, and children fair,  
 That grew up and blossomed in God's free air.

To the sunny climes of the south he came,  
 And flowers there he gathered of every name,  
 And when he asked of the chilly north,  
 It brought its pale, drooping snow-drops forth;  
 Till with wearied hand, and laden wing,  
 He passed away with the last day of spring.

So he flew with the flowers away, away,  
 To the far-off kingdom of endless day,  
 And he bathed them first in unsullied light,  
 And wreathed them about with sun-beams bright,  
 Then laid them down at his Master's feet,  
 For His kingly crown a diadem meet.

*From 'Dew-drops for Spring Flowers.'*

## Notices of Books.

THE BROTHER BORN FOR ADVERSITY, or the similarity of the Saviour's sorrows and sufferings to those of his followers. London: John Snow, Paternoster Row.

THE greater part of this little work (we learn from the Preface), appeared a few months ago in the Christian Witness, and it is chiefly owing to its there having excited some attention, and met with some approval, that it has been reproduced in its present form. The interesting subject is treated in a serious, tender, and consolatory strain, as was fitting; and we doubt not that the neat little volume before us will be acceptable, and by God's blessing useful.

There is a paragraph, beginning at P. 59, we should like the pious author carefully to re-consider. After stating that "some of the followers of Jesus assure us that they have not for years lost, for one single moment, a perfect confidence of their saving interest in Him, nor the enjoyment of the Divine favour as the children of God," he adds, "but this may safely be said, that their experience is not the usual experience of the saints of God." This suggests surely the question, Why have saints of God lost the confidence of their saving interest in Christ? Is it an arbitrary dispensation on God's part, or have their sins hid his face from them? Our author proceeds, "The majority of believers in Christ, if we

may judge from Scripture testimony, and the biographies of those who have been most eminent in modern times for their spirituality of mind and holiness of life, have had their moments of doubt and darkness. They have fancied themselves forsaken by God, and have been driven to the very verge of despair." Now this is so expressed as to give the idea that the most eminent saints are usually so characterized, and that the more eminent they are, the deeper and darker their experience will be—for it is added, "It cannot have escaped the observation of any reflecting Christian, who reads the biographies of deceased saints of God, or is acquainted with the experiences of living believers in Christ, that the most deeply spiritually-minded Christians are often those who are most largely, at particular times, assailed with doubts and fears respecting their condition in the sight of God. They, much more than less advanced believers—are the subjects of darkness and dejection."

Now, we very much question the truth of this representation, and we strongly demur to the wisdom of such allegations. This doctrine is directly fitted to foster the very evil which every well-instructed minister of Christ seeks to remove. The joy of the Lord is the strength of his people, but if they are taught that doubts and darkness are signs of great spirituality and of high advancement in the school of Christ, then gloom and fear

will be cultivated, and strong faith and bright hopes and glad hearts will be at a discount.

The author's reference to Scripture examples by no means supports his view. The confessions in the penitential psalms prove what the bible uniformly teaches, that iniquity separates between God and his people, but not that eminent saints are eminent for their spiritual darkness and dejection. The mention of Jeremiah is equally out of place. His Lamentations were not the utterance of his doubts and fears as to his personal salvation. They were the outpouring of his eloquent grief over the destruction of the city and the nation, over which the cloud of divine vengeance hung in all its portentous gloom. We wonder the author would write as he does about Jeremiah: "His was peculiarly a life of spiritual darkness. His 'Lamentations' have their chief origin in that cause." Job also is referred to as an instance "of one who was plunged into a state of spiritual distress, as doubting his own salvation." Really in this way one may prove any thing he pleases from Scripture.

No wonder Christians cherish their doubts, and nurse their morbid feelings of fear and despondency when they are taught that these betoken their high standing in Christ's school, and that the darker their experience the better. Is there any analogy between the sorrows of the divine sufferer and these unbelieving states of mind? None whatever! He met the hour and power of darkness, and in its overwhelming horror cried out, "My God, my God, why hast thou forsaken me?" but because He so underwent that agony, his followers are saved from any such distress. Believing in Him, they have peace and joy, and if at any time or from any cause they are in darkness and doubt, they have no warrant from the Word of God to reckon such experience as among the brightest proofs of their being partakers of the grace of God, yea high proficiency in the school of Christ. We could easily enlarge, for the theme is suggestive and very important, but these brief remarks may be sufficient to show our opinion, and to invite attention to an ill-understood and often greatly darkened question in experimental divinity.

There have been cases of mental disease marked by symptoms of deep religious melancholy, most distressing to the sufferer, and agonizing to all who have witnessed his horror of thick dark-

ness. William Cowper is a well-known instance of this malady, and the late William Walford spent many years of his life in this state of spiritual desertion. He was happily restored to peace and hope and joy, but in poor Cowper's case the cloud never broke, and he departed amidst its dismal gloom. But these are cases of *disease*, and it would be as rational and as scriptural to reckon head-ache, or rheumatism, or palsy, among the symptoms of robust health, as to talk of the doubts and fears of Christians as evidences of their great attainment in the divine life.

We would only add, that we are solemnly convinced that many professors of the present day have great reason to indulge doubt and fear of their spiritual safety, but the reason of this is that they have left their first love, sunk down into worldly conformity and carnal security, and having lost spiritual perception, and devout feeling in a most alarming degree, have but too good ground to suspect their own Christianity altogether. Backsliders from God, it were well that they laid it to heart and made haste and repented. Such persons, instead of indulging in vain confession of their darkness, should come instantly to the light. Their doubts are but too well founded. It would be preposterous to try to persuade them that their experience resembles that of all the most eminent saints, whether of former or of modern times. But it is a delusion and a snare to lead any man, be his profession or experience what it may, to believe that his fears prove his safety, and that his doubts are evidence of his great progress in godliness.

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1. SACRIFICE; or *Pardon and Purity through the Cross*, by Newman Hall, B. A. London: James Nisbet & Co. 1856.
  2. SACRIFICE, in its Relation to God and Man; an Argument from Scripture, by the Rev. R. Ferguson, D.D., LL.D., Fellow of the Royal Geographical Society, of the Society of Antiquaries, and Member of the Royal Irish Academy, &c., &c. London: Ward & Co. Ryde: H. Wayland. 1856.

THESE two works treat of the same general subject; both are composed with a distinct reference to prevailing errors on the subject of sacrifice, though not cast in a controversial mould; both maintain the same general views on the

theological questions so introduced, and both display very considerable ability. Mr. Newman Hall's treatise contains a luminous and comprehensive digest of the arguments in favour of the great christian sacrifice as understood by our best divines, with telling replies to the objections raised against it. We very much admire the clearness and force of the author's well-written and reasonable work. It is popular and yet far from superficial; and it is simple and unaffected; with no attempts at originality and fine writing. We heartily thank Mr. Hall for his book on sacrifice.

Dr. Ferguson's volume deserves equal commendation. With a more ornate style, and with equal breadth of view, he treats his subject as one at once thoroughly master of it, and deeply impressed with the importance of sound views on so momentous a subject. He has evidently studied the writers of another school, whose theory of sacrifice is, we think, defective and delusive. Holding certain portions of truth, and rendering prominent some aspects of divine revelation, not always duly considered, they at the same time betray a rooted aversion to what we deem the really scriptural and true doctrines of atonement and sacrifice. The writers of the school referred to are accustomed to speak of the views they oppose as "the hackneyed way of teaching,"—"as the vulgar notion of atonement,"—"as the mere logical and dogmatic theology,"—"as opposed to the spiritual and real—the theology that commends itself to the human consciousness and captivates the heart—and so forth. Such writers have an able dissector of their teaching in Dr. Ferguson, and we rejoice to see competent men like him directing special attention to such subjects. These treatises should command extensive sale, and we hope will appear in many "new editions."

THE HOME SCHOOL, or *Hints on Home Education*, by the Rev. Norman Macleod, author of "The Earnest Student." Edinburgh: Paton & Ritchie. London: Hamilton, Adams, & Co. Glasgow: T. Murray & Son. 1857.

This is a book of rare worth. The subject is deeply interesting to every family in the land; the author is highly qualified for the task of advising and directing parents in their responsible position as having children committed to their

charge. His good sense, his Christian principles, his enlightened observation, his earnest spirit, all have scope in composing such a work as "the Home School." The author has condensed his matter as much as possible, and the result is that the whole is now printed in a shilling volume, and in that form we hope it will have a very wide circulation.

Even well-instructed Christian parents may find in reading this book that they have yet much to learn, and much to do;—that they have errors to correct in their own modes of teaching and training their children, and that by reducing to practice the hints of the Home School, they may be yet, by God's blessing, happy and successful in the task of bringing up their children in the nurture and admonition of the Lord.

DEW-DROPS ON SPRING FLOWERS, by Emily Prentice. London: Ward & Co.

THIS volume we pronounce to be the production of a lady of real poetical taste. We know nothing of Emily Prentice, but we are charmed by the beauty, the imagination, the chaste and simple pathos of these dew drops. A spirit of piety pervades the whole, and the chosen themes of the poet are those which bear on the hopes the gospel inspires, the character it forms, the spirit it breathes, and the heaven to which it leads its disciples. There cannot be a more welcome present to a child that loves psalms and hymns and spiritual songs; and we doubt not many of its pieces will soon be among the treasures of memory stored up in the days of youth to be the solace and delight of future days.

We have transferred one of the pieces in this volume to our poetical department. It is the last in the volume, and is a characteristic specimen of the author's manner and spirit. We welcome all the more warmly a genuine book like this, humble as its pretensions are, because we are sickened by the volumes of verse that are ever pressing themselves on our notice, in which the spirit of poetry is not to be found. Emily Prentice has given us her spring flowers. In due time she will present us, we hope, with "summer fruits" and "autumn sheaves," and if these equal the promise of the spring time, they will be rich indeed.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. No. xix. February,

1857. London: James Nisbet & Co. Edinburgh: Oliver & Boyd.

We have hailed the appearance of former numbers of this Review with much gratification, and have commended the general tone and spirit of the publication as deserving of the patronage of the friends of a sound religious literature. The articles are partly original and partly selected. The original articles are always interesting, and some of them are marked by superior ability. The selections are made with judgment, generally from American sources, and thus some of the best papers that appear in the American quarterly journals are rendered accessible to many readers on this side the Atlantic. The number before us is not behind its predecessors in talent, variety, and interest. We cannot particularize all the articles, but we have been pleased with an article on Sydney Smith as a minister of religion. Having recently read his memoirs and correspondence, we were painfully impressed with the absence in that son of wit and laughter, of all the main qualifications of a minister of religion. He had sympathies with literature, with politics, with rural economy, with polite society, but none with vital religion. That was his scorn and abhorrence, as he too often and too abundantly proved. We think, therefore, that a good service has been rendered to the cause of true religion by the author of the article referred to. Many readers are so captivated by the brilliant wit, and delighted with the benevolent spirit, and domestic virtues of Sydney Smith, as to be almost reconciled to the worldly priest, and gospel-hating preacher. "The church—its perpetuity," and "The matter of preaching," are also articles well worth reading. All three are taken from the Princeton Review. There is a genial and well-written Review of Mr. Dove's "Logic of the Christian faith," a work we noticed in terms of well-deserved commendation in a late number.

We observe that this number is brought out under the auspices of a London house of long established reputation, and we doubt not that the Review, in their hands, will sustain its character as an organ of sound Christian doctrine, and of high literary merit. We trust also that it will maintain a catholic bearing, and not suffer its influence to be narrowed to the dimensions of any one sect or party. Bearing on its title-page the word "Evangelical," we feel assured that it will do justice to the

real evangelism of the whole Christian church wherever planted.

1. TRACTS OF THE BRITISH ANTI-STATE CHURCH ASSOCIATION. No. 5. *State churches not churches of Christ*, by Edward Smith Pryce, B.A. Second Premium Tract. London: Aldin Chambers.
2. THE LIBERATOR, a monthly Journal of the Society for the liberation of religion from State patronage and control. Jan. and Feb. 1857.
3. REPORT OF THE FOURTH TRIENNIAL CONFERENCE of the Society for the liberation of religion from State patronage and control. Published at the Society's offices, 2 Sergeant's Inn, Fleet Street.

We have repeatedly called attention to the proceedings of this society, and recommended their publications as containing an instructive digest of facts proving the necessity for their activity, and showing the happy results of patient labour in the great work of opposing systems based in wrong and supported by injustice.

The Tract of Mr. Pryce deserves an attentive perusal, and its circulation among those whom education and custom have attached to unscriptural communities, might be of great service.

LIFE AND DOCTRINE, or the Minister's two-fold care, a charge for the times, being the address to the Rev. Gilbert M'Callum, on the occasion of his ordination as Pastor of the Mission church, Dovehill, Glasgow, delivered in Elgin Place chapel, on the evening of Thursday 15th January, 1857, by the Rev. Alexander Raleigh. Glasgow: George Gallie, 99 Buchanan Street. Edinburgh: A. & C. Black. London: Jackson & Walford. Rotherham: R. T. Barras. Manchester: Fletcher & Tubbs. Greenock: James M'Kelvie. 1857.

We regret that this month we can do no more than announce the publication of this admirable and impressive charge. We have read it with deep interest, and it has awakened thoughts to which we hope to give some expression in our next number. Meanwhile we hope many of our readers will read the address, and so will be better prepared to understand, and approve of what we may have to say in commendation of this "Charge for the times."



## Chronicle.

## TURKEY.

Letter from Dr. Hamlin.

BEEBE, January 7, 1857.

MY DEAR BROTHER,—So long a time should not have passed without my writing to you, but an absence of six months piles up such a mass of things to be attended to, that it is really difficult to select the most important. I have daily thought of you. . . . We are all feeling at this station that we must go into the Bulgarian field with all our strength, and we have thus written to the Board at Boston. I have no doubt but at least three missionaries will be sent out in the spring. I have become acquainted since my return with many interesting facts, which show that the Lord himself is preparing the way for such a mission, and the Turkish Missions Aid Society will feel that it has taken hold of a solid substantial work of great value to the Turkish Empire and the Christian world.

The work among the Moslems is a progressive one. The reaction of feeling cannot and does not stop it. We have had at our Seminary chapel as many as twelve Mahomedans at one time at service on the Sabbath. Indeed, this so-called *reactionary movement* I rejoice at as a sign of real progress. Many Turks are excited and filled with bitter hatred because they see so many movements adverse to their faith and in favour of Christianity. We are getting bold of the work among the Bulgarians *velens velens*. We find here in Constantinople not a few partially enlightened and quite intelligent men of that race. Next week we hope to meet a number of them in order to confer with them in regard to their people. I find a much larger body of them out of Bulgaria than I had supposed. They are scattered all over the country, this side the Danube, in all directions, having passed over the Balkan mountains in immense numbers. They are now making a new effort to get rid of the yoke of their Greek bishops, but it will be in vain. The Greeks are determined to keep the ecclesiastical power in their own hands, and while they are willing that the priests should be Bulgarians, always ordaining the most ignorant and stupid creatures they can find, they will never allow a bishop to be a Bulgarian. The Bulgarians formerly hoped for aid from Russia, but they now understand perfectly well her policy, and rejoice in the

limitation of her power. All these circumstances open the way for our missionary work, and I feel confident that our Board will take up the subject in earnest. It is most delightful to contemplate these fields thus opening before us, where millions have so long sat in darkness, but are now destined to behold the light and live. It is also a very cheering and grateful thought that there is so much of Christian union called forth by this work. Of different churches and nations we are one in this great work of salvation, which I trust is to reach millions. How would Chalmers' great soul have rejoiced in the prospects which are now opening in the East! Indeed, we have all reason to rejoice and to take courage. The government could hardly be worse; there is a great deal of fanaticism and ignorance and corruption on every side; but there is the *truth and power of God* in this work, and these are manifested more and more every week.

I am now devoting myself principally to the theological instruction of the Seminary, and have one of the best classes of students we have ever had. I have also taken a quarter of the city to endeavour to organize and carry forward the work there, and shall often preach there on the Sabbath. Mr. Clark, formerly of Arabkir, takes charge of the preparatory instruction.

We hope with the blessing of God to raise up a good number of faithful preachers of the gospel from this institution.

We are pained to hear of the death of the travelling companion of the Rev. Mr. Jones of the Turkish Missions Aid Society. The Rev. C. N. Righter, agent of the American Bible Society, who accompanied him to Mosul, and on the journey homeward, died at Diarbekir. . . . Pray let me hear from Scotland, and believe me, fraternally yours,  
CYRUS HAMLIN.

## FORMATION OF A NEW CHURCH, GLASGOW.

ON Sabbath evening, 28th December, 1856, services in connection with the formation of a new Congregational church were held in Dovehill chapel, (Wardlaw Memorial,) the Rev. Mr. Raleigh of Elgin Place chapel presided on the occasion, and Mr. McCallum, missionary, began the services by praise

and prayer. Mr. Johnstone of Great Hamilton Street chapel, preached from Luke xiii. 18, 19, 21. "The kingdom of God is like a grain of mustard seed. It is like leaven, &c." Mr. Raleigh then called on Mr. M'Callum to give a statement of doctrinal views, which was done in a clear and satisfactory manner. It was stated by Mr. M'Callum, that after a careful examination as to knowledge and Christian character, 39 individuals, 17 males and 22 females, were deemed worthy of being received into Christian fellowship, nearly all of whom are the fruit of missionary labour in the locality. Mr. Raleigh then shortly addressed those who had publicly agreed to recognise each other as brethren in Christ, after which he cordially commended them in prayer to the watchful care of the Good Shepherd. After singing, the benediction was pronounced. Mr. Raleigh and Mr. Johnstone, along with deacons and brethren from the sister churches in the city, gave the right hand of fellowship to the members of the newly formed church. The services throughout were deeply interesting. Brethren felt it was good to be there.

The following week, the newly formed church met, and agreed to make formal application for fellowship to the sister churches in the city, which application was warmly responded to by all the churches with their respective pastors. On the following Sabbath the church gave a harmonious call to Mr. Gilbert M'Callum to be its pastor, who had laboured devotedly amongst the people in Dovehill upwards of six years, and by the blessing of God on whose labours, the infant church had been gathered, which invitation Mr. M'Callum cordially accepted.

#### ORDINATION.

On Thursday evening, 15th January, 1857, ordination services, in connexion with the settlement of Mr. M'Callum as pastor of the church worshipping in Dovehill chapel, were held in Elgin Place chapel, of which church Mr. M'Callum had been a member for many years. The opening services were conducted by Mr. Fraser of Nile Street, and Mr. Weir of Seamen's chapel, by praise and prayer, and reading suitable portions of Scripture, after which, Mr. Johnstone asked the usual questions, to which the pastor elect gave most satisfactory replies.

Mr. Johnstone then offered a few words of congratulation, welcoming Mr. M'Callum as his nearest brother in the

east of the city, and wishing him much prosperity in the work of the Lord. He also gave a few interesting and touching reminiscences of Mr. M'Callum's history both as a student and as a missionary. Mr. Russell of Nicholson Street offered up an impressive ordination prayer, accompanied by the laying on of hands: thereafter the ministerial brethren present gave Mr. M'Callum the right hand of fellowship. Two verses of a Psalm having been sung, Mr. Raleigh gave an affectionate and able charge to the newly ordained pastor, founded on 1 Timothy iv. 16, "Take heed unto thyself and unto the doctrine, &c."

Mr. Forbes of North Hanover Street delivered an excellent and pointed address to the members of the newly-formed church, from 1 John iii. 8, "Fellow-helpers to the truth." Mr. Benfrew of Paisley then engaged shortly in prayer, and the large and deeply-interested assembly having joined together in singing a verse of a hymn, Mr. Ramsay pronounced the benediction.

The Sabbath following, Mr. Gosmas of Haddington preached in Dovehill chapel in the morning, Mr. M'Callum in the afternoon, when the church meeting there with its pastor, observed the ordinance of the supper for the first time, and in the evening Mr. Raleigh introduced Mr. M'Callum to his charge, delivering an eloquent discourse on the occasion.

A social meeting was held in Dovehill chapel on Monday evening, the 19th January, to celebrate the formation of the church and the ordination of its pastor; Mr. Raleigh occupied the chair. Appropriate and stirring addresses were delivered by the chairman, Mr. M'Callum, Mr. Forbes, Mr. W. P. Paton, Mr. Anderson, one of the deacons of Dovehill church, Mr. Russell, Mr. Gosmas, Mr. Duncan Campbell, and Mr. Johnstone. At this meeting, an earnest request was made to Mr. Raleigh that he would publish the charge delivered at the ordination, to which request, we are happy to say, Mr. R. has since kindly acceded.

Mr. M'Callum and his people have entered on an important sphere for missionary effort, in a large and populous locality; and it is cheering to know, that both have the sympathies and prayers of their brethren in the sister churches. May pastor and people have faith to do the work which God has assigned them, experiencing times of refreshing from his presence, and have the happiness of seeing the little one become a thousand.

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

APRIL, 1857.

## THE LATE REV. RICHARD KNILL.

In a recent number of this Magazine we gave a brief obituary notice of this esteemed and much honoured minister of Christ. We now lay before our readers some particulars respecting the life and labours of Mr. Knill. He was born in Braunton, in Devonshire, on the 14th April, 1787. Few particulars respecting his early history are known, but from a memoir which has appeared in the Evangelical Magazine, and from our own recollection of what Mr. Knill has told us, we gather these facts. He was much indebted in early life to the pious instructions of his mother. She had then but recently come under the influence of true religion, and Richard being her youngest son, and more under maternal influence than the elder branches of the family, was the special object of her solicitude. As he grew up, his delight in the society of his youthful companions, and his passion for music, sadly impeded, and for a time overcame, the better influences of home. Chiefly, as he said, to gratify his taste for music, he enlisted in the county militia, and soon gave way to the vicious indulgences for which that sphere of life furnished so many temptations. We have heard him in his later days refer with much feeling to those days of youthful folly and sin. A preacher, who had been the instrument of much spiritual good to the people of that district, and who was interested in the family and character of young Knill, used his influence with the colonel of the regiment to get the recruit out of the scrape. His success is thus related in the memoir already referred to. The colonel yielded, "warning Mr. E., however, to keep Knill out of the way till the affair had blown over. To make this sure, the good man took the youth home with him, and locked him safe in an upper room of his own house, only permitting him to come down to morning and evening worship. It was the first time Richard Knill had sojourned in a godly family—the first time he had ever seen a household assembled for prayer; and the scene, so new and strange, went home to his heart." The result was a complete change of feeling and character. From that

time he dated his conversion to God. With deep emotion and many tears he yielded his heart to Christ, and gave his life to His service, and of Him he could now say, "whose I am, and whom I serve."

After this he went to reside at Bideford, and there a sphere of usefulness was opened up to him in the Sunday school. Preaching in the neighbouring villages followed, and this led, as might have been anticipated, to his entering a training Institution for the ministry. His pastor, Mr. Rooker, and other friends, warmly interested themselves in the candidate, and he was received under the care of Mr. Small of Axminster, an excellent and devoted minister. The Institution over which he presided was afterwards removed to Exeter, and became known as the Western Academy for the education of pious young men for the gospel ministry. Even at that early stage of his career, Richard Knill gave indications of that power of impressing his auditors which distinguished his preaching in after days. It is recorded that after delivering in the class-room, as a prescribed exercise, a sermon on the text, "But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ," his tutor and fellow-students, instead of offering criticisms as usual upon the exercise, were melted into tears; and Mr. Small, the tutor, at length rose, and retired from the lecture-room, sobbing out, as he did so, "Criticism is disarmed to-day."

In 1814, before Mr. Knill had been two years at Axminster, a missionary sermon preached at Bridport, by Dr. Waugh of London, and which was heard by Mr. Knill and his fellow-students, kindled at once the missionary flame in his bosom, and gave a new direction to his thoughts. We again quote from the Memoir. "Dr. Waugh's text was, 'And it shall come to pass in that day that the great trumpet shall be blown;' and towards the end of his discourse, the doctor paused, and said emphatically, 'My brethren, the great trumpet cannot blow itself.' Then looking round upon the crowded assembly, 'Is there in this congregation one young disciple of the Lord Jesus, who has love enough in his heart to his Master to say, 'Here am I—send me?' There was one: it was Richard Knill." He made known his wishes to his tutor on the following day; the matter was laid before the directors of the Missionary Society, and the consent of his parents at last obtained—that of his mother being at first refused, but afterwards granted in the true spirit of a Christian mother—and accordingly he was transferred to the missionary academy at Gosport, conducted with much zeal and energy by Dr. Bogue. The writer of this well remembers the glowing account given by a pious serjeant of a regiment then stationed at Gosport of a young missionary student who surpassed all his fellows in zeal and love, and laborious efforts for the conversion of souls. "He is always going about among the soldiers with religious tracts, entering into conversation with the men, and reading the Bible to them." "How does he get on with his studies, then?" was a question these statements suggested. "Why, as to that, he seems as if he counted the time lost not spent in speaking to people about their souls." There was truth in these views of the young missionary's character. He never was much of a student, and never became much of a scholar, but he preached better than many men of ten times his learning. He knew his Bible well: he knew the human heart, from his acquaintance

with his own, and he lived under the inspiring influence of love to Christ and to the souls of men.

In 1816, Mr. Knill having been appointed to join a mission at Madras, under the auspices of the London Missionary Society, set sail for that place, having been previously ordained at Leeds as a missionary to the heathen. A most salutary impression was produced at the ordination service, and before his embarkation, similar services were held at various places, and these conducted not a little to fan the missionary flame, and to excite a warm interest both in the young missionary personally, and in the cause to which he had devoted himself.

Soon after Mr. Knill's arrival in India, his health failed. Hoping to derive advantage from a change of climate, he removed from Madras to Cuddalore, and there, in the enjoyment of rest and the soothing intercourse he enjoyed with kind friends, his strength improved, but it was thought unwise to risk a return to Madras, and he was advised rather to go to Travancore, where the climate is less trying to European constitutions. Not long after Mr. Knill's arrival at the mission station in that district, Nagercoil, that fell scourge, cholera, swept over the place, and the newly arrived missionary was seized with the disease. He was brought to the brink of the grave, and was assured by medical men, whose opinion could not but be deemed authoritative, that his life depended on a speedy return to Europe. Thus were his prospects of usefulness in India for ever blasted. He took his departure with many regrets, but with submission to the Divine will, arrived in England, and with care and attention, gradually recovered a measure of health, but his medical advisers were of opinion that only a cold climate would suit him, and advised his going to Russia.

Accordingly, in October, 1820, he left England for St. Petersburg, which then presented a very inviting field for ministerial and evangelical labour. There was a small church formed there on Congregational principles, and along with Dr. Paterson, who was engaged in the service of the Russian Bible Society, successive bands of missionaries who passed through St. Petersburg, on their way to their distant stations in the interior, ministered during their stay to the little flock. It was desirable, however, that more permanent provision should be made for the work to be done in that Russian capital than the missionaries, during their sojourn there, could afford; and it was hoped that Mr. Knill might find it a suitable sphere for his energies, while, at the same time, he could act as corresponding agent for the various missionaries, both of the Scottish Missionary Society in Karass, Orenburg, and Astrachan, and for the missionaries of the London Society in Siberia. We have observed the statement made in the memoir, more than once referred to, that Mr. Knill was appointed to join the Siberian mission. This, so far as memory and access to documents may decide, was rather a possible contingency than an actual appointment. Had the church in Petersburg not wished to have Mr. K.'s permanent services, or had any event in Siberia rendered it imperative to reinforce the mission, Mr. K. might have been appointed, but that was all. But there was a grave obstacle in the way of Mr. Knill accepting any such appointment. His brief experience of missionary life in India had been long enough to convince him that he had little or no talent for the acquisition of

languages. And, as he has said to the writer of this, had he made the discovery before he left England, he would never have gone to the missionary field, where the acquisition of a foreign language is indispensable. This was the case in Siberia, and, therefore, we conclude his appointment to that field could never have been seriously entertained.

In the Russian capital Mr. Knill found abundant scope for all his energies. He was the pastor of a small but attached flock. Some of them were persons distinguished for zeal in every good work; and the devoted servant of God found among them coadjutors, who helped and encouraged him much. Soon after his arrival, the Russian Bible Society, which for some years had been high in imperial favour, underwent an eclipse, and was at length entirely suppressed—its officials pensioned out of the imperial treasury, and its stock of Bibles, &c., transferred to the Holy Synod. That body, instead of continuing the diffusion of the Scriptures in the various languages of the empire, into which versions had been made and printed, locked up the stock in hand in its repositories, leaving only one shop open for the sale of copies as they might be applied for. When the editions were exhausted the books were not reprinted, and so there was soon a famine of the word of God. Mr. Knill, with the aid of friends in St. Petersburg and in England, to whom he applied for pecuniary assistance, bought great quantities of these Scriptures in the Russian and Slavonic languages, and put them in circulation by various agencies in many parts of Russia. At the same time a Protestant Bible Society was formed, for supplying with the Bible, in their own tongues, the Germans, Fins, Poles, Livonians, and other persons not belonging to the Greek church. So that, though the Russian Bible Society was no more, there was still an extensive circulation of the sacred books, both among professing Christian sects, and also among the Mahomedan and heathen tribes within the boundaries of the empire, so far as translations already made, or making, enabled these friends of true Christianity to supply the famishing millions with the bread of life.

A school was opened for the children of foreigners in St. Petersburg, and supported by subscription, of which Mr. K. was named superintendent. The emperor and other members of the imperial family patronized this school, and were regular subscribers to its funds. The education given in that Institution was of a decidedly Christian character, and much good resulted from it, as the yearly reports published abundantly showed. Mr. K. found congenial employment in frequently visiting the school, and encouraging both teachers and scholars by his kind words and evident interest in their welfare. Another field of exertion in which Mr. K. took great delight, was preaching to the British sailors at Cronstadt. It was only, however, when the occasional presence of a missionary from the interior, sojourning for a time in St. Petersburg, and who could occupy his pulpit in the Lord's day, enabled Mr. K. to leave his own flock and his stated labours among them that he could visit Cronstadt. He used to go down on the Saturday afternoon, and returned on Monday morning, generally preaching two or three times on board some vessel, where a Bethel flag was hoisted, and to which the sailors in the port who understood English resorted. The labours of Mr. K. in this way were attended with many

pleasing tokens of the Divine blessing; and perhaps the private conversations he held with the seamen were as useful in fastening conviction on their minds as his public services were. He had a most happy talent in conversing with such persons; never failed to interest them, sometimes overcame very decided prejudices; and wisely adapting his remarks to the state and character of his company, was sure to lodge some good impressions in their minds. The incidents he met with at Cronstadt furnished the subject of some very telling tracts, and some piquant articles which appeared with his name in the pages of the *Evangelical Magazine*. He was ever on the alert to improve any occurrence among his own people, or others he met with, and his racy, simple, and sometimes very pathetic way of narrating such anecdotes, marked him as peculiarly qualified for the writing of popular and useful tracts.

Mr. K. continued to labour in St. Petersburg till 1833, when he returned to England. It was supposed by himself and his friends in Russia that after a season he might return and resume his duties there; but his services as an advocate of the Missionary cause were found to be so valuable, and his reception everywhere so encouraging, that he complied with the request of the directors of the London Missionary Society to devote himself to the work of a travelling agent of the Society, and abandon the thought of returning to Russia. He continued in this service eight or nine years, and during that period preached abundantly in every part of the kingdom, addressed numerous missionary meetings, and in his private intercourse with friends, had still as his uppermost theme the conversion of souls and the advancement of the Redeemer's kingdom at home and abroad. His labours were greatly blessed in the awakening of careless sinners, in bringing to decision waverers and half-way converts, and also in comforting and stirring up Christians to devotedness and self-denial in the Saviour's cause and service.

When in St. Petersburg, as already noticed, Mr. Knill had occasionally written short and striking incidents, and sketches of character, as articles for the *Evangelical Magazine*, and he had written some tracts for the Religious Tract Society. He continued to do so after his return to England, and from time to time produced a great variety of tracts, all of which were popular, some of them greatly blessed by the God of all grace, and not a few have been translated into other languages, and are still spreading the pure truth of God through various regions of the world. The writer of this cannot but record these facts with peculiar satisfaction, when he reflects that, on seeing one or two of the earliest specimens of Mr. K.'s attempts at tract writing, he perceived his high qualifications for that department of usefulness, and solemnly urged him to continue and abound yet more and more, suggesting that by such means, instead of addressing a few hundred persons weekly from the pulpit, he might be preaching every day to myriads of people in all places to which his tracts might reach. Here it may not be uninteresting to our readers to introduce an extract of a letter from Mr. K. to the writer of this brief sketch, which will show something of his spirit as a writer of religious tracts. The letter is dated February, 1839.

"The last year was a very remarkable one for me with regard to my tract labour. About three hundred and sixty-five thousand, or a thousand a day, of my

tracts were sent abroad in different languages, and many are the instances of usefulness I have heard of through them. On the 2nd of January, a lady sent me a letter about a father, mother, son, and daughter, who were all led to the Saviour through the blessing of God, on reading 'The whole Family in Heaven.' After their conversion they joined a Christian church. The mother is since dead, and the others are walking honourably and usefully.

"I returned to town last night, and have been this morning at the Tract Society House to look after the fate of two or three tracts. One, 'Euphemia, or a tract for young ladies,' and another, 'The little Cornish girl,' and a third, 'The Yorkshire weaver.' For the first they gave me £5, which I immediately sent to a village near my native place, where Euphemia was born, and where they need help. For the second they gave me £2, which I have sent to the little girl's pastor 300 miles off. The third they have given to me again because the man is alive. My present mode of life is favourable for collecting materials, and I endeavour to improve it. You, my dear brother, first encouraged me to pursue this plan,—I mean of writing pieces for magazines, &c., &c., and I bless God for the hints and encouragements you gave me. Many will adore the divine goodness for this."

In another letter, dated June 1840, he writes as follows :

"I am still engaged in travelling, and God gives me great strength to work, and many tokens of his favour in my work. In addition to preaching, I keep writing as 'Incidents' occur. I spent the month of January at Bristol, and there I fell in with a zealous printer and publisher, and entered into an engagement to furnish him with twelve tracts in the course of the year. I have already sent, 1, 'A visit to a Penitentiary,'—2, 'Mary Isabella,'—3, 'The Praying Sweep,'—4, 'The Yorkshire Weaver,'—5, 'The Faithful Deacon,'—6, 'The Flag-Serjeant,'—7, 'Old David, the Pious Welshman,'—8, 'A Drunken Youth reclaimed,'—9, 'A Drunken Mother converted,' (the last two not gone yet, but going). While engaged about this, I have also sold to Mr. Snow, the publisher, 10, 'A Dialogue between a Romish Priest and Richard Knill.' To the Evangelical Magazine, 11, 'Prosperity at Home,'—12, 'A Comment on "Beware of dogs,"'—13, 'Comment on "in the morning sow thy seed,"'—&c. The Temperance Society have published a hundred thousand copies of a letter, 14, which I sent to the Patriot, on the benefits I had derived from Teetotalism. Then I am going to send to the Printer 'The three Ministers.' It is intended to encourage schools. 15, 'Prosperity abroad,' for the magazine,—and 16, 'The History of Ananias and Sapphira.' I have also a rough copy of the 'Life of Richard Knill Isaac, or a call to young Surgeons.' He was born while I was in India, and died soon after I came from Russia, a fine, pious youth. You know my mode of writing. It is not deep; but I try to make it tell upon the consciences and lives and pockets too. And I intend, by the help of God, to follow up your advice, and keep writing until I can hold my pen no longer."

Mr. K. formed a pretty correct estimate of his own powers as a writer, and, we may add, as a preacher also, and this preserved him from the folly of aiming at something higher than he was able for. By never aspiring to be what he was not, and aiming to do well what nature and grace fitted him for, he proved himself a faithful, honoured, and useful servant of his Lord and Master.

He was at last obliged to relinquish the exciting and wearing out life of a travelling agent of the Society, and to retire to the quiet of a village pastorate. He settled at Wotton-under-Edge, and continued there useful and beloved till 1848, when he removed to Chester to take charge of a church there. In this place he continued till his death. His labours at Wotton-under-Edge had not been without a blessing, and at Chester he had also much reason for thankfulness that his ministry was not without fruit. The church rapidly grew in numbers, activity, and usefulness, and the pastor's labours were unwearying. He was ever devising some new plan of operation in order the more widely and effectually to preach the gospel. Not long before his last illness he had



occupied the theatre at Chester on the Sabbath evenings of a whole winter, with most encouraging success; and he was in the midst of a series of village labours extending over the country when his physical powers gave way. He was suddenly prostrated, and it was soon evident to himself and to his friends that his pulpit labours were at an end. Mr. K. had repeatedly, in letters to the writer of these pages, expressed his wish to be able to labour till he had reached the age of threescore and ten, and this desire was gratified. With his characteristic promptness he decided on resigning his pastoral office, and hoped to see the church provided with a suitable successor to himself in that office. This too he had the satisfaction of seeing accomplished, and the ordination of the new pastor took place within a few days of Mr. Knill's departure to the Church above.

We hoped to conclude this memorial of our dear friend and brother in the present number, but have still something to say of his character and spirit as a man, a Christian, and a minister, for which space cannot now be spared. We hope to have an opportunity of fulfilling our purpose next month.

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## INDEPENDENCY, THEORETICAL AND PRACTICAL.

### IV.

**THEORETICAL** independency and practical independency are two things; *not one thing*. Theoretically the system may be scriptural, beautiful, complete; or, at any rate, its principles may be sound and harmonious—adapted to man's moral nature, commended to his understanding; approved in his conscience; satisfying to his heart. But practically, *this system may have an embodiment so meagre and so incongruous; so repulsive and unlovely, that the wonder is that it has any adherents at all.* Admirers it certainly can have none. Such may by *possibility* be a specimen of an independent church. We know none nearly so bad; but we know none perfect; and all we are acquainted with are characterized by various shades of imperfection; some approach nearer to the ideal—the theoretical church: others are more remote from it. Nor is this to be wondered at. It is just what we might have expected, in such a country as our own, where congregationalism appears in the midst of various forms of ecclesiastical organization, and various degrees of christian excellence, exhibited by members of other communities. So circumstanced, an independent church is subject to modifying influences, both in its original structure and its practical working.

To look at the subject then in a clear every-day light, we need not trace an independent church back to its first formation, nor review its progress up to the present hour, but simply look at it as it is, and examine its component parts and how it gathers to itself, from time to time, fresh materials, so as both to live and grow.

Constituted, then, as our churches are, if the truth concerning them may be plainly told, there are more Christians in some of them than real independents. The present membership of most of these churches is made up of several classes. First, there are the *children* of members. Their

parents in their day may have been independents from conviction; the children are independents by descent, from convenience, or from real preference of the minister and love of their fellow-members, many of them their friends and kindred. Second, there are some members who have been attracted to the place of worship, and kept there by the superior ministrations of the pulpit. The pastor's discourses are more edifying and instructive than any they can hear elsewhere; so they have attached themselves to his ministry, and joined the church under his pastoral care. Third, there are not a few younger members who were trained in the Sabbath school and Bible class, and having become decided Christians, they have sought fellowship in the church, and are hopeful and useful members. Fourth, there are a few members of the church who understand and love independent principles, and they are the strength and the ornament of the church, as witnesses for independency, and exemplifications of its genuine spirit. Now, from this enumeration, it is evident that comparatively few of the members of such a church either understand their own distinctive principles of ecclesiastical government, or care much for them. It is not because the church is of the independent order that they belong to it, but because their parents did, because they were trained in the classes for the young, because they like the minister, or because they know and love some of the people. It may be too, in some cases, that there they first learned to love and serve Christ; it is their spiritual birth-place, and where should they continue to worship and serve the cause of the Redeemer but where they first learned his saving name? Of course all churches are not alike poor and weak in the independent element, but we submit it to those best acquainted with our churches in general, whether they are not all more or less made up of such members.

As a natural consequence of this state of things, the churches show very little interest in their own principles. These may spread or decline. They may become popular, or be eclipsed by more captivating forms of church organization; it is no concern of theirs, except as their own sanctuary and their own minister may be honoured or may suffer.

We bring no railing accusation against the Congregational churches because their members are not to a man zealots for their denominational peculiarities. We cannot even scarcely censure them for their comparative indifference to their distinctive principles, because, in many cases, the cause of this is to be found in these pious church members justly assigning the first place to the primary truths of Christianity—the staple of the teaching on which they feed, and in which their souls delight. The minister himself very much eschews topics which bear on church government, and points of difference between his own and other sects. He has, perhaps, among his occasional hearers some members of presbyterian or episcopalian communities, and out of respect to them he avoids statements or arguments that might offend their prejudices, or make him seem wishful to win them over from their own body to his. Be he praiseworthy or blameworthy for this sensitiveness, the effect of it is that his own flock may remain for years without a word of instruction on matters of church order. Many of them could give but a lame account of their professed principles; few of them could hold their ground against a tolerably equipped opponent of another denomi-

nation, and fewer still have a strong and intelligent grasp of the scriptural argument for independency and for congregationalism, or could tell the difference of meaning of these two words.

The consequence of this state of things necessarily must be that the independency which is ill-understood and loosely held, will be weakly administered. The church will leave every thing to the pastor; the pastor, ill-supported by the church in matters of discipline, will be lax and indifferent. The church expects the pastor to devote his time and strength mainly to his pulpit duties and preparation for them. He will seldom be complained of for refusing to engage in extra pastoral work if he is diligent and successful in gathering and retaining an overflowing congregation. Meanwhile the real interests and increase of the church, in the best sense of increase—increase of grace as well as increase of numbers, may be much overlooked. The tendency of the system which makes a large congregation (whatever the church may be) the measure and test of ministerial success, is not favourable to a healthy scriptural independency. As society is constituted, the gospel must be preached to the unconverted, and the more of that class that can be brought under its sound the better; but when a stated congregation of such persons is eagerly coveted, and nothing farther required of them than regular attendance, and the payment of their pew-rents, there is something seriously wrong.

Take into account also the fact that these independent churches are surrounded by flourishing congregations of other evangelical denominations—that many sincere Christians, and some of great eminence, belong to such bodies—that not a few of their ministers are men of high attainments, of decided christian character, and of exemplary devotion to their work, and that all those ministers, generally speaking, are men of God and an honour to their profession. Observe how the pastors of independent churches cordially fraternize with their presbyterian brethren, and how points of difference are lost sight of in their loving intercourse and occasional interchange of pulpits. Mark how the members of these independent churches rather rejoice to see that their pastors associate on a footing of equality with ministers of other denominations, not excepting even, in some favoured instances, the clergymen of the established sect! Can any one, marking all these things, fail to reach the conclusion that the principles of independency are very insignificant things after all. Their own people evidently care little about them. Some scarcely understand them, and all are ready to keep them in abeyance for the sake of the *honour* of mingling in christian intercourse or in religious services with men of other denominations. Yet after all they do *not* meet on equal terms. The clergyman may preach in an independent pulpit, but he will not admit the independent pastor to his.

Now, as most people judge of religious systems, and especially of denominational activities, not by the abstract principles they embody, but by their actual working, their success or their failure, our poor independency in this country, as it cuts but a sorry figure beside its more bulky and pretentious contemporaries of other sections of the church, must be set down by onlookers as a system that has few claims to respect. And if the members of congregational churches themselves fail to do justice to their own principles, how can it be expected that

strangers should? If a spurious liberality, or sheer ignorance, leads some professed independents to declare that they really see little difference either theoretically or practically between the various forms of church government, and that one may be as good as another, it is not likely they will generously support their own church, or stand by the cause it represents in any hour of difficulty or temptation.

Is it wonderful that, if such be the component elements of our churches, and such the indifference they manifest in denominational questions, and such the influence of strong and united sections of the professing church around them, the affairs of such congregational churches should be weakly or badly administered? And is it wonderful if errors of administration be set down to the discredit of the system, not to the ignorance of the parties concerned? The democratic character of our congregationalism, which is its glory, may become its bane, just as liberty, whether civil or political, is always in danger of degenerating into licentiousness. When unruly spirits gain admission to our churches, and when circumstances arise to give them prominence, and scope for their gifts of disturbing and dividing, they may do abundance of mischief. Then, as we have no presbyteries, or courts of review, to keep such men in check, or to punish their misdemeanours, our alleged inability to deal with them as they deserve is held to be a sufficient proof of the inherent weakness of our polity, and its utter insufficiency to preserve order and to enforce discipline. It must be confessed that the theory and practice of our independency are not adapted for the guidance and control of worldly and wicked men, nor even for the stringent rule of unreasonable though good men. It has no laws but the law of Christ. No motives to enforce obedience but those which are derived from his love—his cross—his kingdom of truth and peace. And it has no penalties for disobedience but exclusion from the family of faith—the household of the saints.

We have said enough, we hope, in the course of these papers to show that independency in theory is in accordance with Scripture, and in harmony with the most enlightened ideas of the kingdom of Christ; and if all the advantages of the theory have not been realized practically, we have seen how this is to be accounted for. We are no apologists for error or weakness—for inconsistency or prejudice. We would have our practice fairly judged by our pretensions, and if we are thereby condemned, let us submit to the justice of the sentence, and instantly set about a thorough reformation. We have a church polity worthy of more honour than we have paid it. We have principles which will bear examination; and let us have a practice that will do honour to our principles. It is a shame to us to be obliged to own that, with a theory of church-government more favourable to liberty, to progress, to equal rights and to united and yet unfettered action, than any other ecclesiastical polity, our practice is indefensible. Earnest and energetic men of other denominations work their machinery, though inferior to ours, with such effect, as to leave us far behind. In finance, in organization, in zeal, in devotedness of time and talent, influence and property, to promote their church objects, they far outstrip our lagging congregationalism.

There is another thing we must not leave unnoticed in scanning our

practical independency. We refer to the actual state of religion in our churches. If our weakness as a sect is partly to be traced to our want of denominational zeal; we are persuaded that the decay of vital godliness has also something to do with it. If it be the fact that there is a low state of the spiritual life in our churches, it is not in the nature of things that they should exhibit signs of prosperity. There can be no prosperity where the religious vitality is at a low ebb. Of all churches, independent churches that profess to be composed of living Christian men and women, must be the first to feel the blight of spiritual deadness—the soonest to wither under the decay of religious life—the first to perish, unless a real infusion of new life come to revive and bless the things that remain, and are ready to die.

We are not prepared to say that our churches at the present time exhibit symptoms of more weakness and deadness than they have done for many years past; and we are not disposed to give exaggerated statements on the subject. No good can come of drawing pictures with gloomier shades than the truth will warrant; and as little benefit can accrue from spreading the canvass with hues of imaginary brightness. The sober reality in most cases is, that with most of our churches it is neither light nor dark. There is some life, but not enough—some zeal, but not enough—some love, but not enough—some coldness, and too much—some worldliness, and too much—some pride and self-gratulation, and too much. In reality there is great room for improvement; and one of the hopeful signs is, we think, a conviction that this is the case—a consciousness that we are not what we ought to be, nor what we might be. May this be the prelude to some actual movement towards so desirable a consummation?

We have every thing in our favour. A system of church polity the simplest and most flexible—capable of being wrought into all forms of local or united effort—no obstacle to our freest action—no cumbrous machinery to be put and kept in motion—no ecclesiastical formalities to check and hamper us—no jealous church judicatories to act as obstructions to evangelistic measures—no territorial boundary-lines to confine labourers to their own parishes, or to forbid them going and labouring where they will. We can concentrate our efforts on the dense masses of our town populations—or spread them over the length and breadth of the land. We can go to the streets or highways; we can make a cottage or a barn a consecrated place, not by episcopal rite and sacerdotal power, but by invoking the Divine blessing and seeking His presence who,

Where'er we seek Him will be found,  
And every place is holy ground.

If we would see our churches prospering, and independency rearing her head in Scotland, unabashed in the presence of wealth and rank, nor afraid under the scrutinizing glance of unfriendly judges, *this is the way*. Let us redouble our diligence; rekindle our languid zeal; seek more spiritual life; guard our communion from the approach of impurity; exercise a holy discipline, and prove that we cannot bear with them that are evil; let pastors and people, old and young, understand their principles, and walk worthy of them—and so prove that there is

something good, and true, and loving in independency still. Let us beware of the insidious counsel of those who, under the pretence of securing to our churches the popular favour, would have us to meet the world half-way—making religion easy to the gay and the vain—causing the yoke of profession to sit so lightly, even on unaccustomed necks, that neither they nor any who see them can discover it to be the yoke of Christ at all! No, that will never do. If we are to arise from the dust and put on our beautiful garments, they must be the garments of salvation—not the fripperies of the fashion of this world which passeth away—not conformity to its follies, but a living protest against a gay and godless life.

Here, too, is the grand remedy for all the dreaded mischiefs of unions and associations. Let the churches individually be living epistles of Christ, (each member, as it were, a pregnant emphatic word of those epistles,) and then any confederation of those churches for Christian objects will be safe and healthy. When bad men unite, their union is strength for evil. When good men unite, they can promote good objects with double effect. If our brethren understood their own principles, and valued them as they ought, they would see the perfect compatibility of union for common objects with the strict independency of individual churches. Surely those who would frighten them away from all association with their brethren for more effective co-operation for approved ends, presume a good deal on the supposed ignorance of those they try to frighten with the bugbear of a plot against their liberties. The best way at once to escape from the fear of bugbears, and from the influence of those who would frighten us with them, is to look at our real independency in its broad open light of day, mark what it is, and what it demands of us—what it requires us to be and to do; and if we profit by such teaching, we shall soon be able to exhibit an independency which they may impugn that list, and which they may despise who can show us a more excellent way.

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### A CHARGE FOR THE TIMES.

At an ordination service the address to the minister is technically called the "charge;" and from the circumstances of the case, that address naturally assumes the shape of counsel and direction, with perhaps both warning and encouragement to the brother who enters upon the solemn and responsible duties of the pastorate. The range of subject is therefore limited, and there is little scope for displays of oratory or learning. Some one has justly remarked that originality is the last quality any one expects in words of advice. But if there is little room for philosophical profundity or eloquent declamation, or original thinking in an ordination charge, there is ample scope for the utterance of the lessons of experience—for the ripe fruits of spiritual wisdom, for the brotherly sympathies of one who has himself borne the burden of ministerial responsibility, and is no stranger to the anxieties and depressions, as well as to the encouragements and the rewards, of faithful labour in Christ's service.

There is also room for discriminate and appropriate counsel in reference to the peculiar field to be occupied by the young minister, and also to the phases of error to be combated, and truth to be proclaimed in wise adaptation to the circumstances of the place and time. Every charge to a minister, therefore, ought to be "A charge for the Times," as being specially prepared for the use of a brother who enters upon his work, and must perform it, not as might have been proper two hundred years ago, but as he has to do it now, in the latter half of the nineteenth century. He must have an intelligent view of the *tendencies* of the time—the *temptations* of the time—the *demands* of the time—and the *facilities* and *advantages* of the time, for doing the Lord's work.

We have been led to these remarks by the very appropriate title of Mr. Raleigh's address, noticed in this magazine last month, as just published; and we need only add that the charge itself fully redeems the promise of the title. We cannot indulge much in extracts, but we shall adduce one passage, which will speak for itself. We shall be glad if this specimen induce many of our readers who may not yet have seen the publication, to order it immediately through their bookseller. Our ministers are so seldom guilty of publishing, that when they do commit any thing to the press, they should be rewarded by the speedy disposal of their works; especially when they are of intrinsic excellence, as Mr. Raleigh's charge most certainly is.

The text is 1 Tim. iv. 16, "Take heed unto thyself." &c. After some illustration of the apostolic charge in reference to bodily health, mental culture, spiritual health, habits, and deportment, Mr. Raleigh proceeds thus:—

"I might naturally add here much pertinent advice in regard to your spirit, behaviour, principles of action in the church. You stand up to-night as an independent minister. Does not that mean that you will be upright, fearless, sincere, and true; having a heart as soft as summer air for sympathy, and a 'brow as brass' for conflict and action? As you will despise no man—not even the weak and fallen—so 'let no man despise thee,' let no man rule thee. Never will you have a peaceful and prosperous day beyond that fatal hour—an hour which, in your history, I firmly believe will never come—when you submit to any earthly influence, or to any individual, in opposition to the dictates of your own conscience and the laws of Christ. You have, doubtless, heard it said, that a minister of one of our Voluntary churches cannot be perfectly free—that he must, to some extent, take his cue from the people. You believe with me that there are hundreds of living instances around us which give proof that we can be free, and that the more free we are, we are the more beloved. Add another instance to the number. But remember, at the same time, that your people are as free and as responsible as yourself. Your responsibility, in many things, will not extend beyond the utterance of opinion and the tendering of advice. Although you be the leader, your conscience is only for yourself, it must not overhear and control the conscientious convictions of other minds. Some of the most troublesome men in the churches are good men, whose daily care is to keep 'a good conscience;' but who, by all their study and prayer, have never been able to perceive that *their* conscience is not to regulate the consciences of other people. And when 'he that troubleth Israel' in this way, is in the seat of power, there will be trouble indeed; either there will be in the church a chronic insurrection against undue authority, or if that authority prevail, as it sometimes does, there will be a low state of individual liberty—and, in consequence, there will be feeble sympathies and colder hearts, in all the common action of the Christian church. We live in an imperfect world; we are very imperfect creatures; it is a vain fancy to imagine that any system of church government will ever rule these wayward hearts aright. Settle it then in your mind to-day, at the beginning of your course, that, in all probability, there will be in your flock, as in others, some things which you will neither be able to approve

nor to alter—things which will be the matter of secret sorrow, and stimulus to earnest prayer—but which will remain, to exercise your patience, and to be a test of your wisdom. Regarding all such things, you will, I hope and believe, obtain the blessed assurance, ‘my grace is sufficient for thee.’

“Thus ‘take heed unto thyself,’ in body, in mind, in heart, in habit, and in all public and official behaviour. Be what your constitution permits, what your work requires, what your Master expects. And may the Master himself be with you, to lead you on the way, to make you strong for labour, patient in trial, wise in every difficulty, diligent in duty to the end, and thus fit both for rule and for rest above.”

There is excellent sense, and sound practical wisdom in these observations. It is marvellous, and it would be amusing, were it not so distressing to see men quietly assuming the office of dictators in all that pertains to ecclesiastical economy. They put their finger on alleged imperfections of principle or errors of working, and predict that were these but removed, the church machinery would work beautifully, and the results would be wonderful. Such utterances always sound in our ears very like the confident and *quasi* scientific description of diseases which empirics append to the advertisements of their nostrums which cure all ailments under the sun. One has a dissertation on the blood, and traces all disease to the impurities in the vital element, for which their medicines are the specific remedy. Another, equally learned, and equally confident, has a different theory, and his “patent medicine” acts like a miracle. Just so, according to some church doctors, the mischief lurks in the trust deed, or the pew rent system; correct these and the church will instantly come forth healthy and vigorous, the wonder of friends and the terror of foes. Ah, it is too true, as Mr. Raleigh says—“we live in an imperfect world; we are very imperfect creatures; it is a vain fancy to imagine that any system of church government will ever rule these wayward hearts aright.” Yes, the evil lies deeper than some theoretical reformers imagine; and we should have more faith in the correctness of their views, and the beneficial effects of their prescriptions, if they would but give us a practical exhibition of the superior working of a church framed and conducted according to their own ideal.

We are unwilling to conclude without laying before our readers one paragraph more, in which the author expresses himself in reference to the duties and dangers of the times, in a way fully justifying the title of the publication, and worthy of the special attention of all ministers as well as the brother to whom the charge was given:—

“Such hints as the following I throw out without delicacy or fear, since I know you have, in great part, adopted them already. *Let your style be clear; a plain, honest, English style, with point and pith in it. You love the Saxon idiom. I do hope that in this respect, ‘your first love’ will be your last; and that your people will never be amazed by hearing from your lips, some of those strange combinations which have been imported of late from other languages, and which seem to be as much from home in the heart of our sturdy English tongue, as those foreigners do, who, in uncouth attire, go shivering along the streets. And let it be fresh and new; not interlarded nor overlaid too much with even our own theological terms. We receive truth, which we may not change, from our Lord and His Apostles; that by no means necessitates our receiving terms and formularies from our forefathers. We must gather the precious truth which is embedded in their valuable works, and clothe it afresh in the current language of our time, giving body and breath to it, by which men may know that it speaks to their business and bosoms to-day. Nor must we be deterred from doing this by the fear of the imputation of heresy, which some are too ready to raise if there be any signs of ori-*



quality, or any departure from the language and manner of those excellent men, who spake to the generations which are dead. You have to speak to the generation which is living, and you must do it in the way which will best accomplish the end, although, in some respects, it may be very different from the way in which they spake, and which was the best for their own times. In addition to clearness and freshness, *let there be proportion and symmetry* in the presentation of the truth. 'The doctrine' is a manifold thing—a whole system of truths which are mutually and inseparably related, and which should be displayed in exactly the relationship to each other, and to mankind which they sustain. This is one excellency of Holy Scripture which we cannot too highly appreciate, that it presents to us not only truths without error, but truths in such correct relation to each other, that if we observe and keep the scriptural proportion, we shall not be *led* into error. Many a noisy and pestilent heresy has arisen, simply from the exaggeration of some acknowledged truth. There is no one doctrine of the gospel, that would not become distorted and pernicious in some of its effects—that would not become practically untrue, if dwelt upon by the preacher to the neglect of others as true as itself. The atonement of Christ may be preached in such a manner that men shall say in their hearts, 'we may continue in sin, for grace will abound.' The doctrine of human liberty may be so declared as to neutralize in its effect the proper supremacy of God. Divine sovereignty may be so protruded in all connections and on all occasions, that nothing shall be seen and felt but the awful shadow, 'men's hearts will fail them for fear,' freedom will seem only a mockery, and conscience be but a sting. Be it yours to present the truth in that manifold and exquisite harmony, which pertains to it in the sacred writings."

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## A FRIENDLY CONVERSATION.

### I.

A. I have been thinking much of late on a subject of painful interest—the state of our churches.

B. The same subject has been much in my own thoughts, and if you are disposed to talk over it, we may both benefit by the free utterance of our thoughts.

A. I fear we both have come to conclusions much the same on such matters, and so our conversation will be little better, I suspect, than a monotonous strain in the same key, and that not a very cheerful one.

B. I am not sure of that. Even if our conclusions be not dissimilar, we may have reached them by different roads; and I fancy, from what I have heard you sometimes say, that we are not quite agreed in some of our views, either as to the lights or shades of the picture. What is your estimate of the condition of the churches? Are they healthy or diseased? If diseased, is the malady acute or chronic? Are there signs of convalescence, or are the symptoms bad, and recovery doubtful?

A. Why, at this rate there is no danger of our conversation being a monotonous dialogue, even if it be a *threnody*. But your questions come too fast; and some of them may be best answered by other questions; and, first, I must observe that you put the case too generally. I doubt whether all our churches are in the same condition. What is true of some may be untrue of others, and therefore our estimate must be—if we take in all—only a general conclusion, arrived at by taking a wide view of the subject. If we take up the question of the sanitary condition of the country, we must be guided by the medi-

cal reports. When the deaths are below the average, and when no epidemic diseases prevail, we pronounce the country to be healthy. There may be sickness and death in many families, but still, on the whole, the reports are favourable, and people congratulate one another on the satisfactory state of things. On the other hand, in a time of prevalent disease, and numerous deaths, many families may remain in perfect health, no breach among them, and not even a shadow of disease to darken their dwellings.

*B.* Well, this is the very thing that occupies your mind and mine—the general state of the churches. I have no wish to enter into details about particular cases. But there are general features of the times passing over us, and there are certain influences affecting the churches; and it is not difficult, I think, to arrive at some definite conclusions as to the spiritual health of these Christian societies.

*A.* You are aware that an opinion prevails very extensively among those best able to form an opinion, that among all sections of the professing church, there is a great decay of vital piety;—that with no lack of activity, and noise, and liberality, in carrying on the various schemes of Christian benevolence now afloat, there is a falling off in the exercise of real personal religion,—little of the religion of the closet, and of the family, and a corresponding want of the spirit of holy, consistent, high-minded Christianity maintained by professors in the intercourse of society, and in the business of life. Now, if this be true of the professing church generally, do *our* churches form an exception? Are the members of Independent churches distinguished above all other men for their piety at home, and their probity abroad?—for their spirituality of mind, their meekness of spirit, their love of God and man,—their charity and true godliness?

*B.* That is the very question before us. For the present I would leave out of view our brethren of other communions; for it is about our own churches I would like to talk; and I would feel obliged by your candidly giving me your own answer to your own questions. Do you think the members of our churches are so holy and consistent as to form an exception to the prevailing low state of religion elsewhere? Is there less conformity to the world than among others?

*A.* I am afraid that, unless we take great care, we shall fall into the very error already adverted to, that of speaking of particular cases, instead of looking at facts on a large scale. There may be some very indifferent specimens of Christian consistency among us, but such are also to be found in other communities. It is of our people as a whole we must speak.

*B.* Of course, and it is in that sense I would have you to answer your own question. Do our churches stand as high in point of genuine piety as, from their high profession of purity and separation from the world, we might expect?

*A.* Well, my strong impression,—perhaps I should say,—my deep conviction is,—that our churches are not in point of vital piety what they ought to be. I do not compare them with congregations composed of the inhabitants of a parish, or the mass of common frequenters of a place of worship, whose qualification for membership is little beyond the fact of their paying their pew-rent. But there are presbyterian

congregations so select, and where high Christian excellence is found in many, and a fair measure of Christian character in the great bulk of the people, so that they come not a whit behind any of our churches in warm-hearted, enlightened piety, in zealous activity, and generous liberality in the promotion of Christian objects. Now it is not saying much for our churches if they only *equal* such fellow Christians. They should surpass them, if their church polity is scriptural, and if the terms of their Christian fellowship are more stringent than that of others, accounted lax and worldly.

B. Don't you think that many of our friends have looked upon our "distinctive principles," as they are called, too much as they might regard some specific remedy for all the diseases churches are heirs to? Do not some, at least, expect to find our principles of "pure communion" acting like a charm to render our fellowship pure? Do not we set up our profession of being "scriptural churches," simple and spiritual in our worship, and so forth, as equivalent to our actually *being* what we profess to be?—Do we not thus assume that profession necessarily ensures corresponding practice?—that we are right because we say we are, and that other communities, more humble, or less conceited than we are, deprive themselves of a high character for consistency, purity, and spirituality, because they are too modest to claim it? If to set up lofty pretensions to superiority to other churches be the way to stand high, then our position is high indeed!

A. I am afraid there is a little spice of sarcasm in these words of yours, my friend, and yet I fear there is truth in the allegation that some of "ours" mistake the profession for the reality. Yet the stubborn facts that meet our view give the lie to all such vain-glorious conceits. We are not so holy, and loving, and charitable, as we profess to be, and as our principles would teach us to be; and this brings us to the question,—how is it that our pretensions so far outstrip our performances? There must be some causes at work that dwarf our piety. There must be some deleterious influences that counteract all our great advantages; for if any form of social Christianity is favourable to the development of a healthy Christianity, ours is that form. There is a connexion between sound theological beliefs, and a consistent manifestation of holy practice.—Is our theology at fault?—or is it so taught and held as to be of no avail in correcting practical errors or promoting personal piety? There is a connexion again between warm-hearted religion, and the firm adherence to true and enlightened views of revealed truth.—Is our living Christianity then at fault? and does our feeble hold of the truth as to be believed and enjoyed, leave us an easy prey to any deceiver who would rob us of our faith, and bring our spiritual life into jeopardy? If we are really sunk low in point of vital Christianity, there must be a cause or causes, and to discover these must be the first step towards applying an effectual cure of the evil.

B. Is not spiritual pride among these causes? Perhaps it might be more correctly called 'ecclesiastical self-conceit.' It is the over-weening confidence that *we* are "the people." And whenever a man's church is made the test of his Christianity he is in the greatest danger of deceiving himself. He assumes that all is right with him not on

account of *what* he is, but on account of *where* he is. And of course he considers others to be of questionable character, not because they show an unchristian spirit, but because they are in the wrong place. They belong to a corrupt church—he to a pure one!

A. That may hold true in some cases, but not in all. What say you of those who pride themselves in their catholicity, and profess great regard and admiration of good men of other sections of the church?

B. Why, catholicity is better than bigotry, any day, but it is possible for a man to feed his pride on his liberal principles, as well as another may do on his exclusiveness. One wraps himself up in the folds of his sectarian robe, and coolly anathematizes all but his own dear brethren; another neglects and ill uses them of his own house, wounding their sensibilities, and ignoring their claims upon him, while he hurries away to some distant place to fraternize with men he never saw, and of whom he knows little, and whose interests and objects are—good enough it may be—but not *his* concern so exclusively as to justify him for their sake to turn his back on home and its duties—on friends and their claims—on his own pastor and brethren in their struggles and sorrows. There should be a *proportion* in the exercise of the Christian sympathies and affections, and there will be when they are genuine. The spurious are always out of proportion.

A. But I am afraid we have not yet got sight of the main causes that operate against our true prosperity. What think you of the absorbing devotion to trade and commerce so characteristic of the present day?

B. I think there can be no question that men pursuing the race for riches leave themselves little time for religion. Six days for the world and one for God is their motto, but the six days' toil makes it necessary that the seventh be literally a day of rest,—that is, of lounging indolence and inactivity of body and mind; or of dubious excitement, which has little or no relation to religion. But it is to be observed that commercial men form but a fraction of our churches and congregations. What then is the general character of the large class living in comparative ease, retirement, peace, and comfort? They are not whirled along by the trade spirit. Their thoughts and conversation need not be engrossed by the state of the markets, or the speculations of the day. Now, are *they* distinguishable from the busy bustling portions of the community? Are they more humble, spiritual, consistent, useful? Do they consecrate their leisure to good works? Are they the patterns of all that is lovely and of good report? Do they visibly occupy a higher level on the Christian scale than their toil-worn brethren, who are busy in heaping up pelf? If not, there must be some influence which reaches them, as inimical to the power of godliness as the money-making mania that so sadly deteriorates the character of some fellow-professors. Do our ministers speak to such cases as pointedly as they ought to speak?

A. It appears to me that there has gradually come on a state of things in and around the churches, unfavourable to the development of high Christian character. The very activities in which Christians engage are attended with dangers which, if not watched against and escaped, may prove disastrous. Mind is everywhere active, without as

well as within the church.—Benevolent and public-spirited men are doing much to promote the welfare of the masses. Literature, music, national amusement, excursions, lectures, exhibitions, all play their part in ministering to the intellectual and moral wants of the people, and great good has been the result. Christian people take their part in these schemes, and so it is now fashionable to have *soirees*, with music, in our places of worship. It may not be in one sense a desecration of such places to have them converted now and then into a place where tea and refreshments are served out, and when speeches, moving laughter and calling forth noisy demonstrations of delight, are among the scenes of the evening; but we cannot dismiss a fear that the effect is hurtful to the spiritual perceptions of the assembly, that it lowers the tone of feeling, and breaks down the separating wall between the house of prayer and the festive hall. It makes them one.

B. Then would you forbid all such things, any where, or only exclude them from places of worship?

A. I would not put a veto on the *soiree* or social meeting; but I would keep it outside the church or place of worship, and I would try to regulate and elevate the spirit of the meeting.

B. But are not the cheerfulness and animation of such gatherings beneficial? Is it not important to show that religion is not necessarily associated with gloom? May not young people be won to the ways of piety by seeing that Christians are a happy people?

A. You know I am no advocate for moroseness, I would rather hear *song* than a groan any day. I would banish the sour faces, and the *long faces*, and the angry faces, from our sanctuaries. But I would give to true religion such a habitual expression of cheerful, peaceful happiness, that young people would not need to wait for a *soiree* to witness the spectacle. I would let them see it every Lord's day, and let them see it without paying for the sight, as they do at the social meeting.

B. Well, let them see it always. I have no objection to that; but we are getting away from our subject.

A. No. We are looking at one phase of modern profession, and I fear we are becoming too artificial; every thing is *got up* to make a show; we put on appearances; we talk loud, and pass resolutions, and utter free sentiments upon public occasions, and then go home, and by our spirit then, and our conduct next day and the day after, prove that it was mere talk,—words, not deeds. We are wanting in reality; in deep earnestness; and—let me add, in truthfulness. We need a fresh baptism of life and power; and that must be prayed for, desired, expected; and when it comes it will be as life from the dead to many of our artificial organizations.

B. We must not prolong our conversation to-day. When we next meet we may resume the subject.—Till then, my friend, adieu!

## CHRISTIAN LIFE AND CHRISTIAN CHARACTER EXEMPLIFIED.

THE late Mr. Jay of Bath was one day travelling in the country, when he chanced to meet with a farm-labourer who had been busy thrashing corn. "Good morning, friend," said Mr. Jay in his usual free and hearty manner, "Solomon says, in all labour there is profit, and I hope you have found it so." "I have laboured long in sin, Sir, and never had much profit by that"—replied the stranger. "Then I should hope," said Mr. Jay, "that you know something of the apostle's meaning when he asks 'What fruit had ye then in those things whereof ye are now ashamed?'" "I trust I do," returned the labourer, "and that through Divine grace being made free from sin I have become a servant of God, and have my fruit unto holiness, that the end may be everlasting life!" Christian faith and Christian character were thus expressed and exemplified, and Mr. Jay felt that he had that morning been taught a lesson which he could never forget. In itself the colloquy is a fine illustration of the power of Christian feeling, and suggests to all who would honour Christ, the duty of living out the apostolic injunction. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

It is our purpose, therefore, to illustrate this text in the hope that a few examples may stimulate the reader to show his faith by his works, and to shine as "a light in the world."

*First.—As to how we may glorify God in eating.*

An English ship of war once touched at one of the ports of the Sandwich islands, when the captain gave a dinner to the royal family and several of the chiefs. The table was spread upon the quarter deck, and loaded with viands and delicacies of all kinds. After the company were seated, and everything was ready, the islanders seemed unwilling to begin. The captain could not understand them, and thought the hesitation arose from a fear to partake of such entertainment. He assured them it was such as they might enjoy, but still they refused to begin. A pious steward, guessing the cause of the delay, whispered, "They are waiting for the blessing, Sir." "Ask it then," said the captain? The steward did so in a very earnest and simple manner. No sooner was this done, than the royal party and the chiefs did ample justice to the feast, and thus taught the English *Christians* a lesson how to eat to the glory of God.

Some time ago, a landed proprietor in the North of Scotland was visiting his tenantry, and happened to call on one of them at the dinner hour. The farmer, a pious man, was seated with his wife and family at the dinner table, and was just about to begin to their frugal meal. Apologising for his intrusion at such an unseasonable hour, the landlord very familiarly urged his tenant to go on with his dinner, and he would wait. The tenant, with much earnestness, asked a blessing. After dinner, and when the landlord left, he said to himself, "I stand reprov'd. Here is a poor man, with his simple fare, thanking God for it, and praying for the bread of life, while I, with every necessary and luxury which can be desired, have never once acknowledged God's good-

ness in his gifts." His conscience smote him. He could visit no more that day. His mind was led to think over his state, and becoming alarmed as to his condition before God, was led to seek for mercy and grace. He found the blessing, and now lives to advance the interests of the Redeemer's kingdom.

*Secondly.—As to how we may drink to the Glory of God.*

A great drunkard in the Highlands of Inverness-shire was led to attend a lecture on temperance. He was induced to become a member of a temperance society. For months the craving of his appetite for strong drink was excessive, but true to his resolution, he set his face like a flint against every temptation. The marsh of his heart being thus drained of one poison, he next received the seed of the word into its soil. It was hid there until quickened by the Sun of righteousness, and nourished by the rains and dews of the Spirit, when it brought forth fruit in christian life and character. Having no settled occupation, he yet could not be idle, and having, by the help of a few friends, managed to stock a little box with triukets and other cheap ware, he set out as a pedlar. In the course of his peregrinations, he found himself at Balmoral, and thinking that if he could get the patronage of the Queen it would help him greatly, he resolved to make the attempt. There was something in his look and manner which at once commended him to the favour of some of the household officials, who had it in their power to put him under the notice of the Earl of Carlisle, then attending the court as a minister of state. The noble earl, with his usual frankness and goodness of heart, sympathized with Donald, and promised to recommend his case to the Queen. When her Majesty came to know it, Donald was commanded to appear in the royal presence, and met with a most gracious reception. Not only did the Queen purchase of his wares, but gave him permission to wear the royal arms as the Queen's Pedlar, and sent Donald away with a lighter heart and a heavier purse than he had when he entered the royal chamber. On leaving, the Earl of Carlisle took him to his room, and there Donald was presented with a glass of wine with which to drink the Queen's health. Looking at it, he felt at first a kind of trembling, but then, lifting his heart in prayer for divine aid, he said,—“Your lordship will excuse me,—I cannot drink the Queen's health in wine, but I will drink it in water.” The noble Earl asked his reasons. “My lord,” said Donald, “I was a drunkard. I became an abstainer, and I trust by God's grace I have become a Christian; but I know that if I were to taste intoxicating drink, it would at once revive an appetite which is not dead, but dying, and I should most likely go the whole length of the drunkard again. God has only promised to support me in the path of duty, and that path, in my case, is plainly to abstain.” The noble lord at once commended Donald for his frankness and honesty, and in taking leave, assured him that it would afford her Majesty the highest satisfaction to know that she had amongst her loyal and devoted subjects one who, in the midst of such strong temptations, could maintain his principles with integrity and honour. Donald left rejoicing to think that he had been enabled to “drink” to the glory of God.

J. H. W.

(To be continued.)

## QUALIFIED COMMENDATION AND RELUCTANT CRITICISM.

(Continued.)

BEING honestly desirous to ascertain Mr. Robertson's real sentiments as to sin and salvation, we have carefully examined every portion of these volumes where any light is thrown on the subject. We cannot here adduce the details of this examination, but shall state the result in as few words as possible.

In a sermon, bearing the title "Christian progress by oblivion of the past," the author counsels not to dwell upon past guilt, but to look forward to the course before. "Christian brethren, *do not stop too long to weep over spilt water*. Forget your guilt, and wait to see what eternity has to say to it. You have other work to do now." *1st Series*, p. 76. Now, is not such an address a virtual denial of the efficacy of the blood of Christ to cleanse the conscience from dead works? We cannot conceive of a Christian teacher who understood the way of pardon and peace, speaking in this fashion.

In immediate connexion with the words above cited, occur the following sentences:

"In conclusion, remember Christian progress is only possible in Christ. . . . What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of his resurrection."

These words promise something specific and practical in regard to the Christian warfare. But the next words throw us back upon the phrase, "all human excellence must be laid deep in the blood of the Redeemer's cross"—that is—in *the spirit of self-surrender*, the words have nothing to do with atonement; for mark what follows: "First, let a man know that all his past is wrong and sinful; then let him fix his eye on the love of God in Christ loving him, even him, the guilty one. Is there no strength in that? No power in the knowledge that all that is gone by is gone, and that a fresh clear future is open? It is not the progress of virtue that God asks for, but progress in saintliness, empowered by hope and love." Far are we from questioning the moral influence of the love of God in "loving the guilty one," but what we should like to see recognised is the plain doctrine of the Innocent One taking the guilty one's place, and so redeeming him to God by his blood. Without the recognition of this, there is no right meaning attachable to the language now quoted, "all that is *gone by is gone*." Yes, it is gone by, if it is forgiven for Christ's sake—for, in the case of the pardoned and justified, their iniquity when sought for, shall not be found; but in any other sense the sins of the past are *not gone*.

In another sermon on the High Priesthood of Christ, speaking of the Redeemer's priestly qualifications, he sums them all up in *the sympathy of Christ*. That, indeed, is the title of the sermon. He says "Priesthood is that office by which He is the medium of union between man and God. The capacity for this has been indelibly engraven on His



nature by his experience here. All this capacity is based on His sympathy;—He can be ‘touched with the feeling of our infirmities.’”

Here we note in passing, that there is a wide difference between saying that the Redeemer’s experience of suffering enabled him to sympathize with those for whom he acted as their High Priest, and saying that “all this capacity is based on sympathy.” The preacher then goes on to show that the priestly powers conveyed by this faculty of sympathizing are two—the power of mercy and the power of having grace to help. The former of these is explained thus,—the Redeemer being tempted, “yet without sin,” is specially able to show mercy, that is, he is not hard, harsh, severe, but lenient, ready to forgive, and so forth. All this without a word as to satisfaction to justice paving the way for mercy. The other power of having grace to help, is explained in the same style.

We are desirous, by a careful examination of every passage that bears on the subject of sin and redemption, to ascertain Mr. R.’s real views, for we would be sorry to misrepresent him. Some such passages seem to approach the full enunciation of the scheme of gospel mercy, and yet we are disappointed to find that they always fall short, and soberly interpreted by other passages of his sermons, amount to very little. Here is one paragraph in a sermon on John’s Baptism.

“Sinners and guilty men—the end of all the Christian ministry is to say that out with power—‘Behold the Lamb of God!’ Divine life and death! to have had one glimpse of which, with its ennobling impulses, it were worth while to have endured a life of suffering. When we believe that the sacrifice of that Lamb meant love to us, our hearts are lightened of their load; the past becomes as nothing, and life begins afresh. Christ is the River of Forgetfulness in which bygone guilt is overwhelmed.”—1st Series, p. 138.

In another passage we have quoted, the author advises not to brood on past guilt. Here Christ is not the fountain opened for sin and uncleanness, but the Lethe—giving us peace by enabling us to forget our guilt!

In a sermon on the words of Caiaphas—“It is expedient that one man die for the people, &c.” The object of the sermon is to expose Caiaphas’ view of sacrifice as wrong, and to show that his words “contained the very central doctrine of Christianity.”

“There are two ways,” Mr. R. says, “in which you may contemplate that sacrifice. Seen from the world’s point of view, it is unjust, gross, cruel. Seen as John saw it, and as God looks at it, it was the sublimest of all truths; one which so entwines itself with our religious consciousness, that you might as soon tear from us our very being, as our convictions of the reality of Christ’s atonement.”—P. 153.

Reading these words we were ready to accuse ourselves of judging Mr. R.’s writings severely, nay, unjustly, but we remembered his use of the word “atonement” elsewhere, and read on. He divides his subject into two parts. “I. The human form, in which the words are false. II. The divine principle, or spirit, in which they are true.”

After illustrating at some length the “human form,” which is false, he says,—

“I do not deny that this aspect has been given to the sacrifice of Christ. It has been represented as if the majesty of law demanded a victim; and so as it slaked its insatiate thirst, one victim would do as well as another,—the purer and the more innocent the better. It has been exhibited as if Eternal Love re-

solved in fury to strike, and so as He had His blow, it mattered not whether it fell on the whole world, or on the precious head of His own chosen Son."—P. 155.

It is well added, "You must not represent the Atonement as depending on the justice of unrighteous expediency;" and further on we have the following sentiments.

"This may be the way in which the sacrifice of Christ is regarded by us. There is a kind of acquiescence in the Atonement which is purely selfish. The more bloody the representation of the character of God, the greater of course the satisfaction of being sheltered from it. The more wrath instead of Love is believed to be the Divine name, the more may a man find joy in believing that he is safe. It is the Siberian feeling; the innocent has glutted the wolves; and we may pursue our journey in safety. Christ has suffered and I am safe. He bore the agony—I take the reward; I may live now with impunity; and, of course, it is very easy to call acquiescence in that arrangement humility, and to take credit for the abnegation of self-righteousness; but whoever can acquiesce in that thought chiefly in reference to personal safety, and, without desiring to share the Redeemer's cross, aspire to enjoy the comforts and the benefits of the Redeemer's sacrifice, has but something of the spirit of Caiaphas after all, the spirit which contentedly sacrifices Another for self—selfishness assuming the form of wisdom."—P. 157.

On this passage a remark is called for. We quite concur in the sentiment expressed, that there may be a selfish, narrow, calculating appropriation of the benefits of Christ's sacrifice, connected with wrong views of the Divine character, and a wrong apprehension of the Saviour's love, and a mistaken idea of the salvation he bestows. But the question after all is, Has Christ made atonement for sin—Is His sacrifice one that avails for the penitent sinner's salvation? If there may be an abuse of the doctrine, is it a doctrine of scripture notwithstanding? and may there be a legitimate and saving appropriation of it as good news to the guilty—a foundation of hope to the despairing—a refuge and a rest to the weary soul? If Mr. R. admitted this, then we most heartily go along with him in all his cautions and warnings, founded on what he calls the Caiaphas view of Christ's sacrifice—viewed in the spirit of a selfish expediency that would let Christ the innocent one perish, if but we are kept safe from impending danger.

The remaining half of the sermon may unfold Mr. R.'s real meaning, and enable a careful reader to answer some of the foregoing questions.

He passes on to the prophetic or hidden spirit in which the words of Caiaphas were true. After a candid and repeated examination of this part of the sermon, we find much that is good mixed with much that is misstated, or misapplied, a free use of the words guilt, punishment, sacrifice, wrath, imputed sin, and other terms in new or unusual combinations, and a strong feeling displayed on the part of the author against what he deems the Caiaphas error on the subject of sacrifice, but it would be tedious to go over the subject in detail.

In reference to the sermon in question, and other passages in these volumes, we would submit the question whether it is fair and generous always to represent the Redeemer's sufferings and death as vicarious simply in accordance with the universal law of life springing from death (as vegetables feed on decayed vegetation, and animals prey on animals), and to brand with the monstrous charge of making God a very Moloch delighting in blood, those theologians who regard the death of Christ as a true sacrifice and propitiation for sin? Mr. Robertson's hatred of

this doctrine seems more like an inveterate prejudice than the calm conclusion of one who had searched the scriptures, and satisfied himself that he had found the truth taught there.

In a sermon on the Good Shepherd occurs an important passage. Here and elsewhere Mr. R. seems to hover about the truth, without actually alighting upon it—the sound and sense of scripture constraining him to make admissions that delight us, till—as we read on—we come to explanations that neutralize the effect of all we had just read, reducing it to a nullity, if not involving it in a cloud of words. But let the reader judge from the following sentences.

"You will observe the strength of the expression which we cannot explain away, 'I lay down my life *for*,' i. e., instead of 'the sheep.' If the shepherd had not sacrificed himself, the sheep must have been the sacrifice. Observe, however, the suffering of Christ was not the same suffering as that from which he saved us. The suffering of Christ was death. But the suffering from which he redeemed us by death was more terrible than death. The pit into which he descended was the grave. But the pit in which we should have been lost for ever, was the pit of selfishness and despair. . . . He bore suffering to free us from what is worse than suffering—sin: temporal death to save us from death everlasting; His life given as an offering for sin to save the soul's eternal life.

"Now in the text this sacrificing love of Christ is paralleled by the love of the Father to the Son. As He loved the sheep, so the Father had loved Him. Therefore the sacrifice of Christ is but a mirror of the love of God. The love of the Father to the Son is self-sacrificing love."—Second Series, P. 300.

The whole of the preceding extract, though exception might be taken to some expressions, may pass without animadversion, all but the last sentence. We are startled at the idea of self-sacrifice as connected with the Father; and we ask what countenance do the scriptures give to such a statement? But we may have mistaken the author's meaning. Let us read on, then, and see.

"You know that shallow men make themselves merry with this doctrine. The sacrifice of God, they say, is a figment, and an impossibility. Nevertheless, this parallel tells us that it is one of the deepest truths of all the universe. It is the profound truth which the ancient fathers endeavoured to express in the doctrine of the Trinity. For what is the love of the Father to the Son—Himself, yet not Himself—but the grand truth of Eternal Love losing itself and finding itself again in the being of another? What is it but the sublime expression of the unselfishness of God?"

"It is a profound, glorious truth; I wish I knew how to put it in intelligible words. But if these words of Christ do not make it intelligible to the heart, how can any words of mine? The life of blessedness—the life of love—the life of sacrifice—the life of God, are identical. All love is sacrifice—the giving of life and self for others. God's life is sacrifice—for the Father loves the Son as the Son loves the sheep for whom He gave His life."

Now we solemnly protest against this method of expounding divine truth. With all our respect for Mr. R., and that is not small, we hold that he was not warranted to speak as he does about "God's life as a sacrifice," unless by a use of the word sacrifice which is a perversion of language, and calculated to involve revealed truth in clouds and darkness, instead of rendering it clear and transparent. We wonder not that the author despaired of making himself intelligible, although his aim was *the heart*, not the intellect of his readers. But we have a further quotation to make, standing in immediate connexion with the foregoing.

"Whoever will humbly ponder upon this, will, I think, understand the Atonement better than all theology can teach him. O, my brethren, leave men to quarrel as they will about the theology of the atonement; here, in these words, is the religion of it—the blessed all-satisfying religion for our hearts. The self-sacrifice of Christ was the *satisfaction* to the Father. How could the Father be satisfied with the death of Christ, unless he saw in the sacrifice mirrored His own love?—for God can be satisfied only with that which is perfect as Himself. Agony does not satisfy God. Nothing satisfies God but the voluntary sacrifice of love. The pain of Christ gave God no pleasure—only the love that was tested by pain—the love of the obedient. He was obedient unto death."—P. 302.

It is rather curious to find Mr. R., in *the very same sentence*, solemnly warning his "brethren" against "the theology of the atonement," and bidding them leave men to quarrel about it as they pleased, and then dogmatising most emphatically as to the very doctrine—telling them that "in these words ("I give my life for the sheep,") is *the religion* of it," as if theology were at war with religion, or as if there could be "the blessed all-satisfying religion for our hearts," in ignorance of the true theology of the atonement, or in opposition to it? The latter part of the above quotation contains sentiments we find no fault with; but it was a gratuitous question, "How could the Father be satisfied with the death of Christ, unless He saw in the sacrifice mirrored His own love?" for *that* is just what we who demur to Mr. R.'s views, most distinctly hold and avow. As to the preceding sentence, "The self-sacrifice of Christ was the *satisfaction* to the Father," it either means "satisfaction" to Him as a Judge and Moral Governor, as well as a Father, or it means nothing at all to the purpose. When the self-sacrifice of Christ is referred to in Mr. R.'s sense of the expression, it always occurs to us as an unanswerable difficulty, that no sufficient *cause* is shown for such self-sacrifice. Unless upon the hypothesis of Christ's sufferings and death being a real atonement and satisfaction for sin, his whole history is inexplicable—the incarnation itself an enigma, and the word of God a riddle, and a paradox.

There can be no manner of doubt as to the fact that the intellect may be exercised with the problems of the Christian faith, while the heart is unconcerned about them. But there need be no divorce between the understanding and the affections; and it will not do to represent the exact and critical examination of truth to be incompatible with warmth of religious feeling. It is rather a suspicious thing, when "a blessed all-satisfying religion for our hearts" is recommended along with a sneer at "the theology of the atonement," as something only fit to be quarrelled about. Is it not, on the contrary, the uniform aim of the inspired writers to inculcate "sound doctrine?" Are not the most solemn warnings given against the teachers of error? Is not false doctrine always branded as both wicked and dangerous? Does not the exhortation to the disciples to use a wise discrimination as to what they heard,—to prove all things,—and to hold fast that which is good—imply that there is no scriptural alliance recognised between *error* and "a blessed religion," and as little between *truth* and ungodliness.

It is the fashion in certain quarters to speak contemptuously of the long recognised and generally believed verities of Christianity. They are stigmatised as "dogmas," and the men of thought, and prayer, and piety, who have studied and expounded the scheme of divine truth as

unfolded in the Scriptures, are branded as dogmatists. This ignorant and noisy crusade against "dogma" may turn out to be after all a very harmless thing. It may be mere jealousy of the *form* in which divine truth is held and taught, not of the substance of the teaching. An enemy of dogma may be a friend of scriptural belief, but his assured beliefs must never be called dogmas; for then they would be dangerous. Call them deductions; conclusions, convictions of the heart and judgment, and then they are harmless! So it is that men are swayed by cases, and make war against words, and quarrel with symbols, rather than with the truths they represent!

We conclude then that it is weak and sophistical to set up "the religion of the heart" against theology; and we think it not less shallow and captious to decry "dogma," and yet admit the necessity of an intelligent faith; and quite as unreasonable to judge of the validity of an argument by its age, either admitting or rejecting a religious tenet because it is old, or fondly embracing it, or coldly refusing it because it is of modern date. "Prove *all* things," is the precept of inspired wisdom.

There is a line of thought suggested by the perusal of these sermons, which we must very briefly indicate. Mr. R. seems anxious to get quit of the idea of the death of Christ as an atonement or satisfaction for sin. The apostle Paul seems to glory in that doctrine. The obstinate Jews and the scoffing Greeks at Corinth alike rejected it. But the apostle was not ashamed of it, for according to him the cross of Christ—meaning by that phrase the doctrine of Christ crucified for our sins and raised again for our justification—was the power of God and the wisdom of God. Now to us it is utterly inexplicable how the views of Mr. Robertson could be either a stumbling-block to the Jew or foolishness to the Greek, for there was certainly nothing opposed to Jewish morality—or to heathen philosophy in the doctrine of a divine person coming to exemplify all human virtues, to win the erring children of God back to their father by love, and gentleness, and self-sacrifice. It was a higher conception than they could form, but it did not revolt their minds, and rouse all their prejudices as did the doctrine of the just one dying for the unjust—giving his life a ransom, and so redeeming us from the curse of the law, being made a curse for us. We cannot divest ourselves of the impression while reading Mr. R.'s pages that his notion and Paul's of Christ's mission and work were not the same. The arguments used by the apostle in opposition to those who assailed his doctrine were irrelevant and pointless on the supposition that the death of Christ was not a real sacrifice for sin. The objections of the Jew and the scorn of the Greek had no intelligible application to the views propounded by Mr. Robertson. But both had the clearest and strongest meaning if our interpretation of the apostle's language be correct. The prejudices of the Jew were indeed outraged when one who came as the Messiah promised to the fathers was a man of sorrows, instead of a triumphant assessor of their national rights.—He was fortified in his unbelief by the fact that this Messiah had been put to death as a malefactor, but the crowning offence of the apostle's doctrine was that this very death was the life of the world—the world's sacrifice—an expiatory offering for the sins not of the Jews only, but

of all the children of God scattered abroad—without distinction of race, region, or religion.

In the case of the Greek, had Paul's doctrine been weeded of the vicarious element—had the crucified one been represented, as Mr. B. would tell us, chiefly as an instance of the most perfect self-sacrifice the world had ever seen, we cannot understand why the Greek mind should have treated *that* as foolishness. "In the philosophy and the ethics of ancient and classic days, we might find a collection of noble testimonies to the dignity and the grandeur of virtue, sustaining itself in calmness in the midst of reproach and persecution. The pupils of those schools were taught to regard a good man, struggling with his tempestuous destiny, as a spectacle which the gods themselves might look upon with delight. They were not ignorant, that he who is laden with calamity and contempt may yet be the favourite of heaven. They were strangers to the notion that he is the best teacher of righteousness who shows the unconquerable force of his own principles, under the sternest trials incident to human nature; and that the most powerful reformer of the world would be one who would renounce not only its allurements and its vanities, but its humblest and its simplest comforts." (*De Balaam's Sermon*. Vol. ii., p. 126).

It could not therefore be the mere ethical view of Christ's character and teaching that made the Greeks count it foolishness. It was the apostle's doctrine that this Jesus who was crucified became, by his sufferings and death, the only Redeemer from sin—the only way to the Father—the only name given among men whereby we must be saved.

We have not nearly exhausted the subject, but it may not be expedient to extend our observations farther at present. Some future opportunity of resuming the consideration of the great question of the Christian atonement may be afforded us, and meanwhile we avow our solemn conviction that that doctrine in all its fulness, as exhibited in the Holy Scriptures, is "the present truth," and the maintenance of it the imperative duty of all who are called to "contend earnestly for the faith once delivered to the saints."

## Notices of Books.

MEMOIR OF WILLIAM JONES. London:  
J. Nisbet & Co.

THE great Christian Institutions that sprang up about the close of the last century, and the beginning of the present, having for their object the spread of divine truth throughout the world, have been highly favoured in the men who were raised up to conduct their affairs. A long array of distinguished names might be given in support of this remark. The founders of those societies were men of deep piety and enlarged

minds. Their zeal prompted them to contemplate and to undertake great designs. The carrying out of the plans they formed required great wisdom and strong faith, and men were found, possessed of these qualities in an eminent degree, who threw their whole souls into one or other of these enterprises of christian benevolence. Without going back to the beginning of the period referred to, and passing by many great facts bearing on the subject, we mention the name of William Jones as the name of a man providentially raised

up to take a prominent place in the management of the Religious Tract Society. His fine, manly, natural character, his training as a lawyer, his sincere piety, his catholic spirit, his unwearied industry, his fertile mind,—all contributed to form a man eminently fitted to hold, with honour to himself and with great advantage to the Society, the post he filled for many years.

We have perused with deep and gratified interest this memorial of Mr. Jones, compiled by his eldest son, a clergyman of the Church of England. We would have welcomed a much fuller account of a man we loved and esteemed with warm christian affection, but it is better to err on the side of brevity than on the side of prolixity. Within a very moderate compass, Mr. Jones has contrived to exhibit a full-length portrait of his honoured father as a Sunday-school teacher, a preacher, an author, and a secretary. The materials for filling up the sketch under each of these aspects of his character were abundant, and a judicious use has been made of them. Instead of making extracts, or attempting any abridged account of the life of Mr. Jones, we most heartily recommend this interesting memorial of a good and useful man as a capital study for our young men of education and piety, and an instructive narrative for Christians of every grade. Men of the class to which Mr. Jones belonged, who fill up in various and unremitting mental toil their allotted term of labour upon earth, seldom leave much to be said of them as matter of history after their death. Many a journey Mr. Jones performed, many an address he delivered, in all parts of the kingdom, many a letter he wrote, and many a friendly circle he delighted and instructed by his genial converse and pleasant manners; many a sermon he preached, and many a weary and yet happy hour he spent in literary toil; but of these scarcely a trace remains. He was not a Johnson who had a Boswell to chronicle his daily course, nor would he have borne such an intruder; nor was he a Montgomerie, whose friends bury his memory under ponderous volumes of a "life," made up of fragments, and pickings, and refuse gathered out of the portfolios of others as well as his own, but he has left an example which not a few yet remember, and which is now enshrined in this memorial raised by the hand of filial affection, and for which we and many will cordially thank the clerical son of a lamented father and friend.

**THE MINISTER'S HELP-MEET, a Memoir of the late Mrs. Elizabeth Leifchild, wife of the Rev. Dr. Leifchild, by her Husband.** Second Edition. London: Ward & Co.

THIS is an affectionate and judicious memorial of an excellent Christian wife by her bereaved husband. Mrs. Leifchild was, as this little book testifies, a help-meet to her husband from youth to age—a zealous promoter of his usefulness and comfort, so far as her faithful discharge of the duties of her peculiar sphere enabled her to do so. This memoir contains a brief account of Mrs. L.'s parentage and history previous to her marriage, and some very interesting notices of her character and deeds of Christian sympathy and benevolence, down to the close of her lengthened course.

We consider this publication as in many respects a model of what such a memorial should be. It is sufficiently full to enable the reader to realize in a good degree the real excellence and the individual peculiarities of mind and manner of this excellent woman and minister's wife, and it is sufficiently condensed to bring the whole within the moderate compass of a hundred pages. Had it been four times the size, as many modern lives of good men and women are made, it would have sunk by its own weight into early oblivion. Being what it is, the book is already in a second edition, and we doubt not that many more impressions will be called for.

**RELIGION IN EARNEST, Tales illustrative of Christian life in Germany,** translated from the German by Mrs. Stanley Carr, Translator of "Paul Gerhardt," &c., with prefatory notice by Rev. William Hanna, LL.D. Edinburgh: Shepherd and Elliot, 15 Prince's St. London: Hamilton, Adams, & Co. Belfast: Shepherd & Aitcheon.

THE author of this work has happily seized the idea of illustrating Christian life in Germany, by exhibiting a variety of characters true to German nature, embodying the principles, prejudices, piety and profanity actually found in German society. This idea is wrought out with great dramatic effect, and with great power of presenting the individuality of the personages that appear before the reader. In the first tale—the Pastorate—the rationalism of which we

hear so much, is seen in men holding the sacred office, and their lax morality, latitudinarian views, and hatred of spiritual religion are brought into strong relief as contrasted with the subjects of earnest piety. The conversion of the pastor, and, indeed, the entire production, are affecting and instructive in no common degree. The other two tales,—"the Peasantry," and "Mammon," are also distinguished for graphic power and excellent tendency. "Mammon" is a thrilling narrative, and the Ditting of that piece is one of the finest creations of the author's inventive and original mind.

Baron Victor Strauss, the author, has been fortunate in finding a translator so accomplished as Mrs. Stanley Carr. She has rendered the original into English so idiomatic, easy and unaffected, that the reader is apt to forget that he is reading a translation. We hope the reception of this volume will encourage all concerned to give us some farther specimens of Baron Strauss's literary workmanship.

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GEORGE WHITEFIELD; *Centenary commemoration of the opening of Tottenham Court Chapel, London.* Addresses and Sermons by Joseph Wilberforce Richardson, Dr. John Campbell, Dr. Leif-child, J. Sherman, and C. H. Spurgeon, with a report of public meeting. London; John Snow. 1857.

It is becoming and wise to celebrate events of which the memory lasts a hundred years. It is still better to originate movements that warrant a centenary celebration. The name of George Whitefield no longer needs to be "slurred in well-sounding Greek" as in the days of Cowper, and his memory is still fragrant independently of the poet's verse, and his enigmatical *Leuconomos*. Tottenham Court Chapel is closely associated with Whitefield's labours, as all who have read his memoirs know; and the services conducted on the day which completed one hundred years from the opening of the house for the worship of God, and on the following Lord's day and Tuesday, were well fitted to awaken salutary impressions, and to bring out the many solemn lessons the history of a century teaches.

From the names of the ministers engaged, as they appear on the title page, the reader may expect to find both

variety and unction in the discourses delivered on the occasion, and he will not be disappointed. We need not go over the subjects taken up by each of the ministers who took part in the services. Suffice it to say that Mr. Richardson's and Dr. Campbell's addresses were, as was fitting, chiefly historical; and the review of progress and the record of change was at once encouraging and monitory. But on such occasions the mind is carried forward in anticipation, as well as backward in retrospection, and surely every right-hearted man will desire that the second centenary of Tottenham Court chapel, to be celebrated by men yet unborn, may be associated with memories of far greater spiritual prosperity than the first has witnessed. By a striking providence, the venerable building, which had stood just one hundred years, was destroyed by fire only a few days after these interesting services had been held within its walls! These walls, so soon a blackened, mouldering mass of ruins, presented a suggestive emblem of the transitory nature of all that is merely material and visible, but the thought that the word of God which was preached there survives the wreck, and lives and abides for ever, is animating to the faithful servants of God, and we doubt not that the same precious gospel which was proclaimed in the first building will, with undiminished faithfulness and zeal, be preached still, when the new fabric rises from the ashes of the Tottenham Court chapel that was. May the glory of the second temple surpass the glory of the first, not in the mere architectural style, and goodly stones of the new building, but in its being the spiritual birth-place and nursery of souls far outnumbering those that said of the old place, "we were born there."

The cheap form of the publication will place it within the reach of multitudes in all parts of the country, and we doubt not that a large sale of this interesting volume will both prove the acceptableness of such memorials, and the sympathy of other Christians with their friends worshipping in Tottenham Court Chapel.

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1. GOLD AND THE GOSPEL; *The Ulster Prize Essays, on the scriptural duty of giving in proportion to means and Income.* Third edition of ten thousand. London; James Nisbet & Co. 1856.



1 THE DUTY OF GIVING AWAY A STATED PROPORTION OF OUR INCOME, by William Arthur, A. M. London; J. Nisbet & Co. 1856.

We learn from a preface to the former of these publications, that five of the Essays given in possessed merit so marked that each of the five adjudicators named one of them the *best* Essay, but each of the five named a *different* Essay as the best. This led to an arrangement among the parties, which resulted in the publication of five Essays, instead of two; and hence a volume of 400 pages instead of one not half the size.

We shall not presume to re-adjudicate, nor is it needful to criticise minutely these valuable essays. All we shall say is that we think some of the essayists stretch the argument derived from the

law of the tithe among the Jews too far, and would infringe upon the free spirit of the Christian dispensation. We think the claims of God under the gospel on the pecuniary offerings and entire consecration of his people to be far beyond the Jewish standard; we like the sentiments on this head advanced by the fourth essayist better than those of the first. The address of Mr. Arthur is very much to our taste.

We hope these essays will be widely circulated and the subject of them deeply pondered. It will be a pity if the zeal awakened by them evaporate in praising the essays, and recommending people to read them. The paper must be turned into gold, and the words into deeds, and then work will be done by which God will be glorified, and the world's salvation promoted.

## Chronicle.

LETTER FROM REV. J. CURRIE.

To the Editor of the Scottish Congregational Magazine.

WICK, January 19, 1857.

DEAR SIR,—In a letter which I received about three months ago from Mr. Williamson, he refers to the interest felt by the Chinese in his galvanic battery, electric telegraph, &c. In his opinion "such things may greatly subserve the cause of the gospel." The individuals who go to the houses of the missionaries for the purpose of seeing "the wonders," are always spoken to about Christianity, and supplied with books and tracts. Referring to such visitors, Mr. W. says, "I am anxious to satisfy them to a greater extent than I have done, and am therefore very desirous to obtain a set of chemical apparatus. I expected to have procured one in London, and to have brought it with me, but I had to sail without it." In another letter which I received a few days ago, Mr. W. writes thus:—"My chief object in sending this note is to ascertain if anything has been done in reference to the chemical apparatus. I am very anxious to obtain a few of the instruments necessary to aid me in teaching some of the great doctrines of science, and this during hours which otherwise would be occupied in necessary recreation, for such a change of employment

would be in itself a recreation. Far be it from me to allow this to interfere with the proclamation of the truth which alone can save and sanctify. I will not venture to suggest any plan for procuring the necessary amount, but will leave it to that ingenuity which a desire to do good infallibly creates."

On thinking over this, it seems to me that the best thing I can do is to request you to give this letter a corner in the Magazine. If you agree to do so, perhaps you will add an editorial note intimating that you are willing to receive contributions. I suppose the apparatus will cost upwards of £10.

J. CURRIE.

AIRDRIE.

On Tuesday, the 16th December, the annual soiree of the church and congregation under the pastorate of the Rev. James Innes, was held in the chapel. More than three hundred tickets had been sold, the attendance was most encouraging, many of whom were friends from other churches. The evening was pleasing and profitable in no ordinary measure.

Among other remarks, Mr. Innes, who occupied the chair, said:—"Owing to my connexion with Airdrie being but recent, I can say as yet little about our

state and prospects as a church. All I have to say, however, is of an encouraging nature. We are living at peace among ourselves; and enjoying some tokens of the Divine favour. The increase to the church and congregation, since I came in May last, has been about twenty. This is a small increase; but, in truth, I would like far more to see our progress slow and sure, than the reverse. God's usual procedure in nature and grace is of a calm and gradual kind.

"Believing that a church is established for the double purpose of seeking its own spiritual good and the conversion of souls around it, we have steadily aimed to realize both objects. During the summer, in addition to two services in the chapel every Sabbath, we have held a third service in a destitute part of the town, for the most part in the open air, and which were numerous attended. In this out-door work I have had uncommon pleasure, and often felt the divine presence more largely afforded than when preaching in the house of prayer. Besides the prayer-meeting in the chapel, I have held two such meetings weekly in the same destitute locality, and these also have been well attended. Three hundred tracts are likewise distributed monthly over the same ground by the members of the church.

"The Sabbath school is in a prosperous state. It has risen from 18 to 120 in number. Let honour be given to whom honour is due; and the honour,

in this matter, is due under God to one of our young men, who is indefatigable in this department of usefulness."

In the course of the evening, instructive and telling addresses were delivered by the Rev. Alex. Barr, of the United Presbyterian church, and the Rev. Jas. Kay, of the Reformed Presbyterian church. Some excellent vocal music, accompanied with the harmonium, enlivened the entertainment during the services of fruit, &c. These, with large coloured diagrams illustrating foreign missionary labour, which were described by Mr. Innes, made a most interesting and profitable soiree.

Pressed by the low state of religion in the town, and the desire to see it revived, the church thought it advisable to hold a series of services with that special object in view. The services began on Sabbath, the 8th February, when the Rev. A. G. Forbes, of Glasgow, preached forenoon and evening. The meetings were continued during the week, when, among others, the Rev. Thomas Pullar, of Hamilton, and the Rev. John Campbell, of Kilmarnock, took part. The Rev. David Russell, of Glasgow, concluded the series by preaching on Sabbath the 15th. Upwards of 600 invitations were circulated through the town, which brought upon the whole good audiences, more especially on the Sabbaths. And as much precious seed was sown, with much prayer offered, doubtless, our labour is not in vain to the Lord.

### PROVISION FOR AGED AND INVALID MINISTERS.

Efforts have for some years past been, and are now being, put forth for the purpose of securing some adequate provision for our aged and invalid ministers. In these circumstances, it is encouraging to know that the object sought by us is equally felt by others to be necessary. The Secession church has lately determined to raise a capital of £10,000, the interest of which is to be devoted to the support of aged and invalid ministers, at the rate of £50 per annum. When this is raised, they will commence to aid cases, though they will still continue to appeal to the churches until the full amount, necessary to make the provision above-named, is procured. As an indication of the importance which ministers attach to this scheme, we may mention that Dr. Brown, of Edinburgh, has presented the Fund with the sum of £660. £1,000 have also been granted to it from money bequeathed by Mr. Gibb, of Edinburgh; and a variety of other sums.—The Free church has raised a capital of £25,000 for the same purpose.

EDINBURGH:

PRINTED BY FULLARTON AND MACNAE, LEITH WALK.

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

MAY, 1857.

## THE LATE REV. RICHARD KNILL.

*(Concluded from last number.)*

We have given a cursory sketch of Mr. Knill's life and labours, but we feel that such a memorial conveys but a feeble idea of what he was and what he did. His public labours were abundant, and we have known few men whose private life and every-day spirit and deportment were more in harmony with their official character than was our dear friend. It may be reckoned by some as a proof of his want of taste, or of defective mental development, that Mr. K. took little or no interest in any literary or scientific question of the day, that occupied the attention of his more intelligent friends. The truth was that he had little versatility of mind, and was too much engrossed with the one thing to which he was devoted, to care much about other matters. As illustrative of this, we well remember that one day, when some of his friends, members of the church, and one or two strangers who had recently come to St. Petersburg, proposed to go to the palace called the Hermitage, and see the pictures and other objects of interest there, Mr. Knill at first seemed disposed to join the party, but in a little while changed his mind, saying, "I shall go to my work at home, and I shall not be sorry, when the day of judgment comes, that I did not go with you to see the pictures."

Our friend spent a good deal of time among his people, and especially when any of them were sick he was assiduous in his attentions. His tender sympathetic nature made him always a welcome visitant in the house of mourning, and we believe his ministrations in the sick chamber were often attended with remarkable blessing. He aimed, and, with God's blessing, not unsuccessfully, to turn to the spiritual profit of the other members of the family his visits to sick relatives.

On all occasions his conversation took very much the shape of the relation of anecdotes. Of these he had a vast store, and could introduce them with peculiar effect. We have sometimes on purpose tried to get his sentiments on some disputed point, or sought to find out what side he took of some controversy, and by what arguments he fortified his position. It was of no use. The explanation very soon broke

down, and, ere one was aware, had changed into some telling incident of his missionary experience in India, or some conversation he had had with officers or seamen on the voyage home. It was not for want of acuteness or penetration he shunned argument, but rather, we think, from a strong aversion to every thing abstract and theoretical. He liked better to deal with men's consciences than their intellect, and studied to approach them rather through the affections than the understanding. This we sometimes regretted, but he knew where his forte lay, and acted accordingly. He used to say, "no fear of the head, when the heart is right;" and so he sought, like Paul, to commend himself to every man's conscience in the sight of God. Those who knew him best often admired his *tact* in getting hold of the ear of very unlikely hearers, and he seldom got a favourable hearing without securing his object—it might be to get the person addressed to attend the chapel—or to promise to read his Bible—or to peruse some tract or book—or to abandon some questionable course. And if he had to deal with a professed disciple of Christ, he was equally faithful and pointed in endeavouring to raise him to a higher level of Christian practice.

I have often thought that in R. Knill I saw a fine practical illustration of that saying, "If thine eye be single, thy whole body shall be full of light." His clear, transparent sincerity of purpose enabled him to perceive at a glance the right course, and then his spirit of prompt obedience left no interval between his perception of a duty and his fulfilment of it. He was, in a high degree, unselfish, and, so far as money was concerned, seemed to have no idea of the use of it except to devote it to some good object. Instances of this spirit are known to his friends, which perhaps can scarcely yet be specified, because parties concerned are yet alive; but he has been known to receive, when in Russia, a present of a thousand roubles (nearly £50) expressly for the use and comfort of his family; but the generous friend who gave him this sum, has been surprised to find soon after, that the whole had been remitted to England, in various portions,—so much to aid a Sunday-school—so much to buy Bibles for the scholars—so much to be given as a prize for the best scholar at such a school, and so forth.

It was not surprising that one who parted with his money so freely, should sometimes judge rather severely friends, who, he thought, withheld more than was meet. The truth is, it was not at all agreeable for a man of avaricious or niggardly spirit to come much into contact with Richard Knill. He would tell him of some urgent claim for pecuniary aid, and, without bluntly asking him to give a farthing, would clench the appeal with a story about some penurious wretch who had not the heart to part with a guinea, and who died rich and unlamented. The listener could not help putting his hand in his pocket just to show that *he* was not such a miser. Then he would call upon some other man of means, and tell him how much the former had given, hinting that *he* might double the donation. And then he would go to a third, and relate how he had succeeded with *two* friends that morning, and how delighted he would be to find that the third was worth the other two put together. But with all this he would mingle words of Christian love and power, so that the money he received was not extorted, but was generally the free-will offering of cheerful givers.

Perhaps the best way of illustrating these remarks, may be to lay before our readers some extracts from Mr. K.'s correspondence with the writer of this. Whatever the subject, the warm-hearted and zealous servant of Christ and lover of the brethren is manifest.

The following occurs in a letter, dated June 1822, not long after Mr. K.'s being settled in St. Petersburg.

"A singular instance has lately occurred at St. Petersburg calculated to encourage you and me. A person of great erudition, who has Greek, Latin, Slavonic, Russ, French, German, and English at his fingers' end, studied philosophy for the last sixteen years—laughed at the idea of a devil—smiled at the poor man who believed in a hereafter—scouted the idea of moral evil or at least moral accountability—lived with another man's wife—never went to church—and withal, a mild, benevolent, gentlemanly man, was led to our chapel. There the Spirit wrought wonderfully upon him. In one hour, the old system fell like lightning from heaven. He believed there was a devil—he felt that he was a sinner—he trembled at the thought of death—determined to break off all connexion with sinners—to lay aside his former studies. In short, I cannot tell half. But he had no Bible. All he knew of that blessed book was what Voltaire has introduced with a view to turn it into ridicule. I hope he is a new creature. More hereafter. Farewell.

Yours in much love,

R. KNILL."

From a letter, dated in July 1829, and which explains itself, we extract the following paragraphs:—

"SAREPTA HOUSE, ST. PETERSBURG, 7th July, 1829.

"MR DEAR BROTHER,—We have had one of the most gratifying sights which the eye ever beheld, and you would have rejoiced at it more than even we have. What do you think it is? Read the enclosed and guess. Your dear pupil, Mr. P—, for whom so many prayers have been offered, has been here with his yacht, bringing Mr. and Mrs. Groves, their sister, Miss Groves, Miss Taylor, two little boys—Groves—one eleven, and the other twelve years old, and a printer. They are bound for Persia. A most devoted Christian, Mr. Parnel, a friend of Mr. P—, accompanied them hither. On Saturday night, 12 o'clock, the yacht *Asprey* anchored in the Neva opposite Mr. Venning's. On Sunday morning they all came to chapel with the captain and crew. The captain is pious and sings well. It appears that they had morning and evening prayer every day on their voyage. They sat down with us at the Lord's Table. The scene was very touching. Perhaps there was not a dry eye in the chapel, two or three times during the service. In the evening I went with Messrs. P— and P— to the yacht, and prayed and sung with them and the crew. Monday.—Spent the day with them. Wednesday.—They came down to Mr. Venning's. In the evening we had service—thirty were present. Thursday.—Mr. Venning took them to the Prison, Refuge, Hospital, &c., and at 4 P. M. we accompanied them to the ship, sung—'For a season called to part,' and two of us prayed, then took leave, went ashore, and the anchor was weighed, and they departed again for Old England. I trust their visit will be greatly blessed. The dear Missionary family are going out unconnected with any society, or without any promises of support except from God. I think that they would not enter into any engagements, or receive any promises of that kind—from principle. Mr. Groves has been in extensive and lucrative practice as surgeon and dentist in Exeter; and is well known in England as the writer of a pamphlet in 1825, entitled 'Christian Devotedness, or a Consideration of our Saviour's precept, "Lay not up for yourselves treasures upon earth."' He has now printed a second edition, and has acted upon it in the most unlimited manner. That he will have many followers, while the church is so worldly-minded, is not likely, but that he will shame many out of their guinea subscriptions into a more liberal way, I think is almost certain. J. V— sends us word—in the absence of all Missionary intelligence—that a meeting had been held at Rowland Hill's chapel a few weeks ago, and £2,500 subscribed to our society. This exceeds any former collection, but how far the information is correct I know not. When Mr. Parnel and Mr. P— took leave,

the former gave me 100 roubles for the school and 200 for Testaments,—the latter 875 to be used for benevolent purposes, without specifying any. This is a large sum than I ever had at any one time before for good purposes, and I bless the Lord for his loving kindness in making me the almoner of this bounty.

I have written a short letter to ———, giving her a few particulars of our state in this city. . . . That ever he should come here on such an errand is wonderful, and shews that nothing is too hard for the Lord. I asked him to write you and he granted me the thing which I asked him. Now, my dear Brother, farewell! My dear wife and children are in good health. We have our trials—they seem almost inseparable from our residence in this sinful world; but our comforts are so many, and our mercies so great, that we wish to say nothing of trials but as they redound to the glory of God. Again I say farewell.

Your very affectionate,

RICHARD KNILL.

The next extract is from a letter dated in 1831, just after the cholera had swept over St. Petersburg for the first time, and been fatal to thousands; and Mr. K.'s own family was not left untouched, as the allusions in the letter will show.

“21st September, 1831.

“MY DEAR BROTHER,—Qu? Did you search out a letter of mine for Mr. ———? I wrote it 27th May, 1830, and have just received an answer with a £10 Bank of England note in it, which will furnish about 450 families with a Russ Psalter. It came most opportunely, as my money for Psalters had long been exhausted. Mr. ——— says that the letter had been detained, but he does not attempt to account for it. I think that Mr. ———, to whom it was sent, forgot it, perhaps. I have sent to the Evangelical Magazine two papers, entitled ‘A profitable visit’—and ‘Sunday schools patronized by an Empress.’ Ditto to the Tract Society. The ‘Visit’ took place since you left, and I trust God will bless it abundantly. I have also sent a narrative about our darling Johnny—and requested them to publish it—either as a tract or as one of their little books. I do not know if they will, but am very anxious about it. You will see that God has been pleased to sanctify the solemn visitation to one precious soul, and I cherish the hope that the publication of it might be overruled for the good of many. I send a copy of it to you, because I cannot expect that any person in England should take so deep an interest in the dear child as yourself. You knew him, you kissed him, you played with him, you taught him Mongolian, you saw what an interesting child he was, and you know what we hoped respecting him. God knows that our fond hearts longed to see him useful—and perhaps in this way our prayers may be answered, at least I shall leave nothing undone which I can do in order to bring about so desirable an end. I shall send a copy of it to ———, and if they will translate it, I will supply the paper for printing some thousands of them for the ———. I send it to you—secondly—because you understand how to transact such a business. Perhaps Mr. ——— would print it, as a little book for sale. I want no profit: perhaps there may be none—but I am not able to suffer loss about it. The loss of the child is just as much as we can bear.

“Have I told you that a letter which I received from the Princess led to a very interesting conversation—and ultimately to the offer of Mr. Ropes on the part of his American friends to print an edition of ‘Catherine Brown,’ in Russ, if the Princess would translate it. This was very noble of our brother Ropes—and now the work is going forward.

“Dr. Watts’ divine songs are through the Press—and 5,000 of them are for us. Mrs. Gilbert’s hymns are also coming through the Press. Three new tracts are selected for translation, and one of them is on its way to the Princess, i. e. ‘Hugh Bourne, Mary Smith, and Poor Nanny.’ Our friends are also arranging for a reprint of ten old ones—such as ‘William Kelly, Vivian’s Dialogues,’ &c. This will call for help, and no doubt He who has hitherto provided so wonderfully for us will yet help.

“Some years ago the Princess had a volume of ‘The Saint’s everlasting Rest’ from me, to send to a friend in Moscow who wished to translate it into Russ, but I suppose that poverty or troublous times have kept the MS. shut up. Now I have written to her excellency for it, and expect soon to see it going forward. Just

before our afflictions I transferred over all my tract money and accounts, &c. &c. This removes a great weight of responsibility from me, and will no doubt greatly facilitate our labours. I wrote to dear Dr. Paterson of our having opened a Tract shop, and old Mr. Helmholst being the shopkeeper. Dr. P. knows his worth, and I am sure he will consider him the very best person we could employ. The house costs 750 roubles a-year, and this the old man has free, but we cannot afford to give him more at present. Brother! we live amidst 60 millions of people. Ought we to sit still—or to work? Ought Christians to help us or not? You know that we have few to work, and still fewer who can aid by their purse—therefore we must look abroad. Look for us, will you?

“On Sunday last I saw a tall gentleman who told me you ought to write to the minister Bludof, in answer to his letter. You may have more to do with him—and it is well to be on good terms, and not to permit him to think you slight him. It appears they have written to General Benkendorf about you and also to the authorities in Siberia—and the answer is as favourable as you could have written—perhaps more so than you would have written. Come, my brother, this is a call for gratitude. Of course this is a secret, and must not be hinted at, or my friend may go back with you.

I think I shall write to His Excellency that I received his letter and sent copies of it to you, &c. This will fill up the vacuum a little until yours arrives. General Von Foke, on whom I waited to know when you should call on General Benkendorf, is dead. This is a great loss, he was an excellent man. All our friends greet you. They are well. Farewell.

R. KNILL.”

These specimens of Mr. K.'s letters have occupied more space than was reckoned on, and now it only remains to add that he died as he had lived, in firm faith in the one all-sufficient Saviour. From the time of his conversion to God he had with undeviating simplicity and faithfulness lived under the influence of the truth he preached, and God was pleased greatly to bless his servant with the success he prayed and laboured for. Mr. K. never troubled his own mind with the deep and dark problems of theology, which he wisely left unsolved till the brighter light and purified minds of a higher state of existence should make the solution possible. He also wisely abstained from unsettling the views of his hearers by doubtful disputations, and confined himself to the great and unquestioned truth of divine revelation bearing on man's sin and salvation. His aim was to lead sinners to the Saviour, and to bring believers nearer to their Lord and Redeemer in heart and life—and his work and labour were not in vain in the Lord.

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## A FRIENDLY CONVERSATION.

### II.

A. It is common, in certain quarters, to lay the blame of the low state of religion in the churches on the ministry. Do you think this is fair?

B. Of course were the ministers really to blame, it would be fair to lay the charge at their door. But it is easy to confound cause and effect in such matters. Drowsy churches choose dull ministers; and soporific ministers make heavy, slumbering churches. Then the minis-

try come from the churches, and when the pulse of vital religion beats low in them, it is out of the question that the youth they furnish as candidates for the ministry can be distinguished for fervent piety. And so a sickly state of things perpetuates itself. Nor can a revival be expected unless some son of thunder break in upon the death-like scene and awaken the sleepers, and alarm the careless, and sound the trumpet so loud that all must hear.

*A.* But is it not the office of the minister to act as the spiritual physician, and the ecclesiastical watchman? If there be disease and torpor, is not he specially chargeable with the guilt, if he strains not every nerve to remedy the evil?

*B.* To be sure he is guilty, but others are not innocent. The people are under heavy responsibilities as well as the minister. And all of them have their Bibles which condemn alike people and priest, if they keep not the charge. The minister's teaching and his life have a mighty influence for good or evil. If his discourses are not adapted to the state of the people, and if his life lends no weight to his words, his people are in sad case, but their guilt is guilt still. His defects will not be their justification.

*A.* What do you think of the relation of the money element to the position and independence of the minister? When a church deals liberally with the minister, does not this tell favourably on his efficiency as well as his comfort?

*B.* No doubt of it; and the reverse is equally true. If a church gives a stinted salary, and gives it with a grudge, the minister's heart must be chilled, and his hands weakened. But I believe a church sometimes acts this unworthy part without being aware of it.

*A.* How can that be? The whole church knows or may know how the minister is paid, and cannot therefore deal in a niggardly, penurious manner towards him, without knowledge of the facts.

*B.* A church may know facts, and measure them by a wrong standard. In a small church, composed chiefly of poor people, the sum of one hundred pounds per annum seems a large income. Many of the good people cannot conceive how their minister should not be able to live comfortably on that sum. *They* maintain their large families on much less. Again in a larger church, where there are wealthy members, who spend a thousand pounds a-year, they think their minister is well paid if they give him three hundred pounds. Now, such a minister may be poorer in his city residence and city charge with that income, than his brother pastor in a country village who has but a third of the amount. Circumstances make all the difference, but many church members are unable to form just calculations, and reach just and generous conclusions on the subject of their pastor's salary, hence their injustice, committed ignorantly or unthinkingly.

*A.* Should they not be taught better? If the minister himself cannot plead his own cause, the deacons should see to it.

*B.* But what if the deacons themselves need teaching?

*A.* Then surely the minister may without offence endeavour to inculcate the duties of honesty, the payment of debts; the fulfilment of engagements. If they do not know that while their pastor ministers to them spiritual things, they should not leave him a prey to anxiety about



arnal things, they should be told that this is their duty. The apostles of Christ taught these things in plain words, and so should ministers still.

*B.* But you forget that the duty is acknowledged, and performed, only on an inadequate scale; and that it is enlightenment on the subject of the *amount* of salary, not instruction as to the obligation of paying it.

*A.* I don't see the question to be one of real practical difficulty. I cannot acquit the parties of being willingly ignorant of what sum of money is needed to maintain a minister's family in respectability and comfort, as befits his position in society. Were it not that the solution of the problem affects their pockets, they would find it a very easy matter indeed.

*B.* Is it so that there is so little Christian principle in the church as this allegation supposes? Surely there is both honour and honesty enough to dictate a better course.

*A.* Then why is it not taken? It seems that we are left to choose one of two explanations, if we would account for the facts of the case. First, either the parties concerned are so obtuse that they really cannot comprehend how much it would take to maintain the family of their minister, or they are so unprincipled that, knowing it, they deliberately withhold the needful supplies.

*B.* I suspect we may, upon a close observation, detect many modifying circumstances, that shed light upon the question. For instance, there may be one or two rich members of the church who could, with perfect ease, pay the whole sum needed by the minister. Other members of the church think these rich men do give much more than they do, or think they ought to give a larger share of the salary, leaving little or nothing to be done by the rest of the church.

*A.* But the church has no right to devolve upon one or two rich members the duty of supporting the gospel in that place. Have these rich brethren claimed it as a privilege to be allowed to bear the burden alone? Or does the fact of their ability absolve the rest of the church of the obligation to pay their minister? Would these church members leave their baker's or their tailor's bills unpaid, because some rich brother was well able to pay them along with his own bills? It is altogether an error in principle, and a crying sin in practice to withhold the *due* proportion of the minister's salary, because some others could pay both their own share and mine. They *owe* him their quota: they don't *owe* him mine, and therefore I ought to pay my own, and leave them to pay theirs. This is both law and gospel.

*B.* Here comes brother *C.* I should like to hear his opinion on this point.—(To *C.*) Good morning, Brother, You must help us in a knotty point we are discussing about the salaries of our ministers. Don't you think they are often underpaid, and that the burden of their support falls unequally on the members?

*C.* I know *our* pastor has both preached and prayed better since we raised his income. Some of us thought he would get fat and kick, but he is so humble and thankful and faithful; and he looks so lovingly on his people from the pulpit, as if he were always saying, "I seek not yours but you."

*B.* But how did you manage to raise the money?

*C.* Why, deacon S. spoke to the church one day about laying by in store and giving as the Lord had prospered us, and put it to our conscience, so that next quarter's collection was double any we had before. Then we were called to unite in thanksgiving that the Lord had enabled us to offer willingly, and we felt it to be so comfortable and strengthening to feel that we had honoured the Lord with a substance and the first-fruits of all our increase, that we resolved without any words about it—to continue as we had begun, and abound more and more.

*B.* And had that any perceptible effect on the spiritual prosperity of the church?

*C.* To be sure it had. Every month brings additions to the membership.—Our pastor is so encouraged; the church is so peaceful; and praise and prayer are real refreshments to our souls.

*A.* But how do you make it out that your prosperity was connected with your increased liberality, as an effect is connected with its cause?

*C.* Why, we could pray aright, when we acted aright; and God heard us, and blessed us, because we feared and honoured Him. Perhaps there might be other causes, I don't dispute that; but the fact is certain that we had good days after we were honest to our pastor, for I don't count it "liberality;" I call it justice to pay him his due.

*B.* You are quite right, Brother C., and were all the churches to follow the same rule, they would soon see better days. Besides, the acting out of the dictates of conscience in one matter, leads to universal conscientiousness; just as being false to conviction in one point leads to a perverted view of other questions, and degrades the whole character. A church that is just to its pastor, will be true to its own members, and faithful in all things. Christian duties grow in clusters, and ripen together like a bunch of grapes connected by a living stem to the living vine.

*A.* Do you give publicity to your proceedings in money matters? Does or may each member know what others give?

*C.* We neither publish nor conceal what we do. Most of us give a sum which we and our brethren deem right and equitable,—increasing or diminishing it as we are prospered or otherwise. One thing has come out clear, that some who were thought to give less than they ought, were loud against our contributions being known generally. Most of us cared as little about our brethren knowing what we gave, as we cared about their seeing our names in the subscription lists of our religious societies. Some of us stand there as one, some as five, some as ten pounders. The support of the gospel among ourselves has, to say the least, as good a claim on us as the Missionary Society or the Union; and why should we publish the one and hide the other?

*A.* After all, pecuniary contributions are but one branch of Christian duty. It is easier for some to give their money than their time and talent.

*B.* For this reason that some people have more money than time, and some more of both than of talent. If one man gives money, but whose time is not his own, he does what he can, and his gift should be gratefully welcomed. If another, who has little wealth but abundance

of leisure, is willing to devote days to working out plans of Christian usefulness; he too does what he can. A third has a mind to plan—and a sagacious eye to scan the features of a scheme, and he can counsel, but can neither devote much time nor pecuniary resources to a good cause. Let his contribution of wise counsel be accepted with a good grace.

A. Yes, a man can give only what he has, and is not to be blamed for not furnishing what is not his to bestow. These are self-evident truths, and yet there may be cases when a man throws his five or twenty pounds into the treasury of a good cause, and so compounds for his lack of efficient service—service he has the ability to render, had he but the will.

C. I doubt we must leave such cases to the decision of the Master. We may judge amiss. His judgment is according to truth.

A. Another question occurs to me, bearing on the state of our churches. Is not the deep life of the Christians of our day injured by their living so much in public? Do not the incessant calls to attend meetings, committees, to serve on deputations, to take part in conferences, &c.—encroach very sadly on the time demanded for secret devotion? And is not their effect injurious, independent of the time they consume,—as indisposing the mind to solitude and self-acquaintance?

B. Your questions may be answered without hesitation in the affirmative. Such engagements as you refer to are prejudicial to the health of the soul. But then the cure for the evil is not simply to abstain from these public duties. We are persuaded there is great self-deception in these matters. Christians ascribe their leanness to their multiplied engagements compelling them to live so much from home. The remedy is not to stay at home always, but to direct the frequent prayer to heaven for grace to live above the world while in it;—to make constant duties constant steps of the ladder by which the soul climbs to heaven. There is such a thing as solitude in the bustle of a public meeting, and communion with God on the railway, or in the committee room. And there is, too, the wandering frivolous mind in the deep stillness of the hour of retirement, and the distracted and divided heart when all around is hushed in repose.

C. I am sure of that. I know I am often most alone with God, when least alone as it respects my fellow-men; I mingle with them, and yet am apart and solitary still. Besides, we must work for God as well as wait upon God.

A. Still, a state of society which makes heavy demands on a man's time as a citizen, a church member, a committee man, a friend, cannot but be unfavourable to habits of private devotion. Some men, like brother C., may have such powers of abstraction that in the midst of the noise and bustle of society, they can retire into the depths of their own spirit, and be insensible to the influences around them. But when they do so, they quietly leave their brethren to do the work and bear the burden of the day. These pietists selfishly shut themselves up in their cell and take no part in the common business of the church or the society. Their presence is only a bodily presence; and mind and heart are elsewhere.

B. I admit the justness of what you say; and I feel that there can no blessing attend the selfish man who sacrifices the common good to his private benefit. It may sound pious and devout to say that such a one is spending the hour in his closet which his brethren devote to the committee meeting, but it is not honest, and not charitable. A delicate sense of respect to his brethren would have dictated to him to choose another hour for his devotions, for his making such an excuse for non-attendance when his brethren met for business was either an ostentatious parading of his own hour of prayer, or a tacit rebuke of his brethren as neglecting that duty, or perhaps there was a combination of both these features of the pharisaic spirit, in his thus proclaiming himself better than his brethren.

(To be continued.)

## PARAPHRASE OF THE EPISTLE TO THE GALATIANS.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—I am induced to send you the following attempt to give a connected yet popular paraphrase of the Epistle to the Galatians, not because of its intrinsic value as a composition, for I am conscious of its imperfections, but as a specimen of what has been to myself and may be to others an interesting and profitable exercise. Too many Christians content themselves, it is to be feared, with knowing the more prominent topics of Christianity, but do not seek to trace the relation of the parts to the whole; and there is no more fruitful source of error than this partial knowledge. There are in these *fast* days many difficulties in the way of those who would acquire a more intimate and enlarged acquaintance with the Sacred Scriptures; but where interest in this study is once excited, the difficulties will at once disappear; and I think such an interest would be felt by any one who would take a portion of Scripture and sit down to translate its ideas and arguments into the language of daily life, writing down as he proceeds; he might not finish it at once, but I am mistaken if he would not when he *had* finished it, find that he had acquired a more complete mastery of the subject than he would have obtained from a number of sermons.

Should you regard the accompanying paper as of any value as an illustration of such an exercise, and its publication likely to promote so desirable an object as the study of the Bible, it is at your service.

I remain,

Yours very sincerely,  
Ego.

EDINBURGH, January 20th, 1857.

[We wish such Biblical studies as those of "Ego" were more common, and we therefore readily give insertion to as much of his paper as may serve for a specimen of the kind of paraphrase he has attempted. ED.]

## GALATIANS I. FROM v. 6.

I am astonished that you have so soon abandoned my teaching through which you were first introduced into the grace of Christ, for what you regard as another gospel. I am so firmly convinced that the truth I preached to you at the first was indeed the gospel, that should any one—an angel even—preach any thing different as the gospel, nay, should I myself preach any other truth to you or to men as the gospel of Christ, may he be accursed of God! I repeat it—let him be accursed of God! For consider; what I preached, though true, was anything but flattering to the pride of men—on the contrary, was directly opposed to all their prejudices, tastes, desires, feelings; yet I did not hesitate to preach it to you, which, had I been desirous of pleasing men in any way, I should certainly not have done. The fact is, however, that I regarded myself as the servant of Christ, and sought in my declaration of His truth to please Him. I received this truth by direct revelation from Him without the intervention of any human agency, as you may easily see from considering the facts of the case. You know I was brought up a Jew; and made great attainments in the religion of my fathers; of the traditions of which I was so zealous that I employed all the influences my ardent mind could suggest or prompt to, to destroy Christianity as being a system calculated to injure Judaism, and, as I regarded it—blasphemous in its assumptions. But when it pleased God—who had from my birth appointed me to, and prepared me for, the work of preaching the truth concerning Christ to the heathen—to reveal to my spiritual perception the truth, that the Jesus whom I had regarded as an impostor, and whose religion and its professors I had persecuted so bitterly, was indeed His own well-beloved Son;—when this revelation was made, it was in such a mode as to obviate the necessity or wish of any further instruction on this point which any of my now-fellow-apostles could have afforded. Instead, therefore, of returning to Jerusalem to confer with them, I retired into the solitudes of Arabia for three years, that I might have opportunity to reflect upon the bearing of the revelation I had received, on Judaism and on the world: and it was not till after my return to Damascus, at the end of that period, that I did go again to Jerusalem. Even then I only remained there a fortnight, and saw none of the apostles except Peter, with whom I lived, and James the brother of our Lord. This I take God to witness is the truth. Immediately after that visit I came into the regions of Syria and Cilicia, so that I was only that fortnight even in the vicinity of any of those who could have afforded me information regarding the facts of the gospel from their own personal knowledge of them; as for the churches in Judea, they had never so much as seen my face, and only knew of my conversion by report.

It was not till fourteen years afterwards that I found it necessary to go to Jerusalem, to confer with the other apostles regarding the truths which I had preached among the Gentiles, the occasion of which necessity was the preaching of certain persons who had come from Jerusalem, and who taught, as the doctrine of the apostles who resided there, the essential importance of circumcision. As this doctrine was

so opposed to the influences to which I had been led from the facts of Christianity, that either I or those who held and taught it *must* be wrong. I went, under the guidance of the Holy Spirit, to compare with the other apostles, the doctrine I had all along preached. These doctrines I communicated to all those whose opinion I considered as of weight and separately, but so far were they from holding the doctrine referred to, that to give a public and official disavowal of it, they openly acknowledged Titus, who was with me, to be a Christian brother and minister, though an uncircumcised Greek,—a disavowal which was considered necessary, as there were certain false brethren present, who called in question the liberty which Christianity confers on its disciples, and were very desirous to impose the bondage of the ceremonial law upon the Gentiles; to whom we would not make the smallest concession, that the truth of the gospel might remain with you.

In regard, however, to the supposed differences between the truth taught by me and that held by the other apostles and men of influence in the church, I found, upon conferring with them, that however great their reputed knowledge and consequent position in the church, (whatever they were in reality is of little moment,) they could add nothing to the truth held and taught by me: on the contrary, when they and Peter, James, and John, to whose opinions the greatest deference was paid, saw evidently from the same effects resulting among the Gentiles from *my* preaching as those which attended Peter's preaching to the Jews,—that by God's working with us, He had appointed us to this sphere of labour as he had done Peter to that which he filled—they cordially and publicly recognised us as their fellow apostles. The only stipulation they made was, that we should remember the poor, but even this I had anticipated and prepared for.

I admit that the conduct of Peter at Antioch seems to imply a different opinion on his part and that of the Judean Christians; but that conduct was so openly inconsistent that I blamed him openly for it. He associated with the Gentile Christians in that church for some time, acting towards them with the recognition of their perfect equality as Christians; yet, when some Jewish brethren came down from the apostle James, he withdrew from this fellowship, and by his example caused several other Jewish brethren who were also living at Antioch, including even Barnabas, to dissemble their real principles, and act with the same inconsistency. When I saw this, I said to Peter before them all, "If you, who are a Jew, and as such believe in the importance of circumcision and the observance of the ceremonial law, yet admit that these observances cannot minister salvation to you, but that you in this respect enjoy no advantages over the Gentiles, and can therefore so far renounce your Jewish principles as to acknowledge the equality of your Gentile brethren in the christian church, why do you, nevertheless, by your conduct, compel those brethren to observe the Jewish law? We Jews, knowing that our Judaism will not procure us justification, even we have believed on Christ to obtain that blessing, which cannot be procured in obedience to law. This is a fundamental principle of Christianity; it regards all men, both Jews and Gentiles, as on the same footing in their relation to God, that, namely, of transgressors of his law, which, however, provides no means of deliverance from its claims, or

for extending forgiveness for past sins; all it can do is to show us our sins in all their extent and enormity. But Christianity teaches that the one sacrifice of Christ has for ever put away sin; if, therefore, while we are professedly seeking justification through faith in Christ's work, we nevertheless regard ourselves as still under the law, and, therefore, as still under condemnation as sinners, is Christianity to be charged with a doctrine which would in fact be, that faith in Christ as a Saviour could still leave a man in an unsaved condition?—a palpable contradiction—which God forbid should be the true doctrine. Yet such is in fact the doctrine of those who would still build up the claims of that law which faith in Christ has virtually annulled. The law provides nothing but death for all who are under it; but Christ having, as my substitute, suffered the penalty which the law denounces against me, I am set free from its claims—as free as though those claims had been satisfied by my own endurance of the penalty. But though I live, it is no longer under the law, but to God, in a life of grateful obedience to him who loved me and gave himself for me. In this way I do not frustrate the grace of God; for if justification could have been obtained by obedience to the law, then the work of Christ was unnecessary.

Since, therefore, this complete salvation by faith in the death of Christ, without and apart from any works of law, was so clearly set before you, who has so bewitched you, O foolish Galatians, as to prevent you continuing to act under the influence of this truth? I would ask just one question, The gift of the Holy Spirit is the characteristic proof of reconciliation with God; well then, did you receive this gift before you heard the gospel, and were therefore still under the law? was it not in connexion with the preaching of Christ? And if so, are you so foolish as to expect to continue in the enjoyment of this gift by means which were incompetent to obtain it at first? Have you been submitting to such great sacrifices, and putting forth so much effort in this attempt, and all to no purpose, for attaining the desired end? unless, indeed, you have obtained what you were seeking, which I scarcely think is the case. It is not so, however. He, through whose instrumentality the gifts and miracles of the Spirit were wrought among you, ministered these gifts, not in connexion with works of law which entitled him to this gift, but in connexion with the preaching of the gospel, and as at once signs and pledges of the blessings which the grace of God had bestowed on believers through the work of His Son. It was on this ground of faith that even Abraham received justification and its accompanying blessings. I would have you, therefore, to know that the true children of Abraham—who are such in the only sense in which it is of any importance or interest to any to be his children—are those who share his faith; and it was of such the promise recorded in the scripture spoke when it said, "In thee shall all nations be blessed," a promise in which the gospel was announced to Abraham. It is therefore those who have his faith that share the blessings promised to him, for as many as have not this faith are still seeking justification by works of law, and thus being under the law, are under the curse which it denounces, for no one has ever been able to fulfil its condition of perfect obedience; and that it cannot be the means of justification before God is still more evident from the statement of scripture, that the just shall

(be delivered?) live by faith. While the condition the law imposes is the man that performs its requirements shall live by that performance  
Ego.

## CHRISTIAN LIFE AND CHRISTIAN CHARACTER EXEMPLIFIED.

(Continued from p. 117.)

*Thirdly.—How, in whatsoever we do, we may do all to God's Glory.*

When the late Doctor Milne of China was a working tradesman at Leithhall, the seat of the late General Hay, now of Sir Andrew Leith Hay, in Aberdeenshire, he was ever ready to act out John Newton's principle: "I make it a rule of Christian duty never to go to a place where there is not room for my Master as well as myself." It so happened that on one occasion, when a ball was to be given in honour of some family event, orders were issued to send invitations to every person on the estate. When the griever received the name of William Milne, he said to the steward, "You need not invite Milne, he won't come—balls don't do with his religion." "But you can take the invitation whether he accepts it or not," replied the steward, "for my instructions are to invite all." The griever sent the message to William Milne, who, on receiving it, gravely said, "Tell the griever that when William Milne has no work for eternity he will attend to balls." The answer was an arrow from the quiver of Divine truth. It pierced his heart, and he could get no peace until it was withdrawn by the great Physician, and the balm of Gilead applied. The griever still lives, and in a higher sphere of labour, has long been a useful and consistent member of the church of Christ.

A religiously disposed young man in the north of Scotland was present one evening when a devoted minister was preaching on the duty of Christians whose lot might be to live in worldly families: this was his position. He was grieved to think that, though he found every kindness at home, there was no true love for Christ in the head of the household. On the Sabbath evenings it was usual for some of the neighbours to call and talk about everything and anything but the "one thing needful." This vexed the youth sadly. But as if the minister knew the case, he said,—“Should there be any one present who fears God, and must yet be in a thoughtless and prayerless family, let me advise him to be faithful to his Master, and he will make him a blessing in that household. If, on going home to-night, he should find the fireside surrounded by ungodly neighbours, let him quietly take his seat amongst them; open his Bible, and telling them where the text of our sermon is, at once begin to read. Let him continue to read, and the effect will be wonderful.” Our young friend, on returning home, put this advice in practice. He met with no discouragement. There is a regard for the Bible in most families, which ensures respect for it, if not attention, and so it was found here. By and by one neighbour “began to make excuse,” and rose to bid the company good night. Another soon after gave a yawn, and stretching his arms overhead rose



also to leave for supper. A third sat for a while thoughtfully, and then left in silence. The impression produced on those who remained was such, that prayer was offered that night, and the Divine presence was, there is reason to hope, to some extent, realized.

Five and twenty years have passed away since then. But the other day the remembrance of that night was brought up. The thoughtful neighbour who left in silence is now an old man, and told the story of his experience under this reading of the Bible to his daughter, who, there is reason to believe, has got saving good through the instrumentality of the same young man, who is now a preacher of the gospel.

Everybody has heard of how the brothers Haldane profited by the timely remarks of a pious sailor in the case of James, and a pious mason in the case of Robert, acting out the Christian duty to be "living epistles, known and read of all men." Most people have read the story of Richard Baxter's conversion, through the instrumentality of a pious travelling bookseller, and how his "Call to the Unconverted" awakened Doddridge, whose "Rise and Progress of Religion in the Soul" was blessed to Wilberforce, whose writings aroused Scott, whose "Force of Truth" produced a lasting impression on the mind of "Leigh Richmond," whose "Dairyman's Daughter" has done so much for the cause of God. Time would fail us to enumerate other instances of the power of example when rightly exhibited in life and character—in the workshop, in the field, in the house, in the world, in the church, and in the market-place. Suffice it to say, that no man can live and not exercise an influence for good or evil, and as the Lord has put it into the power of every Christian to do something, and oftentimes much, to promote his cause and advance his glory, let the duty be realized as a privilege, and discharged with fidelity and zeal, in season and out of season, and in prayerful dependence on God, that he may enable us all in life and character, "whether we eat or drink, or whatsoever we do, we may do all to the glory of God."

J. H. W.

## Notices of Books.

*MEMOIRS OF JAMES HUTTON, containing the Annals of his Life and Connexion with the United Brethren,* by Daniel Benham. London: Hamilton, Adams & Co. 1856.

We sat down to the examination of this thick volume of 640 pages, wondering what memoirs of James Hutton, and annals of his life, could justify the publication of such a volume. Ere long we found that the compiler had surrounded Mr. Hutton's history with the history of the Moravians in England, with accounts of their great leader Zinzendorf, with notices of Wesley and Whitfield and other distinguished men of that day,

and so the production of a bulky volume was no longer a mystery. Mr. Benham indeed seems to have been under no apprehension of making the book too large, and therefore he has, with a liberal hand, given documents, and letters, both of James Hutton and his correspondents, never suspecting that any reader might tire of such entertainment.

James Hutton was born in 1715 and died in 1795. He moved in a respectable sphere of life, became a decidedly pious man in his young days, joined the Moravians, and continued an honoured and useful member of that community till the close of his career. He seems to have been an upright, benevolent,

worthy man, and served his generation according to the will of God.

Why a memoir on so extensive a scale should have been published sixty years after the decease of James Hutton is not very apparent. No preface or apology is given, and Daniel Benham does not deign to inform us who he is, and why he has undertaken the work adorned with his name.

One or two facts—if facts they be—may be gleaned from these pages. Such as that the two Wesleys and Whitfield had been preaching both in England and America before they were truly converted, and before they preached the gospel,—that John Wesley was an enemy of the Moravians, and propagated slanderous reports of their character and doctrines, on which account the said John Wesley was a very naughty man. Our inference from this is, that the present work will not be a popular one among the Methodists, but the Moravians should patronize it, for it contains many particulars respecting their history during the last century, and many minute details, which must be far more interesting to them than to other communities of Christians.

Upon the whole we must say that Mr. Hutton's Memoirs furnish a patient reader with a very favourable idea of his piety, integrity, public spirit, and respectability as a man and a Christian. At the same time his biographer, Daniel Benham, proves himself to be a faithful chronicler, but a very unskilful book-maker. His materials, in the hands of a good literary workman, would have been moulded into a shape of rare beauty and interest. With a talent for arrangement,—with the plastic skill that reduces a rude mass into a shape of symmetry, the sources of information to which Mr. Benham had access might have been turned to far better account. For want of this formative power, the book is heavy, and the perusal of it a trial of patience. To those who are determined to have knowledge at any price the book will be valuable, for it contains information never before brought together in a published form. To the lovers of light reading we would say beware of the Memoirs of James Hutton.

THE thoughts of some men are vain, silly, shallow, valueless. The thoughts of Mr. Douglas are the reverse of all this. Moreover there is a depth of wisdom, and a breadth of view, discovered in every page he writes, which makes a regret that his publications are so few and so far between. Mr. D. is a true Christian philosopher, and in many points he is beyond his age. He is evidently well read in classical literature, and this publication, not to go farther back, supplies abundant evidence that he not merely reads but weighs and digests, and makes excellent use of his hours spent with ancient authors. The present tractate contains seven articles, of various length, but all the emanations of a rich mind, and a christian heart. The titles prefixed to the essays, making up this third number of his passing thoughts, give little idea of the varied topics briefly but effectually touched on by Mr. D.: The Commonwealth of England—Polity and Political Economy—Government—Political Economy—The National Mind—One word of Horace—and The Races of Men, are the headings, and we advise our readers to acquaint themselves with the handlings by a master of these themes.

How happens it that publications of sterling value like those of Mr. Douglas are so little read, while works of far inferior merit obtain a wide circulation? This is a question we do not mean to discuss, but one thing has struck us, that we never see a solitary advertisement of any book Mr. D. puts forth. Is this his own fault, or the fault of his publisher? The respectable house whose name appears on the title-page have various means of advertising their publications, on the fly leaves of works issuing from their own press; but we do not observe that they make much use of the usual vehicles of communicating with the reading public. But this by the way.

We shall be happy to be called upon, on some early day, to invite our readers' attention to some farther "thoughts" of our excellent author. Such a man should always *think aloud*, and we are sure he will command many a listening ear.

THE BURNISH FAMILY. Glasgow: Scottish Temperance League. 1857.

PASSING THOUGHTS, by James Douglas of Cavers, Part Third. Edinburgh: Thomas Constable and Co. Hamilton, Adams & Co., London. 1856.

THE name of the successful competitor for the prize which this production gained is not given; but whoever he be, he need not be ashamed to own the authorship

of this book. It is a very effective and truthful exposure of the evils of intemperance, but the distinguishing feature of this tale is that it traces the mischief to its root. If there were no brewers and distillers, there would be no drunkards and fewer broken hearts, and desolate homes, fewer criminals and suicides, less work for our policemen, and fewer inmates of our prisons. The producers of the poison have to do with all the misery that flows from it; and it is stopping short of the source of the evil to arraign the dram shop, while the distiller is held blameless. The "Burnish family" exposes also, with a severe and caustic logic, the hollow profession of men who assume the name of Christian philanthropists, and gain a high character for benevolence, whose gains are the gains of wickedness—their wealth being drained from sources that darken and pollute it. It is vain to try to compound for the wickedness of amassing wealth out of the vices of the people by contributing of their substance to objects of charity—hospitals, infirmaries, penitentiaries, and similar institutions, whose inmates are the victims in a great majority of instances of the very habits of dissipation that have been formed and nourished, by the intoxicating drinks of

which these rich philanthropists are the manufacturers.

We wish for "the Burnish family" the wide circulation it deserves; and must say that we have no sympathy with the squeamishness that would repress the exposure of false religion, and hypocritical pretence, because some professors of high name might feel the sting of the censure, and wince under the graphic pictures of inconsistency, pharisaism and pretence these pages exhibit. We do not quite like the rather uncharitable way of representing all who conform to prevailing habits of thought and action as people of no principle. It is rather want of perception, or want of rigid thought. But where there is so much to approve we are not disposed to dwell on minor blemishes.

THE WAY TO LIFE, *the great question answered*, by the Rev. James Williams. London: John Snow. 1857.

THIS little book of sixty pages contains a simple, scriptural, and useful exhibition of the way of salvation, and may be useful in helping inquirers, as it proposes to them pertinent questions, to which it gives appropriate answers.

## CONGREGATIONAL UNION OF SCOTLAND.

THE forty-fifth annual meeting of the Congregational Union of Scotland was held in Aberdeen, on Monday, Tuesday, and Wednesday, the 6th, 7th, and 8th April.

### THEOLOGICAL HALL.

The Committee of the Theological Hall met in the vestry of Frederick Street Chapel, on Monday, at 5, P.M.; and the public meeting of the friends of the Institution took place in Frederick Street Chapel, at half-past seven,—Rev. Mr. Cullen in the chair. The meeting was opened by praise, and prayer led by Rev. Mr. Wallace, pastor of the church.

The Chairman, in introducing the business of the meeting, remarked upon the missionary spirit which, from the outset, amid all the difficulties and prejudices they had to contend against, had characterised the Congregational churches of Scotland. This fact they might humbly consider as a proof that their principles acted favourably in impelling many to seek to do good as they had opportunity. In proportion to membership they had done more than any other denomination during the last fifty years, in furnishing men for home and foreign missionary work. This should stir them up to increased interest in their Theological Hall. And he heartily rejoiced that they were now free from the apprehension they had felt about losing the services of their beloved brother, the Professor of Theology. And now that Dr. Alexander had seen it his duty yet to remain with them, he trusted they would sustain him by their prayers and sympathies, and by furnishing from the various churches those who might benefit by his prelections, so that he might see many raised up to spread abroad the truth.—After congratulating the meeting upon the state of the institution, the Chairman called upon Rev. Professor Gowan, *interim* Secretary, to read the report.

Professor Gowan then read the report of the Theological Hall, in which the Committee referred with deep regret to the retirement of their esteemed friend

Mr. Cullen from the office of Secretary. A minute on the subject had been prepared by Dr. Alexander, in which, in accepting Mr. Cullen's resignation, the Committee record their grateful sense of obligation to him for his valuable services while he held that office—over a period of twenty-six years, during which he proved himself one of the most faithful friends of the Theological Seminary—his assiduity, fidelity, and attention to the duties of the Secretaryship; his judicious counsel and prudent foresight, tending in an eminent degree to secure its efficiency and success. The Committee were glad to state that Mr. Cullen was to co-operate with them as a member of Committee. And they cannot forbear in this connexion, congratulating their constituents that they still enjoy the services of Dr. Alexander. During last year, two students had left the Hall, Mr. John Currie and Mr. T. Brisbane. The former was now settled in Wick, the latter at Duncannon. Three new students had been received into the Hall. The Committee have still to lament that so few young men of suitable qualifications come forward. The number of regular students last session was nine, and besides these there were several others who, though not attending a regular course, had availed themselves of the prelections of the tutors.

Mr. Peterson, joint-treasurer, read the Treasurer's annual report, which exhibited a balance from last year of £167 19s. 8d. The principal disbursements were tutors, £200, and students, £212 4s.; deducting disbursements from income, (made up of donations and subscriptions from the churches,) there remains in the Treasurer's hands at present, a balance of £113 12s. 4d.

Rev. Mr. Lang, Dundee, moved the adoption of the report, which commended itself as being altogether favourable. Now that Dr. Alexander had been left to them, he trusted they would put more heart and support into the institution. Its maintenance was of great importance, for if they sent their students to England, they would never come back, and to send them to other denominations for training would be neither desirable nor creditable.—And let them not think that their satisfactory financial position superseded the necessity of farther effort—projects had been talked of that would probably require all their funds and something more. Mr. L., in conclusion, expressed great regret at the retirement of Mr. Cullen from the Secretaryship.

Mr. Smith, St. Andrews, seconded the adoption of the report, and, in doing so, remarked on the necessity of a large education for their ministers. The best was done with their students that could be done in the time, and, he believed, in education they were not behind others, but now that other churches were doing so much for their students, he really thought they would be all the better for a little more time for the Course at the Hall.

The Chairman then called upon the Professors to give some account of the Course of Studies during the last Session at the Hall.

Rev. Dr. Alexander said, he rose with great pleasure to answer the call of the Chairman—of pleasure, arising not only from the satisfaction it gave him at all times to address the brethren on occasions like this, but because he had, as Professor of Church History and Systematic Theology, so gratifying a report to lay before the constituents of the institution. The first part of the session was devoted to church history, and the latter part to systematic theology—the larger portion of time being devoted to the latter subject. Under the former head, chiefly, the records of the Church in the age immediately succeeding that of the Apostles, stretching from the end of the first century on toward the end of the fourth century, were considered. They were occupied chiefly with the condition of the Christians during that period, the progress of the Church, and the state of opinion among Christians, tracing out, so far as they could, the heresies that sprung up. They had also a course of Lectures on a subject not ordinarily treated much upon in books of Church history, but of which a considerable amount of information was to be found in letters, &c.,—the private and family life of Christians.—The subject was one of considerable interest, and there was not much written upon it accessible in English. In systematic theology, the subject of the Atonement and the nature of sacrifice had been under consideration. He could give his report with the utmost freedom and satisfaction as to the conduct and deportment of the students. Their private conduct had been such as became Christian men. They had applied themselves earnestly to their studies, while their conduct toward their professors and towards each other had been most excellent. He could not but anticipate great blessings to the Church from their labours when they go out into active life, as they would soon do. Their great object in this institution was, so far as they

could, to send forth able ministers of the New Testament. They were not striving to produce learned men,—nor seeking to send forth men who would astonish the people by talking to them in a jargon they do not understand, but men thoroughly trained for the work of the ministry, with enlarged mind and grasp to take hold of the things of the Gospel, and place them in a clear and distinct manner before the minds of the people; endeavouring, while the mental powers are strengthened, to lead them on to a facile utterance of all that is in them. With this view, he (Dr. A.) made the students sometimes give a sermon upon a text, which he gave them there and then, giving them almost no time, and urging them never to mind how many blunders they made, but to speak, speak on, and speak to the point. He considered this of importance, as he had seen some instance of very able men losing the opportunity of doing good, because they were not accustomed to speak without preparation. He told the students very plainly that the man was not 'worth his salt' if he could not speak at any time from God's word to the edification of the ignorant. The young brethren did not all like this exercise at first, and thought it rather hard upon them; but now, he was glad to say, they appreciated it, and many of them had improved wonderfully in powers of ready and distinct utterance. After entreating the prayers of the churches on behalf of the institution, and a fraternal interest in those engaged in their studies there, Dr. Alexander passed on to the allusions to himself in the report—which he would willingly have passed. It was only proper in him to say that in the multitude of his thoughts within himself—in reference to what was a difficult and pressing matter to him,—he was not unconscious of a strong and continuous influence, tending towards the conclusion at which he had arrived, drawn from his connexion with this institution. All his connexions, so happy and improving to his own mind, with the Committee, the Chairman, the former Secretary, and his esteemed colleague, and his relations to the students, made him feel the force of the appeal made to him by the Committee and students. He must frankly say, whatever the inducements were to draw him south, he had a decided preference, in the matter of teaching, for the Scotch mind over the English.—He had had some experience of both, having begun his career as a tutor in the south, and with some experience in the north, he must say he preferred teaching young Scotchmen to teaching young Englishmen.—He felt himself now committed to the Scotch,—whatever might occur hereafter in the course of Providence, and he trusted he might, without presumption, cast himself upon the sympathies, prayers, and co-operation of the Christian brethren, expressing an earnest desire to see the interests, not of this institution only, but of congregationalism prospering, closely connected as that was with the interests of Christ's kingdom and the spread of religion.

Professor Gowan gave a brief account of the work in his department—languages. They had been chiefly occupied with the interpretation of Scripture. His connexion with the students had been a most agreeable one, and he contemplated with great joy and thankfulness the decision to which Dr. Alexander had come of remaining with them.

Rev. Mr. Guthrie, Elgin, then moved,—

'That this meeting, being impressed with the value of the Theological Hall, would earnestly recommend it to the liberal and prayerful support of the Churches, cherishing the hope that a still greater number of young men, of suitable qualifications, may be found devoting themselves to the work of the ministry.'

Mr. G., in supporting the motion, urged the necessity of a proper training for the work of the ministry. One thing that ought to bring strongly to their minds the value of their Theological Hall, was the fact that it had served them well in the past, while it had an equal claim in respect of those who laboured there now. As illustrative of how churches might aid in sending forward young men to the work of the ministry, he might be pardoned for mentioning that two years ago he began to direct more special attention to this duty in his church, and one individual had already gone forth to missionary work, while other four would, in due course, enter upon it.

Rev. Mr. Macintosh, St. Andrews, seconded the motion, and, in doing so, urged forcibly the duty of giving support to the Hall—more of their men, more of their money, interest, and affection. But the necessity was chiefly for men, and he could not but think there was a deficient training in some Christian families: that inspiration came too much from the shrine of Mammon rather than from the Cross of Christ, else there would be more giving of sons to the work of the ministry, and less of that cry about their being ill paid. One man of noble intellect giving himself

to the work in a denomination does far more to increase the liberality of the churches and their respect for their pastors than many who continue to whine on about lowness of remuneration. He was far from saying that it was the duty of every young man of promise to devote himself to the work of the ministry, but it was the duty of every one to raise the question, and not set it lightly at rest.

The motion having been unanimously adopted,

Dr. Alexander moved a vote of thanks to the Chairman, which was very cordially responded to.

The meeting was concluded by prayer, led by Rev. Mr. Rennie, Culsalmond.

#### SOCIAL MEETING.

The Social Meeting of the Union took place in the County Rooms, at half-past six, P. M., on Tuesday,—Councillor Ross in the chair. The body of the large Hall was filled by a most respectable assemblage. The proceedings were opened by the company singing the 100th Psalm. The Rev. Mr. Forbes then engaged in prayer, after which tea was served.

The Chairman addressed the meeting very briefly. He could not deem it right to occupy their time—to stand between them and the gentlemen who had come to address them. On an occasion like the present, with so many talented gentlemen from a distance, a poor native must be at a sad discount. The Congregational Union had now reached its forty-fifth anniversary—it had an historical existence. It had conferred benefits on the Scotch religious public. They were not unaware that it had accomplished good, and exerted an influence even upon those who refused its principles and polity; and if by any means it could hereafter be extinguished, it would be impossible for the ecclesiastical historian to say it had existed in vain. He would only say farther, in name of himself and the brethren resident in Aberdeen, that they were glad to meet once more with the friends in the City of Bon-Accord. It would be their object to make their friends as comfortable as circumstances would permit, and he trusted the visit would be for the promotion, in this district, of the cause of Him whose right it is to reign. He now called on the Rev. Mr. Raleigh to address the meeting.

The Rev. Mr. Raleigh, who was very cordially received, said, till last night he had not the slightest idea that he would be called on to speak on more than one occasion. He, therefore, would now take the liberty of changing the subject on which he was announced to speak—"Zeal for the House of God"—and go to the other extreme, the importance of which was not less—The importance of repose—restfulness, thought and prayer—the more quiet exercises of religion, in order to a right and effectual discharge of public duties. He would speak on that for a few minutes. He did not mean, in any of his remarks, to say that the piety of action in which zeal is manifested is not in many respects of a nobler kind than the piety of sentiment—that the faithful, fearless application of Christian principles to the trade or the politics of these modern times does not necessitate and produce a higher style of character than was manifested by our own fathers or by the patriarchs of old. If you can point to a man with a large family, training them in the nurture and admonition of the Lord, conducting a large business, more anxious to manifest that which is right and true than to gain success; who can enter the social party without lessening any one's seriousness, or casting a stumbling-block in the way; who discharges his public duties in a fearless way; who has not merely an outward creed, but is consistent in all his actions; if you can point attention to such a man, it may be said, here is one greater in many respects than the ancient patriarchs or our forefathers. But such a life has always its secret roots and sources in God—it must be fed from the Spiritual fountain. We have heard of rivers that never reach the sea, but lose themselves—drawn away by the thirsty sand in the dry heart of the desert. That is much the picture of his life who tries to conform his outward actions to the rules of Christianity, without obtaining its life, its spirit of thoughtfulness and prayer. Yes, in our busy laborious life it seems absolutely indispensable to secure some time every day for quietness and thought about eternal realities, and prayer to the great source of all light, life, and strength. The morning and evening seem the natural time for such thoughtfulness, and such exercises—and especially the evening, when the toils of the day are over. How much to be pitied are they, who are engaged in the business of this life, who give themselves no respite; who go yoked, as it were, in the great car of the world, never out of harness. They start in the morning—(such is the life of many a man)—if conscience smites them for going out without prayer, Ah! they say, busi-

must be attended to—they never think how God must in the end be attended to. They read the apostolic injunction in some such way as this—"diligent in business"—"diligent in business"—business all day and every day, business when the solemn shades of night are falling around, business when the moon is up and the stars out, business at the bedside, business to the last conscious thought, business follows them in sleep, and all this time the great business of eternity stands neglected by. But here let attention be confined to thoughtfulness—trains of thought suitable for the close of the day. How natural to think of God's goodness in his everlasting work of giving life and breath to all things, and upholding all things. Such goodness is ever closer to every man than his raiment; and such goodness comes to us, every drop of it, in the channel of mediation. At the close of every day we may find instances of the goodness of God that may well surprise us, and overwhelm us with gratitude, if we think of them. And such thoughts will make us strong, trustful, and happy. Yet, to hear some talk of their difficulties, their ailments, their losses, and lowness of spirits, one would think that, as regarded them, the providence of God has been constructed to depress and keep them down, while a thousand ministrations of goodness lie by unnoticed. But enter into thy closet—feel that you are alone with God and his goodness, and you will be stronger to-morrow. Another thought—evening is the proper time to review the actions of the day. A thousand failings will appear before us, and it is exceedingly desirable that we should call our failings and sins to mind before time has weakened the shame and anguish that belong to them. A comforting and refreshing thought, at such a time, is that of the Atonement—the doctrine of sacrifice must be not only held with vital grasp, but felt in our hearts. Then, we should have the thought of amendment—the purpose that the failings of to-day shall not, by God's grace, be the failings of to-morrow, and, knowing the general turn of our duties, the calls upon us and probable temptations, we should anticipate these, and be resolved to withstand evil—to be fortified against it by prayer. A last thought remains—life is a day with its morning, noon, and night. But, how uncertain! Death may come when the dew of youth lies upon the branch: at manhood, when all is light around; when the shades just begin to fall, or when what we call its natural course has come. But it will come, and it is well to be prepared. Such preparation need not hinder our cheerfulness, but promote it. Let us think how short this life is, and how little it has really to satisfy us—how soon we shall all be looking back upon it as a tale that has been told—a stream that has rushed down and left its channel dry—a flower cut down and withered. Let us live habitually in view of eternity, and in preparation for the presence of God. Take these or any other thoughts amid the ceaseless clanging work of the world—in the church. Do not let care and toil cheat you out of your own soul—

"When with dear friends sweet talk you hold,  
And all the flowers of life unfold;  
Let not your heart within you burn,  
Unless in all you Christ discern.

When the soft dews of kindly sleep,  
Your wearied eyelids gently steep,  
Be your last thought how sweet to rest  
For ever on the Saviour's breast.

Abide with Him from morn till eve;  
For without Him you cannot live.  
Abide with Him when night is nigh;  
For without Him you dare not die."

After singing another hymn, the Chairman called upon the Rev. Mr. Jarvie to address the meeting.

Rev. Mr. Jarvie said his subject was "Christian Love"—a prominent topic now in all religious assemblies, and he accepted the fact, not as an indication of the absence of that love in our day, but as indicating the growing earnestness of the Church to come up in some sense to the full measure of the love which is enjoined on the Christian. This grace lies at the foundation of the Christian economy. Man was made in the image of God, and when we love like God, we become like Him—then the great end of God's dealings with the race has been accomplished in us. The necessary operation of His grace in the hearts of all who receive it is to make them love as He loved—this work is carried on by love. Love is a test of genuine discipleship. Christian love is just the love of Christian men—the mea-

sure of a man's resemblance to Jesus Christ, we love him for that, and not for aught else. In noticing this grace, as affecting the relation of members of the Church toward each other, it has to be observed that respect must be had to difference of opinion. In the Church of Christ, as in every other society, with variety of men, there will be variety of opinions, and Christian love does not require one brother to conceal his difference of opinion from fear of offending his brother. The simplicity of motive which Jesus Christ approves and demands, requires the honest utterance of every thought, whether it agree with the opinion of our brother or no. It is only as this honesty of opinion, this freedom of expression is maintained, that we cherish a love worthy of the name. This is not the case when we impute motives, and take offence when another differs from us. Then our Christian affection follows in the order of our natural affection—it rises from the individual to the general, from the particular to the universal. Our first affection is developed at home. The child at first knows but one object of affection, but its affection expands until it embraces all God has given it the capacity to love. So the Churches have primarily, in their denominational capacity, to do with Churches of the same order and faith as themselves, and affection for the whole body of Christ can only find its true basis in deep affection for those who are of the same faith and order as ourselves. Adverting to practical illustrations of love in denominational churches, Mr. J. adverted to such a case as that of two churches in one locality (as might sometimes be seen, though he had no example in view), where one was prosperous and the other not, and urged meetings for common worship, for counsel, and for sitting down together at the table of the Lord—as also co-operation in evangelistic work, especially in large towns, and strengthening infant churches. We must also, while dealing in a spirit of faithfulness, avoid harsh judgments and accusations without evidence. While we contend for truth, we must maintain inviolate the claims of love—

“He prayeth best who loveth best,  
All things both great and small;  
For the dear Lord who loveth us,  
He made and loveth all.”

Another hymn having been sung,

The Rev. Mr. White, Montrose, addressed the meeting on “Relation of the Church to the Age.” He could only, in such a wide subject, indicate one or two lines of thought. Society can never outlive Christianity. It is adapted to man in every possible stage of advancement, and our duty lies in the present—our work is that which lies within reach of our own hands. It had been well said that one of the most noticeable features of the present age was the intensity of life in relation to material things—the passion for riches holds almost all in its grasp, and the national energy is being thrown very much into the channels of commerce. How ought this immense activity to be regarded then by the Church, and what are its effects on the moral nature? The question cannot be thoughtfully considered without the greatest possible apprehensions. The path our nation is treading is a perilous one. It is impossible to be largely conversant with questions of profit and loss without great spiritual danger. Any development of human activity not pervaded by a moral element is sure to have ruinous issues. And whether this great activity is to have disastrous issues or not depends very much upon how the church conducts herself in reference to it. And the duty of the church is not to attempt in vain to roll back the tide—she has no mission for that attempt. Evil is not in the material things, for evil is essentially moral—it is the spirit of a man's life, not the things with which that life is conversant that makes it sinful or otherwise. And as evil is not in the things of life, it does not lie in the pursuit of them, however earnest; labour is not the curse but the condition of life; man was created for activity. Religion is a self-sacrificing devotedness to God, and the duty of every Christian is to spread that devotedness over the whole of his daily life—we obliterate the distinction between the secular and sacred by pervading the secular with the Divine Spirit. God has given the earth to us, and it is our duty to appropriate all earthly things, if we appropriate them in their true moral relations. The Church's great duty then in regard to this great activity is to induce a corresponding moral activity—to baptize all moral forces with divine love—we must let men know that God will be satisfied with nothing less than this, that whatsoever they do they do in the name of the Lord. Another feature that must be adverted to was the demoralised condition



of our artisan population, of which few are fully aware. Here the Church is not half awake to the actual state of things; and what is the cause of this defection from the Church of God? Some of them were, such as the grasping unfeeling selfishness of the rich, in connexion with the fact that some of those rich were to be found in high places in the Church—the political degradation of the working classes, and habits of intemperance. But had not the Church in her sympathies also been alienated from the poor as well as the poor alienated from the Church? and her teaching had been little adapted to them. The Church must then set to the task of gathering her lost ones—they are God's lost ones. She must be aggressive chiefly through her attractiveness. Mr. White then adverted to the literary characteristics of the age, and the immense influence exercised by the press, touching upon the enormous amount of worthless periodical and other literature circulated, and also of that higher literature which ignores the existence of God. The mission of the Church was not to ban all literature, and crush all printing presses, but to take this potent force and baptize it in her own life—make Christianity predominant over all literature—to have all books filled and ruled by its divine spirit.

The Rev. Mr. M'Ansland, of Dunfermline, addressed the meeting on 'Parental Duties.'

A concluding hymn having been sung,

The Rev. J. H. Wilson moved a vote of thanks to the Chairman, the Stewards, and the Choir, and especially Mr. Marr—which was very heartily responded to.

The Rev. Mr. Raleigh having pronounced the blessing, the meeting separated a little after ten o'clock.

#### PUBLIC BREAKFAST.

Wednesday's proceedings were commenced by a prayer meeting in George Street Chapel, a half-past seven, A. M.

At nine o'clock the public breakfast of the Union took place in the Hall of the County-Rooms. A large number of ladies and gentlemen were present—the Rev. David Russell in the chair.

The Rev. Mr. Nicoll, Rhynie, having asked a blessing, a substantial and well-prepared breakfast was partaken of.

#### WIDOWS' FUND.

The Rev. Mr. Cullen reported verbally on the Widows' Fund. For thirty-three years he had reported on this Fund, and never more favourably than on the present occasion. There were twenty-two widows and two aged brethren on the Fund for the year, and the payments were £350, with repayments to three members who had left Scotland of £41 2s. Thus, the disbursements were considerably higher than on any former occasion; but the income was much greater, and they had added to the stock some £105. This was gratifying, when the claims upon them were so great and still increasing. The stock now accumulated afforded every hope of permanence to the scheme. He had been struck with the fact that many widows receiving aid—one half or nearly so—had approached or exceeded eighty years of age. Their stock had accumulated to very nearly £6,000, so that the interest, apart from contributions, afforded very considerable relief. Mr. Cullen then referred to two recent deaths, as illustrating the beneficial working of the scheme—one a widow who, after her husband's death, had benefited for two years by the fund; the other, that of a late highly esteemed minister, who, by a special payment, joined the Fund last spring, and, having died three months after, his widow and family were entitled to the aid of an annuity. The contributions last year from churches were very small, only amounting to £34, and had it not been for two large donations—one of £100 and one of £20—the outlay would have exceeded the income. The members of the Fund were at present seventy-five, and they very much wished to see that number increased. Only two had joined last year, and he had received notice of two that were about to join. Mr. Cullen, before concluding, read an extract from a private letter he had just received, which had much gratified himself. It was to the following effect:—'The Mission premises at Canton have escaped destruction. They have been respected by the Chinese.'

The Chairman moved a cordial vote of thanks to Mr. Cullen for his unwearied assiduity in attending to this Fund. The amount raised by the Churches to the

Fund was very small, and if the question were put, what had they added to the stock, many he feared would be put about for an answer. Subscriptions, though not large, say of five shillings or half-a-crown, if pretty general, would place the Fund in an advantageous position, and enable them to increase the grants to £25 or £30, and add much to the comfort of many a home.

#### ANNUITY SCHEME.

The Rev. Mr. Spence, of Dundee, reported verbally on this scheme, by which is proposed to give to aged ministers £40 annuity after they are sixty-five years of age, or when they become incompetent for labour. A payment of about three guineas a-year from men of thirty years of age would be requisite, as found from correspondence with the Scottish Provident Society. But many pastors could not spare so much annually from the necessary demands for books and bread, and it was thought two-thirds of the sum might be raised by a Society connected with the Churches (annually about £150), while to meet the higher premiums for those over thirty years of age, a sum of between £2,000 and £3,000 would be required.

The Rev. Mr. Jarvis stated his conviction, after full consideration, of the judicious nature of the scheme as now proposed, and moved a vote of thanks to Mr. Spence and the Committee associated with him, and that they be re-appointed to promote the scheme, and report to next annual meeting.

The Rev. Mr. Russell, Stirling, seconded the motion, which was cordially agreed to.

#### FUNDS OF THE UNION.

The Rev. H. Wight said, if it was desirable to have provision for widows, and broken-down ministers, it was desirable also to have better provision for working ministers—attending to the latter, would make the former more easy. He wished to draw the attention of ministers especially to this, that if they had better organization in their Churches, they could with ease give much larger contributions to the funds of the Union. There would be no great difficulty in making their £1,100, or £1,200, £2,200 or £2,400.

The Rev. J. H. Wilson said, this was a most important subject. He thought they were now passing into a new phase in the history of the Congregational Union. At first they had to look mainly to the country; now it was mainly to be towns. Let them by all means support the earnest men in the country, but unless they planted more Churches in large towns, Congregationalism would not do its duty to the great masses of people it was so well adapted to improve. He hoped the churches would be encouraged to use their efforts, and that they would be ready to devote a portion, at least, of their funds to the evangelization of the masses in large cities. They could plant in Aberdeen, if they had the funds, more new churches in different localities, without exciting jealousy in other denominations. He believed there was no other denomination but would rejoice to go hand in hand with them. The Free Church, the U. P. Church, and other Churches had come to feel that they must forget differences, and unite to stem the tide of iniquity.

Patrick Watson, Esq., forcibly urged the duty of giving more liberally.

Mr. Arthur, from Canada, briefly addressed the meeting on the state of the Congregational Churches in Canada, which are from fifty to sixty in number, doing great good, and able some of them to sustain missions of their own. Mr. Arthur also directed attention to the fine prospect opened up for emigrants in the great and free land of Canada.

The Chairman having pronounced the benediction, the meeting separated.

#### THE ANNUAL SERMON.

On Wednesday forenoon, the annual sermon was delivered by the Rev. Alexander Raleigh, Glasgow, in George Street Chapel, from Acts viii. 39, last clause—'He went on his way rejoicing.' The discourse was of a very high order of excellence—characterised by quiet freshness, Scriptural exuberance, practical point, and literary beauty. Mr. Raleigh's sermon would compare with the best efforts of his distinguished predecessor.

## PUBLIC MEETING.

The annual public meeting of the Union was held in Blackfriars' Street Chapel at six o'clock on Wednesday evening—P. Watson, Esq., Dundee, in the chair.

The meeting was opened with praise, and prayer, led by the Rev. Mr. Noble, Laurencekirk.

The Chairman then called on the Rev. Mr. Wight, secretary, to read the annual report. The report commenced with a reference to the loss by death of the Rev. Joseph Morison, Millseat, one well known as an able and laborious minister—one who was an ornament to the denomination to which he belonged. During the year the Union had fully maintained its ground. Many of the Churches are in a thriving condition, and more than one, which for a lengthened time had given no promise of getting above their difficulties, are now in a fair and hopeful condition. The fact that so many of the Churches continue in a low state as to pastoral remuneration is a source of regret, tending, as it does, to lower the standard of ministerial qualification, driving them to seek those who might be expected to be content with a low scale of salary, and keeping back men of mind and talent. It is believed that, with united effort, no difficulty would be experienced in raising the remuneration to such a standard as would set the pastors free from worldly care. To effect this, the income of the Union should be doubled. Steps had been taken to lay this matter before the Churches, and resolutions in favour of such a movement had been adopted at Dundee, Glasgow, and Edinburgh, and the possibility of these resolutions falling to the ground cannot be contemplated. In 1845, it was stated that the average annual income of the aid-receiving pastors did not amount to over £50 from all sources. Resolutions were then passed upon the subject, and that the Committee had honestly done their duty, was proved by the fact that the income of pastors in the Lowlands was now £84, and in the Highlands about £62. But the opinion had often been expressed that £200 in large towns, £150 in smaller towns, and £100 to £120 in country congregations, should be aimed at. They had lagged behind other denominations in this matter, especially as respects originating churches in destitute localities in large towns, and a wisely increased expenditure might be made in that direction. £1,598 had been granted during last year, in the proportion of £850 to the Lowlands, and £740 to the Highlands and Islands. The Treasurer, however, had overdrawn his account at the bank, the reserve fund being exhausted; the Committee never for a moment thought it necessary to curtail the grants, trusting to the liberality of the churches. The Committee recommended, instead of taking a subscription at one period of the year, weekly, monthly, or quarterly subscriptions. With reference to weak churches from false shame refusing to take aid, it was remarked they should rather be ashamed to take the services of an educated man without giving him the means of living in comfort.

The Treasurer's accounts for the year (also read by Mr. Wight) showed a gross income of £1,503, while the expenditure amounted to £1,868—deficiency £365.

The Chairman then addressed the meeting, noticing the comfort and gratification these annual meetings afforded to them all in coming together as Christian friends. And especially refreshing was it to beloved pastors from the country, to meet with those engaged in like work, meeting like trials and difficulties as themselves. But these meetings, like every thing earthly, were not all joyous; every time they came up they missed some soldier who had fallen asleep in Christ, having finished his work. The Congregational Union had not had a long existence, yet among the departed were a number of distinguished and noble men, who were wont to take an active share in carrying on the work of the Union, and he doubted not it was the prayer of many a heart that God would send down upon them the spirit which animated those noble men.

The Rev. Mr. M'Anslane moved the adoption of the report, to which the meeting must have listened with great pleasure. They had been engaged in a noble work. Had they been engaged in physical reform—endeavouring to check the progress of disease, to make the homes of our working population more comfortable or make the country better—the report would have filled them with pleasurable emotions; and so would the report had they been engaged in political or educational reform; but their work was far higher and nobler than even these. This institution had been the means of qualifying and equipping not a few men seeking to follow God's work, of strengthening and adding to the joy of not a few of his people, and of diminishing the kingdom of Satan. The glories of art and our noblest cities shall

yet disappear, but the monument this Union is rearing shall never pass away. It is a spiritual work, over which the hand of time has no power. The report also excited deep gratitude. They had had a measure of success, though difficulties lay in their path, and while they were grateful to those who had contributed, and to those who had been engaged in the work of the Union, gratitude was chiefly due to Him in whom they live and move. As regarded future progress, he trusted, were Mr. Wight's collecting books put into their hands, they should have next year to report that one-half or two-thirds of their members were contributing to the funds of the Union. It was to be regretted that many members were not alive to the claims of the Union, but, looking at the example of other denominations, they should take such contributions, small as well as large, as any member could give. Such a scheme would give an impulse to the Union, and by its means he was convinced their funds would be doubled. By taking prudent measures, he believed the Union might be largely extended. He had been struck with the fact that another faithful minister that used to be here had passed away. We have, upon a calm and cloudless evening, a little after the king of day had gone down in the far west, looked up to the earth's beautiful dome, and seen one star after another appear there until the whole of it was bestudded with the glittering array. In the morning we have looked once more on the earth's beautiful dome, and have not been able to discover one of those stars. Were they gone—were they obliterated? No, they were still shining in all their vigour and strength though not visible to the watchful upturned eye. Even so we used to look upon a star shining in Mill-seat—one that was the means of leading many a poor wandering wayward sinner to the Cross of Christ. We look for that star now, but we cannot see it. Is it gone for ever? Has it been obliterated—put out to shine no more? No! it shines still, but in a better, fairer firmament than it shone in here—in the firmament above, where it shall shine for ever and ever. God has taken his servant to himself. We mourn not as those who have no hope, but, as we meet year after year, and learn that one after another has been taken, let us learn, prayerfully and faithfully, to labour in connexion with the Union; and we, like the one to whom we have referred, may hope to shine in the upper and better firmament. Mr. M'Auslane concluded by moving that the report be adopted, printed, and circulated.

Provost Ewan seconded the motion. He had long since taken an interest in the Union, and was delighted at the progress it was making throughout this country. Allusion had been made to those who had departed. He could recollect a Wardlaw and a Russell; now a Morison was gone, and this reminded them of the duty that devolved upon them. It was not moving and seconding resolutions that would carry on the work of God on earth—they must put forth efforts in the work. It became them to be up and doing. It was lamentable to think that they were £365 in debt. They could not allow this state of things to remain one year longer. It was their duty to owe no man anything but to love one another. They had heard this morning of the proportion that in some cases was given to the London Missionary Society, and far be it from him to deprecate efforts in foreign lands, but they ought to work at home. China was opening her hands to them, but they had multitudes at home starving for the bread of life; but put in the lever here, and assuredly the effects would be seen in other lands too. He trusted this anniversary would be the means of stimulating them in this noble work, and that they would endeavour to relieve themselves and assist their neighbours. While one after another was dropping off their platform, it was the duty of the young to come forward; and he trusted there would be sufficient encouragement for them to do so. Were their clerks even paid with £60 or £70? Nay, many of them had £100, £150, £200, or £300, and why should their ministers be compelled to spend, and be spent, for the paltry sums they had heard of this evening. They should never rest satisfied till they had done as others around them—till their ministers, instead of £80, had £150 or £200 in country churches, and £250 in cities. That certainly was not too much for a workman that needeth not to be ashamed.

The resolution having been put to the meeting and adopted,

The Rev. D. Russell rose and said—Mr. Chairman, I rise with pleasure to fulfil the duty which the Committee have imposed upon me. The resolution I have to propose is as follows:—

“That while it is our duty to watch, with jealous care, over the independence of the churches, experience has amply proved that it is quite possible for churches so to fulfil the Saviour's command to ‘bear one another's burdens,’ as not in any degree to abridge the full measure of each one's liberty; and that by this we are

encouraged not only to continue, but to enlarge the system of mutual aid, which has hitherto been productive of much good."

Mr. Chairman—the resolution with which I have been intrusted, is one on which it is somewhat difficult to make a speech. It embodies a principle, the independency of the churches—a duty, watching over that independency—a fact, that churches have fulfilled the command, and bear one another's burdens without interfering with that independency—and an encouragement to continue and enlarge a system of mutual aid. A glance at each of these I might take, or I might group them together. And I know not well which course to adopt.

In a land so distinguished by church courts, the action and freedom of churches, as such, come to be a principle which necessarily occupies a prominent position. That a body of Christians when associated should manage all their affairs without any foreign control, is the principle of independency. The power of church courts is not indeed, in our times exerted in the way in which it was wont to be. Counsel and advice frequently take the place of an authoritative decree. A church court does not now determine the question where a minister must go; that is left to himself. This change has been brought about in no inconsiderable degree by the influence exerted by Independents. To a certain extent, their principle is now acted upon, although not adopted and acknowledged. It is to be hoped that those who are more and more yielding to it, will by and by embrace it. We are surrounded by powerful church courts, and it is all the more needful that we should watch over the independency of our churches. Better far have a lawful court, constitutional in its proceedings, than an irregular exercise of authority. Rule guided by law can be borne:—rule assumed and exercised by assumption is invariably tyrannical and galling. Any church submitting to it would feel itself degraded—and such a feeling is fatal to all manliness and force of character. To hold a principle and to allow another to prevent our carrying it out, would incapacitate the soul for any great moral and spiritual good.

I have never known the committee of the Union attempting to interfere with the discipline and order of a church belonging to it. We contribute of our means to sustain churches in asserting our principles—we do not so dispense our money as to subvert them. We are not so foolish as to support Maynooth to rear Papists, and give the *Regium Donum* to convert them. It would be a curious spectacle to present, were we to act in a way so utterly absurd. It is our regard for our principles that induces us to help one another. Instead of meddling with each other's independency, I fear that some churches, from an over-sensitive and jealous dread of their independency being touched, leave their pastors in a state of *dependency*, so that their homes are destitute of comforts, and their studies equally so of books. Churches may have too low ideas of what is due to their pastors. It is right and kind to enlighten them and to follow up our instructions by offering them help as a stimulus to their own efforts. Some years ago when the chapel debt extinction committee offered £100 to a church, on condition of its raising another, no instance came to my knowledge of its being refused on the plea that by accepting it their independency would be destroyed. But I have known instances of churches boasting that they were independent of the Union, and that they supported their pastors without its aid. They may pay them a certain sum annually, but that does not constitute support. The Christian law is that pastors should live of the gospel—the practice of some churches, who boast of their pecuniary independence, is not so to pay their pastors as to enable them to live, but just to keep them from starving. That is hardly scriptural. I think that the system of mutual aid should be enlarged, so as to include churches not hitherto applying for it, by stimulating them to be more liberal. Churches that make it matter of boasting that they never receive foreign aid would need to be most exemplary Voluntaries, rather than specimens of covetousness. None are under so sacred obligations to discharge a duty as those who will not allow any to help them. Nor do I think that such churches should complain of a pastor leaving them, and removing to another sphere. It may be a pastor's duty to preach:—I do not know that it is his duty to preach to a covetous people. I should not feel bound to give my ministrations to them. Might we not send for a converted Hottentot to be their pastor—a man who, having cast his own idols away, would teach them to give up the worship of Mammon.

I feel, Sir, that our system of mutual aid must be enlarged. Our sister churches have a primary claim upon us; and, in considering the objects to which we devote our liberality, their claims should be kept clearly before our minds. We owe much to one another. Itinerancies help to swell the numbers of our country churches.

and they are the nurseries of those in our large towns. A constant stream is flowing into towns, and if that be cut off our loss will be great. On this point we need a reform. Large sums are raised by some of our churches. But there is a lamentable defect in the distribution of their liberality. Other denominations teach us a practical lesson. They do not forget objects beyond themselves, but they are not liberal to their own institutions. Look to certain Free church congregations. Dr. Candlish's congregation raised last year, in all £5,783, of which they gave to the Sustentation Fund £3,834, and to other objects £2,399. Mr. Rainy's, Edinburgh raised £3,483, and gave to the Sustentation Fund £1,738, and to other objects £1,750. Dr. Samuel Miller's, Glasgow, raised £3,979, and gave to the Sustentation Fund £1,478, and to other objects £2,501. Dr. Buchanan's, Glasgow, raised £2,555, and gave to the Sustentation Fund £1,200, and to other objects £1,779. Dr. Davidson's, Aberdeen, raised £1,861 6s., and gave to the Sustentation Fund £1.06 14s. 6d., and to other objects £999 11s. 6d. Now, Sir, observe not the liberality alone, but the allocation. One congregation gives considerably more than a half—all the others a half of what they raise, to the Sustentation Fund. I hesitatingly avow that it is very humiliating to find that the half of what most of these congregations raise is larger than the amount which all our churches contribute to our Union. We must be far, very far wrong in the conceptions we have formed of our duty in this matter, else it would never have been possible for me to state that an individual Free church congregation, in Aberdeen, gives very nearly as much to their Sustentation Fund as our Union receives from the Associated churches. Brethren, these things ought not so to be. Our Free church brethren do not hold the Voluntary principle, but they exemplify it. I may put the problems—Given a body not holding the Voluntary principle, and practising it—and a body holding it and not practising it—Which is to be preferred? Given a body that would take State aid if it could get it, and, when it cannot, supplies what it lacking—and a body that would not take it, and yet does not supply the deficiency—Which is preferable? These problems you may solve at your leisure. I have no sympathy with voluntarism in the abstract, except when it abstracts money from the purse. It is by acting on their principles that the Free church is enabled to maintain its ministers in many districts, with respectability and comfort, who must otherwise have been in a position of constant struggling. Their strength is thus greatly augmented, and in proportion as it is, so they can carry on missionary operations, both at home and abroad, with vigour. But they feel that unless their body be thoroughly and efficiently sustained, their power to do good would immediately be lessened. We have several churches that raise large sums annually—how do they allocate the amount? Were one or two of them to act upon the Free church principle, of giving the half to our Union, they themselves could give our present income. Evidently we have the means, but they are not directed into this channel. Our self-love is narrow—our expansive love is too wide; obviously, we can make our institution what it should be, and it will be our shame if we do not. And, granting that some churches cannot raise large sums, they, too, have to learn that the principle of appropriating a suitable proportion to our Union should be steadily kept in view. If we argue on behalf of Independency, let us give no uphold it—if we think it naturally educates men to a higher spirituality, let us show it by an enlarged liberality. The highest spirituality is in the Giver of all good. The more of it we reach, the more generous and disinterested shall we become. Allusion was again and again made last night to the absorbing nature of business, and the race for riches in our day. Men are not misers now—they are profuse in household decoration and expenditure. Were Christians to set the example of profuse liberality to the cause of God, they would exhibit to the world the reality of their principles, and give evidence that they placed the immortal interests of men above all outward display.

Mr. Peterson seconded the motion, which was unanimously carried.

A few verses were sung at this stage of the proceedings.

The Rev. Dr. Alexander moved:—"That it would very much add to the efficiency and good standing of our churches, if a higher scale of pastoral remuneration were more universally prevalent; that, with enlarged grants on the part of the committee, and spirited co-operation on the part of churches receiving aid, a minimum standard of pastoral remuneration might be obtained, which would leave none of our pastors without the means of living free from carefulness; and that, for this purpose, it is desirable that the income of the Union should be doubled."

Mr. Chairman and Christian friends—I submit this resolution, and you will

observe I am not called upon to express to you the language of complaint. The resolution does not express that language, but rather the language of fraternal exhortation in a matter which materially concerns our welfare as churches. I am not here instructed to find fault with any body, or with any church; nor is it my duty to complain because pastoral remuneration has been neglected by the church. All I have to do is to remind the church that in giving their pastors adequate support—placing them in circumstances where they can be without carefulness—they are not only doing what is just to their pastors, but what will be most providential to themselves. I am quite free, if occasion required, to plead the cause of pastoral support. I am quite free to support what the preceding speaker and others have said about that. I am ready, without any beating about the bush, to say we are all underpaid for what we do. The Provost of Dundee has referred to the high remuneration of clerks in mercantile spheres, and many of these are better paid than many ministers who do a great deal harder work. Therefore there need be no hesitation in saying that ministers are not paid in an extravagant way, at least compared with other classes. But that is not the point I am instructed to bring before you this evening. It is rather this, that if you want, as churches, to improve your standing, to elevate the denomination, to give an impulse to the cause among you, to use wise and prudent means for securing prosperity, you will give your minds to this—that your pastors who labour among you shall be, according to the apostolic injunction, free from carefulness. Now, who doubts that this has a maternal bearing upon the prosperity and welfare of the churches? What do you ask a pastor to do for you? To keep himself apart from all secular pursuits; to addict himself to learning; to devote himself to the pastoral work among you. Do you not mean that he shall give his days and hours to study; shall do his best to have his mind strengthened, enlarged, and illuminated by the study of God's word? Is not that your design in having a pastor? Well, brethren, how is a man to give his whole mind to deep, earnest, and continuous study, when he is harassed and vexed with the anxieties of this life? How is a man ever to get away up to the region of calm thought, of serene contemplation, if he is continually dragged down and immersed in the anxieties of this world? How in the world is a man to feed you with divine truth, if continually pressed with anxious care about how he is to feed himself and those dependent upon him with the bread that perisheth? It is therefore really for the welfare of the churches that this should be looked into, for just in proportion as pastors are exposed to those harassing anxieties will their efficiency be impaired. First of all, Christian brethren, I think there wants a feeling of conviction in the minds of Christians throughout this country, that the thing itself is desirable, and ought to be done. The first thing is for the Christian people—men of business—to look at the whole thing. As has been said, to look first at the provision for home work—to see that the machine there is going on well. For though we be very far from wishing to withdraw a single halfpenny from foreign objects, we will still reiterate upon you that your first duty is to take care of home, as desiderated in the resolution. That is your real wisdom if you wish to succeed in providing for the foreign field. If you give to the foreign field first, your church at home comes down—your church dies with you. But properly sustaining the church at home, is like deepening the well-spring, and the stream continues, and you are able to send forth more and more. Therefore it is really the wise way, for the foreign field, to look at home first. Well, after you have done your best, and I believe our churches can do a great deal, it will be found in many parts that no adequate provision can be made. Then comes in the great principle of the strong aiding the weak. My resolution points to the funds of the Union being doubled. If you approve of that, go away resolved to act upon it. Probably all cannot act upon it to the full, but if we come to the resolution to do what we can, I have no fear but that we shall have the income of the Union doubled within the year. Then, I think, the committee of management will see their way clear to bringing before you some scheme for raising our pastors' salaries throughout the country to a minimum. I hope all will be induced to give themselves heartily to this work. I am quite aware that, in many cases, to ask this of a Christian church is to ask something of the nature of a sacrifice; something that they will feel to be a strain upon them—that they will not be able to meet without feeling severely. I would say, in answer to this, let us never forget the position in which our Great Master has placed us—where the Apostle tells us we are—that we are not our own, that we are bought with a price; that we have no right to anything, but in so far as that is subordinate

to His supreme authority, His primary demand. This is the condition of all created existence. No creature is its own. The very fact of creation involves the conclusion that we belong to others as well as to ourselves; that there is a being who has a claim superior to that we may have over ourselves or that any other may have. There is no part of the far-stretching creation that can say to another "I have no need of thee." The flowers that carpet the earth with beauty, and perfume the air with their fragrance, see not their own beauty—they are not their own, they live for others. So of other creatures. The sun liveth not for himself, he gives light and heat to the planetary world; and down to the meanest insect, all stand related to other things. And if this is the law of creation, is it surprising if it become the law of the new creation in Christ, who redeemed us by his blood and from that higher sphere to which he has been called, has told us, by his servant, that "none of us liveth to himself?" Let us follow Christ's law, and wait in the expectancy that he will give us his blessing. If we sacrifice for anything, by that very act we learn to appreciate that thing more, and, to derive from its prosperity the greater reward. By all sacrifice for a good thing you will love it more and its success will give you a deeper joy. Then, I say, let us go forward, after the good old fashion of the Scottish people—shoulder to shoulder—encouraging each other, taking fresh spirit as we go along, and trusting that the Lord will smile upon us. I think there is a great work for us, the despised Congregational body, to do. Our fathers have not done all; there is a great work to do, not only in maintaining the sacred principle of purity of communion, but also in maintaining the principle of Christian liberty, seeking that those whom Christ has made free shall not be in bondage to any man.

Mr. Callen, Deacon, North Hanover Street Church, Glasgow, seconded the motion. The Rev. Mr. Russell, Stirling, moved—

"That, while due economy ought to be observed, by not making grants to places where there is no likelihood of a return in the extension of the boundaries of the Redeemer's kingdom, yet it will ever be found a wise expenditure of our funds, liberally to support churches which, though small in point of membership, are situated in places where a testimony to purity of communion is much required, and where, it may be hoped, that the surrounding population will be made acquainted with, and be led to respect our principles." He said the resolution had respect to the smaller churches, and the course which the Union should pursue in reference to them. It was some consolation to think they were not the only denomination who had small congregations to attend to. In the Free church, for example, the number of self-sustaining congregations was greatly exceeded by the number requiring assistance, and by their Sustentation Fund they set themselves most manfully to meet the difficulty. In the U. P. church, too, were many congregations which required and readily received aid. These churches had set themselves to meet these difficulties, and so maintain their position in the land, and if the Congregational Churches of Scotland were to maintain their place in the land, they too must go and do likewise. Some indeed said the maintaining of these small and feeble churches was a source of weakness, and it was proposed to allow them to die out, and to concentrate their energies as a body on certain large and promising spheres. But while their energies ought certainly to be concentrated on these large spheres, it would be a suicidal policy to neglect the smaller Churches, for if those smaller churches were allowed to die out, some of the larger would soon be among the things that were. The maintenance of these smaller churches might be advocated on various grounds. For example, the ground to which prominence was given in the resolution—"many of them are situated where a testimony to purity of communion is much required." They would be unfaithful to their trust were they to cease from maintaining that Christ's ordinances are for Christ's people, and that those only should be admitted to the fellowship of his Church who afford credible evidence of having experienced a spiritual change; and the testimony borne by these small churches could not fail to produce a healthful influence. But, further, he pleaded for the maintenance of these churches on the ground that sustaining them was the very object for which the Union exists. The great principle that the strong should aid the weak they were acting upon before the Free church existed, and before the United Presbyterian church was acting upon it; and he hoped the day would never come when the strong churches would cease to take an interest in the welfare of the weak. Another ground was, that these churches were the nurseries of the churches in cities and large towns. Instead of these small churches being the source of their weakness, they were the



source of new strength as a denomination. And, let them look at one or two instances in illustration. It was well known that a considerable proportion of the annual increase in the population of such large towns as Glasgow was from the country. Take a fact or two. The late Mr. Knowles, of Linlithgow, whose church was situated between our two largest cities, used to say, looking back over a ministry of thirty years, that he had dismissed, by letter, during that period, chiefly to the churches in Edinburgh and in Glasgow, upwards of 250 individuals. His successor told him, some time ago, that in two of the Edinburgh churches, there were no fewer than thirty persons who had been members of his church. And how many were received, by letter, at that church during that period? Probably not above a fourth of that number. Let us take the case of the church at Stirling. The number dismissed, by letter, during a period of twelve years, from April 1845 till April 1857, has been 80. And how many have been received, by letter, during the same period? Only 47. So that nearly two have left, by letter, chiefly to Glasgow, for every one that we have received in the same way. The church in Falkirk has suffered somewhat in the same proportion. Let us now take the case of a village church—that of Doune—whose pastor has furnished the particulars. In the course of nine years thirty-nine have been dismissed by letter, while only five have been received in lieu of those during that period. So that the number that have left the church in this way exceeds the number of those received by thirty-four; which has occasioned a great loss to that church, but a gain to the body generally. And to what places have those thirty-four persons found their way? Chiefly to Glasgow. Then it had to be remarked that in some town churches a majority of the deacons were from the country, and he was obliged to Dr. Alexander for informing him just now, that of his twelve deacons only four were natives of the city of Edinburgh. We would require to be very cautious as to the course pursued in reference to the villages and rural districts. There may be places, indeed, where it would be unwise to sustain churches that are weak and struggling. But churches situated in localities presenting promising fields of labour, should be liberally supported. A regard for our distinctive principles as Congregationalists—a regard for the advancement of the cause of Christ in the land—a regard for the principle on which our Union is based—and a regard for the continued prosperity and efficiency of our city churches,—alike demand that they be sustained. And there is no reason why even one of them should be allowed to go down. As a body we are both able and willing to sustain them. But there are two wants existing amongst us. There is a want of information in regard to the true state of the case. And there is a want of organization. All our movements are of too desultory a character. Let those two wants be supplied—let information be diffused, and let the churches organize—and I am convinced that there is enough of piety and liberality amongst us to lead to the accomplishment of the work.

The resolution was put to the meeting, and carried unanimously.

The Chairman then said, the brethren present must have been greatly delighted with the proceedings of the evening. They would go away stimulated to do their duty as members of the Church of Christ having a great work before them. The matter on which the last resolution bore was one of the greatest importance. Some fourteen years ago he had taken the liberty of sending a paper to the Magazine recommending organization. And for want of such organization he had no doubt they had lost ground. He trusted the Union would long continue to be the means of proclaiming the old and glorious Gospel. Long might they hear such theology as they were privileged to hear that morning—such theology as he was sure was taught by their esteemed friend Dr. Alexander, to the young men under his charge.

The Rev. Mr. Wallace then moved a hearty vote of thanks to the friends from a distance who had visited them and addressed them, and to the Chairman for his kind and valuable services this evening.

The Rev. Mr. Jarvie acknowledged the vote of thanks, and expressed the extreme gratification himself and his brethren had experienced during their visit, and in the whole services of the Union, and their sense of the hospitality shown to them in Aberdeen.

The Rev. Mr. Thomson, pastor of the church, pronounced the blessing, and the meeting separated.

## Chronicle.

## ORDINATION SERVICE AT LEITH.

On the 27th February, the Rev. Angus Galbraith, late of Stewartfield, was set apart to the pastoral office over the Congregational church, Constitution Street, Leith. The devotional services were conducted by the Revs. W. Pulsford, Edinburgh; Wight of Portobello; Gosman of Haddington; Craig of Doune; Macintosh of St. Andrews; Gowan of Dalkeith; and Cox, Edinburgh. An introductory discourse was delivered by the Rev. Dr. Alexander on the nature of Christian fellowship: the questions were asked, and the ordination prayer offered by the Rev. W. Swan. The Rev. David Arthur of Aberdeen delivered the charge, after which the Church was addressed by the Rev. G. D. Cullen, the former pastor. On the Sabbath following, Mr. Galbraith was introduced to his people by Mr. Cullen, and the Rev. Dr. Harper preached in the evening to a large and attentive audience.

## NILE STREET CHAPEL, GLASGOW.

THE church worshipping in this place, having sold the property, and obtained a site for a new place of worship in an eligible locality, have now given up their old chapel to the purchasers.

Before it passed out of the hands of the church, arrangements were made for the closing services on Sabbath, the 22d day of March last. It was properly considered that such an occasion ought not to be allowed to pass unimproved, and accordingly all the three services had a special reference to the fact, that Nile Street chapel was to be occupied as a place of worship for the last time that day. The Rev. David Russell of Nicholson Street church preached in the forenoon. His discourse was founded on

Psalm lxiii. 2, last clause: "I have seen thee in the sanctuary."—and Psalm lxxxvii. 4, "And of Zion it shall be said, this man and that man was born in her." Mr. Swan of Edinburgh preached in the afternoon, and took for his text Luke xvii. 21, "The kingdom of God is within you." The Rev. Alexander Fraser, the pastor of the church administered the ordinance of the Lord's supper, and preached in the evening; his discourse contained an impressive and appropriate review of the history of the church from its formation to the present time, and the following texts served as suitable indications of the lines of thought pursued by the preacher: Deut. viii. 2, "And thou shalt remember all the way the Lord thy God led thee," &c.,—John xiv. 31, "Arise, let us go hence,"—and Hebrews xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever."

The Rev. Alexander Raleigh of Elgin Street chapel conducted the devotional parts of the evening service. The day will long be memorable to those who were present, and it was manifest that much Christian sympathy was felt by many brethren of other churches in the services of a day so interesting to the church that has worshipped so long in that hallowed place. It is forty-seven years since Nile Street chapel was opened for divine service, and faithfully and ably has the gospel of the grace of God been proclaimed by its successive pastors, and with many tokens of the divine blessing.

Until the new place of worship is ready, the church and congregation will assemble in the Merchants' Hall, and it may be hoped that peace and prosperity will still mark the history of the people whose bond of union remains unbroken by such changes as they have passed through, and are now experiencing in regard to their place of meeting.

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# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1857.

## ON PREACHING AND PREACHERS.

THIS is a subject interesting to hearers as well as preachers. The character of the ministry can never be viewed with indifference by the intelligent and serious occupants of the pew. It is the acknowledged right and privilege of a Christian people to choose their own religious teachers, and this right is claimed and exercised by all the leading sections of the church among us. Some indeed have surrendered their right, and as they do not *pay* their ministers, leave it to the patron to appoint him, and willingly let those support him whom the law obliges to do so.

Even in such cases the people freely discuss the merits and sit in judgment on the character of the minister, and the style of his ministrations. It is well it should be so. It would indicate a very low and dark state of things, were the people to regard with indifference all questions about the kind and quality of the spiritual instruction delivered to them from the pulpit; and it is good for ministers themselves to know that they are amenable to the judgment of their congregations both for their doctrine and manner of life. Not as if they were to study to be men-pleasers, and to sacrifice duty to interest, and truth to popularity. Far from it; for, generally speaking, the minister who serves Christ his Master most faithfully, will stand highest in the estimation of his people; and the man who adds weight to ministration in the pulpit by the holiness and consistency of his deportment when out of it, will be the man who exercises a blessed influence over the whole sphere of his activity, and whose word will be "with power" to the hearts of his hearers.

We have been led to this train of remark by a small volume now before us, the title of which is given below.\* We are glad to have the sentiments of such a man as Dr. Leifchild on "Preaching and Preachers." His experience gives weight to his words, and the thoughts of one of catholic spirit, of sober judgment and wide observation,—and such

\* On Preaching and Preachers. The inaugural Address, delivered October 16th, 1856, at the opening of the New Baptist College, Regent's Park. With an Appendix containing practical remarks on Preaching and Preachers, by the Rev. John Leifchild, D.D. London: Ward & Co., 1857.

Dr. L. is,—render a treatise from his pen peculiarly welcome. The volume contains, besides the inaugural address, remarks on preachers and preaching, and this last portion constitutes about three-fourths of the work and the most valuable part of it.

We have read it with great satisfaction, and commend it to the serious attention of ministers and students of divinity. Instead of giving any epitome of the work, or extracts from it, we advise our friends to procure and read it for themselves. It is both short and cheap; two great recommendations of a book in these days. Meanwhile, as this little treatise has turned our thoughts into that channel, we now offer some remarks on a subject of vital importance in relation to the efficiency of the ministry.

The Baptist College whose students Dr. Leifchild addressed, and our own theological seminaries, are founded on the principle that none but men who give evidence of true conversion to God should be encouraged to devote themselves to the ministry of the Word. Good had it been for all divinity halls that this had been their rule, and good had it been for the churches this day if another system had not prevailed.

There is one view of the Christian pastor's office, which renders indispensable in him a high degree of spirituality, and a constant progress in the perception and enjoyment of divine things. He is to lead the flock on to perfection. He is the pastor of Christian men and women, many of them, it may be, mature in Christian experience,—far beyond first principles,—capable of digesting strong meat, and *requiring* it. This the pastor has to set before them. Now it is not in the nature of things that he can teach what he does not know, or explain those mysteries of the kingdom which experience has not taught himself. If he endeavours to lead his people to heights of enjoyment he has not himself scaled, or to the dark abysses of experience he has not himself explored,—if he discourses of the Christian's "joy unspeakable and full of glory," which he himself never knew, or of exercises of repentance, stirring the depths of the heart with godly sorrow,—himself a stranger to such emotions, what can his discourses be to experienced saints but as the babblings of childhood? The man may be qualified to be a teacher of babes, and may feed them with milk; but those farther advanced must have a better taught pastor, taught in God's own school, and under the instruction of his Spirit,—“taking of the things of Christ” and showing them to his soul. Moreover, a pastor whose own soul has not advanced in spiritual knowledge and experience, is unqualified for discerning the progress of his people. It holds good in spiritual as in natural things, that a man of superior attainments can sit in judgment on men beneath him in the scale, but the inferior man cannot scan the higher. A schoolboy can measure the scholarship of his schoolfellows who occupy lower forms than himself; he understands more than they, and sees how near or how far off any one may be from his standing point. But of all above him he is unable to judge; only he is aware they *are above* him; but they are beyond his rule. So in spiritual things and Christian experience. The man of lower attainments cannot even judge of those who stand higher than himself; far less can he be their instructor and guide. Though young in years the pastor may be old in knowledge, and high in experience, and eminent

in spirituality, and exemplary in spirit and deportment. No one can "despise the youth" of a man who conforms to the apostolic precept, and is "an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity,"—1 Timothy iv. 12. But no talents or shining gifts will secure respect in the absence of such a character of spirituality.

We consider it therefore of first-rate importance that a Christian pastor should be a man of deep and large views, of rich experience and of a spiritual mind. Only such a man can communicate corresponding views of religion to other minds that come under his influence. A man may be orthodox and in a certain sense able, but if his religious feelings and habits are of a lifeless frigid cast, he imparts to his hearers the same character. Their notions may be clear, but their impressions will be shallow,—their knowledge all about the *surface* of things. Their teacher has been satisfied if they pronounce the *shibboleth* with a correct accent! Whether they penetrate the meaning of the symbol is not inquired. A man of philosophic mind pours light on obscurities, which remain unrevealed to the eye of a common observer, and the more he can habituate his hearers to his conceptions of divine truth, the more grand and commanding will that truth appear,—the more striking its connexions,—the more instructive its analogies,—the more beautiful its illustrations, drawn from every province of the works of God. There is a "divine philosophy" in union with all that is true and lovely and sublime in religion. Of that philosophy many are suspicious, because there is a "science falsely so called," which sometimes usurps its name, and bewilders and blinds its followers. A good minister of Jesus Christ cannot be too much of a true philosopher. In his hands revelation is safe, and in him true religion has its wisest defender and its brightest ornament. Treated by such a mind the tritest subjects of Christian faith or duty rise before us in something of their native majesty and glory, and such as we may conceive they would appear, were an angel to be the expounder of the mysteries of redemption, and souls enlightened by the Spirit of God the audience. What a different thing religion appears in the hands of a Howe, or Hall, or Foster, or Chalmers, compared with the marring and mangling of its truths by the crude and narrow language of some good man of no grasp of mind. How desirable that it should never be exposed to contempt through the weakness of its advocates, nor to scorn through the errors of its professors! The most exalted genius does not find himself able to soar beyond the heights to which revelation can carry him, nor can he dive beneath its profoundest mysteries. Such a man is the first to confess that he is only somewhat less inadequate than a brother of weaker powers to do justice to the mighty theme.

In the present state of the church it is not possible to expect that none but men of exalted powers will give themselves to the work of the ministry. There are many situations in the church where a *respectable* measure of talent, joined to other essential requisites, fit a man for great usefulness: and we rejoice to acknowledge a truth, of which every age of the church has furnished illustrations, and of which the present supplies many excellent examples.

We cannot pursue this subject farther at present, but it is worthy of much fuller consideration, and we may afterwards return to it.

## INDEPENDENCY, THEORETICAL AND PRACTICAL.

### V.

THESE are some systems better in practice than in theory. There are some better in theory than in practice. To the shame of Independents be it confessed that *this* is the case with them. To the honour of Free churchmen and of Methodists, *that* is true of them. Free churchmen acting on the voluntary system, while they repudiate the principle, occupy anomalous ground, but their ability and zeal have been such, that the incongruity of their practice with their church establishment theory has been lost sight of, and has little, if at all, interfered with the working of their schemes. The conference Methodists, with their systematic exclusion of the people from all ecclesiastical rights—with their subjection of the body of preachers to the rule of an oligarchy—with their system of constant movement of preachers to new stations, and so denying them the comforts of a settled home, and the advantages of a fixed circle of friendship, and the attachment of a long-known and cherished flock—with these and other disadvantages, the Methodists have wrought efficiently in many districts of the country, reclaimed the rude mining populations of Wales, and raised up to Christian life and intelligence some of the most degraded of our countrymen. With half the active zeal of Free churchmen, or half the devotedness and self-denial of Methodists, what might not Independents have achieved?

Our independency has suffered injury from the prevalence of unwise and unwarranted notions among persons professing to be Independents. These may be divided into—1st, persons holding lax views; 2d, persons holding extreme views; 3d, persons holding narrow views.

The first, holding lax views, can scarcely tell why they are independents, rather than presbyterians, or something else. Their profession is not based on conviction, but upon accident or convenience. Hence they are continually saying or doing things inconsistent with their position as connected with an independent church. They weaken rather than strengthen the hands of their brethren in bearing the burden of the church, and paying the penalty of belonging to one of the "minor sects," as they are termed. It is almost needless to add, that they often grieve the heart of the pastor, sometimes forsaking the ordinances of the church, gadding after other preachers, and generally betraying want of heart and interest in the prosperity of the church. Surely it is possible to be earnest and consistent without being a bigot, and possible to evince an intelligent preference for our own pastor and people without imbibing a sectarian spirit.

The second, holding extreme views, make their own church everything—all others nothing—at least nothing to them. Some writers on congregationalism have maintained that all the churches in a city should form but one church; the many congregations meeting in different

places for the sake of convenience, but the whole, under the same pastoral superintendence, and forming one body. If this theory of church polity be correct, we see not why the churches of a district of country—a county for instance—should not be united on the same terms as the churches of a city. Surely it would be easier to superintend and treat as one the churches of a county than the churches of London. We have noticed this scheme of polity here, because it appears to us to have sprung from the exclusive and hostile attitude which neighbouring churches have sometimes assumed towards each other. The *extreme* independency of these churches has shut them up—each in its own little enclosure—and thence they have looked more with a defiant and jealous eye on sister churches close by, as if their interests were mutually opposed, and their claims ever to be met with counter claims; and their approaches to intercourse or intercommunion as to be dreaded rather than welcomed. Why all this feeling of fear and aversion? Did Christ intend that his disciples, necessarily formed into separate churches, and as such, independent, should have no friendly dealings, but be the inheritors of the enmity that kept Jews and Samaritans apart? Are there in fact clashing interests that warrant neighbouring churches treating each other thus?

In some churches, perhaps in most, there may be members who cherish a kind of unfriendly feeling towards neighbouring churches, and are ever on the watch against them acquiring any pre-eminence or advantage. They are afraid that some other church may be reckoned the *first*, and theirs only second or third—jealous lest the pastor of another church should be more popular than theirs—displeased that accessions are made to other churches rather than to theirs. This miserable spirit of selfishness may be disowned by the church as a church, yet this leaven of bad feeling works injuriously, and tends to disunion, cools affection, and mars confidence. It should be frowned upon by every right-minded Christian.

Brethren of extreme views also make a great deal of the little punctilios and usages of the church, and attach as much importance to them as if they belonged to the very foundation of their faith. It is a great point of wisdom to treat small things as small things; and neither to be fond of change for the sake of change, nor opposed to a proposed change when it may be a manifest improvement. There are some brethren who have a most exalted idea of their own penetration, and their own right to dictate, and a most contemptible estimate of the abilities of others. Of all men they are the worst to deal with, for they are both unreasonable and unchangeable. They are beyond the reach of argument, and so can never be convinced that they are wrong. It has been said that a spirit of innovation is generally the result of a selfish temper and confined views, and there is truth in the remark, but selfishness and narrow-mindedness are also displayed in connexion with an immoveable cleaving to what has been once introduced, and obtained a footing. So long as people will judge of the merits of measures and modes of working by their antiquity or novelty, rather than by their intrinsic qualities, there will be either dogged adherence to obsolete forms, or fickle and meaningless changes without any improvement. The third variety mentioned, holding narrow views, are allied to

the former—the extreme-view-men, but are distinguishable from them. By narrowness we mean, first, contractedness in the range of *knowledge*—knowledge of truth, and knowledge of men. Persons of this cast measure the minister's teaching, and the conduct of their fellow-members, by their own foot-rule. They would limit the ministrations of the pulpit to their small standard. A new thought, or a new form of expression, a fresh subject to which their ear is not accustomed, or an original illustration, is strongly suspected of unsoundness. The teaching surpasses their measurement, and therefore it must be wrong, or suspicious, and must be given up. Why did the preacher not submit his discourse to these censors before taking it to the pulpit? He was not aware how essential their *imprimatur* was to his acceptance with the people, and his future quiet! Then they have a standard for dress, deportment, social habits, domestic arrangements, the intercourse of the brethren, and ought not everybody to conform to their views? They are illiterate, perhaps, and yet they think themselves competent to sit in judgment on the reading tastes of the community. They would proscribe Shakespeare: they speak doubtfully of *profane* history, supposing that phrase to mean something very bad. They are poor, perhaps, and it would be ridiculous for them to ape the style of living of some of their richer brethren, but they! *they* would not be so "worldly" as they see some are. The dress and equipage and expense of some people, they think too extravagant for Christians. There are no sumptuary laws in the state, but if some had their way, there would soon be sumptuary laws in the church. Wo to the saddlers, the coachmakers, the blacksmiths, the goldsmiths, and fifty other trades *carried on by members of the church*, if some of their brethren were law-makers! They would soon be reduced to beggary, for none would buy their wares or use their workmanship.

Then as to christian intercourse and association, the narrow-minded class we refer to, forget, or do not understand, that the *equality* of brethren in the church leaves undisturbed the common relations of life, and the gradations of rank in society. The master and servant have their mutual rights and duties, unaffected by the fact that in the church they are brethren. The employer and the employed occupy different positions in the community, and Christianity does not destroy these distinctions, and reduce all to the same dead level. Perhaps this doctrine, that the equality of christian brethren in the church extends to the ordinary intercourse of society, may not be avowed in so many words, but there is often an offensive obtrusion of it on the part of those poorer brethren, who claim the privilege of accosting any one called a brother, however exalted his station, or honourable from office and character, as if they met on terms of perfect equality. In justice to many brethren of low degree be it said, that none are more observant of the rules of common politeness, and none more ready to take the lowest room, being ever more ready to concede to the claims of superior rank and merit, than those who hold the highest place are to claim what is their due.

The narrow and rude spirit referred to, however, gives a repulsive aspect to some otherwise estimable brethren, and if there are many such in a church, it gives the society itself an air of conceited assumption, which is any thing but beautiful.



Every view we can take of the practical working of independency confirms the great principle that none but true Christians are fit to be members of a christian church. For none but genuine disciples are possessed of that fundamental virtue which lies at the basis of their fellowship, and is at once the bond of their union, and the mainspring of their conduct—namely, love to Christ, and love to one another for His sake. A community ruled by love must be composed of materials that can feel the force of motives derived from that heavenly principle. This is sometimes sadly illustrated when quarrels and divisions are clearly traceable to the want of love, or the decay of it, where it once flourished. The disturbers of the peace of a church—the fomenters of discord, or the causers of offence, are uniformly found to be persons whom love to their Saviour does not constrain to obedience and submission, and whom love to the brethren does not bind in the bonds of holy affection and amity. But the uneasy working of a church, where love, like a precious oil, does not lubricate the movements of the ecclesiastical machinery, proves not that the theory is to blame, but that the practice in that instance is a failure.

It has been alleged against independency that it renders the influence of the people paramount, and reduces the pastor to a mere cipher, manifested on ordinary occasions by a certain indefinable air of indifference to his wishes, and on more trying emergencies, displayed in an utter disregard of his feelings, comfort, and interests. Now, there is nothing in the *theory* of independency that panders to such evils, or justifies them. Pastor and people alike bow to the authority of the holy scriptures and acknowledge their mutual obligations. The people hear the injunction to esteem very highly in love for their works' sake those who are set over them in the Lord, and to be at peace among themselves. It is useless to quote all the texts bearing on this point. They are well-known, and they are held to be obligatory on independents, according to their *theory*. If in practice any fall short, on their own heads be the evil. There are rude, unmannerly people in all sections of the church, and it is deeply to be deplored that some do not *think* of the things that are "lovely and of good report." But independency is not to blame for their inconsistency. Nay, being independents, if such be their spirit and behaviour, it is all the more noticed and condemned, as being so utterly incongruous and inconsistent with their holy profession.

Perhaps it is needless to extend these remarks further. We are so far from being satisfied with independency as it is, that we would hail with gratitude any wise and well-conceived effort to render the churches purer, more efficient, more loving, more united, more shining in all the graces of Christianity. We have too lofty a conception of what the churches may become to think that they have reached their *ne plus ultra* of perfection. Their materials may be of inferior quality, christian though they be: their organization may be faulty, based on scripture though it be;—their working may be unworthy of their name and position, right in the main though their polity be. In short, there is room for improvement in every thing; and the first step towards a better condition of things is the conviction that it is needed.

There are further thoughts still claiming our attention, but we leave

those now uttered to the candid consideration of friendly minds, till we again, next month, respectfully claim their attention.

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## REVISION OF THE AUTHORIZED ENGLISH VERSION OF THE BIBLE.

THE publications noted below \* afford sufficient evidence that the revision of our English version of the Bible is now fairly before the public. If it were ever wise or proper to forbid the discussion of the subject, it is too late to do so now. The utterance of opinion on a question so universally interesting cannot be suppressed, and it would be both foolish and useless to attempt it. The more excellent way will be to give a calm and candid ear to whatever is alleged for or against the proposed measure. In such a case as this the divine aphorism is emphatically true: "In the multitude of counsellors is safety."

The greater part of these publications, it will be immediately perceived, are on the side of "holding fast what we have," by retaining our common version in its pristine integrity. There is the admission of the fact that imperfections are to be found in it, but it is pleaded that these must necessarily be found in every human work, and that in the English Bible they are few and unimportant.

The argument *for* a revision is founded on the alleged errors of the translation; on the light now thrown upon the original text, enabling scholars to ascertain the true readings, and correct omissions and interpolations found in the text from which the authorized version was made; on the changes our English language has undergone during

\* 1. A Vindication of the Authorized Version of the English Bible, from charges brought against it by recent writers. Parts 1 and 2 containing remarks (1) on the miracle of the passage of the Red Sea, and (2) on a specimen of a revision of the English Scriptures of the Old Testament. Job, chapter i. Remarks on a translation of the Epistles of Paul, &c., &c., and on the American revision, by the Rev. S. C. Malan, M. A., of Baliol College, Oxford, and Vicar of Broadwindsor, Dorset. London: Bell & Dalsty, Fleet Street, 1856.

2. A Letter to the Right. Hon. Lord Palmerston, &c., for a revision of the authorized translation of the Holy Scriptures, by the Rev. Henry Thomas Day, D.C.L. of Clare College, Cambridge. London: Thomas Hatchard, 187 Piccadilly. 1857.

3. Reasons for holding fast the authorized English version of the Bible, by the Rev. Alexander M'Cauley, D.D., rector of St. Magnus, St. Margaret, and St. Michael, London Bridge, and Prebendary of St. Paul's. London: Wertham & Macintosh. 1857.

4. Bible Revision and Translation, an argument for holding fast what we have, by the Rev. John Cumming, D.D., F.R.S.E., Minister of the Scottish National Church, Crown Court, Covent Garden. London: Arthur Hall, Virtue & Co., 25 Paternoster Row.

5. Emendations of the Text of the Greek Testament for English Readers, compiled from Tischendorf's Greek Testament, by S. R. Ashbury, B.A. London: Judd & Glass, Gray's Inn Road, and 21 Paternoster Row.

6. The Life and Letters of St. Paul, by the Rev. W. J. Conybeare, M.A., and the Rev. J. S. Howson, M.A., (Introduction). London: Longman, Brown, Green & Longmans.

7. The Gospel according to St. John, after the authorized version, newly compared with the original Greek, and revised by five Clergymen. London: John W. Parker & Son, West Strand. 1857.

the last two centuries and a half, some words having become obsolete, and others having changed their meaning; the entire argument assuming that it is our solemn duty to do our best to give to the common version of the Scriptures—which is *the Bible* of the millions—all the perfection which sacred criticism, sound scholarship, and learned research can possibly realize.

The argument *against* a revision is threefold: first, it is unnecessary; second, it is dangerous; and third, it is impracticable, or at least premature.

We shall now endeavour to give both sides of the question a careful consideration, divesting ourselves, as much as may be, of all partiality and prejudice.

There has been very great progress made within the last fifty years in relation to the true principles of translation; and the labours of such men as Lowth, Blayney, Newcome, and others, have contributed, by the very errors of the system on which they proceeded, to bring about a sounder and safer mode of dealing with the original text; and consequently with the rules of translation. Houbigant was a learned and ingenious but not very judicious student of the sacred writings. He had seen the untenableness of the views of those Hebrew scholars who had contended for the absolute purity of the text. The labours of Kennicott and others had proved that so far from being immaculate, there were very many various readings and discrepancies in Hebrew MSS., and that the ancient versions confirmed the fact that all of these MSS. were more or less imperfect. Houbigant, accordingly, took up *his* position in the other extreme, and maintained that the Hebrew text was so corrupted that the genuine reading could be restored only by having recourse to conjectural emendation. He did exercise his ingenuity very diligently in this way, and proposed many conjectures for the purpose of making the text speak what he thought was originally meant; and very plausible, no doubt, many of his conjectures were. But they had only the value of ingenious guesses after all, and could never rise to the rank of true and authentic readings. Bishop Lowth, in his translation of Isaiah, and others, who followed in his wake, went too much on this principle, and did not scruple to adopt a conjectural emendation when they thought the exigency of the case required it. This very unsound principle was soon protested against, and neither the learning nor rank of these biblical scholars could obtain for such rash dealing with the sacred text the least favour. Since their day, much safer and more consistent ground has been occupied by critics and translators, and there is no danger of the conjectural hypothesis ever again rearing its head.

It must be borne in mind, however, that since there was no miraculous preservation of the true readings in the copies that were made from the inspired autographs, it is quite possible that some mistakes crept in so early that they are found in the oldest manuscripts extant. It is quite possible too that the *cause* of such mistakes may be more or less apparent, as the mistake of one letter for another of similar form, the passing of the transcriber's eye from one word to a similar one, and so repeating or omitting a part of a sentence. In such a case it is not difficult to *conjecture* how the text originally stood, and as very probably

the mistake involves nothing of any importance, whether it be allowed to remain or is corrected, no very deadly offence is committed by conjectural emendation, provided always it is so pointed or distinguished as to be seen to be a *guess*, not inserted upon *authority* of MSS. versions.

As examples of what we mean, we may refer to one or two texts. In Genesis ii. 24, last clause, our version reads, "*and they shall be a flesh.*" All the Hebrew MSS. support this reading; but the Samaritan the LXX., Vulgate, Syriac, old Italic, and Arabic, read, "*and they shall be one flesh.*" In the parallel places in the New Testament where this text is quoted, the word *two* is always inserted. Is it wrong to conjecture that the *Hebrew* originally had this word?

In Genesis iv. 8, our version reads, "And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him." This sounds well enough in English, but when we turn to the Hebrew we read, "And Cain said (כַּדְבָר) to his brother, . . . and it came to pass," &c. Here some words are evidently omitted. What did Cain say to his brother? It might be hard to conjecture, but nothing could be more natural than something about the *field*, where we find them in the next clause. Fortunately the Samaritan Pentateuch comes to our aid, and there we read "And Cain said to his brother, *let us go to the field*, and it came to pass that when they were in the field," &c.

Now, whether the ellipsis is slurred over, as in our version, or allowed to stand in its abrupt and incomplete form, as in the Hebrew copies, no important point is affected by the text, but the supplementary clause in the Samaritan recommends itself as undoubtedly the true reading, and had it been supplied merely by conjecture, it must have been pronounced a happy, and probably true one.\*

The light thrown on the sacred text by the *Samaritan Pentateuch* is so great, and the texts in which it is highly probable the true readings have been preserved in that invaluable document, are so many and so important, that we might stake the question of the revision of the Pentateuch at least upon it alone. It is impossible in an article like this to specify those texts, and collate them all with the common version. That would require a treatise by itself: suffice it to refer to one narrative—that of the interviews of Moses with Pharaoh, and the connected events. Our own text is there in inextricable confusion and contradiction. But the Samaritan text is plain and consistent, and enables us to reconcile the whole narrative with truth and reason, and makes it consistent with itself, which, as our Bibles stand, is far from being the case.

\* See on the subject of conjectural criticism, Mich. Introd.—"A collection of critical conjectures may be of great use in establishing the genuine text of the Greek Testament; and it is likewise attended with this particular advantage, that we are led by it to examine manuscripts, and other original documents, with greater accuracy, in order to see whether those readings, which had no other support than conjecture, may not be established by written authority. For we know from actual experience, that this has been the case with several readings; a conjecture of Laurentius Valla, relative to Acts ix. 7, has been confirmed by the Ethiopic version, and having once proposed myself, in my public lectures, to read  $\alpha\lambda\alpha\lambda\epsilon\lambda\epsilon\upsilon$  for  $\alpha\lambda\alpha\lambda\epsilon\alpha$ , in Galatians iv. 20, I was reminded that Griesbach had produced this reading from his Codex 66."—Mich. Introd., vol. 2. p. 395.

Did our space permit, it would be easy to multiply illustrations, both of the importance of setting about a revision of the original text, and of the facilities now within reach for making such a revision. The history of former attempts to improve the Bible in common use—the fears and prejudices of persons interested in perpetuating the errors of the old versions—the alarms excited by the timid and terrified prophets of evil—and the proved groundlessness of their apprehensions, are lessons written in the page of history, which we of the present day should diligently ponder.

There is a very instructive and learned account of the *Vulgate* in Walton's *Prolegomena*, vol. 2. With all the zeal of Popes and their abettors to authenticate the Latin version, and to make the people believe it to be immaculate, Pope Sixtus was not long dead before Clement VIII. brought out a new edition, in which he corrected many errors already detected in the Sixtine edition. And these were not mere errors of the press; but mistakes evidently committed by the editors, and needing the care and skill of another to amend and correct the work.—See P. 262.

But that was not all, Clement's edition, in which were corrected the errors of the *Vulgate* Bible of Sixtus, was itself soon found to have many faults and oversights, and any one who would judge impartially could easily see that for the Pope and his satellites to issue an "authentic" and "infallible" text was simply impossible. An edition of the *Latin vulgate* might be published with the seal and authentication of the church, but that authority could neither make errors to be no errors, nor preserve the text as it was. Far less could any such human verdict prevent men of learning and research, who could examine the original text for themselves, from regarding the *Vulgate* merely as a *translation*, to be judged of by its own merits, not according to the opinion of interested ecclesiastics concerning it.

It has been urged by some who are averse to any revision of our common version, that the attempts made by recent scholars give little promise of any modern version equalling, far less surpassing, the old. Dr. Cumming, in particular, puts in this plea for "holding fast what we have," and he does it in a way neither candid nor correct. For instance, he thus refers to the work of Conybeare and Howson, and other interpreters: "When we look closely at all the versions we have alluded to, we find that nearly every one of the new translators has a quiet purpose of his own underlying all that he does, without his knowing it, biasing his interpretations. Conybeare adheres pretty much to the authorized translation."—P. 40. Now, it ought to have been stated that Mr. Conybeare distinctly announced the principle on which his translations of Paul's epistles were constructed, and therefore left no ground for Dr. C.'s unworthy insinuation that he had "a quiet purpose of his own" to serve. Hear his own words.

"Although the letters of St. Paul are so essential a part of his personal biography, it is a difficult question to decide upon the form in which they should be given in such a work as this. The object to be sought is, that they may really represent in English what they were to their Greek readers when first written. Now this object would not be attained if the authorized version were adhered to, and yet a departure from that whereof so much is interwoven with the memory and deepest

feelings of every religious mind, should be grounded on strong and sufficient cause. It is hoped that the following reasons may be held such."—Introduction, p. 13.

Could anything be more straightforward than this?—anything less liable to the suspicion of a secret underlying purpose? The words we have italicised show that Mr. Conybeare's translation was made expressly to suit his and his coadjutor's great work on the "Life and Epistles of St. Paul," and nothing was farther from the author's intentions than to offer his free and easy renderings as fit to supersede the authorized version.

It is but right, however, to give Mr. Conybeare's reasons. The first shows that, even admitting the literal correctness of our authorized version in every instance, it was not adapted to the author's plan. Following reasons properly refer—to the light which two centuries and a half have thrown on Biblical literature—to the antiquated language of our version affected by the changes our language has undergone—and to the avowedly paraphrastic style adopted by these authors in the work referred to.

These reasons have so direct a bearing on the subject of this paper, that we give them entire.

"1st. The authorised version was meant to be a standard of authority and ultimate appeal in controversy; hence it could not venture to depart, as an ordinary translation would do, from the exact words of the original, even where some amplification was absolutely required to complete the sense. It was to be the version unanimously adopted by all parties, and therefore must simply represent the Greek text word for word. This it does most faithfully so far as the critical knowledge of the sixteenth century permitted. But the result of this method is sometimes to produce a translation unintelligible to the English reader. Also if the text admit of two interpretations, our version endeavours, if possible, to preserve the same ambiguity, and effects this often with admirable skill; but such a decision, although a merit in an authoritative version, would be a fault in a translation which had a different object.

2d. The imperfect knowledge existing at the time when our Bible was translated, made it inevitable that the translators should occasionally render the original incorrectly; and the same cause has made their version of many of the argumentative portions of the epistles perplexed and obscure.

"3d. Such passages as are affected by the above-mentioned objections might, it is true, have been recast, and the authorized translation retained in all cases where it is correct and clear; but if this had been done, a patchwork effect would have been produced like that of new cloth upon old garments; moreover the devotional associations of the reader would have been offended, and it would have been a rash experiment to provoke such a contrast between the matchless style of the authorized version, and that of the modern translator, thus placed side by side.

"4th. The style adopted for the present purpose should not be antiquated; for St. Paul was writing in the language used by his Hellenistic readers in everyday life.

"5th. In order to give the true meaning of the original, something of paraphrase is often absolutely required. St. Paul's style is extremely elliptical, and the gaps must be filled up. And moreover the great difficulty in understanding his argument is to trace clearly the transitions by which he passes from one step to another. For this purpose something must be supplied beyond the mere literal rendering of the words."—Introd., p. 14.

After so full and explicit explanations given by the authors as to the principles and purposes of their translation of St. Paul's epistles, it does appear like the trick of a special pleader, unworthy of Dr. Cumming, and out of place on so grave a subject, to speak of Mr. Conybeare having "a quiet purpose of his own, underlying all he does." If to

make out his case against any attempt at the revision of our common version, Dr. C. is obliged to resort to such questionable tactics, it says little for his having a store of better arguments. We should conclude, from his being obliged to use such means of fortifying his position, that he really found it to be scarcely tenable. We must say that this pamphlet is even more superficial and sophistical than our knowledge of the author's literary habits led us to anticipate.

There is first the admission of there being innumerable various readings, and discrepancies in the MSS. and versions of the Scriptures. His conclusion from this is the very logical one that it being utterly impossible to ascertain amidst these jarring elements which are the genuine readings, and which are corruptions of the original text, we should abide by the *textus receptus* of Stephens and the Elzevirs.

Then quoting with approbation Canon Wordsworth, whose motto seems to be, "the former days were better than these," Dr. Cumming would give up all attempts at revision, as leading only to disputations, and differences of opinion.

He enlarges in a second chapter on the unsatisfactory state of opinion as to the various readings, showing that eminent critics take different sides as to this reading and that—some for it—some against it. And he sagely concludes, that till these doctors cease to differ, we should be content with our version as it is.

A third chapter takes up the subject of translations, and here he summarily concludes that our scholarship at present is not equal to the task of making a revision of the Scriptures, and that therefore the attempt should be deferred till we are ripe for the undertaking. At present our critics and scholars, and sects and churches, are too much divided to engage in so responsible a work, and therefore Dr. C. advises them to let it alone.

In order to substantiate the charge of unfitness for the work of revision, Dr. C. quotes a number of texts as rendered by Ellicott, Conybeare, Jowet, and others, and compares them with our own "magnificent version," of course to the advantage of the latter. Now to this mode of argumentation there are two obvious and sufficient replies. First, versions made by learned men, never intended to be used as versions for the people, nor even proposed as models or patterns of a popular version, ought not to be quoted in evidence of the unfitness of modern scholars for the task of revision. Such translators, beginning with Bishop Lowth, and ending with Henderson, Conybeare, and Howson, have proposed their critical labours as furnishing helps for the critical understanding of the text, and have employed language in their versions too scholastic and classical, too lofty and learned for the common people. But that proves nothing of the sort Dr. C. supposes. Their works furnish valuable materials for future labourers in the work of revision, and their contributions will not be despised when the work is actually undertaken.

Second, Dr. C.'s mode of culling a few favourable specimens of good rendering in our common version, and placing beside them some proposed new renderings which sound neither so sweet nor so clear as the old ones, proves very little. A much more enlarged comparison would be requisite, and a comparison with a version intended and proposed for general

use. Did it not occur to Dr. C. that it would be very easy to fight him here with his own weapons? How easy it would be to collect many a dark, unintelligible, confused rendering from our authorized version, and confront with such texts the translations given by some of our Biblical scholars? Not to go farther than Principal Campbell's translation of the four Gospels, although that excellent work is far from being a model for a popular version, there are innumerable instances in which that acute and judicious critic has seized the meaning of texts which in our version are shaded with partial obscurity, or imperfectly rendered, and so fail to give the real force and spirit of the idea conveyed by the original.

It is unnecessary to examine farther Dr. Cumming's flimsy pamphlet. He chimes in with the popular praise of our "magnificent," "incomparable," "grand" version, and falls into the common mistake of supposing that the deep-rooted love of the English Bible that pervades all ranks and orders of our people is merely love to King James's version; instead of seeing that it is love to the *truth of God* enshrined within its sacred pages. That love would *survive* any well-executed revision, and be transferred to it with all the warmth and enthusiasm of a people who value the word of God above rubies, but have no desire to see spots and blemishes, which are separable from it, continued and multiplied from age to age.

Dr. Cumming's common-place praises of the authorized version, and his contemptuous estimate of the scholarship of the nineteenth century, are better adapted to the meridian of Crown Court than the thinking and well-informed tribunal to which he makes his appeal through the press. Did it never occur to him that, admitting his praise of the good old Saxon of our English Bible to be well merited, the version is sadly deformed by discrepancies, which the researches of the last two hundred years enable learned men to modify, if not entirely remove? Did he never think of the desirableness of removing from that version the gross indelicacies of expression, which cannot be read aloud without bringing a blush to the cheek of modesty, or a recoil from the breast of manhood? Did he never find himself in the predicament, as a public expositor of Scripture, of either explaining a passage *contrary* to the meaning of the English version or *contrary* to the meaning of the inspired original? If he made the version his standard, then we say he was as popish as his friends of the Romish church, who exalt their Vulgate above the Hebrew and the Greek. If he made the original his standard, and interpreted accordingly, then he falsifies the argument of his pamphlet, and shows that a *revision* is needed, and is actually made, or extemporised in the pulpit, not by the best critics and scholars of the age, but by any minister who chooses to play the corrector of the authorized version. Such a man, perhaps, by his bungling improvements, or at least alterations, does more to shake the faith of all who hear him in the fidelity of their common Bibles, than a carefully revised, and properly authenticated version could possibly do.

Fully admitting that there is yet great room for improvement in the study of sacred literature, and especially in those branches of learning that relate to the interpretation of the text of the Scriptures, it may not be too much to affirm that much greater progress has been made



than such writers as Dr. Cumming will allow, or can even understand. That gentleman has dwelt upon the fact that critics are divided in opinion as to the authenticity of 1 John v. 7, and the true reading of Acts xx. 28, 1 Timothy iii. 16, and other texts; but that is neither surprising to any one acquainted with the facts of the case, nor any proof whatever, that we are not yet arrived at a stage of critical certainty warranting us to think of a revision of the Scriptures. Why, the uncertainty hanging over these texts and others will probably never be removed, and even in days of millennial light may still remain shrouded in doubt as they are at present. The reason of this is simply the conflicting evidence of MSS. and versions for or against this reading or that. All that is needed in such a case is to print the texts with appropriate marks of dubiousness or uncertainty. Dr. C. might as logically declaim against putting Bibles into the hands of the people at all, in long as there were such disputes and controversies about the meaning of the word *βαπτισμα*, as object to a revision of the common version, because there are differences of opinion among learned men about the authenticity of certain various readings.

(To be continued.)

## A FRIENDLY CONVERSATION.

### TERMS OF CHRISTIAN COMMUNION.

#### III.

A. Has not the easy admission of persons to the communion of the church, and the too lax exercise of discipline, something to do with the prosperity of the church?

B. The two points your question refers to have something to do with the *purity* of the church, and surely must tell upon its *prosperity*. If the terms of admission are such that unconverted persons are received without scruple, lax discipline must follow of course. It would be absurd to receive as members persons who are not Christians, and then bring them under the discipline of the church for not acting as Christians.

A. Then the question relates to the *character* of the church, rather than to its prosperity.

B. To be sure. What has prosperity to do with a community which from its very constitution is not *necessarily* a *Christian* church? It may happen that, where a low standard of qualification for church membership prevails, the applicants may nevertheless be, generally speaking, true Christian people, and the church will really be so far a Christian society. But the opposite supposition may be the actual fact. It may be that the applicants are, one and all, mere nominal professors—not a spark of true spiritual life among them! Then what a mass of formality, and hypocrisy, and sheer pretence their assembly must present! To speak of prosperity there is to speak of an utter nega-

tion. Were an awakening to visit such a congregation, it would occasion strange scenes. The living would separate from the dead, and the dead would soon appear to themselves and to all to be dead—not *alive* as they had falsely professed themselves to be.

*A.* When the state of a church is so far from what it ought to be, somebody must be to blame. On whom rests the responsibility of admitting members to the church?

*B.* That question seems to point naturally to the answer. Who can be responsible but the church itself? Every society surely has the right to determine who shall and who shall not be admitted to its membership. A church of Christ surely possesses this right, only it must be exercised not in the spirit of caprice, or party feeling, or partiality. The church has no right to receive any but Christians. It has no right to refuse any who are Christians. Of course it is the church's part to decide on the evidence of any applicant's Christianity; but, having settled that point, whether affirmatively or negatively, the course of duty is clear.

*A.* But may not the church delegate the right of admission to the pastor, or to the deacons, or to some special committee of examination?

*B.* It may for the better ascertaining of the Christianity of applicants, appoint such members as it may choose to inquire and report on such cases. But the church should decide on the report, and by its own act admit or refuse admission.

*A.* Then, you don't think the pastor should perform this duty on his own responsibility!

*B.* No. The church ought not to devolve on him this heavy burden, and he, if a wise man, will decline to bear it alone. He should of course be satisfied in regard to all applicants before submitting their cases to the inquiry of the church, and his opinion will have its own weight, but the principle of constituting the pastor sole judge of the fitness for admission of applicants, is neither safe nor consistent. His office gives him sufficient influence upon the decisions of the church without usurping the office of sole judge or arbiter of all questions of admission to the fellowship.

*A.* But is not the pastor as much interested in the purity of the church as any member can be, and therefore, may be supposed to guard with sufficient jealousy the door by which neophytes enter?

*B.* I fully admit that; but he is not the party exclusively interested, and therefore should not have the sole decision of so important a matter. Besides, generally speaking, a pastor is desirous to see the membership multiplying; and therefore is disposed to welcome all comers unless on very strong grounds of objection to their character. He may be so set upon having the roll of church members lengthened, as to be too little scrupulous about the quality of the names. The church too, may be very glad to secure increasing numbers, but it is not so apt to be biassed as he naturally is, who sets down these accessions as proofs of his own successful ministry, and so every additional member is a kind of additional seal of his popularity.

*A.* There may be instances of what you allege, but I hope few pastors would be so untrue to the church, and so unfaithful in their Master's cause, as to defile the fellowship after that fashion.

*B.* I join in your charitable hope, but the evil may be done less by deliberate admission of incompetent persons, than by the bias of judgment in favour of applicants, because their admission was so much desired.

*C.* I have seen something of this, and one great cause of the unworthy being approved is, that both ministers and churches pay too much respect to the glib talker, and look too little to the godly walker. It is easy for a good scholar to speak, and hard for a poor unlearned man to bring out his thoughts; and therefore the Master's word should be ever remembered: "By their *fruits* ye shall know them."

*A.* But the fruits of a decent profession, where there is nothing of the power of godliness, are so like the truly Christian man that it is difficult to see the difference. Were persecution to arise, and were a profession to be maintained at the expense of property, liberty and life itself, then it would be easy to discern who were true Christians, and who mere sham professors.

*C.* Very true. Times of trial for the truth are well called *sifting* times. They separate the chaff from the wheat. But are there no sure tests in ordinary times?

*A.* Yes. The prayer-meeting is a test: the liberal support of the gospel is a test: a meek, charitable spirit is a test: self-denial is a test: prosperity is a test: a true Christian carries the full cup even: adversity is a test: the tried Christian shines brightly: his graces are like stars in the firmament of his night of sorrow.

*B.* But after all, we are very imperfect judges. Perhaps we judge too harshly of the Christian in the sunshine, and our fault-finding has in it a tincture of envy. Then again, we judge too leniently and admiringly when we see him in trouble; for then our sympathy gives a hue of beauty to his subdued, chastened spirit, and we give him credit for resignation, contentment, and passivity, beyond what the truth may warrant.

*C.* Well; it is as it should be; our pity should temper our critical judgments when a sufferer is before us; and a prosperous brother will be none the worse of our not thinking the better of him for his wealth or his worldly honours. Our cool estimate may do him good rather than evil. But we must eschew envy, malice, and all uncharitableness.

*A.* You were speaking of the evidence of true religion afforded by *works*, as better than the evidence of words. I agree with the remarks made on that point, and I would add that I have sometimes regretted the abundance of *words* of a religious cast, brought in before a company, rather ostentatiously and unwisely. The effect on young persons especially is positively injurious.

*C.* I know what you refer to. The family of our friend D. exemplifies the evil referred to. You know D. can talk very sensibly on religious topics. So when he has company, it matters not who or what they are, he leads off the conversation on some religious book, or the sermons of some great preacher, or the controversy about the decrees of God, or the conversion of the Hon. Mr. X. Y., and if the company seem shy of such subjects, Mrs. D. helps her husband, and they carry on a very edifying duet in the hearing of their guests.

*B.* Well, it might not be very judicious to act so, and yet the utter

frivolity of some people's talk might well excuse these good folks attempting to introduce an antidote, or at least a corrective.

A. It depends on the occasion, and the parties present, whether religion should be introduced head and shoulders. At the marriage feast in Cana of Galilee, I don't suppose our Saviour interfered with the pleasant cheerful talk of the guests. That was not exactly the time for a sermon. Then when churchmen and dissenters are met at a friendly table, it would be a violation of all propriety to introduce the question of church endowments and state control as topics of conversation. That would be turning the house of friendship into the arena of controversy.

B. Perhaps some people have an over-sensitive dread of controversy. Instead of always shunning controversy, might it not be rather encouraged, as affording opportunity to ventilate opinion, and to try the force of arguments. While differences of opinion exist, and some opinions of course are more enlightened and correct than others, to forbid the discussion of differences is to perpetuate errors and ignorance. Politicians dispute when they meet, and they part without quarrelling; each allowing his opponent the right to hold his views, till they are displaced by better ones. Should not religious questions admit of the same friendly and good-tempered agitation? Better have an openly avowed difference of opinion than cherish a secret grudge that must not be breathed in words.

A. I have no objection to the candid utterance of a friend's opinions in proper place and time; but I deprecate ill-tempered legomachies, entered into without serious thought, and soon degenerating into personal squabbles, and a struggle for victory. Such encounters prove nothing but the adroitness and learning, perhaps the impudence and assumption of the disputants, or at least one of them. Such controversies generally end not in the conviction of either party, but in both being tired and disgusted with the whole affair.

C. You speak of the adroitness and learning of the disputants. Is there not oftener a display of their ignorance—their utter incapacity to see the gist of an argument, or the relevancy of a conclusion. They remind me of the French bookseller whom Blanco White speaks of, who one day expressed in his shop his vast admiration of the writings of Volney, and then naively added, with the peculiar shrug by which a Frenchman conveys his self-satisfaction when he says something very wise:—"Ah," said he, "what a beautiful work! I read it a long time ago with great pleasure, and I came to the conclusion that—that it was very difficult to come to a conclusion."

A. Do you mean, brother C., to apply your anecdote to our present conversation? Perhaps you are tired of it, and conclude "that it is very difficult to come to a conclusion."

C. Nay, our subject is too serious for banter; yet I can forgive your misapplication of my illustration. Controversy can be useful and end in satisfaction only when the men engaged in it are sincerely desirous to find truth and to part with error.

B. But every body claims that character. Did you ever meet with any one who hugged error as error, or disdained truth as truth? And there is no more likely way to be delivered from error, and to be led

to truth, than to secure the aid of friends who by reasoning, remonstrance, facts, and evidences, may lay bare the actual characters of pretended truths and errors. For one who finds truth by solitary unaided search, or who detects his own mistakes by his own efforts, ten men, perhaps a hundred, are conducted to the broad open daylight of truth and right by the friendly help of brethren. But it is time to conclude our present conference, and I hope none of us will be the worse for it.

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## CHARACTER OF THEOLOGICAL COLLEGES.

We have noticed with extreme regret a disposition, in some quarters, to take up an evil report against ministers and colleges, which seems utterly oblivious of the duty of speaking the truth.—When this reckless disregard of accuracy and candour—to use the mildest terms—is manifested, we feel that no character is safe, and that the interests of religion are sacrificed without scruple and without cause. Certainly it is a cheap way to earn a character for orthodoxy to accuse others of heresy; and it is at the same time a ready way to lose a character for honesty and truthfulness, to throw out conjectures as facts, and to utter uncharitable judgments, as if they were the result of impartial inquiry and accurate information.

This might be illustrated by the aspect of recent controversies, but to avoid anything like an attempt to mingle in the fray under pretence of exposing the unfairness of certain combatants, we shall take one instance from the other side of the Atlantic. In a late number of the *New York Evangelist* appeared an article on the Theology of Andover College, which was strongly condemnatory of students, and by implication of professors, making it appear that they denied cardinal articles of the Christian faith, and seemed to know little or nothing of the religious life.

In the *New York Independent*, a weekly newspaper of excellent principles and of superior talent, appeared an answer to the charges brought against Andover, and as the whole of it is very much in point as an illustration of the evil referred to, we shall transcribe a considerable portion of the article, leaving it to our readers to ponder and apply the subject *ut decet et oportet*.

### “THE THEOLOGY OF ANDOVER.

“It is often charged by ‘men of the world’ that religious persons, so-called, while not addicted to the grosser forms of vice, as intemperance, licentiousness, etc., are as bad as their neighbours, in a different way. Their depravity takes a subtler and cleaner, but an equally characteristic mode, in which to express itself. They spare the cup, and shun the revel; but they are envious, uncharitable, often careless of the truth, abounding in jealousies, and fearfully unscrupulous in their efforts to injure and malign those who happen to differ from them. Their temper is virulent, their spirit at once suspicious and arrogant, and their assaults on others malicious and vindictive.

"We do not admit the correctness of this description, or the justness of the impression of this sort, which certainly prevails, to a considerable extent, among cultivated circles. But now and then an exhibition occurs in the religious journals which seems really to justify such representations; which furnishes at least a most sad and admonitory apology for them, and which ought not to pass without recognition and rebuke. Of this kind is an article which we reprint on our last page, on the Theology of Andover; an article taken originally from the *N. Y. Evangelist*, but copied and endorsed a week later by the *Observer*. As all the facts in this case are perfectly known to us, by personal observation and careful inquiry, as there is nothing concerning which the churches of our country are properly more sensitive than concerning the theological instructions in their seminaries, and as the article in question, while saturated throughout with a spirit of misrepresentation, contains at least two direct, unqualified and unpardonable falsehoods, which a few words will expose; and furthermore as this article is a specimen of similar ones not unfrequently seen in the columns of our two contemporaries, we turn out of our way to comment briefly upon parts of it.

"In the afternoon, when the more common topics came up, such as prayer and growth in grace, the young men did not appear so well. Many of them did not seem to have studied the subjects with any interest, or at least with any thoroughness.' The meaning and the intent of this sentence are self-evident. It implies that the examination on 'prayer' and 'growth in grace' was the prominent thing in the afternoon exercises. It directly affirms that 'many' of 'the young men' were examined in this department, and failed in that examination to exhibit any thoroughness of research and training; and it is designed to make the impression that the minds of the class had been occupied exclusively with the Andoverian dialectics, and had felt no attraction to the principles and themes of experimental religion. Now what are the facts?

"The examination in the afternoon session concerned particularly the subjects of justification, election, and future punishment, with the positive Christian Institutions. The examination on the doctrine of Future Punishment was altogether the most careful, extensive, and elaborate in the series; but pains were properly taken by the Professor, who conducted the exercise, to dwell longer upon those points where the suspicions so industriously circulated about the soundness of his teachings have found their chief target, than upon those in regard to which all Christians are agreed. Two students were examined on the subject of Prayer; and one on the subject of 'Growth in Grace.' The three appeared well, and expressed in their answers the result of much study and thought; and no others were questioned on either of these topics. It was an examination on Doctrinal Theology, not in practical Christian Experience; and no one of the committee expressed any desire to have the questions on these points protracted, nor, so far as we know, did any of the audience entertain such a desire. The statement we have cited above is therefore just as bare and base a slander on the present Senior Class in the Andover Seminary, as if, when one of them had found a purse and restored it to its owner, it should be said: 'Many

of the young men do not seem to have any just ideas of the rights of property, and the duty of common honesty !'

"Another instance, and if possible a still worse one, of this malicious mendacity remains ; ' No one, so far as we could hear, seemed to think much of imputed righteousness, even the imputed righteousness of Christ. Inherent personal holiness was the only ground of acceptance with God.' It is not possible to frame a sentence more exactly and flagrantly opposed to truth than this last one is. The proposition here declared to have been affirmed *was explicitly and in so many words denied*, by at least three of the students examined ; by every one to whom a question in any way involving it was at any time put. It would be precisely as truthful to attribute to the students a denial of the death or of the divinity of the Lord, as to attribute this to them. Objection was made by several of those examined to the use of the term 'imputation,' an objection precisely such in kind as Dr. Woods used to make in his lectures on this subject fifteen years ago ; the same in kind, and scarcely greater in degree. It was spoken of as a term liable to misconception, and tending to produce prolonged and needless debate. But it was over, and over, and over again, affirmed and explained, so that no man who could distinguish yes from no can have failed to understand it, that the term expresses a fact, if by it this be meant : that God on account of Christ's atonement treats us as he would not have treated us except for that atonement. It was in so many words repeatedly declared that the only meritorious ground of our acceptance with God, and our justification, is the atonement made by the obedience, the sufferings and the death, of the Son of God. Several Old-School men in the room, two or three of whom were on the Examining Committee, we know were deeply impressed with this. Either the uttermost obtuseness, or a malice extreme and utterly indefensible, is necessarily implied in the statement given above. An intelligent listener to the examination referred to could not possibly have made it honestly.

"The facts concerning the theology taught at Andover are so plain that he who runneth may read them, and that no man is excusable, be he pastor or agent, for misrepresenting them. That theology is not Arminianism nor Pelagianism ; nor is it on the other hand a high-flying German mysticism, that simulates the scope and genius of Calvinism. It is the practical, old-fashioned, New-England theology, put into the most exact forms, and impressed with rare fervour and argumentative force. It teaches that man is a sinner, born with hereditary tendencies to sin, certain to sin as soon as he acts, and to continue to sin until he is regenerated, and therefore justly subject to the penalty of God's law. It teaches that because of this he must be regenerated and renewed, by the special influences of the Spirit of God, or he cannot be saved ; that this influence is imparted to him in accordance with the electing grace, and the eternal and sovereign purpose of the Heavenly Father ; that the only ground of any man's justification is the Atonement which Christ completed on the cross, and that eternal life or eternal death awaits respectively those who accept or those who reject this. Whether true or not true, rational or irrational, scriptural or unscriptural, old or new, this is the theology taught at Andover ; and it all came fully and clearly out in the examination referred to.

It is the same theology that has been taught there from the beginning; and there never was a time in the history of the Seminary, certainly not within the last twenty years, when this system of thinking was more seriously inculcated than it now is, was defended and illustrated by more ample and abundant scriptural proofs, or was more deeply impressed on the minds of the students. It is clear, definite, and governing in the Seminary. It is taught as a system of practical truth, and of most urgent importance. It enkindles a strong and constant Missionary spirit. And it must make those who accept and apply it earnest workers for God."

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### LOVE OF MAN—ITS HELPS AND HINDERANCES.

CHRISTIANITY was quickened to life by our Protestant reformers; but slow has been its approach to the vigour of its original life, as manifested in the apostolic churches. Limited indeed is still the realization of the angelic proclamation, "Glory to God in the highest, peace on earth, and good will to man." Our chief reformers acted as if they believed that all the peculiar privileges of the Abrahamic race were transferred to the nations professing the faith of Christ. The ministers of the churches were, in some sense, deemed successors to the Jewish priests in things pertaining to God; and that they, in conjunction with the civil rulers, had right, independent of the people, to regulate the entire ritual and creed, and to compel the community to adopt both. Freedom of thought and freedom of action were virtually ignored. Progress has been made since that day. Rights and duties are better understood. The province of reason and the province of revelation have their limits defined. The supremacy of the divine law is better recognised, and the love of God and its correlate, the love of man, are placed on a basis of authority.

This divine affection—the love of man—operates more intensely perhaps, than in any former age. It has always found room in every human heart which has learned to love God. It manifests itself in proportion to the degree in which the knowledge of God, and man's relation to him, is diffused in society. And the diffusion of this knowledge is more extended than it ever was, at least in Great Britain and her colonies, and in America. To this may be traced the more distinct apprehension of the universal and impartial benevolence and mercy of God towards the human race, and the deeper compassion and zeal of all who fear him to rescue all from the evils which they suffer, and to put them in possession of all the good which their nature is capable of enjoying. To "honour all men" is a duty almost as universally acknowledged as to "fear God and honour the king." And yet what has been the history of the human race but successive exhibitions of contempt, oppression, and degradation of the great mass, by the few who regarded themselves as the legitimate rulers?

From the fountain of divine love has flowed all the streams of benevolence which refresh our desert world. In all its forms it recommends itself to the judgment of every man; and for one eminent for



this excellence, some would even dare to die. But while all approve, not many are imitators. And even of these, the number is less who comprehend and practise the duty of love of man. Many who would be accounted philanthropists regard man only in his relation to time, as an intelligent animal destined like the lower animals to perish. They are arduous labourers to mitigate and exterminate temporal evils, while they condemn the efforts of those who are most earnest to cultivate man's spiritual and moral nature. Schemes to render his present life agreeable they applaud and support; they ridicule and despise those which have his future as well as present felicity for their special object. They admire the divine benevolence in creation and providence, and speak and write of them in rapture. The redemption of the soul, the final judgment, and eternity, they deny or regard with indifference. Time, the world, man's condition in it, are all in all with them. The intelligent lover of man has respect to his entire nature, and earnestly seeks his well-being in time and in eternity. He labours to raise him far above the animal, and longs to see him prepared for the full enjoyment of this world and of the next. He would rejoice to advance his mental improvement to the highest standard to which his capacities can elevate him; but would be still more delighted to bring his affections into harmony with the revealed will of his Creator. According to his ability, he ministers to the welfare of the body and spirit of the entire human race.

The world has always been blessed with some benevolent labourers. Long, however, had they to work as solitary individuals, or if in union with others, universal benevolence was rarely, if ever, the object and end. Societies to combat every form of evil, and to sustain and promote all kinds of good, are of recent date. The union of our countrymen to attain these great objects is more complete than it has ever been to do evil. Nothing brings men closer to one another than compassionate hearts and kind emotions. Benevolent societies are so numerous and active that scarcely one case of distress is wholly or long overlooked. The benevolent stretch forth their hands to all countries, and labour to extirpate evil, and to supply all human wants. The motives which impel them doubtless exceedingly vary, but the works are productive of universal good. And of motives, not avowed, no man is a judge. It is the deed, not the impulsive emotion, from which it proceeds, that demands our praise or disapprobation. God alone is judge of the heart, and he will reward every man according to his works. Benevolent deeds may be performed from the most selfish motives, and that strips them of all their excellence. Nevertheless they contribute to advance the ultimate object of all benevolence, the real good of mankind.

The professed Christian, who lives not for the glory of God and the exaltation of Christ, is dead while he lives. It is imperatively required that we present before all men Christianity in its own real features, which alone reflect the image of God and his Christ. "As a man thinketh in his heart so is he." The mental perceptions, judgment and feelings, give form to the human character. And this sooner or later will be discerned by intelligent and observant spectators. The utmost vigilance and subtlety may disguise our character, but only for

a time. Such attempts will generally have only temporary success. The chief thoughts and strongest influences will, more or less, discover themselves before men. And the most zealous worker in benevolent deeds will make no salutary impression on those who detect his selfish and worldly motives. He only will be acknowledged a lover of man who carries convictions to the hearts of others, that his benevolence flows from unselfish love, and only thus can he recommend the truth he professes.

D. D.

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## THE LOST SAVED.

LUKE xix. 10.

1. A WELL-APPOINTED ship left a port in France, and was intended for a long and prosperous voyage. The owner had her well furnished. There was an experienced commander, and also a steady effective ship's company. There were books, and charts, and all the helps usual to insure good navigation. The ship was also laden with a valuable cargo.

So was it with man when he was created by God, and put on the ocean of life. He had a body well fitted for all the duties of his situation, and in that body a soul of inestimable value. There were also in command in his moral nature conscience or "the moral faculty." And in subordination, but in willing obedience, there was reason as its handmaid, with affections of the highest and holiest character.

2. The French ship had not been long at sea until the captain was taken ill and died. The ship was thus disabled. None of the company knew how to navigate her, and she was tossed about in a very hopeless state. For all that the sailors could do, the ship and her crew may be said to have been "that which was lost."

So has it been with man. Our first parents, by the disease of sin, lost the image of God. The good conscience was gone, and then despair took hold on the soul. They could not save themselves; they knew not where they were on the trackless ocean of life, and having involved posterity in their fall, the world, in its moral character and prosperity, became "that which was lost."

3. In the extremity of their condition, the seamen on board the French ship espied a sail in the distance. Mingled feelings of hope and fear took hold of their minds, which were deepened as the sail was observed to be nearing them. What country was that ship of? Being at war with Russia, there was a fear that the stranger might belong to the enemy, and to fall into the hands of an enemy might be worse than death. But it turned out to their relief that this was not the ship of an enemy but of a friend. Those on board of her had discovered the helpless state of the French ship, and now sought to relieve her. She was boarded, and the death of the captain ascertained.

So with man in his lost state, and when God in pity sent Christ to save him. He was afraid and hid himself. He trembled; but the voice of hope and mercy revived him, and he found that he was yet in the hands of a friend.

4. A consultation was held as to the best means of saving this ship which was lost. One of the men in the British vessel, who was skilled in navigation, volunteered his services. "I will take her to port. They do not understand our language, but I shall teach them, and endeavour by the power of affection to win their obedience. If they have faith in my counsel they will be saved."

So is it in relation to God's scheme of mercy and grace in giving salvation by Christ. He thus seeks and saves the lost. A council was held (Heb. x.). Christ said, "Lo I come, in the volume of the book it is written of me, to do thy will, O God." I shall teach them our language, and if they have faith in me they shall be saved.

5. The devoted seaman went on board the French ship, and his companions left him with prayers for his success. The sailors received him with fear and trembling, and yet with hope. He looked kindly on them: made signs, which they understood; and having found the ship's place on the map, shaped a course for her destined port: took the helm and set the watch.

So is it with Christ when he comes to "seek and to save that which was lost" amongst mankind. He presents himself to the soul of the trembling sinner; but his errand is one of love. He looks kindly on that soul, while he frowns down its sins. The disciples even were afraid when they "saw Jesus walking on the sea and drawing nigh unto the ship;" but when he said, "It is I, be not afraid," their fears were dispelled. They "received him into the ship, and they were at the land whithersoever they went" So was it also with Peter. He denied the Lord; but "the Lord turned and looked upon Peter," and he was melted into repentance.

6. The new commander set all hands to work. The sails were unfurled; his orders were obeyed; and there was progress. Storms they had occasionally, but these were overcome, and overruled as a means for good, by proving the qualities of the ship. The more the sailors obeyed, attending to the looks as well as to the words of their benevolent commander, the more they came to know his language and love him with their whole heart.

So with the believer when under the government of Christ. The Bible, which was a chart unused, and not understood, suddenly assumes a new value; the heart drawn to Calvary as the magnetic needle is drawn to the pole; the faculties of reason consecrated to the service of their great Master; faith to trust the Lord where we cannot trace him—a conscience "void of offence" interpret the very aspects of his providence—these all unite to work the course of life, and there is progress.

7. At length there was land descried. It had the look of home, and it was home. There was joy and there was fear. There was hope and there was trembling; but at length all was over, and they reached in safety their "desired haven."

So will it be with the believer who fulfils the command, "Work out therefore your salvation with fear and trembling, for it is God that worketh in you, to will and to do of his good pleasure." So will it be with all who realize the truth, "He that endureth to the end shall be saved." And so too in reaching home. Physical nature, like a ship after a storm, may be shattered and creak, but the believer can say,

"Though heart and flesh faint and fail, God is the strength of my heart, and my portion for ever."

8. When the Emperor of the French knew that a Scottish youth had volunteered to save this ship, he crowned him with honour. It was a well-merited reward, and its value was enhanced by being publicly bestowed.

But what are earthly honours to those which will be bestowed on Jesus, who came to seek and to save a lost and ruined world? The Father hath already given him a name which is above every name, that "at the name of Jesus every knee should bow, of things in heaven and things on the earth." He hath crowned him with "glory and honour," and hath set him on the "throne of his glory," and hath "committed all judgment to the Son." The benevolence of the noble youth who saved the lost sailors, approximated to the truth, "scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commendeth his love to us, in that while we were yet sinners Christ died for us." If then we love him, we shall also reign with him, and shall be reckoned amongst his jewels in that day when he comes to collect them. All heaven will be brilliant with the splendour of their reflection from the diadem of Immanuel's crown. Be it ours then, like the sailors who yet live to bless their benefactor, and cannot help loving him, so to live that we shall realize him by this experience, and possess the happy enjoyment of knowing that "we love him because he first loved us," and came to "seek and to save that which was lost." J. H. W.

## Notices of Books.

THE REFORMATION FROM POPEERY, *the work of God*, a Sermon preached at Bushey, Herts, December 28th, 1817, by the Rev. Thomas Gilbert, Minister of Bushey Chapel. London: John Snow. Dublin: John Robertson, Grafton Street. 1856.

So long as the great controversy between popery and protestantism engages the minds of men, works on either side of the question will find readers. The sermon before us, published nearly forty years after its delivery, touches on questions not yet obsolete. The information contained in it may be available in many quarters, where the argument of the discourse may be regarded as either unsatisfactory or unneeded. True Protestants may be assured that God's providence will bring about the final triumph of his truth, and the defeat of all opposition to it, but the friends of the papacy will not see God's hand in the reformation effected by Luther and his coadjutors.

THE VIRGIN WIDOW, *or the triumph of Gospel Truth over Hindu Ascetic Superstition*, by a Christian Missionary. London: John Snow. 1857.

THIS is a production highly creditable to the piety and talent of the author. It is a poem of very considerable merit, and the object of it is so truly Christian, that had it been a failure in a literary point of view, we should have been constrained to respect the motive of the author who had done what he could to expose heathen superstitions, and to exhibit the beauty and the power of divine truth in its triumph over the false systems of India. We learn from a note by the publisher that the author has not enjoyed the advantages of a European education, but having been born in India, he has devoted himself, with much self-sacrifice, to the evangelization of the heathen people among whom he lives and labours.

We hope this work will tend to awaken a livelier sympathy in the woes of India.

lent down under the yoke of degrading superstitions, and so help on the work of missions in that great country, now brought, in the course of providence, into immediate connexion with Great Britain. We give the volume our hearty commendation.

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**MEMORIALS OF A GOOD MAN'S LIFE,**  
*Sketches from the Life of the late Rev. William Reid, Collesie,* by A. Maxtone.  
Dundee: William Middleton, High Street. Edin.: Shepherd & Elliot. 1857.

THIS volume is written with considerable taste and feeling. The author has evidently contemplated the character of Mr. Reid with reverential affection and admiration, but there is too little of simple narrative of the good man's life and labours to enable a reader unacquainted with his history to sympathise with the allusions made to his sermons, and connexions, and trials. We confess the work is rather too rhapsodical and declamatory to our taste: at the same time, the "sketches" more or less connected with Mr. Reid, bring to view many incidents, and express sentiments, in which a pious reader must be interested, and by which some may be instructed. The work breathes a warm-hearted, sympathising Christian spirit, and the division of it into chapters enables the reader to take up the volume and spend half an hour over it, without feeling that a narrative is interrupted when it is laid down, or the interest diminished when the perusal of it is resumed.

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**THE NEWS OF THE CHURCHES AND JOURNAL OF MISSIONS.** Numbers 4 and 5. April and May. 1857. Edinburgh: published for the Religious Tract and Book Society of Scotland.

It is with great satisfaction we mark the high character of this periodical. The varied and interesting contents of each successive number cannot fail to secure for it an honourable place among the best-conducted journals of the day. Being unsectarian in its character, and embracing information from all sections of the church, and concerning missionary operations foreign and domestic carried on by all societies and evangelical churches, each number is a digest of all

the news relating to the progress of the cause of God, and to the movements and aspects of the ever-shifting scenery of this world's affairs. The "Correspondents," who furnish intelligence from their various points of observation abroad, seem to be men of reliable judgment and discrimination; and we have no doubt this department will continue to be one of high interest in succeeding numbers.

The April number before us opens with an important paper on book-hawking and colportage. We are happy to assure our readers, that this is not a mere theory, but a realized fact. The paper does not propound an ingenious speculation about the practicability of book-hawking in Scotland, but records the fact that the work is actually going on, and the number of men engaged in it and the districts embraced by it constantly multiplying.

We should be inclined, therefore, now that the thing is a reality in the midst of us, to drop the foreign word "colporteur," and call our excellent countrymen engaged in this laudable work by a word they can understand, instead of the term of French coinage which few of them or of their customers can understand, and which some of them cannot even pronounce. Why should a Scotch book-hawker be labelled a "colporteur," which suggests to many rather a coal-porter than a book-seller.

The editor's as well as the publisher's part of the News of the Churches deserves all praise. We trust its present extensive circulation will ere long be still more in accordance with its merits. We should rejoice to hear of it being doubled.

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**THE BRITISH QUARTERLY REVIEW.** No. 50. April 1. 1857. London: Jackson & Walford.

We have repeatedly expressed our high admiration of the British Quarterly, and every successive number makes us more truly rejoice that we have among us men of the profound learning, the correct sentiments, the enlarged views, and the scriptural principles, as the contributors to this periodical unquestionably are. The able editor may well congratulate himself on reaching his fiftieth number. May he long be preserved to enrich our literature, to adorn our seminaries of learning, to delight and instruct the friends of true religion, and to defend the faith against errorists and opponents of every name.

This number contains a rich variety of subjects, all of them well handled in their way. We can only notice those that have a more direct bearing on religion. The review of Tauler is evidently the production of one familiar with the subject of mysticism, who has, we doubt not, spent many "hours with the mystics." Bunsen's God in history is the subject of a finely discriminating article. The writer of that paper gives, we think, a perfectly fair and honest estimate of the distinguished author, neither slurring over errors in sentiment because they are Bunsen's, nor lauding theories and speculations because they emanate from so high a source. We honour the high-toned criticism which merges every consideration in the question of the *truth* or error of what an author maintains; and we know no tribunal of literary judgment where such principles are more rigidly maintained than in the British Quarterly. Of the minor articles, one Maurice's Medieval Philosophy will repay attentive perusal, and another "the Logic of Christian Faith," by S. E. Dove, will try the metaphysical acumen of the reader. We scarcely think that Mr. Dove has received all the credit he deserves at the hand of the reviewer; but it is difficult for one who differs *in limine*, with the author he reviews, to write about him so as to convey favourable impressions even of those parts of his work of which he must approve. Stoughton's Ages of Christendom is noticed with genial and appreciating praise. The entire number is a fine sample of *independent* literary workmanship, and we are glad to think that the editor is encouraged in his honourable and responsible vocation.

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THE BRITISH AND FOREIGN EVANGELICAL REVIEW. No XX. April, 1857. London: Nisbet & Co. Edinburgh: Oliver & Boyd.

ONE excellence of this review is that it gives us an interesting glimpse of our transatlantic brethren. The theological works produced in America can never be regarded with indifference by us, and through this Review, as a reflecting medium, we are made acquainted both with new productions of the American press, and with the critical judgment pronounced upon them. We cannot particularize and characterize, in our limited space, the eleven articles that compose the number before us, but in all we see much to approve and admire, and little

to find fault with. So we must be content for the present with this general recommendation, and wish that many of our readers could enjoy the perusal of the Review itself. So cheap and so good a publication should have a very wide circulation.

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JOSEPH THE JEW, a tale founded on facts, by the author of *Mary Mathison*. Edin.: W. Oliphant & Sons. 1857.

AN instructive history of a Jew, bringing out many peculiarities of Jewish life and manners, and conveying good lessons. The Christian element is introduced in a manner fitted to show how much the Jew is to be sympathised with, and what prejudices he has to contend with, before he can give the Christian argument even a fair hearing. The unchristian lives of professed followers of Jesus of Nazareth do more to steal the Jew in his unbelief than the arguments on which he pretends to rest the strength of his cause. We wish well to every wise effort to open the springs of Christian feeling towards the despised and often ill-treated sons and daughters of Israel.

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THINGS OLD AND NEW, in Religion, Science, and Literature. London: J. Nisbet & Co. 1857.

THE aim of this volume, as stated in the preface, is to supply information on the topics indicated in the title-page, in such a form as may interest and instruct youth, and which may not be unworthy of the notice of those of riper years. We think the compiler has been successful in realizing his idea. The volume contains a considerable variety of information on the subjects included in the plan; and he must be a well-read man indeed, who can peruse this book without gaining some accessions to his stock of useful knowledge.

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THE THREE GATHERINGS, By John Brown, D.D., Edinburgh. Edin.: A. and D. Paton. London: Hamilton. Adams & Co. 1857.

THE title of this volume does not readily suggest the subject of it, but, when explained, is found to be sufficiently ap-

appropriate. The brief table of contents exhibits the whole treatise thus: "The first gathering of the outcasts of Israel. The second gathering, of the Gentiles to those outcasts. The third gathering—of all Israel—of the fulness of the Gentiles." A note is added "on the attempts of infidel writers to invalidate the proof of the truth and divine origin of Christianity from its rapid and extensive propagation."

These subjects are treated in Dr. Brown's well-known, clear and scriptural style. The reader need expect no startling novelties in these pages; nor will he find the book swelled out with tautologies and digressions. The small size of the book, extending to only 112 not very closely printed pages, is a proof that the author has studied condensation rather than amplification, on a theme which might have tempted an author to multiply his pages, and draw largely on the reader's patience.

The volume is with much propriety inscribed "To the United Presbyterian Congregation of Broughton Place, Edinburgh, from their senior minister, a token of cordial interest in their missionary efforts at home and abroad, and of an earnest desire for an enlarged supply of divine influence to sustain, increase, and bless their efforts."

We have no doubt this "Token" will be welcomed by the congregation, and valued beyond it by many who will delight to listen to this Christian teacher as he discourses of the "three gatherings."

**PRUSSIAN PRIMARY EDUCATION, its organization and results.** Edited by William J. Unwin, M.A., Principal of Homerton College. London: Ward & Co.

This is not the first time Mr. Unwin has appeared before the public as a strenuous and able advocate of voluntary education. The various schemes which have in succession been propounded by State-Educationists have one after another been found unsatisfactory and impracticable. And yet the fondness of

politicians for adding the education of the people to the oppressive and complicated functions of the government, seems to be unchecked by past failure, and undaunted in the prospect of future opposition. The pamphlet before us exposes the dangers to be apprehended from the adoption of something like the Prussian system of primary education into our government schools; and we trust the views here so well propounded will meet with the attention they deserve.

**LETTERS ON THE ECCLESIASTICAL CONDITION OF SCOTLAND, addressed to the Editor of the Scottish Press, by Sir George Sinclair, Bart., of Ulbster.** Edin.: Shepherd & Elliot. 1857.

In a former volume (1854) we gave a pretty full review of a publication issued by Sir George Sinclair on the same subject as that advocated in these letters. Having then expressed our opinion on the whole question, we do not feel called upon to repeat our views now, especially as these letters do not seem to throw any new light on the subject, and as the author confines his attention solely to the Presbyterian sections of our Scottish population.

**MESMERISM EXPLAINED, as a Curative power, illustrated with cases, by William Neilson, Esq., author of Mesmerism in its relation to Health and Disease, and the present state of Medicine.** Edin.: Shepherd & Elliot. 1857.

MR. NEILSON'S former volume referred to in the title of this publication was reviewed by us in our number for February, 1856, and the recommendation then given may be safely extended to the present pamphlet.

The subject is too important to be either summarily dismissed as unworthy of notice, or approved and sanctioned without rigorous examination.

## CONGREGATIONAL UNION ANNIVERSARY.

The report given in our last number of the meetings recently held at Aberdeen, occupied all our available space, and left no room for remarks. It was felt to be a disappointment that no delegate from the southern Union gladdened and in-

structed the meetings by his presence, but there was no lack of interest notwithstanding, and the attendance was as large at all the assemblies as on any former occasion. So far as the sermon was concerned, the brethren suffered no loss, for Mr. Raleigh performed the duty usually allotted to the English delegate, in a manner highly creditable to himself, and very delightful to all who heard him. We write from report, not having been present; but report is unanimous; and we rejoice over the fact that we have younger ministers who are proving themselves not unworthy successors of the venerated and beloved men whose places they fill.

Looking over the list of names reported as present, we were struck with one feature of it. Not one name appears in it belonging to the elder race of our ministers—not a solitary link to bind together the past with the present. And yet, we doubt not, there was a unity of spirit experienced by not a few, who at least remembered the days of old, and felt themselves one with the departed and the absent. Only four of the senior class of ministers yet survive—Mr. Kennedy of Inverness, Mr. Black of Dunkeld, Mr. Boag, late of Blackburn, and Mr. Murray of Kintyre, and these are lingering on the extreme verge of life, their day's work nearly over, and the time of rest at hand. When they shall have left us, only men of a generation succeeding theirs will remain to carry on the work of preaching the everlasting gospel, and teaching "all things whatsoever" Jesus commanded. May they have grace to follow these honoured men as they followed Christ. They may surpass them in scholarship; may they equal them in self-denying labour. They may outshine them in the polish of their manners, and the attractions of their oratory: may they equal them in fervency of spirit, and in humble, consistent, prayerful devotedness to Christ. Our fathers did the work of pioneers, and now the land is covered with churches, and ministers of various kinds are everywhere plentiful; and yet go where we will unconverted sinners are to be found in multitudes. They crowd our city and town populations—they are scattered among our villages; and the remotest districts that have any inhabitants at all have some that are dead in trespasses and sins.

Our ministers therefore have a great work to do as evangelists, as well as pastors: and if any think that the churches require the undivided services of their pastors, and object to their engaging in evangelistic labours, they cannot surely refuse to support each a home missionary in addition to the man whose time and strength they claim for themselves. If the work of the pastor and of the evangelist be incompatible, and the two should not be united in the same person, the alternative is obvious. Employ two men, instead of one. But if any man, be he who he may, refuse to permit his pastor to go out to the villages and hamlets to preach to the outfield population, and at the same time refuse to contribute his due share to the support of a man who can perform that duty; we shall only say, we envy not his spirit, and covet not his portion in the day of reckoning. If it be alleged that the preaching of the gospel to the unconverted belongs to the minister of the parish, established or free, or to some other denomination in the place, we would suggest that, whether they perform their duty or neglect it, we shall not be absolved from the performance of ours, when we knew it was to be done, and when it was in the power of our hand to do it.

We think some of the friends of our churches in Scotland are too apt to look at the dark side, and to brood over cases of failure. Is it not but fair to set over against these gloomy pictures others of a more cheering hue? We have recently received a letter from a pastor who has had to struggle with difficulties not a few since he entered upon his work, perhaps a dozen years ago; and what is his report? Why, that since he entered on his pastoral work the membership of the church is doubled, and the pecuniary resources of the church nearly tripled.

When a church begins to decline, and the pastor becomes discouraged, and seeks another sphere of labour, his removal probably weakens the church still more, and it may be long before lost ground is recovered; but much observation has led us to the conclusion that in many cases of failure and disappointment, the distressing result may not only be accounted for, but the evil remedied. If the case be one that admits of no remedy, either from decrease of population in the place, or from the church having lost moral character and standing, the sooner the whole concern is broken up the better. But where there is sufficient field to work upon, a labourer should think long and pray much before he desert his post. If the methods he has been using fail, let him try others, and if these also disappoint his expectations, let him devise some other course. We have known visiting from house to house, and seriously addressing the people individually, or in family groups succeed, by



God's blessing, in awakening to religious concern, when more public efforts had proved abortive.

Both the supporters of the Union and the labourers themselves, should hope and wait and work on. We write thus to encourage and cheer all concerned. The cause of God has many adversaries. Let us not give them an advantage over us by our faithlessness or fickleness. In Scotland our independency has much to struggle with, arising from the ecclesiastical predilections of our countrymen. These we may not be able to remove, but we may in a great degree neutralize the effect of them, if they render us more humble, prayerful, and self-denied, commending ourselves to every man's conscience in the sight of God.

We cannot gather from the strain of the speeches and the meetings what are the impressions of the labourers themselves, as to the state of their respective fields. If there was nothing very cheering, there was nothing of a desponding cast, so far as we have observed. There were no reports either from the Highlands or from the islands, and no representatives of those distant spheres of evangelical labour appeared as on former occasions to instruct and enliven the meetings with their graphic narratives. This was owing, we presume, to no fault of any concerned, but partly to the early date of the meetings, and partly to the distance of Aberdeen from the localities referred to. We are persuaded the love of the Union is as warm as ever in the hearts of our Orkney and Shetland and West Highland brethren, and that, when the right occasion comes, they will be found as ready, as in former years, to take part in the hallowed services of our yearly gathering. These have been seasons of true brotherly union and communion, and there is no reason why they should not be so still. We believe the tide of sympathy towards our poorer churches is as full in many a bosom as ever it was: if it has ebbed anywhere, the worse for those who are in that condition.

One great advantage which might incidentally flow from our unions and county associations, is as yet but imperfectly attained. We refer to the incomes of ministers in poor and thinly peopled districts. We are persuaded that, after all the statistics and calculations that have been made, the real condition of many of our ministers in obscure districts is not known. Unless a pastor happens to be a recipient of aid from the County association funds, or is employed partly in missionary work, and his income eked out by the Union as a Home missionary society, there are no means of ascertaining how his pecuniary concerns stand. His own mind is too delicate and sensitive to divulge the truth. His deacons may be averse to publish abroad the state of matters,—and every effort is made that can be honestly and honourably made to keep up a respectable appearance—so that there may be real suffering from poverty where it is little suspected.

It would be well if some means were devised for remedying this state of things. Surely it is not beyond cure. It is time for all parties to throw off reserve, and have done with concealment. But this can only be when some generous and able friends come forward with the means in their hands, to raise excellent men to that position of comfort which their character and position deserve and demand. It would never do to institute inquiries first, and seek the means of meeting claims afterwards. To do so would be regarded as inquisitorial and tantalizing, and perhaps insulting. But were a fund generously provided, and then wisely administered—under such regulations, and cautious and delicate attention, as would most effectually save the recipients from every feeling repugnant to an independent and honourable mind, we have no doubt that a boon would be conferred on the churches of far higher worth than the mere money value so bestowed upon them.

We regard all schemes for equalizing the incomes of pastors as Utopian, and as false in principle as impracticable in working. Even the fixing of a minimum stipend is a ticklish matter, and should be at best a rule admitting of exceptions. We have also objections to a *sustentation fund*, which too much removes the support of the ministry from the respective flocks, and puts the administration of funds into an artificial and questionable shape. There is a great difference both in principle and feeling between contributions freely made for the support of a beloved pastor—the offerings of gratitude and affection—the acknowledgment, by ministering to him of carnal things, of obligation for the spiritual things they have received through him—a great difference, we say, between this and the throwing of these contributions into a common fund for the sustentation of the ministry generally over the country, out of which their own pastor is to receive his stint, not in proportion to his people's love and liberality, but as the legal average which the fund may afford.

The principle of distribution hitherto acted upon by the Congregational Union is very different from a sustentation fund scheme, and in our opinion far less objectionable. It secures the kindly consideration of each individual case; it honours the claims of deserving brethren in proportion to their urgency, and it is done without proclaiming to the world the names of the receivers, or the amount of the bounty of their brethren for which they render many thanksgivings to God. We hope this delicacy of feeling will never be disregarded, nor the confidence betrayed which has hitherto been the boast of the Union.

Should our small denomination in Scotland ever resort to a sustentation fund, it may then with all propriety publish a list of recipients of its minimum fixed stipend, with all the other statistics of the case, for such publicity is part and parcel of the scheme, but till then, we would rather imitate our English brethren, in their Home Missionary Society and County Unions, than make the Free Church our model. We are not aware that our friends in the south publish an account of the incomes and private circumstances, and amount of aid granted to the brethren on their lists.

When a committee, duly informed of the circumstances of a church needing aid, or of a preacher claiming partial or entire support, make a grant accordingly, the parties feel that all due respect is paid to their feelings, and no Christian principle is violated. But if this committee must *publish* all particulars, the case is different; and if they publish at all, they must publish everything; and must reveal private and personal matters to *justify* the grant they have made. Nor will the business end there. For these published accounts will set all into whose hands they come upon a process of comparison and scrutiny, and it will not be difficult to find matter for grave complaint against the committee for partiality and unfairness. The church at A. has got twice as much as the church at B., and brother C. has got nearly half as much more as brother D. In short, the evils attending such a method are many, and they are not compensated by any appreciable advantages. Let the whole matter be intrusted to the management of an honourable and enlightened committee of brethren, in whom all concerned have confidence; let them investigate every point they consider necessary or proper, in every case that comes before them, but let them know that they are not expected to publish to the wide world the private affairs of every brother, who receives aid from the funds at their disposal. It is unnecessary to pursue the subject further, but we would suggest in conclusion, that if the contributors to the Union funds will consent to give along with their subscription a statement of the amount of their *annual income* so that all may see whether *they give* in due proportion to their means, there may be less objection to the *recipients* of aid from the funds, having their names published with the amount they receive, and the entire income they have from all sources put together.

We did not mean to touch at any length on money matters, for enough was said on that head at the recent meetings, but the very fact of finance having been made so prominent a topic there, and then it seemed necessary to advert to the subject in this brief paper. The Christian duty of giving to the cause of God need never be out of harmony with any exercise of religion however spiritual, and it is only when it is treated in the mercenary spirit of worldly profit and loss, that it becomes distasteful to the devout mind. Low and selfish motives need never be appealed to when the Bible supplies us with considerations so elevating and mighty. The motives derived from Him who was rich and for our sakes became poor, are far more commanding than those derived from the example of fellow Christians, whose circumstances may be very different from ours. It is well for us that it is required of us to give and labour, and make sacrifices according to what we have; not according to what we have not. And did we but enjoy times of refreshing from the presence of the Lord, our money would flow like water into the treasury of the Lord, and then that liberality would prove at once to be cause and effect of the revived power of religion in our own souls. Watering others we should be watered ourselves. Caring for poor brethren, our own little store would seem to have acquired a surprising if not a miraculous immunity from decay, and enriched with heavenly graces, we should of necessity cause abundance of spiritual blessing wherever our influence extended,—“God, even our own God, should bless us, and all the ends of the earth should fear Him.”

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# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JULY, 1857.

## REVISION OF THE AUTHORIZED ENGLISH VERSION OF THE BIBLE,

(Concluded from last Number.)

THE publications noted at the beginning of this article, that are adverse to the proposal of a revision, do not all take precisely the same ground. Before proceeding farther we would here dwell for a moment on that phase of opinion which is in some of these pamphlets brought before us, namely, that *it is not yet time* to attempt the work of revision;—that all which learned men and earnest-minded divines can do is to collect and store up, and perhaps arrange, materials for future use. The collation of manuscripts, the settling of vexed questions as to the value and authority of recensions, versions, editions, and traditions, furnish abundant scope for the zeal, industry, and ambition of scholars and critics of the nineteenth century. We are too far behind in the *knowledge* of our own English language to think of producing a version *equal* to the “magnificent” Saxon of King James’ Bible. And if we cannot use our mother tongue, far less can we meddle safely or successfully with Hebrew and Greek MSS., to say nothing of the ancient versions, the Ethiopic, Syriac, Arabic, and others.

Leaving our learned men to answer this charge for themselves, we would only suggest that the argument founded upon it for postponing the revision of our authorized version, carries with it this practical disadvantage, that it gives ever-accumulating weight to the objection that it is a serious matter to disturb people’s belief in the correctness of a version that has been in use upwards of two hundred years. How will it be possible to meet this objection when it can be put more strongly still, and when *three* hundred years may be pleaded in favour of the old version?

We may add, however, that there can be no harm in Christian scholars even now trying to give a practical refutation of the charge of incompetency. Let it be seen how far learned men, and critics of the very first class, can agree upon the *original text*,—how they can settle difficulties as to disputed readings,—and how in this way they can lay a solid foundation on which a revision may be built up—a harmonious,

venerable, beautiful structure, differing from the old, not as having a modern air instead of an antique and venerable one, but as being clear where the old was obscure, as being accurate where the old was faulty, as being uniform in the rendering of words in similar connexions, instead of being arbitrary and discordant, and so being unfaithful to the original, and misleading to the English reader. In short, the new need vary from the old in nothing but in being more correct, uniform, and agreeable to the Hebrew and Greek than any translation hitherto.

We must now advert to the publication of Dr. M'Caul—No. 3 of the list at the beginning of this article.

A considerable portion of this pamphlet is occupied with replies to statements in the Westminster Review on the subject of Bible Revision. The theological bias of that work is sufficient to throw suspicion upon its biblical criticisms, and therefore it was scarcely worth while to discuss its objections to particular renderings of the text, and its arguments in favour of its own proposed emendations. But, more than this, we maintain that the crudities of that article furnish no valid ground of opposition to a revision of our authorized version conducted on sound principles, and with adequate care and study, and by persons fully qualified in every respect for the responsible task. To found an argument against any revision whatever, on the fact of incompetent persons having dabbled in some attempt of the kind, and proposed their emendations, is unworthy of any candid man. This remark applies also to the well-meant but ill-judged undertaking of Dr. Conquest; and any conclusions against revision drawn from the blunders and inconsistencies of that work are utterly invalid.

When the Westminster Review and Dr. Conquest are disposed of, there remains very little else in Dr. M'Caul's pamphlet requiring notice. Had that author discriminated between the presumptuous meddlings of such critics, and the suggestions of real biblical scholars, he would not have committed the error of condemning a rightly conducted enterprise, because incompetent persons had miserably failed in their endeavours to accomplish it.

There is another feature of Dr. M'Caul's pamphlet which requires a few words. He shows, when it suits him, that, of the thousands of emendations proposed by various authors, scarcely one affects the real sense, or touches on any doctrine or truth of importance; and thus he concludes revision to be *needless*. Then he expatiates on the dangers to the interests of religion, to orthodoxy, to the church of England, to our dearest interests, civil and sacred, of permitting the authorized version to be touched. After pages of criticism on Psalm xvi. 9, and other texts, Dr. M'Caul says:—"The examples just considered affect doctrine. There are others which, by adding to or taking from the text, show such a want of reverence for it, as to make sober men tremble at the thought of revision."—P. 44. Now, it is a begging of the whole question to assume that a revision, such as many pious, and enlightened, and sober-minded men desiderate, must be conducted with "such a want of reverence for the text, as to make sober men tremble." What right has Dr. M'C. to assume anything so ungenerous, and so gratuitously offensive?

At the very outset of his pamphlet he makes a statement which led

us at once to perceive how little fairness or calm judgment the author had brought to his task. He says, "The question is not merely, whether we may effect some real emendations; but whether by a revision we may not get a version infinitely worse than that which we possess, and, as a learned foreign Hebraist said, having ten worse faults for every one that we correct. Looking at the publications on the subject, there is great reason to fear the latter."—P. 4. Towards the close of his pamphlet Dr. M'Caul assigns as his last reason for holding fast the authorized version, that "the advocates for revision propose not only to change our existing translation, but also the adoption of some improved texts of the originals."—P. 46.

This proposal seems to fill him with the greatest alarm. "All the other perils are as nothing compared with the alteration of the original text." We humbly conceive that such notes of alarm, could they be heard through the country, would do far more mischief than the critical editions of the Hebrew Bible and the Greek Testament have ever done, even in the opinion of the most bigoted advocates of the immaculate Hebrew text. Dr. M'C. seems to be a hundred years behind his age. His horror at the thought of altering the received text should lead him to protest against the whole tribe of Griesbachs, Lachmans, Tischendorfs, and also the Buxtorfs, Kennicotts, Bengels, and Wetsteins of a former age. There is still, and there will always be, a difference of opinion among learned men and the best biblical scholars as to the true reading of certain texts. The most of these are of no importance as to the sense, and only a few have any bearing on important doctrines. Is it not an easy and obvious way of surmounting such difficulties to give marginal readings, just as our own translators have done? What is the harm of this, and what the danger, either to church or state, from giving the best, and best authenticated, readings that scholarship can ascertain?

Dr. M'Caul speaks of "the alteration of the original texts" (p. 47) as if that were the arbitrary and capricious work of editors or translators without reason or authority. It is enough to reply that this is a groundless imputation of dishonesty and presumption. The Lachmans, Tischendorfs, and Alfords of modern days, who have given a corrected text of the New Testament, as the Kennicotts and De Rossis and others did of the Old, made no alterations without, what they deemed, sufficient evidence from the collation of MSS. and versions. It seems, therefore, rather for the purpose of exciting prejudice against all such learned and important labours, than to advance the cause of biblical truth and purity, that our author so declaims against the important services such men have rendered to the cause of Divine revelation.

The pamphlet concludes with an exhortation which sounds as scarcely in harmony with the tissue of objections contained in preceding pages. "Let, then, the work of biblical criticism, and the study of the originals, proceed. Let the three societies now engaged in the revision of our English Bible, publish independently the results of their labours."—P. 50. But the next sentence reveals the author's real idea. He anticipates a result which will confirm all his vaticinations of failure, and prove the wisdom of his views. "The comparison of what they retain, and what they change, will show still more satisfactorily, how uncertain

is the work of revision, how different the opinions of men on any one passage, how thankful we may be for the version we possess. One or other of the three revisions may, like the American, prove an acknowledged failure."

Very possibly, there may be both difficulty and delay, difference of opinion, and discussion, before the work is accomplished, but the resulting benefit may be great enough to repay all the time and trouble. We quite agree with the author in the sentiment of the following sentences, and therefore we think much of his alarm causeless and his hostility to revision groundless.

"The whole church and people of England will, as is their undoubted right, have the opportunity of judging deliberately of what is proposed instead of their authorized and national Bible; and that right ought to be exercised with care and without haste. We can afford to be deliberate and cautious. . . . Let us, then, not part with that which we know to be the gift of God, until we are assured that what is offered is better, and marked by the same simplicity, gravity, faith, and fidelity, as the version of 1611."—P. 51.

We intended to devote some pages to the interesting work of Mr. Malan; but we are reluctantly compelled to pass it with a very few remarks. It may suffice to say that we very much approve of most of Mr. Malan's criticisms on the works he reviews, and concur in his conclusions, that the translators whose pretensions he exposes, are incompetent to the task they have set themselves to perform. Bad taste, defective scholarship, and love of change, are no right qualifications of a translator of the Scriptures. We think that Mr. Malan under-estimates the importance of a revision of the authorized version, and magnifies the difficulties of accomplishing the great work. The same remark applies to Dr. M'Caul, and both of these respectable writers jump too hastily to the conclusion that there is not sufficient learning and wisdom in the church for so grave an undertaking, because specimens of modern translation they quote fall below the mark.

Without going into further particulars respecting Mr. Malan's work, there is one remark we feel constrained to make. Nearly one half of the volume is occupied with a refutation of some anonymous writer in the *Journal of Sacred Literature*, on the miracle of the passage of the Red sea. Mr. Malan at great length exposes the errors of that writer, and ably vindicates the authorized version against his notions. And all this is very well, but then our author turns the whole into an argument against revision. Because a rash, and it may be incompetent, writer broaches a hypothesis about the passage of the Red sea, with a view to strip that event of its miraculous character, must the authorized version remain untouched and unaltered, even in places where all acknowledge that correction is necessary? Such an argument assumes that the learned men who may set about this responsible work, are to perform it on the principle of stripping the narratives of miraculous events of their real character, reducing all to the level of mere natural phenomena, and so invalidating all conclusions ever drawn from the Bible as to supernatural appearances and Divine interventions, whether in the way of mercy or of judgment. But such an assumption is wholly gratuitous, and without the slightest foundation. The rationalistic tendencies of one man, or of twenty men, no more affect the reasons for a

revision of the English Bible, than they do the truth of Christianity itself.

After all we have said of the desirableness of a revision of the English Bible, we repeat our admission that there is much force in reasons assigned by some able writers for *deferring the attempt*.

It is pleaded, and with too obvious truth, that the state of opinion among learned men as to the original text is too much divided to permit us to hope that they are prepared to recommend any one text as the basis of the New Revision. Until by the general, if not universal consent of competent men, some edition be prepared and approved as the text to be followed, it would be premature to set about a revision of the English version. We do not refer to such texts as 1 John v. 7, 1 Timothy iii. 16, and others of that class, for it is to be feared we shall never obtain the harmonious judgment of all critics on such texts; we refer to the various readings scattered through both the Old and New Testaments, not involving any essential fact or doctrine, but, unimportant as they are, requiring to be settled as the proper readings to be followed.

We are of opinion, then, that this labour—the settling of the true readings, and the obtaining of the sanction of biblical scholars to a corrected original text, is *the* work of the present age. Should the race of living critics do nothing more than accomplish this, and leave a thoroughly corrected and trustworthy text for translators and revisers of the next age to use, they will not have lived and laboured in vain. At the same time, care must be taken that this confession of the present immaturity of biblical criticism, so far as the original text is concerned, must not be made a pretence for shelving the question of revision altogether.

It was easy to turn these “specimens” into as many arguments against all tampering with our English Bible. Infinitely better “to hold it fast” with all its obsolete words and imperfect renderings, than part with it for such *unenglish*, stiff, pedantic translations as those offered by Dr. Turnbull of St. Paul’s epistles, and by Mr. Conant of portions of the Old Testament, prepared for the American Bible Union. But if it be inferred from these specimens that the scholarship of the present day is unequal to the production of any thing superior to these manifest failures, we beg to say the inference is not a just one. We have proof of its incorrectness in one of the publications noted at the beginning of this article. That work (No. 7), in our humble opinion, fully vindicates both the taste and the scholarship of living authors. Instead of losing the dignity, rythm, and plain Saxon majesty of the authorized version, every good quality of that version is retained, the only change being a more correct and consistent mode of using the connecting particles, the removal of slight blemishes which here and there disfigure the otherwise excellent and venerable version, the correction of some errors, which were unavoidable at the time that version was made, but which the collation of manuscripts and ancient versions now enables the scripture critic to rectify; and, in a word, the real improvement of the translation without forfeiting any thing valuable or admirable in the old. We regard this work of these five clergymen as a very successful attempt, and hail it as an auspicious commencement of a great

undertaking. They have wisely confined themselves to a single gospel, which is sufficient as a specimen, and by its very brevity, indicates their estimate of the labour and care to be bestowed on every portion of the Word of God. If five clergymen offer one gospel as their contribution, some fifty might accomplish the revision of the whole New Testament. And in the same proportion it would require a hundred and fifty for the Old Testament, making two hundred learned and pious men for the entire work. That is the scale and that the style of setting about an undertaking so momentous, and we cannot but augur a happy consummation of it in due time, were it set about in good earnest, conducted with adequate zeal, and persevered in with prayer and patience. Of course the sanction to be given would depend on the manner in which the task was performed; but there would be every reason to anticipate that the excellence of the work would secure for it the stamp of public approbation, and then, without any arbitrary act of authority, or any infringement of the rights and privileges of the people, the revised Bible would silently and gradually take the place in the affections and confidence of all to which its own merits would be found to entitle it.

Such being our ideas of the magnitude and responsibility of a revision of the English Bible, we are astonished at the presumption of any single individual who should think himself competent to the task of doing it himself—unaided and alone. A studious and devoted man, familiar with biblical studies, and aware of the critical labours of other men, might very commendably make a collection of amended readings for his own use, gradually fill up his interleaved Bible with improved renderings, and so forth. Many do so; and the toil is both pleasant and profitable; but for such a man, however learned, or pious, or orthodox, to offer the result of his studies to the world and the Church as a version to take the place of the authorized Bible, is surely self-confidence of an uncommon type. A London physician, a very good, but not a very learned man, did this some twenty years ago, and that he failed is not surprising. We look with a different eye upon critical works, such as those of Campbell, Macknight, Henderson, Goode, Walford, and others, who have taken up select portions of the Bible, and have given new versions, not for popular use, but as helps to biblical students, and as furnishing materials for future use in any revision of the Bible for English readers. These remarks are dictated with no wish to discountenance such labours of competent men, but to rebuke the pretensions of the superficial and the presumptuous, who, with inconsiderate zeal, and without due appreciation of the greatness and grandeur of their task, set up for revisers of the English Bible.

A question of this nature unavoidably enlists the feelings, and touches the deepest springs of emotion. It cannot be discussed with the cool dispassionate mind of a man of science, unfolding some problem in the higher mathematics. Now this is unfortunate for the enlightened and satisfactory consideration of the subject. The revision of our common version awakening, as it does, the warmest sympathies of every Christian heart, the thought of *touching* a book so sacred and so dear, is like the proposal to allow a beloved friend to undergo a dangerous surgical operation. Affection is slow to believe that the operation is necessary; the mind recoils from the idea of the mangling and wounding to which



a dear one is to be subjected, and eagerly is the opinion of any physician listened to, who kindly, but weakly says, the painful operation *may* be dispensed with for a time—that life is not in danger, and that delay may better prepare the patient for the trying process at last. Something like this, we doubt not, unconsciously biases the judgment of some good and learned men in reference to the revision in question. They say, “the Bible might, no doubt, be improved by revision, but there are so many risks of differences of opinion, and dissatisfaction, that we had better let it alone. Afterwards—a hundred years hence—the thing may be more safely attempted. Meanwhile, we should be thankful our Bible is so good as it is.” Whether this be a wise and generous and manly decision we leave thoughtful men to judge.

It certainly is to be lamented that the unhappily divided state of the church presents an obstacle *in limine*, to any proposal for a revision of our English Bible. The first step towards such an undertaking would be to call together a number of our most learned, pious, zealous, and large minded men of every denomination, to *consider* the practicability of the project, and to devise proper means for carrying it into effect. Now, who may take the initiative in such a movement as this? Is it not evident that, even for the very first preliminaries of such a work, prejudices must be laid aside, concessions made, and all readiness shown to admit the sincerity, good faith, and high principle, of all who put their hand to the cause of Bible purity? How many doctrinal, ecclesiastical, philological, and even political differences, will be found among such men, all more or less interfering with their joint action and harmonious co-operation. Considering all this, we do fear, notwithstanding all we have already said in favour of the scheme of Bible revision, and of the immediate importance of it, that we have not faith and piety enough for so high and holy a service. We can think of nothing as a more auspicious preparation for it, and no better omen of its successful accomplishment in due time, than a plentiful effusion of Divine influence—a baptism of the Holy Spirit—melting down prejudices, warming and softening men’s hearts, drawing them at once to their Saviour and to one another, and thereby fitting them for this work, so honouring to Him, and so beneficial to the world.

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## INDEPENDENCY, THEORETICAL AND PRACTICAL.

### VI.

THE principles we profess as Independents have sometimes been assailed from without, and sometimes exposed to cavil and animadversion from within. Christian brethren of other denominations have not been slow to take up their parable against us; and fault-finding brethren have risen up from among ourselves to asperse our character and condemn our proceedings. We are indebted to both; for whether in pretence or in truth, they have done what should turn to our advantage. We shall be wanting to ourselves, and untrue to the cause of scriptural church order we profess, if we do not make use of hostile criticisms and

brotherly animadversions, as helps to discover spots and blemishes that may adhere to us.

It would be uncandid not to admit that our friends of other sections of the christian church have often discovered a noble superiority to the points that divide us, owning us, in spite of them, as brethren beloved, ready to receive and to reciprocate tokens of brotherly confidence, sympathy and affection, and evidently glad of any fair occasion to prove that the difference of our church principles does not mar our christian fellowship, or keep us out of their hearts. When we find a Presbyterian brother very firm and decided in his convictions as to his being the ecclesiastical polity nearest to the New Testament pattern, his very decision only renders his brotherly acknowledgment of an Independent all the more beautiful and pleasant. We think little of the right hand of fellowship held out to us by one who has no fixed principles of his own, and who thinks all forms of church government equally good. His catholicity may be undoubted, but it is based on latitudinarianism, rather than on true liberality of sentiment.

Then again, when some brother who avows himself a Congregationalist comes with a long catalogue of charges against us as inconsistent, narrow-minded, crotchety, illiberal, blind to our own interest, ignorant of our own principles, false to our own professions, tyrannical over our own dependents, held in bondage by fetters of our own making, and many other bad things besides, we cannot but feel indebted to one who has been at such pains to give a correct diagnosis of our complicated maladies; although perhaps we may not be disposed to employ him as our physician. Far be it from us to quarrel with him for making out our case to be so very bad, only we hope he will not be offended if we remain quite unalarmed after all he has said. At the same time, as the body ecclesiastic is liable to disease, decay, and death, as well as the body physical, there is no wisdom in despising warnings; and again we say we are rather obliged to any one who points out supposed or real evils in our constitution, than offended by his interference.

We sometimes see advertisements in the newspapers headed "Important discovery"—"Marvellous success"—"No more medicine," and many such like catching titles. They prove to be the offer of speedy and certain cures of all diseases that humanity is heir to, if but the advertiser's remedies are employed. We were once taken in by one of this sort who, impelled by generous concern for the good of the public, so often deceived and mulcted by quacks, offered a perfect cure for deafness by means the most simple, and a few postage stamps covered the expense of all needful information. We expended the stamps demanded, and opened the requisite correspondence. We then found that only the trifling fee of two pounds was demanded for a prescription which any druggist could make up. We found, as indeed might have been anticipated, not the slightest attention to the peculiarities of the case, and the object evidently was, not the cure of the unknown patient, but the acquisition of the golden fee. The only application we venture to make of this illustration here is, that where actual disease exists, it is not to be removed by any empirical prescription. In the case of certain churches, it may be that trust deeds, pew rents, and other economical matters have some bearing on the prosperity of the

cause; but after all they may be only *symptomatic* of an unhealthy action, and the removal of the symptoms may leave the deep-seated disease in all its inveteracy, untouched, or perhaps more virulent than ever. The life of a church is spiritual life, and whatever does not reach the life, falls short of the point where real good can be effected, or real evil prevented or extirpated. We do not deny the existence of an unhealthy condition when we reject the offered aid of one who expatiates on the badness of our case. We only doubt his competency to deal with it, and decline his services.

We would briefly notice here the manner of dealing with any practice or doctrine which happens to be obnoxious to our church doctors. It is not proved to be wrong, but it is pronounced to be *vulgar*, and that is a sufficient ground of condemnation in the judgment of many. Our reformers know this, and avail themselves of this weakness of human nature to excite prejudice against any thing they wish to get rid of. It is worthy of notice that the Arians of the last century resorted to this very method of getting quit of the doctrine of the Trinity. They spoke of it as "that *vulgar* notion," and so found it easier to lodge an aversion to the doctrine in the minds of many who hated every thing that was *vulgar*. In like manner a certain class of theologians of our own day speak of the "vulgar notions of atonement"—"the hackneyed views of the atonement," and thus they designate what we have always been led to consider the really true and scriptural views of that primary doctrine. In this style, also, some speak of congregational unions, declarations of faith and order, and so forth, as so many "*vulgar*" inventions of narrow minds to shackle the free and unbound spirits of the age. None but the weak and the "*vulgar*" will submit to the degradation of serving a church whose chapel property is secured by a trust deed that describes the kind of religionists to whom the property belongs, and who have paid for it! This "*vulgar*" invention prevents Socinians and all other rejectors of a scriptural theology from appropriating to themselves the chapels, schools, and manses that were erected by the disciples of a better faith. Is not this intolerable bigotry? Why should not a teacher of error be freely allowed to pervert the people and make the whole concern his own? No wonder churches do not flourish, and that some ministers, in spite of all the attractions of an elegant place of worship, first-rate music, and genteel connexions, cannot fill the house with worshippers! They are cramped and fettered by a creed which confines them within orthodox bounds, forbids their bringing down Christ to the level of a mere man, and will not suffer His house to be desecrated, and his ordinance to be prostituted by the admission of enemies as well as friends to the holy table.

Do we wrong some simple-minded dupes of shrewder men by these remarks? We would not willingly hurt the innocent, and we are aware that unsuspecting persons may have been induced to join the cry against "*inuicendency as it is*," under the sincere desire to benefit the cause of truth and righteousness. They did not mean to condemn their brethren unheard, and to denounce modes of operation they had not examined, as tyrannical and unscriptural. But they ought to have been slow to take up an evil report, not against some convicted individual, but against an unconvicted denomination, at least only convicted

by these self-constituted judges, who assume the office in order to condemn, and if possible, execute judgment upon their brethren.

When a man sits down to draw literary portraits of churches and ministers, there is a strong temptation to make fancy pictures instead of giving veritable likenesses of the originals before him. The bare truth would not be piquant enough. The lights must be relieved by dark shadows. Details must be sacrificed for broad effects and imposing passages. If the original be deficient in the proper material for such displays of artistic skill, imagination must supply fitting inventions, and so the work is finished.

It is instructive and yet very humbling to observe how much the world is ruled by words and names; and the church is not free from that tyranny. And when at last some stereotyped form of words is shown to be objectionable, the first step towards the right may possibly be but the exchange of one error for another. The man who has exposed an evil is not necessarily acquainted with the true remedy. One error may supplant another, and if the second is supposed to be truth because it is different from the detected and abandoned untruth, the second error is worse than the first. We find this obvious fact continually forgotten or not understood, and hence a preacher or an author who can make out a case against some long-established practice or tenet, is supposed to have a succedaneum ready prepared, and that as he has succeeded in convincing us that we have been going on in a wrong course, he is to be implicitly trusted in, as able to point out the right one. Now, as the detection of error is not equivalent to the discovery of truth, so the proof that we have mistaken our way is not the same thing as the finding of the right road. There may be more paths of error than one, and we have made but an exchange of evils if we have abandoned one wrong road, only to hurry along another.

Every one knows that scarcely two writers on the Apocalypse have taken the same views of that mysterious book. The schemes of interpretation are almost as numerous as the authors who have undertaken to expound the prophecy. Accordingly, every new work on the subject has a preliminary chapter, the object of which is to show that all former interpreters were wrong! Something like this is seen in the writings of those who set up as the correctors of other men's errors;—as the expositors of abuses;—the foes of sectarian pride, corruption, and bigotry. It does not follow that because their spirit may not be amiable and their motives not the purest, that their animadversions are unjust. But neither does it follow that the course they would prescribe is the right one. The expositor who denounced some fanciful interpretation of the book of Revelation may have had strong grounds for his condemnation of the work before his critical tribunal; but perhaps the scheme he would himself have substituted for the one so rejected might be as far from the truth. We should avail ourselves with welcome of the aid of any one whose fault-finding may discover to us our defects, but we are not bound to take him as our guide to truth, and our oracle in all time coming.

The conclusion of the whole matter then is this, that it is never safe to disregard the warnings, or to resent the accusations either of friends or foes; but it is not wise to be panic-struck at the mention of evils

which we never suspected had any existence. Let the matter be calmly considered, and then perhaps the evil will be found to have been ridiculously exaggerated, or capable of easy remedy.

Another reflection arises from the subject we have been considering, namely this, that while some persons are very keen-sighted to descry blemishes, they have no eye for beauties and excellences; and that others are so reckless that they would involve a whole denomination in confusion, in order to introduce some fancied improvement, or to remove some, perhaps, acknowledged defect. This is as if a friend should advise us to pull down our house, because a certain apartment was too dark or too small. The practical question is whether the expense and trouble of throwing a little more light into that small room, or of enlarging it by a few feet, would be repaid by the improvement effected. And what if other parts of the building should suffer in order to make one chamber of it unexceptionable in the opinion of one who has no interest in the house, and whom it costs only a stroke of the pen to cavil and criticise.

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#### MAY MEETINGS IN LONDON.

BEFORE this number can be in the hands of our readers, most of them who have access to the newspaper accounts of the meetings of the Great Societies, must have perused with varied interest the details there given of what was said and done. The Institutions that hold their annual meetings in London in May are so multifarious, and the proceedings so complicated, that to present the barest outline of half of them would far exceed the space we can devote to such subjects, nor would such meagre hints be either useful or interesting. Suffice it to say, that we have marked with great satisfaction the continued prosperity of the Bible, Missionary, and Tract Societies. The reports presented at the meetings in the shape of brief abstracts were full of encouraging facts. There is no relaxation of vigour in the management, and no special lack of support complained of, and there is much to stimulate and to excite to devout gratitude in the aspect of the various fields foreign and domestic, under the moral and spiritual culture of these great Christian agencies. May every succeeding year witness growing efficiency and prosperity, until the accomplishment of the grand Christian objects for which these societies have been formed shall render their further exertions unnecessary—when that predicted time shall have arrived, when it shall be no longer necessary for one to say to his brother—know the Lord, for all shall know him from the least to the greatest.

The following lists of the incomes for the last year of some of the societies will exhibit something of the Christian liberality by which their operations are sustained. If to these be added the sums collected and expended by the American societies for similar objects, and the contributions made in India and elsewhere for local or general objects of Christian benevolence, the grand total will be a large sum. And yet the cause of the world's conversion deserves and demands far more

extended efforts. A beginning has been made, and the present century has witnessed a forth-putting of zeal far exceeding what any previous age has known, and may we not hope that the remainder of this century will be worthy of the first half of it, and that the next century will far outstrip its predecessor. THAT must be the work of another generation, and we believe, through God's grace, it will be found equal to its day and its work.

We have not been able to make up as we wished a complete list of all the societies that celebrated their anniversaries, and state their financial as well as moral condition and prospects at the May meetings; but here are the principal ones. We give only the incomes for the year.

British and Foreign Bible Society, . . . . .	£138,749
Wesleyan Missionary Society, . . . . .	119,206
Church Missionary Society, . . . . .	123,174
London Missionary Society, . . . . .	76,398
Baptist Missionary Society, . . . . .	21,752
Baptist Home Mission, . . . . .	4,634
Home and Irish Evangelical Missions, . . . . .	7,500
English Church Mission to Roman Catholics, . . . . .	1,432
Ragged School Union, . . . . .	7,824
Propagation of Gospel among the Jews, . . . . .	4,286
Religious Tract Society, . . . . .	7,507
Country Town Missions, . . . . .	7,627
Colonial Missionary Society, . . . . .	6,061
London City Mission, . . . . .	30,962
London Jews Society, . . . . .	32,290

One word on these great gatherings in Exeter Hall and elsewhere on these annual occasions. We could point to some speeches delivered at the recent anniversaries, indicative of fervour, sound thinking, and Christian feeling, quite up to the mark. But our platform displays will not become what they ought to be, till the speakers themselves aim at more definite results. If an audience of three or four thousand persons, brought together as the warm friends of some great scheme of Christian benevolence, listen to a speech, or a series of speeches, in which the claims of the cause are advocated, and if they feel themselves at the close as calm and complacent as at the beginning—something must be wrong. They may have been gratified by the *good speaking* of one, entertained and instructed by the graphic details of a second, amused by the peculiarities of a third, and moved to laughter and to tears by turns, by the humour and the pathos of a fourth, but the whole has been the entertainment of the morning or the evening, not the season of high thoughts and noble purposes—not the occasion when flagging zeal received a new impulse,—not the birth-time of a new life of consecrated ardour in the cause of Christ and of human well-being.

But the poor results of our platform oratory are not to be charged altogether to the speakers. The hearers must bear their share of the blame; and until the frequenters of our public meetings acquire a juster taste, and learn to prefer the solid to the showy—the serious, business-like earnestness of a true advocate, speaking out of the abundance of his heart, to the trickery and tinsel of the candidate for the “applause” of the assembly, we need not expect great improvement, or any practical effect at all commensurate with the notes of preparation. The

speakers should endeavour to imitate the eloquence of Demosthenes rather than that of Cicero. The people who heard the latter admired the talents of the orator; when the former spoke, his hearers gave a practical commendation of his powers, exclaiming, "Let us rise and march against Philip!"

After all, and taking into view all drawbacks and defects, London in May presents a glorious spectacle. The moral sublimity of it is sometimes obscured by taking too near a view, but sublime it is. Thousands of earnest Christian men and women are then brought from all parts of the land to join the myriads London itself contains, all animated with a Christian spirit, and intent for the time, not upon gain or pleasure, or honour, but seeking hallowed enjoyment in contemplating the enterprizes of beneficence to which Christianity has given birth, and which Christian zeal and liberality sustain. Long may such festivals of Christian charity adorn our country, and spread from the metropolis to every corner of the land.

The rest of this paper we shall devote to the meetings of the Congregational Union of England and Wales. If our readers will please to turn to our number for July last year they will find that we referred to that Institution in terms expressive of deep interest, and some degree of anxiety, that the committee might be carried safely through a rather formidable crisis. We shall not quote our own words then written, though we think them not inappropriate even now, but we shall instead, subjoin an extract from a sensible article that appeared in the *British Banner* of May 21st. Referring to the discussions as to the retaining in connexion with the Union the affiliated societies, the writer of the article says:

"After a quarter of a century of existence, the Congregational Union must still be regarded as rather a progressive experiment than a stereotyped fact. It is still engaged in defining and modifying its own constitution, and discussing matters of fundamental importance to its character and usefulness. There is nothing surprising in this. It affords no presumption against either the wisdom which has guided the course of the Union during the past, or its probable value and practical utility in time to come. The Union is an attempt at the practical solution of a problem of great difficulty, but of vast interest and importance—how to combine the advantages of confederation and united action, with those of freedom and independence. Such a problem cannot be worked out without many difficulties and perplexities. The answer is not to be jumped at on the first trial, or struck out by a brilliant wit, or stumbled upon by a fortunate coincidence. It must be worked at patiently, tested by time and circumstances, and its truth and value demonstrated by its practical results. It can be reached only by combining great simplicity of motive, earnest piety, and generous self-sacrificing brotherly love. It is worth working at. The very effort to solve it, patiently persevered in, in the right spirit, cannot but produce great benefits, even if some temporary evils should be also incident to the process. Wise Christian men should alike deprecate the weak and the unbelieving impatience which would give up the problem in despair, because it cannot be solved at the first heat, and the shallow haste, which will rest contented with any solution short of the true one. . . . We are not, therefore, surprised that it should still be found necessary to discuss such questions in the Union Meetings as those which were so skilfully and earnestly, yet temperately debated in the assembly on Friday. We shall not be disappointed or discouraged if the Union shall find itself compelled to reconsider some of its decisions, vary some of its modes of procedure, and retrace some of its steps."

After carefully reading the reported discussions of the Union meetings, we are persuaded that there is nothing in them fitted to throw

light on the principle involved in a Congregational Union, and so they can do little towards the solution of the problem above referred to. The discussions turned very much on the question whether the affiliated societies should be still held in connexion with the Union or allowed to go on in their own way, with their own resources, and as unconnected institutions. Now this seems to us to be more a question of expediency than of principle. There is no law of the Union forbidding the affiliation of societies such as the three that bear this relation to it. There is no law or regulation rendering it imperative to sustain a fostering parental relation to certain other institutions. Well, if so, the question as to retaining such institutions as affiliated societies, naturally leads to the inquiry, *when*, and *how*, and *wherefore*, they became connected as they now are with the Union? Was it for its benefit, or for theirs? Was it for mutual aid, countenance and encouragement, or were the supposed advantages all on one side? Is the Union responsible for the doings of the three affiliated societies? Are they responsible for its honourable, wise, and Christian management? Are the officers of the affiliated societies amenable to the authority of the Union Committee? If not—may not the Union say, If you sustain the filial relation to me, where is the honour, obedience, subjection due to a parent?

If it be said this is stretching too far the analogy suggested by the word "affiliated," then we would say the word is misapplied, and does not truly represent the connexion subsisting between the Union, the Home Missionary Society, the Irish evangelical Union, and the Colonial Society. At any rate, as we have said, the question as to the connexion being continued or broken off is one of expediency, not of principle. Experience may have taught that the advantages anticipated have not been realized, that difficulties not foreseen have arisen, or that disadvantages never dreamt of have been encountered; and so, without any reflection on the wisdom of the projectors of the alliance between them, and without blaming the parties concerned in the management of these schemes of Christian benevolence, it may now be found advisable to effect a separation, and that amounts to no more than the ceasing at the Annual Meetings of the Union to have reports from these societies brought before it, and resolutions moved, seconded, and passed relating to them. Perhaps there may be dissatisfaction expressed with the management of one or more of the affiliated societies, and then it is found that the Union has *no control*, and must leave things as they are.

Another thought suggested by these May Meetings of the Congregational Union is, that every year's experience confirms the conclusion that so numerous and so diversified a body as the constituency of the Union cannot be a fit organization for carrying on any Christian enterprise requiring much deliberation, involving great responsibilities, dealing with questions of delicacy and difficulty, and possessing from its nature large powers of discretionary action. It may with advantage *start* some scheme of Christian zeal and love called for by the emergency of the times, but it should as soon as possible devolve the management on a duly appointed acting committee. When it has originated some promising enterprize, if it be found that, after due nursing and care, the young one cannot stand upon its own feet, some inherent weakness may



be suspected, and if it is not likely to thrive and become strong, it may be allowed to die. There is no wisdom and no kindness in keeping alive a creature that must go all its days upon crutches, instead of being vigorous, active, and useful. Surely the three Societies should be able to stand by this time of day without being propped up by the Congregational Union.

We observe that some advocates for the continuance of the connexion between the Union and the affiliated societies, pleaded for their still subsisting in wonted unity on the ground that the separation of the societies would leave the Union nothing to do but to *talk*. We don't think this is the alternative. There are other objects of common concern, and of deep importance, that fall within the sphere of the Union's operations, and were they more attended to perhaps much good might be done that is left undone. But granting that, for a time, the Union found it had nothing to do but to talk, we think the very fact that they had nothing to do would lead to some new and unthought of *work*. People don't talk without having something to talk about. And it is not in the nature of things that earnest zealous Christian men should meet and talk and pray and part without *doing something*. We put it to the common sense and Christian feeling of brethren, whether they would not like to find themselves met for once without feeling that they were under the dark shadow of some angry controversy or strife of words, or case of contention, between brethren. Why, the time they are together might be well spent in thanksgiving and congratulation on their happy and unwonted circumstances. And the first thought of such a privileged band of Christian brethren would be the question, "What shall we render to the Lord for all his benefits?" and they would set about some offering of gratitude worthy of themselves and of the cause they hold dear.

With these views we cannot but congratulate the Union that it has got quit of the Magazines, which, whatever they were in themselves, have been bones of contention in the annual meetings again and again. And we shall not be sorry if another year witness the Union also free of these three Societies, and at liberty, without any such impediments, to pursue objects congenial with its constitution, and which will tend to promote brotherly confidence, good will, and cordiality, instead of alienation, strife, and division.

Some brethren spoke at the late meetings as if they thought discussion of different opinions a healthy exercise, and one rather to be coveted than shunned. Now, we think there are far worse things than animated discussion. We have again and again expressed our full conviction that no Christian brother should feel hurt that his opinion is not the opinion of another. And no harm can arise from debating the points of difference, provided both parties keep their temper, and avoid personalities and abuse. At the same time there are happily many great points no longer disputed among us, and these form the groundwork of hearty co-operation, and call for the united energies of all. We have yet to learn that a lucid exposition of a course of practical working, or an able discourse intended to stimulate and direct Christian zeal, are less interesting than a discussion of differences. Talented men may throw interest into their debate, but after all the debate is but the

means to an end, not the end itself, and if good men can *agree* as to what they think right, and *agree* to do it, and *agree* to exert themselves to stir up others to join them in their noble work, then, say we, let us be joined with these good men, and of one mind with them, we will work side by side with them, and gladly leave the disputers to their favourite employment, wishing them a speedy termination of it.

Once more, admitting that discussion is necessary when men are not agreed, we cannot but deprecate the necessity for their being so employed. For while the questions of words engage their thoughts, and perhaps fret their minds, and injure their peace, the great work they should be doing stands still. So long as Christian men have to debate and contend as to *what* they shall do, and *how* they shall do it, what is the right opinion about this measure and that, and what is the most effectual artillery to be brought to bear upon the strongholds of the enemy—so long as this is going on *nothing is done* against those strongholds. Satan, depend upon it, has no objection to the disputes of Christians—no objection to their controversies and logomachies—none at all—for all is safe and quiet in his borders, when the soldiers of Christ, contending with one another, have no time to attack him. We must not let Satan get an advantage of us, for we are not ignorant of his devices.

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NORTH BRITISH REVIEW.—NOS. LI. & LII.—NOVEMBER  
1856—FEBRUARY 1857.

It may be known to some of our readers that the North British Review has ceased to exist. Number LII., which appeared in February last, closed the series, and this is an event which calls for some brief notice in our pages.

We had observed with much concern that, within the last year or two, articles appeared in that respectable periodical, indicative, as we thought, of a departure from the principles it was understood to represent. If our readers will turn to our number for November last, they will see that a paper headed "The cause of Missions our cause," was prompted by an article on Christian Missions that had disgraced the pages of the North British a few months before. By what inadvertence, or by what evil influence the Editor had given insertion to an article, the *animus* of which was so clearly anti-missionary, we could not divine. In our paper now referred to we treated the subject with all the respect which the general character of the review deserved, and with all the firmness which a protest against the tone of the article demanded.

We were not surprised to learn that others as well as ourselves were offended and indignant to think that the North British Review should become the vehicle of a covert attack upon Christian Missions. It seemed evident that a repetition of any such offence would be visited with a summary judgment upon the peccant review. An offence, construed to be of a similar, or at least an equally obnoxious kind, was repeated in the number for November last—that was number LI. In February, number LII. was published, and that finished the whole concern. It is not our business to meddle with private concerns, and we

have nothing to do with the arrangements of editors and publishers, but as the catastrophe is now patent to all who choose to bestow a minute's attention to the subject, we violate no confidence, and injure no interests by adverting to it here.

The article which appeared liable to grave objection, and which brought down the exterminating blow upon the review itself, was the opening article on "Dr. Chalmers' Works." Report assigns to a well-known writer in the south the authorship of this piece of literary workmanship, and internal evidence is strongly in favour of the allegation. The sentiments, the style, the ability, and the nationality of the production, all favour the idea that the right man has been named, but as we do not *know* that he is the author, we shall not venture to give the name. After all, we have to do with the article as one that appeared in the *North British Review*, rather than as the work of this man or that.

There is much fine philosophical writing in that article on "Dr. Chalmers' Works," and the most enthusiastic admirers of that great and good man have little room to complain of his English critic, as having under-estimated his genius, or denied his high claims to esteem and honour. The reviewer has evidently read and "en studied Dr. Chalmers' works with a genial and approving spirit. He seems to have entire sympathy with the good man's thorough honesty, high-souled integrity, deep earnestness, and uncompromising faithfulness to every conviction of truth and duty. He speaks of his mental powers with no depreciating or unfair reserve, but he does not ascribe to him every excellence, and every high attribute of intellect. He discriminates, and weighs, and compares Dr. C. with other great men, and states where, he thinks, the difference between them lay. It is not on any such ground then that exception can be taken to the article in question. The obnoxious part of it is that in which he insinuates that Dr. C. was trammelled and cramped by the strait bands of the theology of his church standards,—that he felt the annoyance of being so tied and bound, and gave sufficient indications that he writhed under the pain of conformity to the confessions and catechisms.

We have re-perused the article now animadverted upon, while penning these pages, and have been struck with the hesitating, uncertain, insinuating tone of the author, when trying to make out his case. He introduces every suggestion of Dr. C.'s having overlooked certain aspects of Christianity with a compliment to his honesty or his humility. He qualifies every insinuation of his being blind to the defects of the system he adopted and taught, by ascribing to the man fine qualities, both of head and heart, disposing him to all that is generous, trusting, reverential, and indisposing him to all that is crude, new, unstable, and doubtful. In short, he says and unsays; affirms and denies; praises and retracts the praise; blames and then extenuates the fault; walks gingerly over the ground, as afraid to offend, and yet still proceeds, as unwilling to recede. Dr. Chalmers' name and character will not be affected by this reviewer's lucubrations, but really it would be a fine exercise for a well-disciplined intellect to take up this article, and write a sifting, thorough exposure of it.

The manifest talent of the writer, and his strongly expressed approval

of Dr. C.'s general soundness, and great ability, render his speculations as to what our countryman would have been under English or German influences, the more deserving of close examination.

We cannot but admire the tact and talent of the writer in making out from Dr. C.'s writings that he was often practically right, and yet systematically wrong—that his perceptions outran his position, and that, while recommending to his students the “larger catechism” with the scripture proofs at length, he was sanctioning methods of study which “our modern criticism” would show to be irrelevant; and which were inconsistent with his own frequently-repeated exhortations to search the scriptures—to give to biblical criticism a full share of attention, and make every thing bend to the authority of the holy oracles. There is an elaborate attempt also to convict Dr. C. of illogical and indefensible notions on inspiration; and it is maintained that he has put in peril any man's belief in the inspired scriptures by insisting on impossible conditions. If a single flaw be found in the most indifferent statement of fact, then the fabric of revelation becomes a heap of ruins! Every word of our Bibles is infallibly true, or there is no such thing as inspiration at all, and our Bibles are no Bibles at all! Such consequences, we are persuaded, do not flow from Dr. C.'s views rightly understood, for the proof of discrepancy or error in any text as it now stands in our Bibles, may be nothing more than an instance of the errors that have crept into versions and editions. The inspiration of the scriptures does not mean the inspiration of the English version, but of the inspired originals. Let this be kept in view, and much of the argument of objectors falls at once to the ground.

We do think a good deal of clever ingenuity has been displayed by our author in trying to make out his case. His argument amounts to this, that had Dr. C. not been educated as he was—that had he been left free to study his Bible without the encumbrance of a ready-made system of theology to which his findings *must* be conformed—he would have modified his views on important points, and come nearer to the English type of enlightened theological opinion than to the old, stiff, and narrow system enshrined in the standards that bear sway in Scotland. This is paying a compliment to Dr. C. at the expense of the church of which he was a minister and an ornament. It is apologising for his not sympathizing with the “Low church” or the “Broad church” of the south, and indeed, as an argument, it is available for any one who chooses to extend its application to his own favourite views, be they what they may. We entirely demur to the right of this reviewer to theorise on what Dr. C. might have been in other circumstances, and to claim him by hypothesis, as a favourer of this system or of that. If the liberty be taken by such a writer to prophesy that had Dr. C.'s position been different from what it was, he would have been a theologian of another school, we see not on what ground we should demur to James Martineau claiming Dr. C. as favouring his views, or Robert Owen setting him down as a hypothetical admirer of his “new moral world.” It is utterly preposterous and unwarranted to speculate in this way. What this reviewer had to do, with the works of Dr. Chalmers before him as his theme, was to say what they were, and what he thought of them—not to con-

jecture and dogmatise on what Dr. C. might have been had he been other than he was. Such writing may be thought ingenious or profound. We think it impertinent and mischievous; and without pronouncing any judgment on the merits of the question as between the publishers and the editors of the Review, we really are not displeased to find that such literary delinquencies are visited with a condign condemnation. We rejoice that there is still enough of the *perfervidum ingenium Scotorum* among us—derided as that characteristic is in some quarters—to chastise the flippant philosophy of our Southern friends, who do themselves no honour, and us no harm, by twitting us with our Scottish peculiarities. Why, have they not theirs? and is their quarrel with us only that there is a difference between us, and that we are not in every thing as they are? We have no anti-english feeling, and we wish some, who should know better, had no anti-scottish prejudice. Alas, that feeling and prejudice interfere so much with truth. We can afford to smile at the ridiculous tirades that every now and then appear in the Times' newspaper against every thing Scotch, and the gibes that have a very small sting in them, of one whose trade is jesting, are not worth notice; but we are grieved and ashamed to find writers, of whom better things might be expected, pandering to the silly national prejudice of the English, as distinguished from their Scottish neighbours—decrying the latter and lauding the former—which of course is simply self-laudation. Would that religious writers especially would study to attain and manifest a nobler spirit—would that we had all more of the spirit which is not vainly puffed up for one against another, and, ceasing to compare ourselves among ourselves, and measuring ourselves by ourselves, would strive to go on to perfection.

We cannot imagine what *good* end can be served by the portions of the article in question to which objection has been taken. That it may subserve the interests of those who would unsettle our deepest beliefs, and get rid of the example of the steadfastness, orthodoxy, and sound-heartedness of Thomas Chalmers, by insinuating that he was the creature of circumstances, is obvious enough. That this was the writer's aim we do not believe. We acquit him of all such evil intention, and that his article will achieve any such result we do not much fear. Happily such attempts are generally as ineffectual as they are foolish—as harmless as they are mischievous. And so ever be it. Amen!

We hope our readers will understand that our object in writing these strictures, is neither to give Dr. Chalmers a higher place as a man of genius, a christian philosopher, and a theological writer, than this reviewer of his works is disposed to assign to him, nor to condemn by wholesale the article on which we have animadverted. Our admiration of Dr. C. never blinded us to those defects of his mental constitution, which rendered him unable to look at subjects except from his own favourite points of view, and so far from impugning every statement of the able article before us, we see in it much to admire and to approve. But the refinement or perversion of criticism which would gather out from Dr. C.'s writings proof of his conscious thralldom to creeds and confessions, we think deserves exposure. An inquisitorial examination of Dr. C.'s sentences by a subtle mind like that of our reviewer, may

yield some grains of such evidence as he desiderates—but they must be wrung from his words by the torture, and, after all, amount to nothing more than the feeling which every right-thinking theologian as well as Dr. C. would freely acknowledge, that it has happened ill for theology that our confessions and catechisms were framed in days of polemical strife, and savour more of the dry and harsh aliment on which controversialists feed, but do not thrive, than of the vital forms of truth as they appear in the pages of holy writ. After all, this is an objection rather to the mode than to the thing—not a demurring to the dogma, but a dislike of its tone and its costume. We wonder how an author who can write so well, and judge so profoundly, could, after reading Dr. C.'s Institutes of Theology, sit down to compose such a piece of criticism as that on "Dr. Chalmers' works." That work of his mature years, of his oft-considered and deeply-felt convictions, derived so much from the Bible and so little from human systems, might well have screened his venerable head, or rather his precious memory, from the surmises of this reviewer. We only add that it is possible, but cannot be proved, that had Thomas Chalmers been born in Essex instead of Fife, he might have rejoiced in having no straiter bonds to confine him than the forty articles save one, and that had the author of Ecclesiastical Despotism been taught the Shorter catechism in his youth, and grown up to master "the Larger," with the "proofs from Scripture at length," he might in time have subscribed the Confession of Faith, and enriched the literature of his country with works at once redolent of genius and sound in theology, showing that "modern thought" is naught unless it embody "a Christianity derived from a whole Bible."

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#### LETTER TO THE EDITOR.

MR. EDITOR,—When I last addressed you with regard to the war then raging,\* in the way of inquiring what righteousness we ought to learn from it, as one of God's righteous judgments, I trust we were of one mind in this, that we ought to learn from it to refrain from the unrighteousness of robbing God, and become so just as to give him his due, by yielding in abundance the fruits of his Trees of righteousness, (Isaiah lxi. 3). I parted with your readers at that time, in hopes that the Vinedresser was saying, Do not cut down these barren trees, —Do not remove these candlesticks, though shining dimly. "Let them alone this year also." Well, another year has passed away; and, in his long-suffering, *they* still remain. Another crop of the precious fruits of the earth has been granted to the husbandman's labour, and patient waiting. But has the Lord of the Christian vineyard, while looking for the fruit of his good seed, gathered among us a plentiful harvest of converted and saved souls? I would take it kind to be informed by you of this as a fact.

I have been watching and praying for our churches, while never a

\* See Magazine for March, 1856.

day, nor even a waking hour, during the past year, I think, have they and their lamentable unproductiveness been absent from my mind. And now, MR. QUERIST, to whom I have already expressed myself so much indebted for your paper that appeared in November, 1855, I beg to ask you, Do you think our state as churches seems much improved since that time? Does the preaching of the gospel appear to be attended with a larger measure of "saving effect" now than then? I am in fear and trembling, lest I receive a *negative* reply.

If after another year's probation we are found in the same barren state,—if the same blight is still discovered prevailing as extensively as before, we need no longer hesitate to admit that upon ourselves the blame must rest,—that, whether we discover our fault or not, yet in some sinful way, not walking worthy of God, we have procured it. Were I, in this, to "justify myself, my own mouth would condemn me;" were I to attempt to excuse myself, the attempt "would prove me perverse." I feel bound to plead guilty, and have heard the voice of Querist's statement, calling upon me to repent, and with that call, I trust, I have, in some measure, complied.

Confessedly to recover ourselves from the low state of vital godliness into which we have sunk, we must "return to the apostolic spirit and practice." As Paul "warned every one night and day with tears," imbibing his spirit, and feeling as he felt for perishing fellow-men, we must show real, persevering, and convincing earnestness for their salvation. Trembling lest any of those to whom we minister should perish through our negligence, and travailing as in birth for their deliverance, our inward pangs should increase *more than in proportion* to the perverseness of the most hardened, and their aversion to come to Christ for rest to their souls.

But we must return in the way of unfeigned repentance—not merely by doing our first works, but also looking on Him whom we have crucified afresh by our sinful departure from Him, and mourning because we have put our gracious Saviour to open shame, giving cause to his enemies to speak reproachfully of his glorious gospel, as if it were no longer the power of God unto salvation. Let not the godly sorrow be wanting, that worketh repentance unto salvation. Let us promptly repent of having left our first love. Let us all search impartially, each for the plague of his own heart, and hasten through grace to have it eradicated. And let us pray fervently that God may discover to us all our besetting sins, that we may instantly repent of them, and forsake them.

Many around us are, at the present day, exerting themselves in opposition to popery, and earnestly calling others to their aid. And I trust that those of them who are acting thus from pure and scriptural motives, shall so far succeed. But many, I am aware, are ostensibly praying and using efforts for the overthrow of popery, who are themselves the strong pillars of antichrist, and who, if their prayers were answered to-morrow, would join the weepers and wailers (Rev. xviii.) lamenting that "no man buyeth their merchandise any more." Those Christians seem defective in discernment who see antichrist nowhere but in popery. The apostle John perceived "many antichrists" in his time, centuries before such a being as the pope of Rome had been

yet named. Let every church, whether Presbyterian, Prelatical, or Congregational, look well to itself, lest He that searches Jerusalem with candles, and whose eyes are as a flame of fire, discover something in it as offensive to him as some of the very bad articles of popery. But as my present solicitude is first to have our barrenness exchanged for productiveness; because, looking forward to the day when, "with the Spirit of his mouth, the Lord shall consume," and "with the brightness of his coming he shall destroy" "that man of sin," if he find us then as barren as at present, I dread lest our state be so offensive to him, that he consume and destroy our churches, (or the greater number of them) by the same instrumentality. But I hope for better things, because I hope we will no longer be content to remain so barren.

It was in the first year of the present century that I first made application to be received into one of our churches. Upon the question being then put to me, "What is your reason for desiring to be received among us?" not having anticipated such a question, I nevertheless promptly replied, "Because I think there is more *vital godliness* among you than among any other party that I know." Were I in the same position now, and were the same question put to me, I am sorry to confess that I would hesitate and demur to give the same answer. Not that I suppose that I was at that time mistaken. I remain satisfied to this day that the church to which I applied could, with regard to vital godliness, bear the comparison I then made. But it appears to me, that there are some others who, during these fifty-six years, have made more progress in vital godliness than we, and that, too, with *great disadvantages* on their side to be contrasted with *great advantages* on ours to facilitate our growth in grace. Whatever Congregationalists were then in vital godliness, there was still much room for improvement. That room we ought to have occupied; but in that, if I mistake not, we have egregiously failed.

"To whomsoever much is given, of him much shall be required." And I humbly deem, that we are they to whom, in Scotland, much has been given—very much indeed. It will be granted by enlightened Christians, that scriptural church order, including purity of communion, is to a high degree favourable towards promoting the life of God in the souls of Christians. Churches consisting only of believers, affording satisfactory evidence that they have passed from death unto life, are they to whom much is given. These are the churches highly privileged. When, in his abundant grace and kind providence, God introduced us into that favourable position, He gave us much more than he gave to any of those churches in whom the converted and unconverted are mingled in church fellowship. Therefore, taking into consideration our favourable position, and all that has been given us, it will not be viewed as too much to allege, that our superior privileges required of us, during the past half-century, an amount of practical godliness, and of all the fruits of righteousness *seven fold* more abundant than we have rendered. We ought also to have produced an increase yearly, every successive year surpassing that of the preceding.

But let not my beloved brethren understand me to be charging this great deficiency upon them all. I beg to assure them I intend no such thing. Though many of us "are dead" while we "have a name to



live," yet I sincerely and confidently trust, that we "have a few names even in" the Congregational churches "who have not defiled their garments." For these I would give glory to God, persuaded that he who ever judges righteously will count them "worthy to walk with him in white." Let those of us with whom it is otherwise, whose "works are not found perfect before him," "hold fast and repent," and *watch*, lest he "come on us as a thief," Revelations iii. 1—4.

It is evidently high time that we should arouse ourselves—that we should without delay throw off this lethargic INCUBUS of deep sleep and deplorable spiritual deadness, that is depriving us of proper christian feeling, crushing and threatening to annihilate us. But I trust we shall not permit the threat to be carried into effect. Because I hope that we shall unitedly and perseveringly plead with "all prayer and supplication in the Spirit," till we obtain all "the divine strength comprehended in being "strong in the Lord and in the power of his might,"—that having furnished ourselves thus with so large a supply of divine strength, and having "put on the whole armour of God," I hope we shall successfully "wrestle against principalities and powers, the rulers of this world's darkness," till we regain all that we lost, when we permitted Satan to obtain so great advantage over us as to take us in his snare, lull us to sleep, and prevail with us to act so unjustly toward God as to rob him of the fruit of his own vineyard, and waste the branch he was making "strong for himself," Psalm lxxx. 15.

I venture to hope that we shall not yield, but, employing all the means that God has placed at our disposal, we shall recover ourselves out of the snare of the enemy, and prove "more than conquerors through him that loved us."

But that we may not be ashamed of our hope, let us jointly, as "his own elect," (Luke xviii. 7.) cry to the Hearer of prayer "day and night," and "give him no rest," till he be prevailed on "to do exceeding abundantly above all that we ask, think," or hope for. Amen.

Yours affectionately,

JOHN BOAG.

MARCH, 1857.

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## ON ADMISSION INTO OUR CHURCHES.

MR. EDITOR,—The following is a syllabus,—and, of course, only a syllabus,—of the questions usually proposed to applicants for admission into the church of which I am pastor. If you would be kind enough to give them a place in your Magazine, I believe that, simple as they are, they might be of use still for my members, and also for many others of your readers, to examine themselves by. They might be of service also to young persons intending to apply for admission into our churches, though every pastor will, of course, have his own mode of dealing with such cases.

Yours truly,

J. T.

## I. QUESTIONS RESPECTING THE DOCTRINES.

1. Is man naturally holy or corrupt?
2. Does he naturally become better or worse as he grows up?
3. What does man deserve for sin?
4. Can he save himself? Why?
5. Who contrived a plan of salvation?
6. How many persons are there in the Godhead?
7. What did the Father do in the plan of Redemption?
8. Why did the Son of God become man?
9. How did he make atonement for us?
10. What have sinners to do that they may personally have the benefit of his atonement?
11. What is faith?
12. What does the Holy Spirit do in the plan of Redemption?
13. What is Regeneration?
14. What is Justification?
15. What is Sanctification?
16. Do believers persevere to the end?
17. What kind of life is the Christian life?
18. What becomes of men at death?
19. Who will judge the world?
20. What will be the eternal state of the righteous and of the wicked?

## II. QUESTIONS RESPECTING EXPERIENCE.

1. Have you a good moral character?
2. Are you ever ensnared by strong drink?
3. Do you avoid all profane swearing?
4. Are you careful not to lie?
5. Do you shun loose company, balls, theatres, and the like?
6. Is not conversion necessary as well as such morality?
7. Have you some hope that you are converted?
8. How long have you been seriously concerned about salvation?
9. What are some of the proofs of conversion?
10. Do you love God and the things of God?
11. Do you fear and hate sin and shun temptation?
12. Do you pray in secret?
13. Do you pray with your family?
14. Do you keep the Sabbath holy, avoiding idle walking and the like? Are its services a pleasure to you?
15. Are you not ashamed of religion?

## III. QUESTIONS RESPECTING THE CHURCH.

1. Why are we called Independents?
2. Did not the primitive churches manage their own affairs without church courts placed over them?
3. Should not churches choose their own pastors?
4. Should they not also choose their own members?
5. Is not the Bible a sufficient standard without any other?
6. How often did the first churches observe the Lord's supper?

7. Did they also give themselves much to prayer?
8. How should members act to their pastor?
9. How should members act to each other?
10. Do you purpose to honour God and to encourage the church by a holy and strict profession?
11. Do you intend to meet regularly with the church on the Lord's day as far as you are able?
12. Do you intend to meet regularly with your brethren at the weekly prayer-meeting as far as you are able?

J. T.

### Notices of Books.

CHRISTIANS AT THE GRAVE; PAUL AT THE CROSS; AND CHRIST ON THE MOUNT. The Funeral services occasioned by the death of the late Rev. John Harris, D.D., Principal of New College. Edited by the Rev. T. Binney. London: Ward & Co.; Jackson and Walford. 1857.

THIS is a deeply interesting publication, both on account of the sad event which occasioned it, and on account of the intrinsic value of the three parts by three different authors, which make up the volume. The first is the funeral address by the Rev. George Smith, delivered at Abney Chapel, Stoke-Newington, at the interment on December 29, 1856. The second is the discourse delivered, in more immediate connexion with New College—the council, professors, and students—at New College chapel, on Sunday morning, January 4, 1857, by the Rev. Thomas Binney; and third, the concluding sermon to the congregation usually assembling in New College chapel, preached on Sunday evening, January 4, by the Rev. John Stoughton. All the discourses are of superior merit, and all of them more or less touch on the character of the lamented man whose decease was the occasion of these solemn services. Mr. Binney's discourse contains a lucid sketch of Dr. Harris' history, and traces his career from early life till his recent departure in the maturity of his powers and in the midst of his usefulness. Mr. Stoughton has also some graceful and instructive allusions to his course and character as illustrative of the theme on which he preached—the disciples in the mount of transfiguration.

We had intended laying before our readers a brief sketch of Dr. Harris, but seeing that a memoir of him is promised

from the pen of Mr. Philip Smith, the editor of his posthumous works, we have preferred waiting till that volume appear, that we may obtain fuller information on some points than the materials within our reach furnish. Meanwhile, we content ourselves with a brief extract from Mr. Binney's discourse, commending the whole of it, and also the other parts of the volume, to the attention of our readers.

"Every topic, every particular truth or duty, is to be looked at in its relation to Christ, and in the light shed upon it from the cross. He is the great Revealer of all that is of deepest interest to us. But the revelation, the unvailing, the setting forth and the casting of light upon the truth is effected far more by the *meaning* of his acts than by the import of his words. This great principle was well understood by our departed friend, whom we lament this day. It lay at the basis of his own religious life; it was the spirit of his pulpit and popular religious teaching. It guided him, I doubt not, in his official utterances from the Professor's chair. It was the secret of his calm and peaceful death,—of the unruffled placidity with which he watched and waited for its approach,—and of the tranquil composure with which he at last submitted to the stroke. 'The life which he lived in the flesh was a life of faith in the Son of God, who loved him, and gave himself for him.' When he drew nigh to the dark valley, he saw beyond it the tokens of glory and light. He fell asleep, as we believe, in the exercise at once of penitence and faith, hope and assurance; confiding in Him 'who died for our sins' and 'rose again' from the dead;—'looking for the mercy of the Lord Jesus Christ unto eternal life.'—P. 69.

TRACTS BY SAMUEL MARTIN:—Jesus calls thee: Come back: Remember to give thanks: Give the best to Christ: This world—or the next? Hush!

If authors are to be held in honour on account of the great size of their works, Mr. Martin must stand low in the scale of authorship, for he deals in tracts of thirty or forty pages; and his works range in price from three-halfpence to half-a-crown. But if number and not size be the criterion, he may enter the lists with most men of his years. And if wise adaptation for usefulness be the test, then one and all of our author's works, small and large, must take a high place among the productions of the modern press.

This is not the first time we have commended tracts written by Mr. Martin to the attention of our readers, and we beg to assure them that the half dozen tracts, whose titles we have given, are not behind any of their author's former efforts to preach by the press. We are glad to see it announced that these are to be followed by others of similar size and character.

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THE OLD WORLD, a poem in five parts, with miscellaneous poems, by the Rev. George M'Crie. London: J. Nisbet & Co. 1857.

It is well when an author is not merely an author, but has some profession more to be depended upon as enabling him to live. It is especially well that an author who deals in poetry should not be a mere poet, living by his pen. There are a few modern authors who find literature to be a lucrative employment, but it would be easier to find ten poor poets than to find one whom his muse had conducted to wealth and independence. We are glad to perceive that the reverend author of the volume before us has not merely a more profitable calling than that of a poet, but that he dedicates to verse only the fragments of time snatched now and then from severer official duties. As we know nothing of Mr. M'Crie but from his volume now on our table, we have read it, and pronounce our judgment of it quite unaffected by prejudice of any kind, only that we are disposed to regard with great leniency the fault of publishing a poetical work to which, by the author's own admission, he had devoted too little time to render it worthy of immortality. "The Old World" is a poem in blank verse, in five parts, containing about twenty-six hundred lines. And "each of the five parts was thrown off in little more than a fortnight continuously; and if his professional

duties be considered, any one must see that it was, as a poetical composition, a mere *jeu d'esprit*," (Preface). We think it but simple justice to the author to quote these words, and we shall give him all the benefit he thus claims in judging of his production. Only we would have advised him, had he consulted us before publication, to let his poem *sleep* for a year or two, and then recast, and enlarge it, as maturer thought, and brighter inspiration might have dictated. If "the old world" was worth being made the subject of a poem at all, it deserved to have the best treatment which study, and time, and reading could have given it. If the author plead that higher duties claimed the time which such poetical labour would have required, then we fear that ill-natured people will say he should not have attempted the task at all. Better let such work alone, if you cannot afford to do your very best to make it what it ought to be.

We do not wonder that such a theme should have tempted some of our best poets, and some also of meaner name. The "Paradise Lost" has in every sense the precedence of poems that go back to the shadows of a departed world, on which to portray the images of men and their misdeeds. Montgomery's "World before the Flood" is a poem much of the same cast and character with that now before us; but its ten cantos contain a far richer and more poetical variety of incident and character than Mr. M'Crie has given in his five parts. We see nothing like plagiarism in this work, though, perhaps by a mere coincidence, both authors have given the name of Zillah to the chief heroine of their respective poems. Some years ago a poem was sent us for review on the "*fall and recovery of man*," and in noticing it we remarked, that it was unfortunate for the author that he had trode the same ground that Milton had gone over before him, as that would unavoidably suggest to a reader comparisons not in his favour. The author wrote to us an indignant letter, saying that he had never read a line of the *Paradise Lost*, and that therefore his poem was as original and independent as Milton's!

We have no doubt whatever as to Mr. M'Crie's acquaintance with Milton, but we should not be surprised to find him ignorant of the existence of Montgomery's beautiful poem, though it has been before the world for forty years. It was first published in 1815. Perhaps he is equally a stranger to Dr. Cumming's "Church before the Flood," and

as that bulky work is in plain prose, he, as a poet, is not bound to know anything of it. Pollock's "Course of Time" cannot fail to be thought of in connexion with the same trains of thought that take in the eventful history of man.

But enough of other works. The poem before us must be judged of apart from all thought of what others have written, for its merits and defects are its own.

The author has conceived the idea that the passage in Genesis, which speaks of "the sons of God seeing the daughters of men that they were fair," (ch. vi. 2.) means that the sons of God were the descendants of Seth—the daughters of men the descendants of Cain,—and that the separation God had made between them was effected by means of a material wall of stupendous height, built by angel hands, and intended to be a barrier to all intercourse between the families on either side of it.

This wall, though supposed to be unscalable, proved ineffectual, and the design of God to keep the Sethites and the Cainites apart having been frustrated, that intercourse and intermixture took place which led to universal degeneracy. The working out of this strange conception, with the incidents and characters that fill up the picture, the reader will find in these five parts of "The Old World." The author invents boldly, and describes forcibly, and modulates his verse skilfully, so that a good degree of merit is to be assigned to his production, and yet there is, to our taste, too much of the improbable and incredible in the machinery of the poem. The effect of this is, that we cannot resign ourselves to the idea of its reality while we read. For *this* is the achievement of genius, to render its creations realities for the time to the entranced reader. We have spoken respectfully of Mr. M'Crie's work, being persuaded that with sufficient pains and patience he could achieve something far beyond the poem before us.

We need not say more of the minor pieces that compose the rest of the volume than that some of them are good specimens of versification, and evince taste and feeling. Others had better been omitted, for they add nothing to the interest and value of the book. Is it an oversight of the author that the lines on p. 205 are called "Sonnet?" He must surely know that *the sonnet* contains neither more nor less than fourteen lines, but this piece contains sixteen. The author may ascribe this remark to the fault-finding spirit of the

critic he depicts at p. 228, but it will not do. Authors and critics should try to be on good terms, for it will profit neither to sneer and "spurt" at the other. Least of all should reverend authors and their critics try to be smart and sarcastic at the expense of sober truth.

We shall be glad to meet Mr. M'Crie in a new edition, and shall be rejoiced to find it weeded of some flowers of youth and inexperience; and their place supplied by riper and richer ornaments of the poetical garden.

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THE ALTARS AND THE HEARTHES OF BRITANNIA, a Poem in two parts, by the Rev. Duncan Mackintosh, Dalkeith. Edinburgh: Thomas Grant, 21 George Street. 1857.

THIS volume is of modest size and pleasant theme. It is easily read, and not difficult to digest. Many good and patriotic sentiments, and some poetical fancies are well-expressed in rhymed metre. We feel no disposition to find fault, and have more pleasure in saying, that Mr. Mackintosh's sympathies are with the noble-hearted and the conscientious in the struggles for freedom that have been witnessed in our own country and elsewhere in the suffering times of the church. A useful body of notes explains many historical allusions which may not be unneeded by the less learned of his readers.

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MEMOIR OF A STUDENT. Edinburgh: Shepherd & Elliot. London: Hamilton, Adams & Co. 1857.

THIS is a modest, affectionate, and elegant memorial of a student of rare promise, who finished his brief career ere he had finished his college course. Robert Wilson was born in 1836, and died in 1856 before he had quite completed his twentieth year. He evinced great aptitude for study, made great proficiency in several branches of learning, distinguished himself as a student of chemistry, anatomy, and other departments of a medical curriculum, and had his life been spared, he would no doubt have risen to eminence in the profession he had chosen. During his days of buoyant health he was fond of boating, and such active pursuits as brace the bodily frame, and give fresh elasticity to the spirits of one much de-

voted to study. It was not till the illness which terminated in his lamented death that he seemed to be awakened to the unspeakable importance of religion. Then he gave himself to the study of the evidences of Christianity, with his characteristic seriousness and ardour. He wanted to take nothing upon trust: he read, thought, and prayed: darkness and distrust for a time overshadowed him; but eventually light broke in, and ere the close his well-founded conviction of the truth of the Bible, his assured hope in the mercy of God through Christ the Saviour, and the beautiful spirit of love and peace he enjoyed, could not but be comforting to all who witnessed the touching scene.

The whole narrative is given with fine taste and with commendable brevity. The getting up of the volume is admirable, and a more suitable present to a student we have not met with for a long time.

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**DEVOUT BREATHINGS OF A PIOUS SOUL,** to which is added a bundle of Myrrh, or Rules for a Christian's Daily Meditation and Practice, with recommendatory Notes, by the Rev. W. K. Tweedie, D. D. Edinburgh: the Religious Tract and Book Society of Scotland. Depositories, 13 South St. Andrews Street, and 120 Queen Street, Glasgow. 1857.

This neat little volume is a reprint of a work which first appeared two hundred years ago, and then went through several editions. These "devout breathings" were never more suitable than at the present day, when the hurry of business and incessant public engagements deprive many of the leisure they so much need for their soul's health and refreshment. These devout thoughts are expressed in simple, chaste, and savoury language, and so divided that one hundred separate meditations, with appropriate headings, are comprised within 92 pages. Even the busiest may contrive to secure sufficient breathing time to read and ponder one or two of these thoughts every evening, and we would recommend the frequent perusal of the ten excellent rules given under the title of "a bundle of myrrh," along with other devout morning exercises, before entering on the duties of every day.

We are glad to see the imprint of the Tract and Book Society attached to publications of this truly excellent description. We hope a wide circulation

will encourage them to go on in providing *cheap* and *good* religious literature for the country.

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**THE NATURE AND PURPOSE OF GOD, AS REVEALED IN THE APOCALYPSE.** Edinburgh. 1857.

THIS is a volume of 250 pages, printed in Edinburgh, but so far as we see, not published. It contains not the author's name; it bears the impress of no publisher. A brief introduction refers to the difficulties of expounding the Apocalypse, and expatiates on the responsibilities of attempting it, in a manner which would have been more appropriate as an apology for declining the task, than as a preface to a volume of rather high pretensions. According to this anonymous author, the great impediment to the right understanding of this mysterious book has been "men's contracted and ill-defined views of the nature of God; and all efforts to interpret the revelation of God's purpose must prove unavailing, until preceded by a true though finite knowledge of his nature." P. 5. A considerable portion of the volume is accordingly devoted to this subject, and after examining it we are constrained to say, that we have seldom read pages so filled with presumptuous intrusion into matters not revealed, and with notions, all the worse for wearing a pious air, and making the language of scripture the vehicle of unscriptural or at best questionable ideas. Any more detailed account of the volume would serve no useful purpose.

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**AGES OF CHRISTENDOM BEFORE THE REFORMATION,** by John Stoughton. London: Jackson & Walford. 1857.

THIS is the Congregational Lecture for the year 1855, and is not a whit behind the best of the former lectures of the same valuable series. This is not said at random, but with a due appreciation of the merits of Mr. Stoughton's predecessors, and the excellence of their works. The subject is happily chosen and ably treated. Indeed Mr. Stoughton's extensive reading on the topics embraced by his treatise is a proof both that such studies are congenial with him, and that he had been well prepared for his task long before it was imposed on him. At the same time he has shown a dis-

criminating judgment in the selection of matter from the wide extent of the ages of Christendom before the Reformation, for we believe he would have found it easier to write three volumes than to condense the subject within his prescribed limits. We regret that we cannot do more than introduce the work to our readers with these few words of general commendation, but we trust that many of them will ere long possess the volume itself. No one who has the former volumes of the series should fail to add Mr. Stoughton's to the number. All ministers, as a matter of course, should have the Congregational Lectures in their libraries, and we should rejoice to see our educated youth and intelligent laymen more conversant with works of this sterling description, even should they become so at the expense of foregoing acquaintance with the prolific progeny of our fashionable novelists. We have happened to meet with members of our churches, prepared to talk fluently about the characters drawn by Dickens and others of the same school, who had never read a page of the Congregational Lectures. They know more of the Newcomes than of Wardlaw's Christian Ethics, or even Dr. Pye Smith's Geology,—more of Sir Walter Scott's Demonology than of his namesake Walter Scott of Airedale College's able work on the Existence of Evil Spirits. Now, we well know that it is out of the question to proscribe our light literature, and it would be bad policy, even were it practicable, to compel the reading of good books, but we cannot help regarding the prevailing taste as an indication of a low state of religion. Besides, we generally find a lower degree of real mental culture in those persons whose literary aliment is supplied by the circulating library, compared with those who cultivate an acquaintance with authors select though few, who are really instructors, and whose works afford nourishment that fits for intellectual toil, and is as pleasant as it is profitable to those who have the mind to relish it.

Could we afford space to exhibit the bill of fare offered in this volume by copying the table of contents, our readers would see that it presents a feast of no common kind, but even that we cannot do. Suffice it to say that the eight lectures as delivered are here expanded to fourteen. Mr. Stoughton divides the time comprised in his review of church history into five periods or ages, to which he gives respectively the titles, *The Ideal*, *the Realization*, *Innovation*, *Development*,

*Traditionalism*, *Agitation*, and *Reaction*. The fourteenth lecture is a summing up of the whole subject, and here are the closing sentences.

"After all, our course has been a fragment—Christendom before the Reformation. We have roughly indicated its beginning, its middle, and its end. Christendom since!—then comes another beginning, with its middle, among the conflicts and the clouds of which we of this age are now. What will be its end? When the cycle is complete, what will be the result? Lord of the ages, to thee we commend the present, with its hopes, fears, and struggles; with thee we leave the future, with its secrets of dread mystery—or bright glory—or both!"

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SKETCHES OF A TOUR IN EGYPT AND  
PALESTINE, during the Spring of 1856.  
London: James Nisbet & Co. 1857.

AMONG the many tours in the East published within the last two years, the present volume aspires to no high place. It commences with the author's starting from Marseilles by steamer for Alexandria, and closes with his return to his point of embarkation *three* months afterwards. The volume consists of the daily remarks made by the author of what he heard and saw during his tour, and contains little that is novel or important. The tone of the volume is serious and good; and there is an air of respectability and kindly feeling about the travelling party to which the author belonged, disposing us to wish we had been one of them. Yet we cannot help feeling that life is too earnest and time too precious to be spent in merely wandering from place to place, without any very definite object. When people travel in quest of health, and then consecrate the blessing when restored to some useful purpose, it is all very well, but there is something wrong when people wander over the world only because they can find nothing to do at home. Perhaps this was not the case with the party in question. We have not the means of judging; but if the author did not choose to explain what warranted him to spend time and money in such a tour, we may at least take occasion to express the sentiment, that as no one has a right to be idle and useless in this bad world, it were well to render even recreation subservient to some useful purpose, and that the best offering of gratitude to the God of all our mercies, for the privilege of seeing some of His works on a more extended scale, is the renewed conse-

cration of our best energies to the promotion of His cause among men. "No one liveth to himself." Happy world

when these words may be inscribed as an appropriate motto to every man's daily life!

## Chronicle.

### GOD'S WORK AMONG THE KARENS.

THE Karens of Tennasserim and Pegu were little known or heard of in Europe till very recently, and it was not till the first inquirers sought instruction from Dr. Judson, the American missionary in Burmah, that they were found to have a separate language and traditions. Now they appear in the eye of the church a large, distinct nation, divided into several tribes, with varying dialects, but all worshipping the eternal God, and waiting for "a true book of Revelation, to be brought to them by the white man over the sea."

Already the converts amount to thousands, and everywhere there is awakened an intense desire to learn and follow the gospel of Christ. At the close of the last Burmese war, Pegu was annexed to British India; and then new mission stations were opened. Simple men went forth, who knew nothing but Jesus Christ and him crucified. Native teachers, whose hearts had been opened by God's grace, spoke in moving and earnest tones to their countrymen, beseeching them in Christ's stead to be reconciled to God.

This word was effectual by the power of God's Spirit, and many gave themselves to the Lord with all the fervour and frankness of their natures.

The following extracts are from letters of the Rev. Dr. Mason of Toung-hoo, where, within three years, nearly three thousand adult believers have been received by baptism into the church.

The letter is dated at the village of *Clanmic*, 15th January, 1857. After describing the difficulties of his advance through the jungle with his elephants, he says:—"My attention was arrested by the figure of a stranger in the shade. He announced himself a Christian, and urged us to come and spend the night at his house, which was about a quarter of a mile from the road, on a little hill with a gentle ascent, and the only difficulty in the way, a deep stream, he said he could overcome by leading us to a practicable ford. It appeared that he heard the tinkling of the bells that hung

at the necks of the elephants, and the report having reached him that I was somewhere in the jungle, he came down with his son after us to see if it were not the teacher. His hospitable home was reached about ten o'clock, when the most comfortable place in it was spread down with mats for my reception. When we had dined, for we had not stopped before from early dawn, I announced prayers, and the only daughter of my host, a pretty girl of sixteen, brought forward a New Testament and Hymn Book, joining with her sweet voice in the praise of God. Fancy my emotions! Three years ago not a soul in these jungles had heard of the Saviour, when it was my privilege to be first to proclaim his precious name. Now the first house I am led to enter, in the field of my charge, is furnished with a family Bible and Hymn Book, whose owners prize them as a precious treasure, just as the old Covenanters did. Surely this is the Lord's doing, and it is marvellous in our eyes!

"Before we could reach *Khuphai* next morning, the news had reached the village that the teacher had come; and the hill sides were covered with men, women, and children, who had come out to meet him. . . . In one corner of the very neat meeting house was a place matted off for my sleeping room, and curtained all round with new Burmese silk, such as the wealthier Karens purchase for their best dresses. . . . The native preacher here I found well provided for by the church, without requiring aid from any other source."

The next evening Dr. Mason found himself at *Khohu*, and after describing "the grandest alpine scenery he had ever gazed on," he says,—“But by far the most delightful part of the prospect to me was, that while standing in that Christian village, three other Christian villages were visible on the mountain sides beyond.” “On the mountain range where I stood . . . are six Christian villages, and on the northern range are no less than *fifteen*. When I look around me I find myself in a Christian



country raised up, as if by magic, from the darkness of heathenism, in three brief years."

We regret that we must curtail further interesting details from this letter to make room for the following, dated 2d February, 1857.

"The duty of giving a full support to their teachers the churches fully recognize, and though it often requires much self-denial on the part of the assistants, in places where the people are few and poor, yet they are ready to admit that they ought to look for their means to live to their congregations."

This fact conveys a lesson to some churches nearer home. Shall it be that the Karen mountaineers are to teach British churches their duty to their pastors?

The last letter is dated from Khan-rai, 7th February, 1857.

"Like the prophet in the vision, I feel overwhelmed with the scenes that are passing before my eyes. Three days ago, the first meeting of the Bghai association was held in this place. I was called to the chair, and as I looked from the crest of the hill on which it assembled, on two thousand of the wildest Karens the jungles can boast, I seemed to be seated in an assembly of all nations. There were men robed in silks in the Burmese costume, others with the blue pants and padded jackets which distinguish the Shans, and a few were buttoned up in the cast-off red coats of English soldiers. Among the women there was a sufficient variety of silk handkerchiefs, white cottons, and diversified calicoes to supply a small linen draper's shop; but the larger number were in their native dresses. The Pakus were known by the horizontal stripes on their tunics. One Bghai tribe was easily recognized by the tunic being striped perpendicularly with red lines. Many of those from the distant mountains had their swords by their sides, and not a few might be seen on the distant margin of the congregation listening as they leaned on their spears.

"Forty-five stations were represented, each of which has its teacher, and all, with a very few exceptions, are natives of Toung-hoo, raised up from among themselves.

"At twenty-four of the stations, the foundations of churches have been laid, and there are many candidates for baptism at most of the stations. Three hundred and sixteen persons were baptized during the year, making the present number of church members in good

standing among the Bghais alone, one thousand two hundred and sixteen. There is a still larger number of Pakus and Mannie Pghas. . . . There are ninety-five schools, and as many school-teachers, and preachers to the extent of their knowledge. . . . These young preachers exhibited talents I have never seen equalled in the best educated of our native assistants, and which it would be difficult to surpass in our schools at home.

"The raising up of such a body of assistants is, I think, unequalled in the history of missions, and scarcely less remarkable is the fact, that all the congregations come forward and engage to support their teachers; and at every station which I have visited, I find the assistant better clothed, and in a better house, than any of his congregation."

The best corroboration of the truth of these statements we give in the closing part of the official report of the commissioner of Pegu, Major Phayre, to the government of India.

"The actual number of Christian converts among the Karens in the province of Pegu, is 10,322 persons. These, with their families, make a probable number of 50,000 souls under Christian institution and influence."

We cannot continue these extracts further, and only add that the pamphlet to which we are indebted for these particulars, supplies one proof more that this is truly the work of God.—That proof is, that these converts have suffered persecution, and have patiently and joyfully submitted to stripes and imprisonment and death for the name of the Lord Jesus. The old cry has been raised that these disciples of the white man's book are traitors to their nation, and enemies of their king, and under that pretence are commanded to abjure the faith of Christ. May God greatly prosper this work so auspiciously begun, and soon may the whole of those regions become light in the Lord.

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SOUTH AFRICA,—HANKEY MISSIONARY STATION.

A LETTER has been recently received from the Rev. Durant Philip by a friend in Edinburgh, who has favoured us with a perusal of it. The following brief notes of a visit to some distant members of the scattered congregation under Mr. Philip's superintendence may interest our readers, as giving them a glimpse of

African life and manners. We omit the details of the journey. Mr. P. was accompanied by his brother, who joined him last year.

" . . . A little beyond it lay our destination. It was an old dilapidated farm-house, in the native colour of its mud walls. In front of it lay a small vineyard and garden. We were heartily welcomed by our host.—We found ourselves, however, somewhat to our chagrin, very nearly the first arrivals. Our notices, although sent off nearly a fortnight before, had only been received a day or two previously. We had family worship in the evening, aftersupper. The coloured people have not yet arrived at the practice of sitting down together to a meal, but I always insist on their joining me at table, when I am out among them. . . . After the rest of the people had arrived in the morning we mustered upwards of fifty, the women having been unable to come so great a distance on foot on so short notice. Most of the people had walked about thirty miles to attend the services. On a longer notice we should probably have mustered a hundred. The extremely rugged nature of the country prevents them from using waggons.

"After breakfast we assembled for our morning service, and I took as my text, Psalm cxxx. 3, 4. In the afternoon my brother took the service, and preached from Ephesians ii. 13. We then held a school for teaching the elements of reading, our pupils being expected to carry on their own education during the intervals of two or three months which may occur between our visits. . . . In the evening we assembled again, when I conducted the service, and preached from I John v. 11. The teaching of singing forms a very important part of our duties. The natives are passionately fond of dancing in their unconverted state, and feel at once its incompatibility with the gospel, when they receive it. The consequence is that when the gospel enters among them, the fiddle is generally broken or burnt. But as they are as fond of music as of dancing, the one becomes a substitute for the other. . . . They sing in parts with great skill. There are wild luxuriances in their singing which need to be pruned, and with a little training they may be made to sing beautifully.

"The next morning after breakfast we commenced our journey home again, but took it easily, giving medical advice and medicine among the farmers, as we came on our way."

#### ORDINATION AT MILLSEAT.

Mr. George Saunders, of Edinburgh University and the Congregational Theological Hall, was ordained Pastor of the Congregational church at Millseat, Aberdeenshire, on Thursday the 7th of May last. The Rev. Messrs. Murker of Banff, Sime of Fraserburgh, Forbes of Glasgow, Harvey of Peterhead, Troup of Huntly, Thomson of Aberdeen, and Brisbane of Duncanstone, as well as the Rev. Messrs. Gordon, Ross, and Mitchell, of the Free church, were present.

At the ordination service, which began at 11 o'clock in the forenoon, Mr. Thomson led the introductory devotional exercises, reading the Scriptures and giving out the various hymns; Mr. Troup preached; Mr. Murker asked the usual questions, to which Mr. S. gave satisfactory replies—he and the church also indicating, respectively, their adherence to the call and the acceptance; Mr. Murker then also offered the ordination prayer, which was accompanied by the laying on of hands; Mr. Forbes gave the charge to the minister; Mr. Harvey addressed the church; and Mr. Gordon closed with prayer.

A soiree was held in the evening, Mr. Saunders in the chair. After tea, addresses were delivered by Messrs. Murker, Sime, Thomson, Brisbane, Mr. Nicholson, student, and Mr. Forbes.

On both occasions the chapel was densely crowded. The discourses and addresses gave evidence of careful preparation and interest on the part of the speakers. The audience, though long detained in the evening as well as in the morning, seemed to enter with sacred enjoyment into all the engagements of the day. And there is reason to believe that that presence which alone can hallow such assemblies was not wanting.

Our young friend enters upon a most important and promising field of labour. Succeeding, as he does, a man of such eminence as the late Mr. Morison, he is called to occupy a sphere in which an inferior workman would suffer by recollections of the past. But he has all the advantage, and it is not small, of having for his charge a well-instructed, well-guided church,—and, while there are many openings for the more general preaching of the gospel, the district is one in which the Independent minister has never been regarded otherwise than with the greatest respect. May much good be his portion, and great success attend his labours!

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

AUGUST, 1857.

## MEMORIALS OF DR. CHARLES TOWNLEY.\*

WE are indebted to the practised and useful pen of the excellent minister of Westminster chapel for an interesting volume, of which we give the full title at the foot of this page. Mr. Martin has properly styled the book "Memorials," for it is far from being a complete biography. It gives us a vivid sketch of Dr. Townley, rather than a finished portrait. Some features are seen in bare outline, and others are concealed under the graceful shading of some Christian reflections suggested by the subject. We propose in this paper to give a brief and connected view of Dr. Townley's history and character, avoiding extraneous matter, and not following Mr. Martin's arrangement, for he strangely begins his work with the "death and burial" of the man he memorializes, and introduces episodes not always in chronological order. These, however, are trifles, and lost sight of in the substantial excellence of the matter, varied, practical, and suggestive, brought under the notice of the reader.

Charles Gostling Townley was born in London, May 9, 1781. His parents were wealthy, fashionable people, lived in the gay world, and made no profession of religion beyond a mere nominal connexion with the Church of England. They spared no expense in the education of their sons, of whom there were six. A seventh died in infancy. But in such a family, where the principles of true religion bore no sway, it is easy to conceive how all the training that wealth could command might leave these boys destitute of advantages which the children of persons in far inferior circumstances often enjoy. The intellectual development of the young Townleys was attended to, but their moral culture was little thought of. Few incidents of the childhood and youth of Charles are known, but two facts have been preserved, and they deserve special mention. The seeds of infidelity were sown in his heart by more than one of his tutors, who also by improper conversation, and by unholy songs, put many evil thoughts and desires into the mind of the pupil. Dr. Townley's recollections of this fact must have

\* The Sceptic saved and saving others, or Memorials of Charles Gostling Townley, LL.D., by Samuel Martin of Westminster Chapel. London: James Nisbet & Co., 21 Berner's Street. 1857.

been extremely keen, and intensely painful, for only a few days before his death he spoke of it to a friend. What a fearful responsibility rests with the instructors of our youth, and what care should be taken that none but persons of sound principles and upright characters be employed in so important an office.

An event which happened when he was yet a boy, providentially exerted an influence upon his future career. He fractured his right arm by falling out of a carriage, and so severe was the injury that amputation was thought of, and was only prevented by the firm resistance of his mother to the operation. After having fully recovered from the effects of this accident, as men call it, he again had the misfortune to fall while riding an unbroken horse without saddle or bridle, round his father's meadow, and the horse planted a foot on the once broken arm. This second injury crippled the limb so far as to prevent Charles Townley entering the army, as he had contemplated. "That broken arm," he remarked in his dying hours, when to relieve the burning fever, his arms were sponged—"that broken arm was one of the greatest blessings of my life. It prevented me from entering the army, and perhaps spending a life of dissipation and sin." Thus it is often seen that the entire cast of a man's life may be affected by some comparatively trifling incident; and nothing can more convincingly show that divine providence extends to the minutest affairs, while it comprehends the greatest. Indeed, so strongly are *all* events intertwined and connected, that it is impossible to say which is great and which small. God's universal dominion reaches to the farthest star, and it stoops to guide and govern the motions of an insect. Not a sparrow falls to the ground without his notice.

When his home education was finished Charley Townley was sent to Oxford, and was entered at Merton college. He graduated B.A. in the ordinary course, and subsequently took the degree of LL.D. At this period he had a narrow escape. He was spending one of his vacations at Ramsgate, where the family then resided, and he had for his guest a young officer. Charles had brought from Oxford a canoe, in which himself and his friend started for a sail in the adjacent bay. By some mismanagement the canoe was upset, and both the young men were cast into the sea. Townley evinced great presence of mind, and advised his friend to hold by one end of the canoe, while he held by the other; and thus they were sustained till rescued by some persons, who from the pier had perceived their danger. Thus was he saved from death, and preserved to be the means of saving precious souls from sin and destruction.

After taking his degree of LL.D., Dr. Townley was admitted to plead at Doctors Commons as a civilian. Soon after his admission, Sir John Sewell went to Malta as Admiralty Judge, and Dr. Townley accompanied him, and for a short time practised in Sir John's court. Preferring home practice, he returned to Doctors Commons, where he continued six or seven years.

We have thus traced the career of this young man till he had reached his thirtieth year, and here it may be well briefly to state what he was, and what he was not—amiable, and gentlemanly, and accomplished, he was as yet without God and without hope in the world.

We have already hinted that home influences were adverse to serious piety. The residence of the Townleys was the scene of the ball and the masquerade, of the rout and the card party, and Charles easily learned to love pleasure and to forget God. In disposition, language, and deportment, he was all that gained the respect and admiration of friends. With refined tastes, and with a turn for music, science, and the arts, he had many sources of enjoyment, but he soon found that they could not satisfy the cravings of his spirit, and it was not long before he discovered that he had been all his days living a life of unbelief, disobedience, and alienation from God. He had thought perhaps all was well with him because he had not failed in any marked degree, in the discharge of relative duties, or in the cultivation of the virtues and amenities of life; but he had grievously failed in his duty to God. Religion had been with him at least but a form and a name, and at last it hardened into confirmed and avowed infidelity. The immediate occasion of his assuming this attitude of hostility to Christianity was this. On his way home from Malta he visited the chief towns and cities of the European continent, and directed his attention especially to their religious condition. He found the papal system dominant, and inquired into its working. He could see little but priestcraft, formalism, hypocrisy, and gross ignorance. What he thus witnessed he set down to the account of Christianity, strangely confounding the corrupt system whose working was everywhere so monstrously impure and revolting, with the religion of Jesus Christ, as set forth in the New Testament. Taking the fallen church as the embodiment of Christ's true doctrine, he saw it to be something fitted to awaken disgust rather than respect, abhorrence rather than affection and trust, and so he returned to England an avowed unbeliever, renounced the Christian faith, and thought he did well in doing so.

This brings us to the grand turning point in his history. His younger brother Henry, who had also chosen the law as a profession, had like himself been led astray by the wiles of scepticism. But he had happily been delivered out of that miserable condition, escaping as a bird from the snare of the fowler. Having, in the mercy of God, been brought to the full and cordial belief of the gospel of Christ, and enjoying the peace of believing, he was anxious that others should become partakers with him of his new found joy. Especially was he desirous that his brothers should be led to the truth, and he at once boldly, and yet wisely, used his best efforts to draw their attention to the subject. One day, Henry said to his brother Charles, "Are you willing, in a dispassionate, careful, and lawyer-like manner, to examine the claims of Christianity? Will you read a book or two on the subject?"—He readily assented, and Henry Townley put "Newton on the Prophecies," and one or two more works on the evidences of Christianity into his brother's hands. After reading these works Dr. Townley said to his brother, "The arguments in favour of Christianity seem to me to be strong and conclusive; but before I finally decide, I should like to read something on the other side. Give me the most powerful work you know of in favour of infidelity." Henry Townley furnished him with "Paine's Age of Reason." He carefully studied it, and when he had read it he said to his brother, "All hesitation has now vanished—I

have been astonished at finding how *shallow and frivolous the arguments against Christianity are?* I now acknowledged that I have embraced the gospel, and through the blessed Redeemer have fully devoted myself to God."

It must always be interesting to learn by what arguments such an inquirer was brought to the conviction of the truth. In this case we are able to give a statement of the grounds of Dr. Townley's conclusions in his own words; but we must somewhat abridge.

"*First.*—*Absence of Idolatry* is the uniform characteristic of the Bible, although throughout the entire world there are innumerable idols. Now how comes it it was not by divine inspiration, that the writers of the Holy Scriptures have not only avoided this universal error, but have shown the folly of it with so much energy, and have brought back all true religion to the unity of God, and made all worship centre in the sole adoration of the Eternal Being, the Almighty Creator of the heavens and the earth, and of man himself?

"*Second.*—*In the character of Jesus Christ* we discover not only a complete absence of egotism, but a perfect and astonishing benevolence—innocence without a blemish, and marvellous wisdom—the wisdom of God; for he certainly spake as never man spake. It is he who has shown for man a love surpassing understanding, in giving himself up to suffering and ignominy; and at length giving up his life for the salvation of others. If this character is not of God, from whom is it?

"*Third.*—*In the Holy Scriptures* there is frequent mention of the *Jews*, the descendants of Abraham, to whom God promised that He would be his God, and the God of his children after him. One finds therein a long list of prophecies, the first of which was made nearly forty centuries ago, and the last by Christ's apostles some one thousand eight hundred years since. . . . . When we see the astonishing agreement of the history of this people with the prophecies which relate to them—how is it possible not to recognise in the *language of Bible* prophecy, the spirit and the wisdom of *Him* whose almighty arm has directed the events of *history*, and not to recognise in *history* the providence of *Him* whose wisdom has spoken of *prophecy*? And what more striking proof of the Divine inspiration of the Bible could the most prejudiced mind require, than is to be found in this agreement of events with predictions—an agreement marvellous as it is perfect?

"*Fourth.*—*What is needed for the happiness of the world* except the knowledge of the grand and glorious doctrines of the Bible, and obedience to its admirable precepts—doctrines and precepts in which mercy and righteousness, benevolence and holiness, are perfectly blended. . . . .

"*Fifth.*—*The faithful servants of God* have often been despised and persecuted, and put to death, as their Divine Master had forewarned them. Whence, but from heaven, should men, like Christ's apostles, have derived such truths, and power to confer such benefits and to perform such works?"

Such were some of the arguments by which Dr. Townley was convinced of the truth of Christianity, and of the divine authority of Holy Scripture. He began to read the Bible as a revelation from God, and he soon found the faithful saying that "Christ Jesus came into the world to save sinners." This glorious gospel was no sooner found than accepted, and no sooner accepted than openly confessed.

Do any of our readers need to be told that the conviction of the understanding and the conversion of the heart are two distinct things? It was quite possible that a 'lawyer-like' examination of the Christian evidences might result in such a man as Dr. Townley being won over from the 'shallow and frivolous' system of infidelity, to the acknowledgment that Christianity is from God, and yet he might continue blind to the glory of the gospel, and his heart remain in a state of enmity against God; alas, there is too much ground to fear that some of the ablest defenders of the outworks of Christianity were themselves never made subjects of the kingdom of Christ, for unless a man humble

himself and become as a little child, he cannot enter that kingdom. But Charles Townley was not merely convinced, but converted, and his whole subsequent course, from the period now referred to, proved that the gospel had come to him with power, and in the Holy Ghost, and with much assurance.

Henry Townley, who was made happily instrumental in bringing about this blessed change in the character of his brother Charles, was equally solicitous about the salvation of another brother, George. Several long and interesting letters on the momentous subject of religion, from Henry to George, are given in the volume before us; and at the close of the last is a short postscript by Charles, then living with the writer of the letters referred to. It is as follows:—"My dear George, To what dear H. has so justly and affectionately urged I fully accede. I have studied this most important question with increasing delight and conviction, and will, if agreeable, give you an epistle, chiefly to point out a few books which have had great weight with your ever affectionate brother, C. Townley. P.S.—*I can safely aver I was never happy till now.*"

In the year 1812, Dr. Townley was still practising at Doctors Commons, and was residing in the neighbourhood of London, at Stoke Newington. He was one of the vice-presidents of the Auxiliary Bible Society for Hackney, Newington, &c., and he took part in the annual meeting. His speech on that occasion is preserved, and is given at length by Mr. Martin. We cannot insert it here, but it shows in a very favourable light his sound doctrinal views, his catholic spirit, and his zeal for the promotion of the kingdom of Christ. At this time he was a Christian of about a year's standing, and was still in communion with the Church of England; but subsequently he withdrew from that fellowship and united with a nonconformist church.

Dr. Townley's thoughts were at length directed to the Christian ministry. On one occasion he said to his brother Henry, "I should much rejoice if I were permitted to leave the law,—which I do not like, —to preach the gospel in whatever place providence may call me to minister." "My ideas," replied Henry Townley, "are quite settled upon that point. I have determined to leave my profession." The two brothers embraced each other in mutual gladness on the discovery of the similarity of their views, and immediately set themselves to acquire a more perfect knowledge of Holy Scripture, rising for that purpose, at four o'clock in the morning, and committing to memory, before breakfast, whole chapters of God's word. At the expiration of a few months, the two brothers abandoned their profession, and entered upon a course of theological study. In 1813, Dr. Townley was admitted as a student for the Christian ministry at Hoxten Theological Academy. While pursuing his preparatory studies, his whole soul was absorbed in his divine Master's cause and work. In the summer of 1814, he preached frequently in the fields at Hackney, and accompanied his brother Henry through the *Pool* on the river Thames, for the purpose of putting a book of tracts on board every ship, in every tier, from one end of the *Pool* to the other.

The vacations he spent at his father's house at Ramsgate, and was there also zealously employed in the distribution of tracts, and speaking

to the people from house to house. On one occasion he went with his brother to preach in the open air at Manston, near Ramsgate. A magistrate came to the spot, and angrily forbade them to proceed, threatening to read the riot act if they did. "Sir," said the venerable George Townsend, who was present, "there was no riot till you came." The act was read, but one present told the people that the riot was allowed an hour for dispersion, so a sermon was preached and prayer offered, and the whole service concluded within the hour. The people, who had devoutly listened, then quietly moved away. These and other incidents of the same kind showed the zeal of the brothers, and the opposition they encountered in their first labours.

In 1816 the Rev. H. Townley gave himself to missionary enterprises in India, and Dr. Townley would have followed him to the same field of labour, but the influence of his mother prevailed to divert his attention from foreign parts, and he finally chose Ireland as his sphere. The destitution of the country, especially in the south and south-west, with regard to religious knowledge, can scarcely be imagined by those who know Ireland now. The "people sat in darkness, and in the shadow of death." With the exception of a very few ministers of the Wesleyan body, and about twelve clergymen of the Church of England, the whole of the south of Ireland was without an evangelical ministry. The comparatively small number of Protestants that were settled among thousands of Roman Catholics were utterly neglected, and in many places were falling rapidly into the errors of the Papacy. Little or nothing had been done in distributing the Bible to the people, until the agents of the Irish Evangelical Society commenced their labours in 1814.

Dr. Townley finally settled in Limerick, after spending some time in itinerating labours, and visiting various parts of the country. He was ordained to the work of an Evangelist in May 1817, and soon his labours in and around Limerick were so greatly blessed that the erection of a place of worship was determined on, and with other fellow-labourers much was done to cultivate the waste. He preached all around for many miles. Many of his preaching tours were performed on horseback. He has frequently travelled in this manner forty or fifty miles a-day, besides preaching. When setting out on one of these expeditions early in the morning, he would take two hard-boiled eggs, a little salt, and some bread in his pocket, as his day's provision; and he would slake his thirst at some mountain stream. Dangers as well as fatigues were encountered in these itinerancies. Islands of difficult access—rivers swollen by floods—wilds where the sound of the glad tidings had not been heard for years, presented no impediments to his courageous zeal. To fit himself for this service he studied the Irish language, and became such a proficient in the knowledge of it that he could preach with correctness and fluency, and by the press too, he did much to enlighten the people,—translating and composing tracts, and giving wide circulation to these publications to those who were otherwise wholly without proper instruction.

When he went to Limerick there was not a shop in the city where a copy of the Scriptures could be purchased. He immediately hired a house, opened a repository, and kept the upper part of the house for a social prayer meeting. The Bible Society, the Tract Society, and other



religious institutions, were mainly brought into existence and nurtured by Dr. Townley's zeal and liberality. The ample means at his command he freely employed for the spiritual and temporal good of the poor Irish people, for whom he gladly spent and was spent. It would be tedious to enter into details of his schemes, and various ways of doing good, but he lived for this, and his labour was not in vain.

In 1825 he was joined by the Rev. G. Brown, a man like-minded with himself, who was settled in Limerick under the direction of the Irish Evangelical Society. Dr. Townley, with this assistance, was enabled greatly to extend his mission. In all, about twenty stations were formed where the gospel was preached and Bible classes instructed. These operations embraced a circle of about twenty-four miles round Limerick.

These benevolent labours, and the devotion of time, wealth, and influence to the poor Irish people did not shield Dr. Townley from the opposition of the wicked, and the persecution of the bigoted multitude. On one occasion his life was endangered, and in many ways he bore the offence of the cross. He had married an excellent lady, who entered with her whole soul into his labours, and cheered and aided him with untiring affection and devotion. After her removal by death, he felt his hands weakened, and he began to think of retiring from Ireland. But he continued till 1842, and then, after twenty-five years' service, and amid the regrets and benedictions of sorrowing friends, he bade adieu to Limerick as his home and his sphere of labour.

An affectionate and grateful letter from the church on his leaving Limerick, and a memorial of gratitude and esteem from his many friends there, in the shape of a service of plate, testified the high place he held in the estimation of the people; but infinitely more precious than that 'silver' was the testimony of his conscience, that by the grace of God, he had fully preached the gospel, and had lived in Limerick as became a minister of the Lord Jesus Christ.

After his return to England, Dr. Townley looked out for some place where he could have suitable ministerial occupation, and such a place he found at Mortlake in Surrey, where a small nonconformist place of worship had existed from the year 1716.—The place was restored in 1836, but was encumbered with debt, so that when Dr. Townley undertook to preach in it, there was danger of the chapel being sold to pay off the mortgage. He exerted himself to prevent that catastrophe, and succeeded. Having done this service, and having provided school-rooms for a British school, he left the place for College-green chapel, Camberwell; and after a few years' labour there, removed for a season to Boulogne in France, and began evangelical operations there in a way he thought required by the French mind. He employed the press as well as the tongue in showing the way of life, and distributed among the people great numbers of suitable books and tracts. It may also be mentioned here, that he still continued, though absent from Ireland, to care for the people of that neglected land, and wrote, printed, and circulated tracts and books in the Irish language, so that the truth was still proclaimed there through his zeal and liberality.

This rapid sketch brings us down to the period when age and infirmities rendered Dr. Townley no longer able to labour as he had done,

and it only remains to add that he finished his course at Pimlico, on June 17, 1856. During his last years he had resided at that place, and united in Christian fellowship with the church meeting in Westminster chapel. Congestion of the brain, followed by typhus fever, carried him off after an illness of eight days.

If any reader ask why should a volume be published to tell the story of such a life as Dr. Townley's,—what was so wonderful in the fact of a man of average talents, and sincere piety, and considerable wealth, devoting his life to the service of the gospel, that a book must be written to inform the world of it? We are disposed simply to answer, that the records of such a life are instructive and memorable, chiefly in connexion with the state of irreligion and infidelity from which he was rescued, and the uniform and devoted consistency of his life from the time of his conversion to God. Dr. Townley's experience furnishes one instance more of the emptiness of the world, and the wretchedness of scepticism; and then with equal force demonstrates the power of religion to confer true peace and happiness. "I can truly say I was never happy until now," was the truthful utterance of his experience after he knew what true religion is. By the grace of God he was what he was, and with undeviating ardour, self-denial, humility, and charity, he adorned the doctrine of God his Saviour to his dying day. There are many Christians who have shone with equal brightness in the horizon of the church, but not many who have passed as he did so decidedly from the ranks of the infidel and the mocker, to the ranks of the faithful preachers of the cross.

Another fact very manifest in the history of his career is honourable to him, and conveys a lesson to all who may contemplate his example. From the time his religious character was formed, under the influence of the gospel of Christ, he devoted all his energies, physical, mental, and moral, to the service of Christ, and the good of souls. He was a shining example of self-consecration. He lived not to himself. The poor, the ignorant, the neglected, the forgotten, were the objects of his christian sympathy, and unwearied attention. He might be disposed naturally, like other men, to cultivate his taste for literature, or music, or science, but so far as appears from the records before us, he abjured all studies and employments not directly bearing on his proper work of preaching and teaching the way of salvation to lost sinners. Some may be disposed to sneer at this as indicative of a want of taste or genius. We honour it as a proof that, like Paul, he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

We have strictly confined ourselves, as far as possible, to the personal narrative of this devoted man's life, although much collateral light is cast on his character and influence from the history of other branches of the family. Suffice it to say that that family, so gay and worldly while the sons were young, became, chiefly through God's blessing on the christian influence exerted over their relatives by those devoted young men, greatly changed, and that there was hope in the death of parents, and others, who were once far from God, and avowedly the votaries of pleasure. How much good may be effected through the instrumentality of even one godly, consistent Christian! How much good is hindered, and what curses are entailed by the godless career of

enemies to the truth! May every reader of these pages exemplify the blessedness of being a sower of righteousness, and shun the course and fate of those who sow to the flesh and of the flesh reap corruption!

In this brief sketch we have endeavoured to condense, as well as to select, from the interesting volume on our table, but of course have left much untold; and we shall be glad if these hints of a good man's life shall induce any of our readers to procure Mr. Martin's work for themselves; and once more we heartily recommend it to general attention.

## INDEPENDENCY, THEORETICAL AND PRACTICAL.

### VII.

MANY useful lessons taught by the history of churches are lost and forgotten by those histories being unknown, or not duly pondered. The history of the American churches is fraught with such lessons, and it may not be amiss to advert to some points in that history touching our present subject.

It is not generally known among us that the American churches were not always independent of state pay and state control—not always voluntary and self-reliant. But the facts are these. The Pilgrim Fathers, and those who followed them to the new world, held principles which, rightly understood and faithfully followed out, led to the independence of the church upon the state. But those worthy men were too much under the influence of the church-and-state notions they had brought with them from home, to understand clearly the bearing of their own principles. Accordingly, in the colonies founded by those fathers, they thought they were serving God, and promoting the cause of true religion by *establishing* their forms of worship, as the recognised and authorised churches of their colonies. Thus in New England, Independence was the form of the state churches established by law. In Virginia the Episcopal church had that honour; in New York the Dutch Reformed church. It is instructive and humbling to think that men who had themselves fled from persecution, acted on principles essentially of the same persecuting character in the land of their adoption, carrying out their theory and practice of a state church.

Their laws were of a very stringent character, and took cognizance of matters we should scarcely meddle with. Swearing, lying, drunkenness, adultery, were punished severely,—the latter by death. Attendance on public worship was made compulsory, and the manners and habits of men in social life were severely watched, and every infringement of the rigid code of conventional propriety was punished. So things continued till Roger Williams, a zealous and enlightened man, arrived from the old country. He soon began to find fault with the establishment principle and its working, and was of course considered to be “a troubler of Israel,” maintaining that no man ought to be compelled to worship, or be bound and compelled to maintain the worship of God in some established form. “What,” said the magistrates, “is not the labourer worthy of his hire?” “Yes,” said Roger,

"from them that hire him." It was this man who founded the colony of Rhode Island, where religious toleration was from the first established, and no state provision made for religious worship. Now here comes the instructive fact; the example of Rhode Island has been followed by every one of the American states; and one after another they have abandoned the principle of state support to religion. Surely there must have been some very strong reasons to induce all these states to abandon the establishment principle, and to adopt and act upon the voluntary mode of supporting the ordinances of religion. This great change was not effected, however, without many arduous struggles and conflicts. Vested interests were in the way, but these and all objections and arguments failed to support the system, and it was abolished wholly and for ever. The last state that gave up the establishment principle and practice was Massachusetts, where Congregationalism, or Independency was the state-endowed form of religion. That event took place about the year 1833. Every effort was made to effect some compromise there, so as to save at least the semblance of state connexion. But the other denominations, Episcopalians, Presbyterians, &c., were strong against the existing establishment of the Independents, and after many vain attempts to make the compulsory support of religion palatable to the people, public opinion prevailed, and Massachusetts was freed from a state church.

As the old states abandoned this compulsory support of religion, not one of the new states has adopted that principle. Nothing in their constitution prevents them from setting up an establishment if they choose, but they do not choose, and this surely furnishes a strong presumption that the political expediency of the course these states have unanimously adopted and acted upon, must be very manifest. Their experience has proved the sufficiency of the principle on which these states rely. Whether we look at the church accommodation provided by the people for themselves, or the sums raised for the support of the ministry, or the number and efficiency of colleges and training institutions for the supply of Christian teachers, we see an array of facts all clearly proving that an endowed church is not essential to the religious development of a people, and that their own voluntary efforts are adequate to the work demanded of them.

In these papers we have nothing to do directly with any form of church government but Independency, and therefore say nothing of establishments as affecting other bodies. Perhaps it may be from our never having seen anything among ourselves like a leaning to state-endowments, but we cannot help thinking that there is a peculiar incongruity in Independency becoming the establishment! Why, the very name we bear,—Independents,—seems to be a standing protest against a connexion which would certainly break the back of our *independence*. For with state pay we could not refuse state control. And having to define our principles, and publish our creed as the condition of the supplies from the exchequer, we should of course have to submit to the inspection of government, whose officials must have free access to all means of information, and who might report our having changed our creed, or adopted views and practices that might involve the loss of our endowment!

But, passing all such considerations, it surely would be a sad proof of degeneracy, if our people cared so little for our principles that they would not be at the expense of sustaining them honourably and generously; or had so little nobleness or independence of mind that they could submit to put their hands into the pockets of their fellow-citizens to pay their ministers' stipends, and build and keep in repair their places of worship! What should we think of the religion of Independents so mean, so worldly, so unscrupulous as such conduct would indicate? A true Independent *must* be a *dissenter* everywhere and always; an establishment of Independency sounds like a solecism or a contradiction in terms.

This train of thought suggests a remark we would have our readers keep in mind, that a staunch Independent and a true Christian are not one and the same thing. It may sound like a truism to say that zeal for a sect is no evidence of true piety; and perhaps we never confound the two things when thinking of others; and yet such is our deceptive self-love that we may be in great danger of setting down our own zeal for scriptural forms and simple rites among the evidences of our own Christianity. Yes, the two things are very different, and this accounts for the spectacle we sometimes witness,—a man full of zeal and animation in defence of his church or his creed, and yet by his life bringing no honour to Christianity, and by his spirit, rendering it very questionable whether he be a Christian at all.

The prominence given in these papers to the subject of church government, must not be taken as a proof that we consider such questions of more importance than those that relate to the essential verities of Christianity. No; we attach far more weight to the doctrine of justification by faith than to the doctrine of the pure independency of the churches.—We make no comparison between the transcending and all-important doctrines of the Deity of Christ, and the efficacy of His sacrificial death, the regenerating grace of the Holy Spirit, and other connected truths, and the minor questions that divide the various sections of the evangelical church. Nevertheless, the lessons of the Bible respecting the external form and order of the New Testament church, are not to be slurred over and neglected, because they do not rank with the primary truths of divine revelation.

This is our defence and explanation, if any find fault with our discussion of such topics. Besides, a denominational magazine seems a fitter vehicle for giving utterance to the sentiments of an Independent, than the pulpit of a Christian pastor. Most of our congregations contain a sprinkling of persons not belonging to our own section of the church, and the full and frequent advocacy of our distinctive principles in the pulpit would be considered not for edification to general hearers, offensive to the class referred to, and not required by the members of the church, who are supposed to be already instructed in all such matters.

We have a strong persuasion, however, that there is no necessity for banishing such subjects from the pulpit. It is possible to treat even church government and church discipline in a way that might prove instructive and appropriate to all,—offensive to none. The apostolical epistles furnish both the warrant and the model for the

inculcation of duty—for the direction of the perplexed—for the restoration of the erring—for the repression of disorder—and for the exhortation to all to add to their faith fortitude and every grace.

Were it necessary to treat such subjects controversially, and to turn the discourse into a mere argument, then there might be reason for demurring to the introduction of them into the pulpit. But this is not necessary. A wise and devoted pastor might take up points relating to the external order of the church, and exhibit them to his flock and general hearers, in a spirit perfectly in harmony with his most spiritual teaching. And as part of the counsel of God, which he is not at liberty to keep back, but to declare faithfully, he might prove himself in this very thing a faithful steward of the manifold gifts of God. The doctrine of church discipline is a doctrine according to godliness, and if any are offended at it, the worse for them. Nor is a minister of Christ at liberty to purchase their good will at the expense of faithfulness to their souls. The fact that such topics are unwelcome to a certain class of people may just be a proof that they ought to hear the truth that galls them,—to have their conscience probed with those views of duty and privilege,—duty neglected, and privilege foregone.—And therefore whether they will hear, or whether they will forbear, these lessons of divine revelation must be set before them.

It is a subject of deep and general regret with enlightened christian people in this country that the perversion of church ordinances, by opening the door of admission to them so wide that the unworthy and the disqualified easily enter, is the cause of wide-spread delusion among the masses of our population. The fiction that we are a *christian* people, because we are not Mahomedans nor pagans, is fostered by the indiscriminate admission of all and sundry to the Lord's table. The fiction is thus treated as if it were a reality; and so self-deception is encouraged, and multitudes consider that all is well with them for eternity, because they are regular communicants! And so they wrap it up, saying to themselves "peace, peace," when there is no peace.

In these papers we have not treated of purity of communion as if it were a distinctive peculiarity of independency. It is not. A presbyterian congregation may be formed on principles as select as any congregationalist may pretend to. Evidence of genuine Christianity may be demanded as rigidly as in any church of ours, before an applicant for communion be admitted. And the purity thus secured by the terms of admission may be as carefully maintained, by the strict discipline exercised upon all who transgress any law of Christ. The same may be said of other sections of the church. There may be nothing *theoretically* opposed to such purity of fellowship, and practically there may be a near approach to it.

Nevertheless justice compels us to add that, so far as we know, scarcely any churches but the independent and anti-pedobaptist churches in this country *profess* to have their fellowship restricted to persons who, in the judgment of charity, give evidence of being born again. So far from this, some of them scout the very idea of seeking proof of conversion to God, and charge our churches with unscriptural rigidity and unwarrantable presumption in asking such proof, or supposing that we are competent to decide whether an applicant be a

Christian or not. It would be easy to answer this charge, but all we shall here say is, that we most earnestly wish our churches really better deserved the accusation of being unduly rigid in judging of the claims of applicants for admission to their fellowship.

There is a class of very good people to whom the subject of forms of church government is distasteful and repulsive. They turn from it, not with a sneer, but with a sigh, and remark that the life of God in the soul has very little connexion with church organizations; and that the cultivation of the heart, and the vital union of the soul with God, are not dependent upon the ecclesiastical connexions of the true believer. All this may be very true, and yet the questions as to church order and discipline remain untouched. It would be more to the point to prove that Christ has made no laws as to the association of his people in church communion;—to prove that he did not appoint pastors and teachers to take the oversight of the flock—to prove that the ordinances of his appointment were not to be dispensed, or that men might add to them, or alter them as suited their taste or the fashion of the times.

It is true that some people may mistake the relative importance of church questions, and the vital truths of Christianity. It is possible to allow the external modes and forms of worship to usurp the attention due to its essence. But it is also possible to neglect certain parts of divine revelation, and give exclusive heed to others; and this is an error as well as the other. If we are not at liberty to pick and choose among the commandments, we are not warranted to cast aside any expression of the divine will under pretence that it relates to a matter of minor importance. What said the Great Teacher himself? "If any man shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven."

We here close this series of papers. They might have been further extended. Several matters are left untouched. We have avoided noticing details of administration whether for approval or rebuke. Mistakes or errors in the application of our principles are not legitimate arguments against those principles themselves. One church or ten churches may exhibit features of bigotry, of vulgarity, of inconsistency, of disorder, of laxity, of repulsiveness,—and these may militate against the moral influence, and the spiritual prosperity of such societies; but no good could come of a railing accusation against them uttered through the press, and expressed in terms so general that the guilty parties do not feel themselves described, or in terms so sweeping that the innocent are involved in one condemnation with the guilty. A more excellent way surely is for the quick-sighted brother, who can see so clearly the notes in his brethren's eyes, to go and offer his services to pull the notes out; taking care that a beam in his own eye does not disqualify him for so delicate an operation.

We have treated, very cursorily, it is true, a subject interesting to the readers of this magazine, our independency theoretical and practical. Our aim has been to do good to all—to do evil to none—to suggest useful thoughts—to hint at the correction of evils—to encourage all concerned to forget what is behind, and to press on to what is before. Our privileges are great; and our responsibilities are weighty. Our opportunities of getting good and doing good are many. May we have

grace to use them aright, and so adorn the doctrine of God our Saviour in all things.

## A FRIENDLY CONVERSATION.

### SOCIAL INTERCOURSE.

#### IV.

A. There is one aspect of our social Christianity we have not yet touched on in our recent conversations. I refer to the *hospitalities* of christian professors.—A number of friends are invited to spend an evening together. Perhaps the entertainment includes a dinner, and then it is a very formal, ceremonious affair. The guests are in evening costume, and there is all the stiffness and distance and discomfort experienced by people thrown together not by choice but by necessity—the necessity of the occasion. At best the conversation is light, desultory, uninteresting; but perhaps music, both vocal and instrumental, helps to fill up the time, and at last the welcome hour of departure arrives, and the party breaks up.

B. There is one excuse for the absence of serious discourse or profitable discussions on such occasions, that the friends who so meet are supposed—especially the gentlemen—to be fatigued with the business engagements of the day, and need the hours of relaxation and social enjoyment the evening brings; and the ladies are supposed good naturedly to favour this reasonable wish, and do their best to contribute to the amusement or gratification of their friends.

A. That is a charitable view of the matter, and in certain cases may be a just one. But how happens it that the exclusion of religion and of really improving and interesting talk should be considered necessary to the enjoyment of a company of Christian people?

B. You forget that there may be individuals present—relatives—or junior members of the families, who are not to be supposed as having honoured the social circle with their presence in the character of *Christians*, and, therefore, in deference to them, religion is considered to be an interdicted topic.

A. Surely that is a strange way of recommending religion. I should think that any sensible and well-disposed person, though not making an avowed profession of his religious convictions, must have a low opinion of the christian men who should meet and spend hours together on the tacit understanding that none of them should breathe a syllable indicative of his religious beliefs or spiritual feelings, and that out of compliment to the *unbelievers* present! Had there been some Mahomedans or Hindoos in the company, the avoidance of specifically christian topics might have had at least an intelligible cause.

B. Well, I do not defend the exclusion of religious conversation. I am only stating the excuse made for avoiding subjects in which some of the persons present might not be able to join.

A. If I am not mistaken, the very class of guests referred to are



among those who most deeply regret the useless and vain discourse they hear in companies where they expected something much better. They know, and it may be honour, the character of ministers and other eminent Christians present, and they leave the scene of the evening's entertainment disappointed and chagrined that their own time has been so idly spent, and that these men, who might have directed the conversation into richer channels, allowed it to flow on anywhere and everywhere without an attempt to improve it.

B. It is a pity that Christians are so timid and so inconsistent. They pretend to be sensitively alive to the feelings of irreligious guests, and therefore avoid the subject of religion in their presence. While the very course they thus pursue is seen and felt to be so much out of keeping with their profession, that it is more fitted to disgust such persons with the hollow and calculating policy of so-called Christians than their well-timed introduction of serious discourse would have repelled them. I clearly see the error, and cannot defend those who so unwisely and so unfaithfully betray the cause of a pure Christianity.

A. Private members of the church suffer loss by this conformity to the manners of the world in their social intercourse, but ministers are deeply to be pitied, who are exposed to such wasteful demands on their time, and such dissipating engagements; for not only is their privacy broken in upon, but their studious habits are rudely dealt with. Sometimes, as I have heard ministers mournfully declare, days will not repair the damage done to the tone of their minds by an evening wasted in idle talk with shallow and low-minded people. If the company happen to be above the vulgar class, the frivolity is equal, and the spirit of the conversation only a little more refined and plausible.

B. Why should ministers not protest against such folly? It is in vain to utter lamentations about it, if, all the while, they lend their countenance to the very thing they complain of.

A. Ah, I suspect it is easier to feel and lament an evil than to escape from it, or to remedy it. A minister, if he would be "blameless and harmless," must take special care of offending any of his people; and there are few things some good but weak members of the church are more ready to resent than the refusal of their minister to countenance their gathering of friends. They know he accepted the invitation of his rich deacon K., and of the wealthy widow L., and they look upon it as a personal affront if he decline to come at their call. The difficulty of the poor man is where to stop. If he call a halt, and resolutely refuse all invitations, then he may shut himself up in his hole, for aught any one cares, and soon falling out of acquaintance with his people, and losing their good graces, and their kindly feelings, he becomes like a stranger among them. Perhaps a candid declaration on his part, made in public, with an appeal to the good sense and the christian sympathies of the people, might do something towards a rectification of this sore evil. But that requires great tact and delicacy, and do what he may, offence will be taken in some quarters.

B. That may be true, and yet I cannot help thinking that ministers have the remedy in their own hands. The evil being of long standing may not be healed immediately; but may not ministers, by a judicious

course of instruction, elevate the standard of social intercourse, and teach his people how to turn to the best account their opportunities of meeting in each other's houses? What should hinder him from specifying the very evil referred to, appeal to them as to the loss of time, and loss of privilege incurred, and exhort to some systematic plan of employing an evening spent in the social circle. Let there be the reading of some selected passage of a good author, and conversation on the subject—or let a topic be proposed for free and easy discussion—or let some question bearing on some point of interest, or with regard to which some one of the company may desiderate information. With a little forethought, by these or similar methods, an evening might be redeemed at once from dulness and idleness.

A. Your hints are worth attention; and I think were the experiment tried a few times, and if success crowned the experiment, a great improvement might be gradually introduced, and soon spread far and wide.

C. What you recommend is no new thing. I have had the pleasure of being present more than once when a number of people, young and old, were met at a friend's house. We had tea and some music, and then our host mentioned to the guests assembled that he wished to hear the opinions of some respected friends present on an important question. He then stated the question, and requested Mr. M. to say what occurred to him on the point. This request was complied with, and so the question was led off and discussed with growing interest, till the conversation branched off to some collateral topics. All were interested: none were tired; and some were much instructed.

A. Yes, that is a good specimen of the very thing we want. Why should not the practice become general?

B. Partly for want of thought; partly for want of skill; and partly for want of a due sense of the evil of wasting time, and frittering away precious opportunities of improving ourselves and others.

C. There is one difficulty you will encounter in the attempt to make an evening assembly in a friend's house a season at once of gratification and of spiritual profit.

A. Now, brother C., don't throw cold water on our plans for "the advancement of society in knowledge and religion."

C. But your plans are little worth if a little cold water will drown them. What I have to say is this. There is such a thing as a bore, and if you give so fair an opportunity to a man of this description to open his mouth, he will keep it open by the hour, and tire and disgust the whole company.

A. O, I would shut his mouth without ceremony; or, better still, I would take care that any known bore should be excluded from the list of invitations sent. Such a man will soon be known, and then his fate is sealed. He need never inflict an hour's speech on a company more than once in his life, if his friends are wise.

B. Is there not danger of your evening party degenerating into a debating society? There are some estimable people, the antipodes to your bores, who cannot or will not speak at all when expected to take part in a debate, or make anything like a set address or answer. They can speak well enough to their next neighbour, but cannot speak when a roomful of people may be listening in silence to their words.

A. Might not such people improve by practice?

C. Yes, I have known a good man who was once so shy, and so diffident of his own powers, that he was a perfect exemplification of the apostolic rule—swift to hear, slow to speak. At last he ventured to give his opinion at length on a subject of which he was thoroughly master, and succeeded so well that he gained courage from that day to speak freely and with good effect.

B. We seem to have got out of sight of the subject we began with; and yet there is a close connexion between a right spirit and right words. Were our religion of a healthier type, I am persuaded our intercourse would be vastly improved. We should instinctively shun the frivolity and puerility of meaningless talk; and welcome the introduction of higher themes. All of us, I dare say, have witnessed sometimes the well-meant attempt of some good man to divert the stream of conversation into a useful channel. He has made a religious remark—perhaps a pointed reference to Providence, or to preparation for death, or the last sermon that had been listened to—and when the speaker ceased, there was a solemn pause. Perhaps another pious person present made an effort to prolong the same line of remark; but others of the company began to whisper to their nearest neighbours, and so the subject was fairly strangled. Now, did a purer moral atmosphere pervade our social circles, such an humbling exhibition would be unknown. Something is wrong when the introduction of religion is evidently resented, or at least shown to be unwelcome.

A. Yes, we have much to learn. We are in a sickly state. Where shall we find healing medicines? Where shall we find a kind and skillful physician to apply them?

B. These are not far to seek. They are nigh us, in our heart and in our mouth—the word of God's revealed truth. But we have no relish for it.

C. I see how it is: the Bible is medicine for the sick, and food for the healthy; and we must be healed by the medicine, and restored to health ere we relish the food of our souls. So when we are well, our social parties will be *feasts* of love and truth, and we shall eat and be satisfied.

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## THEOLOGY AND ITS HANDMAIDS.

TRUTH is one and yet manifold. There is true science, and there is science falsely so called. There is true history—a history that contains a faithful record of the past; there is fabulous history, derived from the imagination of the writers of it, or of those who furnished the materials; there is also false history, made up of distorted facts, with exaggerations and omissions, to serve some other ends than those of truth and goodness. So far as history bears on theology, it must, if truthfully written, illustrate genuine religion, and exhibit also the various counterfeits that have passed for the true. It may depict dogmatic and systematic theology in connexion with its practical embodiment in the lives of its professors—in the controversies that have been waged

in defence or repudiation of it—in the progress or decay of vital piety, as affected by modes of faith and forms of religion. An advocate of some phase of error may easily make history the vehicle for the spread of his sentiments, and under the guise of a faithful narrative of facts and opinions, may render the stream of history a turbid and polluted flood, pouring disease and death wherever its poisoned waters flow. But a fairly written history *must* be friendly to the interests of revelation. The very wickedness, corruption and falsehood, it may be the historian's duty to record, supply striking though painful evidence of the truthfulness of those representations of human nature the Bible contains. It would be bad policy as well as dishonest dealing to conceal any of the atrocities or follies of even Christian people, lest the publication of their real character should tell against the truth of the religion they profess. The Bible itself furnishes striking examples of this even-handed justice, and straight-forward candour in describing the characters of even the best men. No error or sin of Abraham, Moses, David, or Peter, or any other saint either of Old or New Testament times, is kept out of sight. Everything is honestly narrated, without extenuation or apology. And does religion suffer from this? By no means. Nothing but ignorance or timidity or faithlessness would ever discuss the concealment of fact lest the interests of religion should be injured. True history has been, is, and ever will be, a handmaid of *true theology*.

The discoveries of science have sometimes been regarded with a suspicious eye by the friends of revelation, under the impression that those discoveries might be found to be not in accordance with the Bible. The treatment of Galileo by the Romish church, and other instances of the same spirit of jealousy and fear, are well-known. Without further alluding to such cases, it may suffice to say that the ignorant upholders of Scripture truth must have had a very ticklish kind of faith in the divine verity of the Bible, when they thought that the facts of science and the laws of nature might turn out to be against the teachings of revelation.

The discoveries of science may very possibly militate against the commonly received interpretations of Scripture. But when the two are found to clash, the obvious course is, not to repudiate the scientific fact or doctrine when properly established, but to doubt the correctness of the old interpretation, and to seek a newer and a sounder one. When this is done, and a clear and consistent sense of the sacred page comes out in perfect harmony with the new light of science, does not this become a new and striking proof of the truth of Scripture, and the veracity of science? They cannot speak in discordant tones. The voice is one—the voice of God in his word, and the voice of God in his works.

It has sometimes unfortunately happened that scientific men have been no theologians, and have had no real sympathy with revealed truth. They have proceeded in their researches with perhaps a vague notion that these might result in conclusions adverse to the old beliefs of the multitude in matters of Scripture history and Scripture doctrine. But what was that to them? They were not to be deterred by any fear of coming into collision with antiquated errors.—If errors they be, the sooner they are disposed of the better. It is to be regretted that

such men were sceptics for their own sakes, rather than for the sake of the Bible. They might take occasion by some supposed discrepancy between their discoveries and the teachings of that Book to display at once their ignorance of religion, and their hostility to it. But it has again and again turned out that the very conclusions to which such men were brought, were decisive corroborations of the truth of Scripture, and corroborations all the more valuable that they were furnished by men unconscious that they were performing a service to divine revelation; nay, thought in their blindness and prejudice that they were contributing to shake the foundations of the faith!

Nowadays such men are seldom met with. We rejoice to find in many of our first-rate geologists, astronomers, and men of science generally, true and enlightened disciples of the Bible. They have learned to interpret the voice of nature truly, and have heard her testifying with her many voices to the truth of that sublime revelation given at sundry times and in divers manners, but constituting one grand harmonious whole, and so in their hands geology, geography, mineralogy, botany—all become handmaids to the theology of the Bible.

Our thoughts have been turned in this direction by the perusal of a work\* already in the hands of many our readers;—a work which is invested with a melancholy interest, as being the last we shall ever have from the pen of Hugh Miller, and as having been carried through the press to the last sheet on the very day of the sad catastrophe—death of its author by his own hand.

The volume before us has already obtained so wide a circulation, and is so generally accessible, that it would be a waste of time and labour to give minute details of its contents here. Perhaps it may be more useful to confine our attention to one or two points which Mr. Miller has made prominent in his work, and which still divide the suffrages of geologists.

One of the questions referred to is that which relates to the Mosaic account of the six days of creation. Many eminent men have maintained that we are to interpret the narrative in the beginning of the book of Genesis as meaning six natural days of twenty-four hours each—one revolution of the earth upon its axis. Others again, and Mr. Miller among them, contend that these six days mean six geological periods of unknown but vast extent, each epoch having its own distinctive character, and succeeded by another, until the series was complete, and the creation ready for its lord and ruler man.

On this head we shall let Mr. Miller speak for himself, leaving our readers who have not read the book to ponder this extract till they can find the whole argument displayed at full length in the volume itself.

“Premising that I make no pretensions to even the slightest skill in philology, I remark that it has been held by accomplished philologists, that the days of the Mosaic creation may be regarded, without doing violence to the genius of the Hebrew language, as successive periods of great extent. . . . Waving, however, the question as a philological one, and simply holding with Cuvier, Parkinson, and

\* The Testimony of the Rocks, or Geology in its bearings on the two theologies, natural and revealed, by Hugh Miller, author of “The Old Red Sandstone,” “Footprints of the Creator,” &c. Edin.: Thomas Constable & Co.; Shepherd and Elliot. London: Hamilton, Adams & Co. 1857.

Silliman, that each of the six days of the Mosaic narrative in the first chapter was what is assuredly meant by the *day* referred to in the second,—not natural days but lengthened periods,—I find myself called on as a geologist, to account for but three of the six. Of the period during which light was created—of the period during which a firmament was made to separate the waters from the waters,—and the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface, we need to expect no record in rocks. Let me, however, pause for a moment, to remark the peculiar character of the language in which we are first introduced, in the Mosaic narrative, to the heavenly bodies—sun, moon, and stars. The moon, though absolutely one of the smallest lights of our system, is described as secondary and subordinate to only the greatest light, the sun. It is the apparent, then, not the actual, which we find in the passage,—what *seemed* to be, not what *was*; and as it was merely what appeared to be the greatest that was described as greatest, on what grounds are we to hold that it may not also have been what *appeared* at the time to be made that has been described as made? The sun, moon, and stars, may have been created long before though it was not until this fourth period of creation that they became visible from the earth's surface.

"The geologist, in his attempts to collate the Divine with the geologic record, has, I repeat, only three of the six periods of creation to account for—the period of plants, the period of great sea-monsters, and the period of cattle and beasts of the earth. He is called on to question his systems and formations regarding the nature of these three great periods, and of these only. And, the question once fairly asked, what, I ask, is the reply? All geologists agree in holding that the vast geological scale naturally divides into three great parts. There are many lesser divisions—divisions into systems, formations, deposits, beds, strata; but the master divisions, each of which we find a type of life so unlike that of the others, that even the unpractised eye can detect the difference, are simply three—the Palæozoic or oldest fossiliferous division; the Secondary or middle fossiliferous division; and the Tertiary or latest fossiliferous division."—P. 135.

After a somewhat lengthened statement of facts corroborative of his conclusions Mr. Miller says,—

"Such are a few of the geological facts which lead me to believe that the *days* of the Mosaic account were great periods, not natural days. . . . It has been urged, however, that this scheme of periods is irreconcilable with the Divine "reason" for the institution of the Sabbath which He who appointed the day of old has, in his goodness, vouchsafed to man. I have failed to see any force in this objection. God the Creator, who wrought during six periods, rested during the seventh period; and as we have no evidence whatever that He recommenced His work of creation,—as, on the contrary, man seems to be the last formed of creatures,—God may be resting still. The presumption is strong that His Sabbath is an extended period, not a natural day, and that the work of Redemption is His Sabbath-day's work."—P. 153.

We regret that we cannot extend the extracts from this portion of the volume. The author's views and reasonings cannot be perceived without admiration of the large, Christian sentiments of the author, whether there may be an implicit reception of all his conclusions, or a modest dissent from them.

The other point to which we refer is the extent of the Noachian deluge. Here we find it impossible to epitomise the contents of the lectures devoted to this subject. The author traces the traditions of a flood of waters, and the preservation of one family from the general destruction, as still existing among the tribes and families of men the most remote from each other, and the least connected with other races possessed of divine revelation. The conclusion to which Mr. Miller comes is in accordance with the views of Hitchcock, Pye Smith, and other eminent geologists, that the deluge was of only partial extent.

covering only the regions inhabited by man, and so by sweeping away the entire race, with the exception of the eight souls saved in the ark, the great *moral* purpose of the flood was answered, while the overwhelming of lands uninhabited by human beings would have answered no moral end whatever.

No part of Mr. Miller's work has pleased us more than the lectures or chapters devoted to the illustration of "Geology on its bearings on the two theologies." The author here evidently felt that he had a good and sound argument which he well knew how to propose and defend in favour of both natural and revealed theology. The testimony of the rocks he considered to be most decided in favour of the doctrine of an infinitely wise and good Creator, and he could trace a perfect harmony between the teachings of both volumes,—the volume of nature and the volume of revelation. On such subjects, however, even the most sagacious minds must often be at a loss to decipher the inscription of divine wisdom on these ancient tablets. Time-worn and defaced as they are, it is sometimes next to impossible to make out more than a few syllables, so to speak, of the writing, and so there is scope for conjecture and of course liability to mistake. At the same time, the ingenuity of such geologic scholars as Hugh Miller has been so successfully employed in such studies that we have great confidence in their deductions. The truth of science and the truth of religion must ever coincide, and any apparent discrepancy between them in any province of research must at once be ascribed to the imperfection of the means of reaching the truth, or the mistakes or impatience of the student, who has uttered his opinion too soon, or published his *progress*, as if he had reached a conclusion, while he was yet but on the way to it, and scarcely within sight of it.

The tenth lecture is headed "the Geology of the Anti-geologists." It contains a trenchant exposure of the ignorance, the presumption, and prejudice of the anti-geologists. Their zeal against the modern doctrines of geology they think is a zeal for God, inasmuch as it is in the form of a defence of divine revelation, they oppose the modern science whose authorship they give to Satan; for, according to them, the geologists are at issue with Moses, and therefore every friend of the Bible must denounce the doctrines annually proclaimed and lauded in the geological section of the British association. Mr. Miller is not a little severe on some of these anti-geologists, but he could not treat with respect notions which he condemned, nor could he admire the piety which sought to buttress holy scripture with illogical reasoning, the perversion of facts, and the suppression of evidence that bore against the theories these men had undertaken to patronize.

The eleventh and twelfth lectures, (which conclude the volume,) are "on the less known fossil flora of Scotland." These are replete with curious and suggestive matter, closely connected with the aim and character of the book, and forming a suitable close to a work worthy of the author, and the most characteristic legacy he could bequeath to his admiring and lamenting countrymen. But far beyond his native Scotland had his fame travelled ere his untimely death, and now that the seal of eternity is set upon his labours, the friends of science and religion in many lands will be thankful that he was able to finish this

his last work ere the curtain fell, and the dark shadow hid him suddenly and for ever from view.

This article, brief and cursory though it be, sufficiently shows that we have formed a high estimate of the volume before us. We honour the *aim* of the author, and give him credit for the able filling up of a comprehensive plan. He intended to perform a service to revealed religion by adducing the rocks as witnesses to the truth of the Bible; and he has been successful in an eminent degree. But before closing our remarks we wish, with all due deference and modesty, to suggest that, after all, we hold that the truth of revelation is altogether independent of scientific attestation. The Bible professes to teach moral and religious truth,—nothing more. Geology is not within its province. Astronomy is altogether beyond it. With chronology it has to do only in fixing the dates of facts comprised in its own historical details. It contains no system of botany, zoology, geography, metaphysics, physiology. It leaves science out of its reckoning, and of course speaks not in the language of science, or philosophy, but in plain language, level to the understanding of the mass of this world's population, to which it comes as a divine revelation, on matters touching their duty and their destiny—their sin and danger,—the means of deliverance,—the name and character and history of the Great Deliverer.

Had this been always kept in view it would have been seen that science and philosophy for their own credit ought to have taken care that they never contradicted the Bible, and that their findings were in harmony with its dictates; but the friends of revelation may be doing a gratuitous service when they go about to establish by elaborate proofs and reasonings that the Bible is in harmony with scientific truth. Of course it is, but it neither comes begging from the philosopher a certificate of character, nor craves permission from the geologist or the astronomer to publish its doctrines as the truth of God. If would-be-learned men and guides of opinion speak slightly of the claims of divine revelation, it can afford to be silent, and to wait the time of vindication. Its friends are sometimes too officious and hasty in repelling every puny attack. The weapons of assailants sooner or later recoil upon the weak men that use them, and then it is enough for the lovers of the Bible to gather up the broken shafts that have been hurled against the shield of truth, and preserve them as trophies in her temple, surmounted by the scroll, "*magna est veritas et prevalet*."

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## CHARACTER OF JUDAS ISCARIOT.

John xiii. 18.

WE propose to consider in this essay the character of Judas Iscariot and the relation in which he stood to the Saviour. The inquiry is difficult, especially in its apparent bearing on the character of Christ himself. If Jesus saw through Judas at the first, why did he take him to be one of His apostles? If He did not perceive his real character: if



He was deceived in him, how is this consistent with the Divine dignity of the Saviour, with His infallible discrimination of character, and even with the intimations of Scripture on this point ?

It will be necessary, first of all, to endeavour to form a just estimate of the character of Judas himself, especially of his conduct in betraying Christ into the hands of the Jews. Now some have taken a less unfavourable view of the conduct of Judas in this matter than that commonly entertained. They think it may be questioned whether Judas really foresaw and intended the result which followed upon Christ's apprehension. According to our view on this point, we shall be likely to form an estimate of the character of Judas as a whole. The opinion referred to may be thus stated. It is supposed that Judas, who, in common with the other disciples, had earthly notions of Christ's kingdom and worldly expectations, intended, by delivering up Christ, to compel Him to set up His kingdom, and so to hasten the triumph of His cause ; that he was weary of Christ's seeming delay, and under the influence of his impatience, took this method of bringing about an end which he deemed good and important, acting on the principle that the end in this case would justify the means. He might think that when Christ was thus delivered up to the Sanhedrim, the multitude who had shown such enthusiasm already in his favour, would rescue Him by force and make Him king ; or rather, (as he must have known that such a thing was opposed to Christ's feelings,) that Christ would by His own miraculous power overcome all resistance, and set up His Messianic kingdom in worldly splendour and glory. Or he would, at any rate, put the claims of Christ to this test ; having begun to doubt whether Jesus was the Messiah, he would take this means of determining the point, supposing that if Jesus were the Messiah no power could hurt Him, and that if He were overcome it would appear that his pretensions were unfounded.

It is urged in favour of this view of the conduct of Judas that it can be more easily reconciled than any other with the fact of his having been taken into the number of the apostles ; that it will explain how he was tempted by a comparatively small sum to deliver his Master into the hands of the Jewish rulers ; and, especially, that it accounts for the nature of his death, namely, that being disappointed in his expectation that Christ would deliver himself, he was driven to a desperate act of suicide.

Notwithstanding, however, all that can plausibly be said in favour of this opinion, and notwithstanding our desire to form as charitable a judgment as possible of the character of Judas, we cannot adopt it, for the two following reasons : first, If Judas had acted from this view it might have been expected that Jesus would have prevented him from taking such a step under misapprehension rather than bad intention. Secondly, such a favourable judgment is not in accordance with the view given of his character in the word of God. The subject is discussed by Ullmann.\* He mentions three different views as possible respecting the moral state of Judas when Christ called him. 1. That Jesus had, at the first, perceived the germs, both of his subsequent

\* *Sündlosigkeit Jesu*, 5 Aufl. 1846.

crime, and of future good in his nature; that He expected to overcome the evil and to mature the good, and so to make him a useful instrument in the promotion of His cause; but that in this expectation He was disappointed; the selfish element, which in the other disciples was gradually subdued, acquired increasing strength in Judas, and at length the love of money became so predominant that, for the paltry sum of thirty pieces of silver, he was induced to betray his Master. But this view, the author thinks, cannot be entertained; first, because it is inconsistent with the nature of moral development, which requires a long time in order to reach the degree of wickedness to which it attained in the case of Judas; and, secondly, because it is inconsistent with the divine knowledge of Christ, and is directly opposed to the plain declarations of Scripture, John ii. 25,—John vi. 70—71. However difficult we may find it to account for the fact that Jesus took Judas into the number of the twelve, we must not have recourse to so desperate an expedient as to say that Christ was deceived and disappointed.

2. Another view is, that Judas was from the first a perfectly corrupt man, and that Jesus chose him not only with the clear knowledge that he would betray Him, but with that very intention; that as His death must be brought about by some instrument, Judas was chosen to be the instrument; that he was the incarnation of wickedness, just as Christ was of goodness; and that he was appointed by God in order to represent wickedness in its highest degree in contrast with Christ as the perfect representation of goodness—Judas being the Devil incarnate, as Christ was God incarnate; and in order, at the same time, to show that wickedness is made subservient to the purposes of divine love and goodness.

Now, if the former view went to one extreme, this seems to go to the other; it cuts the knot instead of solving it; it supposes a degree of wickedness in Judas which strips him of humanity altogether and makes him a devil. But though he was a bad man, he could not be so utterly bad as this, otherwise the disciples must have had some suspicion which they do not appear to have had. Besides, if he had been so entirely destitute of every spark of right feeling, he would not have manifested the remorse he showed after his crime was consummated, "I have sinned in that I have betrayed the innocent blood." Moreover, there is the bearing of this view on the character of Christ. He would not have selected Judas with such intention.

3. The only remaining view is, then, that when Judas was called to be an apostle, wickedness was not absolutely predominant in his character. He was capable of being made better or worse. The society of Christ might operate on him either favourably or unfavourably; and it was well worthy of Christ to attempt to influence him for good, although He foresaw from the beginning what the actual result would be. And when the means used for the good of Judas had failed, the Saviour showed that "out of evil" He could "educer good" by making Judas an instrument in the accomplishment of His plan.

We are far from thinking that this view is without its difficulties. On the contrary, we think that the entire subject is involved in difficulties too great for us to solve, but we are inclined to rest in the last-mentioned explanation as on the whole the most probable. Judas might

attach himself to Christ at first, not with a view to betray Him, but with worldly ideas and expectations; finding himself continually disappointed in these expectations, his attachment turned into hostility; he felt repelled from Christ, just as he had formerly felt attracted to Him. And when the feelings of Judas underwent this change, we need not wonder that the miracles of Jesus, as proofs of His divine mission, lost their power to convince him.

This is just what takes place still. If our hearts be right, the evidences of Christianity will convince us, but not if our hearts be wrong. The very means intended for good will then have a contrary effect. Thus Judas hardened himself in the presence of infinite goodness, and all those tokens of divine love and divine power which he saw in Christ, and which, if his heart had been right, would more and more have subdued his worldliness, had the opposite effect, making him worse, not better.

It should also be remarked that, if Judas had not been an apostle, and had not betrayed Christ, his character might have remained essentially the same. The circumstance that Jesus called him to be an apostle gave him the possibility of salvation, but, along with this possibility, the alternative of plunging himself deeper into perdition. The difficulty involved here belongs not to Judas alone but to every sinful life. The Gospel brings us the possibility of salvation, but it brings along with it the alternative of a deeper woe if we are impenitent and unholy. It will always remain a difficulty to harmonize the foreknowledge and purposes of God, in such cases, with the free-agency and responsibility of man.

May the solemn warning supplied by the case of Judas Iscariot be laid to heart by every reader!

A. T. G.

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### Notices of Books.

THE CITY, ITS SINS AND SORROWS, being a series of Sermons on Luke xix. 41, "He beheld the city, and wept over it,"—by Thomas Guthrie, D.D. Edinburgh: Adam & Charles Black. 1857.

ANY production of Dr. Guthrie's pen is sure to find many readers, and we do not call the attention of our readers to the volume before us, as if it needed our recommendation. But we subjoin a passage from this deeply affecting series of sermons, which all of us ought to ponder. Dr. Guthrie is no mere sentimentalist, himself moved with scenes of misery, and evincing his master-power in moving others. His pathos and deep sympathy have a practical character, and if any reader's interest in the book, or admiration of the author, evaporate in mere empty words of praise, Dr. G. him-

self would think that in such a case his eloquence was thrown away. It is impossible to read a page of this book without feeling that the author is thoroughly acquainted with the classes of our city population whose sins and sorrows he so graphically depicts, and then the body of notes appended to the volume, consisting largely of statistical information, must convince every one that there is too abundant proof at hand to substantiate all that the preacher has affirmed in his eloquent pleading. *This is the practical preaching* our congregations need, and it will be a great reformation in our pulpits when they furnish weekly supplies of this kind of christian teaching.

Dr. G. gives the instance of what has been done by his own congregation to introduce schools and christian education into a district of Edinburgh—not by any

means the worst, or lowest—but where great numbers of children were found growing up in ignorance, and their parents completely cut off from all christian influences, although churches and schools, ministers and teachers, were in their immediate neighbourhood. He then proceeds thus:—

“Let what we have done on a small scale in our selected district be done on a large one. We have brought the uneducated within the doors of the school. We have built up a christian congregation out of a mass of ruins. We have gathered into the house of God many who were as sheep without a shepherd. We have done this by a devoted missionary,—aided by christian men and women, who threw their energies into the work, and spent no small portion of their time among the dwellings of the people in household visitations. Let that which we have done on a small scale be done on a large one, and the lowest population of our cities may yet be raised, and the worst districts evangelized. This were done if every christian family would select but one lost family as the object of their care, saying—Be that our work. It were done if every convert would seek to make conversions; done if every man who had himself reached the rock, would stretch out his hand to pull others up. The work before us—the work of raising and christianizing our masses—would be found, I believe, to be perfectly practicable, were it attempted in a systematic way, and on some such plan as this. Let the ministers or representatives of the different denominations within the city—Episcopalian, Baptist, and Independent, United Presbyterian, Free church, and Established church—meet, and form themselves into a real working evangelical alliance. Agreeing to regard all old divisions of parishes with an ecclesiastical right over their inhabitants, as now-a-days a nullity, let them map out the dark and destitute districts of the city—assigning a district to each congregation. Let every congregation then go to work on their own part of the field, and giving each some five hundred souls to care for, you would thus cover “the nakedness of the land.” You would everywhere bring life into close contact with death, and cover the whole as the prophet with his own body the dead body of the child. Every church-going family would have to charge itself with the care of one single family, with seeing that the children of that careless, godless household were got to school, and its members were brought out on the Lord’s day to the church of the district, or their own place of worship, with visiting them in their sickness, and helping them over their difficulties, and by all christian kindness promoting both their temporal and spiritual interests. In this way the work were not only practicable, but amid all its difficulties comparatively easy. It would prove a blessing to the families visiting, as well as to the families visited, and I am confident that it would bring down the blessing of God on itself, and on our country

—in a few years presenting a result which would astonish earth and gladden heaven.”—P. 114.

We could go on transcribing page after page of this book, but must content ourselves with one paragraph more, and with that leave the subject to the serious consideration of our readers.

“I have no hope of accomplishing this object if the churches are to be laced up by their old rules, and people are to leave every thing to ministers and missionaries. Why should not he that heareth, as well as he that preacheth, say, Come? Why should not they that are preached to, preach? Our Lord gave to the disciples. Yes; but they gave to the people. And why should not some who are, on Sabbath days, enjoy two services in the house of God, content themselves with one, and at the time of the other go forth to give what they have got? The bread would multiply in their hands. People may say they are not learned,—I reply that so are these poor sinners about Jesus, who were beneath the roof of a house, or the opening of heaven, needs no learning. They needed nothing but the love of Christ, zeal for men, and the use of their mother tongue. Possessed of no qualifications but these, endued with the Spirit, and ordained of heaven, as what the first Christians did! They conquered the world. See what the first Methodists did! They changed the face of England. See what the church in Hamburg did! Twenty years ago, five Christian men met there in a cobbler’s shop. They saw when they beheld the city, wept over it. They resolved to form themselves into a church—a missionary church, with Hamburg and its environs for the field of their labours. What their particular creed was, what denomination of Protestants they belonged, I am not careful to inquire. High above the regimental colours of that time, floated the royal banner of the cross. They fought for the crown of Jesus. One article of their creed, one term of their communion was this—That every member of that Christian church should be a working Christian. So in the afternoons and evenings of the Lord’s day they went forth to work, to gather in the loiterers by the highways and hedges. Every member they gained was more than an accession to their number—he was an accession to their power. And with what results were their labours attended? They should encourage all other congregations and churches to “go and do likewise.” That harvest of corn is now waving in the golden harvest of many fields. That acorn is now shot up into a mighty oak, that nestles the birds of heaven and braves the tempest, and throws a broad shadow on the ground. The church which was at first constituted of these five men, who met in an obscure and humble shop, has, in the course of twenty years, been blessed of God to convert many thousand souls, and bring some fifty thousand people under the regular ministrations of the gospel.”—P. 115.

**THE TEST AND THE KHAN, a journey to Sinai and Palestine**, by Robert Walter Stewart, D.D., Leghorn, with maps and illustrations. Edinburgh: W. Oliphant & Sons. London: Hamilton, Adams, & Co. 1857.

This is in every respect a respectable volume. In size, in appearance, in illustration, and in substantial, interesting matter, it is worthy of a place on the same shelf with the best of the books of travels in the East. Of these there is now no lack, and yet such is the interest belonging to those scenes of renown, and such the variety of incident and adventure every traveller meets with, that it seems as if it were easier to write a good book than a dull one when Palestine is the theme. We have so often introduced to our readers travellers in the East, that on this occasion we feel it to be needless to do little more than to say, that Dr. Stewart is a pious and devoted minister of Christ, who has long laboured in an important sphere at Leghorn, and that having paid a visit to Egypt and the Holy Land, he has compiled from his journals a connected narrative of much that he heard and saw and thought during those wanderings. The only drawback to the interest of the volume is its size, which may repel some readers who are frightened at an octavo of 500 pages. But any one who can command leisure and courage to peruse Dr. Stewart's volume will reap a rich harvest of information, and shut the book with the impression that he owes to it not a little both of pleasure and profit. We give it our hearty commendation.

**THE ANNOTATED PARAGRAPH BIBLE**, containing the Old and New Testaments, according to the authorized version, arranged in paragraphs and parallelisms, with explanatory notes, prefaces to the several books, an entirely new selection of references to parallel and illustrative passages, maps, tables, &c. Part V.—the Four Gospels. London: Religious Tract Society.

This important and well-planned work is progressing towards completion, and the part before us fully sustains the promise of the first portion of it, as to distinct arrangement of the text, notes, and references, clear typography, and business-like finish. In the higher qualities

of literary accuracy, and judicious selection of notes, and illustrative remarks, the work does credit to the editor or editors, and we regard the undertaking altogether as worthy of extensive patronage.

For persons who have but a limited library of biblical works, this annotated Bible will be found of great use, and even to those who possess means of information on biblical subjects in the many works known to students of Scripture, this Bible will be useful as presenting, in a condensed form, information scattered through many volumes of scripture geography, criticism, and interpretation.

**LIFE OF JOHN KITTO, D.D., F.S.A.**, by John Eadie, D.D., LL.D. Edinburgh: W. Oliphant & Sons. London: Hamilton, Adams & Co. 1857.

AFTER Mr. Ryland's full and bulky memoirs of Dr. Kitto appeared, we availed ourselves of that work for the purpose of laying before our readers a condensed account of Kitto's remarkable history and character. It is therefore unnecessary now to do more than announce the publication before us, and to recommend it as deserving the special study of readers who wish thoroughly to understand the life of Kitto, and to profit by the lesson his career teaches. Dr. Eadie's work is no intrusion upon another man's line of things made ready to his hands, and no surreptitious appropriation for his own purposes of what belongs to another. The work appears under the sanction of Dr. K.'s family, and contains matter of a valuable kind, derived from documents placed in the editor's hands by Dr. K.'s representatives. At the same time by judicious condensation, the whole is now published in a much smaller form than the original memoir, and yet this smaller work gives numerous new incidents, extracts, and illustrations of character not contained in the former. Dr. Eadie's work will therefore, we are persuaded, be the Life of John Kitto, by which he will be chiefly known in days to come, and we tender him respectful thanks for it, as a valuable contribution to the class of works to which it belongs.

**THE BRITISH QUARTERLY REVIEW.** No. LI. July. London: Jackson and Walford.

We have so often called the attention of our readers to this Quarterly that our notice of it again must sound like—not a twice told, but a ten times told tale. Yet the present number contains articles of value inferior to none in preceding ones. Instead of giving the titles and general subjects of the articles in detail, we shall simply refer our readers to the first three as essays of great interest. The last of the three—"Bishop Berkley, his life and writings"—is one of the choicest pieces of literary biography we have ever read. From another article, entitled "Charles Spurgeon and the Pulpit"—we subjoin an extract, which is deserving of special attention in certain quarters. The whole of what the reviewer has said of that "notability" betokens sound sense, and a wise and discriminating judgment; and if the preacher himself do not profit by the strictures of judicious critics, other ministers may, for Mr. Spurgeon's popularity is *destructive*. It is useless to try to persuade the public that they may have better sermons than his in other pulpits. The thousands will hear him; the hundreds only will hear others. Is there not a cause? What is that cause? And what is the lesson the career of this young man teaches?

"Certainly, a choice rebuke has been administered to a course of speculation which has been somewhat rife among us of late, especially among parties who account themselves as belonging to the far-seeing of their generation. It has come to be very much the fashion with some persons to speak of all things connected with religion as beset with great difficulty and mystery. On all such questions, we are told, there must be two sides, and the negative side, it is said, is generally much more formidable than is commonly imagined. It is assumed accordingly, that to be in a state of some hesitancy and doubt is the sign of intelligence, while to be positive, very sure about anything, is the sign of a vulgar and shallow mind. Our people are said to be familiar with phrases about the doctrines of the gospel, but with little more. They may become bigots in their conceit on such subjects, and know nothing. Educated men must not now be expected to be content with phrases, or with assertions. The preacher, in consequence, owes it to himself to deal with matters much otherwise than formerly. To insist on the authority of Scripture now, as in past times, it is said, would be vain. To set forth the doctrines of the gospel now as formerly would be wasted labour. The preacher must be more considerate, more candid, more forbearing. He must acquit himself with more intelligence, more independence, and in a more philosophical spirit, presenting his topics on broader and more general grounds. In other words, the old mode of presenting

what is called the old truth has had its day. Whitfield himself, were he to come back again, would produce little impression on our generation.

"But here comes a man—no Whitfield in voice, in presence, in dignity, in genius, who nevertheless, as with one stroke of his hand sweeps away all this sickly sentimentalism—this craven misbelief. It is all to him as much of the merest gossamer web that could have crossed his path. He not only gives forth the old doctrines of St. Paul, in all the strength of Paul's language, but with exaggerations of his own, such as Paul would now be forward to disavow. This man knows nothing of doubt as to whence the gospel is, what it is, or wherefore it has its place among us. On all such subjects his mind is that of a made-up man. In place of suspecting that the old accredited doctrines of the gospel have pretty well done their work, he expects good from nothing else, and all that he chatters about them is for the sake of them. The philosophical precision, the literary refinements, the new discriminations between what we may know of a doctrine, and what we may not, leaving us in the end perhaps scarcely anything to know about it—all this, which according to some is so much needed by our age, is Mr. Spurgeon's utter scorn. He is direct, dogmatic enunciator of the old Pauline truth, without the slightest attempt to soften its outline, its substance, or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of this world. While the gentlemen who know so well how people ought to preach are left to exemplify their profound lessons before empty benches and in obscure corners the young man at the Surrey Gardens set point to his 9,000 auditors, and ask—Was with such a sight before him, dares despise making the gospel, the good old gospel, a power in the great heart of humanity?"

THE GREAT SERMONS OF THE GREAT PREACHERS; or the Masterpieces of Pulpit Eloquence of all ages and countries; comprising the best discourses of Cyprian, Athanasius, Chrysostom, Augustine, Bossuet, Bourdaloue, Massillon, Flechier, Abbadie, Taylor, Barrow, Hall, Richard Watson, M'Lauchlan, Chalmers, Christmas Evans, Edwards, Davies, J. M. Mason, &c. &c., and representing the Greek and Roman, Mediæval, and Later Byzantine, the English, Irish, Scottish, and Welsh, the German, French, American, and Negro pulpits. London: Ward and Lock. 1857.

THIS full title explains the kind of work of which the first part is before us. A historical sketch of the Greek and Latin pulpit occupying eight pages, and four

brief discourses by Tertullian, Cyprian, Athanasius and Cyril of Jerusalem, occupying forty pages more, complete the part. Judging from this specimen, the work contemplated is not on a very extended scale, but we have no intimation of the size of the whole when completed, nor at what rate of speed the parts are to appear.

The publishers, we think, have committed a mistake in not disclosing their whole plan, for we suspect few persons will be disposed to subscribe to the publication till they know more about it. We should like also to be informed who is intrusted with the editorial management, and in short, we desiderate a frank statement of what we are to have for our money. We say this the more freely, because the respectable filling of this part, both on the part of the editor and printer, for so small a price as *sixpence*, warrants the expectation that the work will be both cheap and good.

posthumous works of Dr. Harris, and we feel obliged to the accomplished editor for his promptitude in giving us the first volume of the series. We trust the remaining volumes will appear without any unnecessary delay, and we promise ourselves a rich treat in the perusal of them. All the sermons in this volume before us are of a high order, and are good specimens of the lamented author's gifts as a preacher. The third sermon, "The condescending God," we heard Dr. H. deliver in a small chapel in the country near London, about fifteen years ago. It was the first time we had seen or heard the author of *Mammon*, and our expectations were far surpassed. That discourse is an exquisite specimen of his rich intellect and devout mind, and cannot be read in a right spirit without profit. Dr. H.'s mode of treating a subject is rather exhaustive than suggestive, but it is in a high degree instructive, and satisfactory. We confidently trust that these posthumous works will not merely extend the fame of Dr. Harris as a preacher and writer, but enlarge greatly his usefulness in the church and the world, for by these volumes he being dead yet speaketh. We look with some impatience for the appearance of the promised memoir, and shall not fail to acquaint our readers with it, as the history of a man eminent for goodness as well as distinguished for talent.

POSTHUMOUS WORKS OF THE REV. JOHN HARRIS, D.D. Edited by the Rev. Philip Smith, B.A. Vol. I. Tract Series of Sermons. London: James Nisbet & Co. 1857.

We were very glad to see announced some time ago the publication of the

## Chronicle.

LETTER ADDRESSED TO THE CONSISTORY OF THE REFORMED CHURCH AT AMSTERDAM IN THE NETHERLANDS, FROM SOME OF ITS MEMBERS, ON OCCASION OF THEIR SEPARATION FROM THAT CHURCH.

SIXTY-THREE members of the Dutch Reformed Establishment in Amsterdam, most of them being heads of families, have seceded from that Institution, on the occasion of which they have publicly addressed a letter to the Dutch Reformed Consistory, from which we take the following extract. After having stated that no bitterness nor any feeling of hatred induced them to relinquish the Church, they give an account of the reasons of their secession. These reasons are laid open in the following declaration, which at the same time gives a faithful picture of the present

deplorable and pernicious state of that Establishment.

"AMSTERDAM, August 12, 1856.

"In the first place our complaint respects the doctrine, which during some years has been, and now is taught in the Church. We deny not that by some very few ministers, the truths expressed in the Confession of faith of the reformed Church, have been so distinctly proclaimed from the pulpit, and so clearly taught in their catechetical instructions, that no doubt could remain of the soundness of their doctrine. But in opposition to these few individual teachers, a multitude of other ministers stand up, most of whom constantly employ such general and indefinite expressions, that none of us has ever been able to discover from them, what is to be thought of Christ, whether He is God

himself, or only a creature; whether He is to be regarded as the Propitiation for our sins, or merely a Martyr for the Truth; while others, either because they are less wavering in their opinions, or naturally of a bolder temper, have not hesitated to deliver, without any disguise, as well through the press as from the pulpit, doctrines which, were they true, would give to the Bible the character of a book full of imposture and fable.

"It cannot be unknown to you, that for a long time many members of the church have lamented with us that a state of things exists in the church, by which every Lord's day the lamentable fact takes place,—inconsistent as it is in itself, dishonourable to the Lord, and injurious to the souls of the hearers,—that from the same pulpit, the one preacher in the morning proclaims a doctrine as true, which is contradicted by another in the afternoon as false; that one shepherd recommends to the flock a way in which they ought to walk, which is rejected by another as being inconsistent with their safety and even leading to destruction. We have waited during a long time in the hope that at some period or other, the heads and wise men of the Church, ceasing longer to withstand the Spirit of the Lord, and feeling indignant at the awful part which is acted, in reference to their own Confession of Faith, the Word of God, and the souls of the people, would stand up in the strength of the Lord, and, with general and unanimous humiliation, call upon those who had erred from the truth, to return and abide by the Law and the Testimony. But instead of seeing this hope realized, we have been compelled to receive the positive assurance, and that from the highest ecclesiastical college, through the announcement of a clerical decision in favour of the ministers complained of, that men who, indisputably, reject the doctrine delivered in the church's Confession of Faith, can and may be lawful Teachers in the church.

"Hence an official declaration is made, by the legal authority in the church, which necessarily leads to the conclusion, that the Reformed Church in the Netherlands is now and is to be henceforth an Establishment, in which opposers of the doctrine of salvation may have the same right as its defenders; so that this church is now like a fountain yielding both salt water and fresh. And this is a state of things in the maintenance of which our con-

sciences forbid us longer to co-operate. We do not believe that we ought longer to permit even our names to remain in connexion with a society, that openly permits sentiments to be proclaimed and defended, which are an abomination in the sight of God; and we will not be found accessory to the death which, by means of this promulgation of falsehood, may be inflicted on the souls of our contemporaries and posterity.

"Another reason we would assign for this our determination is the total absence of order and Christian discipline in the church. We are not of those who think that here, on earth, and in our times, a perfect and sinless church is possible. We have learned, through the grace of God, that we ourselves are sinful and defective creatures, and we are as conscious as any others are that a church consisting of such persons cannot possibly exist without sin and defects. But there is an important difference between our being simply sinful and defective in ourselves, and suffering sin and sinful defects to continue unrepented and unpunished. We should look for too much were we to expect that no evil of any kind should ever appear in the church of God. But if we desire that sin openly committed in the communion, should be repented, punished and expelled from amidst her, we desire no more than that, which the Lord himself and His apostles have prescribed. We shall not here produce the various passages of scripture, which enjoin discipline both with respect to the doctrine and walk of the church of God. We trust these are as well known by you as by us. But then it is equally known to you, that of such discipline not the least sign or shadow is now to be found in the church. Every one, whether he is a Jew or a Christian, a papist or a protestant, knows, that persons, publicly recognised as licentious characters, and drunkards, and whom the numerous brothels and taverns of our city abound, can retain their membership undisturbed in the Dutch Reformed church, and that even prostitutes, who, alas! are to be found at the corners of the streets in this city, are also members of this same church. Every one knows that no person or thing prevents lascivious characters and drunkards from partaking at the Lord's Table, if they choose to do so, or from returning after such participation, to their brothels and taverns. Every one knows that crowds, who throng our streets on the Lord's day, giving public



vidence of their excess and wantonness, consist for a great part, if not the greater part, of persons and children belonging to the Dutch Reformed church here, while it is a fact not less generally known, that many of the most useful and respected members of the church, who begin the Lord's day with grave attendance at the house of God in the morning, usually close it in the evening at the gaming table, or at places of public amusement, where the song and the sound of the fiddle or some other instrument are heard. On this we shall not now proceed further, for the least of what has now been said is more than enough. You will not surely accuse us of being extravagant in our demands, when we desire that the church of God may be what is usually denominated in the style of the day, a decent and respectable society. But we must appeal to you whether a church, which acknowledges, that of its existing members, a great number are lascivious characters, drunkards, and gamblers, ought to be denominated a decent and respectable society? We know perfectly well, from the express declaration of the Lord, that the Pharisee, the publican and the sinner may not only become, eventually, members of His church, but even go into the kingdom of God before the Pharisee and the Scribe; but you will not, assuredly, maintain that this entrance and membership ought to be allowed them, while they continue in their evil course of debauchery and lasciviousness. We do not, for our part, believe that there is any agreement between Christ and the Pharisee, and we cannot possibly affix our seal of approval to a state of disorder, and to a want of discipline, in the church, by which Christ, in the eyes of the world, may be regarded as a Minister of Sin.

"A third reason is founded on the fearful neglect of pastoral inspection and superintendence in the church. We have, all of us, been members of the church for a longer or shorter period of time. We are not conscious of having seen any reasonable cause whatever to induce the ministers and overseers of the church to withdraw themselves from us; and yet there are some among us who, during all the time of their membership, in the case of some twenty, in the case of others ten years, have never received any visit from a minister or elder. With some very few exceptions, we have been left during all that time as sheep that have no shepherd, and entirely

abandoned to ourselves. Concerning our bodily state, or our spiritual welfare, no inquiry has been made, no one has taken any part in our joy, nor has any one made any attempt to comfort us in our sorrow. It is indeed true that, had we needed advice or encouragement, we might have gone to seek it at one of the buildings belonging to the church, but no one has concerned himself to ascertain whether we did so or not; and those who were weak or sick or dying among us, would have remained without counsel and comfort, had not the Shepherd in heaven been more tender and more faithful towards us and them, than were our shepherds on earth. As regards our children no one has manifested any concern. We might have brought them up for the Pope, for Mahomet or for Baal, and no one of the ministers or overseers of the church would have taken any notice of it.

"What advantage then, we inquire again, can it be to be a member of such a church, in which every thing of importance is committed to a few individuals who, without being responsible at all to the church, can manage or neglect her as they please, regulating all affairs among themselves, as if the church of God consisted merely of a number of children under age, that were committed to the guardianship and control of certain tutors and guardians?

"And now, if we have declared at the commencement of this our address, that it is not without grief of heart we have been compelled to take this step, we cannot refrain from adding, that a degree of joy is intermingled with this grief. It is the joy which a Christian experiences, even in his most painful moments, when he feels assured that he walks with a conscience void of offence both towards God and towards man. It is that joy with which God cheers the hearts of his people, when they, in obedience to His voice, seize the opportunity afforded them, of bearing their testimony, not only in word, but also in deed, to His truth, against all unrighteousness. There are not among us many of the wise, learned, rich, and noble of this world; and taking this into account we apprehend very clearly, that our testimony will be considered as weak and of very little signification. But both you and we have to do with a Lord and Master, who does not look at the height of the stature, and before His face our separation remains as an irrevocable act, which will eventually come under his judgment. It may now be

regarded here on earth as a testimony of little importance; then it will not be such. It is till the great day of His appearing, to judge the secrets of all men, that we now take leave of you. We do this with the prayer that your way, as well as that of the Reformed church in the Netherlands, may be so directed, that we may be able to meet each other, without fear, before the judgment seat of Him whose sentence is irreversible. With respect to ourselves we consider this to be impossible, so long as you continue to proceed with the church in the course you are now pursuing. But God, who is able to turn the hearts even of kings as streams of water are turned, can mould yours, as well as the hearts of the entire church, as wax is moulded. And it is to His all powerful and divine compassion that we now prayerfully commend both you and ourselves."

#### ORDINATION AT WALLS, SHETLAND.

THE recognition services, connected with the settlement of the Rev. John Craig, late of Doune, over the Congregational Church in Walls, Shetland, and its branch in Sandness, were held in the Walls chapel, on the 4th June. Mr. James Tulloch opened the service by giving out a hymn, reading a chapter, and engaging in prayer, after which Mr. James Fraser delivered a short introductory discourse. Mr. Peterson then asked the usual questions, which were satisfactorily answered by Mr. Craig. In connexion with the statements he made regarding his views of divine truth, he gave the reasons which had induced him to leave his charge in the south and settle in Shetland. The recognition prayer was then offered by Mr. Peterson, after which Mr. Fraser gave the charge to the pastor; and Mr. Peterson, with much feeling, addressed the church among which he had laboured as a preacher or pastor for more than a third of a century. Mr. Nicolson of Scalloway concluded the interesting services with prayer. Mr. Wilson, Wesleyan minister, preached an excellent and appropriate discourse in the evening. On the following Sabbath forenoon, Mr. Craig was introduced to his people by Mr. Peterson; Mr. Craig presided at the ordinance of the supper, and in the

evening preached an able discourse to a crowded audience on the words, "Ye, woe is unto me, if I preach not the gospel." Mr. Craig has thus entered on a most important and wide field of labour, and there is much reason to hope that by the blessing of God on his labours as a pastor and as a home missionary, he will prove himself to be the "right man in the right place." May the Lord send prosperity!

#### PRINCE'S STREET CHAPEL SABBATH AND DAY SCHOOLS, DUNDEE.

ON the evening of Friday the 12th June a soiree was held in connexion with these schools. Rev. R. H. Smith, pastor of the church, in the chair. The large school-room was completely filled with the children attending the schools along with a considerable number of parents and guardians, numbering altogether upwards of 400. The school-rooms were partly destroyed when the chapel was burnt down in December 1856. They have been repaired, and the object of the soiree was to celebrate their re-opening. The services were begun by the singing of a hymn with piano accompaniment. After which the Rev. Mr. Drummond engaged in prayer. Interesting and suitable addresses were delivered by the chairman and several other gentlemen. The proceedings of the evening were diversified and enlivened by excellent music. Services of cake, &c., were given during the intervals. The interest of the large audience was kept up the whole evening, and all seemed to listen with the greatest attention to the several speakers. Both Sabbath and day schools are in a very flourishing condition. The proceeds of the soiree were to be given to the Sabbath school library, which now numbers about 200 volumes.

On the Thursday following the scholars of the day school presented to their teacher, Mr. Birrell, a very handsome inkstand, portfolio, and silver-mounted pen; also to Mrs. Birrell, a neat portfolio and pen. On the Friday, the girls attending Miss H. Henderson's sewing classes presented her with a very elegant dressing case, completely furnished.

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# THE SCOTTISH CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1857.

## TIMES OF DECLENSION AND REVIVAL.

When employed recently in reperusing some works on the state of religion in past times, we were forcibly struck with the fact that in every age of the church, even the most flourishing, the godly men of the day were much disposed to sigh and cry over the abounding iniquity, and manifold abominations, that met their view. If in some sections of the church, or in some favoured localities, there was much vital Christianity, —if ministers were zealous, and the people awakened,—if the churches were thronged, and places of folly and amusement forsaken, that state of things only brought out into more vivid contrast the irreligious indifference, and contempt of ordinances, and hatred of true Christians, abounding elsewhere. The truth is, that even in the best times, and in the most favoured spots, there may always be found enough of the wickedness and ignorance of the masses of the people of *all ranks*, to fill the hearts of good men with sorrow. The godly are always and everywhere in the minority, and if among the higher grades of society a few were nobly distinguished for humble piety, their example is not followed by the hundreds of their fellows in the same elevated walks of life; and so the Christianity of the few has a dark foil in the irreligion of the many.

The same remark holds good of the middling and lower ranks of the community. There, of course, as the most numerous portion of the people, the majority of the Christians are to be found. Still the religious element is far from universal even here. Profession may be very general, yet from that profession even charity itself is constrained to make a large deduction, in estimating the real Christianity of the place and the time.

One inference from the fact now adverted to,—that even in the most flourishing days of the church, pious men lament the prevalence of evil—is this. If even when a revival of religion brings new life into the church, both by a fresh infusion of spiritual activity into the believers, and by the accession of many converts, there be still room for a much higher development of true Christianity in Christians themselves, and a wider diffusion of it among the masses of the community, what must it be in dead times? If serious Christian men find cause to mourn,

even in the best times, the limited success of the truth, what lamentations and distress should a lethargic church and a careless world occasion? If we are made sorrowful by the green tree, how should we weep over the dry!

Another inference is, that when deadness prevails in any section of the church, or more or less in all sections of it, then the expressions of grief such a state of things calls forth from them who sigh and cry over the desolations of Zion, are apt to be regarded as the fretful complaints of unreasonable and sanguine people, who get the name of croakers because they neither flatter the proud, nor soothe the worldly;—neither say peace to the enemies of God, nor prophesy deceits to the backsliding. It is therefore a thankless office to call attention to the evils that afflict the church. It sounds like a reproof alike to ministers and people, and is a welcome theme to none. What then is to be done? Is silence to be observed because speech is not grateful to the ear? Is no alarm to be sounded, because it may disturb the carnal security of the unsuspecting multitude? Are we carefully to shun a topic that will not do to amuse an idle hour, and will be rather distasteful in a serious one? Are we to imitate the cruel physician who will not tell his dying patient to be told of his danger, lest it should raise his pain or agitate his nerves?

Without multiplying such questions, or answering them directly at present, we would now state one or two instructive facts.

Some twenty years ago a number of zealous ministers in Scotland, looking at the torpid state of many of the churches, and the spiritual apathy of great multitudes of people in our large towns, and also in country places, began to devise means to arouse their countrymen from their deadly slumber. Prayer meetings, preaching, meetings in churches, chapels, halls, and hired rooms, in the open air, in streets, or lanes, or wherever the people could conveniently assemble—these were the means resorted to, simple, but mighty. God owned the effort. His Spirit accompanied the ministrations of his servants with great power. Many sinners were converted—many Christians received new life. It was a time of refreshing. Many who at first looked on with suspicion were constrained to acknowledge that it was God's work and not man's. It was truly so, but man was the instrument, and his weakness and impatience, and perhaps pride and selfishness, soon marred the work. There was something like boasting of the number of converts. Lo, we have done it! If such was the boastful feeling of any, it was soon rebuked. "God did blow upon it." An arrest was laid upon the agents, or their work was taken out of their hands. Many supposed fruits of that harvest of souls withered ere they were ripe. They fell away from the churches to which they had been united like untimely figs. And thus many hopes were blasted, and great discouragement fell upon all engaged in the work of evangelizing our heathen at home.

If any of the good men engaged in those earnest measures, and successful attacks on Satan's kingdom, thought that their superior skill, or simplicity, or zeal, or prayerfulness, secured success, they could not hold that opinion long; for they had still opportunities to repeat what they had done—to travel—preach—pray—hold protracted meetings—and employ all the apparatus of revival. But it was in vain. It was

soon clear to demonstration that those preachers were weak as other men; and now, after the lapse of twenty years, some of them who still survive are labouring amid the signs of declension, weakness, and discouragement—with scarcely a hope of ever seeing better days!

One cannot help asking, in view of such facts as these, What are the conditions of success in preaching the gospel?—In times of declension, how shall revival be brought about once more?—When a season of revival comes, what can lengthen out the prosperity,—in other words, What can prevent a relapse into torpor and death?

Without going into any elaborate discussion of the subject, or attempting to give anything like the philosophy of it, we would say, that the more God's servants can labour and pray to awaken the slumbering church and the careless world, without producing a state of morbid excitement, the better. A real revival of religion *may* be experienced of great depth, and of wide-spread extent, without the natural feelings being much excited. This has been proved again and again, as the history of God's work in various places, and at various times, abundantly shows. Yet there is always some danger of extravagance, when the mind of a people is stirred to its depths; but if the leaders in any such movement discourage all ebullitions of feeling, they will soon disappear.

A state of strong excitement cannot be permanent. The over-strung sensibilities must relax, and then it may be difficult to bring the mind again to even a moderate degree of tension. Besides, the apparent conversions in a time of religious awakening, if it be characterized by much bodily agitation or animal excitement, are very suspicious, and many of them are short-lived; at any rate, it is difficult to discern the difference between real brokenness of heart for sin, followed by peace when the truth is received, and the spurious trembling, and as spurious joy, that mark the experience of some subjects of religious emotion. And therefore nothing could be more unwise than the hasty reckoning up of converts, when at best they were but a day old. This was unsafe for the persons themselves; it proved detrimental to the cause of true religion, which was often scandalized by the speedy falling away of supposed converts, and it was discouraging and perplexing to the good men themselves, who found the sheaves of their spiritual harvest becoming dust and ashes on their hands. They should have known better, and so they would have suffered less disappointment.

We are aware that the mismanagement of revival proceedings, and the discredit thus brought upon any attempt of a similar kind, must render it a hard task now for any minister or ministers to step forward and commence anew aggressive measures. In fact there is now a prejudice against the work of God as promoted by means of revivals. An opinion extensively prevails, and it is often strongly asserted, that it is much more desirable to see the church gradually filled up by accessions from the world, made by ordinary means, and by slow degrees, than to have a rapid increase brought about by extraordinary efforts. This opinion might be regarded as sound and safe, provided the accessions from the world did come in fast enough and numerous enough to save the souls that need salvation. But what if this process be so very slow that one or two converts a-year may be the average, in a congregation

where hundreds remain unconverted, and in a community where thousands neglect the means of grace altogether? Is this doing all that should be done? Is this reaping all the success that can be expected or desired?

We should very much like to have the dispassionate and frank utterance of opinion on this point by some of our esteemed brethren. We think this is pre-eminently a subject for deliberation and discussion. If there be grave objections to any renewal of such efforts as were made in some of our churches twenty years ago, let them be stated. If the *results* of those aggressive movements were unsatisfactory or transitory, was the cause of this to be found in the *kind* of means then employed, or in the *unwise* or *unskilful* use of them? If the mistakes of inexperience, or the too sanguine temperaments of some labourers, occasioned scandals, and marred the work, may not such evils be now avoided? If too much stress was laid on peculiar modes of arresting attention, as if these had an inherent virtue, independently of the Spirit of God, to alarm sinners, or bring them to the enjoyment of peace, may not such crude and empirical notions be at once denounced, and every thing done decently and in order? If the most judicious and experienced ministers were to take the lead in any work of this kind, there is surely strong ground to conclude, that it would be conducted without any censurable extravagance or unseemly displays that might bring reproach on the work of God. But if such men stand aloof, and leave the young and enthusiastic and inexperienced to conduct the services that are intended to awaken dead souls, no wonder if some things be said and done neither wise nor seemly. But whose is the blame? Not alone theirs who did the deed, but theirs also who timidly shrunk from the duty, and left unskilled men to do it.

This supposes that something *should* be done to turn the present time of declension to a time of revival. If this supposition is erroneous, and there is no call upon any to interfere, then we should greatly desire to be informed how this conclusion is reached.

[We invite special attention to the subject of this paper, and shall give insertion to any temperate and serious reply to the questions started as to the necessity and importance of seeking a revival of religion in and around our churches.—ED.]

#### DR. WARDLAW'S SYSTEMATIC THEOLOGY.\*

How comes it to pass that, to Christian people generally, no book that treats of religion at all has so repellent effect as a system of theology? Such works discuss the most important questions that can engage the human mind. They embody the thoughts and reasonings of some of the clearest and strongest minds of which the Christian church can boast. They are expositions of the great truths of divine revelation. They reduce to systematic form the doctrines of the Bible, and bear the

\* Systematic Theology, by Ralph Wardlaw, D.D. Edited by James B. Campbell, M.A. Three vols. Edinburgh: Adam and Charles Black. 1857.

same relation to it that a system of botany does to the vegetable world, or a system of zoology to the animal creation. Such works may be more or less imperfect, but they may surely lend assistance to the student of nature, and by scientific arrangement and classification may facilitate the task of gaining a comprehensive and accurate acquaintance with the subject. Just so, may a system of theology help a student of the Bible to understand the manifold truth it contains.

Might it not be expected then that works of this description should be among the most popular of all religious publications, and that no one who aspired to any consistent and well-digested knowledge of the scheme of truth unfolded in the Scriptures, would be without the aid of a treatise which promised the advantages of a scientific arrangement and a systematic digest in reference to *the Book* which from its very structure and character emphatically requires to be so analysed? Or is it the fact that the generality of Christians have little taste for the science of theology, and are contented to learn the truth from the Bible as it is, or from less formal and systematic expositions of it? This we believe is the fact, nor do we regard it as any thing very disgraceful to our fellow believers. People generally are satisfied to partake of the bounties of the garden and the field, without troubling themselves with the botanical study of the roots and fruits, the corn and wine that cover their tables; nor do we disparage their taste nor condemn their indifference, though of course we deny them the credit of being scientific students of nature.

Just so, Christian people find it far more edifying and strengthening to their souls to read and pray over the Bible, to listen to a gospel sermon, or to read a few pages of a book of devotion, than to read a theological lecture. That lecture may be very excellent, and perfectly orthodox, but its very excellence as a lecture detracts from its value as a practical and persuasive lesson. It is not adapted to comfort under sorrow, nor to guide in perplexity, nor to stimulate to exertion, nor to encourage to patience, nor to recover from declension. The case is different with a student of divinity or a minister of the gospel. They require to know the Bible scientifically. They should have a system of theology, and they should understand the place in that system to which every truth belongs. As a physician must be acquainted with the science of medicine, which his patients may safely be ignorant of, so a teacher of Christianity—an official person whose text-book is the Bible—ought to understand theology as a science, that he may be able to divide the truth aright as a christian minister—a physician of souls, and it would be disgraceful to him to be unacquainted with the system of truth he professed to teach, and which he is supposed to have studied professionally.

During a course of theological study it is thought by the best-informed and wisest students that much more advantage is derived from the aid the professor affords to his pupils in GUIDING their studies, directing them to useful courses of reading and investigation, warning against mistakes, and pointing out errors—showing them Scylla on the one hand and Charybdis on the other, than from the *lectures* on theology he delivers before them. A diligent student will strive to profit by every part of the course, nor will he despise the valuable lectures of an able professor, but, after all, it is more by the work he

is himself made to perform as a student, that he will be prepared for ministerial service, than by the studying that is *done for him* in the elaborate discourses of his teacher. Should an excellent memory, or the pen of a ready writer, enable him to carry away every word of the prolections delivered from the professor's chair, he would be miserably unfurnished for the work before him, if he was not trained to think for himself, and to produce from his own stores fit matter for the pulpit.

Of all men a student for the ministry should sit at the feet of the Great Teacher and learn the law from His lips. The scientific study of the Scriptures is after all really inferior to the devotional study of divine truth, as truth for the heart and the life, rather than truth for the head, and for the preacher. And wo to the man who substitutes the teaching of a professor for the lessons learned from Him who is the wisdom of God, and who said, "learn of me"—and said so not merely in reference to His spirit and example, but also in reference to His truth—the truth as He taught it—the truth as it welled forth from His heart. This is in other words saying that the Bible itself must be the *master* of the candidate for the ministry of the gospel. This is his *privilege*, and he should allow no one to rob him of it. This is his *duty*, and he should allow no other engagement to come between him and the performance of it. This is his *safety*, and he should watch with sleepless jealousy, lest by losing it he should endanger his soul, and have his fear of God and his faith in God taught by the precept of men; to the neglect and disavowal of the teaching of the Spirit.

Then if the divinity professor is not to be put in the place of "the Teacher sent from God" and his inspired servants, neither is the system of theology to be raised to an equality with the living oracles. It may be thought that *we* are in no danger of this, and yet we put it to the observation and experience of our brethren, whether conformity of belief to a certain form of sound words, as contained in a work of recognised orthodoxy, is not virtually substituted for submission of heart and mind to the dictates of inspiration. It may be convenient and satisfactory to obtain an expression of approval of a creed or confession, but it is scarcely possible to do so without displacing the Bible from its rightful supremacy as the sole standard of religious belief. We well remember Dr. Wardlaw himself saying that when he was a student of divinity in the Secession church under Dr. Lawson of Selkirk, and began to prepare discourses as trial sermons, the question which naturally occurred to him when he had finished his essay was, "Is this all in accordance with the *standards*?" whereas it struck him that the question ought to have been, "Is what I have written in accordance with the Bible?" And this, he said, was the first thing that led him to suspect that in the church to which he then belonged, human, and of course fallible writings, had assigned to them a place and an authority which belonged solely to the infallible word. It is easy to disclaim in words the ascription of authority to standards, but in the nature of things, they do exercise an influence over those who by subscription and avowed approval, bind themselves to teach and preach in conformity with them. The same thing is true in its measure of systems of theology; and much caution and jealousy must be exercised lest they usurp an authority



which the authors of them would have been the last to claim for any writings of theirs.

All this, let it be observed, we say without assuming that in the systems referred to any serious error is taught. They may be as free from imperfection as any human productions may be, and—so far as they go—may exhibit divine truth as little discoloured by the hues of the author's fallible and limited mind, as may be possible in any such work, yet, after all, the system of theology is but the essay of a learner of divine truth to convey his views and impressions of it to other minds, and they must judge him by the Book to which all make the final appeal.

A necessary defect, so far as religious truth is concerned, of a system of theology, is its very character as a scientific treatment of the subject. Religion is a living, breathing, moving, working, wrestling reality. Theology deals with the dead carcase of religion, its bones, ligaments, tissues, mechanism, relation of parts, and functional arrangements. And just as anatomy deals with the human frame, the form erect and "face divine," does the systematic theologian with the constituent parts of christianity. His descriptions may be rigidly true, and his insight into the subject admirable; and he may throw much light on obscure facts and hidden mysteries of the system, yet his work is the work of dissection of the framework rather than the manifestation of the living power which animates the new creature—"God's workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

We say nothing of the tendency of systems of theology to cramp and fetter the mind of the student. There has been much vapid declamation on this point in certain quarters, with which we have no sympathy. The minds that would be repressed by a professor's prelections from all independent thought, would, in all probability, have been still more stunted and indolent and unprogressive, without the advantages of a systematic course of instruction in theological science.

We have said enough surely to screen ourselves from any charge of overweening admiration of systems of theology in general, or of Dr. Wardlaw's in particular. And now, having cleared the way, we are the more free to acknowledge the merits of the very important work before us. Dr. Wardlaw was in many respects highly qualified for authorship in this particular line. He had studied all the great questions of polemical divinity; he was familiar with the controversies, both of ancient and modern times; he was well read in the works of learned men of all shades of opinion, and he was a keen-sighted student of human nature, and had examined it in every aspect. Then he was himself not unskilled in controversy; he had been in conflict with men of no mean prowess in theological warfare. and yet by his exemplary coolness, candour, and urbanity, he had shown himself to be at once a gentleman and a Christian—a zealous contender for the faith once delivered to the saints, but not a partizan who would fight for his party, nor a theological athlete who would encounter any one that chose to enter the lists with him, confident of victory, and glad of an occasion to display his skill in arms.

The systematic theology of such a man can be no crude, ill-digested,

and ill-assorted jumble of opinions. It may well be expected that every subject the author handles has been well studied, examined in all its bearings, looked at from an opponent's point of view, as well as from a defender's stand-point. The reader may look for a candid statement of objections, and for full justice to every argument on both sides of controverted questions. In a word, we consider Dr. Wardlaw an able and sound guide on most subjects he treats of, and as far as a human teacher deserves the esteem and deference of a scholar, we are disposed to accord to him a good title to such esteem and deference. But we are jealous for the preservation of Christian liberty, and would not surrender our right to judge for ourselves so long as we have an open Bible and access to a throne of grace, where we can look up to the Father of Lights for promised guidance into all the truth. We say it with all humility, and with deep thankfulness, that after forty years' study of the scriptures we feel ourselves to be but learners seated on one of the lowest forms, but less than ever disposed to take our lessons in theology from human lips. "One is our Master, even Christ, and all we are brethren,"—Matt. xxiii. 8.

After all we have said of the inadequacy of a scientific treatise to give a full and satisfactory exhibition of divine truth as revealed in the scriptures, we put a high estimate on the three massive volumes before us. And well would it be for all sections of the church if ministers and students gave themselves to the study of such works,—comparing every statement with its scripture references, and examining every argument with the rigid eye of a logician, and above all, with the heaven-illumed eye of the adoring disciple of Christ,—desiring to know Him and the power of His resurrection, and to be made conformable to His death. Intelligent members of the church in secular life might be more unprofitably engaged than in the conning of these elaborate lectures. Revealed truth is there presented in too dogmatic and polemical and argumentative forms for the highest edification, but such reading must be eminently instructive to well-ordered minds; and using such a work along with the Bible, never without it, any man of common average intelligence might soon attain to a connected, consistent, and harmonious view of all the great truths of the Bible, such as would enable him to give to him that asked him a reason of the hope that was in him, with meekness and fear. It is one thing to be a theologian, and another thing to be a Christian, and it is a deplorable mistake for a man to suppose that because he is the first he is the second. At the same time, it is to be remembered that there is no contrariety between the two characters, and that an acquaintance with theology need be—to say the least—no impediment to progress in the Christian life. So far from this being the case, we could earnestly desire that all disciples of Christ were more earnest students of theology; that is, that they studied their Bibles, with such helps as they might find, seriously aiming at a well-digested knowledge of the scheme of truth revealed there; not contented with a mere smattering of knowledge, and not remaining always repeating first principles, but going on to perfection both in knowledge and obedience.

It may be regretted that systematic theology deals so much in abstract doctrines, and hard questions, and says so little of the adorable

grace and glorious attractions of Jesus the Friend of Sinners—the Redeemer of souls—the Sympathiser with human woes—the Healer of the wounds of the heart—the Way, and the Truth, and the Life. It is a cold affair to listen to dogmas about the atonement as a *doctrine*, compared with sitting at the foot of the cross, weeping tears of penitence, and melted under the power of a Saviour's love. It is an intellectual exercise to number and weigh the arguments for Christ's divinity, and to marshal texts proving and illustrating the doctrine: it is another kind of exercise altogether which brings our hearts into harmony with Thomas, and prompts the irrepressible exclamation, "My Lord and my God!" We do not undervalue evidences; we have all respect for arguments; we have no quarrel with science; but still, all is vain, and leaves the soul empty and hungry, unless the truth itself is grasped and fed upon as a divine reality.

We have once more to thank the laborious editor of these substantial volumes for bringing out the work so speedily and so completely. He has, we believe, most religiously abstained from tampering with his materials, and has given them honestly and faithfully, and given them all. We have only farther to wish, that, as the highly esteemed and beloved author, while living, trained up many useful servants of the one Master for the Christian ministry, so he may by means of this great work,—a lasting monument of his ability and zeal as a teacher,—continue to instruct the rising ministry for ages to come, and do for them all that systematic theology can to "fit them to be" (2 Cor. iii. 6) ministers of the New Testament.

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### THE RELIGIOUS PRESS.

THE Scottish Congregational Magazine has a title which fairly brings it in guilty of belonging to the "Religious Press," and its well-known character stamps it as, beyond all question, a publication of the religious class. This being the case, it cannot be indifferent to any charges brought against that section of our modern literature to which it belongs. It is not meddling with matters that do not belong to it, when it adverts to the opinions and sayings of men about the moral character of the religious press.

With this prefatory note we introduce to our readers a passage from the third series of the sermons of the Rev. F. W. Robertson, recently published, and then we shall take the liberty of appending some remarks upon the paragraph quoted. We have pleasure in adding here that the volume in question contains ample proofs of the original thinking and forcible writing of the excellent author, not unmixed with those peculiarities of doctrinal statement, on which we have freely animadverted in preceding numbers of this magazine.

"The politics of the community are guided by the political press. The religious views of a vast number are formed by that portion of the press which is called religious; it becomes, therefore, a matter of deepest interest to inquire what is the spirit of that 'religious press.' I am not asking you what are the views maintained—whether Evangelical, Anglican, or Romish—but what is the *spirit* of that fountain from which the religious life of so many is nourished?"

"Let any man cast his eye over the pages of this portion of the press—it matters little to which party the newspaper or the journal may belong—he will be startled to find the characters of those whom he has most deeply revered, whose hearts he knows, whose integrity and life are above suspicion, held up to scorn and hatred; the organ of one party is established against the organ of another, and it is the recognised office of each to point out with microscopic care the names of those whose views are to be shunned; and in order that these may be the more shrunk from, the characters of those who hold such opinions are traduced and vilified. There is no personality too mean—there is no insinuation too audacious or too false for the recklessness of these daring slanderers. I do not like to use the expression, lest it should appear to be merely one of theatrical vehemence; but I say it in all seriousness, adopting the inspired language of the Bible, and using it advisedly and with accurate meaning, the spirit which guides the 'religious press' of this country, which dictates those personalities, which prevents controversialists from seeing what is good in their opponents, which attributes low motives to account for excellent lives, and teaches men whom to suspect, and shun, rather than point out where it is possible to admire and love—is a spirit 'set on fire of hell.'"  
—P. 15.

On perusing this passage one is led instinctively to conclude that the author himself had suffered at the hands of the "religious press." There is a keenness, a severity, a sweeping and unqualified bitterness in the censure, which seems the utterance of one smarting under a personal infliction. Whether Mr. R. had been attacked by the "religious press" in a manner fitted to call forth these burning words of condemnation, we do not know, but we have heard it whispered that he did suffer not a little from the opposition of some of his own brethren. That, however, is not our concern, and we take the paragraph as it stands, without concerning ourselves with the immediate occasion of penning it, or we may say of preaching it, for it occurs in a discourse preached at Brighton in April 1850.

What strikes us especially in the words we have quoted is the indiscriminate condemnation of what Mr. R. calls the "religious press," as if it were *one* thing, breathing *one* spirit, animated by an unvarying and universal hostility to truth and goodness. Now, the "religious press" is a comprehensive term, including publications of various name, pretension, character and influence. What Mr. R. alleges may be true of some portions of the literature bearing the name "religious," and true of these in various degrees, and more emphatically true of them at certain times, and on certain occasions. Now, as our author involves all religious "newspapers and journals" in one common condemnation, making exception of none, we say that he is guilty of the same recklessness he imputes to others. We are unfeignedly sorry that Mr. R. cherished views and feelings respecting "the religious press" such as he here avows; for if he was sufficiently acquainted with all the "newspapers" and "journals" belonging to the class of literature referred to, and deliberately pronounced such an opinion of them, we grieve to see such a mind under the influence of blinding prejudice. How could he peruse the pages of the Evangelical Magazine for instance, and then write and preach as he has done? We could name a dozen other religious serial publications perfectly free from the spirit Mr. R. ascribes to them. Nothing could be a more outrageous untruth than to say of them that they were "set on fire of hell." But if Mr. R. was really but partially acquainted with "the religious press" of this country, and knew little beyond the columns

of "the Record" or the "Morning Advertiser," then what warrant had he to speak so dogmatically and so sweepingly of the entire religious press of Great Britain? Alas, there will never be the free circulation of *truth* concerning men and their doings, till there be more *love*, to bind them together and to melt off their prejudices—and their foolish notions, taken up at random, and defended without due reflection. That will be a blessed time when men will learn to judge charitably, and to speak lovingly not merely of those who think as *they* do, but also of those who have other convictions, and other preferences.

Nothing was farther, we are persuaded, from the intention of the good man, who had perhaps been stung and wronged by some portion of the religious press, than to furnish an instance of the very cruelty and injustice he so bitterly condemned; and yet, alas, such is the weakness of human nature that it is far easier to launch our bolt against some offender than to correct our own errors,—far easier to hold up delinquents to scorn and reprobation than show an example of virtue for others to imitate.

We do not write thus for the purpose of screening the guilty from merited rebuke, but for the purpose of protesting that the innocent should not be included in the same condemnation with those who have been tried and convicted of moral offence. We do not step forward in vindication of the "religious press" as if we thought our own character were implicated in the charge brought by Mr. R. against the whole *tribe* of religious journalists; for we have no reason to think that he even knew of our existence. But this ignorance of his as to the variety and extent of the literature he denounced only shows the more convincingly his incompetence to judge of it, and his injustice in condemning it. Having said thus much on behalf of some portions of the "religious press," we are prepared to admit that certain other portions of it deserve the severe language Mr. R. has used. Had he explained that his strictures applied only to certain prints that he himself examined, and had he specified what these were, it had been unnecessary to say a word on the subject. But it is an injustice to the parties concerned to be so treated, and it is a wrong to the cause of religion itself. What must the world think—the patrons and admirers of the *secular* press, and especially that which is most hostile to true religion—when they find a man of the high standing and fine moral sensitiveness of our author boldly affirming, in measured and deliberate terms, that the "religious press" of this country breathes a spirit which proves that it is "set on fire of hell?" Why, if they believe Mr. R., then the whole tribe of religionists in the land must be composed of knaves and fools—demons and their dupes—the *leaders* in all manner of falsehood, injustice, and scandal, and malice, and the *led*,—who receive in unquestioning faith all that their lying oracles affirm!

In opposition to the representation Mr. R. has given of the "religious press" of Great Britain, we affirm that there are portions of it as free from the evils charged as there are other portions tainted with them. It is a pity there should be even a fraction of our public writers, who make religion, and religious questions, christianity and its professors, their theme—and who betray their utter want of religious sympathy with good men that happen not to be of their party; but they

cannot write otherwise. They are like barking curs, whose only talent is to bark, and, therefore, as dogs and asses must either make the vocal sounds which mark their respective natures, or else be silent, it is not wonderful when such beings utter their voice at all, it should be a howl or a bray.

It will be a blessed time when our religious literature shall be purged of every thing that ministers rather to human pride and passion than to the cause of truth and holiness, peace and love; and when the religious tastes of the reading public shall be so purified that every publication that savours of the spirit of Satan rather than of the spirit of God, will be summarily denounced, and a brand of infamy attached to it. But that time will not be hastened on by such random accusations and wholesale condemnation, as we find in the passage above quoted. Preachers who would be faithful must not take to the pulpit subjects that their hearers personally have no concern with. If Mr. R. believed that he had among his audience representatives of the "religious press" it might be well to give them a castigation, but even in that case, a more private and personal rebuke might have answered better. We fear a lecture from the pulpit in the face of the congregation was not the way to bring the culprits to repentance. But if there were no such persons present, the rebuke was out of place.

A dignified expostulation—a home thrust, as sharp and deep as may be given—a calm exposure of the evil as committed by the parties addressed, might, with God's blessing, have had some effect. Had Mr. R. been alive, we would have recommended him to attempt this service. But he has done with all such duties, and can neither suffer from the attacks of the "religious press" nor do ought to stop its unholy utterings. But other men may do this loudly-called-for duty. It is a task worthy of the sanctified genius and high talent of a R. or a S. or a I. or a V. Would that any one of them would lay the matter to heart, and then present on the altar of God a work dedicated to the service of our common Christianity, and specially intended to rescue our periodical literature from the unhallowed spirit which disgraces some portions of the "religious press."

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## ADMISSION OF MEMBERS TO CHURCHES.

### A LETTER TO THE EDITOR.

MR. EDITOR,—Will you allow me to observe with respect to my communication regarding the admission of members into our churches, to which you kindly gave insertion in the Magazine of last month, that I omitted to mention, that invariably, before proceeding to such questions as are contained in that paper, I put some questions at my first interview with an applicant respecting his *motives* for wishing to be connected with the church. Is his aim to get the praise of men, and to be like others, or to obtain any worldly advantage whatever? Or does he think that thus he will make himself be accepted by God? Or what is the exact end which he has in view? Also in our last inter-

view regarding these matters, when I think that the applicant is likely to be admitted, I place before him the importance of his becoming an earnest and active member of the church with regard to all its efforts for advancing the cause of the Redeemer among ourselves and round about. I think, my dear Sir, that the importance of calling the most serious attention of an applicant to his motives for desiring connexion with a church can scarcely be overrated. Some years ago one of my members had a servant, who asked permission from her mistress to attend a class of young persons who were intending to become communicants in connexion with a congregation belonging to another denomination. Permission was granted at once, but at the same time her mistress expressed her surprise that she was intending to go forward to the Lord's Table, and asked her *motives*. "Motives! motives!" she replied, "I never thought of such a thing. But the other young folks are all going, and I am going with them." Perhaps none come to us so thoughtless as that, yet all applicants have need carefully to scrutinize their motives.

Yours truly,

J. T.

BLAIRGOWRIE.

[We very readily give insertion to the above *addendum* to our respected correspondent's former paper. At the same time an ingenious caviller might easily find *omissions* as obvious as the omission of any questions about "motives." Is it not rather an omission that the catechumen is never asked if he has ever seen such a book as the Bible? That may be thought a superfluous question, as the examination proceeds on matters of revelation. Well then, might not a question or two be asked about the *authority* of the Bible—the place it holds in a Christian's regard—the duty of searching the Scriptures—comparing all opinions, claims, commands, rules, and regulations, by that standard? If it be said that all this is involved in such a question as No. 17, "What kind of life is the Christian life?" it may be replied, then if all right sentiments and right practice in reference to the Scriptures may be comprised under that question, half the other questions of the series are unnecessary, for they too come under the answer to the one now quoted, "What kind of life is the Christian life?"

And this brings us to the main object of this friendly note, namely, to inquire how far it is wise and scriptural to have a set of questions, such as were given in our July magazine, addressed to applicants for admission to church fellowship.

The profession of our churches is, that we receive all whom we, in a judgment of Christian charity, have reason to believe Christ has received—that is, true disciples of the one Saviour. But true discipleship is compatible with very limited knowledge; while very extensive and accurate knowledge is perfectly compatible with an unregenerate heart and an unholy life. Now, ought not applicants to be dealt with in the recognition of this fact? and ought not ability to answer questions about justification, sanctification, and perseverance, and other points, to be treated as very subordinate, and in fact settling nothing as

to the applicant's Christianity. Any child that has learned the Shorter Catechism can tell what is faith, what is effectual calling, and all the rest of the articles of a sound creed. We say then, that ability to answer such questions furnishes no proof of discipleship, and inability to answer them no proof of the contrary.

Then as to the second set of questions "respecting experience," the first, "Have you a good moral character?" if answered in the affirmative, renders several of the subsequent ones unnecessary. But we would suggest that the question as to moral character should be put to *others* who know the applicant's manner of life, not to himself.

Another remark occurs to us. This array of questions may appear very formidable to sensitive and timid persons, who may be perfectly sincere and true-hearted, but who may demur to make a solemn engagement, such as the answers to some of the questions involve—e. g. the last three of the series. Now it is a pity to *deter* applicants at the threshold or even before they reach it. And, at any rate, they should not be furnished with a plausible excuse for keeping back. Most pastors find it more needful to encourage promising applicants than to frighten them. There are few temporal or social inducements to join our churches in preference to other communions; and those who *should* seek admission should be kindly assisted and sympathised with and welcomed, rather than be treated with rigour and suspicion.

All this we say simply in reference to the *general principle* of dealing tenderly while we deal faithfully with applicants; for we have no doubt that the good pastor whose "questions" are before us, makes ample allowance for individual cases, dealing with each judiciously and discriminatingly, helping on the weak, and cheering the diffident, and only repressing the presumption of the self-confident and self-ignorant. And we have written this note in the hope of drawing more attention to this important practical subject. Far be it from us to lower the terms on which members are received into our churches; but while we would do all that we are scripturally warranted to do to secure a pure and consistent fellowship, we think that some may err in requiring too much mere *knowledge* in an applicant for admission, as if none but ripe and experienced and tried Christians were fit for church membership; and may be, at the same time, too lax in regard to the real Christian spirit and temper of the candidate.

So far from thinking our respected friend's questions too many, if they are intended to cover the whole ground of pastoral examination of one seeking admission to the church, they might easily be multiplied three fold; but we would have it understood that mere mental ability to answer them is not the criterion of fitness, and that the pastor and the church must judge wisely, and use much Christian discretion in every case. The late Dr. A. Thomson published about fifty years ago a communicant's catechism. If it is not out of print, we would recommend J. T. and other pastors to make a good use of that excellent manual.—  
ED.]



## A LETTER TO THE YOUNGER MEMBERS OF OUR CHURCHES.

DEAR BRETHREN,

Will you allow a pastor of one of the churches respectfully and earnestly to call your attention to some matters connected with your position as church-members, deemed by him to be of great importance ?

1. You are aware, and it will be useful for you to keep in remembrance, that your connexion with a church can be no proof by itself of your conversion. As Christian churches we ought not to have admitted you, if we had not some hope that you are converted persons ; yet we could judge only by your profession and appearance, but God judgeth the heart. That important matter, therefore, still lies between God and yourselves. "Examine yourselves, whether ye be in the faith ; prove your own selves." The good opinion of all the churches in the world would avail you nothing, if you were not new creatures in Christ Jesus.

2. If you are believers, instead of settling down now as if you had reached the goal when you have made a profession, view this but as the first stage of your Christian course. Christ requires you to believe with the heart and confess with the mouth. This confession you have now made. But if it is sincere, the word of God further says, "Grow in grace." "He that endureth unto the end shall be saved." "As ye have received Christ Jesus the Lord, so walk ye in him." From this time, therefore, seek to make progress in holiness. For this purpose attend diligently and earnestly to the private exercises of religion, such as secret prayer, religious reading, spiritual meditation, and self-examination. Welcome also spiritual conversation with your Christian brethren, and wait carefully upon the ordinances of the sanctuary for the very purpose of having your souls sanctified by the truth, as well as for the purpose of worshipping God. Are you, young friends, using the public and private means of grace as diligently and as devoutly for your own spiritual edification as when you first became alive to the importance of divine things ? It is as you advance in personal piety that you will be useful and happy.

3. Faithfully and affectionately discharge the appropriate duties of church members to your brethren. Your prayers are earnestly requested for your pastors. They ought, and they will pray for you ; do you often and earnestly pray for them. God will answer your prayers, and you will find, that the more you pray for your pastors, the more will their labours be blessed to yourselves and to others. Love your brethren, and help them. It is their duty to be kind, and encouraging, and helpful to you spiritually and temporally, as they have opportunity,—Gal. vi. 10. Do you your part in return to retain and strengthen their love by the affectionate spirit and Christian conduct which you manifest towards them. Converse kindly with them on spiritual subjects. Sympathize with them in trouble. Rejoice with them when they rejoice, and weep with them when they weep. When you see any brother in danger of falling, or who has fallen into temptation and sin, do your utmost to preserve or to deliver him,—James v.

19. Encourage also your church and pastor by your constant and hearty attendance on the ordinances of the Gospel on the Lord's day. You can do your church much good or harm, as you are steadfast or otherwise in this respect. Manage your affairs also so that you shall be as regular as possible in your attendance at the prayer-meeting, and when that evening comes, say individually, "I was glad when it was said to me, Let us go up into the house of the Lord." Take an active part, in a Christian spirit, in all church affairs, spiritual and temporal. The future well-being of each church will depend much on the holy and affectionate zeal displayed by the younger brethren. Young friends and pastors sometimes observe with regret that not a few of their members put themselves to some trouble, before they are received into our churches, to be regular in their attendance on religious ordinances on the Lord's day and at other times, and also after their admission they take a warm and lively part, for a time, in every thing that concerns the welfare of the church, who yet do not continue afterwards to put themselves to the same trouble, and to manifest the same zealous and brotherly spirit, but gradually become remiss and languid. With respect to many the case is indeed far otherwise, for their church course is steadily progressive; their path is like the shining light, which shineth more and more unto the perfect day. Now, brethren, how is it with you? If any of you have become remiss, what is the reason? Ye did run well, who did hinder you? If some of you have indeed already left your first love, investigate the cause, and remember whence you have fallen, and repent and do your first works.

4. You know also, young friends, that one special design of a church is to "hold forth the word of life" to others. Christ calls a church a *candlestick*. When you were first received among us, it was urged upon your consideration that it is not enough that you should be connected with the church merely to obey the command, "Do this in remembrance of me;" nor merely to get edification to yourselves; but also that you might aid in making the light of the Gospel shine around our dwellings, and go forth to the ends of the earth. Christians could never do the same work in the world, if they were left isolated from one another; therefore Christ has brought them together as churches, that they might work together for his glory and for the salvation of men, and now he says to them, "Shine ye as lights in the world, holding forth the word of life." This is a duty, however, which is much neglected by many. Too many, even of those whom we look upon as Christians, act as if they regarded the sole design of their connection with a church to be, that they might obey the Saviour's dying command, and that they might get good to themselves, but not at all that they might be more able to do good and to labour for Christ. Hence it comes to pass that in the most of our churches there is, as it were, a church within a church. A select number are active, energetic members; they attend all meetings, and throw themselves kindly and heartily into every Christian undertaking, and do all the good they can; but a large proportion attend ordinances on the Lord's day with more or less regularity, and their week-day conduct is marked by nothing disorderly, and that is the most that can be said of them. Now, beloved young brethren, without speaking of others at present, we call

on you to be of the hearty, lively class of members, who, while ever careful to cultivate personal piety as a prime concern, will also strive with all your might to live to the glory of God, and to do good as you have opportunity. Do your part honourably in this respect as church members. If any of the members live for themselves only, be not you such members. If any sit down idle, do not you so. Do what you can by your conversation, by your prayers, and by your example, for the conversion of your relatives, and of others with whom you have intercourse; earnestly seek their salvation. Embrace opportunities also for instructing the young, and for visiting the thoughtless and the ignorant to whom you can find access. In a word, labour personally for Christ as you can, and countenance and aid every scriptural effort made by the church for diffusing divine truth at home and abroad. Give liberally for this purpose, as God shall enable you. At the same time be careful to have right motives in all these labours, for if your chief aim were to obtain the praise of man, that would mar your work and render it worthless in the sight of God; but if your efforts be scriptural in their nature, and your motives in some measure pure and holy, then you will be blessed and be made blessings.

5. With regard to your conduct before the world, let it be steady, consistent, honourable. This is necessary though you were not church members; but now a new obligation is laid upon you. As we profess to have a regard to purity of communion, those around will naturally look closely at your spirit and conduct. You can, therefore, do much good or harm to the cause of Christ and to the churches with which you are severally connected by your manner of acting. But without going into detail here, I would request you frequently to examine all your ways by the word of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Ponder often and deliberately the 15th Psalm, also the 4th, 5th, and 6th chapters of the epistle to the Ephesians.

Finally, brethren beloved, while your pastors and elder brethren welcome your presence among them, and rejoice when they see young persons, who seem to love the Lord, from time to time added to the churches, yet they cannot but have some "trembling joined with their mirth." Your pastors especially have gladness and solicitude mingled together, and you can do very much to make them comfortable or sad by the spirit and conduct you shall display. Nay, what is far more important, you can please or grieve the Spirit of God. Brethren, remember that God and the angels,—the church and the world,—heaven and hell,—are witnesses. "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. v. 25, 26.—A PASTOR.

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### "ESCAPE FOR THY LIFE."

A NEGRO in the far west was born a slave. Slavery was entailed on him. He was the property of a hard master, and he knew by experience that his was a hopeless service.

So is it with the sinner as a subject of Satan's kingdom. Born into that kingdom, sin is entailed on him, and experience tells him that he serves a hard master.

But our negro had heard of a land of freedom. He was suddenly inspired with a desire to gain it. A free citizen told him of its joys and urged him to escape for his life. He furnished him with a chart of the country through which he would have to pass, and directions how to use it. Thus prepared, he fled from his master.

So with the sinner convinced of sin by the Spirit of God. Hearing of the "liberty wherewith Christ maketh his people free," he desires to possess it, and the Christian citizen implores him to "escape for his life." Placing in his hands the Bible as a chart, he directs him how to use it, and thus equipped, he flees from the kingdom of Satan to the kingdom of God.

When our negro made his escape he fled to Charleston. Here he saw a brother negro who appeared to be free, and threw himself on his honour. "Help me," was his petition, "for I have escaped for my life."

So with the sinner fleeing from Satan to God. He casts himself on those who, being free and yet of one family, will sympathize with the earnest soul as it escapes for its life.

But our negro did not find in this man the help he needed. He was willing to aid the negro, but rather cold in his friendship. In his disappointment he turned to a mulatto boy. Here he had a true and loving friend. With guileless simplicity and genial warmth the boy conducted the negro to a place of safety, and told him how he might now "escape for his life."

So, too, is it often with the believer as he seeks to make good his escape. He will meet with coldness in official formalities, and generous help only in the simplicity of the child. "Out of the mouth of babes and sucklings" God often "perfects praise." "If that be Christianity," said an attentive hearer one day while an earnest-hearted layman of our acquaintance was preaching this truth by the wayside, "I am wrong, though I have thought myself right for many years." And then she "escaped for her life" from legal morality to vital godliness.

Sailing from Charleston for Boston, which is in a free state, our negro was in danger. Battened down, he was in darkness, but got light from above. Here he had to trust his captain where he could not trace him.

So with the believer as he seeks to make his way to the "desired haven." John Newton says:—

"I asked the Lord that I might grow  
In faith and love, and every grace,  
Might more of his salvation know,  
And daily learn to seek his face.

"I hoped that in some favoured hour  
He'd all my frailties forgive,  
And by his love's constraining power  
Incline my mind to hear and live.

"Instead of this he made me feel  
The hidden evils of my heart,  
And let the angry powers of Hell  
Assault my soul in every part.

“Lord, how is this? I trembling cried:  
Wilt thou pursue thy worm to death?—  
’Tis in this way, the Lord replied,  
I answer prayer for grace and faith.”

Landing in a free state, he yet could not deem himself secure. He had escaped from a tyrant master, but not from a tyrant law. He felt that he was free, but he had no certainty of his freedom.

And so, too, with the sinner escaping for his life. Though he flees from Satan, he is not yet free of sin. He is safe in Zoar; but certain of safety only in the mountain.

Pushing onwards, our negro at length got within sight of Canada. Standing on the banks of the river St. Lawrence, he could look on the land of freedom. And as he looked, a friend appeared and offered to take him over. Into the boat he sprang, and warm hearts and willing hands were soon at work to pull him over. But now came a new danger, the negro’s master appeared in pursuit. He demanded of the boatman that he should restore his freight; but the resolute boatman was beyond his reach, and could boldly answer, “No!” Onward they sped, and passed safely over.

So, too, with the believer, when he comes to the Jordan of death. He sees by faith the Heavenly Canaan, and though Satan may pursue to the very banks of the river, safe in Jesus he will be landed in the “desired haven.” “As thy day is, so shall thy strength be,” is the divine promise. A trembling believer had just recovered from an illness, and remarked to a friend, “I thought if this be death, how terrible it is.” John Newton’s answer to this was, “You were not dying then, and your experience that night has *nothing whatever to do with what your experience in death will be.* There is such a depth of meaning in the old saying, ‘dying grace is kept for a dying hour.’ We do not need it beforehand, and we are not to expect it or be discouraged by the want of it.” Be it ours then so to be made “free from sin” that we may “become servants to God,” and have our “fruit unto holiness,” that the end may be “everlasting life.”

Landing in Canada, our escaped negro was received with joy. The governor rejoiced; the free blacks rejoiced; and the free whites who had never been in slavery rejoiced. The stranger was hailed as a brother, and he found himself at home.

So too with the believer when he is received into glory. There is joy in the mind of the exalted Redeemer; joy in the hearts of the angels who were never in bondage; joy in the emotions of the “spirits of just men made perfect;” and thus is realized the Scripture,—which was experienced when the believer first escaped from the bondage of sin—“there is joy in the presence of the angels of Heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.”

Learn from this analogy these lessons.

*First*,—Something of the nature and character of the faith that saves. This negro believed the accounts he had received of the land of freedom. He held also that his master had no right in justice to keep him in slavery. He knew something of the character of the friend who told

him about Canada and how to escape to it, and this knowledge strengthened his faith.

So in like manner must the sinner believe when the gospel is preached to him. It tells him how to escape for his life, and when this truth is pressed home on his conscience by one whom he knows, and has reason to believe sincerely desires his salvation, his mind credits it,—his faith becomes strong. Conscious also that the devil has no right in justice to reign in his heart, he looks for the power of the Divine Spirit to enable him to escape, and then with the guidance of "the Book" he sets out on his course from the bondage of sin and Satan to the freedom "wherewith Christ makes his people free."

*Secondly*,—Our duty to "persevere to the end." While in this world the believer is exposed to danger, and has to "work out his salvation with fear and trembling." But God is with him, for he "worketh in him both to will and to do of his good pleasure." In the human body there are nerves of volition and nerves of sensation. The life-nerves of sensation do their work when the nerves of volition are at rest. God seems as it were to keep the life-nerves in his own hand, and keep them going when man sleeps, wakes, walks or stands, but as a free agent man can move at will, and rest at pleasure, and yet is responsible that all his volitions shall conduce to health and strength and vigour.

So with man as a moral as well as a rational and physical being. The life-nerves of the Christian God holds in his own hands, while his nerves of active duty are under his control as a free moral agent. Thus God works and man works,—the one sovereign the other free, and in this there is no contradiction. "Things that are equal to the same thing," says the mathematical axiom, "are equal to one another." Here then we have the truth of God's sovereignty on the one hand, and of man's free will as an ultimate fact in consciousness on the other,—things equal to the same thing, and consequently equal to one another. Look at that chain across that river. I see one end on that bank, the other on this, but part of it in the bend is below water. You ask me to demonstrate that it is a perfect chain and composed of links. I cannot prove this position. The links we may count on either side, but that is all; yet we have the moral certainty that this is a perfect chain. Let down the water and we count the links and have our perfect demonstration: till then all reasonable men will be satisfied with the axiom, for seeing that there are links on this side and links on that,—things equal to the same thing, the inference is that all the other links are perfect, and the chain entire.

So with God's sovereignty and man's free agency. Both are truths, though we cannot explain them. Let down the Jordan at death, and then the chain will appear.—Till then be it ours to trust God where we cannot trace him, and pursue our Christian course believing that "what we know not now we shall know hereafter."

J. H. W.

## ON DEATH.

DEATH, the king of terrors and the terror of kings, was born to destroy. Cradled by sin, he rose up against man as his powerful enemy, possessed of restless energy. His unseen movements, his unheard footsteps, and his concealed darts, make it very difficult to detect his approach. Life yields to his power. The touch of his cold hand stops the vital fluid, puts to flight the immortal spirit, changes the countenance, prostrates the body, and subjects it to corruption. Death makes man the heritage of worms, consigns him to the dust, and covers him with darkness. It defaces the beauty of humanity, breaks asunder the ties of friendship, stops the mirth of the foolish, and separates the miser from his much-loved treasure. The atmosphere, which to us is the element of life, will soon be to our bodies, when seized by death, the agent of corruption. Every tie of nature thrills under the dreadful announcement of man's doom, "Dust thou art, and unto dust shalt thou return."

Death is no respecter of persons. At his bidding the philosopher and the peasant, the saint and the sinner, the sage and the infant, must leave this world. He makes kings descend from their thrones, nobles resign their titles, warriors throw down their arms, and merchants leave their counting-houses. There is no place proof against his approach. He enters the pulpit and silences the tongue of the eloquent, he marches into the hall of learning and carries away the man of genius, he crosses the ball-room and separates the heedless spirit from its clay tabernacle, he revisits the house of mourning and reduces the number of its inmates. Death does his work at all seasons of the year,—in winter when the icicles are hanging from our houses,—in spring when the snowdrops are peeping out,—in summer when all nature is smiling upon us,—and in autumn when the scythe is sweeping down the grain. What a scythe does death carry! What sweeping strokes he makes in families, in villages, in towns, in cities, and in fields of battle. In his hand famine and pestilence make fearful havoc, the battle kindles into fury, and covers the field with lifeless forms, the electric fluid strikes the human body and leaves it spiritless, and the earth opens and swallows up many who tread upon it. With every sting pointed, with every shaft tipped with venom, and with every disease at his command, he marches forth in awful majesty. We do not need to have a shroud carried before us, like the Sultan Saladin, to remind us of death. We are reminded of it every day by our fellow citizens and friends being called into an eternal world. In the hollow cheek, the sunken eye, the sharpened features, the failing breath, and the humiliating attendants of dissolution, we may read the solemn lesson of our mortality. The remains of the strong man and the weak, the babe at its mother's breast, "nipped and destroyed like a flower by the frost," and the mother herself, pass before us to the narrow house appointed for all living. How often have we to deplore the ravages of death, but the time will come when *he* must die,—the everlasting life of the body will be the death of death. Death, thou fell destroyer, thou hoary-headed despot, thy reign has been triumphant, but thy days are numbered, thy destruction is certain! The Man who is God's fellow conquered

thee. Thou couldst not hold thy grasp when he bade the widow's son arise, the ruler's little maid sit up, and Lazarus come forth. Thou didst lay low the Prince of life, but it was only that he might triumph over thee and make thee his willing servant. In thy dark and narrow house he burst thy strongest bands, deprived thee of thy sting, filled thy dark domains with heavenly light, and made the pathway through thy low-lying valley to immortality. His life shall outlive thee, his power shall subdue thee, his victory shall swallow thee up. When, by the interment of friends, called to tread upon graves, may we hear the voice of Him, who is the resurrection and the life, in the breeze that bends the long grass which waves over them. Great Conqueror of death, Bright Prince of Life, increase my faith and hope,—

“Till my rapt soul, anticipating Heav'n,  
Bursts from the thralldom of encumb'ring clay,  
And on the wing of Ecstasy upborne,  
Springs into Liberty, and Light, and Life.”

J. M.

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## HOW TO GET RID OF A MINISTER.

BY REV. DR. HUMPHREY.

SUCH improvements have been made in the art, within these last few years, and it is now so well understood, that any suggestion through the press on this head, will perhaps be regarded as quite superfluous. Nevertheless, it is possible that some who wish for a change, but hardly know how to bring it about, may be thankful for a few hints.

It is not necessary, then, for the accomplishment of the object, that the minister should be superannuated, nor a poor preacher, nor an unfaithful pastor, nor remiss in any of his sacred duties. It is not necessary that the majority of the church should wish to throw him off, or that he should even be unpopular with more than a very few of his congregation. Let but two or three influential men settle it in their minds that he must and shall go, and there are ways enough to get rid of him.

Let them first feel their way cautiously to ascertain whether any, and if any, what amount of incipient disaffection may be secretly lurking in the minds of those who are ostensibly his friends, and not prepared to take sides against him. Let them, where it will be safe, throw out hints and inuendoes, calculated to excite injurious suspicions and to prepare the way for open hostility. If the minister is comparatively young, and if under his devoted labours the congregation has been greatly increased and strengthened in a few years, and they want a more popular preacher, let them say, “He is a very good young man, and did well enough when we were weak and few, but we must now have a man of more experience and talent;”—let them tell him so plainly, or intimate as much; and though to favour them when they were poor, he may have got along as he could upon the smallest salary, and



now has a dependent family upon his hands, he will probably ask for a dismission, and go out he knows not whither.

If the minister is much past middle age, however faithful and useful he hath been, or however able he may still be to discharge all the duties of a preacher and pastor, let those who want a change (it is not much matter how few) say that "he is growing dull, and does not interest the young people," or that he preaches old sermons, and to make sure of that, let them put down his texts, while they do not remember nor care to remember anything else. Or let them say he does not visit his people, or for want of any plausible definite charge, let them say that "his usefulness is at an end," and by repeating it everywhere they will probably in time persuade many to believe it, without any other evidence, and thus shove him off.

If he is very reluctant to go, and there is no other way to coerce him, and the congregation is weak, let them sign off, or withdraw their support, and in this way frighten those who wish to retain him, into acquiescence with their wishes. This, in feeble parishes, will ordinarily succeed, when other measures fail.

If the minister is neither too young nor too old to keep his place; if he is acknowledged on all hands to be an able preacher, and the great body of the people cling to him, and he cannot be "starved out," let not the few who have set their hearts upon ousting him, despair of ultimately carrying their point. Let them aim at his moral and ministerial character—not by any direct attack at first, but by crafty insinuations—by taking up flying stories and repeating them—by prying into all his dealings, and trying to make him out dishonest in some moneyed transaction—by taking down his words in different conversations, for the purpose of convicting him, when the convenient time comes, of contradictions and falsehood. It may require considerable patience and some trouble, to bring the matter to a crisis, and when they have done, they may not be able to prove anything deserving of censure; but it is not much matter. The great thing is to keep up an agitation, which in nine cases out of ten will sooner or later accomplish the object. And where no criminal charges are brought against the pastor, by a disaffected minority, however small, abundant experience proves that it is a much less difficult matter than one would suppose, to worry out the majority of the church and parish, or the minister, or both. It requires nothing more than a settled purpose to accomplish the object, whether right or wrong, and perseverance to the end. Let the agitators give the friends of the pastor no peace, and those who wish to retain him will one after another become wearied out and say, "It is of no use to resist any longer. We shall never have any quiet while he stays." And thus at last, the majority will give it up and let him go. Or if they hold on, the minister will find his situation so uncomfortable that he will ask for a dismission, and the end will be gained.

The foregoing are some of the ways to get rid of a minister. If in some cases none of them should succeed, it may safely be left with those whom it may concern, to contrive other ways equally successful. But whether it be right and just, for a few disaffected individuals to agitate churches that would else be satisfied, and constrain the pastors

to vacate their pulpits, is a question which they must meet another day, and at a bar where ministers and people must all stand together and be judged. Undoubtedly there may be good reasons, in some cases, for wishing a change; and taking measures to bring it about, in an open, honourable and equitable way. But where a minister is doing good, (though perchance not the ablest man in the country,) and the great body of the people are satisfied with him, two or three disaffected members ought to pause a good while, and pray a great deal, before they disturb the peace of the church and congregation by demanding a change. They cannot oust a pious and faithful pastor by such a course, without being held to answer for it another day. And let them remember, that driving one servant of Christ out of the vineyard, is no way to induce him speedily to send them another. It is not uncommon for parishes thus vacated, to remain unsettled for a long time; nor for them to get a poorer instead of a better minister, when the vacancy is supplied. As "where two or three are met together in the name of Christ," he is with them to bless them, so in the heaven-wide as where two or three are banded together to shove off a faithful pastor, they will probably at last succeed, but not with His approbation who "holdeth the stars in his right hand," and whose prerogative it is to "send forth labourers into his vineyard."

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### Biblical.

"And when he had said these words, the Jews departed, and had great reasonings among themselves."—Acts xxviii. 29.

How we should like to have overheard those Jewish reasoners! What variety of thought, temper, prejudice, ignorance, and honesty, might come out in the discussion! Some were perhaps excessively afraid of novelty, and it was enough with them that Paul's doctrine was new, to secure their rejection of it. Others were rather attracted by the novelty. They had no great attachment to the old forms. They felt the intolerable yoke of the law, and would have been glad to get rid of it. Others again heard with prejudice one who came to Rome in the ignominious character of a prisoner. Had he been an honoured guest of Cæsar, instead of a criminal about to appear at his tribunal, they might have listened with favour to his doctrine. These were worshippers of rank, and seekers of honour that comes from man. Thus, in various ways, Paul found some men's prejudices arrayed against him: some of his hearers were evidently convinced of the truth of his words, and became disciples of the Saviour he made known.—And some, moved with envy, malice, and all uncharitableness, did all they could to prevent his success. But the Lord was with him; and he is with all His faithful servants. Paul's history was the epitome of the experience of many who have followed in his steps, and have suffered many things for Christ's name's sake.

"Holding the mystery of the faith in a pure conscience."—1 Tim. iii. 9.

Faith purifies the conscience, and keeps it pure. Every act of sin, and every sinful motion or desire, has a defiling effect on the conscience, and every such state of heart, or act of the will, springs from unbelief, not from faith. Faith is the grand counteractive to the power of sin, and so long as it operates, the law of sin is kept under. The truth which faith embraces and loves is cherished as opposed to all evil; and so long as it is cherished the keen sensibility of conscience renders the slightest approach to sin painful. Happy they who experience this exquisite tenderness of conscience, so easily wounded, and so repelling and hostile to the working of Satan! If it be blessed to have a conscience void of offence towards God and man, the blessedness that comes nearest to it is that which is experienced by a penitent, who, under the burning sense of shame and sorrow for having yielded to temptation, and brought guilt upon the conscience, proves the efficacy of atoning blood, as a healing balm to the wound sin has made. Recovered from the snare, and confirmed in obedience, there will be double watchfulness and constant prayer for grace to keep the mystery of the faith in a pure conscience.

“Have any of the rulers, or of the Pharisees, believed on him?”—John vii. 48.

This question gives us an instructive glimpse into the workings of men's minds in reference to the claims of truth. Before admitting these claims—however well established by evidence and argument—they look around and observe whether others have admitted them. If wise and influential men have treated them with scorn, they think themselves warranted in also disregarding them. If men of high profession, the leaders of opinion, and the judges of merit, count some new teacher unworthy of attention, the common people may surely be excused if they also slight his pretensions. In fact, in such cases the mind is turned away from the real subject of inquiry—the *truth* of the doctrine, and the faith due to the teacher of it; and men ask,—is it popular?—is it profitable?—If these questions can be answered affirmatively, then they will believe the truth—if negatively, they will not believe it. Does not this raise the doubt whether the professed believers truly believe? Even if it be *the truth* they believe, it is not because it is truth they believe it, but because in professing it they are following the examples of the good and the wise and the great! If then the faith be true, the grounds for believing it are spurious.

“These men that have turned the world upside down have come hither also.”—Acts xvii. 6.

The gospel is an innovator. It is a *new* doctrine. The old is conventional, temporary, local: the new is real, everlasting, universal. The gospel was not to the taste of the *conservatives* of the day. It was radical, turned things upside down, was a disturber of the peace, broke up old associations, did not respect antiquity, made light of the established maxims of the doctors of the law, had no sympathy with craftsmen who had their wealth by the errors of the people, and lived on the gains of superstition and sin.

If the “world” in its maxims, policy, spirit, and character be “all

right," then to turn it upside down must be an injurious act, and the authors of that overturn deserve the reprobation of all good men. But if the world be *wrong*—if goodness be depressed, and wickedness be in high places—if might be right, and if the proud are counted happy, and the meek and lowly down-trodden and despised, then to turn such a world upside down may be the very thing to rectify disorders, and put things in their right places. The agents in bringing about such a revolution will of course be hated and vilified by the wicked whom they cast down, and the false whom they expose, but they are true benefactors—the friends of man and the true servants of God.

### Notices of Books.

NORTH BRITISH REVIEW. No. LIII. August, 1857. Edinburgh: W. P. Kennedy. London: Hamilton, Adams, and Co. Dublin: M'Glashen & Gill.

We deem it our duty to take the earliest notice possible for us of the re-appearance of this respectable Journal. In our July number we made special reference to the publication as suspended if not defunct. We are glad to perceive that the causes which led the publisher not to issue the number for May have been surmounted, so as to enable him to resume the publication. As no explanation is given in reference to the subject, we shall not enquire farther into the facts, but look at the number before us as a specimen of what may be expected, now that the Review is under new management.

The ten articles that make up the number are sufficiently diversified as to subject, and they are all readable papers. This is saying less than the truth respecting some of them, for there is a fair display of talent, and much sound thinking in several of the articles. The first is Bacon's Essays, with Whately's notes. The writer of that opening essay has allowed the archbishop to occupy the prominent place. Extracts from his notes fill a good many pages. But the reviewer is evidently well qualified to write on such a subject as Bacon's Essays, and we should have welcomed a much fuller article from his pen.

"Isaac Watts" is the subject of the next article. It is written *con amore* by one who, as a divine, is qualified to do justice to Watts as a Christian minister, and as a man of fine taste, is able to appreciate him as a Christian poet. We are glad to observe that his admiration

of the hymnologist has not blinded him to the defects of many of his lyrics as specimens of versification, nor to the theological errors that deform some of them.

The fourth article, on French treatment of criminals, and the fifth, on China, deserve careful perusal. Articles on the Scottish Lunacy Commission and on the Marriage and Divorce Bill, show that the Review does not overlook questions of the day.

"Inspiration" is another question of the day of a different class, and it is ably treated in an article of considerable length. The last and not the least important of the number is on the Indian crisis.

So far as we see there is nothing in these ten papers that any friend of the religion or of sound principle in morals or politics need take exception to; but it has strongly occurred to us that to maintain a high place in our periodical literature, such as the North British Review ought to claim and sustain, will not be enough to issue numbers blameless in point of theology, and exceptional in other respects. There must be *power*, originality, freshness, suggestiveness. But this can scarcely be secured without offending some untidy people of stereotyped minds. Would it not be better therefore to give wide range and full freedom for the utterance of opinion, and allow objection opportunity to examine and reply? Why should not reviewers be reviewed? Why should not a department be assigned to *Correspondents*, who may take up questionable statements, or unsound opinions? This would obviate the necessity of resorting to any such measure as that lately adopted by way of protest against disapproved articles. Unless first-class

others are at liberty to bring out their  
 un mutilated and unabridged, they  
 decline to be contributors to the  
 British, and the consequence of  
 it will be that the publication will sink  
 the level of respectable dulness and  
 mediocrity—a contingency which  
 sincerely hope will never become a  
 reality. There is, however, high talent  
 such among us, in strict alliance with  
 and religious thinking, to prevent the  
 crifice of power to purity, and if the  
 editors of this Review do it and  
 themselves justice, it will continue to  
 hold a high place among our best quar-  
 ters.

THE RELIGION OF THE HEART, as ex-  
 emplified in the *Life and Writings of*  
*John Bowdler, late of Lincoln's Inn,*  
*Barrister at Law*, edited by his sur-  
 viving brother Charles Bowdler. Ed-  
 inburgh: Adam & Charles Black.  
 1857.

THE contents of the present publication  
 formed a part of two volumes which ap-  
 peared several years ago, and were en-  
 titled, "Remains in Prose and Verse,"  
 of the person whose name they bear.  
 Many of our readers may be unac-  
 quainted with the work referred to, we  
 state in few words the claims of the  
 and writings of John Bowdler upon  
 its attention.

He was born in 1783, and being a  
 younger son of a respectable family, was  
 after leaving school, where he dis-  
 tinguished himself as a promising scholar,  
 the office of a solicitor at law. There  
 served his term, and by his applica-  
 tion and ability gave assurance of success  
 in that profession if he had followed it out.  
 He aimed at something higher, and  
 entered Lincoln's Inn. He had every  
 prospect of rising to eminence, and his  
 family connexions, as well as his own  
 talents, opened before him a career of  
 distinction. But about 1810 symptoms  
 of ill health appeared. These were soon  
 of a serious kind that he was ordered  
 by his physicians to relinquish his legal  
 engagements, and proceed to the south  
 of Europe,—where the climate was more  
 favourable than England for a consump-  
 tive patient, such as he was pronounced  
 to be. With various alternations he  
 lingered till 1815, and then died in the  
 full faith of Christianity, and supported  
 to the last by its strong consolations.  
 John Bowdler was a man of beautiful  
 moral character, gentle, unselfish, af-

fectionate, beloved by all who knew him,  
 and among these were many of the ex-  
 cellent of the earth. He lived and died  
 a member of the Church of England, and  
 of course an admirer of her constitution  
 and ritual, but he had less bigotry, and  
 more true christian catholicity than some  
 of his own relatives. His talents were  
 of a superior order, and, if all that is said  
 in the form of eulogy by his admiring  
 brother, the editor of the volume before  
 us, be correct, he was almost unequalled  
 in genius, as he was, on the same au-  
 thority, unsurpassed in goodness.

The history of his transition from a  
 state of nature to a state of grace is not  
 given, and we are left to gather the fact  
 of his being a true Christian by his "life  
 and writings," as illustrating "the reli-  
 gion of the heart," rather than by any  
 account of the means by which he became  
 a true follower of Christ. Perhaps his  
 biographer considered any such matter  
 superfluous in the case of one who by  
 baptism was made a child of God; but  
 we doubt not John Bowdler needed, and  
 we believe received converting grace, as  
 much as one to whom the ordinance of  
 baptism had not been "duly adminis-  
 tered," or never administered at all.

But, taking the volume as it is, we  
 gladly recognise in the "Select Pieces  
 in Prose and Verse" that form the bulk  
 of it, ample proof that the admired and  
 lamented young barrister was an enlight-  
 ened christian man, holding clear and  
 sound views in the great truths of the  
 christian system, and holding them not  
 as mere intellectual propositions, but as  
 principles dear to his heart. They were  
 his hope and peace and rejoicing.

This volume is worthy of a place on  
 the same shelf with the lives of many  
 distinguished men whose christianity was  
 simple, genuine, and scriptural, shedding  
 a lustre on their literary attainments and  
 professional eminence. The pieces in this  
 volume were composed, we believe, chiefly  
 if not entirely between 1810 and 1815, the  
 period of his lingering decay, and the so-  
 lace of his calmer hours, amid the fluctua-  
 tions of disease, and the alternations of  
 hope and fear as to the issue. Had he been  
 spared to maturer life, he would no doubt  
 have given proofs still more signal and  
 valuable both of his fine talents and of  
 the consecration of them all to the high-  
 est service. But it seemed good to the  
 All-wise Disposer of events to cut short  
 the days of his servant, yet not before  
 he had done enough to render his memory  
 fragrant in the world he had left, among  
 those who could appreciate high christian  
 excellence in combination with all that

is graceful in manners and commanding in intellect. A better book cannot be found as a present to a young man entering into life, and exposed to the snares of society.

**WHY WEEPST THOU?** *or, the cry from Ramah hushed by the voice from Heaven, in Letters Memorial, Consolatory, and Practical—a Manual for Bereaved Parents,* by the Rev. John Macfarlane, LL.D., Glasgow. New edition. London: James Nisbet & Co. 1857.

We do not wonder at the appearance of a new edition of this book. The subject of it is one which brings it near to many hearts, and the treatment of it is in a high degree appropriate, scriptural, consolatory, and practical. The excellent author wrote too much from the heart to dress up his pages with flowers of rhetoric. All is sober, grave, befitting the end for which he committed his thoughts to the press. The touching narrative of early deaths in his own family circle, and the letters of sympathy from christian friends these drew forth, give pathetic interest to that part of the volume. And the whole of it we heartily recommend to those for whom it is intended, as admirably fitted, by the divine blessing, to be salutary and comforting to bereaved parents. The author's faithful appeals also to those whose hearts are wandering from God, and whom the death of children may have failed to arouse to reflection and lead to repentance, deserve to be solemnly pondered by all whom his words concern.

**COUNSELS TO A CHRISTIAN CONGREGATION ON THE CHOICE OF A PASTOR.** New Edition. Edinburgh: William Oliphant and Sons. London: Hamilton, Adams & Co. Glasgow: David Robertson. 1857.

THIS pamphlet says nothing of its own origin, and it pretends to no authority beyond what the scriptural views and arguments it contains may confer upon it. It is equally adapted to the use of all christian congregations of whatever name that retain their undoubted right to choose their own pastors, and these counsels are well worth the attention of those who need to exercise that right. A note prefixed intimates that copies may be had of the publishers at 2s. 6d. per dozen or 18s. per hundred, and elders and deacons are recommended to pro-

vide copies for circulation among members and hearers.

**EVANGELICAL MAGAZINE.** January to July 1857.

THIS well-known and long-established periodical continues its course steadily and ably. Since the esteemed editor Dr. Morison, was laid aside by an illness from public duty, Dr. Barber and Mr. Stoughton have undertaken to conduct the magazine, and in their hands it has fully sustained its character as an organ of evangelical sentiment and an unflinching defender of evangelical truth. In literary ability it has certainly improved, and we rejoice to see a periodical of venerable age displaying all the vigour of youth, and all the freshness and spirit of the newest candidates for public favour.

**THE BRITISH AND FOREIGN EVANGELICAL REVIEW.** No. xxi. July 1857. London: James Nisbet & Co.

THIS number contains nine articles of deep and varied interest, besides a sheetful of critical notices. Philosophy has a fair share of the number, two articles being devoted to "the Philosophy of Sir William Hamilton," and "Ferrier's Demonstrative Idealism." The subject of the Revision of the English Bible is discussed in an article bearing the title "Does the Bible need translating?" and the same question again introduced in a review of work on the Book of Job. Conant's translation of that book for the American Bible Union is summarily treated, and the argument of both articles is decidedly against meddling with the version. Nothing in these papers has materially altered our own view of the subject, given in some preceding numbers of the magazine, but the determined opposition shown to the proposal on both sides of the Atlantic, lessens the probability of the revision of our English Bible being looked at fairly, and its difficulties met with a real desire to master them.

We are glad to see the question of "Liturgies and Free Prayer" discussed in an able article, highly creditable to the writer of it, and honourable to the Review which contains it. The work of Mr. Baird, edited by Mr. Binney, and ready before the public for many months, has not received from the periodical press the attention it deserved. But full page

is done to its importance in the article before us. The writer, evidently a Unitarian, gives a fair and enlightened view of the whole question, and in showing his own leaning to the Unitarian side, betrays no prejudices in *form*, and no bigotry as a blind man to things as they are. We perused the article with a lively sense of pleasure, and heartily thank the author for his judicious and discriminating treatment of the whole subject. The Review of Rudloff's History of Scottish Reformation is written in a strain of laudation of the church of Scotland that is rather out of date in

1857, and the article on the writings of Dr. Doddridge is meagre and cold. The writer, however, has a sting at the English dissenters, and makes Doddridge's name a peg on which to hang a caveat against Unitarianism.

We intended to notice some other portions of this number, but must draw the rein, and leave those of our readers who have access to the Review itself, to the enjoyment of a high literary treat, for the less valuable pages serve but as a foil to the many excellent ones; and where much is very good, we are well satisfied.

## Chronicle.

### MISSIONARY INTELLIGENCE FROM CHINA.

A long and interesting letter has been received by a friend in Edinburgh from Mr. Muirhead of Shanghai, from which we give the subjoined extracts. Mr. Muirhead alludes to the death of Dr. Medhurst, and to the deep sense of loss sustained by the mission, which his brethren and himself keenly feel. Such communications from the missionary field should lead to earnest prayer that our labourers still spared for a little may be sustained under the increased burden of responsibility devolving upon them when such men as Medhurst are removed, and that they may be encouraged devotedly and wisely to carry on their self-denying, and yet delightful work of preaching the gospel, and teaching disciples all things the Lord commanded. At the present time China is the object of peculiar and painful interest. How sad to think that our countenances there are occupied in callings so alien as those of the soldier and the missionary! When shall wars cease, and the spear and the sword be converted into implements of peaceful industry! "I feel myself in every way competent to make known the precious truth, so far as intimate familiarity with the ready use of the language of this people are concerned. I confess to an ever-growing enjoyment and delight in the hallowed work. Compared with the privilege of declaring the mercy and love of God in Christ Jesus, his willingness to pardon and bless those multitudes who come to the chapels day after day, I can conceive of, and desire no greater honour on earth. The longer my experience in the missionary field, as I in-

crease in qualification for the work, and as the call to enlarged effort and more entire devotedness comes home to my mind and heart, I feel a corresponding measure of joy and happiness. Gladly would I spend and be spent in proclaiming around the tidings of salvation through a Saviour's blood. It has often afforded me a high degree of satisfaction to find out the expressiveness of the Chinese tongue. Ideas often rise in the mind in application to the Christian scheme, which in former times I should have thought were utterly inexpressible in Chinese and unintelligible to the people. Now I find it otherwise, and whether in thinking or in speaking them, it appears they are as capable of being wound out and communicated in Chinese as in almost any other language. Facility in this respect greatly promotes one's pleasure and enjoyment in the work, and so far, I can only contemplate a growing degree of satisfaction connected with it.

But on taking up my pen I had no intention to adopt this strain. The aspect of the work, it will be more interesting and appropriate to notice. I am happy to say that at no time in my missionary life have matters appeared so hopeful, so promising. The other day I baptized four persons, and at present there are seven or eight likely to be admitted to the church in a short time. In addition, we have large and attentive audiences, many of whom appear to be impressed with the prevalent strain of the preaching—God is willing to pardon and save you in Christ Jesus, are you willing to accept of this blessing? This is the strain which more and more commends itself to me, as alone suited to

the case and to make impression. I abjure all allusion to general subjects in the way of morality on the customs of the people, except to show their utter insufficiency for the great end; and I find that the above theme, admitting as it does of an infinite diversity of illustration, touches the heart of the people, and promises to produce, through the blessing of God, many happy results. It is the old gospel separated from all adventitious matter. The question closes the mouths of all objectors, and when urged on the grounds of reason, adaptation, experience, and divine authority and historical fact, it makes an impression such as nothing else will do on the heathen mind. God grant that His blessed gospel, preached in all simplicity, earnestness, and dependence on His grace, may lead to the conversion of many immortal souls.

In the way of incident, an interesting case is now in progress. One of our religious inquirers about to be baptized, who is engaged in the fur trade, went some time ago to a city in the interior and while there happened to be standing in front of or passing a heathen temple. He saw a man coming forward in great haste with a quantity of idolatrous offerings in his hand, with a view to worship. My friend—Tsang—went up to him, and in Chinese style inquired his name, profession, &c. The man seemed disposed to enter into conversation, and Tsang continued it. He found that the stranger was a respectable man, but much devoted to idolatry, and having lately lost a son and a daughter, he was more set upon it than ever. Tsang brought before him the doctrine of there being one true and living God, and took out his pocket copy of the New Testament, from which he read some passages in regard to Christ as the Saviour of sinners. The stranger on hearing of Christ abruptly asked, Ah! if Jesus is the Saviour, what use is there in me praying to any other? Tsang replied that Jesus was the only Saviour, and able to save, and there was no use in praying to any besides, whilst these idols that he worshipped were only pieces of wood and clay and stone, which it was wrong to believe in. The man bethought himself for a time, and then rose up, took all his idolatrous offerings and threw them into an adjacent river. He begged Tsang to return home with him, and allow him to hear more of the doctrine, which he did. The third chapter of Acts was read and explained to him, and at the close the man took all his household gods and

cast them away, declaring that henceforth he would follow only the doctrine of Christ. He entreated that he might be supplied with books, which I so him from this place, exhorting him; the same time to cleave fast unto the Lord. Tsang has since come back to Shanghai, and tells me that the man and his whole house are believing in Jesus, and diligently reading the New Testament. May this be a case of genuine repentance and faith.—Another Chinaman, a graduate of some distinction, called on me a few days ago, and evinced a great familiarity with an interest in, Christian doctrine. I asked him how he became acquainted with it. He said that Mr. Morrison (Dr. Morrison) gave him some religious books while the naval expedition was at Shanghai in 1842,—he being a native of that place. He read these books and gradually came to apprehend their meaning. Afterwards the rebels took that city, and he was detained by them for several years, during which time he learned their hymns and studied their books; on one occasion he attended their school examinations, when the theme prescribed was “the true doctrine in what point dissimilar to other religions?” Subsequently he was set free and came to the house of a friend, who gave him some books which he himself had received at Shanghai, and as he had it in intention to come hither, he was directed to call for me. On conversation with him I found that he utterly repudiated all idolatrous practices, and the more peculiar features of Confucianism. He acknowledged the true character of the Chinese sage in comparison with Christ, and the distinction was at once made by himself without any aid from me at the point. He is desirous of Christian baptism, and certainly, so far as his knowledge of, and apparent interest in the subject are concerned, as well as his sincerity and consistency of conduct, there seems to be no reason for its withholding. I asked him if he thought that the insurgents had done much towards the spread of Christianity in the interior, and he at once replied, that the number of people acquainted with the subject, and who willingly professed it, was very great. It was hard to say of course, what might be the result of the event of the rebellion being crushed, but as there was not the least likelihood of that being the case, there was no doubt but that the gospel would extend far and wide, and under better auspices and more correct instruction would make rapid progress.”



THE MUTINY OF THE NATIVE TROOPS IN INDIA.

It is not our province to record public events, or to comment upon them. But sometimes they have so direct a bearing on the interests of Christianity, that in referring to them we are not stepping beyond our own line of things.

Most of our readers will have learned, as these pages come under their eyes, the sad events that have taken place in India. The mutiny of the troops, the capture of Delhi, the spread of the spirit of disaffection, the revolt of numerous regiments of sepoy, the disarming of others, the scenes of massacre, rape, and violence that have marked this deplorable outbreak—these, with all the horrible details that have filled the newspapers for weeks past, are now but too well known, and we need not enter into particulars. Our object in calling attention to these events is partly to express our deep sympathy with the friends of liberty of our countrymen and countrywomen who have fallen the victims of popular fury. As neither age nor sex was spared, whole families have been cut off, and in some cases only one or two miserable survivors have been left, in a state so deplorable, that we are called rather to weep for them than for those whom death speedily placed beyond the reach of further cruelty and wrong.

Another kindred object is to express our deep concern that missionaries and friends of missions have to bear so large a share of these calamities. The state of India has well nigh put a stop, for the meantime, to all missionary work. The labours of some of our brethren, we hope, are only suspended, and soon they may be enabled to resume them, if not with wonted hopefulness, at least with chastened spirits, and with a deeper feeling of dependence on a higher arm than man's. Yet the religious fanaticism of both Mohammedans and Hindoos, that has been so fiercely awakened may not soon be quieted again, and it may be thought the dictate of prudence to be especially chary of interference with the superstitions of the natives of India. There are not wanting men of worldly wisdom and of great influence who will take occasion from the supposed continuation of our Christianizing efforts with the present outbreak, to denounce missions and Christian schools, and printing presses, and the entire apparatus of civilization, as dangerous to the peace of the country, and as imperilling our dominion over the millions of India.

This can be more plausibly set forth now than ever before, and if it be the right policy to sacrifice the interests of Christianity to the interests of commerce, and if the conversion of India is of less consequence than that British sway there, the recall of every missionary, and the closing of every Christian church from Cape Comorin to the foot of the Himalayas should no longer be delayed.

But who can tell? What if the hundred years of our rule in India has been wasted in the pursuit of ends so mercenary, selfish, ambitious, and unjust, that the Divine patience is worn out, and the land may be given to others who may render to God the first fruits of their increase, and who will make the promotion of heaven's own truth, and the suppression of long-lived and disastrous error their first and grand object? Some hope that our missionary efforts, and the Christian character and benevolent spirit of many of our countrymen in India, may be a sufficient plea in our favour, and that, for their sake, the time of our merciful visitation may be lengthened out. These Christian elements have at least operated as the salt that has kept the whole body politic from putrefaction. But whether the Christianity of our brethren in India may prove the conservative principle of our empire there may well be doubted. The general character of Europeans in the East has been anti-Christian, and although there has been a great amelioration of late years, still the great mass of persons in office, both civilians and military men, cannot be regarded as on the side of practical, consistent Christianity. True followers of Christ are still but a small minority, the exceptions to the prevailing character of mere formalism, or of avowed infidelity.

And who can tell? The spirit of retaliation may be roused to unwonted fury, and rage so intensely and spread so widely as to involve all India in the conflict, and all England and her colonies in the other. And if the matter assume that shape, neighbouring kingdoms cannot escape the storm. In self-defence, or in self-preservation, each country must choose its allies, and its foes, and so eventually there will be a world-wide contest; and it needs no prophetic insight to perceive that the struggle will resolve itself into a conflict between the friends of christian light, truth, and freedom on the one hand, and the maintainers of despotism, superstition, and oppression on the other. Learned historians of a future age, who may trace the wars of the nineteenth century to

their secret origin, may have traditions about greased cartridges, and the disaffection of troops disregarded for a time, and little thought of till open revolt and the murder of their officers proved the depth of the mischief. But they will go farther back, and descant upon the inevitable consequence of errors committed ignorantly, and of blunders perpetrated recklessly and presumptuously, as if our countrymen thought it brave to outrage the prejudices of the people under their sway, and to court danger and provoke insurrection. That such heroes of ignorance and folly there have been is beyond question, but there were wise men too in authority, who were in a great degree blind to the perils that surrounded them, though the blame of causing them could not be laid at their doors.

And who can tell? God may yet be entreated, and prayer and humiliation may avert the curse, and draw down a blessing. One thing should be borne in mind by them who go to the throne of grace in this time of need, that the burden of our prayers should be, "Thy kingdom come," not "our dominion in India be preserved." We should be more concerned that Hindostan may become a portion of the kingdom of our God and of His Christ, than that it should still be a dependency of the British crown. We should be more alive to the importance of the future of India being irradiated with the light of the gospel, than that it should sparkle as a gem in the British diadem. In a word, the Christian view of the subject is that the supremacy of Britain in the East is given to her in trust for behoof of the millions who have been for long centuries the victims of debasing superstitions, that they may be taught to claim and enjoy their liberty as Christ's freemen. We have patriotism enough to wish the continuance of

British power in India apart from religious considerations, but we should tremble for our country, if her prolonged opportunities of blessing the nations of India with the gospel, shall be neglected or rendered nugatory by her perseverance in iniquitous courses which must provoke God sooner or later to wipe out the British name in India as with a sponge, and leave the history of her misdeeds there a warning to all future ages.

APPEAL—AIRDRIE.

To the Editor of the *Scottish Congregational Magazine*.

MY DEAR SIR,—Please insert this communication in the September Magazine, and much oblige. I have no scruple in making the following appeal, and simply because it is made on behalf of the Lord's work.

In my efforts last winter, among a portion of the poor and degraded of this town, I felt myself greatly hampered in want of a suitable place of meeting. We met in a small house where lodged a large family, and many of the people were unable to find admittance. Though the chapel is at no great distance yet they will not come the length; and so I must continue to go to them. I wish to hire a small house for the approaching winter's meetings, and funds are wanting. Two or three pounds would suffice: and this appeal is made that the sum may be provided. The long and the short of the matter, then, is this:—

Will sixty or seventy members of our churches forward me ONE SHILLING EACH and the end will be gained? The answer will, doubtless, be—"Yes."

I am,

Very truly yours,

JAMES INNES.

ALEXANDER STREET,  
AIRDRIE, 4th August 1857.

Obituary.

It is our painful duty to announce the death of the Rev. John Black of Dundee. It took place there on the 27th July. Mr. Black had of late been gradually losing strength, and at his age it could not be expected that he could much longer continue in the active service of his Lord and Master, to which his life had been devoted. We are unable at present to give particulars of our aged brother's last days, but we hope ere long to be furnished with some memorial of one, who has borne a most honourable part, and maintained a consistent character, from youth to age, as a minister of the everlasting gospel.

EDINBURGH:

PRINTED BY FULLARTON AND MACGAB, LEITH WALK.

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1857.

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## JOSIAH CONDER,—A MEMOIR.

UNDER this simple title we have an interesting volume compiled by the son of Mr. Conder, and containing ample information about the ancestry, the birth, education, and pursuits of a man who long occupied a prominent place in the ranks of protestant non-conformity, and in the literature of his day. The life of a literary man, such as Mr. Conder was, is not made up of incidents that a biographer can make much use of; and had the compiler of this volume confined himself to a narrative of the mere events of his father's history, his work must have been one of small dimensions and of meagre interest. He has, therefore, passing with the slightest possible notice such matters as Mr. Conder's marriage, places of residence, and domestic events, given prominence to his literary character. Numerous extracts from letters addressed to correspondents, or letters from them to him, relate almost exclusively to books, poetry or prose, criticism and reviewing, authors and their productions. Interesting as many of these letters are to persons of taste and literature, they treat rather of books than men, and we are glad to come to some extracts bringing out the good man's feelings and experience as a Christian.

Such being the structure of the memoir, it is not rich in materials from which to compile a brief paper suited to the pages of this magazine. And yet the interest and the instructiveness of a life may not consist, so much as we are prone to think, in the strange vicissitudes, the moving accidents, the critical and perplexing turns of a man's history. A great lesson may be taught by the quiet conscientious performance of duty, the endurance of the monotony or drudgery of a lot of constant labour and few relaxations, the discharge of Christian obligations in the family, in the church, and in the world. It will be the writer's fault then if these gleanings from the Memoir of Josiah Conder convey to the reader's mind no right impressions or salutary lessons. His example of steady consistency and honourable industry is all the more valuable that he moved in no extraordinary path, and was not invested with any uncommon powers. Had fortune, (we should say Providence,) placed him on one of the lofty pinnacles of human existence, or had he been endowed with a commanding genius, or had his career been a

brilliant series of triumphs as a philosopher or a man of science, his life might have been more remarkable, but his example had been less imitable. What Josiah Conder was as a man, a poet, an author, a Christian, a friend, many may aspire to become, and whether his equal in intellectual strength or not, the grace of God may make any of us his successful follower in the path of Christian excellence.

Passing by the introductory pages filled with notices of Mr. Conder's ancestors, respectable and, most of them, God-fearing people, we come to the birth of the subject of the memoir. That event took place in London on the 17th September, 1789. "He brought with him into the world a better inheritance than lands or gold, namely, a sound and healthful constitution, capable of enduring severe trial, and a cheerful, hopeful, elastic temperament, which stood him in good stead under the cares and disappointments and trials of a long and busy life. Unmistakable indications of more than ordinary mental ability and energy very early displayed themselves; and the circumstances in which his childhood was spent tended to cherish a quiet, sensitive, meditative turn of mind, and to form the man of letters, rather than the man of action. Above all, religion must be reckoned as the predominant influence in his education, and in the formation of his character. He counted it a great honour to be sprung from a family in which piety, (as well as non-conformity,) was hereditary. The prayers, example, and instructions of Christian parents, presented religion to him, from his very infancy, under its happiest aspect; the Spirit of God seems early to have prepared the soil for the precious seed which loving and unwearied hands thus early dropped in; and the profound and steadfast convictions of religious truth, the devout habit and thought and feeling, and the simple childlike faith which distinguished him through life, were but the ripened promise of his early years."—P. 18. This comprehensive paragraph may suffice to give a general idea of the man, whose career we are now to survey a little more in detail. In his twentieth year he himself thus wrote, in a private review of his early days. "How gratefully should I reflect on the privileges of a pious education! Surely memory will ever delight to recall the Sabbath evenings' catechism and hymns, and conversations in my father's study. Perhaps nothing has tended more deeply to fix in my mind the belief of an overruling Providence than the anecdotes which my infant mind heard with great interest of the remarkable deliverances and preservations of good men. This is encouraging to parents, and the following is no less encouraging to pious servants. In the review of his childhood Mr. Conder especially records his great obligations to a faithful and intelligent nurse. This pious and worthy woman survives at the age of eighty-six, and still loves to speak of the early piety of the little boy whom she nursed and instructed sixty years ago. His childhood was marked by a calamity which must be mentioned here. According to the practice of that period he was inoculated with smallpox, and although he had it favourably, it resulted in the loss of his right eye. "Perhaps," he writes, "no other event has had such a merciful and decided influence on my character and lot in life. The consequence was, that I attracted a double share of care, sympathy, and attention, and even from strangers met with the caresses of pity."—P. 20.

Young Conder's schoolboy career was creditable to himself, and gratifying to his teachers. He very early betrayed a taste for writing. "At ten years old," he says, "I wrote my first essay for the Preceptor, and from that time till leaving school continued monthly to furnish for it an essay, criticism or translation, by which my literary propensities and solitary habits were confirmed. I was thus obliged to read, think, and digest."—P. 23. The "Preceptor" here referred to was a collection of juvenile essays, to which several of his school-fellows contributed. Among reminiscences of schoolboy days Mr. Conder notes the fact of himself and some companions amusing themselves with chemical experiments in their small way, but he infers that his mind had not been formed for such pursuits, because it did not take to them so as to have a taste created for a philosophical career. From these hints of his early days it appears that the effects of a pious education were such as to prepare him gradually for the intelligent and cordial profession of Christian discipleship. "Religion," he says, "was with me,—first, compliance, then habit, till it grew into feeling and principle." The following remark of his must be received, we think, with some modification. He judged rather from his own experience than from wide observation when he said, "I do not suppose that a child has generally notions much above natural religion. The doctrine of Providence, the performance of religious duties, and heaven, were, as far as I remember, what principally engaged my thoughts and attention; and perhaps I was then more conscientious than ever I have been since." This last remark is suggestive of serious reflection, and such a testimony by a grave, thoughtful man, shows how keenly and sensitively the young heart, when touched by divine truth, yields to its influence; and how soon, without great watchfulness, it may harden into a stiff adherence to forms and professions without corresponding impression of truth and duty.

Another brief extract from the same early document may be inserted here, as completing the view we are enabled to take of his religious life and experience when yet very young. Referring to the conscientiousness spoken of above he says,

"This was not unaccompanied with a reception of the doctrines of the gospel, as far as my mind was able to receive them. I received them as part of scripture, and of my education. I very early accustomed myself to variation of my prayers, generally founding them on some form, but often intermixing my extempore thoughts. This I consider as a very wholesome exercise, which may have had considerable effect on my religious progress. I always loved the Sabbath. At — years old, [blank never filled up,] I first began to write the text and heads of the sermon, a custom which I have continued with very little intermission ever since, and must say, as far as I can judge from myself, that it is a most useful and improving custom. It perpetually rouses the attention, and thus fixes what is heard upon the memory far more than what is merely listened to. It accustoms the mind to an attention to system and order, and habituates to a conciseness and facility of expression."—P. 26.

At this point these brief autobiographical memoranda abruptly break off, so the compiler had henceforth only such materials as the works of Mr. Conder himself, with letters of friends, and his own recollection, supplied.

At the age of thirteen Josiah Conder was removed from school, and entered his father's shop, who was a bookseller in London. It was a

life altogether unsuited both to his tastes and his talents. The natural element of his mind was knowledge, not action, and he could not throw his heart and soul into what is technically called "business."

This removal of young Conder to the shop deprived him of all the advantages of a higher education, and from this time he could improve his mind and enlarge his range of knowledge only by snatching spare hours as he could from the demands of his calling. The bent of his mind was towards poetry, theology, metaphysics, and criticism, rather than towards science or classical erudition. Young, Cowper, and Montgomery, were poets of the class he chiefly admired, and with the last of these he formed a valued friendship, which lasted through half a century. His first poetic effusion appeared in print when he was in his sixteenth year, and from his correspondence only a year later it is manifest that poetry had a strong hold upon him.

The biographer interposes some very sensible remarks on the influence of a literary taste upon the worldly prospects of one whose vocation is the shop or the counting-house, and young Conder, whose business was to sell books, not to make them, had he not possessed real talent, as well as the ambition of authorship, might have been held up as a warning to other young men, for he certainly was not pursuing the direct road to wealth. "Poetry," said some of his friends, "was his bane." And so, no doubt, it was, if the great end of life be to get on in the world, and a balance at a banker's be better gain than the immaterial wealth, and triumphs not to be reckoned, weighed, nor measured, won in the world of thought. Still he does not appear to have devoted any large amount of time to literary pursuits. His Sabbaths were always kept sacred. Fragments of busy days, and corners of careful weeks, were all that he could secure for his beloved studies. Yet these moments of study and composition, and not the hours of business, were shaping his character and future life. So true is it that not what we are employed in, but what we love, both shows and makes us what we are.—P. 42.

This weighty observation we commend to the special attention of our youthful readers. It may stimulate and encourage some of those who are toiling up the steep ascent of self-improvement, burdened with duties that consume their days, and leave them only remnants of time to devote to their cherished studies. Plod on, young friends, and perhaps the time of emancipation may soon come, as it did to Josiah Conder. At any rate the knowledge you acquire, and the exercise of your powers will always remain with you, and be all the more precious that your acquisitions at once helped to develop your powers and to discipline your character. May not this instance of earnest study improve some young men who fritter away time they might redeem for nobler purposes, and acquire habits of indolence and self-indulgence, which unfit them for acting the honourable and useful part in life for which their natural talents fitted them, and their position in society offered them, if they had had but the wisdom and courage to occupy it.

Josiah Conder's first attempt at authorship in a separate publication was in company with some youthful associates, among whom were three members of the Taylor family, Anne and Jane Taylor, and their brother Isaac; all of them since well known in the world of letters. It was

named "the Associate Minstrels." In the same year in which it was published our young author attained his majority. In the career opening before him there was little to dazzle or intoxicate with dreams of worldly wealth and success.

"Already he had learned that life is worse than vain, unless both its aim and its treasure . . . be above this world, and beyond the reach of its uncertainties and changes. His views of life seem rather to have erred in being too sombre than in being overcoloured. An error on the safe side, for it is better that our joys should take us by surprise than our sorrows."

During those years he was making progress in his spiritual life, and was learning to subordinate both business and taste to higher aims. Of this his correspondence with intimate friends bears witness, and pleasant it must have been to them to mark how he was preparing by a living faith, and by the study of his own heart, for the heavier burdens and severer toils which now awaited him. It would lengthen this sketch beyond all due bounds were we to adduce formal proof of all this from the letters the biographer has inserted. It was well for the young Christian that he could write such letters addressed to a "dear cousin," for it was a privilege to have such correspondents, and especially so nearly allied, for no doubt they strengthened each other's hands in God. Few things mark character more decidedly than the familiar correspondence of young persons. The serious write to the serious, and of serious things; the frivolous and the thoughtless to friends of similar character. Towards the close of a long letter full of fine Christian sentiment, and humble confession of defects, he says, "I hope I may rejoice in this, while with fear and trembling I would work out my salvation, that God has begun to work in me to *will*, and in Him I trust that He will also work in me to *do*, of his good pleasure."—P. 75.

The next chapter introduces us to Mr. Conder as "the citizen and the husband." At this time the health of his aged father was failing, and the cares and burdens of the business devolved upon his own young shoulders. He seems to have been *oppressed* with his responsibilities, and viewed his prospects as gloomy and forbidding. Thus he writes to a friend :

"Father's health has been at times very indifferent. Providence seems to be weaning him, and fitting me. For what I am fitting, why should I inquire? Whatever may occur, whatever side of alternatives I contemplate, anxiety is before me, and I must of necessity leave the event, since I cannot foretell nor prevent it. Forgive me for dropping into this strain. I am too tired to rise above it; and so I will lay down my pen, and wait for the aid of the Sabbath—

'That cheerful day in mercy given  
That earth may look awhile like heaven.'

The strain of other letters is similar, and there we find him trying to comfort others more distressed than himself. We mark too how well he discriminates between the fine sentiment he can pen when musing on the past and anticipating the future, while Faith points onwards to brighter scenes, and the stern realities of every-day life he must encounter next morning. He closes a fine Christian soliloquy, which occurs in a letter to a friend, thus :—

"Oh, that blessed world! Is it, indeed, a reality? Are we hastening to immortality? Is this life but the porch of existence—the prelude to eternity? Seeing, then, we look for such things, what manner of persons—oh! what different persons—ought we to be in our thoughts, and desires, and conversation!"—P. 91.

Letters to his early and constant friend, the Rev. H. March, diversify and enrich the pages of the memoir, and letters to his youngest sister are full of affection and piety.

It is not till the year 1816 that we find the faintest trace in his correspondence of his feelings and views as a dissenter. The great verities of Christian faith, and the deep mysteries of Christian experience, and references to his trials and anxieties and worrying engagements as a business, relieved by some little literary gossip, occupy his letters; but at the close of one to his friend March, upon topics which led to the utterance of this grave reflexion, "How much easier is it to be tired of earth than to be heavenly-minded! he adds, "I have no room for other topics. As to dissent, in my most solemn moments, I think I more deeply feel the importance of the principle on which it rests. Do not hold them loosely."—P. 116. We greatly like this small paragraph. It shows that Josiah Conder was a dissenter and felt its principles. He came of a race of dissenters, but he valued the heritage of non-conformity as one who had imbibed its very spirit—a spirit in harmony with all that is dear to us as Britons and as Christians. He had no doubt come in contact with some who, in the exercise of a spiritual liberality, spoke and acted as if their dissent were scarcely worth maintaining, and not worth suffering for, and who were ready to compromise their principles whenever they came into competition with the claims of the Church of England. Hence his charge to his friend March—"Do not hold them loosely." A liberal churchman may fraternize with a pious dissenter; but he will not concede the high position of the holy and apostolical church. A liberal dissenter may well hail a brother a conscientious churchman, but he is not called in doing so to ignore his own principles.

In 1818 appeared Mr. Conder's first original publication, a treatise "On Protestant Nonconformity," in two 8vo volumes. The second edition in one volume 12mo was published in 1822. It was intended to show that the principles of non-conformity are deducible from the nature of religion, the design of Christianity, the laws of moral agency, and the declarations of the New Testament.

At the close of 1819 Mr. Conder disposed of his business to Messrs. Holdsworth and Ball, and removed to the neighbourhood of St. Albans, Hertfordshire, devoting himself thenceforward to the pursuit of literature as a profession. This step was not adopted but after much anxiety, and with earnest prayer for divine guidance, as letters written at this period abundantly show. Here is a specimen of his mental exercises in reference to these changes:

"The Lord has heard me, and delivered me from the burden, and made the path clear. O that the depth and permanence of my gratitude might bear some proportion to the earnestness of my supplications! Let me remember, 'Were the not ten cleansed?' . . . Lord, thou knowest, that I have besought Thee with tears, that this change, if ever realized, might conduce to my spiritual advantage and my usefulness; but hitherto my mind has been confused, hurried, and worldly. Oh, make me to feel thy love in the bestowment of the prayed-for blessing. Thou hast been nigh in trouble, be not now far from me. Let not unbelief, or a careless worldly frame spoil all the good thou designest me; let me not have in the prayed-for blessing less than I prayed for, through the withdrawal of thy grace."  
—P. 120.



Another of these private memoranda we must give, as indicative of the spiritual tastes, and the nourishment of his inner life, derived from external sources, but evidently rendered nutritive by God's own Spirit. After all the life of God in the soul is the main concern. Without this living Christianity, profession, knowledge, gifts, and high standing in the church are but sounding brass and tinkling cymbal.

"Sep. 5, 1819.—Read La Flechier's life with different impressions from those produced by a former perusal. Yes, such would I be. This book, and the 'Memoirs of Martyn,' have given me new ideas of living Christianity. It is with such men I want to come in contact. How do our associations, owing to the low tone of religion among us, dwarf our characters! It is my earnest prayer that, in reviving, I may be directed to the neighbourhood of some simple Christians, with whom I may delight in going to the house of prayer in company, not on the Lord's day only, but on other days.

"There is no satisfaction in religion if it be not the *everything* with us, the source of our daily pleasure as well as strength; if in circumstances of comfort, no less than in seasons of trial, we are not looking to prayer, and faith, and communion with God, to make up the main happiness of the day, and viewing other things as subsidiary comforts. This is the only solid, secure ground of dependence. 'In the world, tribulation; in Me, peace.' As Leighton says, a blessed legacy, taken altogether."—P. 122.

He then adds some self-scrutinizing remarks on self-denial, illustrative of his devout and conscientious habits of thought, which we cannot copy here.

But we must make room for one extract more from these private notes, as throwing farther light on Mr. Conder's views of duty. Had it not been for the loss of his eye, his tastes would have led him to choose the christian ministry as his life-work. His matured convictions now gave him other thoughts of it than in his earlier days he had entertained. He says:—

"I contemplate the ministerial work with very different feelings from what I have done. I see and feel that I want the first requisite—a heart overflowing with divine love towards sinners. I want other requisites of the nature of habit; but this is the chief. It would be irksome beyond endurance, without this change in my character, unless I sunk down into the mechanical performance of the function. In the one case one would have to pump up motive to the work; in the other case, *habit* is having the water laid on. But neither would do; it must come from the well-spring of devout feeling."—P. 122.

To this the biographer adds a foot note, to the effect that later years and growing experience would have modified the remark; but with all deference, we think the son's well-constructed sentences, expressive of what he conceives to be the right view of the matter, is very much his father's, only amplified and stripped of the figurative dress of the sentiment. The analogy of the pump may have led to an imperfect conception of the minister's real strength and weakness. But, apart from all criticism, the deep and solemn view Mr. C. entertained of the difficulty and responsibility of the minister's work, may well lead many who bear that name, and have that work to do, to examine whether they are making full proof of their ministry.

At this period Mr. Conder appears to have been in a state of great uncertainty as to his prospects in life. But this gave occasion to exercises of mind which evinced his faith in God, and fearfulness of offending Him by any rash or unwise movements. Happy the man who can say as he did, "I have no plans, no wishes for the future,

but sometimes a sinful dread of the trials which I imagine my character needs. . . . Jesus, have mercy on my unbelief and infirmity, and spare me the light of my eyes! Fit me to serve or suffer. Help me to obey and to trust. Let me think, 'I will look at God only to make me happy to-day,' and then, 'I will look to God to provide for to-morrow.' 'I am wondering where our home will be.' . . . Dec. 19.—He hath found us a house, one in every respect to our taste, and now I am ready to ask, How long am I to stay here?"—P. 123. Much more in the same strain stands recorded as the untold experience of that transition period of his history. On this we only remark, that were Christians better acquainted with the secret conflicts of faith and doubt, perplexity and child-like leaning on God, which their brethren pass through, they would be more lenient in their judgments of each other, and less prone to indulge in critical severity towards a tried and sincere follower of Christ. If at such a time of darkness the lips are sealed, brethren may account the sufferer morose and reserved. If he opens his heart in the utterance of fears and grief he is set down as absorbed in his own selfish concerns, and withal egotistical and tiresome. How different the estimate the Father of Spirits may take of the tempted one!

The next chapter opens with the subject of the "Eclectic Review," of which Mr. C. now became editor. He continued to conduct the Review for a period of twenty years, often contributing largely to its pages. Among the stated or occasional contributors were some names of high rank in literature, and there were not wanting others of accomplished scholarship and elegant taste who enriched the Eclectic with their valuable papers, but who were never known as the writers of these periodical essays. In reference to this fact, the biographer of Mr. Conder has the following just observations:—

"It is a curious topic of reflection, how much of the current gold of human thought and speech has come down with no image or superscription upon it; how many strong and stirring, wise and pointed, or sweet and tender sayings, that have become immortal, were uttered by unknown or forgotten lips. It would be somewhat melancholy to think of so much hard, fruitful labour, wrought in obscurity, and flung into the world's treasury without the grace of a single acknowledgment, did we not remember that literary fame is, after all—the giants excepted—but a tardier oblivion; and, on the other hand, that no true work can perish, no fruitful labour can be vain, and though the world may forget it, 'the day shall declare it.'"

A mass of letters from Mr. Conder's correspondents, among whom James Montgomery, Robert Southey, and Robert Hall, and John Foster, are the chief, diversify and adorn many pages of the memoir, but for these we must refer our readers to the volume itself.

According to his biographer's opinion, and he had the best means of judging, Mr. Conder's relinquishment of business, his retreat into the pure air and quiet of the country, and the adoption of literature as a profession, constituted that turn in the high road of life which opened the very career for which his tastes, talents, education, and previous experience appear most to have fitted him. Mr. Conder had a strong bent towards the christian ministry, and but for the accident formerly referred to, would in all probability have entered upon that sacred service. He was not reluctant, however, when opportunity offered, to occupy a pulpit. This was chiefly when at a distance from the me-

tropolis, for there *lay* preaching is at a discount. When he resided at St. Albans he began to preach in the villages, and during the whole period of his country life he was ready "when sent for," and invited to preach for any brother who requested his services.

"His preaching was characterized by great clearness, method, fulness of scriptural illustration, and a simple, practical, common-sense exposition of doctrines. His views of doctrine harmonized with what is generally understood by 'Moderate Calvinism;' but he avoided much use of technical language; he valued Calvin more as an expositor than as a systematic theologian; and both his preaching and his theology bore the strong impress of independent, familiar, and searching study of the Scripture."—P. 213.

From St. Albans Mr. Conder removed, after a residence there of two years. His next place of sojourn was at Chenies in Buckinghamshire. Thence he removed after a time to Watford in Hertfordshire. It is unnecessary to detail the minor events of those years, but the headings of the pages devoted to the narrative of his life at that period are these, "Preaching and authorship;" "Lessons and trials;" "Literary toil," &c. When at Watford, Mr. Conder undertook the editorship of the Patriot newspaper, an office he held till the time of his death. He soon found that with both the Eclectic and the Patriot under his management, his mental powers as well as his physical capabilities were over-tasked, so he relinquished the Review, and found abundance of fitting work in connexion with the newspaper and other literary labours he saw it his duty to engage in. Among these works were "the Modern Traveller," and "Italy,"—comprising upwards of thirty volumes. He compiled and edited the "Congregational Hymn Book," published a "Dictionary of Geography," a second volume of poems, a new translation of the "Epistle to the Hebrews," an "Analytical view of all Religions," and several smaller works.

Among the letters inserted belonging to this period are some to his son, of special interest, and others discuss questions of great importance; but here we cannot enter upon them. Whatever may be thought of some of Mr. Conder's views on such subjects as inspiration, ethics, prophecy, and churches, no one can refuse to give him credit for great industry, admirable sagacity, and pains-taking sincerity in his endeavours to find out and exhibit what he deemed truth on every question.

And so he continued thinking, writing, working, improving the passing time, and humbly fulfilling as a hireling his day. He was engaged in a work most congenial to his long-cherished poetical tastes, and to his sanctified christian mind, when the last summons was put into his hand. This was a collection and revision of his "Hymns"—not all his versions of Psalms, but such as were adapted for singing. Half the volume was carried through the press, when the work was interrupted by his last illness. The materials were left by him in such a state of preparation, that nothing was needed but to superintend their passage through the press; and the volume was published very shortly after his decease.

In the beginning of November 1855, shortly after completing his sixty-sixth year, Mr. Conder was seized with an attack of jaundice. From the first attack he appeared to rally, but after various fluctuations he finally sunk. His mind was kept calm and unclouded during his

descent to the tomb. Extreme weakness unfitted him for the most part for conversation, but he enjoyed being prayed with or read to.

"On one occasion he roused himself, and spoke at considerable length, expressing very clearly his state of mind, and his wishes as to what should be done in the event of his decease. If it were God's will, he would have wished, he said, to be not from any 'clinging to life,' but for the sake of his wife and daughter; and he felt it a duty to use the best means of recovery, while resigning himself into God's hands. When strong enough to bear it, he found comfort in hearing some of his own hymns read to him, especially those more directly referring to the Saviour. His hymns, he said, while they reproved him, comforted him. Some few evenings before his death, he desired to have read the hymn commencing—

'They whom the Father giveth,  
By covenant to the Son,  
Must live because He liveth,  
And Christ and they are one.'

The last chapter of Scripture which was read to him was part of the 14th chapter of St. John's Gospel. When his son rose from prayer, he raised his hands, as he did them together twice or thrice, and said with emphasis and great feeling, 'Blessed be God, I believe. I understand it, and I believe it—Blessed be God!' The next morning, 27th December, he could hear only a very brief prayer, to which he gave a fervent 'amen.' He sank into a quiet sleep; and soon after eight o'clock in the evening, so gently that the boundary between sleep and death was scarcely visible, his spirit dropped the mantle of flesh, and entered into rest in the presence of the Lord."

His remains were laid in Abney Park cemetery, the 3d January, 1856.

Thus lived and thus died a faithful and laborious servant of Christ, an exemplary member of his church, and a lover of good men, honest, just, and temperate. There is no attempt made by the compiler of the memoir to portray in elaborate sentences the character of his father. He has shown his taste and judgment by giving the simple record of the life and labours of his beloved relative, leaving his works to praise him. A fine spirit of humble thankfulness for the innumerable mercies he received from the hand of God, characterizes all Mr. Conder's utterances; and though he was sensitive on the subject of slights received from the hand of man, perhaps this was as much a feeling of regret that he could not cherish the delightful sense of gratitude to friends and brethren for their kindness, as a feeling of wounded pride that his merits were not appreciated. At any rate it cannot be viewed as a serious defect of character that he wished to stand well with those whose approbation he most valued, and betrayed his disappointment when he thought himself overlooked. The writer of this sketch had the happiness of enjoying occasional intercourse with Mr. Conder, and has received from him friendly letters breathing a spirit the very opposite of selfishness. They were dictated by a pure and beautiful friendship for one comparatively a stranger, whom by valuable counsel and judicious criticism he greatly encouraged, when encouragement was needed. We have freely uttered our mind on this memoir, and rather toned down our admiration, but we shall ever cherish the memory of Josiah Conder as that of a true-hearted christian brother, as well as an accomplished writer, and a benefactor to his age and country.

Barren of stirring incidents as Mr. Conder's life was, this memoir touches upon many questions of great and permanent interest, and it would be easy to swell this article by not irrelevant matter suggested

by the volume before us. Mr. Conder had very decided opinions on theological and moral as well as political questions agitating the public mind, and it would be a not unuseful task to pick out some of the topics broached in his letters to friends, and discuss their soundness. Some of them are of a nature too deep and difficult to be satisfactorily treated in such a sketch as this, and we would not be thought the unqualified approvers of some of his opinions, although we do not break a lance with him here. Among these is the subject of inspiration. His views on the education question and on the Sabbath were published by himself in various forms, and deservedly obtained a wide circulation. There was a healthy, masculine, catholic spirit in Josiah Conder, and non-conformist as he was, he held principles opposed to all compulsion in religion, and was as far from the spirit of a persecutor, as he was from tame submission to wrong and insult. Had the "Religious Freedom Society" projected by him obtained the support it deserved, an agency might have been created, powerful for the introduction of an era of equal rights in religion, and equal burden-bearing in things civil as well as sacred, and which would have carried the church and the world forward many steps on the road to true reform.

Before bringing this brief account of Josiah Conder's life and labours to a close we cannot refrain from adverting to one point which we observe has been commented upon in other periodicals. It is the tone of complaint which appears sometimes in his letters. He complains, but neither frequently nor loudly, that his labours are unappreciated—that his toils are thankless and distasteful. "The dissenters," he says, "have always had the reputation of never thinking too highly of any one of their own body, unless he be a popular declaimer; and I have no reason for feeling gratitude to them."—P. 259. Now Mr. C.'s good sense might have suggested to him that a man who sets himself to serve the interests of a religious body must be content with the reward of his own self-approbation, the answer of a good conscience. For who of the body he serves are to step forward and give him his due meed of praise?—The "leading men" are all too much engrossed—each with his own concerns—to care much for those of a laborious editor, and as for the mass of the people, they cannot reward him otherwise than by reading his newspaper or review. Did it never occur to Mr. C. that many other men were toiling in their several spheres without his plaudits, with little recognition of their services from any quarter, and with no due appreciation of their merits? Labour for the promotion of the interests of the dissenters, or any other body, civil or religious, is generally unappreciated and unrequited. After the man is dead perhaps, some friend will bring to light the merits that were never recognised when kindly words and approving looks would have cheered on a faithful labourer. But it is of little avail: no one takes shame to himself for having neglected the claims of the departed; for every one thinks that even admitting the charge of neglect, he has to bear only an infinitesimal fraction of it, since it lies equally against the multitude of readers, who have been or might have been benefited by the literary toils of an able and worthy "servant of the public." Any such man should make up his mind beforehand to expect only the faintest plaudits for his most effective services. If, like Mr. Conder,

he chooses literature as a profession, he must be content with the scanty wages he may earn. If he be an honest writer, who refuses to pander to the follies or vices of a party, and boldly exposes the evils that find favour with his own friends, he must pay the penalty. If he sets up for a reformer of abuses, a censurer of fashionable follies, a corrector of men's manners, and an exposé of their mistakes, he cannot fail to offend; and he must be very ignorant of human nature if he thinks of gaining either riches or honour in any such vocation.

## CHURCH FINANCE.

Few subjects have been so often discussed as *money*. The want of it has been experienced in the palace and the parlour; in the hall and the cottage. How to obtain it has perplexed statesmen and stock-brokers, merchants and mechanics. Every one needs it, from the queen to the beggar; from the jewelled duchess to the ragged charwoman. Every one loves it, from the autocrat on his throne to the felon in the cell; from the artful diplomatist to the artless schoolboy.

Multitudes *have* it, and multitudes waste it. Money is the mainspring of every undertaking, and a principal element in our social economy; without it all is want and wretchedness.

As might be expected, this, which all thirst after, is too often immoderately desired, and assumes the character of covetousness in a hundred different forms. To correct this the Holy Scriptures, with tracts and prize essays in exposition of those Scriptures, have continually held up to God's people the *danger* and the *sin* of the love of money; whilst the pulpit has continued faithfully to expound these principles, and endeavoured to arouse the people to their duty in regard to its proper use.

Yet there is no subject which requires more delicacy in its treatment, and, to many, it is a subject, handle it as we will, very distasteful, and this nowhere more than in relation to church affairs.

A minister has been taken to task because he departed out of his regular course and expounded "the money question" to his people. He has been told on such occasions "that the sermon was unprofitable, too secular in its tone, not fitted for the Sabbath service, and that there was no *gospel* in it." If a deacon in the discharge of his functions has reminded a brother of his duty, offence has been taken, and he is sharply told "these are private matters, I know best what I can afford, and another cannot intermeddle."

Church finance, under these circumstances, becomes a difficult and a delicate topic. Our instances and illustrations are peculiar to the church: we have found them everywhere, during our researches on this subject, on both sides of the Tweed.

The subject may be viewed thus:—

*First*, In the *USE* the church has for money.

*Second*, In the *MEANS* ADOPTED TO RAISE money.

*Third*, In the principle of *GIVING* money.

I. In reference to the *use* the church has for money, we are met by

a class of individuals who speak after this fashion:—"The church is an institution of Christ's appointment, it is a spiritual service, God will prosper his own work, temporalities should be avoided, and those who labour in it should have no regard for 'filthy lucre,' the 'beggarly elements,' but consider the salvation of souls and the glory of God, with the promises of everlasting reward, a sufficient recompense for all the privations they are called to endure."

This class is not numerous, but specimens of it are to be found everywhere, and by their hints and insinuations too often cool the energies of better-minded men. Such are known by their fruits. They do nothing for the cause of God. They button up their pockets when liberality is pleaded; or give the sympathizing shake of the head when humanity is appealed to; they declare that a business engagement prevents their co-operation when time is required; they are never seen at the social prayer-meeting; they are never at leisure to bestow either time or money in the service of God or man. Speak to them of business; of the rise and fall of markets, or the risks and prospects of mercantile traffic, and they are all life and eloquence; but change the theme to the state of religion in their neighbourhood; the rise and fall of the christian virtues in personal character; and they become instantly cautious and cold.

It is a pity that such men are permitted to lounge about the court of the temple, and hang as a dead weight on the activity of others. The day will come, when the discipline of the church of God will be as freely exercised on them, as on those who more glaringly forsake their first love, and backslide to the maxims and practices of the world.

The *use* the church has for money is threefold:—First, The proper support of the means of grace *within itself*. The existence and prosperity of the church must take precedence of every other claim, and here the same principles which regulate the counting-house are applicable. In mercantile pursuits, we style the individual a madman or a fool, sometimes a swindler, who, whilst eluding crying creditors, yet appears on the published lists of benevolence, aiding them with money not his own. So is the church equally guilty of folly, which under any excitement gives liberally for others, when its own pastor's claims are disregarded. As to the place of worship, all that is requisite is a building sufficiently commodious, in a good locality, having every comfort for speaker and hearer, properly supplied with vestries and school rooms to carry out the objects of the church. It is becoming respect to God's service to have considerate attention for the proper embellishment of places of worship; it is the same spirit which animated David of old when he remembered "that God was worshipped in a tent, whilst he dwelt in a house of cedar;" but it is a serious question for churches to consider,—the morality of building a chapel "adorned with tower, spire, and turrets, vaulted roof and long drawn aisle," when to do so entails the burden of a depressing debt, and to relieve which the liberality of other churches is drawn upon. Nothing more should be attempted than there are reasonable hopes of the church being able to accomplish.

The principal outlet for the church's funds is the *support of the Pastor*. Before this all other expenses, such as chapel cleaning and furni-

ture, door-keepers and pew-openers, are merely incidental, and ordinary foresight will easily meet all such claims. The Pastor is everything to a church. He is leader, guide, and friend; his time is entirely at their command; his services may at all times be available; he lives for his people, and studies and labours for their spiritual good. We believe this state of the case has not been fully understood, nor well considered by the churches;—that as the Pastor is solely the property of the church, the church is bound not only to keep him free from carefulness, but enable him to enjoy the comforts of life as well as his people.

How does the case stand? Two brothers emerge from the burgh school, both alike of active habits, well educated, and alike capable of attaining prosperity and honour in any pursuit they may choose. The one makes choice of the ministry, the other prefers a trade. They separate, the one to a master and the other to college. Six years' apprenticeship is undergone by the one, and a six years' college course is passed through honourably by the other. The one passes on to a situation where the knowledge he has acquired at his trade, combined with steady business habits and the good education of younger days, is appreciated, and in the course of a year or two he is in business for himself, or assumed as a partner, and we find him ultimately in very prosperous circumstances, with an annual income of £1,000 or more, and prosperity and comfort all around him.

The other leaves college in different circumstances. The course he has passed through has developed a noble intellect; but to attain his position, hard study winter after winter has changed the blythe and happy look to one of carefulness and thought. No weekly or quarterly payments came to him during his course,—with the exception of a guinea or half-guinea now and then. All his expenses of class fees, board, and library are drawn from home; and he passes on to appear before the churches with much less of the comfort of his more prosperous brother. He succeeds after a few months' trial in obtaining a field of usefulness. It may be a metropolitan church, where, among his hearers are the men of wealth—the business men—whose ships sail over all seas. In such a case £600 may be the maximum of his stipend. In this position he is expected to mingle with the millionaire, the merchant with his town and country residence; and by his manners and intelligence to be able to take his place with any of them. Moreover, he is exposed to the repeated calls of benevolent societies, and if not prepared to act liberally, he is accused of being mean and shabby,—and this all the while that his family require education and his library constant additions, and there is nothing left after all demands are settled to enable his sons to enter business, or leave a suitable provision for the companion of his days.

If it should be any of our large provincial towns, then perhaps £200 to £400 may be the average range of stipend. There he has nearly the same status to maintain, the same demands upon his purse, the same wants to supply and less means to do it.

If it should be the country town or village, then it is within the range of our knowledge that £50 to £150 form the extremes of stipend. There, it is true, the pastor has not the same expensive position to fill; but he must at all times be equal to the highest, and above the



majority of his people, whilst all his personal and family claims remain the same.

But is it not a shame to our metropolitan merchants, our provincial manufacturers, and our country tradesmen, that the man who has expended years of hard toil to place himself in a position to guide, counsel and teach them, should be remunerated by a less sum than is given to the manager, the confidential clerk, the book-keeper, the foreman, or even the porter! A labourer at any work in Scotland can earn £37 10s. per annum; the same in England will earn £50; the foreman will earn £78 to £110; the book-keeper and manager £150 to £300; and higher grades £400 to £800. And is the church properly at work in her finances when she allows the pastor to drag out his life and toil at less than business remuneration?

We have known pastors going every quarter to the church treasurer, hat in hand, to solicit his quarter's salary. We have known others kept out of their money until the treasurer had church funds sufficient in his hands, whilst his own ability might have allowed him to pay, rather than allow the pastor to wait. We have known others who have been told that they were well paid,—“that a good hand could be got who would gladly take twenty shillings a-sabbath.” Such treatment is not universal, but such cases do exist, and if every pastor felt at liberty to reveal all his trials, more would be known which might startle the most unbelieving. The man in business feels it painful to remind his employer that a quarter's salary is due, how much more the sensitive preacher. The first and most imperative duty of the church is, therefore, to pay sufficiently the pastor. Let our churches see to it, that the disgrace too long attached to them be done away, and soon may our church members feel that sacrifices are demanded to meet this first engagement.

Another outlet for the church funds, second only to the wants of the pastorate, is the *support of the poor*. It has been averred, that in consequence of the laws imposed upon us by our legislators, there is less need than formerly for “the fellowship fund,” as church property and church members are alike chargeable with the public poor rates. As members of the community it is but just that all should go shares in public burdens; but is it desirable that the laws of Christ's kingdom should give place to the laws of worldly governments, however near perfection these may be? To give place to this would be to declare that the laws enjoined by the Founder of Christianity were local in their application and destitute of the foresightedness of human law-givers. No, assuredly; the “laws of the kingdom” are neither local nor temporary, but, like the precepts and doctrines of our faith, applicable to all time and to the saints of God in every circumstance in which it is possible for them to be placed.

Under the theocracy of the Jewish dispensation, provision was made for the poor and destitute; even the command that the vine grower should not strip the vine of all the grapes, or the reaper gather up all the grain from the field, indicated the same care for the wanderer and the stranger.

Likewise Christ and his Apostles, in founding the new economy, when ‘the faithful’ would no longer be confined to one land and be

regulated by one code of laws, but should spread over all the earth and be found under every government, enjoined by example and precept, that the poor of the flock should always receive the sympathy and support of their brethren. Brethren may differ as to the expediency of our availing ourselves of the parish funds, so as to render the weekly offerings unnecessary; but surely it was never intended that *Christ's poor* should be thrown on the cold charity of parochial relief, and be deprived of the sympathy and affection which ever ought to appear in the manner of the brother dispensing the gifts of the church. That it is a duty so to give of our substance is clearly settled in the teaching of Christ himself, who commended the cup of cold water to a *disciple in name of a disciple*, and who, in depicting the solemnities of the day of final account, when the faithful should be welcomed to the mansions of bliss, assured them "that in as much as they had done it to the least of these his brethren they had done it unto him."

Here then "it is more blessed to give than to receive;" and if a brother thinks lightly of such a fund, or neglects it, or esteems it lightly the benefit mutually conferred, we may assuredly enquire—"how dwelleth the love of God in him?"

Second.—The further use the church has for money is to *defuse its gospel in its neighbourhood*. But on this we do not enter.

S. T.

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## ADMISSION OF MEMBERS.

TO THE EDITOR.

MY DEAR SIR,

I send a brief paper on a subject to which attention has been directed in recent numbers of the Magazine. I approve highly of your comments on J. T.'s views.

I am, &c.

In the last two numbers of the Magazine, the subject of admitting members to a church has been discussed. The writer of this article has no intention to interfere with that discussion or to make comments upon it. His object is rather to direct attention to another phase of the mode of admission, and, in doing so, he takes for granted that a church should be composed of those who give credible evidence of having been turned from darkness to light.

The general, if not the universal, custom in admitting applicants has been the following. The pastor has a conversation or conversations with him, and, on being satisfied, mentions his application to the church. On this being done, two brethren are nominated to converse with him, and inquire into his manner of life. We have no Scripture on the point. The arrangement is left to the exercise of Christian common sense. Is the present plan most likely to attain the end, or is it not? Two friends can hold confidential intercourse with each other, and have no difficulty in unbosoming their mutual experience. Can three do so? Does not the presence of a third party operate as a barrier to everything

like reciprocal interchange of thought and feeling? Supposing, then, the two brethren wait upon the applicant together, is not this taking the most effective way possible for preventing him from revealing his religious experience? The general law of mutual confidence between two friends cannot be overturned. The brethren may leave the applicant and think him very ignorant, or, at least, modest, shy, timid. They receive no satisfaction. The wonder is that they should have expected it.

Should it be said—the remedy is clear, let the brethren go on separate occasions, and thus act in accordance with the law referred to. This, no doubt, might be done, and the evil so far met. But another question recurs. Is it necessary to have two? would it not be preferable to nominate one? A conversation with the pastor, and a subsequent one with a brother, seem quite sufficient. An applicant ought to receive credit for sincerity, while the plan suggested of three distinct conversations wears the aspect of suspicion and doubt, and would constitute a very severe ordeal. It would be by no means an easy task to get three temperaments so suited to each other as to issue in a free and familiar communication of thought, and with one or other of the three the applicant might be embarrassed.

If the two went to the applicant together, they will not, in all probability, be satisfied:—if separately, a very severe process for the applicant would be the result. Would it not, then, be preferable to nominate one deputy, and to admit applicants on his report and that of the pastor? More information would be laid before the church by them than under the existing system, while the difficulties it puts in the way of applicants would be removed. Many members of our churches can testify that they trembled when two brethren came to visit them, and they never were at ease during the interview, and many members, too, can testify that very meagre reports are frequently presented.

In connexion with this subject, it ought not to be forgotten that each member of a church has duties to discharge. Why intimate an application to a church unless the members mean to take an individual interest in it? There may be circumstances affecting the character of an applicant which may never reach the ears of the pastor or the deputy—is it not the sacred duty of any member who is aware of these to communicate them to the pastor? When all is left to him and the deputy, and no consideration given to it by the members generally, there is a sad lack of healthy regard to the cause of God. Each one should feel that a responsibility rests upon him of which he cannot relieve himself by delegation. It is melancholy, at the close of a church meeting, to hear some one remark—“that was a capital report, but if all had been known that I know, it never would have been given in; but time will show.” Yes, it will. And if it should happen that a person has been received who never ought to have been, who is to blame? The pastor, the deputy, the church? No. He alone is to blame who remained silent when he ought to have spoken, and spoke when he ought to have blushed.

M. L. C.

## LETTER ON THE SUBJECT BY A DEACON.

SIR,—I was much pleased with your tender and judicious note on J. T.'s series of questions, which he said are usually put to applicants for admission to his church. These questions appearing in the Magazine were calculated to do much harm, in increasing the timidity of humble inquirers. Your note, however, almost renders any further communication unnecessary; yet, as this matter is as you say a deeply practical one, as regards the increase and prosperity of our churches, I thought it might not be out of place to have a layman's opinion corroborative of your own.

I am afraid that an error is often committed by experienced Christians in putting questions to the young. Old truths are familiar to their minds, and they put them to the young in the form of questions, forgetting that these are the very things they seek to learn by coming amongst us. In conversing lately with an applicant we spoke to him of the sinner's need of a Saviour. "Oh yes," he said, "I have no hope of the mercy of God but through the merits of my Saviour." I assure you that after this earnest and heartfelt declaration, we did not puzzle the applicant with many of the forty-seven questions contained in J. T.'s list. While reading these in the July number of the Magazine, I could not help contrasting them with the two following statements contained in the Acts of the Apostles.

"And as they went on their way they came unto a certain water, and the eunuch said, What doth hinder me from being baptized. And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him."

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized he and all his straightway."

This I understand to be the simple statement or account of the instances of admission to the church of Christ in Apostolic times, and I leave the churches to contrast them with the long list contained in our brother's communication. I am sorry to add that my experience has shown that the greatest amount of censoriousness and the greatest tendency to disturb the peace of the church by cavilling at trifles, come from those who have been able to answer most glibly such questions as those contained in the list referred to.

Yours,

A DEACON.

“IN THE MORNING SOW THY SEED, AND IN THE EVENING WITHHOLD NOT THY HAND.”

THE following simple account of an instance of usefulness which occurred in connexion with the writer some few years ago, may furnish a hint, and yield encouragement to all who wish to promote the “edification of their neighbour.”

Having been occupied during many years as a missionary, I was making a voyage in 184— to my native country. It was an unusually pleasant voyage, in consequence of the character and conduct of the pious captain, who was anxious to promote, in every way, the spiritual welfare of those who were under his control. On the last Sabbath of our voyage, it had been arranged for me to preach to the crew and passengers in the afternoon. Just before dinner, however, the weather became rough, and I was completely disabled. All I could do was to lounge on the deck. While thus sitting, wrapped in my cloak, I observed at a short distance from me a young man, one of the sailors, reading a book. Hoping to find him occupied with a book suited to the Sabbath, I moved nearer to him. But, on looking over his shoulder, I was disappointed by finding it was one of a very different character. This led to a conversation; in the course of which I inquired whether he had not a Bible. He told me his *mother* had put one into his chest when he left home; but gave me no reason for believing that he was in the habit of reading it. Our conversation ended, and would, most probably, have been forgotten, had it not been recalled to my recollection by the following gratifying circumstance.

In the month of November of the same year I was travelling in the north of England, as a deputation of the Missionary Society with which I was connected. After attending a meeting in one of its towns, and having occasion to leave by a coach early the next morning, I was compelled to take a bed at the inn where the coach changed horses. Upon entering the travellers' room, I was pleasantly addressed by a respectable old gentleman who was reading a newspaper. I returned his salutation, when the following colloquy ensued:—“You have been holding a missionary meeting this evening.”—“Yes, Sir.”—“I have been to it.”—“I am glad to hear it, Sir.”—“Have you visited the county of N——?”—“Yes; I was in two of its towns in August.”—“Have you ever been to L——?”—“No Sir; but I came home part of the way in a L—— vessel last summer.”—“Indeed! what vessel was it?”—“It was the G——, Captain P——.”—“Are you Mr. —— then?”—“That is my name, Sir.”—“Well, Sir, I am very happy to meet you; and I have something to tell you, which I am sure will afford you great gratification, as it does me to communicate it. Do you remember a young man of the name of ——, on board that vessel?”—“I do, Sir.”—“And do you remember a conversation which you had with him there?”—“Yes, I do.”—“Well, I am a deacon of the Baptist church in L——, and at our last church meeting that young man was received into our church, and ascribed his conversion, under God, to that conversation which you had with him on board the G——.”

I was gratified. I was thankful. But, at the same time, I was

deeply humbled. I remembered *other* opportunities which, had they been faithfully improved, might have been accompanied with similar results. Still I was encouraged; my confidence as to the faithfulness of God in the fulfilment of His promises was greatly increased; and I have arrived at the firm, abiding conviction, that *nothing* which we do in harmony with the will of God—sincerely and heartily as unto Him—shall ever be in vain.

D. S.

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### WITNESSING FOR CHRIST.

“I AM not ashamed of the gospel of Christ,” is the sublime declaration of the great apostle. The followers of Him who was despised and rejected of men were frequently compelled to endure insult and humiliation. The disciples of the lowly Nazarene were ridiculed and made the objects of scorn and contempt, but Paul was strong in faith and gloried in the cross of Christ. He did not shrink from boldly avowing his principles, and his words have remained as an encouragement to others for they have been reiterated by a mighty multitude, and many have sealed their testimony with their blood. Ever since our Saviour announced his mission and promulgated his doctrines on earth, there have not been wanting those who were not ashamed to confess Him before men. Deep was the spiritual darkness which enveloped the world after he ascended up on high, but the sacred light of truth has never been extinguished. From the dark dungeon of the prison, from the horrors of the torture-room, and the fierce agonies of the stake, rolls down to us the voice of many witnesses, greater than the sound of mighty waters, and all proclaiming “none but Christ, none but Christ.” Now, happily we can read our Bibles and worship God as we think right, none daring to make us afraid. We are not called upon to make any great sacrifice for the truth’s sake. We are not obliged to give up home, kindred, and friends, or suffer the agonies of a painful death. The lines have fallen to us in pleasant places, and we are highly favoured. But there can be no doubt that were the fires of persecution again to belch forth, the world would yet witness an array of martyrs as glorious as those who are embalmed in the records of the past. There is however, a daily witnessing for Christ on the part of all who profess Him. Christ’s kingdom is not of this world, and Christ’s followers, though obliged to mix with the world, are not of it. We lately saw a very foolish comment on this use of the word world, in the pages of a popular periodical. The writer indignantly asked if the various forms of nature which composed the world were not from God, if so how could the world be in opposition to Him, seeing it is His. As though Christians, when using the term, spoke of trees and flowers, and the various objects of natural scenery. God’s works of creation in the earth must ever be objects of the greatest regard to the Christian. In the contemplation of these the Christian is filled with delight, for they are to him proofs of the power and skill of the Creator. But in the love of sin, which attaches naturally to fallen humanity, and in the un-

holy tendencies of the unrenewed heart the Christian does not delight. These, in their various manifestations, form the worldly element which he combats. And the term worldly is well applied, for those who are thus worldly live as though the present state of things were to last for ever. They attend only to things fleeting and evanescent, and make no preparation for hereafter. But the Christian, knowing that the fashion of this world passeth away, looks for a city which hath foundation, whose builder and maker is God. And thus, in opposing the inordinate love of the world, he only acts consistently.—While the Christian will not shrink from avowing his Master's name before men, he will avoid being intrusive. Those who make a parade of religion, and are the loudest in contending for its observances, may frequently have very little sincerity withal. True piety is like a stream whose deep waters flow calmly and majestically along, not like the shallow brook whose babbling may be heard abroad, but whose waters may be dried up by the summer's drought. Those whose belief is not a dead letter, but a living principle, rooted in their hearts and influencing their course of life, make, in general, no unnecessary display of the fact. They strive to make their theory and practice agree, by living in accordance with their professed principles; and this course of procedure being the most reasonable, finds favour with thoughtful minds, and is, therefore, the best way of influencing those who, in their turn, will have the greatest influence on others. Thus acts the Christian. If he proceeds with calm determination,—if he has a lofty purpose and an earnestness indicating its sincerity,—if he shows that his ideal can be realised, that he really possesses those ennobling feelings and sentiments which he claims, and that with his whole being he believes his principles to be the greatest and best because they are founded upon Christ, then will he exert a great moral influence, the evident integrity of his conduct will make even the infidel to respect him, and the dignity of character and the enjoyment of mind, the conscious superiority of his system, will make him known among men. His witnessing for Christ will be his daily life. And this is the Christian's duty; for if the cause of truth may sometimes be injured by the inconsiderateness of its advocates, it will be injured much more by their lukewarmness and apathy. "Instant in season and out of season," is characteristic of the true Christian. He is constantly on the alert, not only to defend the cause he loves from aggression, but to make it aggressive; not only to show that he possesses the truth, but to bring it to others. Humility, however, being a grand feature in the character of Christ, will distinguish the character of the Christian also. He will be humble as well as unwearied in witnessing for Christ, not speaking "great swelling words," nor "carried about by divers and strange doctrines," but "looking diligently lest any man fail of the grace of God." To walk soberly, uprightly, and godly, in this present evil world, is a work of difficulty. Temptations, snares, and dangers, surround the path. Many are the agencies in operation to seduce from rectitude. The Christian may often be harassed in mind, and say, "who is sufficient for these things?" But the encouragement to resist evil influences is great, and the reward of perseverance is great, and thanks be to God who giveth us the victory through Jesus Christ our Lord.

The instances which frequently occur of individuals making great professions of Christianity, and yet showing by their conduct how much they lack its spirit, have a most disastrous influence. They embolden the enemies of the truth, and furnish them with weapons of scorn and contempt. Worldly men gladly make such individuals the type of the Christian community, and though the gross injustice of this is evident, it serves their purpose well. They then call religious zeal *fanaticism*, and Christian consistency *cant*. It is therefore needful to watch and pray that such have no occasion for reviling. The Christian that witnesses for Christ when he acts consistently, when the action of his daily life exhibits the practical working of his principles. Above all others, his dealings should be characterised by honour, openness, and integrity,—his intercourse with his fellow-men, by sweetness and cordiality. But this must be united to a striving against unholiness, a careful withholding of his approbation from every evil thing. If thus faithful, he may have a difficult course to pursue. His witnessing for Christ may be an obstacle to his worldly advancement, may bring upon him, perhaps, the scoff of former associates, and the derision of the ungodly. He may do his utmost for Christ, and seeing so little fruit, may think himself an unprofitable servant, a cumberer of the ground. But there is One who will be his strength and reward,—One who despiseth not the day of small things, and who will yet bestow upon his faithful servants a crown of life which fadeth not away.

R. F.

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### Biblical.

“THAT ye be perfectly joined together in the same mind and the same judgment.”—1 Cor. i. 10.

Union without love may be expedient, but it is not blessed. To bring about union without strengthening the bonds of true brotherly affection is to promote an apparent rather than a real unity. Love is the only cement that can bind hearts together. Without it there may be a forced union of expediency, or a political union of party, or a nefarious union of villany. But to promote the interests of a society drawn together and bound for any such ends as these, is not a work which any good and wise man would choose to have a share in.

Division is to be deprecated, and union is to be sought, not by forcing all minds to adopt the views and opinions of one, nor even by forcing one mind into the views dictated by all the rest. The more excellent way is to review calmly points of variance—differing judgments—discordant opinions—with a sincere desire to find the same results; or if there cannot be entire harmony of opinion, there may be at least a uniting principle—deference to a rule, and willingness to follow it so far as understood. There may thus be “the same mind” among those who cannot see everything in the same light, or from the same point of view. But each and all may charitably allow every one to hold and express his own opinion in his own way, till there shall be a perfect concurrence of judgment, and such a coincidence of opinion.



as may render the same words the symbols to express their united and harmonious sentiments.

"Be not partaker of other men's sins: keep thyself pure."—1 Tim. v. 22.

How needful to guard against sins to which even the kindness and charity of the gospel might entice us! An imprudent or unthinking brother has brought himself into difficulties. His character is compromised, and his usefulness is in jeopardy. If he be abandoned in these critical circumstances he may be lost for ever: if kindness and countenance be shown him he may weather the storm, may recover lost ground, and with restored character, and with wisdom learned in the school of experience, may become a better man. This is a generous view of his case, but it may be a seductive one. If he has "sinned," may not my standing by him make me a "partaker" of his sin? Yes, if I screen him from conviction, and so bar the door of repentance. There can be no hope of reformation not founded on honest confession and sincere repentance. If, again, a brother has been betrayed by passion or temptation into a wrong course, he should be faithfully but tenderly dealt with, and if he acknowledge his offence, don't forsake him. Stand by him amid the strife of tongues. Comfort him, although reviled for so doing. Prove that compassion for the offender is consistent with hatred of his sin. "Keep thyself pure"—show that it is not in his wrong-doing but in his amendment you countenance him—and so show mercy as one who daily pleads for mercy.

"Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house."—Col. iv. 15.

"The churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the church that is in their house."—1 Cor. xvi. 15.

It is impossible to read such passages as these without clearly perceiving that these first churches planted by the apostles were separate and independent societies, yet bound together by the bonds of true Christian unity. They had one faith, one Lord, one baptism, one God and Father of all. But there was no external tie—no covenant or agreement to own a common ecclesiastical jurisdiction, or to submit to the decisions of one governing body. The primitive unity was all the stronger that it made no inroads on the primitive liberty. One was their Master, even Christ, and all his disciples were brethren. We wonder what the church in the house of Nymphas would have said had the church in the house of Aquila and Priscilla claimed the right to rule its proceedings. Would it not have been at once set down as a church that loved to have the pre-eminence, and which it was therefore a duty to resist? But what if all the churches in Judea had formed a confederacy, calling themselves "the church of Judea," and acted as a corporate body, exercising control and jurisdiction by its courts and synods over all churches "within the bounds of its presbyteries?" Does it sound like a solecism even to make the supposition? What then is the obvious inference?

“Let not your good be evil spoken of.”—Rom. xiv. 6.

“Let not your good be blasphemed”—for such is the Greek word. There is a way of doing good so little guarded and so easily mistaken that it is in great danger of being spoken against—blasphemed—not merely by captious critics, but by sober-judging and upright men, who keep a good conscience, and cannot be silent when they witness any improper thing. The eating of meats or abstaining from meats—the observance of days or the neglect of such observance—all such external things were easily perverted into occasions of dispute or crimination. A wise man therefore felt himself called upon to shun, even the appearance of evil—and every *form* of evil. He had to consider not merely whether such a practice or observance was right, but whether it would appear right. This he was to study not to gain human applause, or to avoid human censure, but because he was not to let his good be evil spoken of. The spirit of the precept is still binding, and the application of it to ourselves is not difficult. No man, however good he be, can afford to go without the credit of goodness, and he owes it to society, to religion, and to himself, that his good be not evil spoken of, if prudence and circumspection and consistency can secure for him the character of a good man. This is not a precept to be obeyed once for all. It refers to a principle of action—a regulating and guiding law in obedience to which there is safety, honour, and peace, so far as these can be expected to be in the lot of a man who is working out his salvation with fear and trembling.

“A little leaven leaveneth the whole lump.”—1 Cor. v. 6.

It is to be lamented that good is less diffusive than evil. Leaven is diffusive, but it is illustrative rather of the working of evil principle than of the operation of good principle. There must be a closer affinity between evil and the diffusive principle than between good and that principle. Alas a little leaven of goodness, instead of leavening the whole lump with goodness, remains inert, powerless, if it do not itself become bad from contact with what is evil. The leaven of malice and wickedness works mightily, rapidly, efficaciously. We see the same thing in another way. An unclean garment communicates defilement to everything it touches. But a clean garment does not purify the uncleanness it touches. Hence the danger of contact with evil. It is dangerous, and defiling. Hence the mischief which one sinner may do. He destroyeth much good. His influence for evil among his associates may scarcely be counteracted by the diligent and earnest services of ten promoters of virtue and goodness.

The leaven works silently, insinuatingly, unceasingly; and that it has been working is only known by the results. So it is with the influence of a godless companion. He may be gentle, obliging, humble, and unsuspected. All the while he is undermining the principles and sapping the foundations of virtue in a young and trusting friend. But soon the discovery is made; and the tears of mothers, and the lamentation of sisters may bewail the ruin he has wrought, but none can repair the damage. That is irreparable. Unless God in his mercy interfere, and work a miracle to recover a soul out of the snare of the devil, and give peace and purity to a heart that the arrow of remorse has pierced,

but which the balm of Gilead has not cured, because the sufferer has been taught to despise it. It seems as impossible to eradicate the mischief done by the leaven of wickedness when it has permeated the mass of society, as to make unleavened bread out of a lump of dough through which the leaven has already diffused itself; and remember "a little leaven leaveneth the whole lump."

"Ye are the salt of the earth." Matt. v. 13.

These pregnant words convey a lesson which churches must learn unless they would become examples of the fatal consequences of leaving their first love. There is a tendency—even in the soundest and best materials of which a church can be composed—a tendency to corruption which can be counteracted only by the antiseptic virtue of the grace of God. *That* must preserve the church from becoming putrid and offensive, just as salt preserves meat in a sound and wholesome state. The best meat is liable to become bad if not duly seasoned with salt, and so a church once pure and sound and exemplary, may come to a state of decay, rottenness, and corruption.

## Poetry.

### THE HAPPY SPIRIT.

Weep not, my mother, weep not: I am blest,—  
But must leave heaven if I return to thee.  
For I am where the weary are at rest,  
And the wicked cease from troubling.—*Old Epitaph.*

Why do ye weep? To know that dust  
No longer dims my soul?  
To know that I am rendered just—  
A victor at heaven's goal?  
Alas, weep ye that I weep no more—  
That sorrow's living reign is o'er?

Father,—art thou a man of tears,  
Because thy child is free—  
From earthly strifes and human fears  
Oppressive even to thee?  
Alas, triumph that thou badest me love  
The rest which I have found above.

My mother,—weep not: tears will hide  
My glory from thy view;  
Thou hadst taught me guile or pride,  
Then tears of blood were due;  
But thy fond lips spake truths divine—  
Rejoice that now their meed is mine.

Sister,—Sweet Sister, leave my tomb,  
Thy loved one is not there!  
Nor will its planted flowrets bloom  
Whilst wept on by despair;  
I dwell in blissful scenes of light—  
Rejoice that thou didst aid my flight.

Let faith's resplendent sun arise  
And scatter from each soul,  
The clouds that veil its native skies—  
The mists that round it roll;  
Rejoice that I have found a home,  
Whence never more my feet may roam.

Tears for the dead who die in sin;  
And tears for living crime;  
Tears when the conscience wakes within,  
First in expiring time;  
Tears for the lost, but heaven's own voice  
Says for the Christian dead—Rejoice!

MISS JEWsbURY.

## Notices of Books.

**ANALYTICAL EXPOSITION OF THE EPISTLE OF PAUL TO THE ROMANS**, by JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology in the United Presbyterian Church. Edinburgh: W. Oliphant and Sons. London: Hamilton, Adams & Co. 1857.

PERHAPS the world has lost the benefit of many of the best thoughts of the wisest men. Their thoughts have perished with them unrecorded, perhaps unuttered. Sometimes by the merest accident a valuable work has been preserved, but how many have never seen the light! Had Milton refused the miserable sum offered for his immortal poem, and in disgust committed his manuscript to the flames, the "Paradise Lost" would never have been known. In many instances there has been the bright conception of some noble work, and progress has been made in the execution of the projected plan, but death has arrested the author, and his work has died with him. Some fastidious thinkers are so ill to please with their own productions, that they will not commit them to the press, though prepared for it, till they have been kept Horace's prescribed term of nine years; and some when those years have rolled away, find themselves too much engrossed with urgent duties to set themselves to the work of authorship, or any literary task that may brook delay. And so some works lie beside their authors unpublished for three times nine years. It were vain to inquire whether the world has gained or lost by the non-appearance of unpublished works, and unwritten and unspoken thoughts: because it is impossible to ascertain their character, and all depends on that. Worthless books generally find an early grave. for,

"Like men, this was their doom  
That dust they were, and should to dust  
return,"

while good books live. We are of opinion then that much precious matter has been lost to the world and the church by non-publication. Much trash has also, of course, been kept out of sight, and so remained unknown.

We have been led to this train of thought by the appearance of another

handsome octavo volume from the prolific pen of Dr. John Brown of Edinburgh. We learn from an interesting and characteristic preface, that the Epistle to the Romans has been a favourite study of the excellent author for the last forty years, during which period he has in various forms given the substance of his views of this important Epistle, to congregations to which he has ministered, and to classes of theological students he has taught. It had long been his cherished purpose to give a full, grammatical, historical, and logical exposition of this Epistle, but such that at his advanced period of life he can do no more than offer this analytical exposition, which he modestly imagines may be a help to some future theologian who may accomplish what was in his heart, but which he leaves undone.

Dr. Brown's previous works of the same class have so fully brought to light both the doctrinal views, and the style of thinking, of our esteemed friend, that we seem to know before opening the present volume, how he will treat the important epistle. We expect careful analysis of the structure and design of this letter to the Christians at Rome, a distinct and lucid statement of the apostle's line of argument, an examination of each clause and sentence in its immediate connexion, and in its bearing on the scope of the whole epistle. Dr. B. never overlooks the circumstances of the persons addressed, nor the position of the sacred writer. He is not unmindful of the analogy of faith, nor does he forget that the portion of Scripture before him is part of a great harmonious whole. He has happily no crotchets, and no abstruseness; but with a sober judgment and a reverent love to the Bible, aims to unfold the mind of the Spirit, giving each truth its due prominence and each lesson its due application.

We do not pretend to have examined this bulky volume of 660 pages with sufficient care to enable us to pronounce a judgment on every part of it, but we have seen enough to satisfy us that it will sustain the author's well-earned reputation as a solid, candid, faithful, and enlightened expositor of Scripture.

A full table of contents, and an index of subjects and of texts of Scripture referred to in the course of the work, increase its value, and render it easy to refer to matters discussed or expounded.

We conclude this brief notice of a work of sterling worth, for which we sincerely thank the author, much pleased that our wish, expressed when reviewing Dr. Brown's "Parting Counsels," that that work might soon be followed with "more words" from the same rich store, has been so soon and so amply realized.

There are some questions of great importance and not less difficulty arising in the course of the Epistle to the Romans, which we mean to re-examine with the light Dr. Brown's interpretation may throw upon them. We may take a future opportunity of laying before our readers the result of that examination, whether it turn out to be that it coincide with the views of our author, or are constrained to differ.

A CATECHISM OF POPERY, referring to its rise, history, errors, popes, councils, Jesuits, hierarchy, spirit, persecutions, and the Reformation of the Sixteenth Century, in the several countries of Europe, designed especially for young men, Bible classes, and Protestant families, by William O'Neill, author of "A Peep at Puseyism," "Friendly Suggestions on Christian Consistency," &c., and editor of "Biblical and Theological Gleanings." London: Ward and Co. 1857.

THE form of a catechism is a convenient one when a teacher's object is to convey a large amount of information in a small space; and it is peculiarly suitable when the subject is a multifarious one such as popery—a word which stands as the sign of a very complex idea. We think, therefore, that Mr. O'Neill has judged wisely in throwing his work on popery into the catechetical form, and he has very successfully wrought out his idea. The catechism before us is divided into twenty-five chapters, and the filling up of each chapter is comprehensive and satisfactory. The author fully understands what he writes about, and we may confidently refer any one who wishes within a brief compass to obtain a clear and authentic knowledge of that mystery of iniquity, to the book on our table. A sensible preface, an appendix, and a minute index of subjects, add greatly to the value of the work. It is admirably adapted for the author's christian design, and we hope that a wide circulation will encourage the author to go on in his honourable career of authorship. We see from the

title that he is the author of several works, none of which we have seen, but the subjects are well chosen and popular, and fitted for usefulness.

ZION'S SERVICE OF SONG, its importance, improvement, and posture, by the Rev. S. J. Moore, Ballymena. Belfast: Shepherd and Aitcheson. London: Hamilton, Adams and Co. Dublin: W. Robertson. Edinburgh: Shepherd and Elliot. 1856.

THIS interesting little work ought to have received an earlier notice, but the delay has been accidental. The subject, however, is not ephemeral, and it is not too late warmly to recommend Mr. Moore's volume to the attention of christian congregations and of individual Christians. This treatise is composed of a series of discourses delivered to the author's congregation, and though, we presume, partially altered, and divided into chapters instead of lectures on psalmody, the work retains much of the freshness and fervour of spoken discourses. As a minister of the Established church Mr. Moore confines his advocacy of the matter of the service of song in the house of the Lord to the psalms and paraphrases authorized by the church to be used in public worship, but his arguments as to the importance of the service, the improvement of it, and the posture of the worshippers, equally apply to all who acknowledge the obligation to praise the Lord for his goodness. We wish for this volume a wide circulation, and lasting usefulness.

THE OTTOMAN EMPIRE, the Sultans, the Territory, and the People. London: Religious Tract Society.

THE theme of this volume is well chosen, as peculiarly interesting at the present time. The late war has made everything relating to Turkey peculiarly interesting, and when attention was awakened to the state and character of the Ottoman empire, many readers felt their ignorance of the subject very painfully, and knew not where to look for a brief, satisfactory, and trustworthy account of the sultans, the territory and the people. Works on the subject were not wanting, but they were too large, or too inaccessible to the generality of the reading population. The desideratum of a cheap and succinct

account of the regions and races in question is here supplied, and we doubt not, the volume will rank high among the many popular publications of the Tract Society. A neat map adds to the value and attractiveness of the work.

**HISTORICAL TALES FOR YOUNG PROTESTANTS.** London: Religious Tract Society.

THESE tales are thirteen in number, fully answering to the Title *Historical*, and admirably adapted for "young Protestants," storing their minds with facts, and teaching them to draw the proper

lessons from the records of the past. We entirely agree with the observation made, in the preface to this instructive volume, "that fact is as attractive as fiction, and is of much higher moral value. The pages of history contain incidents which equal, in thrilling interest, the most successful efforts of the human imagination."

The volume before us has by no means exhausted the mine the author of it has so far successfully worked. He may with advantage explore it again, and we doubt not he will find materials equally valuable with those he has already produced, and amply sufficient to fill another volume.

## Chronicle.

### LETTER FROM CHINA TO THE EDITOR.

SUNG KEANG YU, NEAR SHANGHAI,  
June 27, 1857.

MY DEAR SIR,—From the remarks of correspondents I learn that extracts from my letters occasionally find their way to the pages of your magazine and elsewhere. By last mail a friend writes;—"I have just read a portion of a letter from you in the Congregational Magazine, in which you desire to be furnished with a set of chemical apparatus. I have no doubt you will get it. I will do what I can." If any portions of my letters are calculated to excite a greater interest in the country, I do not object to their insertion, but as many are hurriedly written with no view of publicity, I trust my correspondents will carefully scrutinize their contents ere they place them before the public eye.

In this letter I have no intention of following up my plea for philosophical apparatus; for I hope they are bought, packed, and on their way. I wish to place before your readers a few facts which have been pressing themselves on our attention for some time past, and are creating considerable interest in our minds. I have already referred to some of the things I wish to speak of in private letters, but I trust friends will excuse repetition.

Since 1844, when Protestant missionaries were first permitted to reside at the five ports, there has been a growing appreciation of the mental abilities of the Chinese, and a constantly increasing

respect for their literature. And there are valid reasons for these sentiments. I have conversed with hundreds of the literati, and have been present at one of their public examinations, and, judging from their general remarks and their productions, I have no hesitation in affirming that they are, if not equal, yet very little inferior as a class to their brethren in the west. Their capacity for labour is most extraordinary; and were they subjected to a better system of education, could not fail to do great things. I recollect a student at home—not at all deficient in general information—asking "if the Chinese could reason." The truth is there are many of the most eminent powers among them. Their politicians are quite a match for our diplomatists. Witness commissaries *Kiyin* in the last war, and *Yeh*, governor of Canton, in the present trouble. Their papers evince ability and address of no common order. Nor do they stand as striking exceptions: there are many quite equal to them in this country. Mathematicians of the very highest powers have flourished in almost every dynasty. This branch of science dates as far back as the reign of "Hwang te" (B. C. 2637), when a very famous work called "the nine sections of arithmetic" was composed by "Le Chow." This work has been expounded, and other mathematical works published by an almost uninterrupted succession of authors down to the present day.\* To

\* See notices of Chinese Arithmetic by A. Wylie, Esq.

mention only a few. In the year B. C. 1100, some hundred years before Thales and Pythagoras were born, the theory of the 47th proposition of the 1st book of Euclid is fully illustrated in a work called the "Chow pe." This work also gives the ratio of the hypotenuse to the short sides of a right angle triangle, states that a quadrangle bounding the three angles of a triangle contains double the area of the said triangle, and gives the principle upon which the area of the circle is calculated. It also alludes to the quadrature of the circle, plane mensuration, &c., and contains evidence that the author, "Shang Kaon," understood the application of trigonometry to the measurement of objects. Their knowledge of these branches gradually increased till the thirteenth century A. D., when it attained a considerable height. During this era spherical trigonometry was introduced, and a new system of algebra invented. This latter invention was published by three different authors contemporaneously. They do not refer to each other, and apparently were ignorant of each other's works; for they lived in different quarters of the empire, and each treats the subject in a way peculiar to himself—altogether different from the others. In one of them named "Tsin," we find a full illustration of *Horner's celebrated theorem* for "solving equations of all orders," first published in 1819! From this period till the seventeenth century little or no progress was made. But the Roman Catholic missionaries, at this time, gave their mathematics a very considerable impetus. The first five books of Euclid were translated by Ricci, and are extensively known in China. A work on algebra, and other minor pieces, were published, and considerable astronomical knowledge was communicated. But they have now proceeded far beyond the points laid down by the Jesuits; and being ignorant of the mighty advances science has made in the west during these 150 years, some are found looking with contempt on our mathematical attainments. One who published a very able tract a few years ago, says in the preface, in reference to logarithms, "foreigners know the rules but are ignorant of the principles." This same man alluded on Dr. Medhurst, and told him that he had discovered the revolution of the earth round the sun. The Jesuits were the Chinese—in accordance with the views of the Church of Rome—the old theory of the earth being the centre of the universe. He thought he had on

mathematical principles refuted them and established a theory hitherto unknown. It certainly was a great thing for him to do, but he may have got a hint of the matter from some quarter.

The stain which not a few Chinese would thus fain fasten on foreign mathematics is likely to be speedily wiped away. Mr. Wylie has translated the remaining nine books of Euclid, a work on algebraic trigonometry, the integral and differential calculus; and is now nearly finished with Herschell's astronomy. The latter two works are to be printed at the expense of a few friends; but the first two are being published by a native gentleman at "Sung Keang," who is also printing a work on mechanics, by Mr. Edkins. This is sufficient proof of the value which is set upon them. I have also—I may state as illustrative of the eagerness of many to obtain a knowledge of other branches of science—a *carte blanche* offer from another native gentleman to print as many scientific works as I can translate.

Another very flourishing school comprises those who devote themselves to the study of their ancient works,—especially the *Yü King* or book of changes: the *Shu King* or book of history: and the *Shi King* or book of poetry. These hold a position not unlike that held by commentators on the Bible. They discuss their genuineness, philology, history, geography, &c., with the greatest care. During the present dynasty some scholars of very great eminence in this department have appeared. They evince a freedom of thought altogether unusual, question points religiously maintained for centuries, and,—being eagerly studied by the rising generation,—are creating a spirit of inquiry which must burst the shackles—moral, intellectual, and religious—which have fettered the energies of this country for centuries. Their motto is, "*in well ascertained facts, seek for truth*;" and if this do not lay empiricism and superstition low, what can?

Space forbids me entering into a detailed account of these matters. Your readers who wish to see a full treatment of this subject will find it ably discussed by our friend Mr. Edkins in the "North China Herald" for April and May. I may just add that their historians are numerous; that the geography of their country is most correctly laid down, (and was well understood 2,000 years before Christ,) that foreign geography is beginning to occupy their attention,—two or three works having

recently appeared on this subject in which full advantage is taken of the works and maps published by missionaries. Medical works meet us everywhere, essayists abound, economists are plentiful, a few dramatists of great merit are to be found, and of antiquarians there are many. They also treat largely of morals; but have paid little attention to mental philosophy. They are altogether ignorant of natural philosophy in its various branches, mechanics, acoustics, optics, electro-magnetism, chemistry, botany, and anatomy. They have indeed works in which innumerable plants are described and their properties pointed out; but they have no idea of the physiology of botany. They have also works on medical jurisprudence in which some little knowledge of anatomy is shown. The chief work on this subject was published in the 13th century. It consists of 5 vols. or 47 chapters, treats of all the various methods of conducting inquests, and is called the "Si yuen luh." The first work in Britain on this subject was that by Dr. Farr 1788, while I believe the first lectures ever delivered on this subject were by the elder Dr. Duncan in the University of Edinburgh in 1801. Here we find the Chinese again anticipating us by four or five centuries. Nor is their knowledge of medicine despicable. A medical man, in no way disposed to flatter the Chinese, affirms that they knew more than we did up to the time of Harvey, and that the knowledge they had then was known 2,000 years before. There are some who affirm that the circulation of the blood is mentioned in a work which was published a century before the Christian era. But this point has not yet been fully investigated. Though they do not now dissect, there is ample proof they did so in ancient times. Their knowledge of alchemy is the earliest on record; and there is every probability of its having reached Europe from them through the Arabs. Ambassadors from this people frequently visited China about the 7th and 8th centuries, and during this period established their religion which still exists. But alchemy was unknown in the west till they introduced it about this time. The most interesting work on this subject was published about the time of our Saviour, and the principles promulgated bear a strong resemblance to those entertained in Europe.—Your readers are all aware that they knew of the magnetic needle, printing, and gunpowder, some centuries before us. Some of your readers who

may have risen from the perusal of the works of Davis and of Williams, may receive these statements with a degree of incredulity. But though the works of these gentlemen are the best extant on China, and in general faithfully describe the manners and customs of the people, yet they sadly err when they speak of their literature; and I had certain if the latter gentleman lives to prepare another edition, he will make considerable alterations in reference to this. The fact is, we are just beginning to get acquainted with their books. The exclusion of foreigners from their shores until these 13 years past; the difficulty and consequent repulsiveness of the language; their close-mindedness, inability, until lately, to obtain anything like respectable scholars to assist in the endless variety of their works have all conspired more or less to diminish the western Sinologues from a just estimation of their value. This is a field that lies awaiting cultivation.

Though the Chinese have evidently halted if not receded in the march of intellect, yet, as you may infer from preceding remarks, they are on the point of starting afresh. And who shall grieve them in their noble efforts? The intercourse they have recently had with foreigners has infused new life into their veins. Great numbers come eagerly enquiring after foreign science. Not a week passes but we have visitors of this description. And since I have gone to Sung-Keang to reside I find this desire as universal as I anticipated. Recently a Mandarin of one of the highest ranks visited us *in cog*. He has been for some time corresponding with our teacher. We invited him and his brother to dinner. They accepted, and brought another friend with them. He spoke with very great interest of science, and lamented the lack of this knowledge in China. I told him they were themselves to blame; for they would not permit us to come and aid them. He laughed,—fully appreciating the truth of the remark. He and his friends were most gentlemanly in their manners and most affable and pleasant. But he is only the type of thousands,—not only in his manners but in his thirst for learning. Were you here you would feel the force of what I say. Fancy yourself in a country where there are at the very least three or four millions of educated men whose time is solely occupied in some way or other with letters, but who are utterly ignorant of what every school-boy knows. Imagine day after day



persons coming intimating their desire to study, questioning and cross-questioning you how they may gain an acquaintance with our science, some so earnest that they express a desire just to be permitted to remain with you that they may pick up a little now and then, and on unable,—on account of the want of instruments, &c., to meet their wishes. How would you feel? Sad in the extreme. But this is the position of many missionaries here. I know there is a strong prejudice in some minds against missionaries having anything to do with science. But I am convinced it is most warranted. Do we intend to cease the proclamation of the only truths that sanctify and save the human soul, and exalte ourselves to science? Perish the thought. But we wish in addition to do little towards the advancement of this mighty nation. What objection can there be to this? Scientific truth is God's truth, and can be eminently used to the glory of his name. Our position specially compels us to illustrate the existence and attributes of God, for atheism prevails. It will be admitted that the most effectual and impressive way of doing this is the *right* way. But in what better way can we accomplish this than by seizing the great facts of science? But if science is alluded to at all, it must be done accurately: and this can be done only by the use of instruments. But why argue thus? I am persuaded no intelligent man will object. Any one turns to the works of theologians he will find all the science of the world laid under contribution to illustrate the glories of the infinite and eternal God. Why then deprive us of this privilege? But there are other considerations. I find from experiment that the profoundest impressions are often produced by the simplest means. For instance, a very intelligent young man called recently. I took my microscope and showed him the parts of various insects and the dust from their wings. He was perfectly amazed. I took the opportunity of speaking of the reflections of God, pointing out the duty of the most insignificant of his works. He appeared deeply impressed, and I think never will forget it. I find so that a paper on a scientific subject gives a currency to religious truth never otherwise would attain. Using science in this way, it faithfully discharges its duty as the handmaid of religion, and,—especially in this country, it is of the greatest importance. The Chinese Almanac, which is published

yearly by Mr. Edkins, and which always contains a few articles of this nature, has attained a very high and influential position in this country. The Shanghai Serial, a monthly publication, partaking of the nature of a newspaper and magazine, which was recently commenced, is quickly rising to a like eminence. The statistics regarding it have been given in a late letter to the society, so that I need not repeat them here. Suffice it to say, that we have reason to believe copies go to every quarter of the land, and to Peking. Indeed by these means we feel we speak every month to the highest authorities in China, and to thousands of its literati. This position is as solemn as it is enviable; and we pray we may be enabled to avail ourselves of that wisdom which cometh from above, so that our influence may tend to hasten the rise of the Sun of Righteousness in their souls and in this mighty realm.

The facts narrated above, and others of a like nature, have led us seriously to contemplate the establishment of an institution in which the various departments of science shall be taught in a methodical way. We find that not a few would come from a distance and enrol themselves as regular students. Such an institution would not be expensive. The students would lodge with their friends. There would be no fees; but we would require those who attend to sustain all the minor expenses, and there would be no difficulty with this, for the educated classes are not parsimonious. Having considered this subject, we feel persuaded that it would not occupy any more of our time as missionaries than a boarding school; and we anticipate it would be of far greater service to the cause of God. When the great facts of the gospel and the truths of God's word are brought to bear upon the minds of educated men who have been hitherto ignorant of them, and when these are sustained by the wondrous facts of nature, we believe this is more likely to produce good fruit than the daily instruction of boys who grow up, in too many cases, esteeming these momentous verities common-place things. Both are good; but we incline to something of this nature. But who shall help us? Our numbers are few. Had each of us a thousand heads, and our capacities increased ten thousand times, we could not overtake all the work. Who will come and help us? The work is a noble one; the field is the most promising on earth. I bless God he directed my foot-

steps hither; and were my dear relations with me, I never would seek to return. There are discoveries to be made in China of an unspeakably more interesting nature than in the interior of Africa. And work to be done more momentous than the instruction of many thousand savages, important though this be. Who has traversed its vast plains and mountains? Who has studied its geology, its mineralogy, its zoology, and its botany, etc.? Who has read up its literature? The threshold has hardly been passed. But these are not the things we deem important. Who will aid us to rescue this people from atheism and idolatry? Who will help us to diffuse the light of God's truth and everlasting salvation through the minds of these teeming millions? *This is the great matter.* We wish to use science simply as subservient to this. Who then will help us to save immortal intelligences from ruin, and place them in a position in which, with ever augmenting capacities, they may sing the glories and investigate the attributes of Him who "spoke this world and its wonders into being?" The country is daily opening up, and the present war is likely to place the whole territory before us. The duty of the church is therefore clear.

In inviting young men here, I am fully sensible of the responsibility I incur. And hence I have been careful to say nothing which would give an exaggerated view of the case. The language is excessively difficult; the climate in some parts is trying; the people as a mass have nothing attractive about them; emphatically there is no fear of God before their eyes: the church at home stands greatly in need of earnest men: it is no light thing to encourage a young man to leave his parents and his country. But notwithstanding I venture to press my suit. I feel satisfied of the para-

mount claims of this country—I see opportunities of advancing the glory of God of the most encouraging nature:—these constantly increasing, and no one able to take advantage of them. O! that I could place our young men at the wall of some of these cities, there, and not till then, can they have a just conception of the claims of China. But I must conclude, and I shall do so by asking one question, for which permit me to bespeak the most prayerful consideration of all. Is it not the duty of young men who have completed or who are about to complete their course of preparatory study, to select a sphere in which they shall be able to serve their generation in the highest possible way? But where will they find a wider or more promising field than China? The present time is peculiarly urgent: for the whole nation appears to be awaking; and the special need of men in China is therefore synchronous. Can there be a more manifest *call to us* than this to China? God is the author of providence, and if he has thus disposed their lot and China's need, is it not the voice of God?

Yours respectfully,

ALEXANDER WILLIAMSON.

P. S. Since writing the preceding letter I have just heard from my friend Rev. J. Currie, in which he intimates that as yet (viz. when he wrote), he had procured nothing for instruments. This I deeply regret, but shall say no more. I leave the matter with the generosity of Christian friends. The L. M. Society give nothing for such purposes. They approve of them, but as their funds are subscribed for the preaching of the gospel, they rightly judge that no sum ought to be diverted into other channels.

A. W.

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# THE SCOTTISH CONGREGATIONAL MAGAZINE.

NOVEMBER, 1857.

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## BRIEF MEMOIR OF THE LATE REV. JOHN BLACK OF DUNKELD.

Mr. BLACK having survived almost all the preachers who began their career about the same time as himself, no competent pen can now be found to record his early history, and trace his progress through the difficulties and privations he, as well as other ministers of the independent body, had to pass through in the service of the gospel. In former volumes of this magazine have appeared the memoirs of not a few of those honoured and devoted men who were the first pastors of Congregational churches in Scotland, and indefatigable itinerants throughout the length and breadth of the land. As one after another of those veterans was permitted to rest from his labours, some faithful and beloved brother, who had shared his toils, and witnessed his faith and patience, bore willing testimony that he was a holy, humble, useful, and loving servant of Christ. Mr. Black performed this office of christian affection and respect to more than one of his brethren, but now that he himself is taken away there is no one of his age and standing to erect a memorial of regard to his memory.

The writer of this has been furnished by a member of Mr. Black's family with the following brief notes concerning his life and labours, and also with some brief extracts from his private journal. The details are few, but the facts are no doubt perfectly correct, and their very simplicity and brevity seem to correspond all the better with the retiring, unostentatious, and humble spirit of the revered man, whose departure has severed almost the last link that binds the present generation of independent ministers to the fathers and founders of our churches in Scotland.

"Mr. Black was born at Ceres, in Fife, on 1st April 1780. His parents were in humble circumstances, poor but pious, and he himself often referred especially, with thankfulness, to his having been blessed with a godly mother.

He had early conceived the idea of becoming a preacher of the gospel, even when a boy, and witnessing the services on sacramental occasions especially, in the Relief church of which his parents were mem-

bers, he thought he should greatly desire to be able to tell the people of the love of Christ in dying for sinners. His parents were advised by his teachers to educate him for the ministry, and intended to do so, but his father's death, when he was about thirteen years of age, prevented this intention being carried into effect at the time, though afterwards he was enabled by other means to occupy the position to which he had so long aspired.

Mr. Black was apprenticed to a tradesman, and about that time joined a Relief church in Cupar. After completing his term of apprenticeship he went to Edinburgh to work at his trade, and was there induced to attend on the Lord's day at the Tabernacle in Leith Walk, finding himself more profited by the services there than by those at other places, and not thinking much, if at all, as to the different forms of church government. Soon after he applied for admission and became a member of that church, and it was while attending the prayer meetings connected with it that the attention of some of the brethren was directed to him, and they recommended him to Mr. James Haldane—a person who should be encouraged to join his brother's class of young men then being educated for the ministry.

Mr. R. Haldane had some conversation with him, and he was admitted to his class.

During the course of his studies he preached at various places which were in need of supply. Amongst others at Berwick-on-Tweed, and Thurso, and Kirkwall in Orkney, and he returned from the latter place to Edinburgh expecting to finish his studies, but owing to the change of Mr. Haldane's views on baptism and other points, he found matters so unsettled that he preferred accepting an invitation to supply the church at Montrose, and proceeded accordingly to that place. After six months' service there he was called to be pastor of the church, and was ordained 11th April 1809, and continued at Montrose for about five years, when, in consequence of certain circumstances which then occurred in connexion with Mr. Cowie's return to Montrose, he saw it his duty to resign the pastorate of that church.

Mr. Black was married during his stay at Montrose, in 1813, to Miss Adamson, which union was a source of much comfort to both. For forty-four years they were spared to each other, and a family of fifteen children were born to them, five of whom died young, and one, a son, was drowned in Canada about the same time that his father was called to his rest.

The church which had been gathered at Dunkeld by Mr. Kinniburgh was broken up in consequence of the prevalence of the Baptist sentiment, and being vacant at the time, Mr. Black was invited to try and revive the cause in that place. Accordingly he came to Dunkeld in October 1813, and after a time succeeded in reorganizing a church over which he presided for the long period of 44 years.

The church was never numerous and fluctuated considerably; latterly it decreased in numbers a good deal partly by removals and partly by emigration.

In the month of October 1856, symptoms of failing health and strength became apparent in Mr. Black, and from that time the decay was constant though gradual, and one after another of his much-loved

duties had to be relinquished with great regret on his part, till at last he could hardly manage to dispense the Lord's supper, so great was his bodily weakness. On the last Sabbath of July last he was very cheerful and lively although confined to the house, and retired to rest in better spirits than usual, but during the night he became very ill, and after suffering very acute pain for some hours, he expired on Monday evening, the 27th July, very gently and peacefully, amid the sorrowing of surrounding relatives and friends, and sincerely mourned by the whole neighbourhood.

Mr. Black laboured long and earnestly in Dunkeld and its vicinity, and sometimes itinerated a good deal in surrounding districts.

One of his sons is a Congregational minister in Canada West, and has been very successful in the sphere in which he labours. It was a source of great satisfaction to Mr. Black to receive a visit from this member of his family about a year before his death, and it pleased him greatly to see his son officiate in the pulpit from which he himself had so long and so faithfully declared the gospel of Christ."

Thus ends the document above referred to, and now the writer of this imperfect sketch has little to add. He highly esteemed Mr. Black as a faithful follower and devoted servant of the ONE MASTER, and had many opportunities of knowing how humbly, conscientiously, and consistently he employed the talent with which his Lord had intrusted him, and we doubt not he has received the welcome plaudit "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The extracts from the journal are subjoined. Taken from different periods of his life they sufficiently indicate that he was all along the humble, praying Christian, closely watching his own spirit, intent upon spiritual progress, and having a lowly estimate of his attainments. He appears to be very much the same man at thirty-six, his age at the date of the first extract, as when he had attained to twice that number of years, only that at the last date he doubtless felt himself near the end of his course, and he was ready to be offered. Other portions of those private records might perhaps reveal more of the inward warfare maintained through so many years, and show that under the calm and quiet exterior there was both the sorrow and the joy of the heart with which a stranger may not intermeddle. But we do not pry farther into the secrets which were not intended for the public eye. The selected notes were written on birthdays, which Mr. Black seems never to have allowed to pass without some brief record.

"APRIL 1st, 1816.—This day being the anniversary of my birthday, I am now 36 years of age. The far greater part of my time in this world is gone, in all probability. Well! in all the past part of my life, though considerably checkered, I have lacked nothing. I have frequently been severely tried and even chastised by occurrences in my lot of a very painful nature. But He has afflicted me in faithfulness and love, and in general, has discovered to me the necessity there was for my trouble. Sure I cannot wish myself happier than under His management in time to come. And now that my time is so far advanced, oh for grace to double my diligence in living near to God, and promoting His glory!

"How small my advances in personal holiness! I do at present see, however, more clearly than in former periods, the propriety of submitting to God, in his arrangements in providence for myself and in promoting his own cause. May I ever see and feel the matter in this light. I have been wont to have my own plans and conceive of them as surely the best, and so be much disconcerted at their failure.

But God has been showing me that he will take his own way and time in promoting his cause in individuals and places—showing the matter to be entirely of himself as having the hearts of all in his hands. No doubt his way and time will prove the best. May I ever be found in present duty, having my eyes on him for wisdom and success. I hope the Lord is doing some good by my means in this place and neighbourhood, and I hope more is doing than I am informed of from the state of mind I am in, as hoping and waiting for God to manifest himself by his work, and distrusting other causes of success and even all combined means without Him.

"APRIL 1st, 1830.—Being my birthday, on which I attain my 50th year, I look back and find much occasion of deep humiliation. O! when shall I become holy, spiritual, heavenly-minded? What shall I say? The Lord forgive, sanctify, refresh me with his Holy Spirit. Still Christ is able to save to the uttermost. Let me come to him—to the Father by him, till I am saved more effectually. I am now 50 years, and what have I done for Christ at all suitable to the time? How far behind in holiness, love, self-denial, &c. Surely 'tis high time for me to waken out of sleep. Let my few remaining days be devoted to thy praise. 'Nulla dies sine linea' be my motto. 'Forgetting the things that are behind,' &c. So help me God. To Him who is able to keep me from falling, &c.

"APRIL 1st, 1850.—This day I am threescore years and ten. I hope in God that he will induce and enable me to speak and act more and more like such an age. O for grace

'To preach as though I ne'er should preach again,  
And as a dying man to dying men,'

and to act in everything on the same principle.

"APRIL 1st, 1853.—I am this day 73 years of age, and, alas! I cannot say as I advance in years I advance in spiritual prosperity. I choose for a subject for Sabbath next, Rom. vi. 13, 'Yield yourselves unto God,'—earnestly desirous that the subject may teach myself as well as my hearers to maintain a closer walk with God, a calm and heavenly frame, and induce me to labour in prayer and watchfulness, to redeem the time seeing my days now must be few."

We cannot attempt a full-length portrait of Mr. Black's character, and it is unnecessary. One thing, however, should be added to the statements furnished by his relative, namely, that Mr. Black's catholic spirit and gentle manner gained him the respect and confidence of many christian people belonging to other denominations. He was always in his element when uniting with fellow-christians in Dunkeld and its neighbourhood in promoting the cause of the Bible and Missionary societies. He was the secretary for many years of a society there for promoting the interests of the missionary cause, and he spared no pains in fulfilling the duties of his gratuitous office.

He ever felt a deep interest in the prosperity of the institutions connected with his own denomination. The Congregational Union, and Glasgow Theological Academy—now the Theological Hall—had no warmer friend than the pastor of the Independent church in Dunkeld, and now that it devolves on younger men to carry on the affairs of the churches, which were so dear to his heart, may they prove themselves to be, like him, faithful unto death.

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## INDIA.

### THOUGHTS ON PAST AND PASSING EVENTS THERE.

THIS word has recently attained a magical interest, and the very sound of it now awakens a host of feelings, varied according to the circum-

stances of parties, but in every case intense, and in some painful and distressing to a high degree. The relation of India to Great Britain as one of its dependencies, and the immediate connexion of multitudes of families with the East, as having beloved friends there, have woven a web of personal and public interest in the concerns of India, that connects us all more or less with its history and character. Notwithstanding our social and political, our commercial and financial connexion with India, a great degree of apathy has all along prevailed in reference to the whole subject, and it was significant of this remarkable want of practical interest in our "Indian Empire," for so we named it, that it was next to impossible to gain the ear of parliament to any question relating to its government or misgovernment, its prosperity or its perils. Members who made motions for inquiry into abuses, or who put questions for information, or wished to raise sleeping questions about India, were treated as bores and agitators, and such matters were accordingly shelved as soon and as quietly as might be.

Now, however, all is changed,—*now* India is the all-absorbing topic, —now, alas, the very name of India sends a thrill of agony through numberless hearts of bereaved parents, widows, children, relatives. The scenes of fiendish cruelty, outrage, and massacre recently enacted in that unhappy land make the blood run cold in our veins, and curdle about our hearts. The suddenness and unexpectedness of these atrocities remind us of the words,—“when they shall say, peace and safety, sudden destruction cometh upon them, and they shall not escape.”—1 Thess. v. 3.

If it is not our purpose in this article to sist criminals before our bar : as little is it our intention to screen from condemnation those who merit it. Our task is a different one altogether. We would look at the whole matter as Christian journalists, rather than as political theorists. We would select for remark the moral aspects of Indian affairs, and advert to the moral dangers arising from the present attitude of the British power and the British people towards our ‘fellow subjects’ in the East.

1. Our first remark is, that it becomes us to acknowledge the hand of God in this outburst of Mohamedan hate and Hindoo perfidy. *They*, with wicked hearts and murderous hands, have perpetrated deeds that make humanity shudder ; but not the less may they be the instruments of fulfilling the Divine counsels in rebuking our pride, vain-glory, and carnal confidence. It has been our standing **BOAST**, that, with a few thousand British troops and British officers, civil and military, we have been able to subdue and to rule the millions of India from the farthest south to the Himalayas. Christian men among us have dwelt on the astonishing fact, as indicating the intention of Providence to use us as agents in overthrowing the ancient idolatries of the country, and in humbling the crescent under the cross ; but the prevailing tone of public sentiment has been very different. It has ever echoed the self-laudation, “our own arm has gotten us the victory,” and so far from sympathising in the Christian wish to gain India for Christ, the ruling powers, by solemn compact, agreed to hold the idolatries of the people intact, and to *do nothing* to impart to them the blessings of Christianity. As Rulers they wisely left evangelistic measures to others, but as Rulers they need not have ignored the fact of their own

Christianity, nor denied that they regarded the superstitions of the country as false, degrading, and cruel.

In the halcyon times of peace and plenty it matters little though minds of small calibre be at the head of affairs. They may do little good, but they have not power to do much evil. The case is different amid scenes of conspiracy, insurrection, revolt. Then it is truly a curse to have incapables for rulers, and old wives at the head of armies. More is to be feared from the blunders of weakness and the absurdities of folly, than from the power of the enemy. A viperous brood that might have been crushed in the shell are permitted under a reign of imbecility to multiply, and wriggle themselves into all places high and low, and before long the foe that was erewhile utterly despicable shall have gained a strength which the mightiest arm may be unable to overcome. Delays are never so dangerous as when they give space for the development of plots that should have been detected ere they were well hatched; and when they are found out, no policy is so weak and suicidal as that which would conceal the truth, make light of the danger, and deny the extent and the probable issue of the mischief. Of all the dangers connected with these Indian disasters the most threatening, in our opinion, is the weak and doating incredulity of some men high in office in the East. If they are really blind to the magnitude of the crisis, no wonder they should, ostrich like, bury their heads in the sand; if they are aware of it, and deny it, they are plainly men whose word is not to be believed, and whose policy cannot be relied on. The secret of much of all these vain attempts to hush up the state of affairs is perhaps the short-sighted policy of the Company, as a band of merchants, who, even in the moment of the threatened catastrophe—the overthrow of our Indian empire—give their first attention to the commercial aspects of the crisis, and for the sake of saving some part at least of their revenue, will sacrifice all interests that come into competition with the money question. This remark brings us to a point we did not intend to touch, but on which, in passing, we shall utter one word. A trading company cannot long and safely govern an empire. Such a corporation must of necessity make their own profit, not the welfare of the people they rule, their chief aim and object. And we have read history in vain if any body of men, commercial or political, that made self-interest their ruling principle, could long retain the power they had grasped, and were egregiously abusing. The meanest Governor of the universe can have no laws in sympathy with such principles of government, and His providence, sooner or later, must write confusion on their selfish misrule. We do not mean by this observation to charge the Honourable East India Company with systematic injustice or oppression. Far from it. The Honourable court of Directors were too noble-minded for that. They had no interest to promote by acting a base or cruel part, but having other objects in view,—namely, their own commercial prosperity, they might, in the pursuance of this, have *practically* forgotten the claims both of justice and mercy towards their dependents, and so, without intending it, have done evil, and neglected to do good, to an extent far beyond any thing they themselves ever imagined. All this only confirms the opinion we have ventured to express, that a trading company is not, in the



nature of things, capable of exercising sovereign rule over great and populous nations, so as to promote the true social and moral welfare of those nations.

So long as India was peaceful, and the native troops faithful, the boasting in which we were apt to indulge seemed to be warranted by fact and experience, and certainly the prestige of British valour gave the promise of permanence to British sway in the East. But now that the Sepoys have mutinied, and that the disaffected have been disarmed and disbanded, an entirely new phase of our relations to the country has come up, and it is now seen that our power was a chimera, and that the magic of our name is gone,—or at least has not been sufficient to deter our own native soldiers, whom we have caressed, and who were the right arm of our strength, from turning upon us,—and avowing their determination to extirpate, if they can, every Briton and every Christian from the Indian peninsula. We now hear it laconically asserted that we must reconquer India!—and that, after avenging the blood of our countrymen, and visiting with terrible retribution the miscreants, who have in their wild outburst spared neither sex nor age, we must reconstruct our empire on a new basis, and lay the foundations of our future rule on principles sounder and safer than those we have hitherto followed. All this may be well and wisely purposed, but whether we may have the opportunity of carrying our purposes into effect is another question.

2. Our next remark is, that it seems to be a kind of patriotic maxim with some good people, to colour over the present crisis in India as no crisis at all, or at best a temporary and local ebb of fanatical Mohamedans and Hindoos that will soon wear itself out, while the British power, when brought fairly to bear upon it, will crush it utterly, and leave us stronger than ever, as the heaven-appointed rulers of India. Such people deem it a kind of political heresy, or at least a proof of disaffection to the British government, to express a doubt on the subject of our future power in the East. Now, we have no great admiration of the prophets of evil, and have no fellow-feeling with men who seem to take pleasure in proving that our national glory is on the wane. But neither can we see any political virtue, or Christian wisdom in the assured confidence expressed by some men as to the perpetuity of British sway over the 180 millions of India. It would, we think, be only becoming humility to admit the possibility of the Supreme Ruler being so displeased with our abuse of power in that country during the past century, and our neglect of opportunities to promote His cause and kingdom, that He may now take that vineyard from us, and give it to others, who will render to Him the fruits in their season. May it not be somewhat ominous that there are thousands upon thousands of our great men and influential men that would laugh to scorn this allusion to the parable of the husbandman, were it to be brought under their notice? Yes, they would be diverted at the fanaticism of religionists, who thought we had any concern with India beyond making it more productive in revenue—more inviting as a field of adventure, speculation, and ambition! What is it to such men that a sixth part of the revenue of the East India Company is derived from opium? What is it to them that the course of justice to the native

populations is perverted, that iniquitous laws still disgrace our Indian administration, that abuses abound and the voice of remonstrance stifled, that the conversion of the natives to Christianity is discouraged, and the abominations of idolatry still sanctioned by the countenance of government officials at processions, &c., if not by gifts to the idol shrines? If some of these anomalies have disappeared it has been in spite of the influence of men in power to perpetuate them.

We think then, there is neither disaffection to the government of the country, nor indifference to the cause of Christianity, in the avowal of some misgiving as to the future of our power in India. According to human calculation, we could not but regard the restoration of native rule over the nations of India as the greatest calamity that could befall them, and the perpetuation of British authority as the best thing possible for those nations individually, and for their peace and prosperity collectively. But most assuredly, we must contemplate this blessed alternative as the arrangement that must spring from the rich and undeserved mercy of God, both to India and to us,—not as the natural and merited result of our past exercise of supremacy over those millions of Mohamedans and Hindoos. This is the light in which we would view it; and thus only do we feel warranted to pray for it, coupling with the petition for the lengthening of our day of power in India another earnest petition, that grace and wisdom may be given us to use that power better than we have done in days past.

We are perfectly aware that no strain of reflection can be less popular at the present moment than a truthful and indignant reference to the errors of our Indian administration, and we are reminded that the present is the worst possible time to distract the counsels of our rulers, and weaken their hands by proofs of incapacity in time past, or—what is no better—proofs of unfaithfulness to solemn trusts, and the betrayal of important interests. And yet it might be humbly suggested that if the British power is at this moment placed in the balance, and if a very small weight be sufficient to turn the scale, it may be no ill-timed exercise of our moral judgments to pronounce an enlightened verdict on our past delinquencies, and couple the sentence with a strong resolution, should opportunity be given us, to bring forth fruits meet for repentance, and see to it that our future authority in India—if authority there is to be ours still—shall be wielded in a manner the reverse of what is declared by honest men to have been its character hitherto.

3. Our third remark is, that we still hear too much of the feats of daring, and indomitable courage of our British soldiery, connecting our sure and certain hope of victory over the 'rebels' with the irresistible force of our arms,—not with any confidence expressed or implied that "God is with us." There is ominous forgetfulness of the truth that "the battle is the Lord's, and He giveth it to whom he pleaseth." Does it not strike the minds of these boasters in "the arm of flesh," that they utter their vain confidence in the face of events which might well check their presumption? Has not the very thing happened which is described by an ancient prophet as having taken place, when Israel provoked God to turn their glory to shame, "Because thou didst trust in thy way, in the multitude of thy mighty men, therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled."

—Hosea x. 13, 14. The multitude of our Indian army, and the strength of our fortresses have been turned against us, and are our shame and confusion this day. Would it not be right then to turn to Him who smites us, and humble ourselves under His mighty hand? Nothing can be gained by proud confidence in ourselves: nothing lost by penitence and prayer for help from God.

There are perhaps few things that less affect the consciences of individuals than what are called *national sins*. It is difficult to bring home the charge of guilt so as to make it felt as a personal matter. How can I *repent* of sins which have not been committed by me individually, or with my consent, as a member of the community? Are not the affairs of the nation carried on in a sphere so high above me that I cannot control them? And are they not of so complex a nature that I am unable to understand them, and utterly incompetent to advise, even were I consulted? How then, if guilt is contracted, can it be laid at my door? Besides, the intricate relations of the powers that be—questions of international right—all the arcana of government—the secrets of diplomacy, and the conflicting interests of parties in the state, are matters with which the private citizen cannot intermeddle, and therefore he cannot be held answerable for the sins that may be committed by men in power. Their misdeeds are, in some sense, the sins of the nation, or of the government. The unwise policy of statesmen, their unjust dealing, their spirit of aggression, their violation of treaties, their offences against probity, good faith, and honourable principle, may lead to national disaster. They may provoke the retributive justice of heaven, and the nation as such, may suffer the due reward of the deeds of its representatives. In this national suffering all classes of the people may be involved; and, whether personally implicated in the guilt or not, all share the punishment. Still it is difficult to conceive of national sin in that view of it as implying personal guilt, and so it may be impossible for individuals to feel as if they had sinned in the matter.

At the same time, as the nation is the aggregate of the families and individuals that compose it, and as they have a community of interest, all alike are partakers of the benefit when peace and prosperity shine upon them; and multitudes enjoy these blessings who have had no personal share in procuring them. So when the sky is darkened, and clouds and tempests burst in their fury over the land,—when war and all the horrors that come in its train sweep over it, the desolating scourge spares none because of their individual innocence, but involves all in one common ruin.

4. If it be then that our sins as a nation, and our guilt as individuals, have provoked God to let loose against us the very men we trusted in as our protectors, and the defenders of our power, may not the *spirit* in which we receive this rebuke have much to do in turning away the calamity, or in redoubling all its horrors? In other words—may we not by unfeigned repentance and humiliation before God, render Him propitious, so that He may say “It is enough,” and the revolt shall be stayed, and our prosperity be restored?—or, may we not, by overlooking altogether His hand, as the Great First Cause, and by attributing all to the second causes and instruments, being filled with indignation

against *them*, and ignoring *Him*—may we not thus provoke Him to repeat the chastisement, and deepen the affliction till we acknowledge our offence? When the cup of Jewish iniquity was full, the Romans came and took away their place and nation; but their continued impenitence aggravated the stroke, and made the destruction doubly terrible. Our cup may not be yet full, but there can be no doubt that sins of omission and commission at home, as well as in India, have brought it nearer the brim.

Much has been spoken and written about the design of Providence in subjecting so many millions of the Pagan inhabitants of India to British dominion. Christian men calmly and seriously contemplating the strange fact have found no explanation of it so probable and so impressive as this,—that these heathen nations have been providentially subjected to the rule of Christian and Protestant England, for the express purpose of that favoured nation being employed to christianize India. Had an express revelation from heaven been vouchsafed to us, commanding us in so many words to go and preach the gospel to the Hindoos, such revelation could scarcely have made the duty more imperative, or the intention of Providence plainer, in making us the masters of that great country. In what spirit ought such an intimation to have been received?—Surely with solemn awe, and with an overwhelming sense of the responsibility it involved. But now, after the lapse of a century, with what reflections ought we to review what we have done, and what we have left undone? We may well be covered with confusion, and may well dread the day of reckoning. We are not disposed to underrate the amount of Christian effort put forth within the last sixty years on behalf of India, but taking it at its highest estimate, it falls far short of what was in our power to do.

We hope no reader will for a moment imagine that the admission we have made of our *deserts at the hand of God* is avowed for the purpose of mitigating our horror and detestation of the atrocities committed by the Sepoys. It is not to lessen our disgust at the inhuman butcheries and outrages of those fiends in human shape, that we bear in mind and acknowledge our own delinquencies; but it is that we may see our sin in the light of the punishment it has drawn down upon us. We cannot possibly regard those murderers but with the aversion their crimes demand, even when we may admit that God may have used them to inflict his just judgments upon us as a guilty people. "A kind Providence has placed in our breasts a hatred of the unjust and the cruel, in order that we may preserve ourselves from cruelty and injustice. . . They never will love where they ought to love, who do not hate where they ought to hate." (Burke.) The first act of the Indian tragedy has clearly revealed the character of the actors; and that only makes us for the sake of humanity, to say nothing of religion, earnestly desire that the bloody drama may speedily end; and if retributive justice overtake the guilty, who will refuse to say, "Thou art righteous, O Lord, who wast, and art, and shalt be, because Thou hast judged thus."—(Rev. xvi. 5.)

We wish here, however, after having made the supposition that our sins may have provoked the Divine judgments, emphatically to disavow and to protest against all dogmatism on the subject. It is danger-

ous and presumptuous to interpret the calamities that befall individuals or communities, as expressions of the Divine displeasure. The laws of retribution are too deep and dark for us to say of this event or that, "Lo, the hand of retributive justice is here!" The Divine administration has a sweep and a compass which defies our limited ken. It embraces the control of the evil and the good—the just and the unjust—and it is not for human hands to hold the scales when the balance of a nation's merit or demerit is to be adjusted. We have freely referred to the faults and defects of our Indian rule; and these have been serious enough to warrant an *if*—a supposition—that God *may have* a controversy with us on that ground. But we gladly and hopefully turn to facts of a different complexion, marking the history of our sovereignty in Hindostan. We could draw up a long catalogue of beneficent actions, of enlightened and humane ameliorations. We could speak of the gradual, yet steady, correction of abuses, of the honest endeavour, on the part of men in office, to render our dominion over the diversified nations that have submitted to our sway, a blessing to them as well as an advantage to ourselves. We could exultingly dwell on the fact, that an ever-increasing proportion of our civilians and military men, to say nothing of chaplains, clergymen, and missionaries, are men of God, imbued with the loftiest principles, animated with a pure zeal for the diffusion of the blessings of Christianity, and aiming, not without success, to impregnate the minds both of Mohamedans and Hindeos with respect to our characters, love to our persons, and loyalty to our government. In the face of these facts, we say it would savour of great presumption to point the finger to the present state of India as a clear proof that God is now taking vengeance on us for our sins as a nation. What we would say is, that we have too deep a consciousness of guilt to permit us to deny that we have provoked the Lord to anger; but we have too imperfect a knowledge of His ways and His thoughts, to warrant us to interpret the times passing over us as the days of vengeance—the retributions of His sleepless justice.\*

\* While we write this paragraph, our eye has fallen on an article in one of our best London journals that so well expresses the thought to which we have now given utterance, that we must make room for a quotation from it. We refer to the *British Banner* of 24th September, where the following passages occur in an article on the "Proposed day of humiliation and prayer:"

"We purblind creatures cannot penetrate the mysterious ways in which God moves. We transgress the limits of duty, as well as overstrain to no purpose, our faculties, as often as we attempt to analyze the purposes of the ALMIGHTY, to define the character of his dispensations, and to ascertain the proportion in which they express the approval or displeasure towards this or that nation, or policy, or course of action. We know, however, this general truth, that evil powers, whether of earth or hell, cannot put forth their malignant strength unless he permits. Those, therefore, who feel the painful consequences of inhabiting a world, in which such agencies are suffered to exert themselves, cannot but infer some admonition from the SUPREME ARBITER, even though the outward forms in which the calamity lights upon them, should not only seem to be wholly unmerited, but also be, by every known rule of fair construction, alike cruel and unjust. From the nature and character of God, as He has been pleased to reveal Himself in his inspired Word, we are warranted to conclude that, in the end, his ways to man—individual man—will be completely indicated, as his ways to the whole race, and to the several nations into which, in the provision of ages, it has been divided. But the retributions of DIVINE PROVIDENCE in this life, though sufficiently exact, no doubt, to accomplish perfectly every object intended under the mediatorial government of

5. Another remark forced upon us by the atrocities committed by the Sepoys during the months of the past summer, is this: In the early days of missionary enterprise in India, the men of place and power of that day urged as a reason for not disturbing the natives with our Christianity, the mild and innocent character of the Hindoos, and the softening influence of their religion, which, it was said, taught the sacredness of life, and the virtues of gentleness, meekness, and love in a way far surpassing the lessons of our Western religions. Now, that plea for non-interference with the Hindoo religion was either true or false. If true *then*, has it become false now? Have fifty years so changed the Hindoo for the worse, that he is now, when his passions are let loose, a fiend in human shape—a monster of cruelty, lust, and blood? And has this deterioration taken place under our sway—under the influence of our teaching and example? But if the plea was founded in error,—if the Hindoo was not mild and gentle—if his religion was bloodthirsty and abominable, as well as false, why utter falsehoods respecting it? Did hostility to the gospel—hatred of Christianity, dictate the sophism? Then, we ask, what amends have we made for that error? Have they who made that mistake ever confessed it? Have they ever cancelled their implied censure of the religion of Christ? Have they ever sought to make amends for the wrong they did, by putting forth earnest effort to uproot the vile idolatries of India, and plant the religion of the cross in their room? No: they never did, and now, perhaps, it is too late. The time of probation may be past, and no further trial be given.

We hope that not many inherit the principles and spirit of those early foes of missions, but we have seen some indications that the race of haters of the Bible is not quite extinct. Some men of this description were eager to fasten upon the "saints," as they scoffingly called them, the entire load of blame for the recent revolt. But this charge is not merely without proof, but is in the face of facts so completely disproving the connexion between missionary proceedings and Sepoy mutiny, that men of all ranks, in and out of the service in India, have been forward to avow their conviction, that the outbreak was the result of other causes, and can be traced to long-cherished, but concealed disaffection both among Mohamedans and Hindoos, being a plot of race against race, and religion against religion, but having no connexion whatever with any efforts of ours to introduce Christianity into India. Such allegations, therefore, deserve no further notice, but their having been made shows, as we have said, that there are some unhappy men, who bear the Christian name, but are wofully destitute of the Christian character.

the MESSIAH with respect to the sublunary destinies of man in the aggregate, and to great national and political subdivisions, will remain, towards individuals shrouded in a mystery disclosing only their incompleteness until explained in the light of eternity, and consummated by its final and equitable awards."

As a corollary to these sensible observations, we would add that it is safer and more becoming parties who are conscious of having done what may have merited the Divine displeasure, to connect their sufferings with their sin, than to deny that any such connexion exists. It is not for the criminals, but for the judge to determine when and how iniquity should be punished. And it is for *Him* not for *them* to determine the value of good deeds which may be set off as making some amends for evil deeds, and so lessening the balance of criminality. In this, as in all things, "The Judge of all the earth will do right."

If we turn then to those who bow to the claims of Divine Revelation, we would call upon them to join with us in confession of sin and humiliation before God. We have been guilty of forgetfulness of India's claims upon us. We have restrained prayer for India's conversion: we have little sympathized with India's true friends: we have too little felt for the oppression and injustice inflicted upon the nations of India subjected to our sway: we have forced the people to cultivate the poppy, and so made them the producers of poison, of which the millions of China have been the victims: we have filled our coffers with the unhallowed treasure. We have swelled our revenues with the price of blood. Can we wonder that the provinces whence the opium for the Chinese market is derived, should be the first to revolt, and to massacre our countrymen? Do we not hear a voice saying, "Shall not I visit for these things, saith the Lord; shall not my soul be avenged on such a nation as this?" (Jer. v. 9.)

But in reference to prayer, we have one word to say. Shall our petition be that God would be pleased to restore to us our Indian Empire—that he would impart to Mohamedans and Hindoos a spirit of submission to our authority—that he would effectually and for ever quell the spirit of revolt and insubordination—that tranquillity, confidence, and prosperity may again return, and that rulers and ruled may henceforth recognize the rights, and perform the duties of their respective positions, so as to banish all alarm, and extinguish the very remembrance of past misdeeds? Is such to be our prayer, and is this all? Let us settle it in our minds that we must have other thoughts and other purposes blending with our devotions, if we would not render them offensive to the Divine Majesty. Have we nothing to say of retrieving past errors?—of learning by past experience?—of profiting by present rebukes?—and of resolving in God's strength, if days of power and years of peace be vouchsafed to us as the future rulers of India, that we shall ponder the solemn responsibilities of our people and nation, and seek to render our sway, not merely just and humane—but a blessing to all the nations owning our supremacy—and that especially, we shall consider well the purposes of Divine Providence, in placing so many millions of the human family in the relation of fellow-subjects to a people professing Christianity, and enjoying above every other people the means of diffusing the blessings of the religion of Christ throughout the world, and more especially among the races brought so remarkably under our influence and sway.

Apart from our purpose and earnest desire to evangelize India, we see not that we have the shadow of a plea to urge why God should give to us that great country; especially after we have already proved ourselves so unfaithful to our trust there.

We have great reverence, as some one has said, *for prophets of the past*, and it is well for us to ponder its lessons. It is saying little to assert that it is not our province to predict the future. We cannot even fully understand the present. The times passing over us have features we cannot distinctly see, because they are so near us. Just as an object of sight must be looked at at a proper distance, if we would take in its proportions and whole contour, so must the events of importance now happening cease to be *news*, and become the materials of

history before we can estimate their magnitude and their connexions. Only minds of quick perception and of great power are able promptly to seize the right impression of passing occurrences, see through them with a penetrating glance, and use the right measures at the right time. These are regal men—men to sway councils—to lead armies—to decide the destinies of empires—to found dynasties—to trample out rebellions as with their horses' hoofs—to be acknowledged by friends and foes as in their right place, when they are highest, and to have gained only what they were born to and fitted for—victory and renown.

But where are such men when they are needed? Yes, where are they? Never heard of till they are needed, and then, strange to say, they are generally forthcoming. We have had, it is true, commanders, who were known to be brave men, and great men, before they reached the highest command; but they stepped into it because they had the moral as well as the military right to assume it. But in a time of war, the casualties of the camp and the field are constantly thinning the ranks of officers, and, of course, those in inferior posts are advanced to higher, and so a young and inexperienced officer sometimes finds himself unexpectedly at the head of a regiment, or in command of a division. This often serves to develop powers of the highest order, and gives the impression that we have still Wellingtons, and Napiers, and Havelocks among our junior soldiers, and Clives and Hastingses among our civilians. Were the fate of India, then, to be decided by the skill and bravery of our men, we might be pardoned for boasting a little of what they have done, and may do again. But there are such overwhelming odds against us in point of numbers that trust in the Divine arm cannot be safely forgotten.

How comes it that with all the knowledge of Indian character gathered up for a hundred years, and all the vigilance of ten thousand eyes bent over every part of the peninsula, south and north, east and west, not the slightest suspicion of danger was felt till it had burst forth like the lightning shining from the northern cloud, followed by the thunder clap that reverberated from Delhi to Calcutta, and from Calcutta to England? Or *was* there suspicion, and did it awaken no alarm? Or was alarm given, and did it remain unheeded? Ay, there was the error. We see it now, and regret it, but it is too late. The deed is done; the mutiny of the troops is a matter of fact, and the proof of it is sealed with blood and tears. Now the way a true "prophet of the past" would read this passage of history, is, we think, this. The prowess of the British soldier is beyond question, and the skill and daring of British officers unsurpassed; and the resources of Britain great and marvellous, and yet—and yet they have been unable to *prevent* a mutiny, and now that it has broken out, have not been able to *quell* it, or prevent its spread;\* and hence arises the question, On what is the confidence based that we shall ultimately put it down, and regain our lost hold of India?

What we mean to say then is, that our confidence in the matter of our future supremacy in India is not built on the right foundation, if our national superiority in arms be made that foundation. Our hope

\* This was written towards the end of September.



must be in God ; our expectation must be from Him, not from the arm of flesh. And we re-assert this, not because we entertain a lower opinion of our military and political power than some of our neighbours do, but because we deem it presumptuous, in present circumstances, and unbecoming as Christians, in any circumstances, to ascribe to our own might and wisdom what ought to be ascribed to God—it is He that giveth victory ; and He will not give his glory to another ; nor suffer us to arrogate to ourselves what belongs to Him. It is He that has the destinies of Great Britain and of India in His hands ; not we that have them in ours. In saying all this, be it observed, we trench not on what we have already referred to as forbidden ground—speculation as to the future of India. But this we say, that it is wrong to speak of our re-assertion of power, and quiet possession of India as part of our own empire, as a matter of course, even though the Times newspaper declares that “there is not a doubt about it.”

[We find ourselves obliged to reserve the remainder of this article till next month, when it will be concluded. The importance of the subject warrants our devoting to it an unusual measure of space in the present number.]

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#### PASCAL : OR THE NATURE OF RELIGIOUS KNOWLEDGE.\*

THE name of Pascal must be familiar to you, yet a slight notice of his life and writings may form a suitable introduction to the present Lecture. He was born at Clermont in France, A. D. 1623, and died in 1662, aged only 39 years and two months. He was one of those men of great genius who make their appearance in our world at distant intervals, whether periodically, according to a fixed law, as comets among the heavenly bodies, we cannot tell. Pascal is to be classed with Aristotle and Plato among the ancients, and with Bacon, Newton, and Leibnitz among the moderns. It would be easy to mention the names of many men of the highest eminence, who, although differing from Pascal in important respects, have nevertheless, on various grounds, conspired to do homage to his genius.

To men of science he is chiefly known for his wonderful mathematical talent, and for his important discoveries in geometry and mechanics. His faculty in this department might be said almost to partake of inspiration. We are told by his sister, in the interesting Memoir she has left of him, that, without any previous instruction in mathematics, he discovered, at 12 years of age, the 32d Proposition of the First Book of Euclid, making the definitions for himself, and, in ignorance of the very names of the figures, calling the circle a *round*, and the line a *bar* or *rod*. Thus, he may be said, as she observes, to have *invented* Mathematics. At subsequent periods of his short life, he was the author of various important discoveries in that science.

To those conversant with the literature of the 17th century, Pascal

\* This paper was read by the Rev. A. T. Gowan as the opening Lecture of the Theological Hall at the commencement of the present session.

is known as the author of the celebrated 'Provincial Letters,' in which, with the rarest ability and wit, he exposed the lax morality of the Jesuits, and gave their system a blow from which it has never recovered. To this work has been ascribed the distinction of having mainly contributed to fix the standard of the French language.

But we must leave to others more competent to treat of the genius and literary merits of Pascal \* Our present object leads us to refer to him in connexion with religion. We must not expatiate on his personal character, although the topic is inviting, and his writings have an air of personality, or individuality, which forms one of their most striking features. But we cannot withhold the brief sketch of himself on a slip of paper written with his own hand. "I love poverty, because Jesus Christ loved it; I love wealth, because it supplies me with means to assist the wretched. I keep faith with all men. I do not return evil to those who do evil to me; but I wish for them a condition like my own, wherein one receives neither evil nor good from men. I endeavour to be always truthful, sincere, and faithful to all men, and I have a tenderness of heart for those with whom God has more closely connected me; and whether I am alone or in the view of men, I have in all my actions a regard to God, who is to judge them, and to whom I have consecrated them all. Such are my sentiments, and every day of my life, I bless my Redeemer who has put them within me, and who, of a man full of weakness, misery, lust, pride, and ambition, has formed a man exempt from all these evils by the power of that grace to which everything is due; for in myself I have only wretchedness and abomination."

Pascal was a Roman Catholic, but of the sect of the Jansenists, who, in many important points, approached pretty near to the Protestants. Of course his training as a Roman Catholic was unfavourable in its influence both on his personal character and his religious views. It is unnecessary to say, therefore, that we do not approve of everything in his character, or of every sentiment we find in his writings, but after separating the genuine gold from the dross adhering to it, the precious metal will be found abundant in quantity and of the finest quality.

Pascal's work entitled *Pensées* or 'Thoughts,' is the book we intend to make the foundation of our remarks on the present occasion. Yet some difficulty arises from the nature of this work. It is altogether fragmentary in its character. It seems to have been intended (had Pascal lived to complete it) to be a defence of Christianity, but, as we now have it, is a collection of remarks on different subjects, but chiefly relating to religion, and without order or arrangement. It has been compared by Vinet to "the ruins of a great architectural structure, of which we cannot tell what part was to have been left standing, or what the architect would have thrown down, or whether even all the materials belonged to one and the same plan." In other words, we are not sure whether Pascal is always expressing his own sentiments, or whether, in some instances, he may not be stating things as questions to be considered, or even as objections to be refuted. "Nevertheless

\* This has been done in an admirable article in the Edinburgh Review for January 1847.

adds Vinet) all is not doubtful or obscure in this celebrated work, we recognize in it not only very decisive tendencies, but also very distinct convictions."

A new and important edition of this work was published in 1844, by M. Prosper Faugère. This edition professes to be an exact transcript of the manuscript notes of Pascal, but it exhibits even more clearly than before the fragmentary character of the work, and many of the sentences are left unfinished.

This recent correct edition of Pascal's writings has excited attention to them afresh in many quarters, and we have (besides the article already referred to) a posthumous work by Vinet, entitled, *Etudes sur Pascal*, and two pamphlets on Pascal by the late distinguished Neander. We gratefully own our obligations to these sources in preparing the present Lecture. The subject will not, perhaps, be thought inappropriate at the commencement of a new session of our Theological Hall, when it is remembered that the topics which Pascal treats, relate to those great questions in philosophy and religion which (as Neander remarks) have been agitated by thinking men in every age, and which are continually coming up afresh, because the human mind is always seeking the solution of them, and is never able to find it. We refer to the questions relating to the *grounds of certainty*, the *evidences of religion*, the *respective claims of faith and reason*, in the department of religion generally, and of Christianity in particular.

Pascal lays the foundation of his argument in the wants and miseries of man's present condition, accompanied, as these are, with the tokens of a higher dignity and destiny. He finds in man the ruins of a noble nature, the miseries of a great lord. He expatiates on man's greatness and misery. "His greatness appears," he says, "in the very circumstance that he knows himself to be miserable. A tree does not know itself to be miserable. Allowing that this knowledge is misery it is also true that one must be great in order to know oneself miserable. Thus all his miseries prove his greatness; they are the miseries of a great lord, of a king dethroned. Who feels wretched in not being a king, except a dethroned king? Who feels unhappy in having only one mouth? Who does not feel unhappy in having only one eye?" "Man is the feeblest reed in nature, but he is a *thinking* reed. The universe need not rise up in arms in order to crush him; a vapour, a drop of water is sufficient to kill him. But though the universe should kill him, man would still be more noble than that which kills him, for he knows that he dies, and whatever advantage the (material) universe may have over him, it is not conscious of it. Thus all our dignity consists in thought."

Pascal represents man as having a threefold want—a want of *truth* or *knowledge*, a want of *righteousness*, and a want of *happiness*. We might quote many passages in illustration.

He dwells especially on the weakness and uncertainty of our knowledge. He represents man as being on the border line between two infinities, infinitely distant from the two extremes. "His being is not less distant from that nothingness whence he is drawn than from that infinity in which he is swallowed up." He exhibits in various ways the weakness and uncertainty of natural knowledge, showing that man

is in an incurable ignorance regarding the mysteries of his own condition. In like manner, he illustrates the want of happiness and the want of righteousness.

But Pascal traces, as we have said, in man's nature, the marks of his original dignity and happiness. "If man had never been corrupted, he would enjoy truth and happiness without hazard; and if man had never been otherwise than corrupt, he would have no idea either of truth or happiness; but wretched that we are, and more so than if there had been no greatness in our condition, we have an idea of happiness, and cannot attain it; we perceive an image of truth, and possess only the lie; incapable of being absolutely ignorant, and of knowing with certainty; so manifest is it that we have been once in a state of perfection from which we are unhappily fallen."

Thus, from the present condition of man's nature, Pascal infers the necessity of a religion that will restore him. He shows that man cannot, by means of reason or philosophy, free himself from the contradictions of his existence; that in Christ only can he find the solution of all these riddles and mysteries. The consideration of himself and of the world ought, according to Pascal, to lead man to Christ, and then through Christ, he will understand both himself and God: self-knowledge and the knowledge of God being closely connected. Even supposing men could find God in nature, this knowledge would be of no benefit to them. "The knowledge of God without the knowledge of our own misery produces pride; the knowledge of our own misery without the knowledge of God leads to despair: the knowledge of Christ is the harmonizing thing, for in him we find both God and our own misery." "Christ," says he, "is the object and centre of everything; whoever knows Him, knows the ground and centre of everything."

From these passages you will perceive that Pascal regards man as being in a state of disunion and self-contradiction, but these contrarieties in man's nature bear witness to a higher unity which has been lost, and which Christianity alone can restore. He calls our attention to the fact, that Christianity takes cognizance of all the elements of man's nature, and of the facts of his condition, that it adjusts those contrarieties which man finds in himself, and brings them all into unity and harmony; and, in this fact, he finds a striking proof of the Divine origin of Christianity. The author of man's nature must have been the author of Christianity, and must have devised this wondrous plan in order to remedy its disorders and to heal its woes.

This, indeed, is the grand characteristic of Christianity, and is intimately connected with the topic to which we shall devote the remainder of this Lecture.

It has been shown by Neander that the great merit of Pascal is, that "he points out the process by which we acquire religious knowledge, and the manner in which our religious knowledge is distinguished from other kinds of knowledge; and that he adjusts, in a satisfactory manner, the conflict between faith and reason." This is the question which we shall proceed to consider.

In order to the knowledge of God, two things are evidently necessary; first, A revelation from God; and secondly, A capacity to receive it. Pascal supposes a revelation of God both in nature and in

Christianity. And in reference to both, he traces the operation of the same law according to which we come to know God. The law, stated in his own words, is, "God has given tokens of Himself, which are visible to those who seek Him, and obscure to those who seek Him not." This is the ground-thought on which the entire edifice of Pascal's system is built.

With respect to religious knowledge, whether in the department of nature or of Christianity, everything depends, according to Pascal, on the state of the *disposition* or *will* in relation to God. If we love God we shall find Him everywhere, we shall find Him in creation and in the Bible : if we do not love God, we shall not find Him. Thus Pascal tells us that "the knowledge of Divine things stands in an inverse relation to the knowledge of human things;" that "we must know human things in order to love them, but we must love Divine things in order to know them."

Pascal takes notice of three different classes of truths. 1. There are certain primary truths which we can no more doubt than we can doubt our own existence. They are not proved by reasoning, but lie at the foundation of all reasoning. Thus, we have an immediate knowledge of the external world by our senses, and no one can reason us out of this knowledge. And thus we know mathematical axioms to be necessarily true by the very constitution of our minds.

2. There are other truths which may be demonstrated by reasoning. A great part of our knowledge is of this sort. And,

3. There are Divine truths which we know and are persuaded of by the heart.

There are, then, according to Pascal, three stand-points: the *sentient*, the *intellectual*, and the *divine*. "All the splendour of earthly greatness," he says, "is nothing to those who are occupied in intellectual researches, these have a greatness which cannot be understood by the powerful or rich of the world; but above all this, rises the wisdom that comes from God, which cannot be understood by the merely sentient or the merely rational. There are those who can admire only earthly greatness, as if there were no intellectual greatness; others admire only the intellectual, as if there were not an infinitely higher greatness in Divine wisdom. All bodies, all stars, the earth and its kingdoms are not to be compared with the least of minds; for the mind knows all these and itself; but all bodies and all minds together, and all their perfections, are not to be compared with the least emotion of Divine love. *That* belongs to an infinitely higher order."

In accordance with these views, Pascal maintains that the evidence for the being of a God, or for the truth of Christianity, is not demonstrative in its nature; that is, not such as to satisfy one who demands mathematical certainty; but moral or probable in its character. "I wonder," he says, "at the boldness with which men seek to demonstrate God from the works of nature to those who do not want to know anything of God at all. I would not so much wonder at this attempt, if they addressed themselves to the believing. For to those who have a living faith in the heart, everything that exists manifestly appears as the work of God whom they adore, but it is very different with those in whom this living light is extinct." Pas-

cal has expressed himself so frequently and strongly in this way that the charge of scepticism has been brought against him by the French philosopher Cousin and others. But this charge is unfounded. Of Christianity, Pascal says, "It is impossible to see all the proofs of this religion combined in one view, without feeling that they have a force which no reasonable man can withstand. . . The proofs of our religion are not of that kind, that we can say they are geometrically convincing . . . but their light is such that it outshines, or, at the least, equals the strongest presumption to the contrary, so much so that sound reason never can determine not to accept the evidence, and probably it is only the corruption and depravity of the heart that do." This passage ought to be sufficient to shield the character of Pascal from the charge of scepticism. The nature of his argument led him to insist much on the necessity of a right disposition, and, in urging the importance of the subjective condition, he might naturally be led to depreciate unduly the force of the objective proof. Perhaps also his training as a Roman Catholic led him to disparage the use of the understanding in matters of religion.

His argument is, that the evidence for God both in Nature and in Christianity is sufficient for those whose hearts are right, but is not sufficient to convince those whose hearts are not right. "It is not true," he says of Nature, "that all things *reveal* God, neither is it true that all things *conceal* Him, but it is true both that God hides Himself from those who tempt Him, and discovers Himself to those who seek Him. For men are unworthy of God, and, at the same time, capable of attaining this knowledge; unworthy by reason of their corruption, capable by reason of their primitive nature." Referring to the revelation of God in Christianity, he says, "God would both discover Himself to those who seek Him with the whole heart, and hide Himself from those who flee from Him with all their heart. . . There is plenty of light for all who desire to see, but sufficient darkness for all who are of an opposite wish."

Pascal maintains, as we have seen, that divine truths are known by the heart—by an immediate feeling—not by the understanding. "We know truth," he remarks, "not only by reason (i. e. reasoning), but also by the heart. In this last manner (i. e. by an immediate consciousness) we know first principles, and in vain are they combated by reasoning, which has nothing to do with them. . . The knowledge of first principles is just as certain as that derived from reasoning. . . All reasoning proceeds upon them. Principles are felt, propositions are deduced by reasoning, and all with certainty, though in different ways; and it were just as ridiculous for reason to demand of the heart proof for its first principles, in order that it may consent to them, as it would be ridiculous for the heart to demand of reason, a *feeling* for all the propositions which it proves, in order that it may receive them."

Thus, then, Pascal acknowledges that there may be certainty in reasoning, but contends that there may be certainty also in an immediate intuition or perception either by the senses or the heart; and, in the department of religion, he makes the knowledge and certainty to proceed from the heart. He supposes religious truth to be received by an immediate intuition of the heart, like first principles, or, to use an illu-

tration of Vinet, he supposes the heart to be the mirror of the truth. "The truth carries its own evidence along with it; it is a self-evidencing light, and, when this light falls on the mirror, perception and conviction immediately ensue. But this mirror, being badly placed, reflects not the light till a divine hand has turned it to the sun. The heart requires to be *inclined*, and that which, within us, receives the truth is just the heart rightly inclined."

Let us dwell for a little upon the two points brought out here; first that the evidence for the truth of Christianity (or religion generally) is not demonstrative, and, secondly, that Christianity is to be known by the heart.

When we say that the evidence for the truth of Christianity is not demonstrative, we do not impute to it any deficiency or imperfection. We refer not to the degree but to the kind of evidence as being moral or probable. Perhaps an illustration of the difference between these two kinds of evidence may not be inappropriate.

Nothing is considered demonstrative which is not resolvable into truths that are both self-evident and necessary. Demonstrative truths are such that the supposition of their non-truth implies contradiction and therefore impossibility. The mind cannot conceive of their contraries as being possibly true. But the truths upon which moral reasoning rests are not thus necessary; their contraries do not imply anything absurd or impossible. Another point of difference may be remarked in the state of mind produced, on the one hand, by demonstration, and, on the other hand, by moral argument. In the former case, it has received the name of knowledge or science; in the latter, it is called opinion or belief. In the case of a demonstrated proposition in Euclid, we *know* it to be true, we feel it impossible that it can be false. Our state of mind admits neither of doubt nor of degree; if the evidence be doubtful there is no demonstration at all. But in moral evidence, the proof may be stronger or weaker, the evidence may be what is called *equi-casual*, *probable*, *highly probable* or *morally certain*, and the state of mind produced will correspond to the degree of evidence, the faith being weaker or stronger. "Probable evidence," (says Bishop Butler, the great master of moral reasoning,) "is essentially distinguished from demonstrative by this that it admits of degrees; and of all variety of them, from the highest moral certainty, to the very lowest presumption. We cannot indeed say a thing is probably true upon one very slight presumption for it; because, as there may be probabilities on both sides of a question, there may be some against it; and though there be not, yet a slight presumption does not beget that degree of conviction, which is implied in saying a thing is probably true. But that the slightest possible presumption is of the nature of a probability, appears from hence; that such low presumption often repeated will amount even to moral certainty. Thus, a man's having observed the ebb and flow of the tide to-day, affords some sort of presumption, though the lowest imaginable, that it may happen again to-morrow; but the observation of this event for so many days and months and ages together, as it has been observed by mankind, gives us a full assurance that it will." (Introduction to "Analogy.")

Now the evidence for the truth of Christianity is moral or probable

in its nature, not demonstrative. If any one should be disposed to complain of this, he may be reminded that the evidence attending Christianity is such as to produce the highest degree of moral conviction; and that it is only in the science of numbers and quantity that we can have demonstrative evidence. In all practical matters we have to act upon probability. "Probability," says Bishop Butler, "is to us the very guide of life." The man who will not act except upon demonstrative proof is not fit to be an inhabitant of this world.

But our chief object in referring to the nature of the Christian evidence is to call attention to the fact that it gives an opportunity for the disposition of man to discover itself. It is sometimes objected, "If Christianity had sufficient evidence for its truth, we should be compelled to admit it, for we have no choice but to admit what has sufficient evidence of being true." The distinction between demonstrative and moral evidence is here overlooked. "The will," as Pascal says, "is one of the principal instruments of belief; not that it creates belief, but because things are (or appear) true or false according to the aspect in which we regard them. The will which is more inclined to one thing than another, turns away the mind from the consideration of those things which it loves not to contemplate, and thus the mind, acting with the will, stops to observe that which it approves and forms its judgment by what it sees."

The mixture of what is obscure and stumbling both in Nature and in Christianity is viewed by Pascal as having the same design, namely, to test and prove the disposition of man. "God (he says) will rather move the Will than the Intellect; perfect clearness would serve the one but injure the other." "If God continually revealed Himself to men, faith would have no value, as we could not help believing: and, if He never revealed Himself, there could hardly be such a thing as faith." "This is what the scripture means when it says, in so many places, that they who seek God find him; people do not speak thus of the light at mid-day; they do not say that those who seek light at noon or water in the sea will find them, and it is obviously therefore not evidence of this sort which discovers God." Our state in this world then is one of mingled darkness and light, and it is seen whether men prefer the darkness or the light.

We come now to the second point referred to, namely, that Christianity is to be known by the heart.

After a man has satisfied himself, on the ground of its historical evidence, that Christianity is true, he may still be ignorant of the nature of Christianity. The result of his examination is opinion rather than faith. Such a man is still only in the outer court of the temple, he has not yet entered into the sanctuary and gazed on the divine glory. He is not yet a believer.

It has been too common to treat Christianity as a mere doctrine, to be received intellectually, and of which it is chiefly important to have precise and definite notions. But does it not savour of presumption for us to speak of having precise and definite conceptions regarding the nature of God and His works and ways? And is not Christianity a revelation of certain great facts, divine facts, which cannot be exactly measured or defined by the intellect, but are to be received in faith and



love ! We would not undervalue the importance of just views of divine truth, so far as they are attainable : but we are persuaded that the merely intellectual treatment of Christianity must be detrimental to the interests of true piety. The fact is, that Christianity addresses itself to the whole man, and that no part of man's nature can be safely ignored ; but it is emphatically the religion of the heart. The principle therefore which pervades the writings of Pascal, that "Christianity is to be comprehended by the heart," is of the highest importance. Pascal maintains that the faculty by which we know God, either in Nature or in the Bible, is one which differs from the understanding or reasoning faculty, and this faculty he calls the *heart*. He holds that we acquire our religious knowledge, not by reasoning, but by an immediate consciousness or feeling, or, as it were, a new sense, just as we receive the knowledge of the external world, or of first principles intuitively. Faith (according to Pascal) is not an intellectual thing, but a thing of the heart. "What we call faith," he says, "is God perceptible to the heart, not to the understanding."\*

It will now be seen why Pascal, in the outset of his work, dwells on the mysteries and miseries of man's condition in this world, and especially on the weakness and uncertainty of his knowledge. The felt wants and miseries of man lead him to the Gospel, and its felt adaptation satisfies him that it has come from God. He feels that Christianity takes such complete account of the wants of his soul, and the facts of his condition, that it must be divine. The Gospel reveals a plan of salvation so suited to satisfy our profoundest wants, that when these wants are felt, and the suitability of Christianity to meet them is, at the same time, perceived, there is produced the strongest conviction that the Being by whom man was made and fashioned is the Author of Christianity.

In concluding a Lecture already sufficiently extended, we can add only a few sentences to guard against misapprehension. The pervading thought of the *Pensées*, namely, that "Christianity is to be comprehended by the heart," substantially true and important as it confessedly is, would be misunderstood, if taken absolutely, or unaccompanied with the needful explanations or limitations.

Christianity is a historical religion ; its divine facts are inextricably interwoven with historical events and circumstances ; its evidence is, in a great degree, historical, and, of course, many of the objections to which it is exposed, are historical. Such a religion cannot be rightly comprehended by the heart alone. The intellect also must be called into exercise. Even though we should grant that the felt adaptation of Christianity to a man's own spiritual wants may produce a conviction of its truth, yet this presupposes some intelligent acquaintance with its leading facts and doctrines, as well as self-knowledge. A man must

\* Here we may remark that the distinction which Coleridge makes between the reason and the understanding is much the same as that made by Pascal, who is not so accurate in the use of terms. Thus, by *reason*, Pascal means what Coleridge calls the understanding, i. e. the reasoning faculty ; while the term *heart* in Pascal corresponds to the term *reason* in Coleridge. They seem to agree in this, that God, and "the things of God," are not known or received by the reasoning faculty, but by a faculty which transcends all reasoning, and which Coleridge calls *reason*, but Pascal, the *heart*.

know something of Christianity before he can embrace it, or love it, whilst he must love it in order to know it aright, and to know it better.

Hitherto we have referred to Christianity as a religion. Religion is a life. Theology is a science. It would be absurd to imagine that theology could dispense with a scientific treatment, or that Pascal meant any such thing. In prosecuting the study of theology, as a science, however, we are only too apt to forget that we must bring to it not only a well-disciplined intellect, but also a heart filled with Divine love. Divine truth cannot be rightly known without love. "God is love . . . he that loveth not, knoweth not God." "But if any man love God, the same (that is, God) is known of him." "The things which eye hath not seen, nor ear heard . . . God hath prepared for them that love Him."

Apart from love, it is the mere shell of truth. "We may make an idol," says Pascal, "of the truth itself: for truth, apart from love, is not God; it is His image and an idol, which we must neither love nor worship; and still less must we love and worship its opposite, which is falsehood."

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#### AIMS AT CHRISTIAN UNITY.

THE union of Christians is so desirable, that every attempt to promote it deserves respectful treatment. Even when we have reason to conclude that the promoters of unity have partially mistaken the end they should aim at, or have pursued unwise measures in trying to secure it, yet the *intention* is so much in harmony with the true spirit of Christianity, that we must applaud the wish, if we cannot altogether approve of the means employed to bring about the union of Christians.

The first thing to attend to in setting about such a work is to define clearly what we *mean* when we speak of Christian unity. Is it unity of opinion, or unity of action? Is it unity of feeling, or unity of sentiment? Is it unity in external organizations, or is it unity in working out some practical designs? These are obviously not all the same thing, and therefore it is possible for a number of Christian people to combine for the professed purpose of promoting Christian union; and yet, for want of a definite understanding of what is meant by the phrase, some may imagine that the object is to bring about a harmony of doctrinal views, or to settle the question of church government; or to fix the limits of toleration in holding Christian fellowship with certain classes of persons or certain churches; or, lastly, it may be understood that the sole aim and object of their confederation is to promote Christian charity, and by meeting for exercises of worship and interchange of sentiment, to draw closer the bonds of fraternal affection between the various sections into which the church has been so long, and so unhappily divided.

This last we take to be the object of the Evangelical Alliance, and so far as that organization may promote genuine brotherly love, we shall rejoice, and in so far as the union of sentiment among the members may

permit them to take joint action for the advancement of some object, important to our common Christianity, we shall regard the alliance as a useful and a praiseworthy society. As we have never felt ourselves free to seek connexion with it, and cannot altogether approve of its constitution, we may be thought unfriendly to the objects it contemplates. This is by no means the case, if the alliance seeks to bring Christians nearer to one another in affection, sympathy, and fellow-feeling. But it was not to discuss the merits or demerits of the Evangelical Alliance we took up our pen, and only advert to it as one of the modern "aims at Christian unity."

We are persuaded that Christians will be more "of one mind" as to matters of doctrine and practice only when they become more "of one heart." Love is the only solvent. The intellect of one will stand out cold and clear against the intellectual deductions of another, and they will not approach near enough to see one another distinctly, and certainly not near enough to feel their hearts beating in unison; and so they remain apart till love comes and unites their hearts. Then, and not till then, will they *care* to understand one another.

Of all vain attempts, the vainest is the attempt to bring men together and keep them united on the ground of entire coincidence of religious opinion. Even were such agreement effected among any number of men, the advantages of it would be very small. It would not conduce to their own spiritual advancement. There would be little or no scope among them for the exercise of the primary christian graces of forbearance, charity, long-suffering, patience. All would be monotonous chiming—each sentiment and feeling being but the echo of the rest. Such a society would stagnate, or if some were more active-minded, inquisitive and progressive than their fellows, they would soon leave the unprogressive behind, and then their unanimity and "walking together" would be at an end.

Are not harmony and co-operation—brotherly confidence and christian affection—more beautiful when manifested by men differing in minor points? In such free and fraternal association there is no temptation to conceal conscientious conviction, no fear of breaking up intercourse, and forfeiting esteem and confidence by the utterance of a sentiment that may not square with the views of the whole fraternity. Surely oneness of heart—oneness of sympathy, and oneness in Christ the Head, is the oneness which He desires his followers to possess and manifest, rather than oneness in intellectual perceptions of truth and duty.

One advantage that may be derived from the friendly conferences and devotional exercises engaged in by Christians of different sections of the church, is that thereby the *oneness of heart* of all true Christians is brought to view; and so they learn to love and esteem one another, notwithstanding their diversity of creed and external forms. Their agreement in the great things of Christianity is found to be stronger to attract them mutually to each other, than their disagreement in the lesser things is to repel them.

Their association together may possibly set some of them to reconsider the points wherein they are not agreed, and the result may be a nearer approximation to the same doctrinal views or outward forms; but this is a small matter compared with their imbibing more of a

christian spirit, and having their hearts warmed with a more glowing and catholic love to the whole household of faith.

It is obvious then that people may easily fall into a sentimental and dangerous admiration of unity, as if it were a boon so precious that no sacrifice could be too costly to secure it. This is a great mistake. Real unity is desirable, but it is too dearly purchased at the expense of truth. The love of unity too is often a more popular and plausible virtue than the love of truth. The lover of unity is yielding, amiable, social, charitable; the lover of truth appears often stiff, repulsive, unsocial, unfriendly. The lover of unity grasps you by the hand, and smiles approbation of all you say and do. The lover of truth stands aloof, and will yield nothing to a brother beloved, if the claims of conscience stand in the way, and forbid the concession or the compromise.

This attitude of resistance to unity, when it costs one dear, is sometimes not easily maintained. There is a constant temptation to yield, perhaps for the sake of peace and quiet,—perhaps for the sake of self-interest. And this not a little increases the danger. “The principle of sacrificing truth to unity creeps in gradually. The sacrifice *first* demanded is in general, not a great one. Men are led on step by step, from silence as to some mistakes to connivance at fallacies, and thence to suppression, and then to misrepresentation of truth, and ultimately, to the support of known falsehood.” (*Whately*.) There is sound sense and deep knowledge of human nature in these remarks, and the spirit of them cannot be violated with impunity. When the claims of truth and the love of unity, therefore, come into collision, it is easy to see which *should* give way; and yet some people have such an overweening conceit of union as the very acme of Christian perfection, that they commit grave practical mistakes, not easily remedied. “Unity when made the first object, is always an evil,” says the same distinguished writer, from whom we have quoted—“since, besides the possibility that men may be united in what is erroneous and wrong in itself, it must be remembered, that whatever absolute truth there may be in what is assented to on such a principle, it is not truth, to those who assent to it not on conviction but for union’s sake.” This is like the fear of God when taught by the precept of men, vitiated in its very spring and source. Truth is embraced not for its own sake, nor as truth, but as the condition of unity, and the price to be paid for a name and a place among the “united brethren.”

We had prepared some further remarks on this subject, but since they were written, the long anticipated meeting of the Evangelical Alliance has been held in Berlin, and therefore we suppress, for the present, our own thoughts, that we may make room for an extract from the able and manly address of the Rev. Mr. Cairns of Berwick, as reported in the October number of “The News of the Churches.” That number of the “News” contains a full and accurate account of the proceedings at that memorable gathering of christian brethren from many lands, and to it we refer our readers for details. The address of Mr. Cairns was read by himself in German, “On the influence on each other, both in the department of christian theology, and of christian life, likely to be exercised by the closer union of British and German

Christians." Few men were better qualified to treat this important topic as it requires to be treated than Mr. Cairns. He is himself a specimen of the happy influence of familiarity with German modes of thought on a British mind capable of appreciating excellence wherever found, and able to choose the good and to reject the evil. We can give only the following paragraphs from Mr. Cairns' address, but commend the whole to the attentive perusal of all who can lay hold of the admirable periodical from which we copy it.

"It may be affirmed, without the least hesitation, that growing Christian intercourse between England and Germany must lead to an enlargement of theological knowledge on both sides. In Great Britain, indeed, no one has the least reason now to complain of the sealing up of German theological literature. On the contrary, the complaint is now loudly raised from many quarters, that from these fountains a perfect deluge has broken forth, which is inundating our land, and threatening to sweep away at once our native literature and our hereditary orthodoxy. But although this foreign theology, which is thus rushing in upon us, requires in many points to be modified, and in others to be earnestly opposed, it cannot be asserted with truth that the thorough study of it will produce evil in England; nor can it be maintained, that it is yet thoroughly studied in all its breadth and compass. There prevails still in England, notwithstanding all translations and recasts of German theology, and notwithstanding the growing number of those who study it in the original, a large amount of unacquaintance with its products; and this is found in different degrees in the different fields of theological literature. The departments that have been most completely reproduced in England are Textual Criticism, Biblical Introduction, and Exegesis; whereas the Philosophy of Religion, Dogmatics, Doctrinal History, Christian Ethics, Theory of Worship and Church Government, have been comparatively neglected. Many among us are involved in elementary ignorance of the ecclesiastical separations of Germany, and the attempts at union; and if one should try to enumerate the scattered few in England who have gone back to an earlier period than the past century, with a view to study the post-Reformation history of the German church, or who have looked through the great treatises of the chief Lutheran divines, such as Gerhard, Hutter, Chemnitz, nay, even Calixtus, or who have worked their way to the end of the Book of Concord, the list of names might be counted on one's fingers. England has certainly much to gain in point of theological knowledge from increased intercourse with Germany; and if the opponents of the Evangelical Alliance had desired a just appreciation of the Lutheran church, on the part of the Reformed theologians of England and America, the very last thing which they should have done was to decry and denounce the formation of these bonds of union.

"Not less advantage is to be derived from the mutual reaction of the characters of the two nations upon each other, and their assimilating influence in theological matters. These natural features, which appear very distinctly in the theology of the two nations, need not be here dwelt on at length, since they have long been adequately described. The German mind descends from principles; the English mind rises from results. The German mind strives to harmonize ideas with each other; the English mind to harmonize ideas with facts. The German mind seeks to reach its goal by depth of thought; the English mind, rather by energy of action. To the German mind, theology exists as an end to itself; to the English mind, theology is only a means to Christian life and practice. Each has its own right—each ought to be united and associated with the other. It would, indeed, be altogether wrong to give up the peculiarities of national character and development, for this would be at once to sin against the voice of history, and against the deepest laws of the Christian Church. Far less can it be desirable that the products of foreign thought and feeling should be adopted blindly and passively under the influence of external compulsion, or of delusive temporary excitement; since this would only produce a fictitious and hollow uniformity, soon to be broken in pieces and discarded amid universal disgust. No charge against the Evangelical Alliance is more false than that of seeking to assimilate Germany and England by any such compulsory or deceptive means. All obtrusion of English ideas on Germany, as of German ideas on England, can produce nothing but evil. We look for satisfactory results in both countries, simply from the action of that principle

of appropriation and assimilation which belongs to every living Christian organism, and which governs all the processes of its life. By the action of this principle, it is to be hoped that England will add to its penetrating judgment and practical earnestness in religion more of that comprehensive learning and culture which are found in German theology; and that Germany will more and more subject its far-extending research and its speculative tendencies to the government of that practical sense, and that sympathy with the wants and necessities of the people, which though more common in England, happily does not need now to be imported thence for the first time, since it has already found its place in Germany as a legacy from the theology of Schleiermacher, and perhaps the best legacy of his school; and also as a result and lesson of the late revolutionary troubles which happily proved more permanent than the other creations of that time."

Two episodes enlivened and diversified the proceedings of the conference. The one was the complaint against the Baptists of Germany of "offensive proselytism." This was disclaimed by Baptists present, and one of them, vindicating his brethren, said that if hard words had been used by them against their brethren, harder words had been used against themselves. The discussion called up Dr. Krummacher, who, in rather lofty and dictatorial tone, said that "the Prussian state could not deny its character as a Christian state, and because it is so will neither confine religious liberty nor abandon its prerogative to protect the church against the poison of an unbelieving lie. As often as a new religious community is founded the state will demand its legitimation, it will not give up its right to examine whether it stands on the ground of truth, and it will be against everything that perils morality and education. Precisely to this policy does Prussia owe the excellence of its schools, and Prussia will care for the education of its people better than is done in America or England, where millions cannot read. All Anglicising and Americanizing on the soil of Prussia is to be deplored. Religious tolerance must stand as it now is. If the state becomes unchristian, then perhaps we may have persecution, but this may not be the greatest evil. Our government will always practise the most perfect tolerance, and even the Baptists would long ere this have been recognised if they had not been guilty."

The other episode was M. Bunsen and Dr. Merle D'Aubigné giving each other before the assembled members of the alliance the fraternal embrace. This was thought wrong by some, because in Bunsen's later writings he has shown a tendency to Rationalism, and D'Aubigné was called to account for so lovingly recognizing a man suspected of dangerous error. An explanation was given and the kiss was forgiven.

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## Correspondence.

### ADMISSION OF MEMBERS.

MY DEAR SIR,—I am somewhat surprised at some of the remarks which have appeared in the Magazine respecting my list of questions.

1. One of my questions was, "Is not the Bible a sufficient standard?" Thus I DID mention the Bible and its authority.

2. With respect to the questions on regeneration, justification, &c. (I used only Scriptural terms, and did not speak of effectual calling,) I beg to observe that, though I do not expect very full answers from some

applicants, and though I do not reject any though their views may in some respects differ from mine, yet surely it is proper to examine applicants on these points. I thought that this had been the practice in all our churches.

3. With regard to my questions on moral conduct, I think it useful both to inquire at others respecting an applicant's moral character, and also, in some cases, to question himself on the subject, chiefly for the purpose of reminding him what sort of character we expect of our members, and of warning him against any evils of which I may fear him to be in danger. It is not possible, however, that these questions can frighten away any who should be applicants. Surely my questions respecting balls, theatres, the lax observance of the Lord's day, and the like, would not be offensive to any of your readers. These things were unknown among the Independents forty years ago, and I trust they are still.

4. With respect to personal piety I still think my questions, or similar questions, absolutely necessary. If we are satisfied in the present day with an applicant's saying, like the eunuch, "I believe that Jesus is the Son of God," or, like the jailer, "I believe in the Lord Jesus Christ," we shall get multitudes even of careless members. No questions indeed are sufficient on this head, without knowing something of the person's spirit and character besides, yet I imagined that all our churches had asked some questions resembling mine.

5. I would be surprised if any Christian would be deterred from making application through fear that he might be asked whether it was his design to honour God and to encourage the church by a life becoming the gospel, and whether he purposed to meet regularly with the church on the Lord's day as far as possible, and whether he intended also to meet with the church at other seasons for prayer as far as his circumstances would permit. These questions clearly imply no vows, and, whether they be asked or not, a person is surely under obligation by entering into the church to act in the way indicated. I trust all our members take that view of the subject. Let us, like the first disciples, "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

6. I remark especially, that I think my design in writing my list of questions has been considerably misunderstood; no doubt the blame is my own. Nothing was farther from my mind than a desire to substitute form for spirit, or to propose anything of the nature of a creed.

In the church of which I am pastor, we have no fixed set of questions to be asked at applicants; we give applicants no copy of questions; we have none such ourselves. We deal with each individual case as we think best. I assure you our applicants are not treated as children, who are expected to answer questions from a catechism; nor are they troubled with controversy; nor are any rejected though their views on some points may differ from ours. We do indeed deal as tenderly with them, whether as judiciously or not, as you kindly gave us credit for in your editorial remarks. We welcome all who seem to love the Lord Jesus Christ, even though some of them may, in various respects, be very babes.

At the same time I myself, and I suppose the deputies of the church

also, do always converse fully, though in a kind and easy way, with them on the three subjects referred to in my questions, namely, the leading doctrines of Christianity, their experience and practice, and the order of our churches. This I do partly to ascertain their views, and partly to instruct them when I think it needful. I admit none into the church without endeavouring to ascertain in some measure their views on the leading doctrines, and without instructing them a little on our order as a church; and, in my simplicity, I thought that this was the regular practice of all our churches. My sole design, therefore, in forwarding my list of questions to the Magazine was that I hoped they might *help* inquirers to understand the sort of subjects on which we would probably converse with them, and also that it might lead members to look back on what had taken place at their admission among us. And I am glad to say that several young friends in different places have already thanked me for *aid* which they think that they received from my paper, such as it was; but sorry would I be if my questions were at all to be regarded by any as a creed, and thus become to them a hinderance instead of a help. There can be no danger of that now, however, except to my own applicants, since other brethren have spoken for themselves.

And finally, my dear Sir, as I introduced this subject, perhaps unnecessarily, into your pages, I know that you and other brethren had a perfect right to express your minds on the matter, and to start objections, and I think that you have done well to do so. As an Independent I continue, of course, to hold fast my own liberty, and I shall proceed in practice as I think best; of course other brethren will do the same, and on the whole I have no doubt that good will result from the whole discussion. Surely, however, I may add, that ability to answer my questions even glibly can have no tendency to make a man censorious or apt to disturb a church by cavilling at trifles, as a Deacon seems to fear. Such I do not find to be the case, for we have no cavilling among us at all. Your deacon and myself must both know that that deplorable evil results from something else than ability or inability to answer questions.

J. T.

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#### ON THE SAME SUBJECT.

SIR,—There appears to be a tendency on the part of some in our denomination, and it may be particularly with some of our younger ministers, to think that they have got more enlarged and liberal views than those which distinguished the fathers and founders of modern Independency in Scotland, on many things, and some of them of no small importance. And there appears to be a disposition on the part of the present conductors of the Magazine to favour some at least of such views. This must be manifest to the older members of our churches, particularly in reading what has recently been published in the Magazine on the admission of members. For our older members must be abundantly, and many of them must be painfully, sensible that the views on this subject which have recently been propounded and sanctioned in the Magazine are very different indeed from those which



were taught and exemplified by our Ewings and our Wardlaws, and their contemporaries and coadjutors in our denomination. There was no opposition or discordance, vagueness or looseness, fluctuation or indecision in their teaching or practice on this subject; but they distinctly and uniformly required from all applicants for fellowship before admitting or recommending them, as members of their churches, some satisfactory evidence that they *knew*, and *believed*, *experienced* and *manifested the truth* as it is in Jesus,—that they were new creatures, or a new creation,—with new views, new feelings and new conduct,—of a holy and happy nature and tendency. They were deeply sensible that *divine truth* was the great and only instrument in the hands of the Holy Spirit “for enlightening, convincing, and converting sinners, as well as for building up in holiness and comfort through faith unto salvation;” that of his own will God begets his children by the word of truth, and that he sanctifies them by the truth, purifying their hearts by faith. They were deeply sensible that without the *knowledge* and belief of the truth they could no more expect holiness of heart and life, and consequent meetness for the kingdom of God on earth and in heaven, than they could expect the precious fruits of the earth to be produced without the proper seed being received into the soil. They well knew that unless applicants believed themselves to be sinful and guilty, condemned and utterly ruined in the sight of God, they would never seek or appreciate the Saviour; hence they were careful to *inquire* and ascertain what were their views in regard to their moral state and character. They well knew that unless they had *correct* as well as believing views of the character and work of Christ they could never experience his saving power, and that unless they had correct as well as believing views of the Holy Spirit as the great agent in enlightening and regenerating the human soul, they would never seek and find him as such. Hence they were careful to *inquire* and ascertain what were their views on these all-important points. They did not take it for granted that all was right with them on these matters, or that we should look to their apparent dispositions rather than their views of divine truth; or that their mere application for fellowship was enough, which is perhaps farther than writers in the Magazine or any of our ministers may have gone yet. No, our worthy fathers and founders well knew that without right Christian knowledge there could not be right Christian character or right Christian fellowship in right Christian churches, and hence they endeavoured to ascertain that all admitted to their fellowship possessed such knowledge; and perhaps they took as judicious and scriptural means for ascertaining it as any that have been proposed of late, while perhaps they knew quite as well as some of our recent instructors that there might be much head knowledge with little or no heart experience, just as they knew that there was counterfeit coin in circulation, and endeavoured to distinguish between it and what was genuine. They were not afraid lest the doors of our churches should not open easily and widely enough to applicants; but they were rather afraid lest they should dishonour or offend the Great Head of the church, corrupt and weaken the societies over which the Holy Ghost had made them overseers, and injure the souls of applicants by the admission of improper characters. Nor were the admissions into our

churches, under the old system, less numerous than under those who now think that it subjected applicants to an unnecessary, as well as severe ordeal, and made the door of the church too narrow for the admission of Christ's real disciples; and few or none will venture to say that under our early guides, our churches, collectively or individually, were less distinguished for influence or usefulness in the spheres in which the Great Master had placed them. In short, it may be found that the changes desired in the transaction of our church business are not improvements, but rather the reverse; that the inclination towards them does not indicate a healthy and prosperous condition, and that they would be less called for, were there more spiritual life and power in the pulpit and the pew, in ministers and members in their several spheres.

#### A CONSERVATIVE CONGREGATIONALIST.

[Our readers will see, by the insertion of these two letters, that we have shown all fairness and impartiality, allowing brethren to give free utterance to their views, and so, enabling them to compare notes, and see whether there be any difference between them. We think there is less than some of them may imagine. Our "conservative" friend would not refuse surely to admit to the fellowship of the church a recent convert, who previously had little doctrinal knowledge, and who, since his conversion, had not yet acquired much. And J. T. and M. L. C. would, we are persuaded, equally insist upon evidence of discipleship, and so would our friend the deacon, though all might not use precisely the same methods to get at the truth. Unless we have clear scriptural warrant for any practice, it will not do to denounce any proposal for varying the mode of ascertaining the fitness of a candidate for church membership, that "the fathers and founders" of the denomination had laid down a different rule. We suspect that could "the fathers and founders" referred to be informed that their authority was appealed to in matters the Bible left open, they would frown upon so flagrant a departure from the very first principles of independency; for it acknowledges the authority of no "fathers" except those of the apostolic age, and even then only the authority of those who spake and taught as they were moved by the Holy Ghost.—Ed.]

#### CAMBUSLANG CONGREGATIONAL CHURCH.

On Tuesday evening, the 15th Sept. last, Mr. James Pullar, son of the Rev. Thomas Pullar of Hamilton, was ordained pastor of the Congregational church, Cambuslang, among whom he has been steadily labouring for some time past, and from whom he had received a unanimous and cordial invitation to the pastoral oversight. The Rev. J. M'Auslane of Cumnock conducted the opening devotional services. The usual questions were proposed (to which very satisfactory answers were given by the candidate for ordination), and the ordination prayer offered by the Rev. Peter Anderson, M.A. of

Lanark. The charge was given to him by the Rev. Thomas Pullar, from 1 Tim. iii. 6—"A good minister of Jesus Christ." The Rev. Alexander M'Auslane of Inverfermline addressed the Church from 1 Cor. xvi. 10—"See that he be with you without fear;" and the newly ordained pastor concluded the services with prayer and benediction. The services commenced at six o'clock, and lasted upwards of three hours, and were attended by a crowded and deeply interested audience among whom were friends from Glasgow, Blantyre, and Hamilton.

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

DECEMBER, 1857.

## INDIA.

THOUGHTS ON PAST AND PASSING EVENTS THERE.

(Concluded from last number.)

As we wish to confine ourselves in these remarks, to the *moral aspects* of our connexion with India, we avoid as much as possible any notice of our *political* relations with that great dependency of the British crown. But the two subjects are so related that we cannot entirely separate the one from the other. Indeed the duties we owe as Christians to the inhabitants of Hindostan spring out of our political connexion with them. It is because they are our fellow-subjects, and conquered nations, kept in subjection, without sharing our privileges, as living under a representative government, and without a voice in public questions—it is because such is the position of our Mohamedan and Hindoo fellow-subjects in the East, that we are under the highest moral obligation to rule them wisely, to treat them justly, to respect their rights, to improve their condition, to elevate their character, to show them a pattern of good faith, truthfulness, integrity, humanity, to frown on their vices, to correct their errors, to be tender of their prejudices, and yet honestly recommend to them the true religion, by our own example of reverence for its claims and observance of its duties, and also by such direct methods as may win them to Christ.

We altogether abstain from dogmatizing, and even from speculating on the future of India, and Great Britain's connexion with those rich and populous regions. Our hopes would dictate one result of present troubles and convulsions; our fears would suggest another; but either hopes nor fears are wise counsellors, and have no sure word of prophecy to utter. We therefore refuse to listen to either, and observe that the great lessons of the past and the present are independent of what futurity may bring, whether of good or evil. The past cannot be recalled, and its errors and crimes, or its noble deeds, and worthy achievements have borne fruit after their kind. As has been the sow-

ing so must be the reaping. The irrevocable past then stands before us in solemn silence, but with significant gesture, warning us to learn wisdom from its folly—to learn goodness from its evil—to profit by its failures, as well as to imitate whatever was lofty and grand and praiseworthy in its history. As to the present, we are too near in point of time to the events even now taking place, and are too deeply interested in the sufferers and actors on the field of Indian conflict, to take a dispassionate view of the scene. It is too soon to attempt a *review* of the Sepoy mutinies, for the end is not yet; and until we see something like a termination of the outbreak, it is premature to describe it with historical accuracy, and assign to it its true place in the annals of the nineteenth century. But, as we have said before, it is not necessary to understand these things in order to receive the right impression from the events of the present year. We know enough to bring us to our knees; we know enough to form the burden of our confession before the throne of mercy; we know enough to warrant our praying that God would interpose, and in answer to the supplications of thousands of his prostrate children, bring order out of this confusion, and bring to a speedy end these scenes of horror and carnage. The blood of murdered women and babes, as well as the blood of multitudes of our noble countrymen, may cry for vengeance; and who should avenge them but their surviving comrades, brothers and friends? And yet there comes a thought that almost paralyses the arm uplifted to strike the avenging blow—"Are our own hands clean?" and we seem to hear a voice saying, "Vengeance is mine; I will repay, saith the Lord." Notwithstanding this, there will be, and there must be, retribution, and woe to the victims when they fall into the hands of the avenger of blood!

We have cautiously abstained, as we have said, from speculation as to the possible or probable result of the Indian mutinies. But we are far from being indifferent about that result. In truth, we ponder it in secret with the intensest interest, and we know not whether we should be more deeply affected by the complete dispersion of the insurgent forces and the quiet re-establishment of our sway over the whole of India; or by those insurgents succeeding in wresting our empire from us, and setting up their native dynasties in our room. The former alternative would involve responsibilities, which every thoughtful Christian man would tremble to contemplate. The latter alternative would be a humiliation we could not easily endure, and would entail a curse on India that would be felt in all her borders. It would bring back those scenes of internecine wars, and endless feuds, aggressions and extortions, which marked the miserable history of the country when under the sway of its native princes, and the iron rule of its Mohammedan oppressors.

If the present resistance to our power, which aims at nothing less than its subversion, be soon put down, and a further trial be granted to us as a Christian people, to see what we may really attempt in fulfilment of our high destiny as the promoters of the gospel throughout our Indian dominions, then it will become one and all of us to wake up to the great enterprise, and in God's name, and in God's strength we may make some amends for past apathy.

If, on the other hand, the peoples of India join the soldiery in their efforts to shake off our rule, and assert what they may deem their own rights to self-government, the struggle may be a long and a bloody one, for Great Britain will not easily let go her hold of India. Were our high and holy aim to reconquer the land for Christ, and wrest it out of the hands of Mohamedans and Hindoos, that the cross might supplant the crescent and the idol-temple, it still might be a question whether the gospel of peace warrants its disciples to *fight* for the spread of it. That would seem too like doing evil that good might come to find a sanction in the spirit or the principles of Christianity. The conquests achieved by the sword have sometimes, in the overruling providence of God, paved the way for the messengers of salvation to follow, and enter upon fields of labour previously inaccessible; but this is a very different thing from a Christian power making war against a heathen people, with the avowed purpose of gaining access for evangelists to occupy the land, and set a-going their machinery of preaching and teaching, as soon as victory should enable them to enter. If, on the other hand, we abjure all such schemes, and send our armies to India to subdue the people once more to our sway, because having once conquered them, we have a *right* to maintain by our arms what by our arms we once won, then we cannot see any strong moral ground on which to establish our right. If, as has often been said, the conquest of district after district of India was forced upon us, while we had no wish to extend our sway so far and wide, then may we not give up without dishonour those reluctantly acquired provinces, and fall back on our former narrow limits of territory and small resources of revenue? We went to India as merchants, not as warriors; and if we can be traders without being rulers so much the better.

But this is a grave question. Probably we cannot now return to our original insignificance. We cannot undo the past, and cannot blot out the memory of it. We must now be either the sovereign power in India or quit it altogether. And it is in this shape the conflict comes before us in the present crisis. Any reflecting and well-informed person must be aware of this, and therefore it is needless to spend words in attempting to prove it. We have adverted to these points which stretch into the future, not as if we had forgotten our promise to abstain from playing the prophet, but because it is necessary to see on what grounds Great Britain may now call upon her people to expend their best blood and their richest treasure in a war with our subjects in India, now in a state of rebellion against us. To bring the matter within the compass of one or two simple questions, it may be asked—Are we to reconquer India for the purpose of spreading Christianity here? or are we to reconquer it, because it was once ours, and forms the richest dependency of the British crown? Would not our country be lowered by the loss of it, and impoverished if its riches fell into other hands?

Without attempting here to answer such questions, it may suffice to observe that the results, near and distant, of the struggle already begun between Great Britain and her rebellious subjects in the East, will in all probability be such as shall prove that the wisest men are at fault who have taken upon them to predict those results. It is

often God's method to confound the wisdom of the wise, and to set at nought the understanding of the prudent. This He has done already so far as the Indian revolt has proceeded, and it is not likely that the evolution of the Divine purposes, still hid in the future, will be more in accordance with human calculations than these we see in the light of the past. Such thoughts inspire hope, and yet they inculcate salutary fear. We are encouraged on the one hand to expect that the progress of God's kingdom among men may be far more rapid than the most sanguine have anticipated. He may annihilate the hostile forces of Mohamedanism and Hindooism so formidable in their union, by making them mutually destroy each other, and leave the scene open for the triumphant advance of Christianity, which may soon fill and bless their vacated seats of power and influence.

Something like this very thing is enacting on a large scale in China at the present moment. A sanguinary war of races and religions is clearing that strange country for the entrance and we trust the speedy prevalence of the gospel of Christ; and although we cannot penetrate the darkness that broods over the future, and do not attempt it, it is not hard to conceive how internal divisions and jealousies may pave the way for Christianity.

On the other hand, we may be pardoned if trembling apprehension of a different class of events mingle with our brighter anticipations. When nation shall rise up against nation, and kingdom against kingdom, and dash themselves to pieces in terrible collision, shall we escape? In the wreck of empires, and the overthrow of dynasties, shall Great Britain remain unharmed?—peace in all her borders, and tranquillity to the utmost limits of her dominions? The events of the present year supply a mournful answer to the latter part of this question. The sun rose on the first of January 1857 on the wide spread regions of the Indian peninsula, and saw them peacefully reposing under the British rule; the 31st of December of this same year—it needs no prophet to say—will witness a disastrous change—a change that calls for mourning, lamentation, and woe.

As we look at India from a Christian point of view, not from a political one, our main concern with those regions swarming with human beings, is in reference to their moral and spiritual welfare. So far as we can understand; the strongest reason that can be adduced for our straining every nerve to recover the peaceful dominion of India is, that we shall thereby enjoy the best facilities for introducing among them the knowledge and love of our holy religion. We might have the most favourable commercial relations with the people though they were not our subjects; we might buy and sell, barter and traffic on profitable terms, and have none of the responsibilities, and none of the dangers of governing those restless and helpless Asiatics. But certainly for the sake of evangelizing them, we should be content to endure much toil, and to come under heavy obligations, and to forego our own ease, taste, and profit. What we ought to be in these respects many among us are, and we believe that a growing number of Britons both in India and at home are prepared to make costly sacrifices of personal interest and safety for the sake of Indian regeneration. But merely to minister to our national vanity, by being able to boast that we are the rulers of a hundred and

eighty millions of Indian subjects, they would not think it worth their while to cross the room. To be sure, were we to retire from India, and leave the native princes to scramble for the crowns and sceptres of their extinct dynasties, or leave the field open to political adventurers, we should incur the guilt of consigning our "Indian empire" to years or ages of misrule, oppression, bloodshed and misery. In *that* view it may be our solemn duty now, even irrespective of religious considerations, to hold our own in the East. But this is a dire necessity, not a desirable predicament. It is a responsibility arising out of our century of dominion, which we cannot shake off, or at least, cannot lay aside without a struggle. It may be hazardous, expensive, and harassing to us to retain our sway, but it would be disgraceful to ourselves and a deep injury to our subjects there to give them up to the tender mercies of their own native rulers.

We have observed in various letters and articles published lately, reference to the fact that certain usages of the Hindoos connected with their religion had been interfered with and abolished by their British rulers; and that the rankling but long-smothered resentment of these aggrieved devotees of Hindooism, had now found vent in the mutinies and massacres which have filled us with consternation and horror. Well, and what were these instances of interference thus tacitly condemned by these writers, and as they think, punished tremendously? Why, the abolition of suttee is one of these reckless acts of ours. The prevention of infanticide is another, and the permission of girls, left widows, many of them ere they reached the years of maturity, a third. Then we say let our British rulers never blush for the commission of such acts as these. Whatever connexion the abolition of suttee and female infanticide may have had with the late outbreaks, sure we are that these deeds of humanity will never be imputed to us as our sin by the Righteous Father of all his creatures. Perish the thought that we should ever consent to hold our place as the lords and masters of India, on the condition that we should religiously abstain from the slightest interference with any acts of cruelty, inhumanity, injustice, or corruption, that any Hindoo might try to screen from the indignant touch of a virtuous and righteous civil magistrate, under pretence that it was an observance or rite of his religion. No, we have had too much of this—too much of the naudin sentimentality that would keep sacred the abominations of the swinging festival, and the burning of widows, and all such murderous loings. Better far to shake off the dust from our feet, and leave India to her idols, than consent to remain on terms so abhorrent to us as men—so humiliating to us as Christians. Some fifty years ago, when Major Scott Waring and others like-minded with him, would gladly have banished every missionary from India, on the pretence that their preaching endangered our sovereignty of the country, the friends of missions were content to defend their friends on the plea that their operations were perfectly safe and harmless. We trust this low ground will never be taken again. Let the friends of Christianity boldly maintain that if we cannot rule India but on terms of friendship with idolatry, and connivance at its abominations, we prefer to resign our power to holding it on such monstrous terms. We can afford to live without India, and retain our honour and self-respect. We cannot afford to be degraded

before the whole world, and to be despised by the Hindoos themselves, as a people that can sacrifice their religion for pelf and power, and will sink into infamy rather than surrender their ill-gotten gains.

We began this article with reluctance, and have written it with subdued and sorrowful heart, but seem now unable to lay down our pen. Thoughts crowd upon us, and wait for expression, but they must remain for the present unuttered. We might say much in the way of consolation to Christian friends who are mourning precious ones basely murdered in the cities, or shot down on the plains of India. But they have the Bible. It is all *there*. Let them read, ponder, and pray over the words of truth and love. We might give vent to our boiling indignation against the inhuman monsters whose deeds are too foul to be spoken or written; but we refrain, and for ourselves and our readers wish that this one dark page more, filled with revolting illustrations of what human nature is capable of, and what *Indian* human nature has done, render doubly precious to our hearts the gospel of the grace of God, the only effectual cure at once for the sorrows and the sin of humanity, and let us the more deeply mourn that we have so ill improved the century of opportunity, during which we might have been weaning the people of India from their worship of *Kalee* and other deities that delight in blood; and might have imparted to them the knowledge and love of Christ the only Redeemer from sin.

Ah, had we been blessed with the gift of prophecy, or even possessed enlightened foresight, matters in India would have been different this day. We had been plying our Christian agency with redoubled earnestness, knowing we had but a short time; we should have been leavening the native mind with sentiments of respect for our religion, and regard for our persons, by all the means and methods Christianity suggests and supplies, and so have done our best to avert the catastrophe, which we now mourn.—Or, had it been foreseen as a hopeless attempt to keep possession as conquerors of India, while we had only portions of the subdued natives to form the great body of our army, with only a sprinkling of British officers and men to bear them company and head them when occasion called—we say had this been foreseen, as it surely might, then the obvious remedy would have been applied, and the country saved.

But we find ourselves again launching out on a sea of observation where no land is yet visible, and the clouds are dark overhead. We therefore check ourselves, and here abruptly close for the present.

26th September 1857.

[The foregoing paper was written at the date subjoined to it; since then events have transpired calling for special notice, but enough has been submitted in the meantime to the readers of this Magazine on the subject; and it may be well to pause for a time before giving utterance to further remark. The state of India is now of absorbing interest, and public attention is now so fully aroused, that there is no danger of our relations to India, and our Christian duties to the people there being lost sight of. May the wisdom that is profitable to direct be vouchsafed to all who ought to guide public opinion on the subject.—Ed.]



## THE DIVINE METHOD OF JUSTIFICATION.

THIS is the running title of Dr. Brown's analytical exposition of the Epistle to the Romans, noticed in a former number, so far as the *doctrinal* part of the epistle is concerned, that is, from the 18th verse of the first chapter to the end of the eleventh. On first looking at his appropriate division of the epistle into the four heads of Introductory, Doctrinal, Practical, and Concluding, we expected to find the "Doctrinal" part subdivided, so as to give marked prominence to "sanctification," or the restoration of the sinner to moral purity—the change of spiritual condition and character—of which his change of state, from condemnation to acceptance, was the essential preliminary. We confess that we felt dissatisfied to find this important part of salvation brought in as a "sub-section" in the grand division of the doctrinal part of the apostle's letter to the Romans. This "sub-section," according to Dr. Brown, begins at ch. vi. 1. and extends to ch. viii. 17. We think the exposition of this portion does not fall short of the rest of the work in clearness, and cogency of argument. We only demur to the subordinate place assigned to the doctrine of sanctification in the analysis of the epistle. We have been accustomed to view the great argument of the apostle in this epistle to be twofold—1st. that the law could not justify, 2d. that it could not sanctify, but that the gospel did both. Moreover, in the very outset of the apostle's statements, respecting the condition of sinners—whether Jews or Gentiles, he dwells so emphatically on the utter *corruption* of human nature, that we instinctively anticipate his exhibition of "the gospel of Christ," of which he was not ashamed, as "the power of God to salvation" in the way of raising the sinner out of his degradation, restoring him to holiness and to God, giving him a *new nature*, and enabling him to begin a new career of obedience, submission, and purity, which ends in everlasting life; and the epistle fully realizes the anticipation.

Sanctification, then, is not less a primary element of salvation than justification; nor should a subordinate place be assigned to it in an exposition of the scheme of human redemption. Sanctification is of course an *evidence* of justification, but to reduce it to the rank of a mere witness of another blessing, is to deprive it of the rank of an essential constituent of the salvation of which God is the author. It is an evidence of a justified state, but it is more: it is salvation: it is spiritual life; the first-fruit and earnest of eternal life.

After all, we have little to object to in Dr. Brown's treatment of the subject. He assigns to sanctification no inferior place in the system of divine truth he finds unfolded in the Scriptures; only in the analysis of this epistle he considers the apostle's principal object to be the establishment of the divine method of *justification*, leaving the method of sanctification a niche in the exposition as in harmony with the plan, and indeed a part of it. The only difference then is as to the logical place of the doctrine, and we doubt not Dr. B. might make out that his division is the right one, and that our objection only proves that we have less closely studied the epistle than he has done. We perceive clearly and admit frankly that one great design of the apostle was to

disprove the claim of the Jews to be the special favourites of heaven as Abraham's children, and to expose the groundlessness of their hopes of justification by the law of Moses. But we perceive another design keeping pace with this, and another set of illustrations bearing upon it—namely, that it is only in the possession of the *character* formed under the influence of the gospel of Christ, that love to God, and obedience springing from love, become possible: in other words, that the gospel at once brings to every one who believes it a change of *state* and a change of *character*, blessings inseparable, and blessings equally essential.

Having thus diffidently and respectfully hinted an objection to the analysis of the epistle so far as the place assigned to sanctification in the scheme of division is concerned, we have great pleasure in expressing our cordial approval of the manner in which Dr. Brown has treated the subject itself. His concise, discriminating, and judicious exposition of the doctrine of that portion of the epistle (chap. vi. 1—viii. 17) is not inferior to any part of the volume. As a specimen, we quote the following passage on ch. viii. 5—17.

“The course of the apostle's thought seems to be this. They who are in the flesh cannot be pleasing to God; they who are in the spirit cannot but be pleasing to Him. The unsanctified must be and are unjustified; the sanctified are and must be justified. With the illustration of these points he mixes up, according to his manner, practical remark and exhortation. To understand the paragraph aright, it is of importance to remark that it is throughout antithetic, though in a number of cases only one side of the antithesis is expressed. This is a characteristic of the apostle's writings, and, if the interpreter keep it not steadily in view, he will often do the inspired writer injustice, by giving an imperfect view of his meaning.

“‘To walk after the flesh’ is to exert the various activities of our nature, under the influence of that frame of thought and feeling which is natural to fallen man, till he be born again. ‘To walk after the spirit’ is to exert the various activities of our nature under the influence of the frame of thought and feeling which is produced by the Holy Spirit through the belief of the truth. All interested in the righteousness of God, habitually do not act in the first way, habitually do act in the second.

“Now, says the apostle, ‘They that are after the flesh do mind the things of the flesh, and they that are after the spirit, the things of the spirit.’—v. 5. They who are ‘in the flesh,’ or ‘after the flesh,’ are the same persons as they who ‘walk after the flesh;’ and they who are ‘after the spirit’ the same as those who ‘walk after the spirit.’ The difference is, the flesh and spirit are represented, in the first case, as abiding, actuating principles; and, in the second, as embodied and exemplified in actual disposition and behaviour. The two together complete each of the two opposite characters—the carnal and the spiritual.”—P. 202.

After further exposition, in the same style, of the meaning of the phrases “minding the things of the flesh,” and “minding the things of the spirit,” the author closes the paragraph devoted to the second of these expressions thus:

“They do not indeed mind the things of the spirit with that intensity and perseverance with which they ought; but still the habitual tenor of their sentiments and affections is spiritual, and ‘the cleaving of their souls to the dust’ is the subject of sincere and deep regret to them. Their treasure is in heaven, and their heart there also.”—P. 203.

Dr. B. then shows the use the apostle made of the last remark namely, that the unsanctified man is not a justified man, and that the sanctified man undoubtedly is so. The whole subject is amply and clearly explained, and we commend the entire section to the attention of the studious reader.

Dr. B.'s plan confines him in a great degree to the one purpose of an analytical exposition—to bring out to view what is in the text, and nothing more. To ascertain the mind of the Spirit in every sentence and clause of the epistle has been the author's careful study, and then to exhibit the result of his study his honest endeavour. He has not undertaken to tell his readers what *he thinks* of the inspired writer's argument, but rather to show what the argument is. He does not enter upon the wide field of observation opened up by the epistle as fitted to awaken feeling in the reader's mind. Profitable and pious reflections on the subject might have swelled his one volume to five. Had he set himself such a task as Owen did in his exposition of the epistle to the Hebrews, his work might have equalled in dimensions if not in erudition and elevated views, that masterly production. But perhaps Dr. B. judged wisely in restricting himself as he has done to a bare exposition of the text; adding here and there, as he does with happy effect, the brief enunciation of some practical lesson taught by the passage before him. Another mark of the author's discretion is his abstaining from long and laboured refutations of erroneous views put forth by previous writers on the same subject. He might have found scope for the display of his own acumen and penetration, had he indulged in that kind of polemical and theological sword-play, but such exhibitions would have swelled the work without adding much to its real value. It is one of the drawbacks to a reader's enjoyment of such works as those of Olshausen, Baumgarten, and others of German origin, that their pages are overlaid with references to the opinions of authors of little value, and with refutations of sentiments found in their works. Were some of these voluminous works weeded of all such extraneous matter they would be much reduced in size but greatly increased in real value and practical utility.

A striking proof of the great amount and variety of real information given in Dr. Brown's exposition may be seen by turning to the Index at the end of the volume, where this formula occurs about two hundred times, "meaning of the phrase," or "import and reference of the term," showing that the author had closely examined and clearly elucidated every phrase and expression of importance, and especially those words which presented some difficulty to the interpreter. Dr. Brown never evades a knotty point; never slurs over a hard saying, or leaves unexplained some text which had baffled previous expositors. He patiently unties the hardest knot, and it is wonderful how the most stubborn passages have yielded up their beautiful and consistent meaning at his skilful touch. At the same time this is done with so little pretension that without closely observing what Dr. B. has really achieved in satisfactorily expounding obscure places, many may not be aware of their obligations to him for smoothing their way to a consistent and harmonious interpretation of this great epistle.

## PRIMARY INSTRUCTION.

The "Education question" has not received the attention in our pages which some readers, perhaps, expected. We have been waiting an opportunity of discussing it, as far as our small limits will allow, but the *mollia tempora fandi* have not been found. In the midst of a parliamentary discussion upon bills for a national system of education, the party politics mixed up with the question interfere with a calm and candid consideration of the subject; and during the lull which succeeds such public agitation of it, people will not listen to an argument on a theme of which they are sick and tired. We have, accordingly, had lying beside us some lucubrations on "National Systems of Education," which must still remain unpublished, as the bills on the subject are still unpassed. Meanwhile, a pamphlet, of which we give the title at the foot of the page,\* affords an opportunity of uttering some passing thoughts.

Dr. Young first describes "the case—what it is." This, he says, is simply that "a large youthful population in the midst of us, is growing up in stark ignorance, incapable of reading or writing a single letter of the mother-tongue!" He then discusses "State-functions, and Primary Instruction." This brings him at once to the objection founded on "a nervous jealousy of centralization." He maintains that, in this country, Bureaucracy must be harmless, because we have a free constitution. Having a parliament,—a strongly pronounced public opinion, and a free press, that which, in a despotic country, would be a crushing evil, will become a real good. Dr. Y., therefore, thinks that many are prepared to welcome a bureau of public instruction, with a responsible minister at its head, and to hail it as an omen of the happiest kind for the future of this country:

"But it is precisely in this relation that the jealousy of bureaucratic influence is sensitive and tremulous; 'commit the education of the children of this land,' it is said, 'to a government department, and to government officials, and a condition of general political servility must result; the free spirit of our people must be broken, our ancient glory will die out, and a passive nation will endure and perpetuate administrative corruption and tyranny,' and so forth."

He admits that state-policy, not lofty in its aim, originated the school system of Germany, but argues that the subdivision of that country into upwards of twenty different states, renders it impossible for any struggle for civil freedom arising in any one of those states, to be successful; because the standing armies of Austria and Prussia would instantly bear down upon the fated spot, and put an end to the attempt. The state of things in Germany being so different from matters in our happily free country, institutions that affect injuriously the spirit of the people there, cannot, in the slightest degree, he maintains, affect the spirit of our people, or the liberties of the nation.

Before proceeding farther, we must say that our author's assertions appear to us to be stronger than his proofs. He writes too much like a man whose foregone conclusions render him insensible of the weak-

\* Primary Instruction, the Want and the Right of the British People. A Letter to the Right Hon. Lord Palmerston, &c., &c., by John Young, LL.D. (Edin.) London: Longman, Brown, Green, Longmans, and Roberts. 1857.

ness of the arguments he employs ; and he never seems to suspect that his reasonings may be less satisfactory to others than to himself. A clever man may write very plausibly about the despotisms of the continent rendering national systems of education there the means of fettering the minds of the people, in a way which our free institutions and free press render impracticable with us. But may not a few generations, trained and taught on the German models, with all the government patronage, exclusiveness, and corruption the system engenders, undermine those very institutions, and a school despotism, prepare for a sweeping despotism in government, civil and religious ? At any rate the assertion of *danger* in that direction is as good as Dr. Young's assertion that there is none.

Our author next takes up and answers the question, Does not the work of instructing the people lie altogether beyond the sphere of the state ? The substance of his reply is, that, in ordinary circumstances, the government is not called to provide food for the people, but when a famine comes, it is bound to furnish the necessaries of life to the starving population. Then, *primary* instruction being a *necessary of life*, "without which a man is less than a man"—it is the function of government to provide the supply. It is obvious, according to Dr. Y.'s own argument that the state is called to interfere only when ordinary resources fail. And even in the emergency of a famine, does not voluntary benevolence do much ? In the late famine in Ireland, and in the Highlands of Scotland, what did government do compared with the rich offerings of money and food which flowed in from all quarters ?

This point, however, Dr. Y. does not overlook, and takes it up thus :

"It is believed that governmental action in this sphere has been rendered almost, if not altogether, useless." P. 14. He admits that the history of the last fifty years is, "on many sides, a cheering one. Progress, most marked and marvellous, is the law which has asserted itself, in different regions of our national life. One great fact is now delivered into our custody, with all the solemnity of a public, a national trust ; it is this—the indomitable spirit of self-reliance in the British people, the unlimited power which they possess and exert, of free self-organization, in achieving purposes of high national interest."

Again, after a good deal more of fine writing to the same effect, he says :

"The British people are free to speak and to act, and what is more, they have spirit and independence enough to exert this freedom. Government, with us, has its own proper business to attend to ; the people have *theirs*, and have both the *will* and the *power* to secure that they and theirs shall not be interfered with. Moreover, government had better not meddle with *any thing*, be it what it may, which the people feel and show that they can do as well for themselves."

And so our author goes on with statements that seem fatal to the cause he is advocating, inasmuch as they point to a conclusion the reverse of the one he espouses. "Come what may," he says, "of the present educational strife, should it terminate, as I devoutly trust it will, in the establishment of a national system of primary instruction, it will abide, nevertheless, gloriously true, that the roots even of this go down to the national power of self-reliance and of self-organization."

Why, is not the scheme referred to one not of *self-reliance*, but of reliance on government ? Is it not an organization which implies the very opposite of *self-organization* ? And yet Dr. Y. immediately adds, "The people, in this instance, shall have taught the government how

to act. *They always do.*" Why not act themselves? it may be asked; and if they "always do" teach the government how to act, how comes it that they never did so *before* the beginning of the last fifty years, when instruction was far less attended to than it is now? And why up to this day have they not succeeded in teaching government how to act? Nay, why are they so divided in opinion on this very question, that it is still a problem, whether *any* national system of primary instruction be practicable? Our author may say that "primary instruction," being confined to the bare elements of reading and writing, there can be no dispute here, for the desirableness of such instruction is universally admitted. But the author must be aware, surely, that even as he puts the case, it is disputed—for questions arise of this sort—*What shall the scholars read? What shall they write? Who shall teach them? And why should the instruction be so limited? If reading and writing be so useful, is not farther instruction useful too? Is religion to be taught? Who shall teach it?—and so on.* If under the phrase "primary instruction" religion be *not* included, why not? Is it because it is not the function of government to teach religion? Then it may be retorted, that the function of government being confined to the teaching of the alphabet and the *primer*, it seems scarcely worth while to employ so costly and cumbrous machinery for so small a contemplated result.

We did not anticipate, when we began to examine this pamphlet, that we should find so much to object to, in the views and reasonings of Dr. Y.; but really each successive paragraph furnishes new matter for remark, and we fear must give this article too much of a captious and polemical air. Dr. Y. says, he yields to none in admiration of the educational efforts and successes of the last half century; and then he draws a glowing picture of a zealous pastor establishing schools, interesting the people in the effort, and succeeding in spreading education, intelligence, and virtue among the population. Such efforts have only to be multiplied, and the whole country may be covered with *voluntary* schools. All this he admits, and adds, "much, immensely much, covered by that word education, no wise national system can ever touch."—P. 17. Strangely enough, the very next sentence to the one now cited is to this effect, "My Lord, with the highest appreciation and admiration of the voluntary principle, and with no extravagant love of governmental action, even in its own sphere, I am thoroughly convinced that the instruction—the primary instruction of the people of this country—is *the work of the state*, and that, until it is taken up by the state, it *never can be secured.*" Why, if this be so, Dr. Y. *should* "love" "governmental action;" for it is, according to him, the *sine qua non* of the instruction of the people!

Startled as we were by these sentences, what followed we were still less prepared for. His argument against voluntary schools is, that they are supported by some one or other of the various branches of the Christian church, and as "a large proportion of the population of our country is not nominally Christian at all, therefore the *church*—in the large sense of the word, including all the different sections of Christianity—the church will be constituted *the sole educator* of the country."—P. 18. And he asks, "Shall the education of the *whole* be entirely in the

hands of a *part*, however large?" This is one of the strangest arguments we have yet met with on the education question, and we are afraid that, on the author's principles, even the government will be too Christian to have the control of schools for *primary instruction*! We feel that it is of no use to argue with one who can entertain notions so extravagant and ill-balanced, as those we find in the last of the following sentences :

"To fall back upon the voluntary principle, as we are asked to do in this case, is to surrender the education of the whole country into the hands of the clergy, established and non-established. In spirit and in essence, this is the Belgian difficulty over again; it is the difficulty also of France; the difficulty of the whole continent. The struggle of the Jesuits over Europe, is to get education into their own hands. We may be in no danger from Jesuits; but any knowledge I have of history, and any study I have made of human character, combine to fill me with an intense dread of the Ultramontaniam of Protestantism, quite as much as of the Ultramontaniam of Popery."—P. 19.

What the author calls the "Ultramontaniam of Protestantism," we confess we do not well understand, and care not to inquire, but the sentiment expressed sounds to us as simply absurd.

When we had got so far we became curious to see Dr. Y.'s remedy for "sectarian education," which fills his mind with "intense dread," for the children, who have got the "primary instruction" he contends for, must, when that is finished, be handed over to some teachers of religion, or remain for life as ignorant of religion, and as incapable of distinguishing the true from the false, as they are of geometry, or astronomy. We shall come to this by and by.

In another elaborate paragraph, he maintains that sectarian education must ever be partial and local, and never can become national and universal, and concludes thus: "But can we safely intrust the education of the whole country to this religious rivalry, this sectional struggle for pre-eminence or equality? I think not."—P. 21. Here we are disposed to ask, Well, what would Dr. Y. do? Would he suppress all the denominational efforts? Would he shut up all the schools supported by sections of the Christian church? For, if he don't, he will only have the mere fragments of the population left to be taken up by the government schools. That is to say, the great body of "the whole country" will be left to the operation of "this religious rivalry," and trained up in schools maintained by "this sectional struggle for pre-eminence or equality."

But now we come to another section headed "Religion and Primary Instruction."

There are only two possible modes in which religion could be embraced in a national system: 1st, One particular form of Christianity, that of the Church of England, with its creed and catechisms, might be adopted to guide the teaching in the schools. 2d, Failing one elected form of Christianity, the only other possible method is to allow all classes of religionists to have their respective creeds taught at certain set hours, on certain days of the week. Dr. Y. states objections to both these modes, and concludes, that, "beyond the mere daily reading of a portion of the Scriptures, no system of national education can be established in this country, which embraces religion in any direct form."—P. 24.

We are better pleased with the author's plea for secular education, than with some other parts of his pamphlet. He shows clearly that the abuse of education is no argument against imparting knowledge: that the knowledge of reading and writing is in itself not a *bad* thing: it may be turned to a bad account, but so may any gift or privilege we enjoy. And then he pleads that the secular instruction of the school still leaves the scholar open to all the religious teaching to be found elsewhere:

"What of our Sunday-schools? To say nothing of the homes of the children, where, in thousands of cases, their religious interests would be tenderly cared for: What of our Sunday-schools, the proper place for religious instruction?—Are they to be levelled with the ground? What of our thousands of Sunday-school teachers?—Are they to be all forthwith disbanded? What of our churches and chapels, with the special means which they all, more or less, use for instructing the young in the highest things?—Are they to be henceforth closed? What of our pastors, and missionaries, and tract distributors, and district visitors?—Are they to be summarily interdicted?"—P. 26.

It is not for us to reconcile these questions on religious teaching, which he here seems cordially to approve of, with his horror, elsewhere expressed, of all sectional and rival schools where religion might be taught.

There is much in the latter pages of Dr. Y.'s pamphlet of which we approve; but it is less necessary to specify points on which we are agreed, than to mark those on which we differ. The main drift of the Letter is to show, that upon government rests an obligation to provide primary instruction for the whole population, or to see that it is given. This resolves itself into a scheme for compelling the poor, the ignorant, and the vicious to send their children to school. For this purpose school houses and schoolmasters must be provided, and there must be special enactments as to the age at which children are to be admitted to school, and dismissed from it—the hours of attendance, and other particulars. Dr. Y. gives hints towards a plan, but properly leaves the filling up of the plan to others, his object being preliminary and preparatory.

Without going farther into the question at present, we would simply ask, whether it does not appear that a *scheme of national education*, when properly explained, dwindles down into a scheme for *providing* schools and schoolmasters for the children of parents too wicked, or too stupid or too ignorant, to avail themselves of the existing means of school instruction; and *compelling* them to attend and learn the primary elements? As such children constitute but a fraction of the rising generation, and the least hopeful class of any, it may be easier to hope too much than too little from the interference of government, to force instruction upon them. This, however, does not render it less a duty, *if it be* the duty, of the state to provide for the lowest of the people these "necessaries" of intellectual life.

If government *cannot* do more, and *ought not* to attempt more, than Dr. Y. contends is their limited function—the impartation of "primary instruction," it is very unfortunate that the class of children that receive such instruction at the government schools—suppose they were in operation to-morrow—are the least likely to receive the further advantages of *religious* education and moral training, without which their



mere reading and writing capabilities are of little avail. It is very true, as Dr. Y. shows, that *primary instruction* is indispensable—whatever follows—that it forms the necessary foundation, without which the superstructure of good education cannot be reared. But if no farther instruction, and especially religious training, do follow, then we are compelled to reckon all that government does, or can do, for the education of the people, as very little indeed. It sounds well to declaim about every child in the country being taught to read and write; and none would assert the claim more loudly than ourselves; but why stop there? Why deny the child that has learned to read the advantage of religious teaching? Why shut it out from the influences of the Bible, the Sabbath, the Sunday School, the catechism, the hymn-book? Our author may say—"It is not I who shut out those influences?" Indeed, then pray, re-peruse P. 18 of your own pamphlet, and bear in mind that the class for whose *primary instruction, and no more*, you would have parliament to legislate, are the very class who are virtually excluded, by their parentage and position, from *all* religious training.

We have always viewed the national education question as one of the most complicated and difficult, while it is one of the most important of modern questions. We are, therefore, disposed to be very charitable towards those who hold views on the subject different from our own. We would be very tolerant of well-meaning friends of religion, who would have government aid extended to all the sectarian schools of the country—and maintain that all sections of the church should have their own schools, and those schools be endowed by the state: we would sympathize with those who deprecate a system of indiscriminate support of all denominational schools, as being in effect a means of perpetuating religious divisions, and as virtually denying to the government a conscience, and a judgment as to the right and the wrong—the true and the false. Nor can we withhold our sympathy from those who, to avoid the evils of government interference, deny at once the *right* of the state to meddle with the education of the people, and the necessity for it, maintaining that "the voluntary principle" is adequate to the work of educating the whole people—that, in fact, it has done so hitherto, and would do it still better and more efficiently, were it not for the incessant attempts at law-making and Education Bill framing and debating, which distract and discourage private effort. The public and private schools of the country are self-supporting—that is, they are *voluntarily supported* institutions, and all that is needed farther is, that the philanthropic and able portion of the community should charge itself with the education of the poor and neglected class for which all this ado about government interference is made.

But we have no sympathy with persons who see no difficulty in the education question; and who would summarily dispose of it by saying, "Why, let the government teach the children of the poor *all* they need to be taught, and have no more words about it." There are empirical educationists and empirical politicians, who are confident and dogmatizing in proportion to their ignorance. We are, therefore, very suspicious of nostrums, whether in physics or in morals, and we humbly think that some of the education bills, of which we have heard so much of late years, partake not a little of the patent-medicine character. We

will only add, farther, that, in this vexed question, without being very confident that we have fully mastered it, or have found the true solution of it, we lean to the opinion, that well-concerted and vigorously executed voluntary efforts would be found equal to the task of both the primary instruction of the destitute and neglected children of our people, and to such farther religious training as circumstances might admit. In every case, the generous and benevolent promoters of education might not be able to do all they *would*, but if they are allowed to do all they *can*, an immense amount of good will be effected, and the blot of ignorance of letters removed from the land.

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#### AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

SOME of our readers may have already seen in the public prints ~~an~~ account of the meetings held at Cheltenham in the early part of October. It must have gratified all the friends of the Union that the proceedings throughout were characterized by a spirit of harmony, brotherly feeling, and oneness of judgment in regard to important matters that were discussed and decided. One of the grave questions that had been before the annual meeting, and had been remitted to a committee to inquire and report upon, was the relation of the affiliated societies to the Union. There had been a growing conviction in the minds of many brethren that it would be for the interests of the Union and for the more independent working of these societies themselves were their official relation to the Union now to cease. The report of the committee was in favour of such separation, and was sustained by the assembly, with the full concurrence of the officers of the societies themselves.

We cannot but congratulate the friends of the Union on this consummation, and we anticipate that henceforth the movements of the institution will show less *friction*, and less danger of derangement than hitherto. Now that the magazines and the affiliated societies are fairly afloat, and committed to the management of their own proper officers and committees without any awkward "fastenings" to the Union, embroiling it and impeding them, we trust a career of great usefulness is before them all in their respective spheres. In our number for March last we gave an account of the interesting meeting held in London in January by the members of the Union for conference on matters then before them. We then expressed ourselves so fully and freely on the subject now happily decided, that we need not now enlarge upon it, but we beg to refer our readers to that article.

We cannot close this brief reference to the Union proceedings for the past year without expressing our high gratification that our old and esteemed friend the chairman was enabled, with honour to himself and to the satisfaction of his brethren, to perform the delicate and responsible duties of his office during a year of peculiar difficulty. We doubt not that as the spirit of wisdom was specially needed it was ardently implored, and that the blessing was granted. May the next chairman have pleasant sunshine and auspicious breezes throughout his year.

While writing these lines we paused to examine some of the reports of the meetings here referred to, that have appeared in the newspapers. It is curious to mark the colouring given to the reports by the party or denominational bias of the reporters. One could pretty nearly conjecture the strain of remark that spiced and tinged the article before reading it. Episcopalian organs, of course, point the attention of their readers to the utter absence of ecclesiastical authority in the Congregational body. Others seem disappointed that the troubles of the past year have not issued in the breaking up of the Union. Some, even of the Independents themselves, who have looked with no favour on that institution, and who glory in having never belonged to it, condemn the late meetings as the mere make-believe of unity, and had they been at the helm, they would have run the ship aground rather than keep her afloat with a crew that dared to have a mind of their own. Some newspaper writers again are evidently in great ignorance of the whole subject of the Union. Not knowing its constitution, its objects, its relation to the churches, the limits of its power, and the spirit of its conductors, they write on in the dark, and make mistakes at every turn. It is a pity that the men who should guide public opinion, are not themselves sufficiently enlightened to see their own way, and can only mislead those who follow as they profess to guide.

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#### LETTER TO THE EDITOR.

NOVEMBER 1857.

RESPECTED FRIEND,—I have been much pleased of late with the general contents of the Congregational Magazine. I again enclose a five pound note to aid its circulation as formerly. In my opinion you can make it still more useful, by introducing, now and then, a paper upon the divine *law*, so as to convince men of their guilt and danger in the sight of God, and of their being under *present* condemnation “who have not believed on the only begotten Son of God.”—Matt. xxii. 37, Gal. iii. 22, Rom. iii. 19, &c. I think unless men are called upon from the pulpit and by the press, to *repent* of their transgressions, we need not look for many sinners to be turned to God; hence the few conversions. You must know that professors in general have no just conception of the *law* of God. If you speak to them about it, they are mostly all trying to make themselves better: this is a sad but true state of professors in this quarter of the land.

I wish the writers upon ministerial support would consider that there are two sides of the question. There are poor churches as well as poor pastors: but that you know. If a church is to be oppressed to support the pastor its lamp will soon go out. I thank you for *Conservative* upon admission of church members. It is altogether to my mind. Please acknowledge this in the December Magazine. HOPEFUL

[The suggestion of our esteemed friend “Hopeful” will meet with attention in some early number of the magazine, and we shall, as formerly, endeavour to apply his generous gift in the way he wishes.—Ed.]

## ACKNOWLEDGMENT.

THE Treasurer of the Congregational Union has much pleasure in acknowledging a donation to its funds of £100, being the fourth of some amount from "A Sojourner."

This kind friend is hopeful that his liberality may not only contribute to the comfort of "pastors who are most earnest and faithful in warning men of the exceeding evil of sin, and dangerous consequences of being at ease with a name to live, when they are dead, and in beseeching their unconverted hearers to repent and flee from the wrath to come," but also, that it may serve in the way of example to others, as truly "sojourners" as he is, but who, if they acknowledge they are such, seem to forget that, when the brief period of their sojourn here is over, "it is certain they can carry nothing out." At such a time as the present, many who were once rich in this world's goods would be glad if they had only made larger investments while it was in their power, "where neither moth nor rust corrupt, nor thieves break through to steal." But the poorer members of our churches must not suppose that they are not included among those whom our anonymous friend wishes to stimulate by his example. On the contrary, now, as formerly, their "deep poverty often abounds unto the riches of their liberality." To show how this may practically be accomplished, if the poorer members of our churches, that is, about one-half of our whole membership, were to give—not a penny, but—a *halfpenny per week* additional to what they may give just now, (and many give nothing at all,) it would produce to the Union annually nearly as much as *five times the Sojourner's munificent contribution*. It is at his request the Treasurer of the Union appends these remarks to his acknowledgment. He does so the more readily that the committee have had before them the great desirableness of an enlargement of their grants to certain churches, to an extent that would require an addition to their income of £500 to £600. If the pastors and deacons of the churches would only *organize means* for realizing the small *additional* contributions already named from each of their members, rich as well as poor, nearly £1,000 would be raised annually without its being felt burdensome to the very poorest.

12TH NOVEMBER, 1857.

D. M'LARK.

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 CONVERSION OF THE JEWS.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—A note in the 'Friend of Israel' for the present month informs us that that useful periodical is to be discontinued, and that the stations and agents of the Society for the conversion of Israel have been transferred to the U. P. Board of Missions. This transfer will furnish matter of congratulation or regret, according to the different aspects in which it is viewed. I have no doubt the agents of the Society will regard it as matter of congratulation. As agents of a respec-

table denomination with which most, if not all, of them are ecclesiastically connected, they must enjoy a feeling of security which they could hardly be expected to enjoy as the agents of a general Society, however well conducted. The transfer must prove highly beneficial to the body to whom it has been made. The addition of an important Missionary Society, in excellent working order, to their already extensive machinery, cannot fail to infuse new life and vigour into all their missionary operations. The agents were formerly supported, to a great extent, by the U. P. Church, and I have no doubt that body will prove, by its future actings, that it is both able and willing, not only to sustain the agents already on the field, but greatly to multiply their number. So far as the general cause of Jewish missions is concerned, however, I am not sure but the change will be found to be matter of regret. 'The Friend of Israel' was a universal favourite in our Missionary Prayer Meetings. It had created a degree of interest in the conversion of Israel which did not previously exist; and it drew forth many an earnest prayer in their behalf, which might not otherwise have been presented. It was rising, the Society of which it was the organ was rising, and I am satisfied both would have continued to rise in public estimation. Now that 'The Friend of Israel' is no more, I fear it will be difficult to continue that interest in Jewish missions, which, by the Divine blessing, it was the means of producing. Much as we esteem the brethren of the U. P. Church, and heartily as we wish them God-speed, in this and every other good work, I fear it will be impossible to get the members of our churches to feel as deep an interest in a strictly denominational movement as they felt in the operations of a Society of which they themselves formed a part.

Were the zeal of our churches to cool, their contributions to decline, and their prayers to be less frequently, or less fervently offered in behalf of "the lost sheep of the house of Israel," I should regard the transfer of the Society in the light of a serious calamity to us. Such I hope and pray may not be the results. In order to the prosperity of our own churches, it is of prime importance that the interest which has been created in behalf of Israel should be maintained and increased, and I do not see that this is likely to be the case, unless we can originate and sustain a movement in connexion with our own churches. A general Society, now that each Presbyterian body has its own Jewish mission, is out of the question. That we have sufficient strength for a similar movement I have no doubt. True it is we might not be able to do much till the churches take an interest in the matter, but by reading intelligence from our own agent, at our monthly Prayer Meetings, this would soon be accomplished. Were we to commence with but one agent, I feel assured we would expand in a few years to the present dimensions of the Society for the conversion of Israel, and thus render the transfer of that Society to the U. P. Church a blessing, both to ourselves and to the cause of Jewish missions. I am sure there is nothing in our distinctive principles as Congregationalists, to prevent our united co-operation in this good work. Let our rich churches in Edinburgh, Glasgow, Dundee, &c take up the matter in good earnest, and the work is done. I am, DEAR SIR, Yours sincerely, J. S.

October 12, 1857.

[If our respected correspondent's letter draw forth any expression of opinion upon the subject of "Jewish missions," we shall give all due attention to any communication of moderate length and of real merit. If his letter meet with no response, he may conclude that his proposal does not take.

In our humble judgment the transfer of the Society for the conversion of Israel to the United Presbyterian Board of Missions was a wise and generally approved step. As for our churches, and the bearing of the transfer referred to on their prosperity, we fear there is little hope for them if they must owe their prosperity to their elevation on the shoulders of a Jewish Society. If our richer churches, after providing for their own (1 Tim. v. 8.) have a superfluity of money and zeal, they may do worse than in the way our correspondent proposes, but it is doubtful policy to open channels for foreign effort while domestic operations languish, and rather questionable morality to embark in a new scheme to support Jewish missionaries, and meanwhile allow our own institutions to get into debt.

Since the churches did so little towards the efficiency of the "Society for the conversion of Israel" when it was conducted on a catholic principle; were they to put forth energy and liberality enough to support a similar Society of their own, now that the former Society is absorbed in the U. P. Mission Board, their new-born zeal would have rather too close a resemblance to the ugly features of sectarian bigotry. It is not enough to disclaim the operation of any such bad and base feeling. It is needful to evince the sincerity of the disclaimer, by abstaining from the act that awakens suspicion. In a word, let Christian friends, who are interested in the conversion of the Jews, to whom intelligence on the subject is always welcome, and by whom prayer for the seed of Abraham is felt to be a duty and a delight, furnish themselves with the Missionary Record of the U. P. Church which appears monthly, and costs only a penny, or let them do better still, and order the News of the Churches, which costs sixpence. The information they may acquire from these sources may keep up their interest in the Jewish race, and they can be at no loss to find channels through which they may transmit their contributions towards the support of missionaries among the Jews.—Ed.]

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### Notices of Books.

**GNOMON OF THE NEW TESTAMENT**, by John Albert Bengel, now first translated into English, from original Notes, Explanatory and Illustrative, revised and edited by Rev. Andrew R. Fausset, M. A. of Trinity College, Dublin. Vols. I. and III. Edinburgh: T. & T. Clark. 1857.

THE eminent publishers, whose imprint this work bears, have laid the Christian public under lasting obligations by their

supply of translations of theological works by foreign authors. Men of scholarly habits, familiar with the modern languages of the continent, as well as with the learned languages, might prefer to have such works in the originals; but such men often find that it is easier to wish for a copy of some old and well-known work than to procure it; and as for the generality, even of ministers, and others, who meddle with scripture criticism, it is far more agreeable to see

those handsome, well printed, and readable editions of Messrs. Clark, than to pore over the thin grey-paper productions of the Leipsic press, even were they in English. Our thanks then are due to these publishers for adding Bengel to their list of translations.

We have before us only the first and third volumes, and the whole work will extend to five. The first contains the gospels of Matthew and Mark—the third the Epistle to the Romans and the two Epistles to the Corinthians. Bengel's extended preface deserves to be carefully read by any one who wishes to make frequent use of the *Gnomon* as a book of reference. The principles that guided him in the construction of his work, his canons of criticism as to the adoption or rejection of readings, the spirit of the student of the inspired oracles, and the reverence due to the New Testament as authoritative, are more or less touched upon, and give the reader a pleasing impression of the candour and piety of the learned author.

The Editor promises to give in the fifth volume a sketch of the life of Bengel, and we shall await its appearance with interest.

We have long considered Bengel to be more deserving of the honour of translation than some expositors that have now a great name among us, chiefly through the easy access to their works, which English editions afford. No doubt, great progress has been made in the critical study of the Scriptures since Bengel's day, but his researches, prosecuted at first under the influence of serious doubts and difficulties as to the authority and purity of the text as it existed in his time, give to his works a peculiar interest. His first work was a critical edition of the New Testament, and his second, the *Gnomon*, is, in fact, a supplement to the first, furnishing a commentary on the text, giving the author's view of the meaning of the sacred writers, with a minute division of the books according to their subject, argument, and use. Bengel's expositions are, of course, to be weighed and examined by the cautious reader, not to be implicitly received as always correct; but they may be very helpful to the diligent and conscientious student of the New Testament, and they cannot be consulted more pleasantly than in this beautiful edition.

Bengel's theology was rather of the Arminian type than the Calvinistic. Perhaps we might express the fact more strongly, and say that he was a follow-

er of Arminius; but we have been surprised to find how seldom and how slightly his systematic predilections appear in the volumes before us. Even in the 8th and 9th chaps. of Romans, there is extremely little of dogmatic statement, which sticklers for the five points, or zealous opponents of them, might rejoice over. Bengel is so soberly exegetical, that he generally contents himself with making plain the text, and leaves theologians to battle over it as they may. Here is one passage, however, where, we think, the author's mind was warped, by his dislike of the doctrine of personal election, to the utterance of a somewhat crude and gratuitous exposition in order to get rid of it. It is on 1 Cor. i. 27, "God hath chosen the foolish things of the world," &c. Bengel says, "This word is put thrice; *election* [choosing] and calling, v. 26, are joined in one, Ezek. xx. 5. The latter is a proof of the former. Election is the judgment of divine grace, exempting in Christ, from the common destruction of men, those who accept their *calling* by faith. Every one who is *called* is *elect*d from the first moment of his faith; and so long as he continues in his *calling* and faith, he continues to be *elect*d; if at any time he loses calling and faith, he ceases to be *elect*d; when he brings forth fruit in faith, he confirms that calling and election in his own case; if he returns to faith, and believing falls asleep, he returns to his state of election, and as one *elect*d falls asleep."—Vol. iii., p. 208.

In his exposition of the Book of Revelation, Bengel attempted to fix, as many other interpreters have done, the precise date of the prophetic periods of that book. The future to him is the past to us, and we know that his calculations were erroneous, as they have been falsified by the event. He fixed the end of the forty-and-two months, and of the number of the beast, on the 21st May 1810, and the destruction of the beast on June 18, 1836. But though no prophet, our author was a devout student, and an eminent teacher in his day, and by his works he still speaks and teaches.

We anticipate for this work a certain and a lasting celebrity. It is not likely to attain to any sudden popularity, for a work of the biblical character and extent of the *Gnomon* cannot compete with the popular productions of the modern press, which every body reads, or wishes to be understood as having read; but it has stood its ground long as a first-class work of its kind, although known

only in its Latin garb and it cannot fail, now that an English edition has been prepared, evidently with great care and scholarly ability, to obtain a place in every well furnished theological library in the kingdom.

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**FAMILY GODLINESS**, by the Rev. James GREGORY. London: John Snow. 1857.

THIS is a valuable little book, full of excellent thoughts, and wise, discriminating hints for the use of Christian parents. Were "family godliness" to be exhibited in every Christian home in the manner recommended by Mr. Gregory, those homes would be far happier and far more blessed than we fear is often seen even in Christian households. In some families parental rule is despotic and severe, and the children learn to fear, but they hate the domestic tyranny. In other families, the opposite extreme of laxity and indulgence operates with disastrous effect on the habits and morals of children. There is no discipline, no restraint, no wise stimulus to exertion, no encouragement to do well—no motive to refrain from doing ill. We could easily quote pages of excellent matter from this tractate, but it is so short and cheap, that we think it better to recommend all Christian parents, whose eye may meet this recommendation, to procure copies for themselves, and to lend to their neighbours.

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**POSITIVE THEOLOGY**, or *Christianity at one View, in twelve dialogues, relating to its evidences, principal doctrines, practical duties, future triumphs, &c.*, by the Rev. Henry Birch, Ledbury, Herefordshire, author of "the Great Exhibition Spiritualized." London: John Snow. 1857.

THE author of this well-filled volume, in a modest preface, disclaims all pretensions to write for the *learned*, his object being to compile a plain book for plain people, to present the great outlines of revealed truth in the shortest way consistent with adequate illustration, and at the same time, in the most simple and intelligible language.

Such being the pious author's object, we have no hesitation in saying that he has succeeded in realizing it. He makes no parade of learning, or even of reading,

but it is evident that he has read carefully and thought deeply on all the topics introduced in these dialogues. His style is, like his thoughts, lucid, pointed, plain. He has not violated good taste by tawdry ornament, and he has not wearied his readers with *van* repetitions. His theology is that of our best writers of the good old orthodox school, and we only wish he had not called it "positive," for that epithet raises expectations, or suggests ideas the book does not meet. Should his work come to a second edition, which it well deserves, he may easily find for it a more appropriate title. This is a volume for the village or Sunday school library, and we wish for it a wide circulation.

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**BRITISH AND FOREIGN EVANGELICAL REVIEW**. No. XXII. October 1857. London: James Nisbet & Co. Edinburgh: Oliver and Boyd.

THE present number of this ably conducted Review is a good one. Of the ten articles that compose it four are original, the rest, as usual, derived from American sources. The structure of this Review, as being made up partly of materials taken from foreign periodicals, may give it more the character of a literary mosaic than if it contained only articles written expressly for it. There is accordingly a greater variety of shades of opinion to be found in its pages than in those of some of our other quarterlies. But we don't think this a disadvantage. A studious man does not demand that every work he peruses shall reflect opinions in harmony with his own. He finds instruction and intellectual stimulus from books that may advocate sentiments he repudiates, and he may find something to approve and something to disapprove in the same volume, and even in the same number of a Review.

The editor of the British and Foreign Evangelical Review, therefore, does well to exercise his discretion in the selection of his matter. He cannot be supposed to endorse all the sentiments of all the papers he gives from any source, but he will not give circulation to error without putting his readers on their guard.

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**JOSIAH CONDER**, a Memoir, by ESTACE R. CONDER, M.A. London: John Snow, 35 Paternoster Row. 1857.



OUR sketch of Mr. Conder in our Oct. number extended over so large a space that we had no room left to say a word of the volume whence we borrowed our materials. We indeed expressed our very favourable opinion of Mr. E. R. Conder's memoir of his father, but we omitted to give the name and imprint of the volume. That omission we now supply, and have only further to express our obligations to the compiler for a volume which we have perused with much interest. We trust our pretty full sketch of the subject of it will introduce the work to the favourable attention of many in Scotland who have known less of Mr. Conder's character and writings than they ought.

The "Memoir" is a handsome volume of 357 pages, and we commend the editor's judgment in not swelling it to a greater size by the introduction of letters and documents, which, although interesting in themselves, might throw little additional light on the subject of the work.

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**BRITISH LAND BIRDS.** London: Religious Tract Society.

A BEAUTIFUL book, well adapted as a reward book for good scholars, or as an encouragement to promising young people. Like all the publications of the Society this volume contains valuable information combined with the inculcation of pure principle and Christian truth.

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**BRITISH QUARTERLY REVIEW.** October 1857. London: Jackson and Walford.

THIS number contains less than the average of strictly theological matter, there being but one article of that description, and that not a long one—"The Ethics of Revealed Theology."

But the articles on social and scientific questions, and a telling article on India, render the number one of varied interest and attraction. The paper on Andrew Crosse the electrician betrays the graceful pen of a writer whose able contributions have not seldom enriched the British Quarterly. The usual epilogue on affairs and books concludes the number.

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**GATHERED GEMS,** from the orations of the Rev. Edward Irving, systematically arranged. London: James Nisbet & Co. 1857.

THIS is a volume belonging to a very useful class of publications. It places within the reach of general readers some of the best thoughts of great and good men, which, from being found only in the expensive or rare editions of their works, are not accessible to many who might appreciate them and profit by them. A similar volume appeared lately made up of detached thoughts and apothegms extracted from the writings of Archbishop Whately, and we think the compiler of the volume before us has done well to subject Irving's orations to the same process.

Care seems to have been taken to avoid any of the passages of the gifted author's writings when his aberrations from truth gave pain to his friends, and lessened the value of his works. We have detected nothing wrong in sentiment in any of these extracts, and subscribe to the commendation of Irving's powers as given in the preface, always excepting what is said of his style. The "strength and purity of his diction" must not be made a model by any young writer of the present day, for Mr. Irving's language often more resembled that of the seventeenth than that of the nineteenth century.

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## Chronicle.

### REMOVAL OF MINISTERS.

SEVERAL of our ministers have recently seen it to be their duty to leave their pastoral charges at home and remove to spheres of usefulness providentially opened for them in Australia. Among these are the Rev. Wm. Wilson, late of

Falkirk, the Rev. George Wight, late of Portobello, and the Rev. James Howie, late of Nairn. With regard to the departure of the last named, we have been favoured with a sight of the Nairnshire Telegraph of October 14, which contains an interesting account of a meeting of friends of Mr. Howie, comprising many

gentlemen of the neighbourhood, who united in a cordial expression of high esteem and regard for him as a minister, a citizen, and a gentleman—a substantial token of regard was presented in the shape of a purse of sovereigns, and we trust that both he and the other brethren, who go forth to those distant fields of labour, will be cheered by the assurance that they leave many friends behind who now bid them God-speed, and will long remember them. May none of them ever regret that they left their native land to labour for Christ at the antipodes!

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*To the Editor of the Scottish Congregational Magazine.*

EDINBURGH, Oct. 1857.

MY DEAR SIR,—I am thankful to be able to say that, by the good hand of my God upon me, I was able, before leaving Shetland (which I did on the 7th ult.) to complete my mission tours, which, at the beginning of summer, I so earnestly wished and intended to undertake. I was able to visit every place through the length and breadth of the Isles I used to bestow a greater or lesser amount of labour on in many former years. In carrying out my plans, I have certainly been in weariness, and in wet, if not in cold, often, and have found that I was not the man I was some twenty years ago, yet by making frequent use of boats and ponies, I got through my journeys so well that I never, in one instance, disappointed a congregation, nor was even behind my time.

As it was the first week of June before my successor was settled in Walls, I required to abide by my dear people till after his induction, engaging only in local services. From that time, however, to the time of my leaving the country, my itinerancies were for the most part of a more extended nature, a brief sketch of which I shall now present to you.

In the island of Papa Stour, containing a population of several hundred souls, without any resident preacher, and separated from the mainland by a broad and dangerous sound, and, consequently, often, for many weeks in succession, without a sermon, I spent a whole Sabbath and the evening of another. The parish church, with the use of which I was favoured, was well filled on both occasions. The people in gen-

eral listened to the message of reconciliation with becoming attention and solemnity, and much gratitude was expressed for my visits.

In Sandness parish, also, without any resident preacher, I have several times proclaimed the gospel of salvation. Last occasion I was there, after the chapel was crowded to excess, and many people still outside, it was found necessary to adjourn to the parish church, not otherwise occupied that day. After the public service was over, the Lord's Supper was observed in the chapel, and the weather being favourable, I crossed to Papa, accompanied by upwards of thirty young people, in two small boats, who wished again to listen to the Word of Life.

Sabbath, the 14th June, I preached at Reawick in the forenoon, and dispensed the Lord's Supper. On this occasion I strongly urged on the members of the church the propriety and necessity of putting forth efforts for getting a new chapel put up in a locality convenient for them all to meet in, instead of assembling, some at Reawick, and some at Sand, as is the case at present. In the evening I preached at Sand. Two boats full of people accompanied me from Reawick, which reminded us of the "good old times" when the word of the Lord was felt to be truly precious. At both places the congregations were good, and apparently interested in the services.

Sabbath, the 21st June, I preached in Walls chapel, Mr. Craig being from home. Endeavoured to improve the recent death of one of the deacons from Job xiv. 10. Presided at the Lord's Supper; the members out from considerable distances. The season, I trust, was a profitable one to many. Evening, preached in the Free Church, in another district of the parish, which large place of worship was quite full.

Last Sabbath of June I preached forenoon and afternoon in Scalloway chapel, observed the ordinance of the Supper with the church, a privilege they but seldom enjoy, having a preacher only, but not a pastor. Many of the congregation, with which the chapel had been well filled both times, remained while the church commemorated the Saviour's death in the room of the guilty. After resting for a very little after the service, and getting some refreshment, I proceeded with all possible dispatch to Whiteness parish. When I reached the chapel I found the place crammed to the very door with peo-

ple, and prayer engaged in by one of the brethren, they having met before the hour I had intimated. When the prayer, which was edifying and appropriate, was ended, I pressed my way through the area to the pulpit, and with much difficulty, owing to the crowded condition of an ill-ventilated house, got through the different services, after which I proceeded to Lerwick, which I reached at a late hour much exhausted. Trust the labours of the day were not without a blessing to some souls.

On 6th July I took passage in a boat from Vaila-sound to the island of Foula, lying in the Atlantic ocean, about 24 miles distant from the west coast of the mainland of Shetland. The weather rough, and a fog so thick that the island with its hills of 1,300 feet above the level of the sea could not be seen till we were close under the stupendous rocks. With some difficulty we found about midnight the only creek where we could land with safety, thankful I hope to our gracious Preserver. On the evenings of the 7th and 8th preached in *Baxter* chapel, a small but comfortable place of worship, put up by funds furnished by the late William Baxter, Esq. of Ellan-gowan, Dundee. Preached in the pariah kirk on the evening of the 9th, and in a district of the island named Friars, on the 10th. On the evening of the 11th preached in the chapel. On all these evenings the audiences, which were not large, consisted mostly of women, the male portion of the population being very generally engaged with the haaf, or deep-sea fishing. Sabbath forenoon, the 12th, it blew and rained with considerable severity. The chapel notwithstanding was well filled, and close and serious attention was given to the truths brought before the congregation present. After the public services a church meeting was held, when some cases of discipline were disposed of with much unanimity. In the evening, the weather having somewhat improved, the chapel was quite full, and serious attention was given while exhorted to prepare for the coming of the Lord. Many were in tears, thinking it might be my last address to them in a place which for upwards of thirty years I had often spoken to them words by which some of them had been saved. At the conclusion of this service the Lord's Supper was observed by the church, a privilege they had not enjoyed for the previous eleven months. The congregation for the most part remained to witness its observance. The season was a solemn, and, I trust,

a profitable one to not a few. Before the people dismissed religious tracts and magazines were distributed, and prayer offered up for a blessing on their perusal. Felt much worn out before reaching my lodging-place, after so much exertion without a day's rest, but trust strength has not been spent for nought nor labour in vain. 18th, found it necessary to decline public labours on account of weariness and exhaustion. 14th, in the forenoon visited several families and conversed with old friends, and in the evening addressed a meeting in the chapel. 15th, left Foula for the mainland, thankful for having had an opportunity of sowing so much of the seed of the kingdom in this distant isle of the sea, with a population of 240 individuals, who, but for the exertions of the Independents, and an annual visit from a Free church minister, might well say, "No man careth for our souls," although they have to pay equally with those on the mainland for the support of a system from which they derive almost no benefit whatever.

My next distant tour was to Sandwick parish, forming a division of Dunrossness, the most southern parish of Shetland. I reached there on Saturday the 25th July, was well drenched with rain before finishing my journey. Preached in the evening to a small audience. At a church meeting a female, the mother of a large young family, was admitted to the fellowship of the church. On Sabbath morning the 26th, the weather was rough and showery, the chapel notwithstanding was quite full at the hour of worship. All seemed to hear with marked attention, and not a few were in tears, while the psalmist's prayer, "Gather not my soul with sinners" was the subject of contemplation. The Lord's Supper was observed after the public service, a privilege the church had not enjoyed for 8 months. Most of the congregation remained present, and all seemed much interested in the address given on the occasion. In the evening, when it was found our chapel could not accommodate the congregation, the Wesleyan chapel was kindly offered and readily accepted. It was crowded in every part with an attentive audience, some of whom, I trust, heard not in vain. After the service had a private baptism; visited, by request, some persons in affliction, and at a late hour repaired to my lodgings weary in, but not of, the service of the Lord.

On Monday proceeded north as far as Lerwick, and on Wednesday took a

passage from thence to the isle of Unst, one of the largest and the farthest north of the Shetland group, containing a population of about 3,000 souls. Next day reached Haroldswick, and on Friday evening preached in the Independent chapel at Norwick. Spent forenoon of Saturday in visiting several families in affliction, or bereavement, and in the evening preached to a rather small audience. On Sabbath forenoon, the 2d Aug., preached in the Wesleyan chapel, a new and commodious place, which was well filled. After the service there repaired to our own chapel close at hand for the purpose of observing the Lord's Supper. Two members of the Wesleyan connection, in whom our friends had christian confidence, united with our small church in obeying the dying commandment of our common Lord and Saviour. A young man also sat down as a member for the first time. The chapel was well filled with spectators, many of them apparently serious persons. It seemed to be a precious season to not a few. Evening—preached again in the Wesleyan chapel, now quite full in every part. But for the use of this chapel, which was very freely given, many must have gone away without hearing. May the Holy Ghost impress on the hearts of many the truths set before them from Isaiah xxviii. 16. Not a few seemed to feel much under the word. This division of the island had in the early part of summer been much desolated by the loss of two fishing boats, in one morning, with their crews of 12 men, leaving many destitute widows and fatherless children to lament their irreparable loss. Monday, August the 3d, accompanied by a christian brother, travelled to Skaw, the most northern point of Queen Victoria's dominions, and there preached in a cottage well filled with attentive hearers, from the old man bending on his staff to early youth. Much feeling was exhibited on the part of several while I spoke to them of the great salvation and the fearful consequences of neglecting it. This neighbourhood is isolated from every other portion of the population, and while addressing them on their eternal concerns there was dashing beneath my feet, to use the words of an eloquent orator, the wave which had been formed at the pole. August 4, spent part of the day at the house of the Wesleyan minister resident at Norwick, and in the evening visited some persons in affliction.

August 5, was kindly favoured by a gentleman with the loan of his riding

pony to carry me to the South parish, which I reached late in the evening, and was kindly received by two christian females, a mother and daughter, both widows, and desolate, with whom I was kindly lodged all night. Following evening preached in the Free church of Uyea-sound. The sermon had been intimated by the minister of the place on the previous Sabbath, and there was consequently a pretty large turn out, mostly females, the men being engaged with the herring fishing. Went across for the night to the beautiful isle of Uyea, where reside a family of old friends, much given to christian hospitality. On the 7th, being favoured by a gentleman, one of my hearers on the previous evening, with the use of a nice pony, I proceeded to Blomel-sound, which separates between Unst and Yell. Fraser crossed this dangerous sound, with a slight drenching of salt water, was received with much christian kindness by Mr. Sandison, who seems to be raised up by God as an instrument of such good to old and young in the parish of North Yell. Although engaged in secular business as a merchant, he preaches the gospel and teaches a Sabbath school. A chapel, the want of which had been long felt, has recently been erected. The people in the locality came liberally forward according to their small ability to aid the good work. Mr. Fraser of Sullam, who gives North Yell and Unst regular visits about twice in the year, collected for the object in Edinburgh and Leith, and was so successful that the walls were got up and a substantial slate roof put thereon as soon after as possible, and it gives me much pleasure to be able to add that Mr. Mackintosh, a Free church minister, well acquainted with all the circumstances of the case, has collected as much money in Glasgow and other places, as will, I expect finish the whole concern in a plain and comfortable manner. May he and all who have responded to his appeal be rewarded at the resurrection of the just!

August the 9th, met for worship in the new chapel. The Lord's Supper was observed by the few friends there who have embraced Congregational principles. Scarcely an individual left till all was over. The audience in the forenoon was not a large one, which was accounted for by the circumstance that the yearly sacrament in the parish was nigh at hand. In the evening the chapel was quite crowded, the parish preacher was one of the audience, and

some score of persons who came across from the island of Unst formed part of the large assembly. I felt more than usual liberty while pressing on their attention the solemn admonition, "Prepare to meet thy God." There did not appear to be a careless person present. Surely the word spoken will be to some a savour of life unto life. On Monday forenoon, after visiting and praying with two families, proceeded to Mid Yell, where in the evening I had much pleasure in uniting with Mr. W. Nicolson, a student from our Theological Hall, in conducting a meeting he had intimated on the Sabbath. Each of us gave an address to the people. On the 11th August, after a long journey by land and by sea, reached Sullam on the mainland. Weather and other circumstances prevented me from preaching till Sabbath the 16th. On the forenoon of that day our worthy secretary, Mr. Wight, came forward, and although the preaching for the day devolved on myself, his presence was felt to be very cheering. He presided at the Lord's Supper, and afterwards gave a stirring address on the duty of christian liberality, founded on Gal. vi. 2-6. On Monday Mr. Wight, Mr. N. Nicolson, Mr. James Fraser, on his way to Foula, and myself, left Sullam, travelled by way of Busta, where we rested and got refreshments. At Bixter we parted, Messrs. Wight and Nicolson for Sand bay, Mr. Fraser and I for Walls; and on the following day reached home, thankful for all the mercies I had so richly experienced during the four weeks I had been absent, and earnestly praying that the word spoken in so many places, and to so many individuals, might be accompanied with divine influence for the salvation of souls from death.

On Sabbath the 23d, I preached forenoon at Bixter, where the second Independent Church in Shetland was formed about half a century ago, and where I was first admitted as a member not long after its formation. There has been no church there for many years back, the members having united themselves with the churches in Walls or Sand, but the chapel has lately been put in comfortable repair, and it now forms one of Mr. L. Fraser's preaching stations. A few of my old Christian friends still remaining were present, but the greater number long ago have fallen asleep.

That truly eminent Christian, Mr. P. Drummond, sent me a large supply of the 'Stirling Tracts' and 'British Messengers,' before I commenced my summer itinerancies, which I distributed in all directions, and from the perusal of which, by the blessing of God, I anticipate the very best results. About the last of them were disposed of on this occasion to ready and grateful receivers. In the evening I preached in the Wesleyan chapel at Treda, afterwards returning by water to Sand, from whence I had set out in the morning. Returned home on Tuesday. Sabbath 30, forenoon preached in Walls chapel. Members present from all quarters. It was a season of much feeling, knowing, as all did, that I was on the eve of leaving them, it might be never to return any more. An unusually large number of the congregation remained present while the church partook of the Lord's Supper. In the evening I preached in the Free Church, a place not less than twice the size of the Congregational chapel. It was filled to overflowing, and but for the circumstance that the parish church was occupied at same time by a stranger, being their sacrament Sunday, many would have attended for whom there had been no accommodation.

My last Sabbath in Shetland, the 6th September, was spent in Lerwick, thus giving an opportunity to the young brethren supplying them at the time, to give a Sabbath to Sandwick, which Mr. Wight was unable to undertake before leaving. The congregations were good, especially that in the evening. I trust I was faithful to a people, many of whom I am not likely again to meet till at the judgment-seat of Christ. O! to be then able to give in our account with joy and not with grief. I need not say that much painful feeling has been experienced on both sides when taking my leave of numerous friends in all parts of the country, but to suppress everything like unprofitable excitement, I avoided preaching farewell sermons, and endeavoured to console both my friends and myself, by holding out the prospect of visiting them again next summer, thus preventing them from sorrowing most of all that they would see my face no more.

I am, MY DEAR SIR,  
Yours very truly,  
PETER PETERSON.

## POSTSCRIPT.

At the close of another volume the Editor wishes to express his thanks to many friends of the Scottish Congregational Magazine who have taken a kindly interest in its wider diffusion among the churches of the denomination. He is happy to learn that it circulates among christian brethren not ecclesiastically connected with us, and that its tone and spirit have met with approbation in such quarters.

The magazine for the present year contains a large proportion of matter bearing on the distinctive principles and practices of Independents, and yet testimony has been borne by intelligent members of other sections of the christian church, that while our pages have been decidedly denominational, they have been neither offensively sectarian nor uncharitably censorious. Minor differences have not broken and must not break the bond that unites us to all who "hold the Head," even Christ, though they may not follow with us in church polity.

The editor feels much indebted to able men among the brethren who have from time to time enriched the pages of the magazine with their contributions. As to the future he will only say that he has reason to expect essential literary aid from some writers who have not before been contributors, as well as a continuance of effort, by well-known and talented friends, to render the magazine more than ever worthy of its name and place.

Every year sweeps away by deaths and removals not a few from the list of our readers, and it is highly desirable that new subscribers should take their place. If pastors and deacons, and other kind friends, would remind the younger members of the churches, and strangers who may scarcely know of the existence of this periodical, that it is the only magazine in Scotland devoted to the advocacy of principles, and record of events, and diffusion of intelligence interesting to the churches connected with our Congregational Union and Theological Hall, they would confer a favour on the editor, and would, at the same time, he thinks, promote the best interests of those who might be induced to become the stated readers and patrons of the magazine.

May the Spirit of God accompany the volume now finished with rich blessing to every reader, and may each successive number to be issued during the year to come be owned by the Great Head of the church for the promotion of His peaceful kingdom, and to Him shall be all the glory.

DECEMBER, 1857.

END OF VOL. VII.

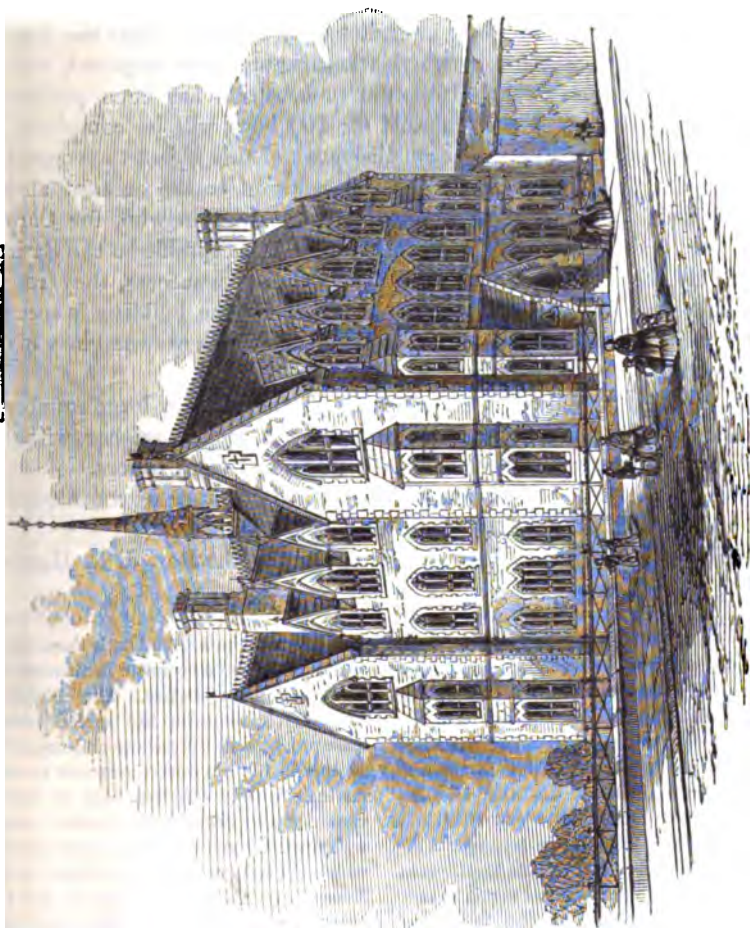
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THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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HOME AND SCHOOL FOR THE SONS OF MISSIONARIES, AT BLACKHEATH.

## HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES.

THE ceremony of laying the Inscription-stone of the new building designed for the purposes of this most excellent Institution took place on Tuesday, the 25th of November, at noon. The site of the premises adjoins the railway station at Blackheath.

For the information of such of our readers as may be only partially informed concerning the operations of the school, we may state, that there are at present forty-one boys under instruction, and others are daily expected, for whose admission their friends have already applied, being anxious to secure them a home immediately on landing. That the Institution may embrace all those by whom its advantages are required, and be firmly established on freehold land, the present site has been purchased. It is hoped the new Home, suitable for 100 boys, will be completed by Midsummer next. For the accomplishment of this object the committee will require the large sum of £4000, in addition to the amount already contributed; but, conscious that to care for children who, for Christ's sake, are in a state of comparative orphanage, is acceptable to the Saviour, and firmly relying on His blessing who alone can give success, they resolve to persevere till the whole amount required for the building is secured, and the Institution is numbered with the many which are the glory of our native land.

At the hour appointed for the laying of the stone a large number of ladies and gentlemen had assembled upon the spot, together with the Earl of Shaftesbury, the President of the day, and many others.

The boys of the Institution were clustered together in a conspicuous place above that occupied by the general company.

An appropriate hymn having been sung, and the Rev. J. C. Harrison having offered prayer,

The Rev. Dr. TISMAN stood forward, and said, "that, in accordance with the wish of the Committee, he would, in few words, relate the history and set forth the design of the Institution whose interests had called them together. This Home and School for the Sons of Christian Missionaries was commenced in the year 1842. It was somewhat interrupted in its progress for the first ten years of its existence; but, in 1852, it attained the position which it now occupies. The object of the Institution might be gathered from its name—a Home and a School. A home was as necessary for such children as a school, and a school as

necessary as a home; and both these objects combined formed a complete institution such as these children require. The children of Christian Missionaries had special need of such provision as the friends and supporters of this Institution were concerned to make on their behalf. Children born in heathen countries were exposed to influences both a physical and moral kind the most injurious which the body or mind can suffer. It was almost invariably found, that, in the first seven years of life, as Dr. Watts had said the character of the man is formed; and, if the worst effects must necessarily be apprehended from the contact of the children of



be Missionaries with the practices and customs of Heathenism. The mass of the people by whom they must be surrounded, were not only ignorant,—that would be the vast part of the evil,—but grossly depraved; and, even without intending it, their influence upon the inexperienced mind of children must be evil, and only evil. It was, therefore, of the very greatest importance that these children should be disconnected, as soon as possible, from such associations, and be sent to a Christian country. It should not be forgotten, moreover, that, even if the influence of Heathenism were less baneful, the parents of these children have not opportunity to give them that education which they ought to possess; and, just in the degree that they did act the part of good and faithful parents, in some proportionate degree would their Missionary duty be interrupted. Oblige the Missionary to be the sole instructor of his children, and you divide his time and strength between his family and those perishing souls who surround him by millions. Now, to meet this difficulty, this Institution presents to the Christian parent one who has gone forth to preach the Gospel to all nations, a Home for his children, and it presents to him also a School. And he might add, that, so far as a father's counsels and a mother's kindness can be supplied by any substitutes whatever, they are supplied in this Institution by kind paternal care, and watchful maternal oversight. In this Institution a very superior and valuable education is given to the boys. The Committee proposed, not only to impart the foundation of good English education, but the elements, and something more, of Greek and Latin, and the principles of Mathematics, which would enable them to make further advances in a few years to come. In this school," continued Dr. Tidman, "we have the children of men whose names we love and revere. We have the sons or the grandsons of Dr. Philip and Robert Moffat, and the child of my dear Christian brother, whom I hope soon to see in this country, Dr. Livingston, the Traveller in Africa. This Institution is not denominational, or exclusive. It unites not only Baptists and Pædo-Baptists, but we should be willing to admit to its benefits the children of any Evangelical Missionary, of any

country or of any name. We have, let me add, the most delightful proofs of the benefits that have resulted from the wise Christian counsels and care given to the children in this school, in the statements which come to us from the fathers and mothers of the youths who have gone forth again to the land of their birth. There is one word more I would wish to utter. This Institution is not a charitable institution in the usual sense of that word. It would be a great disgrace to us if the children of Missionaries were to be regarded as paupers. Their parents are the noblest beings that tread this earth. Their self-denial and heroism demand from all classes of good men a feeling of love and confidence. These children are the children of the Church, and we who profess to be its members, should tend them affectionately as our own, and give them the benefits of a Christian education on every principle, both of justice and affection." Dr. Tidman further remarked, that the Directors of the London Missionary Society, at their meeting on the previous evening, had voted £200 to the Institution, in token of their goodwill; and he trusted that this example would lead all the friends of the Institution individually to become its generous benefactors.

The EARL OF SHAFTESBURY then addressed the company, saying, "I have very deep satisfaction in congratulating you upon the issue of the proceedings of this day; and, in fact, it is a matter for more entire satisfaction than if we were met here to celebrate the laying of the foundation-stone, for the building has made very considerable progress; and we now, under the blessing of God, lay, not the foundation, but the corner stone; and I think we may say, without any misappropriation of the text, 'Grace, grace, unto it!' Now, I do think that you have singularly well managed this Institution, in combining what is called a Home and a School for the Sons and Orphans of Missionaries. There is an immense value in the use of that English word 'home.' It brings up many tender and genial recollections, and, when applied to the English heart, it conveys more delightful meaning than an hour's declamation by the most eloquent tongue that ever existed. It is of great importance that the Institution for the sons of Mission-

aries should not only be a school, but also a home; that the establishment should supply, as far as it is possible to supply, a substitute for that parental care and affection which circumstances have denied to them. Consider what is the position of children removed in early years from the superintendence and influence of their mothers. It has long been an established opinion,—and I believe it is the opinion of all who have had any experience whatever of human life,—that the first eight years of a child's existence are those important years that determine both his physical and his moral condition hereafter; and that in ninety-nine cases out of one hundred every man who has been distinguished in life for works of piety has learned his religion at the knees either of his mother or of some pious woman, who, from circumstances, acted as the mother's substitute. That being the case, see what a solemn duty devolves upon you to provide those who shall fulfil these great and sacred obligations. I maintain, moreover, that such an Institution as this cannot be separated from its effect on the Missionaries themselves and on the Missions they have to prosecute. My friend, Dr. Tidman, has anticipated me in what I was going to say upon this point; but I will refer to it again, as it is very highly important. Institutions such as this cannot be considered as establishments of mere benevolence. I look upon them as Institutions founded in right, justice, and necessity. The labourer is worthy of his hire, and one part of his hire is that where he gives up the enjoyment of home comforts in order to discharge certain great duties. Those who call him to surrender those comforts and discharge those duties must supply those things which, by the position he occupies, he is not able to obtain for himself. It is, I say, a matter of great justice, and not an eleemosynary affair. If you were to take that view of it, you would much degrade the Institution and enfeeble the moral position and dignity of your own Missions. Just consider what an effect this Home and School must produce upon the Missionaries themselves by allaying some of their deepest anxieties. And how necessary this is will be apparent when you recollect how many and peculiar are the causes of their anxiety owing to the

position in which they are placed. In the case there is added to the ordinary degree of mortality a large waste of health and strength consequent upon an exhausting climate. Then there are actual diseases with which they may be beset, and the wear and tear of mind in the discharge of their high and solemn duties; so that many of them become true martyrs, and find an early grave. An when the Missionary reflects upon these things, if he has to feel, in addition, that when he shall be taken away, there is no provision made for the support of his wife and children, the cankering care of such a thought must of necessity do much to unfit him for his work, and prevent his going forward in that enterprise upon which he has entered. And, on the other hand, how it nerves the Missionary's arm in his conflict with evil, that, if he is called upon to lay down his life in the fight, those so near and dear to him as his wife and family will be taken care of. It was a sentiment of this kind, you will remember, which gave rise to the Patriotic Fund, and we know how it tended to add valour to the hearts of our brave soldiers. I say again, that, without some provision, such as that supplied by this Institution for your Missionaries, they become, to a great extent, paralysed; the heart may be willing, but depend upon it, the flesh will be weak. I do hope and trust, therefore, that we shall see these institutions multiplied, and that they will be recognised to be a great necessity in our Christian system. Christianity must take the lead in all schemes for civilising as well as imparting to the people a knowledge of spiritual truth. Even the infidel will admit that the Gospel is the great breaker up of the wild wastes of mankind. Some may bid us to remember that we have home heathens. So we have; but bear this in mind, that to a large proportion of these home heathens the Gospel has been offered, and is still offered. But we must also bear in mind that the great command has been given to go forth and teach all nations. The spirit of Christianity is essentially catholic; and it will not allow the distinction between home and foreign to be carried to such an extent as to leave whole millions deserted because there are thousands at home who have not heard, or more likely will not, hear

the sound of the Gospel; and, depend upon it, we shall find our account in earnestly promoting a knowledge of God our Saviour among all the nations of the earth; the re-creation upon the country that sent them forth will be most beneficent and salutary; for I cannot believe that those who are drawn forth to feel compassion for the souls and woes of the population of other lands will remain indifferent to the condition of the slaves of Lancaster and York. This is not the time, nor is this the place, to enter upon any interpretations of prophecies that may be controverted; but no one will deny that we are upon the eve of some great changes. We cannot specify what they are, but no one will venture to say that we can long continue in the position in which we now are. Some great changes are about to take place upon the surface of this earth; and of those changes—no matter how commerce and a thousand other things may bring their influences to bear—religion will be the begin-

ning, the active agent throughout, and the end also. Let us join to aid the great consummation. What a high honour it is, I say, for a people, no matter however high,—and the poorest may aspire to an equality with the greatest here,—to aid in this great consummation, and to help forward that blessed time! And, when the Gospel shall be preached to all the world, then shall the end come. And, therefore, I conclude with a hearty prayer to Almighty God that it will please Him to send down His grace and blessing upon this Institution, and upon every one of the lads in it, and who shall hereafter be brought into it; and that many of them may be qualified to follow in the footsteps of Moffat, Livingston, and Williams,—those great heroes whose names are revered amongst us, and shall be transmitted to the latest posterity, surrounded with that honour, love, and affection, which they so richly deserve."

At the close of the proceedings, the company partook of a collation, and were afterwards addressed by a number of the ministers and other gentlemen present, who warmly advocated the claims and interests of the institution.

Contributions on behalf of the Institution will be thankfully received by the Rev. A. Tidman, D.D., at the Mission House, Blomfield Street, by the Rev. F. Trestrail, Secretary of the Baptist Missionary Society.



### PUBLIC RECEPTION OF DR. LIVINGSTON, AT FREEMASONS' HALL.

A MEETING, convened by the Directors of the London Missionary Society, was held on Monday, December 16, in Freemasons' Hall, to welcome to his native land the Rev. David Livingstone, LL.D., after an absence of sixteen years, spent in Missionary labour and extensive travels in the interior of South Africa.

Notwithstanding the unfavourable state of the morning, a dense fog covering the metropolis, the spacious hall was filled with an audience which, for respectability and intelligence, rarely been witnessed. The gallery, and ranges of seats on either side, were occupied about three hundred ladies, and the platform and the area were crowded by gentlemen.

The assembly consisted, not only of the friends of Christian Missions, but also, as will be seen from the proceedings of the day, of gentlemen of world-wide fame for literary and scientific attainments. The Earl of Shaftesbury, the President of the Meeting, was supported by Sir R. I. Murchison, President of the Royal Geographical Society, Colonel Sir Henry Rawlinson, the successful explorer and expositor of Assyrian antiquities, Sir C. E. Dley, the Honourable Arthur Kinnaird, M.P., Thomas Chambers, Esq., M.P., and the Honourable and Reverend Baptist Noel. On and around the platform were also the Revs.

Dr. Vaughan, Dr. Hoppus, Dr. Leifchild, Dr. Burder; the Rev. Messrs. Binney, Burnet, W. Curling, C. Goodhart, Allon, N. Hall, Stratten, Graham, Herman, Aveling, and most of the leading ministers and gentlemen connected with the London Missionary Society. We were also glad to witness the manifestation of brotherly love and Christian union, in the presence of the Rev. P. Latrobe, Secretary to the Moravian Missionary Society; the Rev. F. Trestrail, Secretary of the Baptist Missionary Society; and the Rev. George Osborn, one of the Secretaries of the Wesleyan Missionary Society.

Before presenting to our readers a brief statement of the proceedings of the day, we shall give a condensed view of the extended journeys of the Missionary Traveller whom the meeting was designed to honour.

Dr. Livingston left his station at Kolobeng, 200 miles north of the Kuruman, on the 1st June, 1849, accompanied by Messrs. Oswell and Murray, in quest of the "oft-reported lake beyond the desert." They suffered greatly from thirst; the native chief Sekomi having driven away the Bushmen, who alone could point out the places where fountains might be found on the route. Notwithstanding their privations, they held on their way until the 4th July, when they struck on the magnificent Zougá; and, after "winding along its banks nearly 300 miles," their perseverance was rewarded by the sight of the Lake Ngami. Not being provided with a boat, and the Chief of the Batavana keeping his men beyond their reach, the travellers were not able to gain the northern side. An attempt to form a raft was unsuccessful. The jealousy of the native chiefs had not yet been overcome.

A second journey was undertaken in April, 1850. Mrs. Livingston and family, and Sechele, the Chief of the Bakwains, were now added to the party; but the prevalence of marsh fever in the lake region compelled them again to return.

Undaunted by former difficulties, Dr. Livingston commenced a third journey in September, 1851; and this time he and Mr. Oswell succeeded in overcoming all obstacles, and in reaching the town of Sebutoane, the chief of the Makololo. They were now introduced to numerous and powerful tribes, living in large villages in a fertile country, and possessing great herds of cattle and abundance of grain. Unlike the tribes further south, "the Banyeti," writes Dr. Livingston, "are excellent smiths, making ox and sheep bells, spears, knives, needles, and hoes, of superior workmanship. Iron abounds in their country, and is of excellent quality. They extract it from the ore, and they are famed as canoe-builders. Abundance of a fine light, but strong wood, called *Molompi*, enables them to excel in this branch of industry. Other tribes are famed for their skill in pottery," &c. This seemed a most inviting field for Missionary labour; but, the country being intersected by deep rivers, and subject to periodical inundations, Dr. Livingston was anxious to find a higher elevation where the climate would be more suitable to the constitution of Europeans. This object, and the discovery of a route to the coast which should facilitate intercourse with the civilized world, led to his fourth journey.

But, preparatory to this his last effort to reach the interior, Dr. Livingston accompanied his wife and family to Cape Town, and sent them to England. On the 8th June, 1852, he once more girded himself for his great undertaking; and, after almost insurmountable hardships, he succeeded in reaching St. Paul de Loando, on the West Coast of Africa, latitude 5 degrees south, or about 30 degrees north of the Cape. His health has suffered severely; and, it was feared, his work was done. But, through the kind and assiduous attentions of Edmund Gabriel, Esq., her Majesty's representative at that port, he once more rallied, and then, with a devotion to his object never surpassed, Dr. Livingston traversed the entire continent, and reached Quillimane, on the eastern coast, on the 26th May, 1854—a feat probably without a parallel in the history of adventure.

In these several journeys, Dr. Livingston has traversed nearly *Eleven Thousand miles*, over countries in which, for the greater part, the foot of the white man had never trod.

The meeting having been then opened with appropriate prayer and thanksgiving by the Rev. C. Goodhart, incumbent of Park Chapel, Chelsea, the noble Chairman rose and said: Ladies and gentlemen, after sixteen years of labour, anxiety, and research, a great and good man has returned to his native country in health and safety, bringing with him a harvest of knowledge, abundant results of indefatigable perseverance, and an accumulation of facts which, under the blessing of Almighty God, may be turned to the benefit of the present and of future generations. And we are assembled this day to greet that man, to wish him God speed, to join with him in thanksgiving that he has returned to this land in health and safety, and to take courage from the instruction and example that he will give us to persevere in the noble cause to which the providence of God has called his days and his exertions. Dr. Livingston appears before us in the two-fold character of a missionary and a man of science, and I wish that many of you had been present last night at a meeting held by the Geographical Society, at which he stated, in a scientific order, his various labours, researches, and discoveries, showing such a minuteness of detail, such an accuracy of knowledge, and such a vigour of penetration, that you might have thought he had never been engaged, from the first day of his life down to the present time, in any other pursuit than that of geographical knowledge. On those points, however, my two friends near me, Sir Roderick Murchison and Sir Henry Rawlinson, are able to furnish more ample details, by bringing to bear their knowledge and speaking from their stores of science. And praises will, indeed, be worth saying which come from such men. But I must here read to you an extract from a letter of another person whose name has not yet appeared in this matter, and whose testimony to the signal and almost wonderful labours of Dr. Livingston is of the very highest value. This letter is written by Thomas Maclear, Esq., the Astronomer Royal at the Cape of Good Hope, who writes in these words:—"You may like to hear that I received from my friend Dr. Livingston a complete copy of his astronomical observations for geographical positions on the track of his late perilous but triumphant journey across the continent, from Zambesi on the west to Quillimane on the east coast. To this highly-gifted man geographical science is deeply indebted. The number of observations is astonishing, when we consider the difficulties he had to encounter. He observed for latitude and longitude at every interesting point, particularly at the confluence of the rivers with the

Zambesi, the bendings, the falls, the more important villages, &c. In short, he has opened up, geographically speaking, that hitherto unknown section of the continent. But he has done more. He has geographically described the character of the country and inhabitants; and altogether his collection of facts would fill a volume of deep interest to science, to commerce, and last, not least, to humanity. Let us pray that he may be spared." Who is there in this audience—who is there in the whole civilized world, who will not say a hearty "Amen" to that prayer of Mr. Maclear? But all this is subordinate to the great and superior character of the missionary. All this is secondary to those operations of evangelical truth which he has been appointed to minister, and which he has discharged with signal fidelity. And these are his own sentiments; for let me read you an extract from a letter of his own, in which, in answer to some praises that he had received—you know how justly—for his vast geographical researches, that good man says:—"I am not so elated in having performed what has not, to my knowledge, been done before, in traversing the continent." And why not? "Because," he says, "the end of the geographical feat is but the beginning of the missionary enterprise. May God grant me life to do more good to this poor Africa." Again, I call upon you to say "Amen" to that good man's prayer. Whatever else may be said or urged in other places touching science, and all the valuable acquisitions that have been made by science for the good of mankind, in this meeting and upon this occasion the Missionary quality must be altogether predominant. Dr. Livingston went out to those countries in the character of a minister of the Gospel, adding thereto—what I wish that every Missionary could carry with him—a deep knowledge of the science and practice of medicine. Dr. Livingston will tell you himself that his Missionary character opened for him a path that would have been closed to a man in another capacity. Dr. Livingston will tell you that the combination of the healing art of the body with the healing art of the soul prepared the way in many directions, and secured confidence, love, and support, where in any other character he might have been met with distrust and opposition. Religion and humanity preceded, and they were followed by science and civilization. Standing before you upon this platform in these circumstances, I must now offer one word of gratitude—one tribute of respect and veneration to that august body, the London Missionary Society, whose friend and agent, honour and mainstay, Dr. Livingston is. When I consider the wonderful manner in

which God has blessed that Society, the singular men whom He has raised up in its ranks to carry forth the Word of Truth to all the benighted nations of the world—when I remember the names of Milne, of Medhurst, of Morrison, of Williams, and now of Dr. Livingston, with many others, living and dead, whose names are written in the Book of Life, I cannot but feel a profound respect and love to that Society, and a deep thankfulness to Almighty God that he should have put it into the hearts of men to found and to cherish such an institution. Now, those labours of Dr. Livingston are not confined to a mere statement of the truths of the Gospel—not confined to a mere collection of curious facts to be brought here to amuse us in a lecture, or to instruct us as we sit by the fireside. Those great researches and operations of his will be accompanied and followed by great and mighty benefits to the whole human race, and I think that we shall live to see a practical fulfilment of those words of our Lord—“Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” The result—the first great result—of the efforts of this good man will be an enlarged intercourse of all nations, increasing civilization; the carrying of the Word of God to nations “sitting in darkness and the shadow of death,” to nations hitherto unapproached by the foot of civilized man, to nations not sunken in the lowest degree of bestiality and ignorance, but who, from their habits of life, their notions, their industry, and their aspirations, are in a condition to receive the truths of the Gospel and the truths of civilization, when conveyed to them by thinking and by honourable men. It will open also great branches of legitimate commerce, and that commerce will carry in its train all the branches of civilization. It will bring a large, wide, healthy, and legitimate commerce—a commerce that England desires, not for herself exclusively, but for all the nations of the earth. I do not believe that there is in this city a single merchant who would wish to monopolise the trade of Africa. I believe that they all desire, and, following in the wake of this great man, they will execute their project of carrying commerce to those regions, and seeking no other rivalry and competition than in what way they shall do the most good and in the most legitimate manner to these hitherto neglected nations. Ay, without assuming to ourselves the character of prophets, we may venture to predict—and this is the opinion of Dr. Livingston—that this healthy and legitimate commerce will tend to make men so valuable in those central regions, that the slave trade, by virtue of that com-

merce, will, under the sanction of Almighty God, be altogether extinguished. Man will be no longer treated as merchandise—he will be regarded in his true position and dignity; and when we add to that the truths of Christianity, and his position as a baptized Christian, I believe that it will not be in the power of man, whatever alarm he may hold forth, to restore upon its former footing that biggest wrong that was ever perpetrated on the human family. Ay, and it is a blessing that we now have the opportunity of making some compensation to that injured party. It is a blessed thing that we are enabled to look back upon our former sins in hearty repentance, and in deep shame that we were ever guilty of this mighty wickedness; that we can now endeavour to carry to that country the blessings of civilization and truth, and make them amends for all their sufferings, for all their wrongs, for all the wickedness that has been perpetrated by white men under the denomination and mask of Christianity. I do not know that I ever heard anything with more exultation and delight than a few words which fell from the lips of the good Doctor yesterday evening, when describing to us the acceptance and favour that he had met with in Central Africa. He told us that the name of Englishman was unknown, but when he described to the people who he was, whence he came, and showed them, not his white face—for I understand it was blacker than a coal—but his white chest and arms, these men in Central Africa exclaimed, “Oh, we know who you are. You belong to that tribe that loves the black man.” Is not that a glorious title for the Empire of Great Britain? I would rather that that should be said of her among civilized and uncivilized nations, than that she should be called the Mistress of Kingdoms, the Queen of the Ocean, or all the high-sounding parading that the Herald King of Arms could announce “from the rising of the sun to the going down of the same.” And much do I hope and pray that this good man, going forth again to his labours and his toils, may be considered not simply in the language of courtesy, but in reality and in truth, the representative of the British Empire. Or rather, I would say, that the British Empire might be considered the representative of him, and that this whole nation, imitating his self-devotion and his singleness of heart, would devote all that she has of arts, arms, and science, to the glory of God and the welfare of the human race. But these things are not obtained without great sacrifice—without sufferings and privations—without great singleness of purpose and readiness to endure. Our good friend has not escaped his share of sufferings. He

now also that he has not escaped his share of toil. One short sentence will enable you to see what must have been his endurance; what must have been his dangers, what must have been his misgivings of heart, his sinkings of spirit, his doubts, and his apprehensions, not only that he should never again revisit his native country, but that he could even accomplish one twentieth part of the work before him. "He has had," says a statement published at the Cape in October, 1856, "thirty-one attacks of fever, and has been seven times in danger of his life from natives of the countries he passed through. Similar privations, difficulties, and dangers probably await him on his return, and with self-sacrificing Christian heroism, and in dependence on Divine aid, he is willing to encounter them all, and to work still in this poor trodden-down country." This enumeration of sufferings and privations most brings to our recollection the enumeration of the sufferings, the difficulties, and the dangers of St. Paul. At any rate it must beget in our hearts a feeling of thankfulness and joy that he and many others who might be named on the present occasion, have proved to us that in this age of ordliness and commercial activity, the spirit that animated the glorious company of the apostles and the noble army of martyrs is not altogether extinguished amongst us. What better thing, then, can we do than to welcome such a man to the shores of his native country? What better thing can we do at the present moment than give God thanks that he has returned to refresh us with his presence, and to give us strength for future exertion? And what season can be more appropriate than the present, when at every hearth and in every congregation of faithful worshippers the name of Christ will be honoured with more than ordinary devotion? What season, I say, can be more appropriate for receiving with thanksgiving and rejoicing this man, who, by his hearty, willing, indefatigable obedience has realized in his own person, simply, but assuredly, that blessed prayer of the angels themselves from heaven, "Glory to God in the highest; on earth peace, good-will towards men." (The noble Earl having announced that letters had been received from Lord Stanley, Lord Panmure, and the Portuguese Minister, expressive of their deep regret at not being able to attend the meeting that day, called upon Dr. Vaughan, President of the Lancashire Independent College, to move the first resolution.)

The Rev. Dr. VAUGHAN accordingly rose to move—

"That this meeting presents its most cordial

congratulations to the Rev. David Livingston, LL.D., on his safe arrival in his native country, after an absence of sixteen years occupied in Missionary labours and travels in South Africa. It entertains the highest admiration of that Christian benevolence, courage, and perseverance by which he was animated and sustained throughout his extended and perilous journeys in those hitherto unexplored regions; and the meeting hereby devoutly acknowledges the merciful providence of God, by which Dr. Livingston was befriended and preserved amidst the formidable perils and gigantic difficulties of his noble enterprise, and by which his self-denying and indefatigable efforts to open a channel for the introduction of Christianity, with its unnumbered blessings, to the unenlightened millions of South Africa have been crowned with the happiest success."

He said: My Lord, prejudice has been very prolific in its time. It has been the parent of a very large and a very strange progeny of thought in relation to the great Missionary enterprise. It might at first seem to be not a little surprising that any man, possessing an ordinary measure of intelligence, and calling himself a Christian, should have been disposed to represent the work of Missions as Quixotic. History shows us that there is no nation upon the face of the earth at the present moment, bearing the Christian name, that may not be regarded as the fruit of Christian Missions. And there is no brighter chapter in the history of the Church than that which relates to her Missionary labours. It will be clear as day-light, my Lord, that we, at this moment, should have been in a state of barbarism as truly as the remote generations from whom we have descended, but for the labours of Christian Missionaries. This is a great truth lying out upon the surface of Europe. It does not admit of dispute. Time, however, has done much to abate prejudice on this subject. It has been seen that God can make His own Missionaries; that He can take men from the midst of the people—sometimes from the very humblest condition of the people. He can give them both largeness of heart and largeness of head. He can give them intense sympathy with the spiritual interests of men, and broad, manly sympathies with everything that is human; and, by doing this, He can fit such men to do and to bear, in the spirit of true, Christian, modest heroism. We could appeal to many names in proof of this. I need not enumerate them. If the question were put to some of the highest authorities of European mind, at the present moment, as to the relation between Christianity and the elevation of man, the answer that they would give, we may be assured, would be, in substance, this, that nations lying northward of the Alps, when Christianity was first published, were all in a state of comparative barbarism; and that every one of them that has come out of that state has come out of it mainly under the influence of

Christianity. At that time the only civilized nations, recognized as such, were the nations that border upon that great reservoir of waters, the Mediterranean, and those that lie eastward from that point. But when the Christian Missionary came into these Western and North Western regions, the rulers became more humane than the people had hitherto known, and the people themselves more harmonious; dwelling-places more substantial, more convenient, more tasteful; schools arose in which they were brought under kindly training; libraries were formed; the Sabbath-day came to invite to repose and the calm of religious worship; industry in agriculture, and in trade, received encouragement; foreign travel ensued. In short, all the civilization of the South and the East was thus introduced into the North and West by Christian Missionaries. In this way, and by these means, we see the work accomplished, until at length the humble Mission-schools, the very counterpart of our Mission-schools, grew up into the Universities of Europe; and the humble Missionary churches, built with reeds, gave place by degrees to such structures as you now know at Canterbury and in Westminster. At this moment, the foremost nations of the world are the nations that profess the religion of these Christian Missionaries; and among these foremost nations, those who are most in advance are the nations that have in them most of the spirit of that religion. These, my Lord, are in brief the antecedents of the Modern Missionary question; and, assuredly, we cannot look back upon them without feeling that they are very substantial antecedents, and will bear any measure of scrutiny. I know it has taken a long chain of centuries to give to history its Christian Europe; and it will take a long chain of centuries, perhaps, to give to history its Christian Africa. The All-wise never makes haste. The Eternal can afford to be slow. It is but little that any one man, but little that any one generation, can do to further the progress of the world; but God takes up the links and completes the chain. The work to be done is done, and done in His time; that is, in its proper season; and happy are they who are content to do just the little they may do in helping forward these grand schemes, looking upon that little as the thing they are sent into the world to do. Now, it has been the lot of our distinguished brother to have more than the ordinary measure of work in this cause given him to do. He went out, as you know, in the humble avocation of the Christian Missionary among some of the rudest tribes visited by our Missionaries; but, though he was prepared to sacrifice fame to duty in that

way, God, in a manner which no doubt is of astonishment to himself, has brought him to fame in a way of His own. He has known how to humble himself, and God it is that has exalted him. And very much better would it be for many of us if we were a little more familiar with that way of greatness. Here he is in our midst, a man who has crossed that continent, that mighty continent, which seems to include almost the only unknown land. He has crossed this blank space in the map of Africa upon which we have all of us gazed, from our boyhood upwards; our curiosity, perhaps, awakened often as to what might possibly, some day be discovered there. Well, he has traveled that space, yard by yard, mile by mile, until his feet have gone over nearly 11,000 miles for the object he has before him; threading forests, crossing rivers, and making his way through the morass, sometimes over a level country, so flat that he was but merely ankle-deep, or waist-deep, but accident deep in the waters he had to pass. And what was his sleeping-place then? Stones put together so as to rise above the surface of the waters, and grass placed so as to make them comfortable. This was his resting place; and there he lay him down, while the waters rushed through the hours of the night by the side of him, to get his rest. No wonder he had a fever visit about once a month upon the average for years together. These are difficulties in which nothing could have sustained him, I apprehend, but the great motives by which we believe him to have been guided. I do not mean to be guilty of the bad taste of detaining you long in this matter; but I feel almost disposed for a moment to forget that your Lordship is in the chair, and to utter a word or two directly to our honoured friend who is at your right. We do, my dear sir, greet you very cordially and thankfully, and congratulate you upon your being once more in your native land and in possession of your present measure of health and spirits. We do this cordially, because of the estimate we have of your character; and we do it thankfully as we call to mind the kindness and care of that Providence which has protected you through all these perils, and sustained you through all these journeys. We cannot look to these things without feeling deeply grateful to that power which has so guided and blessed you. But that which is to us a grave Christian man especially interesting is that much as you value, and much as we value, all your discoveries, you look to them all in the spirit of a man who is not prepared to merge the Missionary in the discoverer. That must not be, and we have proof in your case that it will not be. Beau-



tiful is it to us to see that God should have given to you a disposition to go in search of new countries that you may become to them a new benefactor—track out new peoples, unknown peoples, that you may proclaim to them "the unknown God,"—that you may become a power in those lands, working in a line of things that are your own. And you have been permitted and enabled to become a power there that will be felt by generations unborn, lighting up the thoughts of men with all their new gratitude for a Father's gifts in this world and of the higher gifts of the world to come. His Lordship has said—beautifully said—that he would like to look at you as the representative of the British Empire. The British Empire has had her passion for exploring, she has had her love for adventure, she has built her ships and sent out her children in search of new settlements and homes amongst foreign people; and, as the result of this brave, daring temper of hers, we can look now, in the providence of God, from this island home, this maritime soil of ours, over the earth, and see a hundred and fifty millions of its people placed in subjection to British rule. What we want now is a spirit like that which has animated our friend to be the guiding spirit of the country in which we live. Yes, the spirit that shall teach her to feel that all her acquisitions in this form, which they minister to the diffusion of commerce, civilization, and the arts, should be consecrated by the spirit and power of Christianity. With that the greatness of the British Empire will long endure—without it her days are numbered, and she will go like the shadows of the past, to be thought of as a nation that forgot her mission. We trust that this shall not be, and we will lift up our hearts to God and pray that the spirit that has descended upon our Missionary, who is in our midst, may be mainly the spirit of our country, and that Britain's influence may continue for ages, and that such influence may always be put into the scale of all that belongs to the intelligent, the humane, and the free, but transcendently into the scale of what especially pertains to the glory of God and the salvation of men.

The Hon. A. KINNAIRD, M.P., seconded the Resolution, and observed that Dr. Livingstone had earned an honourable position in the affections of his countrymen, while, at the same time, he had rendered signal services to the cause of humanity and the progress of civilization. It was the practice of the sovereign to decorate those men who had distinguished themselves in the military and naval service of their country; but he fearlessly asserted, that the most distinguished commander had never endured more anxious

moments, experienced greater difficulties or perils, or performed grander or nobler deeds than the humble Christian man they then saw before them. He (Mr. Kinnaird) much regretted that the Portuguese minister was unable to attend that day to receive the cordial thanks of the London Missionary Society for the ready assistance which the government he represented had afforded to the cause of social improvement in Southern Africa.

The Resolution was put from the Chair, and carried.

Sir RODRIGUEZ I. MURCHISON, President of the Royal Geographical Society, proposed the next Resolution, which was as follows:—

"That this meeting presents to Dr. Livingston the sincere expression of its admiration and gratitude for the distinguished advantages secured to geographical and kindred sciences by his important discoveries in South Africa; and it cherishes the earnest hope, that his disinterested labours may hereafter secure to the native tribes of that vast continent the blessings of knowledge, civilization, and commerce."

The Resolution, he stated, was one which eminently combined the opinions of scientific men with those of Christianity. The Society with which he was connected had been no idle spectators of the career of Dr. Livingstone, and had sought, upon all occasions, to assist his labours, and to do honour to his perseverance and energy. It gave him great satisfaction to perceive that the meeting last night of the Geographical Society was by far one of the most numerous and influential which the Society had ever held. They had there the representatives of Russia, Sardinia, and Portugal, and of many other States. It was impossible to do justice to the value or extent of the discoveries which had been made by Dr. Livingstone. The unarmed and unassisted exertions of the Missionary contrasted most favourably in their results with those attempts made at discovery, by armed men, and companies provided with every facility for travelling. On behalf of all scientific men, he returned their grateful thanks, not only to Dr. Livingstone, but to the London Missionary Society, which had been the means of accomplishing more than it had cost the country thousands upon thousands of pounds to achieve on former occasions. For no man who preceded Dr. Livingstone had traversed half the space in the far distant and benighted regions of South Africa that he had done; and no man had succeeded in leaving behind him such sterling proofs of the value of the English name.

Colonel Sir H. RAWLINSON seconded the resolution. It was not, perhaps, generally known how much the science of geography was indebted to the Missionary's exertions;

but if they examined the history either of Asia or Africa, they would find, that from the remotest ages to the present day all great discoveries had been made by Missionaries. But it was not alone geographical discovery that had resulted from the efforts of Missionaries. Independently of their own grand and special functions, there were other results which did not less claim admiration than geographical discovery. He himself had witnessed the reclaiming of an entire nation from barbarism, within the last twenty years, through their efforts. He had seen a nation—if he might call that a nation which consisted of from 30,000 to 40,000 families, the Nestorian Christians—enveloped in the deepest barbarism twenty years ago, and now, by the aid of a little band of American Missionaries, he saw them taking their stand amongst the civilized nations of the world. Their literature had revived, schools were established throughout the country, a journal was printed and published in their own native Syriac language. And when he reflected on that example, he could well understand that in Southern Africa the same results might be expected in God's own time. He knew that he was only expressing the unanimous feeling, not alone of this meeting but of men of science everywhere, in uttering the fervent hope that the life of the distinguished man before them might be spared to complete the work which he had so nobly and so auspiciously commenced.

The resolution was then put from the chair and carried.

On the CHAIRMAN calling upon Dr. Livingston to address the meeting, he rose and said:—

The very kind expressions with which he had been greeted by the Chairman and the different speakers quite oppressed him, because, while he wished to receive those expressions with proper gratitude, he felt strongly that he did not deserve them. He felt himself to be in what he believed they called a dilemma. He laboured under the disadvantage of having spoken a native African language for the last sixteen years. During that time he did not study the English tongue, and he forgot much of its phraseology, and he now felt more inclined to speak the African idiom than the English. They must kindly bear with him. It was very difficult to convey an accurate idea, by any language whatever, of a foreign country. In Africa he found it exceedingly difficult to convey an idea of what England was to the native inhabitants. Although he spoke their language pretty well, and could describe to them anything belonging to Africa, it was impossible for him to describe to them intelligibly what England was

or what a machine was. And now those who honoured him with their presence occupied a somewhat similar position to that of the natives of Africa. They could form but a faint idea of what Africa really was, and of what Missionary labour really was. There was very little of this excitement there. They (the Missionaries) were called enthusiasts. He confessed that he was an enthusiast. But his enthusiasm required hard work to sustain it—one had to go through a great deal to keep up the enthusiasm. The Missionary cause suffered a little from this—that much more was expected than could be given. It was expected that, when the Gospel was preached to the heathen, they would listen to it, and either believe or reject it. But the fact was, that those to whom the Gospel was preached immediately began to judge the Missionaries by their own motives. They imagined that, with all this fair speaking, there was something behind, some other end in view, which would be discovered by and by. The Missionaries must labour to do good to their bodies; they must endeavour to promote their temporal advantage, in order thereby to acquire a good name, and convey the idea that they were really anxious to promote their welfare; and then, and then only, would the Africans become attentive to the concerns of their souls. The native Africans were very slow in the emotions of their minds—they were not at all like the South Sea Islanders. One never heard of a whole tribe or people in Africa at once embracing the Gospel, as had been the case in the South Sea Islands. The habits of the two kinds of people were totally different. The idea entertained by some Christians at home, that the Africans would become converted all at once, had sometimes reminded him of an expression of the African chieftain Sechele. When Sechele first perceived that he was anxious that his people should believe the Gospel, he said to him, "Do you really imagine that these people will ever believe the Gospel if I don't beat them?" He (Dr. Livingston) replied that conversion could not come by means of the rod. "Well, you don't know these people," said Sechele: "I see you want them to believe; and they never will believe unless I take the sambu and beat them." In like manner, it would almost appear that many Christians in this country fancied that it was possible to beat belief, as it were, into the African races. As most of them, perhaps, were aware, he remained with Sechele for a number of years, till at last the Missionary station was destroyed by an attack of the Boers while he was going north to explore the new country. He saw plainly what would follow. For years the minds of the people had been dis-

acted by fears of an attack. He saw that his attack would actually come, and therefore he prepared to leave, and go to the north; and before going he sent his family to England. He found that the Boers had attacked the tribe, and carried off a great number of the children, and plundered his house of everything it contained. "Oh," said the doctor, "I do not wish to make a pitiful appeal before you; for this relieved me entirely of all concern for what was behind." Lord Shaftesbury mentioned the high estimation in which the name of the English nation was held abroad. He would here give an illustration of the estimation in which the name of her Majesty was held in Africa at the time of which he was speaking. He met a merchant near Kuruman, and asked him where he was going. He said, "I am going to see Victoria." He endeavoured to dissuade him from setting out, telling him that he would have no one to interpret for him. Well," said he, "if I do go to the interior, will she not listen to me?" He replied, that he believed she would do so. Then," said he, "I'll go;" and he went thousand miles down to the Cape with the view of going to England, and was obliged to return because he could not obtain passage. This showed the high estimation in which the English Queen and the justice of the English people were held by the natives of Africa. On proceeding to the north he went first among the people who were called the Makololo. These were Bechuana. They lived in former times in what was called the Basuta country, and were driven to the north by the Matabeli. These people (the Makololo) opened the path, and (Dr. Livingston) followed in their footsteps many years after. A large portion of the land in the interior was then, and was still, in their hands, including all the territory in the neighbourhood of the Zambesi. The Boers had determined that no Englishman should penetrate, if they could help it, northward, because they wished all the trade to remain in their own hands; but he, on the contrary, determined that the country in the interior should be opened. When they went one side, he determined to open another; and, as it turned out, he had opened two paths into the interior of the African continent. The Directors of the London Missionary Society said, that as he knew more of the state of the country, and of what was necessary for it, than they did, they would give him a free commission to endeavour to open up a path for the spread of the Gospel. He would here remark that the Directors had always treated him with the greatest kindness. Well, as he was remarking, he proceeded to the north, and he would

shortly describe what he met with. They had all heard of "Afric's burning sands." That expression was quite correct, so far as the country south of 20 degrees was concerned. The south was dry, and the population comparatively small. But when they got beyond 20 degrees they came to a totally different country, and a totally different people. The people were the true negro family, and their country was the country from which we once derived our slaves, and from which the Brazilians and the Cubans still obtained theirs. In the whole of the centre of this country he found the people exceedingly civil and kind, but there was a fringe of population round about which always prevented commerce from entering into the interior. The Africans in the interior were fond of commerce. This he learnt from the eager manner in which they entered into his project of forming a path. His object in that project was to promote commerce and Christianization; and the natives were immediately delighted with the idea of having a path to the sea by means of which they might trade with the white men. He did not wish it to be understood that they had a desire for the Gospel. Sometimes people imagined when they heard the natives spoken of as being willing to receive white men, that they were willing to receive Christianity. Every one of these tribes in the central portions of the country would be delighted at the presence of a white man, regarding it as a sort of protection to them. A Missionary was, in their opinion, a thing that was not to be killed. They were delighted to have him among them, but not because they wished to know the Gospel—that desire came after, when they had become acquainted with his character. A wonderful effect was produced upon those who went down with him to Loando to see the ships of war. As they were passing through the villages on their way to the coast, they were told that the white man was going to wheedle them on board the ships, and that when they came there they would be fattened and eaten. They partly believed this. He said to them, "Well, if you like to believe that you can go back; but when did you ever hear of an Englishman having a slave, or buying or selling one?" "No, truly," they said; but still their suspicions were not entirely removed. When he took them on board the ships of war, and all the sailors gave them bread and meat, and talked to them, though they could not understand a word of what they said to each other, they were extremely delighted. Every suspicion then vanished. They afterwards treated him in the kindest manner—

they almost worshipped him. The part of the interior of which he had last spoken was so full of rivers, that he never had occasion to carry water for a single day; whereas, in the south, and when he went in search of the Lake Ngami with Mr. Oswell, they wanted water for four days, and only found it in wells. The country was well peopled, being the slave-producing country. The people were remarkably free from disease, and were very prolific. About twenty years ago the small-pox and measles visited them, and a great many of them died; but they had never come since. There was no consumption, no scrofula, no hydrophobia, and there was not much madness, though cases did sometimes occur. Many diseases which prevailed in England were quite unknown among the negro family. Notwithstanding all the wars and all the kidnapping, they were still a numerous race; and he had no doubt, from his observations, that they were as much preserved for purposes of mercy as were God's ancient people, the Jews. He was more astonished by the estimation in which the ladies were held amongst them than by anything else in the country. They were often made chieftains. If a divorce happened, it was generally the woman who divorced the man, and she took the children away with her. If a man married a young woman residing in another village, he was obliged to leave his own village, and go and live with his wife and his mother-in-law, whom he had to supply with wood, which was often only obtainable at a considerable distance. In coming down the Zambesi River, particularly, he observed that this arrangement was attended with considerable toil and trouble. If a man were asked to do a piece of work, his reply would be, after learning how much he was to get for it, "I will go and consult my wife." If she consented, the work would be done; but if she did not, nothing would induce the husband to perform it. Feeling greatly surprised at this, he asked the Portuguese traders if they had observed the same thing, and was told that it had always been the case. When he came down from the north with his men, all his goods having been expended before he reached the Makalolo country, the people supplied all his wants without fee or reward. His men were delighted with the journey to the coast, saying that they had been to the end of the world. "The ancients," they said, "have always told us that the world has no end; but we have been to the end of it. We went marching on with our father, believing what the ancients told us to be true. All at once the world said to us, 'I am finished—there is no more of me.'

It was all sea in front." He afterwards proceeded to the eastward, and at length struck the Zambesi. That was a very large river; in fact, the principal river in the country—all the others running into it. Its name, the Zambesi, meant "the river." He attempted to make a path by the Zambesi to the sea. The Zambesi was a river navigable for at least 300 miles, and that without a single rapid. In many parts it was broader than the Thames at Westminster-bridge. It had been supposed by some that it disappeared under the soil and was lost, but any one who saw it would immediately feel that there was no such thing as losing that river. It ran from the north to the south, then turned away to the eastward, and passed through a cleft, gorge, or fissure. It was unlike any other waterfall in the world, and he thought the word "trough" would convey a better idea of it than any other. It was about 1000 yards wide at the falls, and it fell at once into the trough, which extended from bank to bank. The fissure was made in a hard basaltic rock; and at the bottom, which was not so wide as the lips of the trough, the river was only about twenty yards broad, and the falls presented the most beautiful sight he had ever seen in his life. The river afterwards passed for a considerable distance along the eastern ridge, and then S.S.E. down to the sea. He believed this river would be a permanent path into that country. The country itself was extremely fertile, and the climate perfectly healthy. The Makalolo lived in that part, and they knew the country well: the Zambesi being their southern line of defence, and the whole of the territory a long way to the north being subjected to them. On the ridge just mentioned he should like to see a mission-station placed. He should not expect immediate fruits from the preaching of the Gospel. He had seen so much, that he had now learnt to be patient. Dr. Livingston concluded his address by referring to the labours of Mr. Moffat.

Sir CULLING EARDLEY paid a merited eulogy to the humility and modesty of Dr. Livingston, and the services which he rendered to the cause of science and civilization, and concluded by moving the following Resolution:—

"That this meeting most cheerfully and respectfully presents to the Government of her Majesty the Queen, and to the Government of her Majesty the King of Portugal, its best and warmest thanks for the generous and valuable assistance rendered to Dr. Livingston in the prosecution of his extended exploratory travels in the interior of South Africa."

Mr. THOMAS CHAMBERS, M.P., seconded the Resolution, which was carried unanimously.

Lord SHAFTESBURY here intimated that Dr. Livingston was anxious to say a few words on the subject of slavery in connection with his discoveries in Africa, which he had omitted to state.

Dr. LIVINGSTON then proceeded to say, that the remarks he desired to make had been suggested to his mind by what had fallen from a preceding speaker. For a series of years the British Government had sent large sums of money with the view to the repression, or suppression, if possible, of the slave trade. An idea had sprung up, or rather he suspected a "fib" had been propagated by the slave dealers, that our cruisers on the African coast made the middle passage "a thousand times worse or the slaves than it otherwise would be. I myself believed it once, and the reasoning was very specious. Well, I went to Angola with that very idea in my head; but when I got there I found the slave trade completely suppressed, and the means by which it was suppressed were the making the exportation of slaves much more dangerous to capitalists than even gambling for gold. I have seen boys of about 14 years of age sold within a hundred miles of the coast for 12s. a-head, whereas if there had been any demand for slaves abroad, and it had been easy to take them out of the country over sea, they would have got perhaps 20s. a-head for them. Now, if the slave trade had been going on, these slaves would have been taken out of the country; but no, such was the activity of our cruisers on the coast, that it was dangerous to attempt it. The slaves are, therefore, transmitted into the interior, and exchanged for ivory. I myself once travelled about a month in the company of three half-bred Portuguese traders, who had eight women with them, whom they were taking into the country to sell for ivory. But, even when exchanged for ivory, the price is not at all equal to what might be got by exporting them, if they were only able to do that. At Angola, and throughout the whole of Eastern Africa, when you ask about this or that person's circumstances, you hear it constantly said, "Oh! he was rich at the time of the slave trade." The fact is, that there are only three men in all Angola who have any of the riches which they got by the slave trade; for riches so obtained seem to bring no blessing with them. They do not prosper in the family. In former times the negroes, with their usual foresight, planted the Mocha coffee at Angola, and this coffee has been propagated, it is supposed by birds, all over the country. Several plantations of coffee were discovered when I was there. I saw as far as 300 miles from the coast. Now, the merchants of Angola, finding that they

cannot carry on the slave trade as they did formerly, have turned their attention to this coffee, and hence plantations are readily formed and rapidly increasing. Indeed, it would almost seem as if God had provided these means of giving them riches if they would but leave the ways of sin for legitimate industry. It is thought by some that the wars among the African tribes are more cruel now than they were when the prisoners were sold as slaves. This I was assured by a slave-dealer myself; but I believe that this story is like the other about the activity of our cruisers having increased the horrors of the middle passage. Well, this slave-dealer told me that the Marava, who live to the north of the Zambesi river, when they have a war, kill all their prisoners; and "is it not better," he asked, "to export them as slaves? For, if we were allowed to export them, we could take them away and Christianize them!" But I want to know who began those wars. I have a good deal of acquaintance with the native tribes in the interior of Africa, and I find that there is never a war amongst them unless it is about cattle. Now, few people are killed in consequence of wars about cattle. But when there was a slave trade on the coast, and a market for the sale of the prisoners, the people fought fiercely, the one tribe to capture as many prisoners as possible, the other to defend themselves and children against being taken captive, because they knew the result would be to make them slaves. These wars were fomented and continued by the slave trade, and the slave-dealers—not the slave trade suppressionists—must therefore take the credit of them to themselves.

On the motion of the Rev. T. BINNEY, seconded by the Rev. J. BURNET, the thanks of the meeting were voted to the Earl of Shaftesbury, for his kind and valuable services in presiding on the occasion.

The Earl of SHAFTESBURY briefly acknowledged the compliment, and said, he had accepted the proposition to take the chair with very much diffidence; but he had yielded his judgment to those who had assured him, that by so doing—though he confessed he could not see how—he would be able to effect some good. Before we retire, continued the noble Earl, allow me to ask your permission to express, from this meeting, some mark of respect and affection to a lady now sitting in the hall. The wife of our distinguished friend Dr. Livingston is present. That lady was born with a distinguished name, which she exchanged for another distinguished name. She was born a Moffat—she became a Livingston. That lady cheered the early part of our friend's career by her spirit, her counsel, and her

society. Afterwards, when she reached this country, she passed many years with her children in solitude and anxiety, suffering the greatest fears for the welfare of her husband, and yet enduring all with patience, resignation, and even joy, because she had surrendered her best feelings, and sacrificed her own private enjoyments, to the advancement of civilization, and to the great interests of Christianity. I hope, therefore, you will allow me to express to that excellent lady the deep respect and affection that we entertain for her and for her children, and that we hope the great name she bears will continue to receive to the latest generation the gratitude and respect which her husband has earned for it.

The suggestion was very warmly received; and Mrs. Livingston appeared to be deeply affected by the warmth and genuineness of the sympathy thus evinced on her behalf by the crowded assembly, which then separated.

On the evening of the day on which the public meeting was held, a number of ministers and laymen connected with various religious denominations, and more especially with the London and other Missionary Societies, dined with Dr. Livingston at the Milton Club, Ludgate-hill, by way of testifying their respect and regard for him, and according to him a welcome on his return to his native land. The chair was taken by Mr. Alderman Challis, M.P.

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### NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND MISSIONARIES INCAPACITATED FROM LABOUR BY AGE AND INFIRMITY.

In the "Missionary Chronicle" for December the Directors presented their Annual Appeal on behalf of these urgent and affecting claimants: and, in consideration of the great importance of the object, they are induced to re-publish it, in substance, in the present number, with the respectful and earnest request that those Christian Churches who, from unavoidable circumstances, may be prevented from making their customary offerings in the present month, will kindly avail themselves of the *first Sabbath of February or March* for the occasion.

At the commencement of another year, the Directors of the London Missionary Society renew their earnest Appeal to the generous sympathy of the Pastors, Officers, and Members of Christian Churches attached to the Society, on behalf of the Widows and Orphans of deceased Missionaries, and Missionaries incapacitated from labour by age and infirmity.

The number of the several classes who have received valuable assistance during the last year has *increased*, and now amounts to **EIGHTY INDIVIDUALS**; namely, **TWENTY WIDOWS, FIFTY AGED AND DISABLED MISSIONARIES, and FORTY-FIVE ORPHANS AND CHILDREN OF MISSIONARIES.**

The sorrows of widowhood have been greatly aggravated by the affecting circumstances under which several of our female friends suffered their bereavement. One is the desolate partner of a devoted labourer in India, who, in the prosecution of his Missionary work, went to sea, was shipwrecked, and lost; the husband of another was shot accidentally by the French troops in Tahiti; the husband of a third was drowned in one of the rivers of South Africa; and a fourth is among the hopeless occupants of a Lunatic Asylum.

The aged and infirm Missionaries have laboured, on an average, more than **Forty years** and the ages of several of their number exceed **EIGHTY**.

The Grants to children are applied toward their *Board and Education*, and it is most gratifying to state that a large proportion have, during their stay in this country, become members of the Church of Christ, and have returned to cheer the hearts and strengthen the hands of their laborious parents.

The preceding facts need no comment, and the Directors trust that, as in former years, their friends, when they assemble around the Table of the Lord on the first Sabbath in the New Year, will renew the practical exercise of their sympathy towards the afflicted widows, and the children of their Missionaries, and on behalf of those venerable men who have spent their years, and worn out their strength in the service of Christ.

The SACRAMENTAL OFFERINGS of the past year (with interest on the Widows' Fund) amounted to £1976 1s. 5d., but the number of Churches contributing this sum was only *Four hundred and seventy-one*, not including, therefore, a large proportion affiliated with the Society.

On the other hand, the aggregate of Payments was £2606 7s. 11d., leaving a balance of £630 6s. 6d. to be supplied from the *general* funds of the Institution.

Under the influence of these facts, at a recent meeting of Town and Country Directors, It was Resolved,

“ That this Meeting, consisting of Town and Country Directors, together with special Delegates from Auxiliaries to the Society, recognizing the strong claims to Christian sympathy and support presented by the Widows and Orphans of deceased Missionaries, and of those honoured brethren who have been compelled by age or infirmity to withdraw from the scenes of active labour, regard with sincere satisfaction and devout gratitude the spirit and liberality with which the annual appeal on their behalf has been responded to by many Churches connected with the Society; they regret, however, to learn that the contributions hitherto made to this interesting and important object have been inadequate, and they therefore express their earnest hope that the pastors and deacons of non-contributing Churches will bring the subject under the consideration of those Churches, with a view to obtain aid from the Sacramental Collection upon the first Lord's day of the coming year, or as soon after that time as may be convenient.”

In again making this Appeal, the Directors *ask only that those Christian communicants who are willing may have the opportunity of making some addition to their usual contribution, and that the amount thus contributed, over and above the average of the ordinary Sacramental collection, may be appropriated for the relief of the Widows and Fatherless Children of departed Missionaries, and of those venerable servants of Christ whose years and energies have been spent in their divine Master's service.*

The Directors very urgently request the kind co-operation of Christian Pastors in this expression of sympathy and love, by presenting this Appeal to the Officers and Members of their Churches, and entreating their kind compliance with the application.

Signed, on behalf of the Directors,

ARTHUR TIDMAN, }  
EBENEZER PROUT, } *Secretaries.*

P.S. It is hoped that, should it be found impracticable that the Sacramental Offerings now solicited be made on the *first* Sabbath of January, the friends will kindly embrace the *first* Sabbath in February for the occasion.

It is respectfully requested that the amount specially contributed in reply to this Appeal be transmitted *forthwith* to the REV. EBENEZER PROUT.

#### ARRIVAL OF THE REV. WM. ELLIS AT THE CAPITAL OF MADAGASCAR.

WE have the pleasure to announce that Mr. Ellis reached Antananarivo in safety on the 27th of August, and that he had been welcomed by the native authorities with marked courtesy and respect. We hope to be able to give further particulars in our next number.

MISSIONARY CONTRIBUTIONS.

From 14th November to 13th December 1856, inclusive.

Table listing contributions from various churches and individuals in the first column, including E. Giles, Mrs. Oakes, G. Smith, M. E. per The Record, Anon. 1 0 0, Ditto 0 5 0, A Working Man's Mite, Abney Chapel, Honover Chapel, Portland Chapel, St. Thomas's Square, Surrey Chapel Auxiliary, Per E. Howard, Esq., Contributions, Ditto, Treasurer's Balance, York Road Chapel, on account.

BEDFORDSHIRE.

Table listing contributions from Wilden Baptist Church, Rev. J. Hawkins, Missionary Boxes, Remembrance of Rev. J. Duthie, for the English Institution at Madras, Molety for L.M.S., 2l. 5s. 1d.

BUCKINGHAMSHIRE.

Table listing contributions from North Bucks Auxiliary, Per Rev. J. Bull, Great Horwood, Collection.

Newport Pagnel.

Table listing subscriptions from Newport Pagnel, including Mrs. Ayres, Rev. T. P. Bull, Rev. J. Bull, Mr. W. B. Bull, Mr. Chapman, Mr. F. Coates, Mr. Elkins, Mr. Hives, Mrs. James, Mr. Keep, Mr. Redden, Mr. C. J. Redden, Mr. Rogers, Native Teacher William Bull.

Missionary Boxes.

Table listing names of individuals contributing to Missionary Boxes, including Miss K. Ayres, Miss M. L. Bull, Master W. B. Bull, Misses C. and A. Coleman, Miss C. M. French, Miss Gudgroun, Miss Keep, Mrs. Petts, Mrs. Roberts, Mrs. Warren.

Table listing contributions from Juvenile Missionary Society, Sunday School, Girls, Ditto, Boys, Master W. B. Bull, Collection.

Ousey.

Table listing Ladies of Miss Mabley's School.

Table listing collected by Miss Hearne, Mr. Flood, Collection.

Stoke Goldington.

Table listing subscribers: Mr. Adkins, Mr. Hancock, Mr. W. Lillyer, Collected at Ravenstone Mills, by Mr. C. Cook.

Missionary Boxes.

Table listing Misses Hancock, Chapel House, partly by a Poor Man, Collection.

Wingrave.

Missionary Boxes.

Table listing James and Thomas Hooley, Misses Hooley (the Sisters), Miss Griffin, Miss Amelia Griffin, Mrs. Gurney, Mrs. Druce, Mrs. Warr and Son, Miss Kingsley, Sunday School Children's Box, Mrs. Elliott, Mrs. Aston, Mrs. Willson, Rebecca Hanson, Daniel Bierton's Children, Sarah Braisington, Elizabeth Braisington, Matilda Warr, Lucy Hedges, Hannah Simmons, Sophia Higgs, Sarah Alcock, Charles Kent, Charlotte Honor, Quarterly and Weekly Collections after Public Meeting & Sermons, A Friend, Winslow, Collection.

Table listing expenses: 85 0 1, 84 8 7.

Fordley Hastings, Collection.

Table listing expenses: 85 0 1, 84 8 7.

CAMBRIDGESHIRE.

Fordham.

Table listing collected at the Lord's Table, Independent Chapel, Mrs. Seaber, Mrs. Pyson, Mrs. Smith, Produce of a Piece of Ground, A Friend's Missionary Box, Small Subscriptions.

Roydon District.

Table listing collection at the Annual Meeting in John St. Chapel.

CHESHIRE.

Northwich.

Table listing Rev. D. G. Watt, M.A., A Friend to Missions, Mrs. Carnes' Box and Subscription.

Table listing Mr. Fletcher, Mr. James O'kell, Mrs. Rothwell, Mr. James Thomas, Mrs. Wait, Mrs. Willitt, Mr. Wm. Cross, Mrs. Leigh, Mrs. Weston, Miss Cross, Rubee, Miss Lowe, Miss Fletcher's Missionary Box, Ditto, A. E. Cross's, Collected by— Master Pass, Mrs. Rothwell, Collections.

Other Societies and Expenses.

Table listing 35 16 9, 10 14 9, 15 0 0.

Wilmslow.

Rev. S. Ellis.

Collected by Mrs. Smith.

Table listing Rev. S. Ellis, Miss Ellis, Miss F. T. Ellis, Master A. T. Ellis, Mrs. Crowdon, Mrs. R. Crowdon, Mrs. A. Crowdon, Mr. A. Crowdon, Mr. T. Crowdon, Mr. and Mrs. Hough, Mrs. Birkham, Mrs. Keyworth, Mrs. Ball, Mrs. Jenkins, Mrs. Smith, Mrs. Somerville, Mrs. Krausville, Miss Somerville, Mrs. Daniel, Mr. Barker, Neville Blythe, Esq., Adelaide, Australia, Small Sums.

CORNWALL.

Table listing Auxiliary Society, per J.E. Downing, Esq. 10l 2 4.

CUMBERLAND.

Gamblesby.

Rev. J. Redmayne.

Table listing Collection after Lecture by Rev. W. G. Barrett.

Keewick.

Rev. W. Colville.

Table listing Collection, A. Fisher, Esq. (D.), 2l. 17s. 6d.

Fewith.

Rev. W. Brewis.

On Account.

Table listing Collections after Public Services, Sabbath School, Missionary Basket, Temple Sowerby, Collection.

Subscriptions and Donations.

Table listing Mr. Bell, Mr. Blythe, Mr. John Graham, Miss Holmes, Ditto, for China.

Table listing Mr. Jolbe, Mr. J. P. Spedding, Admiral Wasones, Deace Lodge.

Missionary Boxes.

Table listing Tamar Hall, Misses Brewis, Fanny Johnston, Mrs. Moss, Mrs. Rattray, Misses Robinson, Margaret and Mary Jane Robinson, Masters Wm. and Frank Robinson, Master Thomas Jas. Scott, Master Robert Scott, Miss E. Winder, Exs. 22s. 2d., 25l. 16s. 6d.

DEBYSHIRE.

Glossop.

Littlemore Chapel.

Rev. T. Atkin.

Collections, 12 5 1.

Missionary Boxes.

Table listing Mrs. Atkin, Mrs. Slack, Betsy Lloyd, Mary Worthington, Jane Dyas, Mr. Pines, Charlotte Hampson, Sarah Hays, John Hatfield, John Smith, Small Sums.

Sunday School Classes.

Table listing Miss Downap, Miss Kershaw, Mrs. Atkins, Sundries, Mr. Joshua Sidebottom, Mr. Joseph Kirk, Mr. J. Priestman, Mr. Jos. Chappell, Sundries.

DEVONSHIRE.

Colyton.

Collection, 11 5 1.

Rev. J. E. Isaac (A.), Exs. 2s. 6d.; 2l. 2s. 6d.

Exeter.

Castle Street.

Rev. D. Hewitt.

"Fruit from a Missionary Tree" 5 14 0.

Plymouth, Mrs. Pearson, towards Scholarship in the Madras Institution, to be called the Drew Scholarship 2 0 0.

Taristock.

Rev. W. M. Paul, Secretary.

Mr. T. Windatt, Treasurer.

Subscriptions and Collections, 11 4 0.

For Native Teacher, Wm. Rooker, 7 0 0.

Ladies' Association, Sunday School Association, 2 0 0.

For the China Mission, 4 1 0.

Exs. 6s. 6d.; 25l. 16s. 6d.

Beverston.

Rev. W. Hill.

Collection, 4 1 1.



**Subscriptions.**

Rev. W. Hill	0 10 0
Mrs. Hill	0 10 0
Miss Waters	0 3 0

**Family Boxes.**

Mrs. Williams	1 0 0
Miss F. Burrowman	0 10 0
Miss S. Langman	0 4 11
Mrs. Sampson	0 6 1
Miss A. Spry	0 3 0
Miss A. Polmers	1 1 6
Miss Lumore	0 1 4
Miss Procter	0 10 0
Mr. G. Jackson	0 3 0
Mr. B. Waycott	0 3 0
Mr. J. Northam	0 1 0
Mr. R. Cudlip	0 0 9
Mr. J. Parsons	0 1 2
Sunday School Boxes	1 15 5
10s. 4s. 6d.	

**DORSETSHIRE.**

*Upway.*

**Rev. C. Gowar.**

Collected by Mrs. Gowar.

Mr. Homer	0 10 0
Mr. Wm. Thomas	0 10 0
Rev. C. Gowar	0 10 0
Mrs. Muscell	0 4 4
Mrs. Roper	0 4 4
Mrs. C. Gale	0 4 1
Mrs. Hill	0 4 0
Mrs. Pashon	0 3 8
Mrs. Bartlett	0 1 0
Mrs. Hurden	0 0 6

Collected by Miss Drake.

Mr. C. Thomas	0 4 4
Miss Drake	0 4 4
Mrs. Crocker	0 4 4
Mary Crag	0 2 3
Hannah Bagg	0 3 3

Collected by Mrs. S. Gale.

Mrs. S. Gale	0 4 4
Mrs. W. Symonds	0 4 0
Small Sums	0 2 8
Mrs. Stoms	0 1 0
Little William	0 0 6
Collection	1 13 4
Little Annie's Box	0 13 0
Sunday School Box	0 11 2
Miss Fowler's Box	0 6 5
Exs. 5s.; 7s. 3s. 6d.	

**DURHAM.**

*Sunderland Auxiliary.*

per W. T. Mackray.

Eq., on account 20 11 6

**ESSEX.**

**Auxiliary Society.**

Per T. Daniell, Esq.

*Castle Hedingham* 13 6 4

*Chelmsford.*

Raddow Lane	16 5 4
Mrs. John	1 0 0
Coppahall	23 15 1

*Colchester. Hand*

Gate Chapel	3 12 6
Dedham	10 10 2

*Hatfield, per Rev. B. Johnson* 12 1 4

*Edgworth* 23 13 6

*Woodless* 5 9 0

17s. 10s. 5d.

*Brentwood, per Rev. W. Dorring* 5 0 0

**GLOUCESTERSHIRE.**

*Cheltenham, Mrs. Alfred Currie (A.)* 1 1 0

*Morton-in-the-Marcs*

Sabbath School 0 13 11

Also 17s. 5d. for the Home and School for the Sons of Missionaries.

**HAMPSHIRE.**

*Frack Dean.*

Mr. Cannings (A.)	0 10 0
Mr. J. S. Cannings (A.)	0 5 6

Mr. and Mrs. Cannings, for Elizabeth Lydia Cannings, in Mrs. Porter's School, Madras (4th payment) 3 0 0

3s. 15s. 6d.

**JERSEY.**

*Auxiliary, per E. C. Williams, Esq., on account* 23 13 6

**HUNTINGDONSHIRE.**

*Society in Aid of Missions, per T. Coote, Esq.* 140 0 0

**ISLE OF MAN.**

*Douglas.*

*Athol Street Chapel.*

Rev. W. O. Stallybrass.

Collected by Mrs. Fowler.

Mrs. Whitehead	0 10 0
Miss Pencock	0 10 0
Mrs. Atkinson	1 0 0
Mr. Atkinson	1 0 0
Mrs. Gell	0 10 0
Sums under 10s.	2 16 0

Collected by Mrs. Richards.

Mrs. Jackson	3 0 0
Miss Silverston	1 0 0
Mr. Mellville	1 0 0
Sums under 10s.	1 7 0

Collected by Miss Robertson.

Mr. Haming	0 10 0
Mrs. Stallybrass	0 10 0
Sums under 10s.	1 13 9

Collected by Miss Keely

2 16 0

**Missionary Boxes.**

Sunday School	0 10 0
Miss Butterworth	0 10 9
Miss Bevington	0 10 0
Miss Shipley	0 4 4
10s. 15s. 10d.	

**KENT.**

*Canterbury, W. Cannon, Esq., a Thank Offering for temporal prosperity* 4 0 0

*Dartford, Mr. J. D. Parke's Missionary Box, for the Chinese Mission* 1 13 0

**Margate.**

Per F. W. Cobb, Esq.

Zion Chapel.

Annual Subscriptions.

Rev. C. Bird	0 10 0
Mr. Beckett	0 10 0
Mr. White	0 10 0
Mr. Soper	0 10 0

**Donations.**

Miss Soper	6 8 0
Mr. Gore, Sep.	0 5 0
Missionary Boxes	8 1 8

Dicto, Prayer Meetings 7 0 5

Sunday School 1 4 4

Collection after Sermons 5 0 3

Dicto, after Public Meeting 5 4 7

Exs. 30s.; 25s.

**Ceol Street Chapel.**

Annual Collection	4 6 0
Collection, Prayer Meeting	0 13 6
Dicto, Sunday School	1 10 6
Missionary Boxes	1 18 6
Sundry Collections	3 8 0
10s. 15s. 6d.	

**LANCASHIRE.**

*West Auxiliary Society, per S. Job, Esq., on account.* 320 0 0

**Southern.**

Rev. J. E. Millson.

Per T. Gasquoigne, Esq.

Collections after Sermons by Rev. W. Porter 20 2 6

Missionary Meeting 9 11 6

Dicto, Prayer Meeting 8 0 0

Collected by—

Miss Milson	5 8 6
Mrs. Hamilton	4 6 0
Misses S. & A. Spencer	3 6 6
Miss Greatbatch	5 0 0
Miss Nicholson	1 10 0
Mrs. Maria Bull	1 2 5

Sunday School, for Native Teacher, Sarah Greatbatch, Ditto, Missionary Boxes, &c. 3 1 4

Part Proceeds of Ladies' Working Society, Mrs. Milson, Treasurer 9 5 0

Exs. 10s.; 70s. 14s. 10d.

*Churchtown, Collections after Sermons and Public Meeting* 6 13 0

**Manchester, A few Friends, per Mr. W. Okell, for Rev. T. Henderson, towards training Native Pastors** 8 10 0

**LINCOLNSHIRE.**

*Brigg Auxiliary.*

Collected by—

Mrs. Cressay	3 1 8
Miss J. Bennett	0 6 0
Miss Barrett	0 10 0
Master E. J. Cressay	6 8 8
A. M. Ball	0 10 0
Juvenile Work	3 1 7
Public Collections	11 14 0
Sunday School Children	1 5 0

*Cadney.*

Miss Evison's Box	0 9 10
Miss A. Evison, ditto	0 11 7
Public Meeting	1 3 3
Exs. 25s.; 31s. 13s. 9d.	

*Gainsborough, per Mr. W. Cook, on account* 10 0 0

**Stamford.**

Star Lane Chapel.

Rev. B. O. Bendall.

Contributions 23 14 0

**NORTHAMPTONSHIRE.**

*Kiloby, Rev. H. Ault* 1 10 0

**Welford.**

Collection 14 0 0

Collected by—

Mr. Clay Jun.	2 1 0
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Miss Bishop	3 16 0
Miss Williams	3 9 0
Exs. 5s. 6d.; 23s. 1s.	

**Wellingborough.**

Salem Chapel.

Rev. T. Thomas.

Collection	11 8 3
Mr. W. Mayes	1 0 0
Girls' School Box	0 17 0

Collected by—

Mrs. Mayes	0 15 0
Mrs. Naylor	0 13 0

**Missionary Boxes.**

Mrs. Thompson	0 4 4
Miss B. Charlton	0 6 4
Miss Lewis	0 2 0
Mary Curtis	0 7 9
Miss Dixon	0 1 3
Sarah Ann Brown	0 1 0
Mr. Gale (D.)	0 10 0
Exs. 10s.; 16s. 10s. 6d.	

**NORTHUMBRLAND.**

*Newcastle-on-Tyne.*

Auxiliary.

D. H. Goddard, Esq., Treasurer.

**Collections.**

St. James's Chapel, Rev. F. Stephens	16 0 11
St. Paul's Chapel, Rev. A. Reid	10 15 6
A Friend	0 4 8
West Clayton Street, Rev. G. Stoward	14 13 10
Public Meeting	11 3 3
Juvenile Meeting	3 5 1

*Horsley* 1 0 0

*Eyton, Rev. D. Wilson* 2 8 4

*Felling, Rev. J. Askinson* 1 5 0

Less Expenses 5 7 0

56 8 11

**STAFFORDSHIRE.**

**Bilston.**

Rev. Robert Davies 1 1 0

**Boxes.**

Mrs. Williams	0 1 3
Thomas Morrall and Brother	1 1 7
Mr. Lidington	3 2 3
Friend	3 13 3
Robert Fellows	1 5 2
Mrs. Roberts	0 9 5
Miss Deborah Price	0 19 6
Sabbath School	2 4 3
Bible Class	1 16 8
Collection	5 13 8
Public Meeting	2 10 11
Exs. 10s. 6d.; 30s. 14s. 6d.	

**Chadde.**

Rev. C. Hargreaves.

**Boxes.**

Lilly Hargreaves	0 7 8
S. A. Nutt	0 6 0
M. A. Massey	0 6 6
Mary Plant	0 3 2
Joseph Plant	0 3 2
Gervase Watson	0 8 1
M. Cludrich	0 1 0
Levi Lowndes	0 4 0
Y. Williamson	0 2 3
Anne Bird	0 2 3
Betsy Coates	0 2 0
Betsy Salt	0 5 7
John Bowring	0 5 0
E. Cludrich	0 1 0
Ann Fyatt	0 5 3
S. and A. Salt	0 1 10
H. Salt	0 2 1

Collected by—

Miss Milward	2 5 0
Miss Horn	1 7 3

Collections after Sermon	1	5	8
Missionary Prayer Meetings	0	0	0
Children's Missionary Meeting	0	14	1
Sunday School Monthly Collections	0	9	2
Fractions	0	0	5
Exs. 6d.; 10s. 2s. 8d.			

**Walsall.**

Rev. Dr. Gordon.

S. Stephens, Esq., Treasurer.

Collected by Miss Woodward.

Sam. Stephens, Esq.	10	0	0
Mrs. Stephens	1	0	0
Miss Woodward	5	0	0
Miss E. Woodward	5	0	0
Mr. J. O. Jerome	1	0	0
Mr. Thomas Kirkpatrick	1	0	0
Mr. William Kirkpatrick	1	0	0
Mr. Sheldon	1	0	0
A Friend to Missions	1	0	0
Mr. Abbas	1	0	0
Mr. Cook	0	10	0
Miss Smith	0	10	0
Mr. Ketly	0	10	0
Mrs. E. Douglas	0	10	0

Collected by Miss Potter.

Mrs. Potter	1	0	0
Peter Potter, Esq.	1	0	0
John Potter, Esq.	0	10	0
Miss Potter	0	10	0
Mr. G. P. Neale	0	10	0
Mrs. Cowly	0	10	0
Mrs. Neale	0	10	0

Collected by Miss Macqueen.

Mrs. Greatrex	1	1	0
Mrs. Holden	1	0	0
Mrs. Mann	1	0	0
Mr. Joseph Wiggins	1	0	0
Mrs. Wiggins	0	10	0
Miss Macqueen	0	10	0

Collected by Mrs. Whitehouse.

Mr. Brookes	1	0	0
The late Mrs. Mills' Subscription	1	0	0
Mrs. Whitehouse	0	10	0
Mr. Ashby	0	10	0
Mrs. McMillan	0	5	0
Mr. Wilkes	0	10	0
Dr. Gordon	0	10	0
John Shannon, Esq.	1	0	0
Mr. Birch	1	0	0
Mrs. Saunders	0	4	0
Bridge Street Sunday School	2	7	1
Rycroft ditto	0	11	0
Collections after Sermons	12	8	1
11to, Public Meeting	5	5	0
Mr. Wilson	0	5	0
Mr. Grant	0	10	0
Proceeds from Breakfast	0	13	6
Less Expenses	2	16	0
	64	4	3

Previously remitted for the Ship

Sacramental Collection

	4	5	11
	2	9	0
	70	17	1

**West Bromwich.**

Ebenezer Chapel.

Mrs. W. Whitehouse, for Native Teacher, Grainger Whitehouse	10	0	0
Mrs. Nook	2	0	0
Collections	13	8	8
Juvenile Meeting	1	18	0
Missionary Boxes	8	7	4
Chas. Stringer, Esq.	0	10	6
Exs. 20s.; 3s.			

**SUFFOLK.**

Auxiliary Society, W. Prentice, Esq.

Beccles, Legacy of Mrs. Sarah Delf

	21	13	7
	10	0	0

**SURREY.**

Croydon, Annuity of late J. N. Dancer, Esq., less Tax

	4	13	4
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**Kingston.**

Juvenile Association.

Miss L. Dawson, Treasurer.

For Mrs. Sargent's School, Bangalore

For the Madras Institution

	6	0	0
	10	0	0
	10s.		

**WARWICKSHIRE.**

**Birmingham.**

The following Subscriptions in the Carr's Lane List are appropriated to the Madras Institution, viz.:-

E. Habberfield, Esq.	2	2	0
T. Short, Jun., Esq.	2	2	0
	4s.		

**Kenilworth.**

Rev. J. Button.

Collection	2	13	2
Mr. T. Hennell	1	1	0
Mr. J. Rice, Sen.	1	0	0
A Friend (D.)	0	7	0
Missionary Boxes, &c.	1	7	0
	6s.	13s.	2d.

**Warwick.**

Mr. T. Snape, Treasurer.

Collections at Prayer Meetings

Missionary Boxes.

Mr. Styles	0	13	7
Mrs. Levens	0	2	0
Mr. Goode	0	4	7
Master T. Heathcote	0	2	0
Miss E. A. Brown	0	2	11
Miss Alice Brown	0	1	4
Miss Standish	0	10	2
Mrs. Cliff's Servant	0	4	5
Miss M. Levens	0	2	0
Miss Menzies	0	2	4
Master Paget	0	1	4
Miss Burton	0	2	0
Miss Turnbull	0	8	0
Sunday School	0	9	4
Mrs. Satchell's Class	2	4	6
Mrs. Perry's Class	1	3	1

Collected by—

Miss Cotton	1	2	3
Miss Percy	1	13	4
Miss Barnett & Miss Kate Hall	1	5	10

**Subscriptions.**

Rev. J. W. Percy	0	5	0
Rev. E. G. Gianville	0	9	0
Mr. Satchell	0	10	0
Mr. Cotton	0	5	0
Mr. Reading	1	1	0
Mr. Nelson	1	1	0
Mr. Snape	1	1	0
Mr. Perry	0	5	0
Mr. Laurie	0	5	0
Mr. Walton	0	5	0
Mrs. Halford	0	5	0
Sabbath Collections	7	13	8
Public Meeting (D.)	3	2	10
Mr. Bailey	1	0	0
Fractions	0	0	5
Exs. 20s. 10d.; 2s. 5s. 3d.			

**WILTSHIRE.**

**Bradford.**

Rev. P. Morrison.

Mr. E. Harris, Treasurer.

Collected by—

Mrs. Gear	1	13	6
Miss Green	1	0	0
Mrs. Harris	4	10	0
Mrs. E. Harris	1	4	0
Mrs. Walton	2	4	0
Anniversary Services	14	13	6
Sabbath School Girl's Missionary Box	0	11	2
Ditto Boy's ditto	0	11	4
Master Silcock's Missionary Box	0	1	0
Two Thank Offering Boxes	3	10	0
Native Boy, E. Harris, in Bangalore School	8	0	0
Exs. 2s. 6d.; 3s. 11s. 10d.			

**YORKSHIRE.**

**Bradford District,** per J. Dawson, Esq., on account.

	90	0	0
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**Cowick and Pellington.**

Rev. H. Bake.

Cowick Collection

Miss E. A. Bake's Box	1	6	0
Pellington, Collection	0	19	8
Miss Wilkinson's Box	0	4	8
Master Dickson's do.	0	5	7
Exs. 2s. 5d.; 4s. 11s. 5d.			

**Upper Mill, Saddleworth.**

Ebenezer Chapel Collection, less expenses, 12s. 6d.

	7	18	9
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**Woolley, near Wakefield.**

Mr. B. Shillito (D.)

	5	0	0
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**WALES.**

**Buckley Mountain.**

Rev. J. Griffith.

Collection after Lecture by Rev. W. G. Barrett

	0	12	5
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**Tenby Tables**

Public Collection

Thos. Thomas, M.

Missionary

Sunday School

Mrs. James

Mrs. Thomas

Miss Elin. Edwards

Miss F. Williams

Miss Jane Davies

Miss E. K. Eves

Miss F. Phillips

Miss M. A. Gibbs

Miss E. Gibbs

Miss E. Phillips

15s. 2s.

**SCOTLAND.**

Cavers, J. Douglas, Esq.

Dalketh, Esq.

United Presbytery

Leam Church, Edinburgh

H. A. Dowar, Esq., of the Native Teacher, James Duncan

Musselburgh

Public Meeting

Captain Brown

Private, per Rev. W. Ingram

St. Ill. M.

**IRELAND.**

Bally, Annuity of the late Mr. Ebenezer Martin

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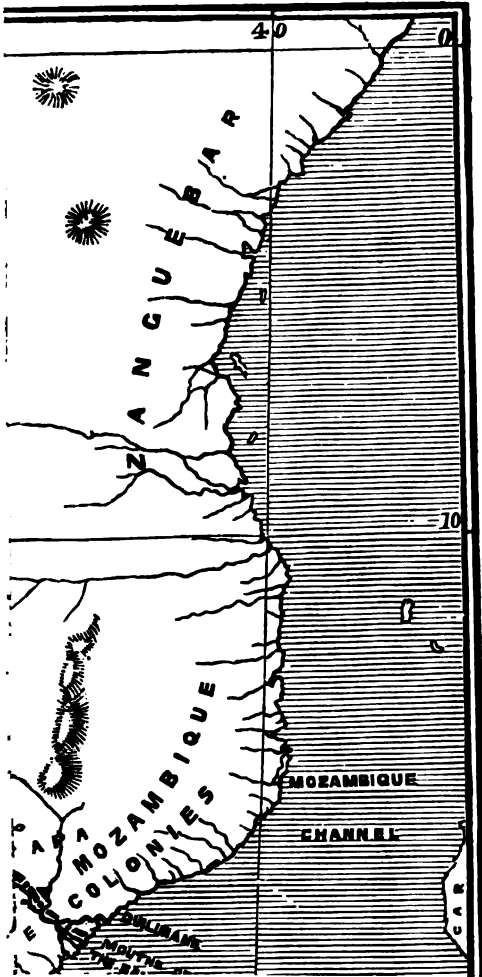
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THE  
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THE REV. DR. LIVINGSTON'S MISSIONARY JOURNEYS AND  
DISCOVERIES IN CENTRAL SOUTH AFRICA.

DURING the last six years occasional extracts have appeared in the "Missionary Magazine" from the correspondence of Dr. Livingston, describing the leading incidents of his four successive tours of exploration in the interior of South Africa. But the extraordinary and unusual interest excited by the discoveries of this distinguished traveller—more especially since his arrival in this country—has induced us to present our readers with a consecutive and authentic narrative of those remarkable labours, which were commenced in 1849, and brought to a prosperous issue in the summer of last year. The accompanying Map, the general correctness of which may be relied upon, comprehends the country traversed by Dr. Livingston in the course of his various journeys.

Dr. L. is at present devoting all the leisure he can command to the reparation of a work for the press, intended to embrace a detailed account of his travels and discoveries, which, from their importance, and the striking character of the scenes and incidents to be described, may be expected to prove highly interesting, both to men of science and to the friends of Christian Missions.

The narrative of Dr. Livingston's journeys is followed by a notice of two important public meetings which have been held for the purpose of rendering to our esteemed brother a tribute of admiration and gratitude for the signal services he has rendered to the cause of science, humanity, and religion: the one at Cape Town, and the other at the Mansion House, in the City of London.

We are constrained, on Dr. Livingston's behalf, to claim the forbearance of those of our friends throughout the country who may be anticipating the pleasure of showing him their personal respect. During the short period of his sojourn in England, besides the necessary care of his health, almost all the leisure at his command must be given to the work of the Press; but, after these more pressing engagements are accomplished, we hope that, before returning to the scene of his foreign labours, he may have an opportunity of paying a limited number of visits to the friends of civilization, commerce, and religion, in the chief provincial towns and cities.

Enterprising as our age undoubtedly is, and energetic as are our countrymen in scientific and commercial pursuits, it is a remarkable fact, that so large a part of the African continent should have remained until now a *terra incognita*, and that the wide-extended blanks which appear even upon our best maps of that portion of the globe should have been supposed to indicate nothing better than sterile sands and arid deserts. But this belief was so early formed, and has been so long fixed in most minds, that we cannot wonder at the extraordinary interest which the recent revelations of Dr. Livingstone have awakened, not merely among the general public, but in the most accomplished men of science, whose surprise and delight at his explorations have been proportioned to their capability of appreciating their value. But the tribute thus paid to this heroic Missionary is as just as it is high; for the additions which he has made to our knowledge are so full of promise to science, commerce, civilization, and humanity, that it is scarcely possible to exaggerate their importance. Assured that our readers share in this appreciation, and aware that at present the precise line of travel pursued by Dr. Livingstone is but imperfectly understood by many, we shall now furnish, what has not yet been given to the public, an outline of Dr. Livingstone's travels, which, with the map which accompanies it, will, we believe, enable the public to trace his course, and to form a more intelligent estimate of his gigantic achievements.

The series of Dr. Livingstone's exploratory enterprises originated in the highest principles and the noblest aims. During his first journey, he himself has thus described the impulse which induced him to undertake it:—"I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to labour as long as I live beyond other men's line of things, and plant the seed of the Gospel where others have not planted, though every excursion for that purpose will involve separation from my family for periods of four or five months." These truly Apostolical "excursions" commenced on the 1st of June, 1849, when, accompanied by Messrs. Oswell and Murray, Dr. Livingstone left Kolobeng, his missionary station, in quest of the oft-reported lake, separated from that station by the Kalihari desert, which stretched to the north and north-west, and which, though the attempt to cross it had been repeatedly made, had, up to that time, been found impassable. Aware of those failures, and of their cause, Dr. Livingstone, with a sagacity equal to his courage, resolved to open for himself another path to the desired

point, which would, he anticipated, diminish the perils of the journey. Instead, therefore, of essaying to cross the desert in a direct course to his destination, availing himself of information carefully gathered from natives, he determined to skirt it, by what he expected would prove a safer, though a more circuitous route. And at this point our readers will be able to accompany us, by tracking his foot-prints upon the map.

#### FIRST JOURNEY.

Kolobeng, Dr. Livingstone's starting-point, is in 25 deg. S. lat. 26 deg. E. long. It lies 250 miles north of Kuruman, the station of the Rev. R. Moffat, and has been for a considerable time the advanced post of South African Missions. Taking, therefore, a westerly direction, and pursuing it for about 300 miles, and at no slight suffering to themselves and their cattle, from the difficulty of the road and the want of water, they were not less surprised than delighted, on emerging, at the end of a month, from a dreary region, the principal productions in which were the camel thorn and other characteristic growths of the African desert, to find themselves upon the banks of the Zouga, a noble and exquisitely beautiful river, flowing S.E., richly fringed with fruit-bearing and other trees, some of them of gigantic growth, and new to our travellers.

Received with a frank and evidently cordial welcome from the Bayeire, the natives of the soil, and learning from them that the Zouga flowed out of the lake Ngami, which was still 300 miles distant, Dr. Livingstone, while his wagon slowly followed the windings of the stream, embarked in a rude native canoe, hollowed out of the trunk of a tree; and, paddled by these inland sailors, he proceeded up the Zouga, calling on his way at many of the villages which nestled in the broad beds of reeds, or amongst the limestone rocks which form its margin. As he advanced, the stream flowed wider and deeper, and the Missionary's heart expanded with the hope that it would prove one of the highways through which Christianity and its attendants, civilization and commerce, might find a free course into the hitherto inaccessible interior of Africa. This hope was quickened by the intelligence that other rivers flowed both into the Zouga and the lake from the north, and by the fact that Selatone, a friendly and powerful chief, whom Dr. Livingstone proposed to visit, lived only ten days' journey to the north-east. Animated by these discoveries, he reached the much-desired Lake Ngami, and looked across its broad waters to a shoreless expanse in one direction, and to the dim outline of the distant coast in another, with the hallowed

a Missionary discoverer. By astronomical observations, it was ascertained that the part of the lake now reached was situated in 10 deg. 19 min. S. lat., and about 20 deg. E. long.; that it was 2825 feet above the sea level, and that its length was from 50 to 70 miles.

In this outline we cannot linger with our traveller upon the spot he had now reached, to describe in detail its physical features and natural history; these and kindred subjects will find a more appropriate place in the volume he is about to publish. But, before referring to his second journey, it should be stated, that, through the unwillingness of the natives to allow the strangers to proceed to the people beyond them, and their own want of means for crossing the Zouga, Dr. Livingston, after failing to frame a raft that would float, was compelled, most reluctantly, to postpone his proposed visit to Sebitoané. His party, therefore, retraced their steps to Kolobeng, Mr. Oswell, with characteristic generosity, having engaged, at his own expense, to bring up a boat from Cape Town in the following season, in time to rejoin Dr. Livingston on another visit to the lake district and the region beyond.

For the discoveries thus made, the Council of the Royal Geographical Society awarded Dr. Livingston half "the royal premium for the encouragement of geographical science and discoveries."

#### SECOND JOURNEY.

In the following year, accompanied now by Mrs. Livingston, his family, and Sechele, the chief of the Bakwains, Dr. Livingston made his second visit to the newly-discovered region; but this time his leading design of reaching the country of Sebitoané, was frustrated by the unexpected prevalence of malarial fever, and of the venomous fly called "tsetse," so destructive to cattle. The same causes prevented him from adding much to the geographical knowledge acquired during his previous journey. The travellers, however, crossed the Zouga, and ascended its northern bank, intending to reach the terminus, a stream of which they had heard on their former visit, but which they did not then see, hoping to follow its course, and thus get to their destination; but Dr. Livingston, having acquired by his failures such knowledge of the district on which the lake is situated, and of that through which the Zouga flows, as to satisfy him that neither would afford a salubrious centre for a new Mission, and as sickness began to prevail among his party, he was reluctantly compelled to return to his station, and again to postpone the accomplishment of his object.

#### THIRD JOURNEY.

In the spring of 1851, our persevering friend, now rejoined by Mr. Oswell, once more left Kolobeng for the north. But hoping and believing that he would be able permanently to remain and labour in the remote yet populous region he had discovered, he took with him Mrs. Livingston and their little ones, prepared, as some might have regarded it, to bury himself and his family in the very depths of African solitudes and savagism. It was a noble venture—Christian heroism in one of its sublimest forms. Proceeding by their old route so far as a place called Nehokota, near the Zouga, they crossed that river at the point indicated in the map, and, proceeding in the same direction, they passed several hollows, called by the natives "salt pans" (one of them probably 100 miles long by 15 broad), covered with a saline incrustation, and containing a spring of brackish water. Pursuing the same northerly course for a time, then bending to the north-west, they traversed first a limestone region, covered with mopane and baobab trees, abounding with springs, and inhabited by bushmen. Early in June, they entered a tract of country excessively dry and difficult for travellers, until they reached a small stream called Mambali, which empties itself into a dismal swamp, ten miles broad, through which they had to work their weary way. Having emerged from this, they crossed the Souta, and reached the banks of the Chobe, a large and deep river falling into the Zambesi, upon which Linyanti, the residence of Sebitoané, the chief of the Makololo, was situated. This place is in 18 deg. 17 min. S. lat., and 23 deg. 50 min. E. long. It will be seen upon the map. Leaving their cattle on an island on the river, Dr. Livingston and Mr. Oswell entered a canoe, which, propelled by five expert rowers, rushed down the current at a rapid rate, for a distance of thirty miles to Linyanti. Here Sebitoané received them with the greatest kindness, assured them that their cattle would certainly die from the bite of the "tsetse," but that he would replace them, and proposed to bring their wagons across the Chobe in his canoes, that they might be placed beyond the reach of the marauding Matabele. It was impossible not to see the unbounded delight which the chief felt in the presence of his visitors, or to question the intensity of his desire for the residence of a Missionary amongst his people. Long before daylight, he was by Dr. Livingston's fire, relating the adventures and disasters of his eventful history. For nearly thirty years he had been engaged in warfare,

principally with the Matabele, the people of the renowned Moselekatse. Several times had he lost his all; and now he owed his security to the noble rivers Chobe and Leeambye, whose broad, deep streams prevented the incursions of his powerful enemies. Malarious and fatal as this region of swamp and river proved, he found himself at this period richer in cattle, and with a larger number of subjects, composed of Basuto, Bakwains, Bamangwato, and the black races, than any other chief in South Africa known to Dr. Livingston. For many years he had been anxious for intercourse with Europeans. With this view, he had sent large presents to chiefs residing at a distance, to induce them to promote this object.

On the day after Dr. Livingston's arrival, he conducted two religious services amongst the people. These proved the last as well as the first at which Sebitoané was present; and upon this account the Missionary looked back upon them with mingled feelings of sorrow and satisfaction, for, just as the chief began to see the accomplishment of his long-cherished desire, he was seized with pneumonia, and in a fortnight expired. This loss was severely felt by Dr. Livingston; but the people gathered round him, and said, "Do not leave us; though Sebitoané is dead, his children remain; and you must treat them as you would have treated him." But, kind as their conduct was, "they are," writes Dr. Livingston, "the most savage race of people we have ever seen."

The country at which he had now arrived presented, for hundreds of miles, a dead level, interlaced by a perfect labyrinth of rivers, with their countless tributaries, and numerous entering and re-entering branches. On this account it is called "Linotkanoka" (rivers upon rivers), and constitutes a region marvellously different from that which the blank spaces on our African maps were supposed to indicate. But after a residence of two months, Dr. Livingston was convinced, that though rich and fertile in an extraordinary degree, the periodical rise of its numerous streams, and the prevalence of the destructive "tzetze," formed fatal objections to it as a Missionary centre, and that his benevolent design of removing his own people thither, that their social and spiritual improvement might be carried forward without molestation from their savage neighbours, the Dutch Boers, would be impracticable.

It is necessary to the clear understanding of Dr. Livingston's fourth and final journey, and consequently to the most important of his explorations, that the position of Linyanti should be kept in mind, for to this point we

shall find he once and again returned, while performing the great achievements of the last four years and a-half. It was during his stay here, also, that he first visited that magnificent stream whose course to the Mozambique Channel he subsequently traced, and whose ample bosom, in all probability, is destined, at no distant period, to become the noble pathway of the traveller, the trader, and the Missionary, into the hitherto untraversed centre of the great African Continent. In different parts of its course, it bears the names of Secheke, Leeambye, and Zambesi. At the point first reached by Dr. Livingston, it is called the Secheke. But these various designations simply mean "the river," a distinction to which it is well entitled. Our traveller's visit to its banks will best be described in his own words—"We proceeded on horseback about 100 miles farther than the place where the wagons stood, to see the Secheke, or river of the Barotze. It is from 300 to 500 yards broad, and at the end of a remarkably dry season, had a very large volume of water in it. The waves lifted the canoes, and made them roll beautifully, and brought back old scenes to my remembrance. And though the banks are from sixteen to twenty feet in height, we saw evidence of an annual overflow fifteen miles beyond. When the wind blows, waves of considerable size rise on its surface, and accidents frequently occur in crossing. It was quite calm when I went over in the morning to hold a service in the town, but as the time for taking an altitude of the sun approached, the waves were running so high that it was only by great persuasion I could induce the people to paddle me back again."

Who can describe the traveller's joy at thus finding what he then believed, and has since proved to be, the key of Southern and Central Africa! for the stream he now surveyed was not a mere wide waste of water, but a mighty artery, supplying life to the teeming population of Central South Africa.

But deep as was the interest which Dr. Livingston felt in the scenery now spread out before him, that interest was chiefly concentrated upon the inhabitants of this fine region. Having obtained so auspicious an introduction to these, he resolved to cultivate their acquaintance, in the belief that the Gospel, with its accompanying power and results, would make them a great and prosperous people.

Filled with these purposes, his heart swelling with large anticipations and generous designs, our traveller once more braved his steps back again, partly over the weary way he had previously traced, and partly upon the Tamunacle and the Zoaga, re-



cing as one that findeth great spoil. On ching the latter river, under date October 1851, he thus refers to the future:— "You will see by the accompanying sketch at an immense region God has in His wisdom opened up. . . . I think it will be impossible to make a fair commencement, unless I can secure two years devoted to family cares. I shall be obliged to go thward, perhaps to the Cape, in order to have my uvula excised and my arm mended. It has occurred to me, that as we must send our children to England soon, it will be no additional expense to send them now with their mother. This arrangement would enable me to proceed alone, and would take about two, or perhaps three, years to reach a new region; but I must beg your sanction, and, if you please, let it be given or withheld as soon as you can conveniently, so that it might meet me at the Cape. To separate my children will be like tearing out my bowels; but when I can find time to write fully, you will perceive it is the only way, except giving up the region altogether. When we consider the multitudes which, in the providence of God, have been brought to light in the country of Sebotoané—the probability that, in our efforts to evangelize, we will put a stop to the slave-trade in a large portion, and, by means of the highway into the north which we have discovered, bring to light known nations within the sympathies of the Christian world—if I were to choose my lot, it would be to reduce this new language, translate the Bible into it, and be the means of forming a church. Let this be accomplished, I think I could then lie down and die contented." Deeply sympathising with the spirit of this appeal, and entering ardently into the object of their admirable missionary, the Directors of the London Missionary Society gave at once their cordial sanction to his design, and placed at his disposal the means for meeting the expenses he had incurred.

#### FOURTH JOURNEY.

We now enter upon Dr. Livingstone's fourth and greatest exploratory enterprise. Having accompanied Mrs. Livingstone and his children to Cape Town, a thousand miles from Kolobeng, and sent them to the care of the Directors in England, on the 8th of June, 1852, he commenced that memorable journey, which, whether we consider its extent, its perils, the additions made by it to geographical science and ethnology, or its probable consequences, social and spiritual, to the tribes of Central and Southern Africa, as we believe, no parallel in the history of modern travel. In proceeding from Cape

Town to Kuruman, he met with obstacles and misadventures, which, at the time, proved trying to his ardent spirit, but in which he subsequently recognized the finger of God, for it was during this detention that the Trans-Vaal Boers (unhappily recognized by the British Government as a free Republic) made a murderous attack upon the Bakwains, solely because their chief, Sechele, an admirable Christian man, would not become their vassal, or secure for them a monopoly of the traffic in ivory, by prohibiting English traders from passing through his country to the north. Ascribing this assertion of his undoubted right to the influence of Dr. Livingstone, these ruthless men resolved to wreak their vengeance upon the Missionary, and made no secret of their murderous design. Having, therefore, desolated the native location at Kolobeng, and killed sixty of the Bakwains, they hastened to the Mission-house. On reaching the spot, the commandant repeatedly expressed his disappointment at not capturing Dr. Livingstone, and his determination to have his head. This design having been frustrated, they proceeded to appropriate or wantonly destroy his property, for which to this day he has received no compensation. Distressed as he was by these sad events, the following passage shows the Christian estimate he had formed of them, and the important influence they exerted upon his subsequent proceedings:—"The determination of the Boers makes me more resolved than ever to open up a new way to the interior, and the experience of that kind Providence which prevented me from falling into the hands of those who would, at least, have sadly crippled my efforts, encourages me to hope that God graciously intends to make some further use of me. . . . The losses we have sustained amount to upwards of 300*l*. We shall move the more lightly now that we can put all our goods into one wagon."

His detention at Kuruman, though trying, was necessary, but at length he proceeded in a N.N.W. direction, though by a different route from that taken on previous journeys, in order to avoid the fly. This new path brought him into a densely-wooded country, where, to his great surprise, he found vines growing luxuriantly, and yielding clusters of dark purple grapes. But it was a weary journey both for man and beast, as the grass was from eight to ten feet high, and our traveller was compelled to perform the double duty of driver and road-maker, "having," as he tells us, "either the axe or the whip in hand all day long till we came to lat. 18 deg. 4 min." At this point, he found himself approaching the Chobe, and entering

that network of rivers previously described. But the state of things now differed widely from that which existed on his former visit. Then the waters were at their lowest point, and flowed within their ordinary channels, but now the country was flooded. This was a formidable difficulty, and it was much increased by the sudden illness of all his attendants, save one lad. He had therefore to work his way to Linyanti almost unassisted, being compelled to leave invalids and wagon behind. But he had a brave heart, and went forward. Having with some difficulty crossed the smallest of these streams, he and his companion reached one, named the Sanshurah, half a mile broad, and abounding with hippopotami. Embarking in a small pontoon which he had brought with him from Cape Town, he proceeded across the flooded country in search of the Chobe. After "splashing," as he terms it, "through twenty miles of an inundated plain," he climbed a high tree, and was gladdened by a sight of the much-desired river; but, on approaching it, he found a broad *chevaus-de-frise* of papyrus, reeds, and other aquatic plants, interlaced with a creeper resembling the convolvulus, which rendered the Chobe almost unapproachable. But by breaking or bending down this rank vegetation, so as to obtain a foothold above the water, often deep, out of which it grew, our traveller and his native attendant struggled on toward the open stream, taking the pontoon with them. But a still more formidable barrier than reeds and flags presented itself, in what he calls "a horrid sort of grass, about six feet high, and having serrated edges, which cut the hands most cruelly, wore my strong moleskin 'unmentionables' quite through at the knees, and my shoes, nearly new, at the toes." Three days were thus spent amongst that mass of reeds; but, though constantly wading, and wet up to the middle, he slept soundly at night, and on the fourth day was rewarded by reaching the river and launching the pontoon upon its bosom. Joyfully embarking in this frail craft, they paddled down the Chobe about twenty miles, when they arrived at a village of the Makololo. The natives stood aghast at this apparition. Intrenched, as they supposed, by their rivers, they believed themselves unapproachable. Dr. Livingston's sudden arrival, therefore, was to them a great marvel, and the achievement exalted him in their eyes. The only explanation they could devise for so strange an event was, that "he had fallen on them as from a cloud, yet came riding on a hippopotamus" (pontoon).

But the difficulties of this part of the

journey were now surmounted. As soon as the intelligence of their arrival reached Linyanti, a number of canoes, with 140 people, were despatched from that town to convey them and their wagon thither. Here they received a welcome such as was given to their highest chief: Sekeletu, the successor of Sebitoané, then only nineteen years old, was especially delighted. "I have now got another father," he said. "instead of Sebitoané!" And the people shared this feeling. The idea seemed universal, that, with a Missionary, some great, indefinite good had arrived. Many expected to be elevated at once to a condition equal to that of the Bakwains and inhabitants of Kuruman, of which they had received very exaggerated accounts; others imagined that they would be very soon transformed into civilized men, possessing the clothing, horses, arms, wagons, &c. of Europeans." "Jesus," they said, "had not loved their forefathers, hence their own present degradation. He had loved the white men, and given them all the wonderful things they now possess; and, as I had come to teach them to pray to Jesus, and to pray for them, their wants would be soon supplied. A very great deal, too, was expected from medicines and my liberality, &c."

Without entering into many details of this second visit of our friend to Linyanti, there were circumstances attending it which deserve a brief notice. Sebitoané, it appeared, had nominated a daughter as his successor, but against her own inclination; she, therefore, sincerely and gracefully relinquished her title in favour of Sekeletu. As, however, there was a pretender to the chieftainship, from whose designs the young man apprehended danger, he accepted authority with reluctance; and the sequel showed that there were solid reasons for his fear. Having positively prohibited the sale of children, Sekeletu's rival chieftain brought a slave-trading party of Mambari into his dominions, and received from them as a reward a small canoe. Armed with this formidable instrument of death, and now confident of wresting the power from its rightful possessor, he came to the place where Sekeletu and Dr. Livingston were, having arranged with his followers, that, while holding a conference with the chief, they should, at a given signal, hamstring him with a battle-axe. Without being aware of the conspiracy, the presence of Dr. Livingston, as he walked by the side of Sekeletu, proved the means of frustrating it; and some of the conspirators during the same evening disclosed it to the chief, who

stified with the guilt of the pretender, ordered his immediate execution. Of this, however, Dr. Livingston knew nothing until he following day.

It was a source of no ordinary satisfaction to his presence and influence at Liyanti. Actually frustrated the purpose of others who had come from the west to purchase slaves, and some of whom, hearing that he had crossed the Chobe, fled back to their country with precipitation. Our traveller so succeeded in restraining the Makolelo on attacking a stockade, in the valley of the Barotse, within which some slave-traders had entrenched themselves, and the consequences of which attack must have proved fatal to many. When he pointed out the difficulty of subduing a party with forty muskets in such a position, an under chief indignantly replied, "Hunger is strong enough—a very great fellow is he!"

When Dr. Livingston proposed to Sekeleto to examine his country, that he might ascertain whether any part of it was suitable for a Mission, the chief, wishing to detain his guest longer, objected to his departure, stating at first that he "had not yet had a satisfactory look at him," and then, that he would not suffer him to go alone, lest some evil might befall him. Detained by these and other causes, it was not until the end of July, 1853, that the preparations for his exploratory excursion to the north were completed.

The morning of the day upon which Dr. Livingston set out, presented a scene of unusual animation and interest at Sekose, his starting point, a village on the Zambezi. Although the rude children of nature who dwell there could but imperfectly estimate the importance to them and to future generations of the object of their visit, they regarded all his movements with extraordinary interest. Upon the banks of the noble stream many of them were gathered, watching with extravagant gesticulations and discordant cries, the fleet which rendezvoused upon its waters. There, beneath the bright sky of the tropics, thirty-three canoes, manned by 160 rowers, were awaiting the signal for their departure. Our traveller, having had the choice of this fleet, selected one twenty inches in width and thirty-four feet long, with six experienced and athletic rowers. But though the Zambezi rolled down in ample volume against them, no power was the word of command given, than they swept through it at a rate which showed that the skill and strength of these inland mariners were more than equal to its force. As they proceeded up the river, Dr. Livingston was filled with admiration

at its magnificence and beauty. "It is often," he writes, "more than a mile broad, and adorned with numerous islands of from three to five miles in length. These, and the banks too, are covered with forest, and most of the trees on the brink of the water send down roots from their branches like the banian. The islands at a little distance seemed rounded masses of sylvan vegetation of various hues, reclining on the bosom of the glorious stream. The beauty of the scene is greatly increased by the date palm and lofty palmyra towering above the rest, and casting their feathery foliage against a cloudless sky. The banks are rocky and undulating, and many villages of the Banyeti, a poor but industrious people, are situated upon both of them. They are expert hunters of hippopotami and other animals, and cultivate grain extensively."

Amidst such scenery our traveller pursued his course on the first day, of ten and a-half hours, about fifty miles. Not far, however, above the starting place, the bed of the river began to be rocky, forming a succession of rapids and cataracts up to lat. 16 deg., two of which are dangerous. North of this point the river, here called the Lecambe, passes through the country of the Barotse, which stretches about 100 miles north and south, and is bounded by two ranges of hills which bend away from the river N.N.E. and N.N.W., until they are from twenty to thirty miles apart. The intervening country is annually overflowed, but, as the waters never rise above ten feet, the natives have formed numerous mounds, upon which they build their villages and pasture their cattle. The capital of this country, called Narielo, and containing about 1000 inhabitants, stands upon one of these artificial elevations.

At the time of Dr. Livingston's visit, the stream ran low, and the valley was covered with coarse succulent grasses twelve feet high, and as thick as a man's thumb, upon which he saw in every direction large herds of cattle grazing. On visiting the higher lands, which form the boundaries of the valley, he found them covered with trees and gardens, which the industrious natives had filled with sugar-cane, sweet potato, manioc, yam, bananas, millet, &c. On the lower grounds, when the waters retire, they raise large quantities of maize and Caffre corn. These productions, with abundance of milk and fish, give to the Barotse country great celebrity as a land of plenty. But, alas! it is also a land of death. "The fever," writes Dr. Livingston, "must be braved if a Mission is to be established; for it is very fatal even among natives. I have had eight attacks of it: the last very severe; but I never laid by. I tried native remedies

in order to discover if they possessed any valuable means of cure; but, after being stewed in vapour baths, smoked like a red herring over twigs in hot pots, and physicked *secundum black artem*, I believe our own medicines are more efficacious and safer."

The previously unknown region through which we have now been tracking the course of Dr. Livingston, like a large portion of the country watered by the same noble river, abounds with game. "Beyond Barotse," he writes, "the herds of large animals surpass anything I ever saw. Elands and buffaloes, 'their tameness was shocking to me.' Eighty-one buffaloes defiled slowly before our fire one evening, and lions were impudent enough to roar at us. . . . Sable antelopes abound, and so do the *nakong*, and there is a pretty little antelope on the Secheke, called 'heranyane,' which seemed new to me. . . . The birds are in great numbers on the river, and the sand martins never leave it. We saw them in hundreds in mid-winter; and many beautiful new trees were interesting objects of observation."

But surrounded as he was by so much to engage his attention, he was yet painfully alive to the solitariness of his situation. In former journeys, he had had the companionship of one, at least, who could sympathise with him; but now he was alone, and he deeply felt, especially when the shadows of evening closed in upon him, and terminated the active occupations of the day, the sad want of some friend who could share the pleasures and alleviate the privations of his arduous enterprise. But instead of the intelligent converse of an educated companion, he was, he tells us, doomed to bear "the everlasting ranting of the Makololo;" for, although most kind, and even devoted to him, they were savages of the first water. "To endure," he writes, "their dancing, roaring, and singing, their jesting, anecdotes, grumbling, quarrelling, murdering, and meanness—equalled a pretty stiff penance. These children of nature gave me more intense disgust to heathenism, and a much higher opinion of the effects of Missions among tribes in the south, which are reported to have been as savage as they, than I ever had before." But his spirit never faltered. It was still buoyant and even cheerful. "You very kindly say," he writes, addressing a friend, "you fear for the result of my going alone. I hope I am in the way of duty; my own conviction that such is the case has never wavered. I am doing something for God. I have preached the Gospel in many a spot where the name of Christ has never been heard, and I would

work still more in the way of reducing this Barotse language, if I had not suffered so severely from fever. Exhaustion produced vertigo, causing me, if I looked suddenly up, almost to lose consciousness. This made me give up some of my sedentary work; but I hope God will accept of what I do. The temperature in the shade is about 100 Fahr. during the day, and often 90 at nine at night. But a merry heart doeth good like a medicine."

At Nariete, he parted company with the Makololo, who had convoyed him thus far, and proceeded with some Barotse to the confluence of the Leeba with the Lecambye. The banks of the former river were low and treeless up to lat. 14 deg. 38 min., where the dense forest again approached the water's edge. Proceeding in the same direction, he reached in 8. lat. 14 deg. 11 min. his present destination, and found that the Leeba flowed from the N.N.W., and the Lecambye from E.N.E. Here, too, the country became more elevated than in the part previously traversed.

On returning from the confluence of these rivers to Nariete, he visited the ridge which forms the eastern boundary of the Barotse valley, but he nowhere discovered a healthy locality upon which a Mission could be safely commenced. He therefore retraced his course down the Lecambye, without, indeed, accomplishing his main design, but having gained such an acquaintance with the country as enabled him to determine the route by which he would attempt to reach the west coast.

On resuming his temporary residence at Linyanti, Dr. Livingston did what he could for the instruction of the Makololo. Amongst other things, he endeavoured to induce some of them to learn to read. But this acquisition appeared to them something supernatural. Long and profound, therefore, had been the solemn counsels held for the consideration of the Missionary's proposal. At length it was resolved that the experiment should be tried. Sekela's father-in-law and his step-father were, therefore, appointed to acquire this marvellous art, that, should any evil consequences result from it, their experience might serve as a beacon to others. Although this plan showed the extreme of African caution, these two pupils applied themselves so vigorously to the task, that they, and others who followed their example, mastered the alphabet perfectly in a single day.

Having now ascertained the best route to the west, and made all the preparations in his power for a journey so difficult and adventurous, he only waited until the commencement of the rains would enable him to proceed up the rivers. This period having

arrived, on the 10th of November, 1853, he bade farewell to the chief and people at Linyanti, with whom he had now sojourned so long, and from whom he had received so much kindness, and set out towards the north. As the natives who had accompanied him from the Kuruman had suffered everely from fever, he deemed it necessary or their safety to send them back to that station. But he had no lack of willing and efficient attendants, as twenty-seven of the Barotse were ready to accompany him, and Ijeketu having generously placed his own canoe at Dr. Livingston's service, together with four riding oxen, he considered himself well furnished for his journey. What he thought and how he felt at this period the following extract from one of his letters will best show:—"I am again, through God's mercy and kindness, quite recovered from fever. I think I am getting rid of intermitent too, and if spared, will impart some knowledge of Christ to many who never before heard His blessed name. There are many and large tribes in the direction in which we go, all sitting in darkness and the shadow of death. I hope God will, in His mercy, permit me to establish the Gospel somewhere in this region, and that I may live to see the double influence of the spirit of commerce and Christianity employed to dry the bitter fountain of African misery."

Pursuing his course, first up the Leeambye and then up the Leeba, he made, at the outset, comparatively rapid progress, and was not a little delighted while gliding over the broad expanse of those noble streams in his swift canoe. But at length he was compelled to exchange this pleasant mode of transit for that most tedious and toilsome one—the back of an ox. Thus he slowly racked his course for more than 300 miles northward, until he reached the latitude of Loando, the Portuguese city on the coast, whither he was bound, when he turned and travelled towards the west. But the personal discomfort and delay thus caused would have been unimportant, had other circumstances proved favourable. It was, however, the season of heavy rains. He was constantly drenched with such showers as compelled him to deposit his chronometer watch (so essential to his observations) in his arm-pit, while his lower extremities were wetted twice or thrice daily in crossing marshy streams. During this part of his journey, he and the natives were also compelled to live almost entirely upon the manioc root, which, being chiefly composed of starch, induced an affection of the eyes, which greatly impaired their vision. But these causes brought not merely discomfort but disease; for night after night had he to

stretch himself in his damp clothes upon the saturated ground, suffering from fever, which deprived him of rest, undermined his strength, and rendered the labour of each succeeding day more difficult. But in referring to his circumstances at this period, he says, "These privations, I beg you to observe, are not mentioned as if I considered them in the light of *sacrifices*. I think the word ought never to be mentioned in reference to anything we can do for Him, who, though he was rich, yet for our sakes became poor."

While thus pursuing his toilsome path, now across flooded plains, and now "through dense tangled forests, which no wagon could penetrate," he was still delighted with the country, concerning which he says, "the luxuriant loveliness of many a spot will remain in my imagination for ever." But that which, amidst his difficulties and sufferings, cheered and sustained him most, in addition to Divine consolations, was the extreme kindness of the people of Loando.

On arriving at the latitude of Loando, the party pursued a westerly course; but from this point, the native tribes bordering upon the Portuguese province of Angola had become so demoralised by contact with Europeans, and their connection with the slave-trade, that it was with no slight difficulty or danger Dr. Livingston was able to proceed. Payments were demanded upon the most frivolous pretences, and both he and the Makololo were forced to part with everything they could dispense with, even to their clothes, in payment for food, fines, and ferries; and after they had parted with their all, rapacious mobs still surrounded them, demanding what they had not to give, and threatening violence upon their refusal. But the judgment and courage of Dr. Livingston triumphed, although repeatedly more than an ordinary measure of these virtues were called into exercise. Still he and his party were at this time reduced to great straits, and no small amount of suffering, from toil, want, and disease.

The following extract from one of his letters will illustrate his circumstances in this part of his journey:—

"Never did I endure such drenchings, and all the streams being swollen we had to ford many, the water flowing on the rustic bridges waist deep. Others we crossed by sticking to the oxen the best way we could, and a few we made a regular swim of. My Barotse—for with them alone I travelled—did not know I could swim, and the first broad stream we came to excited their fears on my account. 'Now, hold on fast by the tail. Don't let go.' I intended to follow

the injunction, but tall and all went so deep I thought it better to strike out alone for the bank, and just as I reached it I was greatly gratified to see a universal rush had been made for my rescue. Their clothes were all floating down the stream, and two of them reached me breathless with the exertion they had made. If we could march I got on very well: I don't care much for fatigue; but when compelled to stand still by pouring rains, then fever laid hold with his strong fangs on my inner man, and lying in a little gipsy tent, with everything damp or wet, was sore against the grain.

"As we approached the Portuguese settlements the people became worse and worse, and at last, instead of gifts of food, we were offered knocks on the head. The Chibouque, for instance, are most outrageous blackguards. We were spending Sunday on peace society principles when a whole tribe surrounded us, fully armed with guns, arrows, spears, and short swords. They were all vociferating and brandishing their weapons simultaneously. I sat down, and asked the chief to do the same, and then demanding silence, requested to know what was the matter. Our crime consisted in one of our men when spitting, allowing a small drop of the saliva to fall on one of them. I replied, if the chief could seriously say such was a crime, I was willing to pay a fine. (On such frivolous pretexts we had often to pay enormous fines.) He accepted one, but his warriors rejected it, and demanded one thing after another, until, by demanding one of our number to be sold as a slave, we saw their intention was regular plunder, and armed ourselves for the worst. They feared my arms alone: indeed we were as a company unprepared for fighting; but, armed as we were, not a man of chiefs or councillors would have escaped the first onset. We determined to let them shed the first drop of blood, and sat looking at them in all their heathenish shouting. This resolute bearing made them more reasonable, so they accepted an ox and gave us two or three pounds of the flesh to show that they were of a generous disposition after all. We were often so treated, and at last no passage allowed us through a town or village without paying for it. I paid away nearly all I had—oxen for provisions, riding clothes, razors, spoons, &c."

But the gracious Providence which had watched over his steps thus far did not now forsake him. Having reached the river Quango, he happily met with a Portuguese settler, through whose kind and valued aid he and his party were safely escorted to Cassange. From this point he was treated with unbounded kindness and hospitality by the Portuguese authorities, and by the po-

pulation generally, until he reached Loanda. And it was a merciful thing that he was thus treated, for so extreme were his sufferings towards the termination of his journey, from repeated attacks of fever, and from dysentery, that he could not sit upon his or longer than ten minutes at a time, and when he entered the much-desired city, he was reduced almost to a skeleton. But here warm-hearted friends awaited him, the most valuable of whom was Edmund Gabriel, Esq., her majesty's commissioner at Loanda, and the only Englishman in the place. By him he and his twenty-seven companions were most generously received. "I shall never forget," says Dr. Livingston, "the delicious pleasure of lying down on his bed after sleeping six months on the ground, nor the unwearied attention and kindness through a long sickness, which Mr. Gabriel invariably showed. May God reward him!"

We have now traced the Missionary traveller through a series of exploratory journeys of vast extent and almost inappreciable importance; and, had he been an ordinary man, he would, at this point, have terminated his toils and dangers. But this was not his design. Though his past sufferings had been severe, and he was now lying emaciated upon a sick bed—though he had been separated from his family for more than two weary years, and the tempting opportunity of speedily rejoining them in England was presented to him, he nevertheless resolved to retrace his steps to Linyanti, and, having rested there for a season, to commence new explorations towards the east. Two principal inducements led him to this determination. First, he felt that his honor as an Englishman and a Christian Missionary was pledged to do his utmost to convey back to their country the confiding people who had accompanied him to Loanda, and who had faithfully fulfilled their engagement with himself. This motive would have sufficed; but there were other, and, in some respects, still higher considerations, which shut him up to this course. He had not yet secured the great object of all his previous labours. That object, as we have seen, was to open from the coast a pathway into the heart of Africa for Commerce and Christianity. Such a pathway, indeed, he had now discovered; but it was one so beset with difficulty and danger, as to preclude the hope that, by its means, the future elevation and happiness of the people whom it was his aim to benefit, would be secured. He felt, therefore, that his work was not done, and he prepared to press back, through hostile tribes and pestilential swamps, that, if possible, he might attain the summit of

his sacred ambition. "I feel," he writes, "that the work to which I set myself is only half accomplished. The way out to the eastern coast may be less difficult than I have found that to the west. If I succeed, we shall, at least, have a choice. I intend, God helping me, to go down the Zambese or Leeambye to Quillimane. . . . If I cannot succeed I shall return to Loando, and hence embark for England."

These were the plans and purposes which urgently occupied Dr. Livingston's thoughts during his constrained sojourn at Loando. But many weeks of suffering passed, ere he could prepare for the great achievement upon which his heart was set. Meanwhile, his native companions patiently awaited his recovery. But during this detention they had enough to engage their thoughts and time in the new world by which they were surrounded. For some time, indeed, before they reached Loando, their faith in Dr. Livingston had been rather shaken by the warnings of the people west of Cassange, that the white man was taking them to the sea to sell them for food to those who came here in ships. When, therefore, they saw the city, and still more when they were taken on board the British cruisers lying in the harbour, they were at first filled with awe approaching to dread. Though unwilling to believe that the friend of their chief and their own friend could prove their receiver and destroyer, they could not for a time shake off their fears. But on going on board the vessels, those fears were at once cast to flight by the hearty welcome they received from officers and seamen. The latter were especially forward in performing friendly offices to their wondering visitors. They shook them by the hand, jabbered away to them in an unknown jargon, interspersed with many a hearty peal of laughter, and, what proved still more effective, they shared with them their rations. All this soon put the Barotse at ease and at home. Wishing to take back to their country some of the wonderful and valuable articles they saw at Loando, they hired themselves for wages to unload a collier, and they continued to work for a month. Then, however, they gave it up in despair, and as long as they live they will not cease to wonder at the prodigious quantity of "stones that burn," which a single ship could contain. Until now, moreover, they imagined that their canoes were the finest vessels, and they the best sailors in the world, but they returned to the banks of the Leeambye with a marvellously reduced estimate of themselves and their marine. But that which appeared most to amaze them at Loando, was the discovery that the world had an

end. On their return, they seemed as if they were never weary of speaking, or their wondering countrymen of hearing them upon this topic. "Our fathers," said they, "told us that the world had no end. But they were wrong, for as we travelled on, all at once we came to the world's end, and the world said to us, 'I'm done. There's no more of me. There's nothing but sea!'" And these references to Dr. Livingston's simple-minded attendants must not be concluded without another quotation from one of his letters, which states a fact equally honourable to them and to him. "Though compelled," he writes, "to part with their hard-won earnings in Loando for food, on our way home, I never heard a murmur. The report they gave of the expedition, both in public and private, and their very kind expressions towards myself, were sufficiently flattering."

Nothing could exceed the hospitality and friendship which Dr. Livingston received during his sojourn in Loando, not only from the British resident, but from the Bishop of Angola, the then acting Governor of the province, and from the merchants of the city. His native attendants also shared that kindness, and, enriched with various useful articles furnished to them by their guide, and with presents for Sekeletu and themselves, from the governor and other friends, they were prepared to return to the banks of the Leeambye, filled with admiration of the white man's country, and now regarding the Missionary with a respect bordering upon idolatry.

We have yet so far to travel with our adventurous friend, that we cannot linger longer with him on the west coast than to state that what he saw there led him to form a very high estimate of the extreme beauty and fertility of the country, and satisfied him that, under proper cultivation, few regions would prove more productive than the province of Angola. Here he found that the Mocha coffee, some seeds of which had many years since been introduced there by the Jesuits, had so propagated itself as to spread 300 miles from the coast, where he met with it growing wild. He states that its cultivation is so simple, and its productiveness so great, that any one with ordinary energy, by merely clearing away the bush, would, in a short time, raise large crops and amass a fortune. While at Loando, he also visited several "extinct convents" and dilapidated churches, with other traces of a bygone period, the most valuable of which was the ability to read and write, which many of the people owed to their Portuguese teachers. But "I only record," he writes, "that which all must acknowledge to be good of

them. I will not touch upon scandal; you will find plenty of that nearer home."

His strength being recruited, and his way through Angola prepared for him by the considerate arrangements of the Portuguese Government, he set out on his return journey at the close of 1854, greatly refreshed by the unbounded kindness he had received, and elate with the purpose and the prospect of the mighty achievement still before him. So far eastward as the Portuguese authority extended, Dr. Livingston was able, slowly indeed, and with many interruptions, but yet with comparative ease and safety, to pursue his course to Cassange. But, unlike those travellers who are satisfied with a superficial survey of the regions through which they pass, he ascertained and recorded, as he went along, the latitude and longitude of its many points, so as to make the way of those who succeeded him perfectly plain. "When he got into the Portuguese territory," says the Astronomer-Royal of Cape Town, "he laid down their most important places. He corrected the maps of Angola and its adjoining districts, which, framed more upon native reports than astronomical observations, proved to be singularly erroneous. He fixed all the rivers he could possibly trace, and settled the confluence of their principal branches, and left no important place without fixing its position." These invaluable labours, however, with the numerous détours which he made from the direct path to places not previously visited, and the additional observations he was constantly taking, greatly retarded his progress. But far worse obstructions than these awaited him when he emerged from Angola into the country occupied by Chiboque, Bushinge, and Bangala tribes, of whose cupidity and violence he had had experience on his previous journey, and whose character would have deterred most men from attempting to pass through them. At one point he was confronted by a most formidable array of armed men, and had he not evinced great self-possession and courage, both he and his people would have been stripped of provisions and property, and most probably compelled to return to Loando. On reaching the Casai, most extortionate demands were made upon him as the toll for crossing that river. A bullock, a gun, and a man were the lowest terms upon which he and his party would be ferried over to the east bank. "Very well," said our friend, in the calmest possible manner, "I am sorry for it. What will you do with me?" "I can't say," replied the chief, "you must give me all you have got." Meanwhile, as the day was advancing, the chief, aware that, without canoes, it would be impossible for the travellers to get

across, secretly ordered his people to convey them all away. Without, however, giving the wily savage any reason to suppose that his design had been discovered, one of Dr. Livingston's party, while apparently looking with easy indifference in another direction, was carefully watching the course of one of the canoes into a distant creek of the river, far, as it was supposed, beyond their reach. Night now gathered around them; the chief and the people returned to their tents, and when all was darkness and silence, some of the Barotse, guided by their keen-eyed companion, stealthily tracked their way to the creek where the canoe was hidden; and when the morning dawned the extortioner, with mortification and rage, found his captives free and far beyond his reach, though his canoe had been safely returned.

But soon after crossing the Casai, Dr. Livingston left behind him every unfriendly native, and, to use his own words, was "at home, received with enthusiasm at all the different towns and villages through which he passed, and wanted for nothing the people had to give." Still, he remarks, "the Africans are all deeply imbued with the spirit of trade. We found great difficulty in getting past many villages: every artifice was employed to detain us that we might purchase our suppers from them." But it was not until the 12th of August that Dr. Livingston reached the part of the Barotse country, about 800 miles from Loando, where he could exchange the tedious and toilsome mode of transit to which he had hitherto been restricted, for the swift flowing river and the light canoe. But ere he could do this, canoes had to be constructed. This, however, was soon done, and in ten days he most joyfully exchanged *terra firma* for this more free and easy mode of transit. His mental buoyancy was thus expressed in a letter penned during his detention upon the banks of the Leech:—"You will be pleased to learn that my men are all in high spirits, and quite prepared for another trip, although, as we have had to sell almost everything for food, they have but little to show after their long absence from home."

With a strong current in their favour the passage down the Leech was so rapid that, in about twenty days, Dr. Livingston and his party reached Linyanti. With what demonstrations and delight they were welcomed there by Sekeletu and his people, and with what feelings the Makololo listened to the marvellous tales of their now travelled countryman, may be easily imagined. Prior to this their Missionary visitor was, in their eyes, a most extraor-



dinary personage, but now he was far more exalted than ever.

Anxious to commence his new journey eastward, Dr. Livingston resolved not to remain at Linyanti longer than necessary, yet nearly two months elapsed before his preparations could be completed. But, whatever else might have been wanting, there was no lack of volunteers for the new expedition. The reports made by his companions to Loando, and the desire to find a passage to the coast, prompted not a few to offer their services. When, therefore, he was ready to set out, no less than 114 picked men were happy to entrust themselves to his guidance. This will appear the more remarkable, when we recollect that part of the proposed journey lay through a region from which the Makololo had not long before been expelled by their powerful foes the Matabele, whose territory, governed by Moselekatse, stretched along to the south of the Zambeze, upon the northern bank of which our friend proposed to travel. He and his attendants, however, had nothing to fear from the people through whose country they would pass during the early part of their journey. These were Makololo, the subjects of Sekeletu, and the friends of the Missionary.

As it will enable our readers the better to realize Dr. Livingston's circumstances while prosecuting his journey eastward, we shall here briefly notice a few of the characteristics of the people among whom he travelled. As previously explained, the Makololo are a mixed race. One portion of them, now reduced by the pestilential climate to a small remnant, migrated not many years since from the dry and more salubrious regions adjacent to the Lahari, or, as it is frequently termed, the Kalahari desert. They are composed of tribes of Bechuanas, and, provisionally as we believe it will soon appear, they have introduced the Sitchuana—that language into which, chiefly by the persevering labours of Moffat, nearly the entire Scriptures are now printed. Although far inferior in numbers to the race in whose territory they found a refuge, and known to be a conquered and expatriated people, they have nevertheless gained for themselves both political and moral ascendancy, and are now the acknowledged aristocracy and rulers of the previous possessors of the soil. Hence the Sitchuana has become the classic tongue, the court language of the Makololo,—a circumstance which not only facilitated our traveller's intercourse with them, but which constitutes an important preparation for their reception of the Gospel. But, while these Bechuanas form a most influential section of the Makololo, the bulk of that nation

consists of a fine, athletic, and skilful race of negroes. And during Dr. Livingston's descent along the Zambeze, it was with a tribe of these negroes (the Balonda) that he chiefly came into contact. Through the country north of that river, he found them very numerous, but living in small communities; and, as the fly prevents pastoral pursuits, they devote themselves, apparently with great interest and even delight, to agriculture. As he passed their villages, the evidence of their industry constantly met his eye. Upon every hand he saw men, women, and children assiduously working in their gardens, cultivating maize, Caffre corn, millet, beans, pumpkins, rice, &c., which, particularly upon the low grounds, which are annually flooded by the Zambeze, yield a large return for comparatively little labour. On gaining a more intimate acquaintance with their social state, our traveller was specially struck with one prevailing peculiarity—the position and even power of the women. As a rule it has been found that heathenism deprives woman of her rightful status in society, and dooms her to drudgery and degradation. It is so with the Caffres and other natives of the south with whom our traveller was most familiar. He was not prepared, therefore, either by reading or observation, to find amongst a heathen and very superstitious people, the relative position of man and woman reversed; and so strange did this appear, that not until his observations upon the point had been confirmed by the Portuguese, did he feel assured of the fact. That the women should sit in the councils of the nation; that a young man, on entering the matrimonial state, should be compelled to remove from his own village to that of his wife; that in forming this relation, he should bind himself to provide her mother with firewood as long as the old lady lived; that the wife alone could divorce the husband, and that, in the event of their separation, the children became the property of their mother; and that the lord of creation should be unable to enter into the most ordinary contract, or to perform the simplest service for another, without the sanction of “the lady superior,” were certainly indications of female supremacy, which it was passing strange to find (it is to be hoped for the first time and the last in the history of discoveries) amongst the denizens of Central Africa. But yet it must be allowed, that “the reciprocity was” not “only on one side;” for, in return for the husband's deference, his wives were expected to provide him with food. This, possibly, may account for the fact which our friend states, that the ladies never lack a husband, and that an old maid is not to be found from

the Cape to the Equator. Occasionally, however, there will come a hitch in their domestic arrangements; and while our traveller supplies no instance of rebellion upon the part of the husband, he shows that conspiracy was not so unusual amongst wives. If at any time the former is so unfortunate as to offend the ladies, they resolve to wound him in his most tender part—the stomach. Returning home, therefore, at the usual hour, he calls upon his first wife, and asks for a dinner, but she sends him to a second, “whom he loves better;” and she, again, to a third, until he has run the gauntlet through them all with the same result. Having nothing left but to avenge himself of the wrong, faint and hungry, he climbs a tree in some populous part of his village, and proclaims aloud with piteous intonations, “Listen, O listen; I thought I had married women, but they are only witches! I am a bachelor! I have not a single wife! Is that right for a gentleman like me?” But the ladies, not always satisfied with showing their displeasure in the negative form, will sometimes even dare to enforce their authority over their husbands with cuffs and blows. This, however, is carrying matters a little too far, and the public sentiment being against such conduct, the poor sufferer gets more substantial revenge; for the authorities of the village then interfere, and his tyrannical wife is sentenced for the assault to carry him upon her back from the Cotla, an enclosed court of the chief’s premises, to his own house, taunted, as she goes along, with the sneers and gibes of men on the one hand, but, alas! on the other, cheered by the sympathy and by such exhortations as, “Serves him right,” “Give it to him again,” from members of her own gentle sex. “The first time,” Dr. Livingstone says, “I ever saw it, was in the case of a great masculine creature, and a withered scraggy old man, and having been graceless enough to laugh, she could not help joining, to the great scandal of young Africa.”

Unlike all the other South African tribes known to Dr. Livingstone, those negroes are devoted idolaters. As he passed along their principal roads, he saw pathways leading out of them to spots consecrated to spirit worship in the dark recesses of their forests. To these spots they frequently repair, and as they ascribe disease or calamity to the angry shades of their departed relatives, they make frequent offerings of food and other things with a view to propitiate them; but unseen beings are not the only objects of their idolatry. Dr. Livingstone saw others the work of their own hands, a “block of wood, with a rough human head carved upon it, or a lion made of clay, and two shells for eyes,

standing in a shed. Before these, the people, when unsuccessful, beat a drum all night. And they are otherwise,” he adds, “very superstitious. They would not eat with us, nor in our sight. They took meat from us and ate it at home. When I saw them, and thought of the vast numbers there are in this land, all living without God and without hope, I often sat down with feelings of despair. When will they be supplied with the Gospel of Christ?”

But, whatever he might have seen in these children of nature to deplore or to condemn, their treatment of himself and his companions was uniformly kind. On approaching a village, a messenger generally met them with a polite invitation to enter and to select the tree under which they would prefer to rest. Having availed themselves of the proffered privilege, the people brought and arranged beneath the broad shadows of the tree so many of the roofs of their own dwellings as were sufficient to shelter their visitors from the mid-day sun and nightly dew. But this was not all. “My party,” writes Dr. Livingstone, “were well fed all the way down until we came near to Tete. And they always gave graciously, often with an apology that want of time prevented them making more food ready, and believed our statement of having nothing to offer in return.”

But, greatly as the travellers were indebted to their friends, they were not independent upon them. Much of the country through which they passed literally swarmed with large game; the troops of elephants especially far exceeded anything of which Dr. Livingstone had previously heard or conceived. To the natives these creatures prove a great pest, as not unfrequently they broke into their gardens, and, if disturbed while eating pumpkins, or other produce, they would follow the disturbers, demolish the dwelling into which they had fled, and not unfrequently kill them. Dr. Livingstone’s party had often to shout to the elephants as their path to get them out of the way, and they shot great numbers of their young for food; but these formidable creatures were often dangerous, as, when alarmed, they would rush into the midst of the travellers. But, in addition to elephants, Dr. Livingstone found this extended and well-watered region peopled everywhere with buffaloes, giraffes, zebras, antelopes, and pigs. Referring only to one species, the beautiful spring-bok, he writes: “I could form no idea of the number of these lovely animals I saw in actual migration. I can compare them to locusts alone; for as far as the eye could reach, they appeared a tremulous mass, sometimes in sprinklings, and at other times in dense

rows, upon a plain six or seven miles long, by three or four broad." At times, when Dr. Livingston had gone out to obtain game for his party, and had laid himself down upon some grassy bank watching, rife in hand, the wild creatures thickly scattered over their native pastures, their exquisite forms, their graceful motions, their unsuspecting confidence, the free and apparently joyous life they led as they browsed or gambolled upon the rich banks of the bright river, whose course he was tracking to the sea, the beauty of the spectacle has so enchanted him, as to deprive him of the power of firing a single shot, and, rather than introduce disorder and death into a scene so fair, and so replete with evidence of the great Creator's bounteousness, he has returned empty-handed to his people. But the daily wants of his numerous companions would not allow our friend to yield very frequently to such amiable sentimentalism or compunctious visitings. A dinner must be found, though, to provide it, the gentle and stately zebra, the fleet zebra, the graceful antelope, and the ponderous hippopotamus, must fall. And here, perhaps, we may observe, the most dainty meat of the Makololo, the roast beef of Old Africa, is the flesh of the zebra; while the giraffe supplies him with his veal, the hippopotamus with pork, and the numerous antelopes with venison. These delicacies were rarely wanting to our travellers through their long journey, while the river banks formed a perfect *battue* of winged game. Geese, ducks, and smaller birds in myriads swarmed along their line of march. Then at a single shot our friend could bring down no less than eighteen ducks, more need not be said to show that Central South Africa is anything but a barren desert. Nor was fish such less plentiful than flesh and fowl. Whatever other privations, therefore, our traveller sustained, his commissariat was not open to much complaint, and we do not need to hear him say, "I found it unnecessary to burden myself with provisions a travelling, for the animals did not seem to know a gun, and would stand within bowshot of my weapon." And to this productiveness of the soil, and the abundance of the game, he was largely indebted for the success of his enterprise.

As soon as the preparations for leaving *Janyati* had been completed, our friend, mounted upon the back of an ox, set out towards the east, relying upon the same kind Providence, which had hitherto prospered his way, and, full of hope that his design would be accomplished, he entered upon this new journey. The description already given of the people through whose villages he passed, and of the re-

ception they gave him, will enable our readers to realize, to some extent, his daily experience during much of his journey. For a considerable time he kept in sight of the Zambese, and tracked its windings; but there was no point of importance along its course at which he did not carefully take astronomical observations. So constant, indeed, was the use he made of the sextant and artificial horizon, that the rumour preceded him, that "a white man was coming, who brought down the sun and moon, and carried them under his arm." And the highest authority upon such a point, the Astronomer-Royal at Cape Town, has affirmed, that, "beyond the Cape district of that colony, there is no river laid down with the accuracy with which the Zambese has been laid down in the centre of Africa by his observations."

It would be neither interesting nor useful, in a brief sketch like the present, to crowd our pages with the strange names and with the latitudes and longitudes of the numerous positions determined by Dr. Livingston in this journey. Passing over, therefore, those that were intermediate between Secheke and Mosiotunya Falls, we would direct attention to the latter as the most striking object which he met with in Africa. They occur in the most southerly part of the Zambese, but our artist has omitted to mark on the map their exact position. That position, however, is about 17 deg. 57 min. S. lat., 26 deg. 6 min. E. long. Although previously unvisited by any European, Dr. Livingston had often heard of these "smoke-resounding falls," which, with points of striking difference from Niagara, are, if possible, more remarkable and not less sublime than that noble cataract. He was, therefore, anxious to inspect them, and on the 20th of November he reached Kalai, a place eight miles west of the Falls. On arriving at the latter, he found that this natural phenomenon was caused by the sudden contraction, or rather compression of the river, here about 1000 yards broad, which urges its ponderous mass through a narrow rent in the basaltic rock, of not more than twenty-five yards, and down a deep cleft, but a little wider, into a basin or trough about thirty yards in diameter, lying at a depth of about thirty-five yards. Into this narrow receptacle the vast river precipitated itself. When Dr. Livingston visited the spot, the Zambese flowed through its narrowest channel, and its waters were at their lowest. The effect, however, of its sudden contraction and fall was in the highest degree sublime, and, from the point at which he surveyed it, appalling. For, not satisfied with a distant view of the opening through its rocky barrier, and of the

columns of vapour rushing up for 300 to 400 feet, forming a spreading cloud, and then falling in perpetual rain, he engaged a native, with nerves as strong as his own, and expert in the management of the canoe, to paddle him down the river, here heaving, eddying, and fretting as if reluctant to approach the gorge, and hurl itself down the precipice, to an islet immediately above the fall, and from one point of which he could look over its edge into the foaming caldron below, mark the mad whirl of its waters, and stand in the very focus of its vapoury columns and its deafening roar. But unique and magnificent as was the cataract when Dr. Livingston beheld it, the reports of others, and the inference drawn by himself, satisfied him that the spectacle was tame compared with what occurs during the rainy season, when the river flows between banks many miles apart, and still forces its augmented waters through the same fissure into the same trough. At these times the columns of spray may be seen, and the sound heard, ten or twelve miles distant. After entering this chasm the river changes its course, foams and raves along through a narrow channel amongst tree-covered hills, and then, emerging from its confines, it spreads out again, and flows onward to the N.N.E., a broad, placid stream, until it reaches latitude 15 deg. 37 min. S.

Some of our readers will doubtless remember the deeply interesting visit paid by the Rev. R. Moffat, to Moselekate, in 1854, and that one object of that visit was to convey various communications and supplies for Dr. Livingston to some point in his proposed journey eastward. That object was finally accomplished by Moselekate, who appointed twenty of his men, with an officer, to carry on foot seventeen boxes, and other packages, to the south bank of the Zambese. When the party arrived there with their treasure, they hailed the Makololo on the opposite shore, informed them of the purpose of their visit, and invited them to take charge of what they had brought for "the Doctor"—the name by which our friend was best known in Africa. Suspecting treachery, the Makololo at first declined. In consequence, the Matabele left the supplies upon the bank of the river, and devolved upon their suspicious neighbours the responsibility of keeping them safely. After the Matabele had left, the Makololo crossed the Zambese, conveyed the packages to an island, protected them from the weather, and in that state Dr. Livingston found them, more than a year afterwards, in perfect safety. It is possible that the fear lest "the Doctor's" property might have a bewitching power, had its influence upon the honesty of the

Makololo; but be that as it may, not an article was pillaged, and when Dr. Livingston approached the falls just described, his heart was cheered with the books, letters, and other, to him, invaluable supplies which now greeted his arrival.

After the survey of Cataract, Dr. Livingston retraced his steps for eight miles to Kalai. This is an island on the Zambese, and renowned as the mausoleum of a once powerful chief, named Sekote. Our friend visited the spot, and found no less than seventy large elephants' tusks around his grave, and thirty more over the graves of his relations. The people ruled by Sekote were amongst the most degraded barbarians of South Africa. Human skulls were their most precious ornaments. Dr. Livingston counted between fifty and sixty mounted upon poles in a single village. And so eagerly were they coveted, that strangers were often murdered solely to add to their number. But some time before our friend's visit, Sebitoané had destroyed or driven out these savages, and by so doing, had rendered us important service to the surrounding tribes. Had he not done this, it is very doubtful whether our friend could have traversed their territory.

Aware that much of the country from the falls to the river Kapué was very rocky, especially in a part called the Kisi Hills, and also that it was infested with tsetse, Dr. Livingston left the Zambese at Kalai, and travelling in a N.E. direction for about 140 miles, rejoined it at its confluence with the Kafué. This noble tributary flows broad and deep through a region occupied by tribes called Bashukulumpo, a name given to them in consequence of their hair being worn so as somewhat to resemble a dragon's helmet.

At the point which our traveller had now attained, the junction of the two rivers, he came upon a fine range of hills, stretching along the east bank of the Kafué, far away to the north. By means of the boiling point of water (for he did not possess an aneroid barometer), he ascertained that the elevation which, almost imperceptibly, he had now attained, was 4000 feet above the level of the sea. The discovery was an important one, and, connecting it with his previous observations of another ridge on the continent, of about the same height, one of the loftiest points of which is occupied by the lake Dilols, he was conducted to the conclusion, that the centre of Africa was an extended hollow, flanked by these two ridges, and that into the basin thus formed, numberless streams flowed from these watersheds, which emptied themselves into the Zambese, the great trunk river of South Africa.

Here, too, at the junction of the Kafué with the Zambese, the vegetation differs from that which characterises the lowlands about Nyamti and Secheke; but the most important fact is, that this is the commencement of a healthy district, stretching eastward to the sea. Of all his discoveries, Dr. Livingston regarded this with the deepest interest, for he saw at once how pregnant it was with momentous consequences to the countless triads of Africa. It was, moreover, the great object of which, through nearly six years of privation, toil, and suffering, he had been in quest. On the western ridge, indeed, he had traversed a district, both fertile and productive; but the difficulty of reaching it from the coast rendered it an unfit centre for Missionary enterprise. But it was otherwise with the region he had now reached. Though he had not yet traced the Zambese to the ocean, his inquiries and his speculations upon the point warranted the conclusion, that it would furnish a comparatively easy pathway into the interior. Filled with gladness and hope, and within sight of the noble stream, whose broad bright waters, winding through the rich extended valley on his right, imparted life and vigour to the scenery, while it nourished countless multitudes of creatures (called "wild" by us, but scarcely meriting that name in the regions they have so abundantly populated and so long possessed), our traveller resumed his elevated and pleasant path.

The high ground over which Dr. Livingston now journeyed was the region in which, after his migration from the south, the Makololo first settled, having subdued the negro races, the previous possessors of the soil, since amalgamated with their conquerors. Here, the fatal fever which had decimated them since they sought a refuge among the reedy valleys and malarious swamps of the Chobe and the Secheke, was scarcely known; and to this favoured district would they joyfully return, could they do so with safety. But, as already explained, this was prevented by the vicinity of the Matabele, who people the country to the south of the Zambese. Our traveller nearly saw, however, that if he and his family could dwell amongst the Makololo, they might re-occupy this splendid region in security, as Moselekatshe would never make war upon a people with whom dwelt a daughter of his friend Moffat.

The ridge of which we now write, unlike the lower grounds, is marked by the absence of forest and marsh. The country is open and undulating, carpeted with short grass, somewhat resembling an extended lawn or park. It is peculiarly fitted both for pastoral and agricultural pursuits, for it grows wheat

of superior quality and abundant yield, with other cereals, and excellent roots in great variety.

These natural features and capabilities of the fine, fertile, and healthy region to which we have now accompanied our friend, possess a peculiar interest from the circumstance that, if a Mission is formed among the Makololo (a consummation which we do not doubt will be realized), its position must be fixed upon some part of this ridge.

Inhaling health, and cheered with the thought that he was now advancing near to the termination of his long wanderings, Dr. Livingston pursued his way, until he reached the point at which another large tributary, the Loangua, pours its ample volume into the Zambese. Here he met with the first traces of Europeans; but they were traces merely—memorials of a bygone age. They consisted of some ruins of an old and long-deserted Portuguese town, called Zumbo, or Juumbo. Formerly this was the most westerly occupation of that nation; but for many years the tide of civilization, which had risen so far, has receded to the east, and Tete has taken its place.

After leaving Zumbo, Dr. Livingston, though still on high ground, had to pursue his course through a much more difficult country than that he had just before traversed, and under peculiarly trying circumstances. He was no longer where the people thought a "Missionary was not a thing to be killed," but among tribes strange to him as he was to them. And they were the more to be dreaded because, unknown to Dr. Livingston, they were then at war with the Portuguese, a small colony of whom they had for two years besieged in Tete. They had, moreover, no canoes, and, even if they had possessed them, the rapids between Zumbo and Tete would have precluded their use for any great distance in this part of the Zambese. Lions also were favoured and all but deified creatures; for the natives would not kill them, and, although they could not trust themselves to their clemency by night, and therefore slept in trees, by day, when any were in sight, they would approach them, though at a respectful distance, clapping their hands in token of veneration. And to complete the sum of our friend's discomfort, he was now without an ox. It will not appear wonderful, therefore, and especially if we recall the treatment he had received from the natives of the west, when he reached a similar position relatively to the Portuguese settlement on the opposite coast, that he should deem it necessary to proceed with caution, almost amounting to stealth, in order to avoid collision with the ferocious

and formidable hands who roamed uncontrolled over this region. "It was not likely," he writes, "I should know our course well, for the country there is covered with shingle and gravel, bushes, trees, and grass, and we were often without path, skulking out of the way of villagers where we were expected to pay after the purse was empty. It was excessively hot and steamy; the eyes had always to be fixed on the ground to avoid being tripped. After that, I say, let those who delight in pedestrianism enjoy themselves. It is good for obesity, but for me, who had become as lean as a lath, the only good I saw in it was to enable an honest sort of fellow to realize completely the idea of the treadmill."

On first coming into contact with the natives of this district, they mistook Dr. Livingston for a Portuguese, and would have attacked his party had they not been undeceived. When, however, they learnt that he was an Englishman, they regarded him with widely different feelings, as a member of "the nation that loves a black man."

Debilitated as he now was, and most anxious for a resting place, Dr. Livingston could not pass from Zumbo to Tete without fixing the position of many places lying in his route. At length he arrived within eight miles of the latter town, where he knew he should meet with a hearty welcome, and some of the comforts of that civilization to which he had been so long a stranger. But so exhausted was he, that he could proceed no farther; and, though every persuasive was urged by his companions to induce him to make one more effort to attain the goal now in view, he was unable to rise from the ground for that purpose. Intelligence, however, had reached the ears of the Portuguese governor of that place of his proximity to it, and, with great consideration, he sent what Dr. Livingston calls "the materials of a civilized breakfast." Happily, though he had lost his strength, there was no failure of appetite; he, therefore, did justice to Portuguese hospitality, and, with the exception of the bed in which he slept at Loanda, after lying six months upon the damp ground, he never realized more refreshment than from this welcome meal. Indeed, it so renewed his strength as to enable him, without any further sense of fatigue, at once to push on and complete the journey. This was done on the 2nd of March, 1856. The Governor of Zete, Major Sicard, received him with the utmost cordiality; and, having ascertained that the season would not permit him safely to sail down the unhealthy delta of the Zambese, our friend accepted the proffered hospitality of his kind host, and for a time took up his abode in this place.

But while at Tete he was not unobserved or idle. One thing particularly struck, and even affected him: the noble river, so long the companion of his travel, here, in a narrow part of it, 1000 yards broad, and capable of bearing fleets and merchandise up to the ports of the interior, flowing from hence 300 miles idly towards the ocean. As he surveyed the region around him, he ascertained that Tete stood in the centre of an extensive coal-field, two seams of which (one of them thirty-eight inches thick) he discovered in the bank of a river, which here falls into the Zambese. At another place, named Chicová, he found two other seams, and it was reported that silver was also obtained here; but this statement he was unable to verify. It had, however, long been known that a large gold-producing district (which partly surrounded the coal-field) formerly yielded as much as 130 lbs. a-year, but was now comparatively unproductive, because it was but partially and inefficiently worked. The precious metal has hitherto only been sought for on the surface, where, however, in some districts it is found in pieces as large as grains of wheat. There is, therefore, every reason to infer that, by processes and machinery such as are employed in Australia and California, the return would be considerable. Iron also, and of a quality equal to the finest produced in Sweden, is abundant here; and this, without puddling or Bessemer's patent, is so tough and fibrous, that Dr. Livingston says he has repeatedly seen the spear-heads of the natives, when they have been hurled against the impenetrable crania of hippopotami, coiled round like the proboscis of a butterfly, and then beat out again with stones into their previous state without the slightest injury.

Besides the vegetable productions found here, in common with other districts through which Dr. Livingston had passed, we may mention as amongst the most important of those that are either peculiar to the locality or very abundant in it, senna and cinchona. There are also numerous fibrous plants, and a species of cotton which grows wild in great abundance, and which, under proper cultivation, would doubtless yield a good return for capital and labour. Sugar and indigo, moreover, are indigenous to the country, and might be raised to almost any extent. The Makololo had no idea of the fact, that the cane with which they were so familiar could be made to yield its crystallized sweets; and Sekeletu, anxious to secure this, entrusted our traveller with a large number of elephants' tusks with which to purchase the required machinery. In addition to the mineral and vegetable wealth of the regions he has traversed, Dr. Liv-

ngston mentions beeswax. He says, that on passing through the country, the traveller is constantly addressed by the inviting note of the honey-bird, calling him to follow it to the nests of the bee, but that the natives, while rifling the comb of its sweets, throw away the wax, which might become an article of profitable commerce.

But ignorance is not the sole cause of the waste and want which prevail in a region whose productions and position would seem to have marked it out for eminence. The chief cause must be traced to the slave-trade, since so rife in Eastern Africa. "The removal of this unnatural stimulus," writes Dr. Livingston, "has been followed by a state of collapse. . . . It makes one melancholy to look at the state of this fine fertile country."

As soon as the season permitted, Dr. Livingston resumed his journey to the coast. But at Tete he left the Makololo, whose faithful services had been to him of so much value through his long journey, promising to rejoin them in the following year. Nor was there any risk in throwing these natives upon their own resources, as the surprising boldness and dexterity of some in hunting elephants, which around Tete are almost innumerable, and the patient, plodding industry of others, would secure for them a competent subsistence until his return. Dr. Livingston, however, had still before him a journey of 300 miles through the pestilential delta of the Zambese, a place equal to the extent of Scotland. But he did not reach the coast until he had fixed the position of Sena, and every other important point on his way, and ascertained the fact that Quillimane, the Portuguese settlement, at which place he arrived on the 26th of May, did not stand at one of the mouths of the Zambese, as previously believed, but upon an insignificant stream, while the navigable extreme of that river was further south.

Anxious to bring one of his companions with him to England, that he might convey back to his countrymen in the interior of Africa a good report of English civilization and Christianity, Dr. Livingston made his selection. But the issue was most affecting. When this Makololo stranger reached Quillimane, he was sufficiently surprised at the marvellous novelties that there surrounded him. The sea, then tossed by a tempest, which prevented the ship-of-war, awaiting Dr. Livingston's arrival, from approaching the shore, filled him with amaze-

ment. And when at length the *Frolic* hove in sight, although the waves were still running high, they put off to her in a boat. The Makololo, of course, accompanied his friend. But as the boat rose and sunk with each billow, he turned to Dr. Livingston, and with a look and tone indicative of no ordinary excitement, not unmixed with alarm, said, "Is *this* the way you go?" Though repeatedly assured that they were approaching the ship, he often renewed the question. At length they were on board, and set sail for the Mauritius. But the strain put upon the mind of this untutored African by the many novelties which, in rapid succession, filled him with wonder or fear, proved too much for his faculties; and when, on entering the harbour of St. Louis, he saw a steamer in motion, reason reeled, and, in a fit of temporary insanity, he flung himself into the sea and perished.

It is unnecessary to add to these sketches any particulars of our friend's reception since the completion of his most extraordinary and invaluable explorations. Neither will it be expected that we shall speak of the probable future of that wide region, which his energy, enterprise, and endurance, have laid open to the traveller, the merchant, and the missionary. We believe, however, that his own wise and memorable words, "The end of the geographical feat is but the beginning of the missionary enterprise," will not only be his guiding star, but that of the Society who sent and sustained him. Commerce and science have their claims, and we would be amongst the first to assert and maintain them; but our friend was moved to do, and has done what he has done, from a purer impulse than these could inspire, and with a far nobler aim. He is, indeed, a traveller, a discoverer, a geographer, a man of energy, enterprise, science; but he is more, he is better than all these, he is a "servant of the Most High, to show unto men the way of salvation,"—a missionary of Christ. And we rejoice to hear that as such he is again going to the region he has explored, and that the Directors of the Society with which he is associated have resolved, casting themselves upon God's providence, and the generous support of his people, to attempt something worthy of the churches they represent, and something adequate to the great occasion which demands their aid. In conclusion, then, we say, Christian Brethren, cheer and help the Directors as they deserve, and the "God of heaven, He will prosper you."

## LIVINGSTON TESTIMONIAL MEETING, CAPE TOWN.

A PUBLIC meeting was held on Wednesday the 12th November ult. at the Commercial Exchange, for the purpose of taking steps to express the public sense of the eminent services rendered by the Rev. Dr. Livingston to science, civilization, and Christianity by his travels in Central South Africa. His Excellency Sir GEORGE GREY took the chair, and the meeting, which was large and most influential, filled the room in every part.

Sir GEORGE GREY, upon rising, was warmly received. Alluding to the great pleasure he felt to see so many assembled, with the wish and desire of doing honour to one of the most remarkable men of the age, who had entitled himself to be looked upon as a benefactor of his country, his Excellency remarked, that the rule by which he had regulated his conduct was, as far as possible, to hold aloof from any attempt to lead a public movement, considering his duty rather to consist, when anything great had been in view, in aiding others; but when the object was to reward great merit and various services, he felt himself perfectly justified in coming forward and identifying himself in a movement by the inhabitants of the colony, in the endeavour to promote a reward to one so enterprising and deserving as Dr. Livingston, of whom it might be said that he belonged to no age or time, but to the whole world of Christians. His piety and zeal belonged to no particular era; he had gone out purely animated by the desire to perform his duty to his Maker and to his fellow-man; such conduct was grand—it was marvellous. He (Sir George Grey) had lately received a letter from a most eminent man in England calling attention to Dr. Livingston's services, and stating that the people in England were preparing an ovation to Dr. Livingston upon his arrival there, adding at the same time that, if his health would permit, the writer was of opinion that his determination would be to return again to the scene of his labours. Throughout the whole of Dr. Livingston's conduct the same simplicity was found, and he (Sir George Grey) would ask what could be more remarkable? He trusted his life would be spared to enjoy whatever rewards and honours might be bestowed upon him. A double debt was due to Dr. Livingston—first, for what he had accomplished, and then for showing what could be accomplished by a man actuated by the best motives. His Excellency therefore felt that all those who had come forward to testify their approbation of his

conduct were not only doing their duty to Dr. Livingston, but to themselves also; they would, in doing so, prove that no such exertions could be made without the whole community coming forward to testify by every means in their power their admiration for such qualifications, and their wish to reward services of such a character. With these few remarks he would call upon the Colonial Secretary to move the first resolution.

The Honorable RAWSON W. RAWSON, after giving an outline of Dr. Livingston's various labours since his entrance upon his Missionary career, proposed the following resolution:—

"That the eminent services of the Rev. Dr. Livingston in the promotion of geographical and general science during his recent heroic journey from the Western to the Eastern Coast of the African Continent, which have earned for him the applause and gratitude of the civilized world, merit especial recognition from the inhabitants of this colony and the neighbouring states, who have for many years witnessed his energetic labours in the cause of science and of religion."

Mr. MACLEAR (Astronomer-Royal) said—  
—I have much pleasure in seconding the motion. Mr. Rawson has taken away a large portion of the ground which I had intended to have entered upon. It was my intention to have begun with the commencement of Dr. Livingston's travels in South Africa; but as the Colonial Secretary has gone some distance over the ground, I need not follow him, but shall commence at the point where he left off. [Here Mr. Maclear pointed out the locality on the map at which Dr. Livingston had arrived, as described by the former speaker]. It is but just, as a preliminary, to state that he came down here after he and Oswell had penetrated as far as Sebotoane's place, and on this occasion he brought to me the observations which he and Oswell had made. On reducing them I found great discrepancies. I therefore selected those which agreed best with each other, and I took the mean average of these. In this I was wrong, as was subsequently proved. If I had taken the mean average of the whole I should have been nearer the truth. The mischief, we found, arose from the index glass of the sextant being loose, in consequence of a fall. The second journey was commenced in May, 1832. On reaching Kurumane he learned that the Mission Institutions at Kolobeng had been attacked, the Mission house had been destroyed, his books and papers scattered to the winds, and his furniture destroyed or stolen. Understanding that he was to be waylaid on his way up to the Institution, he



waited for the rains, until the desert was passable, and started on an entirely new path, one degree to the west of the Boers, thus giving them a wide berth. The reason for this outrage was because the chief Sechele refused to stop all English sportsmen and traders from proceeding to the interior, as he was requested to do by the Boers. The first place he stopped at, after proceeding with great speed, was Manakalouwe Pass lat. 22 deg. 56 min. From thence he went on to Letocke Kanné and Lotlokanné, where the first palmyra trees occur. Thence his path was to the N.N.W. to Kobè. Here he suspected, by observations now made, that the observations selected on the last excursion, and which were the first he had ever made, were erroneous. Though a young observer, the observations he now made were excellent. On reaching Kama Kama he was still in doubt as to the correctness of his position; therefore from Kama Kama he travelled in the direction of the magnetic meridian until he reached a place, which he has named the Fever Ponds, lat. 19 deg. 16 min., long. 24 deg. 55 min. Here all his people were prostrated with fever, and he was obliged to remain at this place for some time. Here he made a great number of observations. Thence he proceeded on his journey, when he saw a hill named Nava Hill, which he was convinced was not within view from his wagon station. He had left a wagon near Sekelute's place on his journey with Oswell, and knowing that he should be in the neighbourhood of Sekelute's place at this time, he was astonished to find this hill. He then set to and made observations, and he was fortunate also in observing an occultation of a star by the moon, which is an observation similar to an eclipse of the sun by the moon, a species of observation which is most important to travellers in determining longitudes. I received it, and on calculating the longitude I became convinced that his lunar distances observed before were excellent, and that he would have no difficulty in finding any place in Africa. He then went on to Chové River, which he had great difficulty in crossing, owing to the flooded state of the country. Having accomplished this he was soon at Sekelute's place, and found, on arriving, that the old chief Sebitoané had died in his absence. Dr. Livingston was afraid that they might, in their superstition, connect the appearance of the white man with the death of the old chief. His fears, however, were soon set aside; for the people received him with great kindness. There he was carefully nursed, and remained with them until he had recovered his strength. Here he organized a plan for exploring the great

Seambe; this is the great trunk of the Zambese, which flows from N. to S. for above 240 geographical miles. Sekelute furnished him with a flotilla of canoes, and one hundred and twenty-one men; with these he went to work. He first investigated several points, took lunar distances, laid down every creek and river with the azimuth compass; and I take this, sir, to be the best sample of sound geographical observations I ever met with. I may safely say, there is not a river in this colony, if we go beyond the Liesbeck, laid down with the same degree of accuracy. He observed two occultations of Jupiter, and two of fixed stars, besides the lunar distances. With these I have been able to test the accuracy of his lunar distances. I am not aware if any one in this room is so capable of judging of these matters as your Excellency. He started from here in December, 1853, and his first observation was made at a place called Kabompas, near the Leeba, on January 1st, 1854. From this place he found the country much inundated, and was compelled to wade through to his middle in water; this with a burning sun overhead compelled him to take a more northerly direction. At the Kasai River he encountered the hostility of the natives. He managed to get over this until he reached the confines of the Portuguese territories, where both he and his people were robbed and stripped of almost everything, and the natives threatened to destroy him if he did not go back. His life was only saved by the providential appearance of a Portuguese sergeant, who took him in charge. On his route to St. Paul Loando, he determined about forty stations within the Portuguese territories, and fixed, by astronomical observations, the most important places. He discovered that a river of the greatest importance, the Quango, instead of running from the eastward as given in the Portuguese map, turns to the north, and probably joins the Zaire or Congo. If Capt. Tucky had not been stopped when he was there, but had been permitted to push further on, he would have come up to Cassange. Dr. Livingston proceeded on his journey by Cassange, Embaca, Colungo Alto to St. Paul de Loando. On his way he saw coffee growing wild, and was surprised to see rows of pine-apples growing by the wayside, planted by the Jesuit Missionaries; he also visited some of their convents. I will now, in order to give you a better idea, quote Dr. Livingston's own words:—"Everything grows if they only put it into the ground; but the inhabitants having been seduced by the gains of the slave trade from the pursuits of honest industry, have paid but small attention to developing the resources of the

country. Coffee was introduced by the Jesuit Missionaries, and, finding a congenial soil and climate, has propagated itself over the whole country. I saw it a short time ago at Tala Mongongo, nearly 300 miles inland, and fine plantations of it are daily discovered in the dense forests which line the sides of the mountains. It is the finest coffee in the world, being descended from the celebrated Mocha. It affords an excellent means of turning honest industry from slave trading, for all that is necessary is to cut down the brushwood, and leave the large tracts of trees to afford shade, and then the person possesses a lucrative estate. Many South American fruit trees, also introduced by the Jesuits, grow luxuriantly. It surprised me to see pine-apples planted in rows on each side of the road, and that for miles together. The Jesuits did some good, certainly. I visited several of the 'extinct convents,' or, as we should say, deserted Missionary stations. Several of the churches would require but little to put them into repair. Their neat gardens stand as they left them. Their dormitories, too, and big chests, in which I suppose the brethren stored their provision; but there are no books, nor inscriptions on their graves. \* \* \* I have not much information about them. I picked up good chiefly, not being much desirous for scandal, which may be got gratis nearer home." On his return he visited several places which he had not visited on his way down. On reaching the Cassia he was obstructed in his passage. The chief of the Bolanda told him he must give up all he had got, but Dr. Livingston, by that tact which he possesses in so large a degree, continued to engage the attention of the chief until night arrived, when he took their canoes and crossed the river; he contrived to return the boats, and the next morning the chief was surprised to find them gone out of his power. He came down this river Zambese, or Leambey in September 1855; on the banks of this river there is a slave-stockade; he made arrangements here with Sakeletu to put a stop to slavery; he had a great deal of communication with that chief, and the result is, that there has been no slavery carried on since. Now, having accomplished the journey to the West Coast and back, he made arrangements for the journey to the East Coast, and I find his first observations made on November 18th at a place called Kalai near Mosivatungo. From Kalai he took a course to one of the islands close to these falls, and witnessed the magnificent sight of the whole of the Zambese river of 1000 yards wide, leaping over the edge into a gulf which he states to be 100 feet deep. Having wit-

nessed that, he returned to Kalai; at this point he left the river and avoided the hill, in consequence of its being infested with the venomous tsetse, and proceeded on to the confluence of the Kafui with the Zambese. thence to Jumbo, formerly well known as an important place of the Portuguese; there he found what he believes to be the remains of an old fort and a church; the only thing he found with an inscription on it was a bell. This is a place where there had been previously a great deal of trade carried on; here the natives were at war with the Portuguese, and he was obliged to evade observation. Quoting from his letter, written in February:—"It was after this we went south, and got the alt. of Sentas, probably nearly that for Tette, namely, 29th February, 1856; mer. alt. of Canopo, 107 deg. 25 min.—10 deg. 18 min. 35 sec. lat. It was not likely I should know our course well, for the country there is covered with shingle and ground bushes, trees and grass, and we were often without a path, skulking out of the way of villages, where we were expected to pay after the purse was empty. It was excessively hot and steaming; the eyes had always to be fixed on the ground to prevent being tripped. After that, I say, let those who delight in pedestrianism enjoy themselves. It is good for obesity, but for me, who had become as lean as a lath, the only good I saw in it was, it enabled an honest sort of fellow to realize completely the idea of the treadmill." He reached Tette on the 2nd March, 1855. On his arrival there, he was taken care of by the Commandant, who was prepared to give Dr. Livingston a kind and warm reception, in consequence of the influence of Chevalier de Prat's letters sent down to smooth the way for him. He then pushed on from thence to Senna, where Captain Owen's party lost their lives, fixing the longitude and latitude of each important point on his way. I may safely say that the position of these places are now better geographically fixed than they ever were before. This is supposed to be the most unhealthy place on the face of the globe. Dr. Livingston feels confident that a large trade may be ultimately opened up here by means of flat-bottomed boats. The whole distance is navigable by this means, from Quillimane to the confluence of the Lonta, excepting at the falls and one or two rapids, selecting proper seasons for the purpose. I may mention, that in the Ango districts, on the high lands, Dr. Livingston saw rhododendrons and large Cape figs growing in great profusion. There were fields of coffee, growing wild, as far as 30 miles from the coast. The country here is very fertile. The land rises from the east coast inwards, the same on the west coast,

and the bed of the Zambese River is between them. Geographically speaking, the time may come when that will fill up and contain osil remains like the filling up towards the Orange River. If printing should be in existence then, and Livingston's observations be forthcoming, on finding the fossilized remains of any of the inhabitants of Lakeletu's place, similar remains will be found by following the directions of Dr. Livingston's observations. I may safely say, I never knew a man take a set of solar observations in so short a time. I may mention the immense number of observations that he has taken on the journey. He took 148 sets of lunar distances, the same of altitudes for clearing the distances, and the same number for time, making altogether 2812 partial observations. And this is not the whole, as stated by Mr. Lawson, for an occultation and some other observations were intrusted to an Arab, but they never reached me. None who had gone before him had done so much for sound geography, and I have much pleasure in recording the resolution.

The ATTORNEY-GENERAL, in rising to propose the second resolution, as follows:—

"That the value of Dr. Livingston's discoveries to commerce and humanity in the probable creation of extensive legitimate traffic throughout the densely peopled tracts from Angola to Quillimane, the capabilities of which have now been pointed out to commercial enterprise, can scarcely be too highly estimated, and that confident hopes may be entertained that by these means effectual aid may be given to the suppression of the slave trade in the unhappy regions of South Central Africa."

observed that it was not his intention to take up much of the time of the meeting, as it would be quite unnecessary for him to do so. The great achievements of Dr. Livingston, to show gratitude for which they were then assembled, had a direct bearing upon several important subjects, which subjects had been embodied in several resolutions. The bearings of those researches on science had just been shown in a manner most interesting and instructive; the bearings upon Christianity would be presented by others well acquainted with its nature; while the resolution which had been placed in his hand showed the bearings of those researches on the interests of commerce and humanity. He could not but think that he had been given a resolution which spoke for itself; it must be plain to every one's reason. They had been told that in the Portuguese possessions a good trade could be carried on, and that the natives rather than not trade at all, would run into the slave trade, and the efforts of Dr. Livingston must be the means of promoting the best interests of humanity by driving that abominable traffic out of the

field. If the present were an anti-slavery meeting a good deal might be said with respect to the slave trade, and if it had been a meeting for the purpose of starting a trading expedition, much might be said of the prospect of doing a large business; but it was not for either of those objects that they had been called together, but for the purpose of doing honour to a most remarkable man, who had done so much for his fellow man. Dr. Livingston had given them the benefit of his researches, not as the world gave; he had given himself up fully, with a determination to spend and be spent in the service of humanity. That was Dr. Livingston's aim, and it was a central object which should never be lost sight of, for he had inscribed his name amongst the explorers of Africa in imperishable characters. In the north of Africa the fate of the unfortunate Niger expedition would be fresh in their memories, but they must not forget that South Central Africa also had terrors. They had heard how Dr. Livingston had thirty-one attacks of fever in about the same number of months; he had been sick in health, but brave in heart; he was proof against perils, and he had shown them that the most unfavourable circumstances might be overcome. Dr. Livingston went on through sun and rain, swimming three or four rivers in a day, and sleeping in the open air at night, with only such food as roots and what he could obtain from the natives. No wonder he had attacks of fever again and again; but it was not necessary that those who followed him, should be attacked as he was; succeeding travellers could select the healthiest seasons and thus avoid a good deal of what he underwent: the greatest care would be taken, and by persevering they would strike down the slave trade, and admit the illuminating power of Christianity. A trade had been growing up in the neighbourhood of the great lake since its discovery by Europeans, but with regard to the nature of that trade they were in the day of small things; but if the day should ever come in which a healthy trade should be established in those fertile regions, we should be mainly indebted for the results to Dr. Livingston. Commerce, in its results, was not selfish; for, next to Christianity, nothing was found to raise man from his natural state more than that; lawful commerce would be found to drive away the slave trade, and if ever that came to pass, thousands upon thousands would join to thank the good man who had found out the way Dr. Livingston had taken. For himself he scarcely knew Dr. Livingston; but he should say he was a large-minded man, the last great and crowning work he had undertaken being to do "something

more for Africa;" and the highest honour they could confer upon him would be to let him see that good had been done; for where Dr. Livingston had gone, the traders might go, and Christian missions might be planted, when the natives would come to learn that the worst possible use they could make of a man, was to sell him for a slave. A conflict between good and evil was going on. In 1852, a caravan crossed Dr. Livingston's track; and, could it but have started a little later, the Moorish slave dealers could not but have been struck with the difference between the two expeditions, the one in search for slaves, the other composed of the solitary Missionary looking about how he could reduce the slave trade. Let us but hope that the day would come when there would be caravans with another object which the slave dealers would not seek. It might be that the vision would never be realized, but the credit of the colony was concerned in the matter, and he trusted the result would be to show that all differences of sect and party could be forgotten, and the whole would join in the contribution. Under these circumstances he begged to move the resolution he held in his hand.

The Hon. H. E. RUTHERFORD seconded the motion, which was carried unanimously.

The Lord Bishop of Cape Town proposed the third resolution, as follows:—

"That while science, commerce, and humanity have thus been placed under deep obligations to Dr. Livingston, a tribute of sincere respect and admiration is especially due to him as the fearless pioneer of Christianity in wilds hitherto deemed impenetrable, but which his zealous devotion, amid all perils, to the great object of his life—the spread of the Gospel among the native tribes of Africa—has enabled him to traverse and to bring within the influence of Christian Missionary enterprise."

His Lordship remarked that, as he believed, there were several other resolutions to be moved and seconded, which would fall to the share of those more interested in the work than himself, he felt convinced he should be exercising a wise discretion by only saying a few words; but he could not but express the satisfaction he felt in participating in the expression of admiration of the perseverance which had enabled Dr. Livingston to bring his researches to a satisfactory conclusion, amidst all the dangers and difficulties which surrounded him, and to assist in doing honour to that courageous man. His Lordship had not heard in what shape the testimonial was to be presented, but he fully concurred in what had been said by the previous speakers, bearing on the success of those researches in South Central Africa. They would tend to the advancement of our fellow-men, and to the suppression of the slave trade. His Lordship had per-

sonally been a witness to the wretchedness of that hateful trade. England had given twenty millions of her money for the abolition of slavery, and still spent a quarter of a million annually in the same cause—yet which no other nation had done, and which he trusted would lead God to shower down blessings upon the land. The researches of Dr. Livingston were not only likely to prevent the slave trade from proceeding further but also to drive it further back. The resolution in his hand called attention to some thing more—to the following up of the work by the preaching of the Gospel; and it was with feelings of great shame he called to mind the fact, that a great portion of the inhabitants of Africa lived in the same state now as before the Gospel was sent into the world. They had not received the same attention as in other countries, not possessing such strong claims upon them. The Church of England had an important mission upon the West Coast. The Wesleyans had also a station there, and the church of the United States, in communion with our own, another. His Lordship had also heard that Missionaries from the Church of Rome had been established there. They must not either forget that the Church of England had lately planted missions in the East, and that various religious bodies of Europeans had endeavoured to spread the light of the Gospel in those parts; but he still thought they had not accomplished so much as they might have done. Dr. Livingston had been appointed out the way to them by which a progressive movement might be made upon the darkness of idolatry, and he could not but think that there was great cause for thankfulness that the most advantageous way in which Christianity could be introduced into the centre of Africa was from the South. Dr. Livingston had been a pioneer in opening up fresh regions to them. At the same time his Lordship hoped his travels would have the effect of stirring up the Church of England to renewed exertions. The stations which had already been established by them, had not been in operation long enough to effect much good, but he hoped to see the day when the Church of England would stretch out her arms to the men sitting in darkness and in the shadow of death; and his Lordship further trusted he should be spared to take a part in the work.

The Rev. W. THOMPSON seconded the resolution, which was carried unanimously.

Mr. Justice CLOETE proposed the next resolution:—

"That a subscription list be opened at this meeting for the purpose of presenting to Dr. Livingston a testimonial of the esteem in which his character and labour are held in this colony."

and of aiding him in the further prosecution of his efforts on behalf of Christianity and civilization."

Chevalier DU PRAT seconded the motion, which was put and carried unanimously.

Mr. Justice WATERMEYER proposed the next resolution:—

"That the public thanks are generally due to be English and Portuguese authorities, whose cordial aid and co-operation, at all times afforded to Dr. Livingston, have contributed so much to the success of his enterprise; to the Portuguese authorities, both on the east and west coasts; to the members of the mixed commission, both in Cape Town and St. Paul de Loando; to the civil Commissioners of Her Majesty's Admiralty, who ordered one of Her Majesty's vessels to be sent to the Mozambique to convey Dr. Livingston thence, and especially to Commodore Trotter, who has manifested the greatest interest and zeal in rendering assistance to Dr. Livingston in his arduous undertaking."

Mr. BORCHERDS, resident magistrate, se-

conded the motion, which was carried unanimously.

The proceedings concluded with the appointment of a committee to carry out the arrangements.

A list was then opened, and the following gentlemen subscribed:—Sir George Grey, 50*l.*; Rawson W. Rawson, 5*l.*; E. B. Watermeyer, 5*l.*; G. S. Holmes, 5*l.*; C. A. Fairbridge, 5*l.*; T. Maclear, 10*l.*; A. Du Prat, 5*l.*; T. B. Bayley, 10*l.*; H. E. Rutherford, 10*l.*; William Porter, 20*l.*; J. B. Ebdon, 10*l.*; Geo. Thompson, 5*l.*; H. B. Christian, 10*l.*; A. McDonald, 10*l.*; Saul Solomon, 10*l.*; John Stein, 5*l.*; J. T. Pocock, 5*l.* 5*s.*; John Barry, 5*l.*; H. Cloete, sen., 5*l.*; Wm Thompson, 5*l.*; Henry Hall, 2*l.*; T. J. Mathew, 2*l.*

## LIVINGSTON TESTIMONIAL MEETING, MANSION HOUSE, LONDON.

A MEETING, very fully attended, was held at the Mansion-house on Tuesday, the 5th January, to consider "the project of presenting a testimonial to Dr. Livingston, in approbation of the services rendered by him to commerce, science, and civilization by his discoveries in South Africa." The Lord Mayor presided, and among those present were the Bishop of London, the Bishop of Victoria, Dr. Livingston, Mr. Raikes Currie, M.P., Mr. Gregson, M.P., Alderman Challis, M.P., Hon. A. Kinnaird, M.P., Sir Roderick Murchison, Colonel Sykes, Chairman of the East India Company, the Baron Damier (Haytian Ambassador), Sir C. Wentworth Dilke, Mr. S. Gurney, Sir Peter Laurie, Sheriffs Mechi and Keats, Mr. J. Dillon, Mr. Gordon Cumming, Dr. Risdon Bennett, the Rev. Canon Champneys, Rev. Thomas Binney, Alderman Rose, Alderman Wire, Mr. J. P. Gassiot, &c. In the body of the Egyptian Hall were the Lady Mayoress and a large number of ladies.

The LORD MAYOR, in opening the proceedings, said the most gratifying event hitherto connected with his mayoralty was, that the first public meeting held during it was called for the purpose of paying a national tribute to Dr. Livingston. The results of that gentleman's researches, in the course of his sixteen years' travels in South Africa, were of the greatest importance both to a Christian and a commercial community. It appeared that the country explored by him was capable of producing almost every raw material which England stood in need of for the purpose of her manufactures. But it was not his intention to dilate upon the dis-

coveries of Dr. Livingston, which would be much better done by succeeding speakers; he would confine himself to the expression of a hope that the object of the meeting, which was one that must command universal sympathy and approval, might be successfully carried out.

Mr. Alderman WIRE stated that letters expressing regret at inability to attend, and hearty approval of the objects of the meeting, had been received from the Earl of Shaftesbury, Lord Panmure, Sir H. Rawlinson, Sir S. M. Peto, Mr. W. Tite, M.P., Mr. Thomson Hankey, M.P., Mr. Alderman Salomons, Mr. Ross Mangles, Baron Rothschild, M.P., Sir Moses Montefiore, and several other gentlemen.

The Bishop of LONDON, in rising to move the first resolution, said it was a source of high satisfaction that they should be met together, in this great centre of the industry and commerce of the world, to express their gratitude to Almighty God for bringing back Dr. Livingston in safety from the perilous work in which he had been engaged, and to express also their sincere desire that when he revisited that country to which he was soon about to return, and where his heart was already, he might still be protected by the same gracious Providence. It was very gratifying that science, commercial enterprise, and the missionary cause should go hand in hand; that Dr. Livingston, in whose person all these three were united, while endeavouring to spread the Gospel had also been enabled to throw great light upon many scientific questions which would otherwise have remained obscure: and that

he was at the same time, as they trusted, opening up the way for much commercial intercourse in a country where as yet there had been so little. It was said that this was an age when great works were generally effected by combination, and that companies had now taken the place of individual exertion. But he thought it would be found that in the history of the world great works, though they might be effected by combination, generally depended for their success upon the energy of the individuals who conducted them; and he believed that if it pleased God to open up this great continent of Africa for the diffusion of religious truth and for commercial intercourse, it would be seen that that had been effected far more by the efforts of this devoted individual than by associated exertion among others. The age was sometimes said to be one wanting in heroic enterprise, but to that assertion the lie had been given by many great deeds performed by individual heroism within the last few years; and, while we had been celebrating such deeds in our own continent, it was satisfactory to know that far away in a more difficult field, uncheered by the applause of his fellow-countrymen, which could not reach him in that distant land, this man had been carrying on an heroic enterprise which deserved and commanded our praise more, perhaps, than other exploits to which we had hitherto been more ready to award it. In looking back to the early history of nations, we generally found that in the dark days anterior to civilization there were some dim figures of men who had been great benefactors to their kind. These figures were of persons of whom they knew but little. Now, if it should ever please God that the nations among whom Dr. Livingston had resided should assume a place in the civilized world, no doubt his name would go down among them in company with the great benefactors of the human race. Whether it should please God that the world should last sufficiently long for those nations to rise to a position of this importance could not be known, but, at all events, it was quite certain that Dr. Livingston would enjoy the applause of his own conscience, and when he returned to the field of difficult enterprise, which he had so lately quitted, it might, perhaps, also be satisfactory to him to know that his fellow-countrymen were watching all his movements with interest, and that even while living his name would not be forgotten, as it would certainly be cherished long after he had departed from this mortal field.

Mr. RAIKES CURRIE seconded the resolution. We could not, he observed, better inaugurate the new year than by joining

with sincerity and heartiness in welcoming here to-day the apostle of Civilization and Christianity who stood before them, proved and consecrated by sixteen years of labour. It would be inappropriate and unbecoming to overlay such deeds as his with any rhetorical description; they sprang from motives which they must speak of rather with reverence than praise. Unfeigned devotedness to the will of the Supreme; an earnest, continuous, prevailing effort to give up all the powers of mind and body, to offer life itself with cheerfulness in God's service for man's welfare—these were motives of action almost too sacred for human praise; and when such transcendent energies, upheld as they were and would be by that Divine influence, which was at once their support and source, animated a sound mind, a mind full of practical wisdom, stored with the lessons of experience, instinctively cognizant of the intricacies of the human heart, the combination of this indomitable power with its well-directed application produced the man who could not fail to exert a wide influence on the destinies of the human race; who would, doubtless, "leave his footprints on the sands of time;" who was the instrument in God's hand for opening new fields of enterprise and action, for establishing civilization, for spreading truth, for blessing millions in time, and through eternity. And what could our puny praises do for such a man? Testimonials, indeed! Away with the sordid association the very word calls up! Alas! his hearers had seen them offered by covetousness and servility to successful speculation and triumphant knavery. Might they not, then, open their hearts and welcome Dr. Livingston, as they were called on to do? Yes: not to add to his honour, but to honour themselves. Here, in this metropolis and citadel of the commerce of the world, Dr. Livingston appealed to commerce in her highest and noblest attributes; he pointed out new fields for her vast and successful developments, because he knew that she was the nursing-mother of that civilization which must precede and introduce the craving for higher things. But they who were assembled here, amid the din and strife of trade, who formed some of the units of that wonderful commercial system which every day unfolded new and gigantic powers—they might be so absorbed in the anxieties and rivalries and drudgeries of the day that the great things which were being done in the world might pass by unheeded, might never awaken their interest or enlarge their minds, or be able to raise them for one moment from the strife of ambition or the sordid lust of gain. It was surely wise sometimes to consider

from another point of view—perhaps a higher and a truer one; to look out beyond the tiny segment of time with which they were personally conversant, and place themselves in imagination in the life of high motives and confirmed self-sacrifice in which the Missionary lived. He would not venture to pursue the theme; he thought there was enough to raise them to something of the tone and temper in which they should welcome Dr. Livingston, and in which, if God permitted, they should hereafter aid, support, and cheer him in his glorious work.

Such thoughts as these shed holy light  
On Mammon's gloomiest cells,  
As on some city's cheerless night  
The tide of sunrise swells,  
Till tower and dome and bridgeway proud  
Are mantled with the golden cloud;  
And to wise hearts this certain hope is given,  
No mist that man can raise shall hide the  
eye of heaven."

The Rev. Canon CHAMPNEYS supported the resolution, and adverted to the labours which Dr. Livingston had performed. He had gone over 10,000 miles of ground, from one side of that hitherto unknown continent to the other, observing in every direction as he went all that was worthy of being observed, whether in relation to the character and produce of the soil, or the character and peculiarities of the natives, and he had brought back with him one interesting fact—namely, that in the very heart of Africa he mere fact of being able to prove himself an Englishman was a passport to the respect and love of the natives, who described him as belonging to that tribe which loved the black man.

Dr. LIVINGSTON, who was received with great enthusiasm, gave a brief account of one of the districts visited by him, confining himself, however, mainly to a geographical description.

Sir R. MURCHISON moved the following resolution:—

"That this meeting, highly appreciating the impetuosity and perseverance of Dr. Livingston in

his extended and dangerous journeys, deems it incumbent to originate a pecuniary tribute as an expression of their admiration and gratitude for his disinterested and self-denying labours in the career of science and philanthropy."

It was impossible that such services as had been performed by Dr. Livingston could have escaped the observation of the Government, and the Earl of Clarendon had taken every opportunity to befriend that gentleman after he knew Dr. Livingston was on the coast of Africa. Dr. Livingston came back to England, a poor man. Had he, in the course of his travels, chosen to devote himself to commerce, he might, no doubt, have returned with well-stored pockets; but, as his had been a nobler aim, all present should join in testifying to the British nation their sense of one of the most disinterested and one of the noblest of Britain's children.

The resolution was seconded by Colonel SYKES, and unanimously agreed to.

Mr. J. DILLON moved, and Mr. S. GUNNER seconded, the opening of a subscription towards a fund, to be called "The Livingston Testimonial Fund."

Another resolution, proposed by Mr. Sheriff MURCH, and seconded by Mr. Alderman WISE, provided for the appointment of a committee.

Mr. GORDON CUMMING moved, and Sir P. LAURENCE seconded, a vote of thanks to the Lord Mayor.

Mr. MONTGOMERY MARTIN added some remarks confirmatory of the value of Dr. Livingston's discoveries, founded on some personal acquaintance with the coast of Africa.

The LORD MAYOR returned thanks, and the proceedings then terminated.

The subscriptions announced in the course of the meeting amounted to upwards of 400*l.*, the Lord Mayor heading the list with 10*l.* 10*s.*; the Bishop of London, 10*l.* 10*s.*; the Bishop of Victoria, 8*l.* 3*s.*; the London Missionary Society, 100*l.*; Mr. Raike Currie, 10*l.* 10*s.*; the Hon. A. Kinnaird, 10*l.* 10*s.*, &c.

## DEATH OF THE REV. DR. MEDHURST.

WITH feelings of the profoundest sorrow we have to announce that the life and labours of this distinguished Missionary and accomplished Chinese scholar, have just been brought to a close, and under circumstances which greatly aggravate the affecting character of the event.

It is well known to many of the Society's friends that the Directors, on learning in December, 1855, that the health of their honoured Brother had become seriously impaired through his incessant labours in the Chinese

Mission, invited him by the first post to pay an immediate visit to his native country, with a view to recruit his exhausted energies.

Dr. Medhurst embarked with his family at Shanghai on the 10th September, in the "Anglo-Saxon," and arrived in London on Thursday, the 22nd ult., but so extremely enfeebled by his sufferings from chronic disease during the voyage, that but faint hopes were entertained of his recovery. All that the best medical skill and the tender solicitude of his family and friends could devise to arrest the disease, and to sustain his sinking frame, was tried, but without any favourable result. On the Friday evening he became unconscious, and continued in that state until Saturday at 8 P.M., when he peacefully breathed his last. Thus terminated the life of this good and great man, in the sixty-first year of his age, forty of which had been consecrated with undeviating purpose and an extraordinary measure of success to the important work of spreading the Gospel in China.

Walter Henry Medhurst was born in London in 1796, and received his education at St. Paul's Cathedral School, in that city. What were the particular circumstances that first impressed his mind with the importance of personal religion we are not able to state; but it is on record, that in due time, after joining his family in Gloucester, he was admitted a member of the church in that city, under the pastoral charge of the late Rev. W. Bishop. In the spring of 1816, being then in his twentieth year, he was introduced by his pastor to the Directors of the London Missionary Society as a suitable candidate for Missionary labour, and, his services having been accepted, he was appointed, in the capacity of Missionary printer, to co-operate with the late Dr. Milne at Malacca, and sailed for his destination in September of the same year. From the period of his arrival at his destination he continued, during a number of years, to labour in succession at the various stations occupied by the Society in the Malayan Archipelago, and more especially at Batavia.

In 1836, Dr. Medhurst paid a visit to England, returning to Batavia in 1838.

Upon the five ports of the Chinese Empire being laid open to foreigners by the Treaty of 1842, Dr. Medhurst removed to Shanghai in the following year, and, in conjunction with his colleagues, commenced that Mission. Thenceforward, until the period of his final return home, he continued to devote his untiring zeal and energies to the great work of evangelising the people of China, and, from his natural and acquired endowments, his large experience, his profound knowledge of the language and institutions of his adopted country, it may be unhesitatingly affirmed that no Missionary was ever better furnished for his work, or, under God, accomplished more to justify the most sanguine expectations. Independently of other engagements, too multifarious to particularize, the great work of translating and revising the Chinese Old and New Testament Scriptures, which was brought to a completion by our honoured Brother, in conjunction with the other associated Delegates, will form a signal memorial of his successful labours.

The loss of such a man as Dr. Medhurst can only be fully appreciated by his colleagues in the Mission, and others to whom his various and gigantic labours have become familiar; but we are sure that the announcement of his death will make a deep and painful impression upon all the friends of China throughout this country. Those friends, however, in common with ourselves, have the cheering assurance that this devoted servant of God is now in the presence of the Saviour whom he loved and served so faithfully on earth, and that he has left behind him a noble example for the imitation of those who may enter into his labours.

The Directors, in order to testify their high respect for the deceased, resolved to take charge of the funeral at Abney Park, on Friday the 30th (ult.), and appointed a Deputation of their body to attend on the mournful occasion.



MISSIONARY CONTRIBUTIONS.

From 15th December, 1856, to 14th January, 1857, inclusive.

Mr. S. Porter .....	30 0 0	For John Clayton, S. S.	3 0 0
Ditto, for the Widows' Fund .....	5 0 0	In Mr. Legee's School, Hong Kong, China .....	5 0 0
J.W. Alexander, Esq., Mr. J. White and Friends .....	0 12 6	For Richard Winter Hamilton, in Mr. Muirhead's School, Shanghai .....	5 0 0
<i>For Schools at Cuddapah.</i>			
M. Brankston, Esq., W. Struthers, Esq. (dec.) .....	14 0 0	For Hannah More, in Mrs. Harbutt's School, Upton .....	3 0 0
	13 1 4	For Henry Marylyn and Arthur Roberts, in Messrs. Herble and Turner's School, Upton .....	5 0 0
<i>Barnsbury Chapel.</i>			
Sunday School, per Mr. Anderson .....	5 0 3	For Ann Wills, in Mrs. Rice's School, Bangalore .....	3 0 0
Cambswell, A Friend, by Rev. J. Barnett .....	50 0 0		40 1
Clapham Auxiliary Society, per C. Sewell, Esq., on account .....	5 15 8	<i>Westminster Chapel Auxiliary, per Mr. Kearsley, on account .....</i>	
			0 6 7
<i>Fulcon Square Auxiliary.</i>			
Per Mr. Bullock .....	1 0 0	<i>Single Court Sunday School.</i>	
Mr. Barker .....	1 0 0	Girls .....	0 8 2
Silver Street Sunday School Teachers and Children .....	5 0 0	Boys .....	0 14 3
Farrington Street, ditto .....	7 1 1		11 2 5 6d.
		Received by Mrs. F. Lewis, for the Santhapooram School and Mission.	
<i>Hoxton Auxiliary Society on account .....</i>			
	10 0 0	Dr. Farratt, Sen. Sur. R.A. ....	1 0 0
<i>Islington Chapel, J. Lewin, Esq. ....</i>			
	5 0 0	The Hon. H.T. Bolton	1 0 0
<i>Kingland Auxiliary.</i>			
Juvenile Branch .....	14 10 0	The Misses Marriott, Baywater .....	1 0 0
<i>Sunday School.</i>			
General .....	5 0 0	Miss Scott, ditto .....	0 5 0
For Native Teacher, John Campbell .....	5 0 0	Miss Drainage .....	0 2 6
For ditto, Thomas Aveling .....	5 0 0	Mrs. Dunne .....	1 0 0
For a Native Girl in India, to be called Mary Ann Aveling .....	3 0 0	Mrs. Steiner, Sen. ....	2 0 0
For the Ship .....	2 10 0	Mrs. Freemantle, at Hetchley .....	0 5 0
	35 1	A Friend, at same Station .....	0 2 6
<i>Mabery Chapel Auxiliary, per Mrs. Philip, on account .....</i>			
	11 0 0	Miss Kinsman, Devonport .....	5 0 0
<i>Old Gravel Pit, T. B. Farson, Esq., towards the Drew Scholarship, Madras .....</i>			
	1 1 0	Per Miss Head, from ditto .....	1 1 0
<i>Poultry Chapel Auxiliary, per J. East, Esq., on account .....</i>			
	13 11 4	Mr. McEie, Liverpool .....	1 0 0
<i>Surrey Chapel, Mr. J. Glover .....</i>			
	10 10 0	Mrs. Russell and Ivens, Buckley .....	1 0 0
<i>W Leigh House Juvenile Society.</i>			
Mr. J. A. Russell, Treasurer .....		Mr. Tolfree, Cannonock .....	0 5 0
For the Maintenance and Education of Joseph Procter in Rev. E. Porter's School, Cuddapah .....	4 10 0	Mrs. Hill, Worcester .....	5 0 0
For John How in Rev. G. Hall's School, Madras .....	6 0 0	Mrs. Edw. Evans, Worcester, for a Native Teacher, to be called Catherine Bickerton .....	8 0 0
For Emma Watson, Isabella Nixon, and Harriet Williams, in Mrs. V. Forter's School, Madras .....	9 10 0	A Friend at Leith .....	0 2 0
		Miss Grindlay, Edinburgh .....	0 10 0
			25 13 6d.

<b>CORNWALL.</b>	
<b>Auxiliary Society.</b>	
Mr. J. E. Downing, Jun., Treasurer .....	3 10 0
Rev. T. Wildbore, Secretary .....	2 5 0
<i>Bodmin.</i>	
Rev. J. Law .....	5 11 0
Subscriptions .....	2 5 0
Exs. 7s. 6d.; 7l. 8s. 6d.	
<i>Falmouth.</i>	
Rev. T. Wildbore .....	55 4 8
Subscriptions and Donations .....	27 1 6
Sunday School .....	2 3 0
For Schools in India .....	6 7 6
For ditto, at Nagercoil .....	5 0 0
For Rev. W. Hillier's School, Mount Zion, Jamaica .....	6 0 0
Exs. 11s.; 10l. 4s. 8d.	
<i>Fowey.</i>	
Rev. J. Quiller .....	2 14 0
Subscriptions .....	2 2 0
Collection .....	4l. 10s.
<i>Grampound.</i>	
Rev. T. Slade .....	0 8 0
Weekly Subscriptions .....	8 1 6
Collection .....	3l. 10s. 3d.
<i>Liskeard.</i>	
Rev. W. Morhead, M.A. ....	6 19 6
Subscriptions .....	2 13 2
Collection .....	4s. 7s.; 9l. 5s. 6d.
<i>Lanreath.</i>	
Rev. J. Horsey .....	9 12 0
Subscriptions .....	14 12 10
Collections .....	4 6 10
Sabbath Schools .....	3 18 0
For the Ship .....	1 3 0
For Widows' Fund .....	32l. 9s. 3d.
Exs. 23s. 6d.; 32l. 9s. 3d.	
<i>Looe.</i>	
Rev. T. Taylor .....	1 17 0
Subscriptions .....	2 16 6
Collection .....	1 8 0
Sunday School .....	3 1 0
For the Ship .....	9l. 2s. 6d.
<i>Mercysey.</i>	
Rev. J. Robertson .....	2 0 0
Subscriptions .....	4 0 0
Collections .....	4s. 2s.; 5l. 18s.
<i>Penryn.</i>	
Rev. Dr. Cope (dec.) .....	7 14 0
Subscriptions .....	4 11 0
Collection .....	Exs. 3s. 6d.; 11l. 16s. 6d.
<i>Portscatho.</i>	
Rev. E. Loxdale .....	1 5 0
Subscriptions .....	1 0 0
Collection .....	2l. 5s.
<i>St. Agnes.</i>	
Rev. R. Whetter .....	0 10 0
Subscription .....	8 13 6
Collection .....	Exs. 3s. 6d.; 6l.

<i>St. Columb.</i>	
Rev. G. Oke .....	3 10 0
Subscriptions .....	7 8 0
Collections .....	10l. 9s. 6d.
<i>St. Ives.</i>	
Per Mr. Payne .....	0 7 0
Subscription .....	1 18 6
Friends .....	2l.
<i>St. Marys.</i>	
Rev. J. Gant .....	8 10 0
Subscriptions .....	4 12 6
Collections .....	1 7 0
Sunday Schools .....	0l. 9s.
<i>Tregony.</i>	
Rev. T. B. Hart .....	1 0 0
Subscriptions .....	1 14 0
Collection .....	0 14 6
For the Ship .....	3l. 9s. 3d.
<i>Trewo.</i>	
Rev. R. Panks .....	33 7 6
Subscriptions .....	17 8 0
Collection .....	0 6 10
Sunday School .....	3 0 0
For Widows' Fund .....	206 7 5
Exs. 10s.; 61l. 8s. 6d.	236 7 5
Less Expenses .....	236 7 5
	236 10 10
Including 25l. 4s. 4d. previously acknowledged.	
<i>Penzance.</i>	
Rev. J. Kernahan, Collected by Miss Coulson .....	2 3 0
Rev. C. Moore .....	1 1 0
Joseph Came, Esq. ....	1 1 0
J. J. A. Bone, Esq. ....	1 1 0
Thos. Coulson, Esq. ....	1 1 0
John Coulson, Esq. ....	1 1 0
Mr. R. Bodilly .....	0 10 0
Mrs. Bromley .....	0 10 0
Small Sums .....	1 0 0
Collected by—	
Miss Tonkin .....	3 12 6
Mrs. J. Coulson .....	1 5 0
Children's Pence .....	0 13 9
Public Collections .....	15 0 2
Exs. 30s. 6d.; 27l. 5s.	
<b>CUMBERLAND.</b>	
<i>Carlisle.</i>	
<i>Lowther Street.</i>	
<i>Missionary Boxes.</i>	
Adult Male Class .....	1 17 7
Ditto Female Class .....	0 15 8
Boys' School .....	0 9 1
Girls' School .....	0 10 4
Central Class .....	0 5 8
South Street School .....	0 1 8
Mrs. Mason .....	0 15 6
Mr. Peake .....	0 2 6
Thomas Dawson .....	0 15 11
Miss Weir .....	0 17 1
Dinah Ann Fenwick .....	0 13 9
Dinah Graham .....	0 10 9
George Ray Norman .....	0 9 4
Mrs. Bulmore .....	0 5 8
Miss Nanson .....	0 5 1
Annie Blaylock .....	0 12 9
William Blaylock .....	0 10 8
Margaret Harper .....	0 7 7
Jane Graham .....	0 19 8
Mrs. Anne Norman .....	0 14 8
John and Mary Maxwell .....	1 0 0
Miss Richardson .....	0 10 0
Isabella Smith .....	0 3 6
Miss Waters .....	0 5 6
John Thomas Whitridge .....	0 6 0
Beattie Whitridge .....	0 7 6

Fractions	0 0 4
Missionary Sermons	7 0 0
Public Meeting	3 5 1
77s. 4s.	

DERBYSHIRE.

Auxiliary Society, per Mr. T. Harrison.  
*Abbourne*..... 14 0 0

Bakewell.

Collected at Rowsley by Miss Goodwin.

Mrs. Severn	0 5 0
Mr. James Goodwin	0 5 0
Miss Goodwin	0 10 0
Mr. Tomlinson	0 2 0
Miss Tomlinson	0 2 0
Mr. Rich. Tomlinson	0 2 0
Mrs. Holmes	0 1 0
Smaller Sums	1 1 0
Geo. Gooddie, Esq.	1 1 0
James Taylor, Esq.	1 1 0
Annual Meeting	3 1 3
Missionary Box and Prayer Meeting	0 9 3
Exs. 10s.; 8s. 10s.	

Barrow.

Collection	3 11 7
Missionary Boxes	1 10 0
Mr. W. Sale	2 0 0
Mr. E. Sale	0 16 0
Mr. Bates	0 10 0
Exs. 4s. 6d.; 8s. 10s. 10d.	

Ilkeston.

Omitted, 1854	1 5 8
Collection	1 14 8
Boxes	0 10 0
Sunday School	0 7 0
Collected by Miss Horsley	0 14 3
4s. 10s. 5d.	

Repton.

Collection	2 0 1
Missionary Boxes	2 1 3
Exs. 4s.; 3s. 17s. 3d.	

<i>Belper</i>	8 13 11
<i>Curbar</i>	3 17 1

Fritchley.

Subscriptions	2 17 0
Collection	0 14 8
3s. 11s. 8d.	

Wirksworth.

Collection	1 19 10
Subscriptions.	
Mrs. Wheatcroft	0 10 0
Miss Wright	0 10 0
Mr. Geo. Wright	0 6 0
Mrs. Nuttall, Larley	0 5 0
Mrs. Adams, Middleton	0 4 4

Collected by Miss Marsh.

Mr. W. Frost	0 5 8
Mr. George Seeds	0 4 0
Mr. Marsh	0 4 0
A Friend	0 1 0

Missionary Cards.

Per Chas. Kniveton	0 2 4
Per Chas. Brookes	0 5 0

Boxes.

Miss Ruth Marsh	0 7 7
Nathaniel Wheatcroft	0 10 0
Elizabeth Honeley, Charlotte	0 9 0
Margaret Wild	0 5 0
John Brocklehurst	0 5 0
Anne Kniveton	0 5 0
Charles Seeds	0 1 1
Amos Briddon	0 4 5
Mary Gould	0 2 8
George Wardman	0 2 8
Ann Glover	0 2 8
Maria Kniveton	0 2 5
Fractions	0 0 4

Collected by Ann Spencer, Middleton

Collection, Public Meeting	3 2 0
Exs. 10s. 6d.; 11s. 12s. 2d.	
Total	65 2 0

Derby, Balance, per F. Shaw, Esq. .... 16 14 0

DEVONSHIRE.

A Friend, for the Ridgmont Institution, Jamaica ... 1 1 0

Amminster.

Collection

Collected by—	2 12 0
Miss Willmott	2 2 3
Miss Bowdige	2 13 6
A Friend	0 4 0
Mrs. Willis	0 7 0
Thos. Edwards, Esq.	1 0 0
Mr. J. Willis	0 10 0
Exs. 10s.; 8s. 10s. 9d.	

Braunton, per Rev. S. C. Kent, for 1854 9 10 0

Plymouth, &c.

Auxiliary Society, per A. Hubbard, Esq., on account... 70 4 2

For Widows' Fund. Norley Chapel..... 5 5 10  
 Princes Street ditto 4 10 0

Topham.

Rev. R. Fletcher (A.) Collected by Ladies' Association ..... 3 11 6

Missionary Boxes

Public Meeting	0 16 7
Sunday School Children	0 7 8
Exs. 4s. 6d. 7s. 12s. 2d.	
A Friend	0 10 0

DORSETSHIRE.

*Corfe Castle*, Rev. G. Hubbard ..... 2 0 0

*Malden Newton*, Collected by Mrs. Williams.

Mrs. Stickling	0 1 5
Mrs. Whitty	0 1 2
Mrs. Tranchard	0 1 8
Mrs. F. Roberts	0 1 8
Mr. T. Harris	0 1 4
Smaller Sums	0 1 8
Exs. 4s.; 7s. 7d.	

DURHAM.

*Sunderland* Auxiliary, per W. Thackeray, Esq., on account... 12 6 6

ESSEX.

Auxiliary Society, Per T. Daniell, Esq.

<i>Bocking</i> , Rev. T. Craig	154 0 9
<i>Braintree</i> , Rev. J. Carter	46 14 10
<i>Colchester</i> District, per J. Wicks, Esq.	68 11 6
<i>Dunmow</i> , per R. Taylor, Esq.	31 8 3
<i>Fitchingfield</i> , Rev. T. B. Sainsbury	23 4 8
<i>Great Totham</i> , Rev. J. Kinns	1 19 2
<i>Great Wakering</i> , Rev. J. W. Phair	0 5 0

*Hatfield*, Old Meeting, per W. S. Wallis, Esq. .... 40 5 11

*Rockford*, Rev. T. Hayward

*Saffron Walden*, per D. Thurgood, Esq. .... 21 0 0

*Sleepe Bumpstead*, Rev. E. J. Newton

*Chigwell*, by Misses J. & E. Basham, for the Ship

*Colchester*, Lion Walk Chapel, a Thank Offering

Written by Young Friends, for Ship

GLOUCESTERSHIRE.

Cirencester.

Mr. G. Randall, Treasurer. Missionary Boxes.

Misses Fanny and Sarah Stratford	0 2 6
Master Bradford	1 5 9
Miss Moore	0 1 8
Mrs. Smith	0 2 8
Mrs. Jones	0 1 2
Miss Cole	0 6 2
Mrs. Tranter	0 2 7
Johanna Smith	0 11 10
M. Boyes	0 5 0
Mrs. Roberts Lane	0 2 6
Friends, Seabourne	0 2 8
Mary Ann Jones	0 7 8
Jane Smith	0 1 7

Mociety of United Independent and Baptist Prayer Meeting

Missionary Meeting

Collected by Miss Nichols

By Mrs. Fisher, for the Ship

Children in Sabbath School, ditto

*Cricklade*, by Cards

Card, Box in Vestry

*Northleach*, Mr. John Stearns

HAMPSHIRE.

Southampton.

Above Bar Chapel. Rev. T. Adkins

J. Buller, sen., Esq.

H. Buchan, Esq.

Mr. Butt

Mrs. Cortis

Ditto, Miraspore School

Miss Cortis, ditto

W. Champness, Esq.

Miss Elliot

Mr. B. Ely

HERTFORDSHIRE.

*Staley's Stratford*.

Annual Subscriptions.

W. Death, Esq.	2 2 0
Miss Death	1 1 0
Miss Sarah Death	1 1 0
Mrs. Bird	1 1 0
Rev. W. A. Hurndell	1 1 0
E. E. Johns, Esq.	1 1 0
Mr. Wm. Taylor	1 1 0
Mr. Mullinger	1 1 0
Mr. Jennings	1 1 0
Mr. Portway	1 1 0
Mr. Esgard	1 1 0
Mr. T. Sister	1 1 0
Mr. C. Dodd	1 1 0
Mr. W. Cornwell	1 1 0
Mrs. Cornell	1 1 0
Mr. Buris	1 1 0
Mr. Smead	1 1 0
Mrs. Perry	1 1 0
Mr. Smead	1 1 0
Mr. Childs	1 1 0
Public Meeting	5 4 0
Missionary Boxes	17 14 0
Ladies' Association	11 11 0
Boys' Sunday School	2 1 0

Little Hadham.

Collection	0 8 0
Card	0 2 0
Mr. Warren	0 5 0
Mrs. Cannon	0 5 0
Mr. Linnell	0 5 0
Mr. Stalley	0 5 0

Leas Stratford Ex.

Less Stratford Ex.	5 1 0
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Ware.

Old Independent Chapel.

Rev. Robert Richards

Mrs. Fleck	1 1 0
Mr. Brunton	1 1 0
Mrs. Brunton	1 1 0
Mr. Heard	1 1 0
Mrs. Heard	1 1 0
Mrs. Brandram	1 1 0
Mrs. Holford	1 1 0
Mrs. Medcalf	1 1 0
Friend, for India	1 1 0
Mr. Burrard	1 1 0

Collected by—

Miss Medcalf

Ladies' Juvenile Society

Young Men's Society

After Sermons and Public Meeting

Missionary Boxes.

Eliza Rogers

Mrs. J. Payer

Mr. Stokes' Children

Sunday School Boxes (Boys)

Widows and Orphans

Extra 10s. 5s. 2s.

KENT.

*Chatham*, per Mr. G. Mullinger, on account

*Deptford*, per Mr. Berry

LANGSHIRE.

East Auxiliary Society

Per S. Fletcher, Esq.

Per Rev. W. G. Barrett

Moor Street, Bamber

Mr. Fletcher's Missionary Box

Mrs. Roberts, Esq.

Mrs. Albery

Collected by Miss Eley

Mrs. Nelson (Years)

E. White

A Friend

Mrs. F. Melland ..... 0 10 0  
 Mr. F. Hampson ..... 0 10 0  
 Smaller Sums ..... 0 9 8  
 £l. 18s. 3d.

**Darwen.**  
 Collected by Mrs. J. W. Gordon and Mr. W. M. Blake, towards printing the Telugu Scriptures—

R. Ashton, Esq. .... 1 1 0  
 T. Ashton, Esq. .... 2 0 0  
 J. Storrock, Esq. .... 1 0 0  
 J. Wardley, Esq. .... 1 0 0  
 Mr. G. Martin ..... 0 5 0  
 Mr. E. Eccles ..... 0 2 0  
 Miss Holden ..... 0 2 0  
 Smaller Sums ..... 0 3 1  
 £l. 3s. 1d.

**Liverpool, A Friend,**  
 by Rev. W. Campbell ..... 30 0 0

**Ormskirk.**  
 Per Mr. W. H. Garside.  
 Collection ..... 4 5 0  
 Mr. Hutton (A.) ..... 1 1 0  
 £rs. 12s.; 4l. 14s. 6d.

**LINCOLNSHIRE.**  
 Fazlingham, Legacy of late Mrs. Elizabeth Cookson ..... 10 19 0  
 Wilford, Forest Farm, collected by J. G. M., for the Ship ..... 1 1 6

**MIDDLESEX.**  
**Usbridge.**  
 Per Mr. S. H. Collins.  
 Quarterly Subscriptions ..... 5 14 0  
 For Widows' Fund ..... 6 1 7  
 11l. 15s. 7d.

**MONMOUTHSHIRE.**  
**Newport.**  
 Tabernacle.  
 Juvenile Contributions, for the Native Children Thomas and Mary Gillman ..... 0 0 0

**NORFOLK.**  
**Mundesley.**  
 Mrs. W. Fletcher, for the Native Teacher William Fitcher ..... 10 0 0  
 Collected by Mrs. W. Fletcher, for the Native Girl, Emma Fletcher ..... 2 10 0  
 12s. 10s.

**NORTHAMPTONSHIRE.**  
**Deventry, per Mr. E. A. Briggs** ..... 6 15 1

**Long Buckby.**  
 Mr. W. Askew ..... 1 0 0  
 Mrs. Baines ..... 1 0 0  
 Miss Clarke ..... 1 0 0  
 Mr. J. Clarke ..... 1 0 0  
 Mr. Marriott ..... 1 0 0  
 Rev. F. Evans ..... 1 0 0  
 Mrs. Robinson ..... 0 10 0  
 Mr. G. Griffiths ..... 0 5 0  
 Collected by Miss Griffiths and Miss Maria Clarke ..... 0 15 0  
 Public Collection ..... 0 0 0  
 For Widows' Fund, 1 0 0  
 11l.

**Northampton.**  
 Castle Hill Meeting.  
 Rev. J. Bennett.  
 Annual Collection ..... 16 10 0  
 Annual Subscriptions.  
 Mr. B. Stevenson ..... 1 1 0  
 Mrs. W. Wilkinson ..... 1 1 0  
 Mrs. Lomas ..... 1 1 0  
 Mr. Chapman ..... 0 10 0

**Missionary Boxes.**  
 Miss Ellen Bennett ..... 3 16 0  
 Mrs. Horne ..... 2 3 0  
 Mr. Barnett's Class ..... 2 8 0  
 Youths' Class ..... 2 0 3  
 Miss A. Perry ..... 0 6 0  
 Mrs. Beesby ..... 0 13 0  
 John Fisher ..... 0 3 0  
 Mr. Chapman ..... 0 7 0  
 Miss Wright's Box ..... 0 3 2  
 £rs. 15s. 1d.; 80l. 14s. 6d.

**Commercial Street.**  
 Rev. E. T. Prust.  
 Mr. Adkins ..... 1 1 0  
 Mr. J. P. Adams ..... 0 10 0  
 Mr. Wm. Adkins ..... 1 1 0  
 Miss Adkins ..... 0 10 0  
 Mr. Dadford ..... 1 1 0  
 Mr. Grundy ..... 1 1 0  
 Mr. Mumford ..... 1 0 0  
 Mr. Notcutt ..... 0 10 0  
 Rev. E. T. Prust ..... 10 10 0  
 Mrs. Parker ..... 0 10 0  
 Mr. Walker ..... 0 12 0  
 Mrs. Walker ..... 0 10 0  
 Smaller Sums ..... 5 18 8  
 Missionary Boxes ..... 20 8 2  
 Sunday Schools and Infant Class (2) for Madras Institution ..... 0 0 0  
 Collections after Sermons ..... 18 17 1  
 Public Meeting ..... 8 14 7  
 £rs. 84s.; 80l. 0s. 6d.

**Wellingborough.**  
 Cheese Lane Chapel.  
 Rev. J. F. Poulter.  
 Collection ..... 11 13 0  
 Subscriptions ..... 5 2 4  
 16l. 15s. 4d.

**NORTHUMBERLAND.**  
**Morpeth.**  
 Rev. W. Ayre.  
 Public Collection ..... 5 0 0  
 Miss Atkinson ..... 0 10 0  
 Mrs. Grahamsley's Pear-tree ..... 0 7 0  
 Collected by Miss Elizabeth Hopper ..... 0 14 0  
 Mrs. Hopper's 2nd Class of Sabbath Scholars ..... 0 13 0  
 Collected by Miss Taylor ..... 0 16 0  
 Mr. Creighton's Missionary Box ..... 0 8 0  
 Small Donations ..... 0 18 0  
 9l. 6s.

**OXFORDSHIRE.**  
**Oxford.**  
 Per Mr. Frankling.  
 H. Goring, Esq. .... 5 0 0  
 Mr. Underhill ..... 1 0 0  
 Mr. H. B. Underhill ..... 0 10 0  
 Mr. Thornton ..... 1 0 0  
 Mr. Frankling ..... 1 0 0  
 Mrs. Frankling ..... 0 10 0  
 Mr. Booth ..... 1 0 0  
 Mr. T. Jones ..... 1 0 0  
 J. Pike, Esq. (3 yrs.) ..... 2 2 0  
 Mr. Chillingworth ..... 1 0 0  
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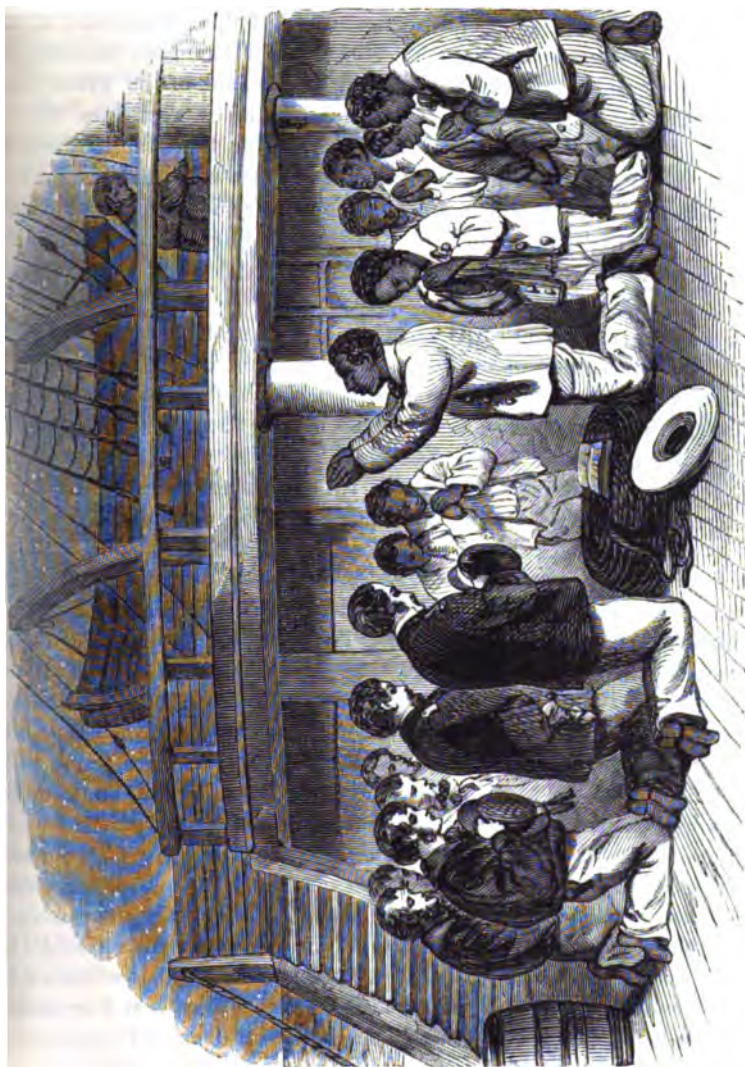
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THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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THE RAROTONGAN EVANGELIST AT EVENING PRAYER. (SEE PAGE 59.)

## PROPOSED NEW MISSIONS IN CENTRAL SOUTH AFRICA.

WHILE the important discoveries of Dr. Livingston in Central South Africa have been hailed with the deepest interest alike by the man of science, the merchant, and the philanthropist, the serious attention of the Directors of this Society has been directed to these discoveries on account of the facilities they offer for introducing the Gospel to that quarter of the world.

So long as the central region, lately traversed by Dr. Livingston, remained a *terra incognita*, it would have been not only hazardous but impracticable to extend the field of operation northward; but, as the result of our distinguished traveller's accurate investigations, it has been ascertained that the high ground stretching along the north bank of the great river Zambese, situated between four and five hundred miles west from Quillimane, would furnish an eligible and healthful site for the establishment of a Mission Station. This elevated region, unlike the lower grounds, is marked by the absence of forest and marsh. The country is open and undulating, and is peculiarly fitted both for pastoral and agricultural pursuits, producing wheat of superior quality and abundant yield, with other cereals and esculent roots in great variety.

At a meeting of the South African Missions' Committee, held the 22nd of January, Dr. Livingston, in suggesting the formation of a Mission on this site, explained, that as this was the country from which, a few years since, the tribes of the Makololo had been driven out by those of the Matabele, whose country lies south of the Zambese, he believed the former would readily re-occupy it if they could do so without being molested by their neighbours; and farther, that in his judgment this result would be promoted by the residence of himself and Mrs. Livingston amongst the Makololo, and, with God's blessing, almost certainly secured, were Mr. Moffat able to commence a mission among the Matabele, the subjects of the potent chief, Mosekatse. The Committee, after mature consideration, accordingly recommended the following measures, viz.—That two new Mission Stations should be opened—the one among the Makololo, north of the Zambese, under the charge of Dr. Livingston, assisted by a Missionary from England, and the other among the Matabele, to the south of that river, under the superintendence of Mr. Moffat, should the state of his health allow of his undertaking it, with the aid of at least two additional Missionaries.

At a special meeting of the Town and Country Directors, very numerously attended, held on Tuesday the 10th ult. for the purpose of considering the course recommended by the Committee, it was unanimously resolved that those measures, so far as they are found to be practicable, be carried into effect forthwith, and that, for the accomplishment of this great enterprise, a special appeal be made to the Society's friends and constituents, for the funds necessary to enable the Directors to meet the expenses which the establishment of the projected Missions will inevitably involve.

Since the way has thus been wonderfully opened, in the providence of God, for the spread of the Gospel among the heathen tribes of Central South Africa, the Directors feel strongly impelled by a sense of Christian duty to do all in their power to meet the additional claim upon their sympathy and aid; but, on the other hand, when they reflect that the general funds of the Society have been hitherto inadequate to existing engagements, they feel constrained by prudential considerations to defer any decisive step, involving large pecuniary outlay, until they have ascertained that the friends and constituents of the Society will be disposed to give the undertaking their cordial countenance and liberal support.

The establishment of the projected New Missions must of necessity, in the first instance, involve a large outlay for the outfit and conveyance of the Missionaries to their remote destination, and the erection of buildings for their use and accommodation, and permanently in payment of the annual salaries and other expenses of the agents employed. It is difficult to make an accurate estimate of the cost which such an undertaking will demand; but the Directors will not feel justified in entering on it, without a realized fund amounting, say, to £5000, specially raised and appropriated to this object.

In the review, therefore, of the signal blessings which in past years have attended the labours of the Society's agents among the native tribes of Southern Africa, and from an earnest desire to extend those blessings to the interior of the country northward of the line which has heretofore formed the extreme limit of Missionary enterprise, the Directors would now most earnestly appeal especially to the opulent classes of the Society's constituency, and others of the philanthropic friends of the African race, for their contributions towards the proposed fund, to enable the Society to enter with energy and effect upon the newly explored territory, and to convey the Gospel to multitudes who are yet perishing for lack of knowledge.

Dr. Livingston engaged to return to South Africa in the month of May, to conduct the natives who accompanied him to Tette (amounting to upwards of a hundred) back to their homes; and, soon after that period, the insalubrity of the country, for several months, would render his return highly dangerous. During the interval our friend will be incessantly engaged in the preparation of his volume, unfolding his travels and discoveries; and the Directors trust their constituents will find his productions from the press some compensation for the disappointment involved in his early departure for the scene of his important labours.

Of course the friends of the Society will regard the measures above described as *the commencement only* of Missionary labour in the newly-discovered region, and, as the Directors trust, introductory to the establishment of the Gospel among the multitudinous tribes heretofore separated from the human family, and involved in all the darkness and misery of heathenism.

## KAT RIVER SETTLEMENT.

It will be in the recollection of our readers that the effects of the last Kafir war were felt with peculiar severity in this field of labour; the Missionaries and their people having been scattered abroad, and the settlement reduced to a heap of ruins. During the intervening period a happy change has come over the scene—prejudice has abated, misapprehensions have been corrected, and, under a more enlightened and liberal policy, the rights of the innocent sufferers have been vindicated. The course of Christian instruction has also been resumed under circumstances of encouragement, and throughout the settlement there are pleasing indications of advancing prosperity.

Writing under date Philipton, 9th November ult., the Rev. Jas. Read gives the following account of the state and prospects of the Mission:—

"You are already aware that, during my sojourn in the west, the Church at this place was left under the supervision of our senior elder, Mr. James Green, and the rest of the church officers. To Mr. Green, preaching was assigned; while the administration of the affairs of the Church and congregation was left to the elders and deacons conjointly.

## REVIVAL OF THE MISSION.

"I am happy to be able to say, that on my return I found the state of matters better than my most sanguine wishes could have anticipated. There had been only one case of church discipline during my two years' absence, and that was for disobedience to parents, and, as it appeared at the time, hardened obstinacy and defiance of church rules. I am, however, happy to say that our young Brother has been brought back with heartfelt sorrow and contrition.

"We have five elders, viz., one Englishman, Mr. James Green, one Fingoe, and three Hottentots; also nine deacons, viz., six Hottentots and three Fingoes. The Kat River is divided into four elderships, and each elder is to look after a given number of people, or rather the people of his ward, assisted by the deacons. I should have mentioned before, that my excellent friend and brother Rev. A. Van Rooyen, of Tidmanton, about twenty-five miles to the south of this, dispensed the sacraments to the people during my absence.

"On my return from the Cape, I found that

about seventy additions had been made to the Church, and about forty during the past year or since my return. The majority of these are principally young people of both sexes, who have, with two exceptions only, remained steadfast and immovable, abounding in the work of the Lord, and adorning their Christian profession by a walk and conversation becoming the Gospel. Among those who have joined the Church are many aged persons who had heard the Gospel from Dr. Vanderkemp and his colleagues without any apparent effect. Their conversion—I would say remarkable conversion—has proved that with God all things are possible. Our Church now consists of about 400 members.

## THE VOLUNTARY PRINCIPLE.

"Although great difficulties may at first attend the introduction of the voluntary principle into our churches in this land, I have a growing hope that it will at last succeed. It is dependent on the development of industry, frugality, piety, and increased knowledge and devotedness to the cause of God. It is a great matter to know that the voluntary principle is in its origin divine, and therefore must at last triumph and bless the world. The only thing is, that it should not be overridden: I mean, for instance, that the support of religion and education should not simultaneously be thrown on the people. \* \* \*

"I regret to say that education is languishing exceedingly in the settlement. &c.



want of funds. Instead of thirteen schools, we only have one at this place, under the care of my sister. One obstacle is a scarcity of native schoolmasters.

"There is no doubt that the formal introduction of the voluntary principle into our churches has had a good effect on all concerned throughout the colony; and one day we, ecclesiastically, and the colony socially and politically, will reap a rich harvest, inasmuch as the fact of the poor supporting the Gospel as the Lord has prospered them, will become an irresistible argument against state grants for the support of religion. Like all reformers, your Missionaries must for the present sow in tears, yet in faith, that they may reap with joy.

#### NOTICE OF THE OUT-STATIONS.

"Hackney is on the Oxkraal River, about twenty miles from Philipton, and on the other side of the Kat and Winterbergen. The Oxkraal is a stream which takes its rise in the Kat and Winterbergen; and, after running in a north and north-eastern direction, falls into the Klipplaat River, on which the missionary institution of Shiloh is situated. A tract of country on the Oxkraal had, before the war of 1850, been assigned to the Fingoe chiefs Zobekma and Simema, through the efforts of my honoured father, and the co-operation and intervention of Mr. Calderwood, civil commissioner of Alice. These Fingoe chiefs, with their people, had formerly lived as servants, and, in some instances, quasi-servants, and had rendered essential services to the government in the war of 1846 against the Kafirs, and particularly in that of 1850, when they defended and saved Whittlesea from the combined attacks of Kafirs, Tambookies, and rebel Hottentots, and in which poor Zemema with many of his people had fallen.

"In 1850 we began an out-station at the sources of the Oxkraal. The population might be—say 2500. Two native teachers were appointed to supervise the station, and the Directors sanctioned £12 per annum for each. These brethren I have found devoted, disinterested, self-denying, and laborious, and abounding in the work of the Lord. Both on week days and on the Sabbath they are out among their country-

men to preach and to teach. Mappahaan labours among the chief Zulus's people, and Kloboti among those of Zobekma. Once a month they repair to Philipton, as the central station, to give in their reports, and to be present at our church meeting. There are about sixty-eight members at the Oxkraal Station. These have lately sent a call to my brother John, at present at Hankey, to become their pastor. They are collecting materials for erecting a substantial chapel and house for their minister. Towards the former they have purchased 20,000 burnt bricks and the wood for roofing, without any suggestions from me. They are about making bricks and buying wood for their minister's house. It indeed is pleasing to see these moral features developing themselves in a people who but lately were quite barbarous.

"The Fingoes at Oxkraal are very industrious and frugal. They cultivate largely native maize and European wheat; and as knowledge and piety grow, they will be soon able to support their pastor entirely. I have often in the course of the year, at least, on an average, once a month, to visit Hackney and other parts of the Oxkraal Station to preach the Word, administer the sacraments, and perform the rite of marriage. The increase of industrious habits, also of Christian marriages, and the consequent elevation of the female sex, are sure signs of the progress of Christianity, and her concomitant, Christian civilization. Polygamy is a great hindrance to the Gospel. We have witnessed distressing scenes, where the right eye has had to be pulled out, the right hand hewn off, in submission to the law of Christ of adhering to one wife.

"The Vamvyka Doon Division in the Queenstown district.—Let it be borne in mind that General Cathcart, after the war of 1850, took from the loyal bushmen, Hottentots, and late apprentices who were residing at Maddora (as Mr. Freeman called it), the country of the chief Madoor, after having faithfully adhered to the government during two wars, and gave this fruitful country, where the people had extensively cultivated lands, made gardens and orchards, and built good houses, to one of the hostile Tambookie chiefs, Chopo. In lieu of this country, the government promised to give eight

places as equivalents. As yet only four have been allotted—making in all say, 4600 morgens. These places have been given into the charge of Mr. Ulbrecht and others, headmen of the late Bushman Station. Mr. Ulbrecht's place, where the services are usually held, and where we intend building a chapel and schoolroom, we have called Rutherford. The people from the other places, and the predial labourers from the agricultural and sheep farms, repair thither on the Sabbath for religious instruction. In my absence Mr. Ulbrecht, who, at the beginning of [the year, joined the Church there, and the deacon, Warrie February, have the superintendence of the people.

"While I would fain see many more of the coloured people proprietors of land, and many more of the people centralized at Missionary

Institutions, there always will be a great surplus native population spread over the country as labourers and servants, and to them Missionaries should more vigorously turn their attention. This would be our home mission work, and the carrying out of the ragged-school principle. In the event of my brother coming to the Oxkral, it is my intention to hand this sphere of labour also over to him. Rutherford is about ninety miles from Kat River by the wagon road—a long way for me to travel every two months. There is a fourth out-station in the Chunie, occupied by Kocjaim, a Fagoo chief, and his people. This, also, I have to visit, and it is about four hours ride from here. All this is exclusive of ten out-stations I have to visit in Kat River."

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## POLYNESIA.

### PROGRESS OF THE GOSPEL AT MANIHIKI.

THIS group, situated at no great distance from Rarotonga, and now regarded as one of its out-stations, was, until recently, but little known. Through the agency of the native teachers, conveyed thither by the "John Williams," a large number of the inhabitants have abandoned heathenism, with all its polluting rites, and are now enjoying the benefits of Christian instruction.

The subjoined letter from the Rev. A. Buzacott, under date Rarotonga, 22nd March, 1856, contains a narrative of interesting events in connection with a visit paid to Manihiki by the devoted Evangelist Maretu:—

"As the 'John Williams,' previous to her departure for England, could not, according to promise, fetch Maretu, the Rarotongan Evangelist, from Manihiki, I sent a request to the Rev. Mr. Damon, seamen's chaplain, Honolulu, to insert an appeal in the 'Friend,' to the captains of whalers coming this way from the Sandwich Islands, to call at Manihiki and bring back Maretu and wife, promising that we would do what we could to remunerate them for their services in provisions, &c. Captain Smith, of the American whale-ship 'Scotland,' most promptly and kindly responded to the call, and we were delighted, on the 5th of December last, to welcome back our beloved brother and

fellow labourer, at a time when his services were much needed among us.

#### SCENE ON BOARD A WHALE SHIP.

"Maretu speaks very highly of the kindness of Captain Smith, officers and crew, in supplying the wants of the teachers and their wives at Manihiki, and showing Maretu and wife &c., great kindness on their passage here. The first night they were on board. Maretu did not know how their minds were affected on the subject of religion, and not understanding the English language, he could not well make himself understood to those on board; still he could not retire to rest without bearing in a most unostentatious manner a public testimony for Christ among

the strangers. During the twilight, in one corner of the quarter-deck he assembled the five Manihikians accompanying him, and offered up solemn prayer to God, committing themselves and fellow voyagers to his kind care. This attracted the attention of the captain, and he gave Maretu to understand that when he prayed again he would like to join with them, and from this time morning and evening prayer were attended by the captain, officers, and crew, the Scriptures read and prayer offered by Maretu in the Rarotonga language, while, as Maretu relates, the sailors and all were hushed into silence, and those who were obliged to move about to attend to the duties of the ship, did it with as little noise as possible during the time of worship. [See *Frontispiece*]. Captain Smith refused to take any remuneration for his kind services. He was, however, induced to accept a present of food from the people of Ngatangiia, and twenty dollars' worth of firewood from the London Missionary Society.

#### TRIUMPHS OF CHRISTIANITY AT MANIHIKI.

"We were much delighted with Maretu's account of Manihiki; his visit there has been eminently successful. The teachers had at first to endure much, not only from the want of food, there being nothing scarcely but cocoa-nuts and fish on the island, and of which they obtained but a very poor supply, but also from the determined opposition of some of the principal chiefs, who did all they could to frustrate their endeavours to instruct the people in the truths of Christianity. Many of the common people gladly listened to them, and they succeeded in erecting places of worship. By and by, nearly the whole of the people came to the determination to destroy their idols, which consisted principally of dead men's bones; the day was fixed, and on the night before, one of the opposing chiefs spent the whole night in calling upon his gods to get up a hurricane; but the winds were not to be raised, and the sun arose over a perfectly calm sea and sky; scarcely a breath of air ruffled the placid waters of the lagoon, and the chief was so mortified at his ill success, that he also brought his god and cast it with the rest into the fire. Another had sought to destroy the teachers by his incantations,

and by burying a skull of one of his ancestors, in which he had great faith, underneath the pulpit; and, as a last attempt at something, he set fire to the chapel, saying that if he succeeded in burning it, it would be a proof to him of want of power on the part of the teachers' God. Providentially the fire was discovered by some of the Christian party in time to prevent it doing much mischief. Maretu arrived among them at a time when many of them had been long under instruction, and anxious to be baptized and admitted to the privilege of church communion. A small class of those whose conduct had been consistent with their profession was selected for further instruction by Maretu. These were after some time baptized, and some time after this, a few of these were again selected, who, with the teachers, for the first time at Manihiki, celebrated the dying of the Lord Jesus. This commenced a new era on the island. Converts apparently under deep impression were flocking to the teachers' houses from all quarters—all wishing to become candidates for Baptism and the Lord's Supper. So numerous were the anxious inquirers, that Maretu was employed in conversing with them from morn to night and night to morn, until he was in danger of sinking from exhaustion. He became quite ill; and in order to divert for a time the minds of the people, he proposed they should build a stone chapel, which was soon commenced, and ere he left, one was completed at Manihiki and another at Rahaanga, and another in course of erection on one of the distant islets of Manihiki. Captain Smith spoke very highly of the one he saw at Manihiki as being a 'very handsome building.' They had some difficulty in getting on, for want of tools; pieces of hoop-iron and links of a chain beaten out by stones, were some of the tools used for cutting and preparing the timber for the roof, &c. Their being engaged in building, gave the teachers some little breathing-time from their incessant inquiries; but even now they embraced every opportunity during the intervals of labour, and ere Maretu's departure a great number had been baptized, and more than a hundred admitted to church fellowship.

"A great change has taken place in the

general character of the people. They were once, as most of the idolatrous islands are, the most inveterate thieves; now they have learnt to 'steal no more, but rather to labour, working with their hands the thing which is good,' &c. Schools are daily attended by adults and children, and the Bible is read by many of them. Morning and evening devotion is attended to by almost every house, and the services of the sanctuary are diligently attended. Maretu gave us an interesting account of the conversion of an obstinate idolater, during his residence there. His brother (who died after the arrival of the teachers), had requested him not to listen to this new doctrine, but to stick fast to the gods of their ancestors, and nothing the teachers or his countrymen could say could induce him to abandon his idols. One evening, however, passing along in the neighbourhood of the chapel, and seeing the doors open and hearing the singing, he was led by curiosity to enter. Maretu's address that evening was from the words 'Ephraim is joined to idols, let him alone.' The idolater's attention was at once riveted, and he found the Word to be quick and powerful. At night, being unable to sleep, Nicodemus like, he stole away quietly to the teacher's house, to make a number of important inquiries respecting what he had heard, such as, 'Who did you mean by Ephraim?' 'You,' was the laconic reply of the teacher, 'or any other obstinate idolater.' 'What was meant by idols?' 'Those foolish things that you consider as your gods.' 'But why was Ephraim to be let alone?' 'As a judg-

ment for his obstinacy.' Maretu took this opportunity of affectionately warning this poor heathen not to trifle with the convictions of his conscience. Soon after this, he brought his basket containing his household gods to the teacher, viz., a few bones of his dead ancestors. He had done with them; and from this time he became a worshipper of the true God, and an anxious inquirer after truth. He is now numbered among the little band of Christians on Manihiki.

#### PENRHYN ISLANDS.

"We have yet had no direct communication from Penrhyn Islands, but we have every reason to believe, from what we have heard, that equal success awaits us there. We were in hopes that by the whaling vessels calling here on their way to the north-west, we should have had an opportunity of sending a reinforcement thither, and for this purpose, Tamarua, a native teacher who had charge of Ngatangia during Maretu's absence, and Noote, a student from the Institution, were, with their wives, appointed for this station. They are keeping themselves in readiness to be off at a short notice, but hitherto no vessel has called bound in that direction. There are also other islands in the neighbourhood of the Penrhyn and Manihiki groups, of which we have lately heard, and as soon as we know their exact locality, there are young men waiting and anxious to show their courage and self-denial, in giving up the comforts of home, and friends, and food, and clothing, to convey the blessing of life to those who are in darkness."

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## CHINA.

### EXTENSION OF THE MISSION IN AMOY AND ITS VICINITY.

THE labours of our Missionary brethren at this Station have been followed with a signal blessing. Towards the close of last year they were privileged to receive into the native Church eleven additional converts making a total in fellowship of 161 members. Besides these, the converts of the American Mission number 155, and those of the English Presbyterians 47, so that there are at present in connection with this Mission, including Amoy and the surrounding country, no fewer than 363 Chinese Christians, all of whom maintain with each other the most entire harmony.

and affection, and are ever ready to co-operate in efforts for the wider spread of the truth.

Our Missionary brethren, in a joint communication, dated Amoy, 5th December ult., observe:—

“We are thankful in having to inform you that we are still favoured with tokens of the Divine presence and blessing in connection with our labours. We continually see evidences that Christianity is gaining more and more extensively on the esteem of the people generally. All our services are very encouragingly attended, and many men, women, and young persons listen with interest to the truth as it is in Jesus. The members of the Church continue to walk in the truth, and to show forth the praises of Him who hath called them out of darkness into his marvellous light.

#### BAPTISM OF CONVERTS.

“In addition to these causes of satisfaction, we had, at the end of last month, the privilege of receiving other eleven converts into the Church by baptism: four women, and seven men. Some of these cases are peculiarly interesting.

“Ang Po ch'ó is Mr. J. Stronach's Chinese Teacher. He is a very able Chinese scholar, and was pre-eminently useful at Shanghai in assisting at the preparation of the new version of the Sacred Scriptures in Chinese. He has long been theoretically acquainted with Divine truth; but pride of intellect kept him for many years from receiving into his heart the humbling doctrines of the Gospel. The struggle in his breast has been long and arduous; but we rejoice that the Lord has at length subdued his heart to the obedience of faith. When on May 28th, 1854, he saw his brother Ang Ch'eng ki, one of Mr. A. Stronach's scholars, join the Christian Church, he applauded him for doing so; and on his other brother, Ang Ch'eng ku, avowing himself a Christian, and being received into the Church by baptism on December 17th, 1854, he endeavoured to shield him from the persecutions which his mother had determined to inflict upon him. Latterly we have been greatly pleased with his gentleness and humility; and we trust that, since he has taken up his cross and become an avowed follower of Jesus, he may

become very useful in promoting the Saviour's glory.

“Another of the male converts just baptized, is Tin Seng, a fisherman resident at Bey t'au, which is a village about two miles distant from Amoy. He first heard the Gospel at the hospital chapel; but after, Ang Ch'eng ki and others of our colporteurs had gone repeatedly to that village preaching the Gospel, his mind became fully convinced of the truth of Christianity, and he was led to receive Christ as his Lord and Saviour. Mr. Lea, on accompanying the colporteurs to Bey t'au, felt deeply interested in this man on seeing the energy and earnestness with which he commended the Gospel to his countrymen. We hope he will be the means of leading many of his neighbours to embrace Christianity.

“Lim Bun hwan is from a village not far from Bey t'au. He also has received the Gospel under the preaching of our colporteurs.

“Ong Bun hieh is a dealer in ancient curiosities. He was persuaded by a neighbour of his, one of our Church members, many months ago, to attend regularly at our chapel; and he has at last found peace in believing in Jesus.

“Lim a-k'iem is employed as a watchman by Dr. Hirschberg. Both his father and mother are Church members; and we trust that he also is now a humble follower of the Saviour.

“Ong a-song is another promising young man. He is employed as cook in the Chinese Custom-house. A long time ago, on coming to hear us preach, he was led to consider the vanity and the sinfulness of idolatry. He then went, unknown to others, and cast several idols into a receptacle of filth. He looked upon them sinking down there, silently wondering to see them so utterly powerless. After that he waited week after week to see if any evil would come upon himself for that daring act, till waxing confident after a while, he resolved henceforth to worship the

living and true God, through Jesus Christ whom he hath sent. And now he rejoices in His salvation.

"Tiun Beng ch'un is, along with his brother—our Church member Tiun kim lien—the owner of several small fishing vessels. He, too, has for many months been a believer in Jesus, and a careful observer of his laws; and now expresses his joy and gratitude in having an opportunity to confess him before men.

"The four women are, Tin To so, Tan Bun sui so, Tan ch'ó niun, and Chium Kim niun.

"Tan To so has a son, Tin kau, who is a member of the Church. Her husband was the old infirm man, Tin To, whom we baptized at his own residence beyond the north gate of the city, on the 8th of June last. He died in peace, rejoicing in the hope which Jesus gives, on the 31st of October. And now his widow avouches the Lord to be her God also, and desires to follow in the steps of her departed husband.

"Tan Bun sui so's husband is a member of the Church; and she has been led at length to receive Christ as her Saviour and her Lord.

"Tan ch'ó niun also lives beyond the north gate of the city. There, and at our chapel, she has learnt the truth by which she hopes to be saved eternally.

"Chium kim niun is our Church member Tiun Gun niun's daughter. She has been long an applicant for baptism, and has several times come before us for examination. On this occasion her answers were very satisfactory; and her conduct is known to be consistent with her profession of faith and devotedness towards the Lord Jesus Christ.

"The baptism of these converts took place on Lord's Day morning, November 30th,

our new chapel being most densely crowded on the occasion by a very orderly and solemnly attentive congregation.

#### THE CHURCH EXTENDING HER BORDERS.

"The number of Church members under our care, after deducting one, namely, Tin To, who has been called to his rest, is 161. Of these, 47 are women, and 114 men.

"Our American brethren have now under their care at Amoy 124 Church members; and at the town of Chinh Bey other 31 Church members.

"Besides these, Mr. Douglas, of the English Presbyterian Board, has a Church at Peh chui yina under his pastoral care, consisting of 47 members. Several of these Chinese reside at Bey Pin, and at other places some miles distant from Peh chui yina.

*"Thus you see that, connected with this Mission Station, including the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present THREE HUNDRED AND SIXTY-THREE Chinese Christians. So mightily has the Word of God grown and prevailed.*

"And much harmony and Christian love prevail throughout these Churches. All seem to feel as brethren in Christ, and they mutually sympathize in each other's joys and sorrows, while all strive together to extend the faith of the Gospel. When a member of either of the two Churches at Amoy dies, the funeral is attended by a goodly number of the members of both Churches. So also, when a marriage takes place, we see the same interchange of kindly attention. The monthly Missionary Prayer Meeting in Chinese continues to be held at our several chapels alternately, when the members of both Churches cordially unite to pray for the Divine blessing to accompany the preached Gospel everywhere."



## INDIA.

### BAPTISM OF A STUDENT IN THE MADRAS INSTITUTION.

In a letter, dated 13th December ult., the Rev. Geo. Hall gives the following interesting particulars respecting another youthful convert of caste family, who, by means of the truth conveyed to his mind while a

student in the Institution, has been led to make a public profession of his faith in Christ.

"I am thankful to be able to inform you that the Lord has graciously blessed our labours in the apparent conversion of another soul to himself, and has thus encouraged us to persevere in his work, by a striking proof of the Gospel's power. I shall briefly relate some of the incidents of this case, as it affords an illustration of the peculiar difficulties with which Hindoo youths of caste families have to contend, in embracing the truth as it is in Jesus.

"Balraman, the youth of whom I speak, belonged to the Naidoo caste, and was of a respectable family—his father having been a kind of native accountant. He has long been a pupil in our Institution, and knew nothing of the Gospel before he came under our instructions. About a year and a half ago, he came to me one evening after school was over, and said that he wished to speak to me in private about religion, as he was sure that Christianity was true, and that his soul was in great danger, on account of his worshipping Vishnoo. The first interview with him convinced me that he was truly in earnest. He wished at once to renounce the worship of idols; but as he was then only fifteen years of age, and I anticipated great opposition from his relatives, I thought it better to delay this important step till he had received more Christian instruction, and had more maturely considered the consequences. During nine months he came very often to read the Word of God with me in private—especially on Sabbath, after our public service was over, and there were none of his school-fellows who might report his conduct among his own people. Very often at these interviews he expressed his great desire to be rescued from the worship of images, in which he was forced to take a part in his father's house.

"One morning, about the end of March last, he came to me, and said that his father had discovered his frequent visits to the Mission-house, and suspected his intention of embracing Christianity, and that, on this account, preparations were being made to send him far from Madras. With tears in

his eyes he entreated to be allowed to remain with us, where he could profess himself a Christian, and be protected from the violence of his heathen relatives. My duty seemed plain, though I knew that, by receiving Balraman, I should again lose a number of interesting pupils. I agreed to receive this youth, and immediately sent a messenger for his father. He very soon came, accompanied by his wife, their other children, and many relatives of the family. Every effort was used to induce Balraman to go back with them, and not disgrace their family by becoming a Christian; but he steadfastly refused, and openly confessed the Lord Jesus. He had a Tamil New Testament in his hand, and frequently read passages from it, in answer to the objections and entreaties of his relatives. His mother wept most bitterly, and when she saw that she could not induce her son to go home, she turned to my dear wife, who has since been taken to glory, and prostrated herself before her, begging for mercy. She pointed to *our own babe*, who was then in her mother's arms, and asked my beloved partner how she would like to lose *that* child, and entreated that she would pity her feelings as a mother, and send Balraman her first-born child home with her. A long while was thus spent, amid the most heart-rending scenes, and when the father of this youth saw that all their efforts were vain, he wept like a child, and calling on one of his gods, exclaimed, 'Rama! Rama! Rama!' After the relatives had left the Mission-house, Balraman broke his caste by eating our rice, and had his kootamy, or sacred hair, cut off.

"About a month afterwards, the father of this youth died; and the heathen asserted in one of their newspapers that his death was occasioned by grief, at the disgrace which had been brought on his family by his son having become a Christian. This was a severe trial for Balraman, but he bore it with Christian fortitude, looking to the Word of God for comfort. I was very ill of fever at the time; but one day he told my colleague, Mr. Duthie, who had lately arrived in India, that he had discovered a

verse which he thought suited his case, and pointed to the text: 'But Jesus said unto him, Follow me, and let the dead bury their dead.'

"Immediately after the death of Balraman's father, his mother, with her other children, removed from Madras to a village forty miles in the interior. About two months afterwards, a near relative came and told him that his mother was dangerously ill, and urged him to go and see her immediately. This affected him greatly, and he left the Mission-house without informing any one of his intentions—only taking with him his English Bible and Tamil New Testament. Two days afterwards we heard of him from one of our pupils, whose father lives in the district to which Balraman had gone, and who is in Madras for the purpose of receiving a good education. This lad had been on a visit to his father, and on his return met Balraman on a common country bullock-cart. He was then reading, and trying to explain the Word of God in Tamil to the driver, and sent a message to us, saying, he was still a Christian and would soon return, but could not resist the desire to see his mother. On arriving at the village where his mother resides he found her quite well, and then discovered that he had fallen into one of the devices of the heathen to get him again among them. It appears that he still boldly proclaimed himself a Christian, and would not join in the worship of idols. His Bible and Tamil Testament were taken from him, and, after having been torn in pieces, were thrown into a tank. His steadfast adherence to Christianity brought upon

him much scorn and bad treatment from all his relatives, except his mother, who always treated him very kindly. When thus far removed from Christian friends, Balraman trusted in God, and says that he daily prayed for assistance. He embraced the first favourable opportunity of fleeing from among the heathen, and went to Chingleput, where he placed himself under the protection of the Rev. R. B. Blyth, of the Free Church Mission at that place. Very early next morning, Mr. Blyth accompanied him part of the way to Madras, and after three weeks' absence Balraman returned to us, bitterly repenting his having been enticed away, and begging to be readmitted. This was complied with, and after five months farther probation, during which his conduct has been such as becometh the Gospel, I baptized him on the evening of Sabbath the 30th November, in our English Chapel, in the presence of the ordinary congregation, and several of his own countrymen. The service was in English, and on that solemn occasion he gave simple but clear answers to questions, as to his reasons for becoming a Christian—his knowledge of sacred truth—and his desire henceforward to live and die a Christian.

"Such a case as that of Balraman greatly encourages us, while, amid sad bereavements and fearful discouragements, we struggle on, striving to spread heavenly light amid the dense mass of heathen darkness by which we are surrounded. It cheers with the glad-some hope that India, now so degraded and opposed to the truth, shall yet rejoice in the beams of the Sun of righteousness."

#### ARRIVAL OF THE REV. WILLIAM ELLIS AT MAURITIUS.

WE have the pleasure to announce that our esteemed friend Mr. Ellis reached this Island in safety, on his return from Madagascar, the 2nd of December, and from his latest communication, dated the 27th of that month, it appears that he had made preparations for leaving Mauritius about the 8th of January, *en route* for England, where he expected to arrive during the present month.

Full particulars respecting Mr. Ellis's important visit to the capital of Madagascar are, of necessity, reserved until his return, but, in the meantime, it may gratify our friends to learn the following facts.



On the 5th of August, our friend, accompanied by some of the native officers, deputed for the purpose, left the Port of Tamatave for the capital, and, after surmounting the difficulties of the journey, he entered Antananarivo on the 26th of that month. Here he met with a most cordial reception from the Prince Royal, and the principal nobles and officers vied with each other in manifesting their respect and good-will to their visitor. During his stay Mr. Ellis also enjoyed many opportunities for meeting the Christians, and ascertaining highly interesting particulars regarding their past history and future prospects. He was also favoured with an audience of the Queen, and partook of the hospitalities of the court. Everything in fact was done by the authorities, and especially by the Prince, to manifest their appreciation of the visit, and their desire to render it agreeable. The invitation, however, had been strictly limited to a month, and Mr. Ellis most thankfully embraced the favourable opportunity for becoming personally acquainted with the excellent Prince and the native Christians; but he found with regret that he would not be permitted to extend the period of his stay, and consequently at the end of the month he took leave of his hospitable entertainers, and with the same marked courtesy and attention that had been shown to him on his journey down to the Capital, he was accompanied back to Tamatave.

Whatever may be the result of Mr. Ellis's visit, as a means in preparing the way for the ultimate resumption of Missionary operations in Madagascar, it is certain that much valuable information has been obtained respecting the people and the circumstances of the country, which could not have been acquired otherwise than by personal inquiry and inspection; and whenever, in the good providence of God, Madagascar shall again be thrown open to the free spread of the Gospel, the agents to be employed in the good work will thus be enabled to go forth under circumstances of peculiar advantage.

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#### TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House, on or before Tuesday the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1857.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the REV. EBENEZER PROUT, so that they may be received on or before Tuesday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged* for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

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**ANNIVERSARY SERVICES IN MAY, 1857.**

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 11th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. NORMAN McLEOD, of Glasgow.

*To commence at Seven o'clock.*

TUESDAY EVENING, MAY 12th.

WELSH CHAPEL, GUILDFORD STREET, SOUTHWARK.

SERMON in the Welsh Language, by the Rev. WILLIAM AMBROSE, of

Port Madoc.

WEDNESDAY, MAY 13th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. JOSHUA C. HARRISON, of Park Chapel, Camden Town.

EVENING.—TABERNACLE.

SERMON by the Rev. JOHN GRAHAM, of Craven Chapel.

THURSDAY, MAY 14th.

MORNING.—ANNUAL MEETING—EXETER HALL.

CHAIRMAN.—LORD ROBERT GROSVENOR, M.P.

EVENING.—ADJOURNED MEETING—FINSBURY CHAPEL.

CHAIRMAN.—EDWARD BALL, Esq., M.P.

FRIDAY EVENING, MAY 15th.

The LORD'S SUPPER will be administered at the usual Places of Worship in and around London.

LORD'S DAY, MAY 17th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.—  
 For Rev. J. M. Lechler, Salem. To the Missionary Working Party, Grantham—For a Box of Useful Articles, value £10.  
 For Mrs. Porter's School, Madras. To the Young Ladies' Missionary Working Society, Park Chapel, Camden Town—For a Box of Useful Articles, value £38.  
 For Rev. E. and Mrs. Porter, Cuddapah. To Mrs. Bett's Working Party, Clapham—For a Bale of Clothing and Useful Articles. To Miss Grove, Hackney—For a Box of Clothing. To Mrs. Piggott and Friends, Bedford—For a Box of Clothing and Useful Articles, value £30.  
 For Rev. J. Sewell, Bangalore. To the Ladies of Paul's Meeting, Taunton—For a Box of Useful Articles. To the Ladies of Argyle Chapel, Bath—For a Box of Useful Articles.  
 For Rev. B. Rice, Bangalore. To the Working Party, Staines, per Mrs. Morford—For a Box of Useful Articles.  
 For Rev. J. Macartney, Bellary. To the Ladies of Masborough Chapel—For a Box of Clothing and Useful Articles.  
 For Rev. G. Hall, Madras. To Friends and Young People of Commercial Street Chapel, Northampton, per Mrs. Prust—For a Box of Useful and Ornamental Articles.  
 For Mrs. Clark, Jamaica. To Miss Tidcombe, Watford—For a Parcel of Clothing. To Miss Alexander, Reigate—For a Parcel of Fancy Articles. To the Committee of the British and Foreign School Society—For a Box of School Materials.  
 For Rev. W. Alloway, Jamaica. To Mr. P. Cook, Sherston—For a Bale of Clothing.  
 For the Theological Institution, Jamaica. To Mrs. Guyer and Mr. Wheeler, Ryde—For a Box of Books.

For Rev. E. Birt, Peelton. To Russell Street Chapel Sunday School, Dover, per Mrs. Spink—For a Parcel of Clothing.  
 For Rev. T. Atkinson, Paotadorp. To Miss Norton, Hampstead Road—For a Parcel of Useful Articles.  
 For Rev. R. Moffat, Kuruman. To Mr. Matley, Ashton-under-Lyne, and a few Friends—For a Box of Clothing, &c.  
 For Rev. W. W. Gill, Mangasia. To the Juvenile Working Party, Ryde, per Rev. Dr. Ferguson—For a Box of Clothing.  
 For the Samoan Seminary, Malta. To a few, Young Friends at Northgate Street Chapel, Bury St. Edmunds, per Mrs. Guenett—For a Box of Clothing and Useful Articles.  
 To the Lewes Juvenile Missionary Society, per Miss Smith—For a Box of Clothing. To Mrs. McNeil, Elgin; to E. L. D. A. D.; and to Mrs. Lloyd, Malmesbury—For Volumes and Numbers of the Evangelical Magazine.  
 Mrs. Lewis, of Santhapooram, Nagercoil, returns her thanks to the following Ladies for Prints and Useful Articles for the use of the School and Mission:—Mrs. Greaves, Birmingham; Ladies, through Mrs. Piercy, ditto. Mrs. Hill, Worcester. Mrs. Bates, Long Buckby; Mrs. and Miss Griffiths, ditto; Mrs. Robinson, ditto; Mrs. Blinco, ditto. The Misses Seal, Galema, U. S.; The Misses Beam, ditto; Mrs. Wadleigh, ditto. Miss M. Lewis, Belleville, C. W. The Misses Marriott, Baywater. Miss Finlay, Edinburgh; Young Ladies, per Miss Finlay, ditto; Miss Cullen, ditto; Mrs. Thomas, ditto. Mrs. and Miss Maddox, Devonport; Miss A. Head, ditto. From the Ladies of the Working Association, Bishopsgate Chapel, per Mrs. Manninger. From Mrs. Biernak, London; Miss Walker, ditto; Mrs. Hurren, ditto; Mrs. Curry, ditto. Rev. D. Griffiths, Cannock.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

LONDON AND ITS VICINITY.		COUNTY AND ABROAD.	
Albion Chapel: Com- munion of the United Presbyterian Churches in London	17 3 7	Albion	1 1 0
Bethnal Green	5 14 0	Amble	0 13 0
Bishopsgate Chapel	5 0 0	Appleton Wiske	0 14 10
Blackheath	15 4 6	Ashton Keynes	0 2 7
Camdenwell Green	11 13 0	Auckland, New Zealand	5 70 0
Clapton	29 2 6	Banbury	1 11 0
Coverdale Chapel	3 10 0	Barking	1 0 0
Craven Chapel	17 4 8	Barnet	3 4 0
Croydon	5 14 3	Barnsley	4 3 0
Ebenezzer Chapel, Shadwell	1 10 0	Barnstaple	2 10 0
Ecceleston Chapel	7 0 0	Barrington	0 10 0
Enfield	10 0 0	Bassingstoke; Oat Street	1 0 0
Falcon Square	6 0 0	Bath: Argyle Chapel	6 8 0
Greenwich: Maze Hill	3 0 0	Bath: Percy Chapel	8 17 9
Tabernacle	5 0 0	Batley	1 2 8
Haverstock Hill	5 17 8	Beaminster	0 13 0
Righgate	1 15 11	Bedford: Bunyan Meeting	6 7 0
Horbury Chapel	2 6 3	Bexley Heath	2 0 6
Hornsey: Park Chapel	8 10 4	Bideford	2 3 11
Islington Chapel	5 8 9	Birkenhead: Grange Lane	2 8 0
King's Land	21 0 0	Birkenhead: Hamilton Sq.	1 16 2
Latimer Chapel	2 5 0	Birmingham: Carr's Lane	15 0 0
Lewisham: St. David's	6 2 0	Bishop's Stortford	4 0 0
Marlborough Chapel	4 4 10	Blackburn: Chapel Street	3 0 0
Merton	1 4 7	Park Road	1 15 0
Middleton Road	7 17 1	Blakeney	1 10 0
New Broad Street	3 11 0	Blandford	3 10 0
New College Chapel	5 2 10	Blairgowrie	0 2 8
New Tabernacle	6 16 0	Bognor	0 13 0
Old Gravel Pit	11 0 0	Bolton: Duke's Alley	2 10 0
Park Chapel, Camden Tn.	13 17 3	Mawdsley Street	2 8 6
Peckham: Hanover Chapel	12 0 0	Boston: Grov Street	2 10 0
Nun Green	1 0 0	Red Lion Street	4 1 10
Pembury Grove Chapel	6 17 7	Bradenham: W. C. Gellbrand Esq. (D.)	7 0 0
		Bradford, (Wilts)	1 12 3
		Bradford: College Chapel	3 0 0
		Horton Lane	10 0 0
		Braunton	0 17 0
		Brighouse	1 13 10
		Brighton: London Road	3 19 0
		Queen Square	3 10 0
		Brigstock	0 14 6
		Brill	0 7 0
		Bristol: Arley Chapel	4 8 3
		Brunswick Ditto	4 0 0
		Durdham Down	1 0 0
		Highbury Chapel	23 12 0
		Long Ashton	1 16 10
		Wychffe Chapel	0 18 6
		Bruton	1 0 0
		Buckingham	2 6 3
		Bury: New Road	1 4 3
		Park Chapel	2 1 0
		Bury St. Edmunds: Northgate Street	1 12 3
		Whitting Street	3 3 6

Burnham Market	1 0 0	Ilfracombe	1 15 0	Poyle	1 11 0
Burnley	3 10 7	Ipawich : Tackett Street	4 0 0	Reading: Castle Street	10 0 0
Cardiff	0 13 3	Jamaica: Davyton	1 0 0	Broad Street	4 0 0
Cambridge	2 10 0	Ridgmount	2 0 0	Reigate	3 0 0
Carlisle	1 0 0	Jersey: English Independ-		Rochdale: Providence	
Castle Heddingham	3 10 0	dent	2 1 6	Chapel	4 4 0
Chelmsford: Baddow		Kingsbridge	1 5 0	Romsey	3 1 0
Lane	1 11 0	King's Cliffe	1 7 1	Ross	1 15 0
London Road	10 15 0	Kingston	4 1 6	Rotherham	5 0 0
Cheltenham: Highbury		Kingswood	1 8 0	Rutherford, Mr. J. Rus-	
Chapel	8 0 0	Lancaster	5 4 8	sell	1 0 0
Cheahunt: Crossbrook		Launceston	2 2 3	Ryde	3 3 0
Street	2 0 0	Leamington: Holly Walk	2 8 0	St. Helen's	2 0 0
Chester: Queen Street	10 0 0	Leamington: Spencer St.	4 8 0	St. Neot's	2 2 0
Chichester: St. Martin's		Leeds: East Parade		Sale	1 13 0
Square	2 0 0	Chapel	10 10 0	Salisbury: Scot's Lane	3 2 7
Chippenhams	1 0 0	Belgrave Chapel	2 10 0	Sandwich	2 0 0
Chinnor	0 13 0	Queen Street	4 4 1	Sawton	1 5 0
Chorley: St. George's St.	1 6 0	Salem Chapel	2 4 0	Scarborough: Bar Church	3 3 4
Clare	1 0 0	Leicester: Bond Street	8 8 0	Seaton and Beer	0 9 4
Cleckheaton	1 1 0	Gallowtree Gate	7 2 6	Selby	1 1 0
Clevedon	2 1 10	Lenham	0 12 6	Shaftesbury	1 0 0
Colchester: Lion Walk	7 10 0	Lewes: Tabernacle	3 6 0	Sheffield: Nether Chapel	8 0 0
Colehill	1 1 0	Lichfield	1 0 0	Queen Street	5 0 0
Congleton	1 4 6	Liverpool	3 0 0	Wicker	3 0 0
Coventry: West Orchard		Crescent		Loxley	0 12 6
Chapel	5 0 0	Chapel	23 18 6	Shrewsbury: Castle Gate	1 5 0
Well Street	1 4 3	Great George St.	10 0 0	Swan Hill	5 8 0
Cowick & Pollington	0 8 3	Long Buckby	1 0 0	Slough	2 20 0
Cuckfield	2 5 4	Long Sutton	1 0 0	Soham	0 13 1
Dalkeith	1 11 6	Louth	2 4 7	Southampton: Above Bar	6 10 0
Darlington	3 0 0	Lowestoft	1 14 3	Vict. Rooms	1 5 0
Darwen: Belgrave Square	3 0 0	Ludlow	1 0 0	South Molton	1 11 3
Deal	0 10 0	Lutterworth	2 0 0	South Shields	1 1 0
Deddington	1 1 8	Lynn	3 3 0	Sowerby Bridge	1 6 0
Derby: London Road	3 0 0	Miss Cooper (D.)	1 0 0	Stairrop	0 10 0
Victoria Street	4 2 6	Macclesfield: Roe Street	5 0 0	Stawley	1 15 0
Mr. J. Denstone,		Townley St.	3 0 0	Stamford	1 19 11
(D.)	1 0 0	Maldenhead	7 11 4	Stansfeld	1 2 6
Mr. W. Sedman,		Miss Bird	0 10 0	Stansted (Essex)	1 0 0
(D.)	1 0 0	Maldstone	3 0 0	Stockport: Hanover Chap.	7 12 0
Dereham	1 2 6	Manchester: New Windsor	3 0 0	Wycliffe Chapel	2 4 4
Devises	3 0 0	Grosvenor St.	15 0 0	Stowmarket	2 0 0
Devonport: Princes St.,	4 10 0	Rusholme Rd.	9 5 0	Stabbin	1 1 0
Dewbury	4 0 0	Richmond		Stroud: Bedford Street	3 3 0
Doncaster	3 7 0	Chapel	5 0 0	Sudbury: Old Meeting	2 4 6
Dorking	4 0 0	Hope Chapel	10 10 0	Sunderland: Bethel Chap.	4 1 0
Douglas: Athol Street	1 15 0	Mansfield	2 17 0	Ebenezer Chapel	5 0 0
Driffield, A Friend	0 10 0	Marden	1 14 0	Surbiton	2 13 0
Dudley	7 5 0	Margate: Cecil Street	2 5 0	Tavistock	3 0 0
Dundee: Panmure Street	9 1 0	Zion Chapel	2 17 5	Taunton: North Street	10 3 6
Dunstable Tabernacle	1 1 4	Market Harborough	4 15 5	Paul's Meeting	4 13 6
Duxford	1 0 0	Market Weighton	1 5 3	Teignmouth	2 0 0
East Cowes	2 0 0	Marpole Bridge	0 10 0	Thatcham	1 0 0
Egham Hill	3 19 11	Mattishall	1 15 0	Thirk	1 0 0
Emsworth	0 13 0	Meepo	13 0 0	Thrapston	1 5 0
Epping	0 17 6	Middlesborough	1 0 0	Tinchester	2 4 6
Exeter: Grosvenor Chapel	2 10 0	Middleton	1 10 0	Tiverton	2 20 0
Castle Street	5 12 6	Milverton	0 8 6	Torquay	10 5 0
Fareham	2 0 0	Monmouth	2 2 0	Truro	2 20 0
Farnworth	2 15 0	Montrose	1 4 6	Tutbury	1 0 0
Fleetwood	1 5 0	Moreton-in-Marsh	1 1 8	Ulverston	1 12 0
Frome: Rook Lane	1 0 0	Morley: Rehoboth Chapel	1 8 0	Upminster	2 0 0
Zion Chapel	2 10 0	Needham Market	1 0 0	Uppingham	2 0 0
Gainsborough	1 3 0	Newark	2 0 0	Uttoxeter	1 9 0
Glossop	4 7 0	Newbury	6 10 6	Uxbridge	6 7 0
Gomersal	2 0 0	Newcastle: St. James's		Wakefield: Zion Chapel	4 0 0
Grantham	2 10 6	Chapel	6 6 0	Wallingford	4 0 0
Gravesend	5 10 0	Newport (Essex)	1 15 0	Ware: Old Meeting	2 5 1
Great Berkhamstead	2 0 0	Newport (I. W.): Node		Wareham	1 10 0
Great Harwood	0 10 0	Hill	1 11 6	Watfield	11 4 0
Greenock	2 0 0	St. James's Street	3 0 0	Weldon	1 0 0
Guernsey: Eldad Chapel	2 2 0	Newport (Mon.): Dock		Wellingborough: Cheese	
Guildford	1 7 3	Street	1 17 6	Lane	1 10 1
Hales Owen	0 18 0	Newton-le-Willows	3 16 0	Whitehaven	4 4 0
Halifax: Harrison Road	3 10 0	Northampton: Castle Hill		Wilmslow	4 4 0
St. John's Chapel	5 10 0	United Communion	6 2 6	Wincanton	0 17 3
Halstead: Old Meeting	4 10 0	Northfleet	1 5 6	Wirksworth	0 13 0
Handsworth	1 8 6	North Shields	4 2 6	Wishbeach	2 0 0
Hanley	5 0 0	Northwich	2 14 0	Wiveliscombe	0 12 6
Harleston	1 8 0	Norwich: Prince's Street	8 0 0	Wolverhampton: Snow	
Hartlepool	1 7 0	Tabernacle	0 15 4	Hill	4 5 6
Harwich	0 19 9	Nottingham: Albion Chap.	2 0 1	Woodbridge: Beaumont	
Haslingden	1 5 0	Friar Lane	2 5 0	Chapel	1 2 4
Henley-on-Thames	3 7 6	St. James's		Gray Meeting	3 0 0
Hern Bay	1 0 0	Street	2 13 2	Worcester	7 20 0
High Wycombe: Crendon		Old	1 0 0	Workington	1 1 0
Lane	1 16 0	Oswestry	1 0 0	Workop	1 11 0
Trinity Chapel	3 1 4	Otley	1 5 0	Wotton-under-edge:	
Hoddeson	2 13 8	Pateley Bridge	0 12 0	Tabernacle	5 0 0
Hounslow	2 2 0	Penrith	1 6 0	Wrexham: Chester Street	1 10 0
Huddersfield, Highfield		Plymouth: Norley Chapel	5 5 10	Yarmouth	1 0 0
Chapel	5 0 0	Pocklington	1 0 0	Yeovil	1 15 6
Ramsden St.	5 0 0	Point in View	2 3 0		
Hull: Fish Street	10 0 0	Port	2 17 0		
Salem Chapel	1 4 6	Portsmouth	0 6 0		
Hunty	1 13 6				

MISSIONARY CONTRIBUTIONS.

From 15th January, to 13th February, 1857, inclusive.

C. E. Mudie, Esq., 53 10	0	Mrs. H. Rutt .....	1	1	0	Mrs. Payne .....	1	3	4	Mrs. King .....	0	1	1
A Friend, by Mrs. Frederick Smith, 50	0	Mrs. M. Rutt .....	4	0	0	Mrs. Simmons .....	0	7	4	Mrs. Cooper .....	0	3	3
James Brand, Esq., 25	0	Mrs. E. Rutt .....	1	0	0	Mr. J. Smith .....	0	8	4	Mrs. Sexton .....	1	1	10
James Foster, Esq., 30	0	Mr. W. Rutt .....	2	0	0	E. Smith .....	0	5	6	Annual Subscriptions.			
A Thank Offering to Almighty God for his sparing mercy 15	0	Mrs. M. A. Rutt .....	0	10	0	Sabbath Schools .....	8	12	2	Mr. Field .....	1	1	0
A Friend, 10	0	Miss J. D. Rutt .....	1	1	0	Collection .....	5	16	8	Mr. Fleet .....	2	3	0
F. Tuckett, Esq., 10	0	Miss Benjamin Smith .....	0	10	0	Sundries .....	0	6	10	Mr. Fletcher .....	1	1	0
Col. H. Boleau, per Mr. S. Thorowgood 3	0	Mrs. Watford .....	1	1	0	Fractions .....	0	0	4	Mr. Ford .....	0	10	0
L. Y. Z. Holloway .....	1	Miss Westwood .....	0	10	0	Exs. 19s. 11d.; 24s. 11s. 2d.				Two Friends .....	0	10	0
Legacy of Miss F. A. Noble, late of Brixton, by Jeremiah Owen, M.D., 5	0	Mrs. Whitaker .....	0	10	0	Trinity Chapel, Edgeware Road; John Cunliffe, Esq., 50	0	0	0	Friends for East & West India .....	2	11	0
A Friend, for Mrs. Addis's School, Cambusoor 1	0	A Friend .....	0	8	0	The Children of the Sunday School .....	10	0	0	Mr. J. H. Micklem .....	1	1	0
Mrs. and the Misses Brewin, for Fanny Berlin at Madras 3	3	Collected by Miss Muller and Miss Moul.				60s.				Mr. Poulton .....	2	2	0
A Friend for the Widows and Orphan's Fund .....	5	Mr. Chatteris .....	1	1	0	60s.				Mr. Trumper .....	1	1	0
Relief Green Auxiliary, per Mrs. K. Gamman .....	18	Mr. and Mrs. Clark .....	1	1	0	York Road Auxiliary, per Rev. E. Robinson, on account .....	7	16	3	Mr. Venables .....	1	1	0
A Lady, for the Chinese Evangelist, Joseph Viner 80	0	Miss Coleman .....	0	6	0	Young Men's Messrs. J. and W. Morley's, Wood Street .....	4	3	4	Mr. R. S. Poulton .....	0	10	0
42s. 15s. 2d.		Mrs. Collins .....	0	10	0	Church Place, Paddington, Ragged School .....	0	6	3	For Boys' Mission School.			
Bishopsgate Chapel, Auxiliary, per Mrs. Manning, on account .....	8	Mr. Coventry .....	0	14	0	Robert Street, New Cut, Sunday School .....	0	6	6	Mr. Fleet .....	0	10	0
Juvenile ditto .....	10	Mrs. and Mrs. Cross .....	0	5	0	0				Mr. Ford .....	0	10	0
71s. 10s. 7d.		Mr. and Mrs. Davison .....	1	1	0	0				Mr. J. H. Micklem .....	0	10	0
Yoston, Juvenile Society, per Miss Ditto, for Bangalore School, 22s. 3s. 10d.	6	Mr. Fisher .....	2	3	0	0				Mr. T. Micklem .....	1	1	0
Yeren Chapel, Ladies' Auxiliary, per Mrs. Clapp, for the Native Teacher John Craven .....	15	Mrs. Honey .....	0	10	0	0				Mr. Poulton .....	1	1	0
Switzer Chapel, Camden Town, per Mr. Wardley .....	3	Mr. Johnstone .....	1	1	0	0				Mr. Stone .....	0	10	0
Falcon Square, Miss Bennett's Missionary Box .....	0	Mrs. Le Mar .....	0	10	0	0				Sacramental Collection, for Widows and Orphans .....			
Faneor Chapel, Ladies' Branch, per Mrs. E. W. Betts .....	5	Mrs. Morris .....	1	1	0	0				7	11	4	
15s. 10s. 6d.		Miss S. Moul .....	0	10	0	0				The Savings of an afflicted young Female .....			
Following Auxiliary, per Mr. McNeil .....	12	Mr. Muller .....	1	1	0	0				0	5	0	
13s. 10s. 6d.		Mr. and Mrs. Perry .....	2	3	0	0				Exs. 21s. 10d.; 121s. 12s.	Including 60s. previously acknowledged.		
Tarlow Auxiliary Society, additional 0	10	Mr. Richardson .....	1	1	0	0				BUCKINGHAMSHIRE.			
Old Gravel Pit Chapel, Hackney, Auxiliary Society, on account .....	6	Mr. and Mrs. Mix .....	3	2	0	0				Brill.			
6s. 5	0	Mrs. Snelgar .....	1	1	0	0				Missionary Prayer Meetings .....			
vis.:-		A Donation .....	0	2	0	0				Collection .....			
Collected by Miss J. D. Rutt, and Miss Fye-Smith.		Other Subscriptions.	10	0	0	0				Mrs. Parson's Box .....			
Miss Ainley .....	2	Mr. Henry Rutt .....	10	0	0	0				Mr. Barry .....			
Mr. Archer .....	0	Mr. and Mrs. Edcombe Parson .....	5	5	0	0				31s. 3s.			
Mr. Burge .....	1	W. B. Parson .....	0	2	6	0				CAMBRIDGESHIRE.			
Mr. James Carter .....	5	Park Chapel, Camden Town.								Duxford District, per J. Patterson, Esq., 5			
Mr. Richard Carter .....	1	Public Meeting .....	6	13	4					Linton .....			
Mr. Carter, Lower Homerton .....	0	Collected by Mrs. M. W. Wollaston, for the Mirapore Free School.	1	0	0					Royston District, per Rev. R. E. Forsaith.			
Miss Chaplin .....	0	J. Budden, Esq., 1	0	0	0					Melbourn .....			
Mr. Ebbs .....	1	E. L. Budden, Esq., 1	0	0	0					CHESHIRE.			
Mr. Foster .....	1	J. Budden, Esq., 1	0	0	0					Alderley Edge.			
Mr. Good .....	0	E. Budden, Esq., 1	0	0	0					Mrs. Ashton .....			
Mr. James Hart .....	0	J. Wollaston, Esq., 2	0	0	0					Ditto, for the Native Teacher, James Ashton .....			
Mr. and Mrs. Heaps .....	0	R. Wollaston, M.D., 1	0	0	0					Mrs. J. D. Burton (A.) .....			
Mr. and Mrs. Nash .....	2	H. Davison, Esq., 1	0	0	0					Ditto, for the Native Girl, Ann Ashton .....			
Mr. Phillips .....	1	Mrs. Davison .....	1	0	0					Mrs. Davies .....			
Mr. Fye-Smith .....	1	Mrs. Wollaston .....	0	0	0					15s. 2s.			
		16s. 18s. 4d.								Chester.			
		Tonbridge Chapel.								Auxiliary Society, per J. Smith, Esq., 50			
		Mr. J. H. Cuff, jun., 2	10	0	0					Queen Street, for Widows' Fund .....			
		Ditto, towards enlarging the Home Chapel at Trevandrum .....	2	10	0					60s.			
		Ditto, for the Native Boy Harcombe Cuff .....	3	10	0					Commonhall Street Chapel, per Mr. Williams .....			
		Miss Annie Cuff's Missionary Box .....	0	5	0					12			
		71s. 16s.								0			
		Trinity Chapel, Brixton. Rev. S. Eldridge.								Chumberland.			
		A Friend .....	1	0	0					Auxiliary Society, per W. Wilson, Esq., Treasurer.			
		Mrs. Eldridge .....	1	0	0					Brompton.			
		Mr. Family .....	1	0	0					Public Meeting .....			
		Mrs. Moore .....	0	5	0					Ditto, Gentle Carrick .....			
		Mr. Payne .....	0	10	0					A Friend .....			
		Mrs. Payne .....	0	10	0					Miss Modlin .....			
		Miss Potter .....	0	5	0					Fines .....			
		Miss Stapler .....	1	1	0					Exs. 6s.; 2s. 14s. 4d.			
		Mr. C. Warton .....	1	1	0								
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		M. S. Harding .....	0	13	1								
		Mrs. Hathaway .....	0	10	6								
		A. Hollar .....	0	4	0								
		Master Leigh .....	0	8	0								
		Miss Pierce .....	1	2	5								

*Carliole.*

In addition to 27. 4s. ac-  
knowledge last month.

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**Subscribers.**  
Mr. S. Cosens ..... 0 5 0  
M. Devenish, Esq., ..... 2 0 0  
Mrs. Gray ..... 1 0 0  
Rev. J. Miller, M.A. .... 0 10 6

**Collected by—**

Miss Brown ..... 0 3 0  
Miss Jepson ..... 2 2 4  
Mr. Lamb ..... 0 15 2  
Mr. John Payne ..... 0 8 4  
Mrs. E. Pouncey ..... 0 17 4  
Sabbath School ..... 0 16 2  
Mrs. Webber, Mis-  
sionary Box ..... 0 11 0  
Exs. 20s.; 14s. 6s. 7d.

**Poole.**

Rev. E. B. Conder, M.A.  
On Account ..... 8 8 1  
For Widows' Fund ..... 2 17 0  
New Year's Gift,  
collected in a  
model of the Ship  
"John Williams"  
by some of the  
Sunday Scholars ..... 3 0 0  
13s. 5s. 1d.

**Witchampton, Rev.**

C. J. Glynn ..... 0 10 6

**ESSEX.**

Auxiliary Society,  
per T. Dantell, Esq.,  
Balance of 1850 ..... 73 17 5  
**Ingatestone, Legacy**  
of late Rev. B.  
Hayter ..... 19 10 6

**GLOUCESTERSHIRE.**

**Gloucester.**

Rev. J. Hyatt,  
Collection, less 4s.  
expenses ..... 10 10 5  
For the Native  
Girls Caroline  
Stroud and Mar-  
tha Fearnot ..... 4 10 0  
21s. 6s. 5d.

**Mitcheldean.**

Rev. J. Lander (A.) ..... 1 0 0  
Mrs. Lander (A.) ..... 1 0 0  
Penny per week Sub-  
scribers.  
Miss Boddies ..... 0 4 4  
Mrs. Robinson ..... 0 4 4

**Missionary Boxes.**

Mr. Millington ..... 0 4 6  
Mrs. C. Brain ..... 0 10 0  
Mrs. T. B. Brain ..... 0 2 0  
Mrs. Parry ..... 0 10 0  
Mrs. Morgan ..... 0 10 0  
Miss Mary Coleman ..... 0 7 8  
Mrs. James Pearce ..... 0 4 0  
Miss E. Constance ..... 0 5 8  
Mr. Jas. Constance ..... 0 8 3  
Mariah Phelps ..... 0 1 7  
Sabbath School  
Children ..... 0 6 0  
Monthly Prayer  
Meetings ..... 0 7 2  
A Friend ..... 0 5 0  
Collection ..... 1 5 11  
Exs. 3s. 2d.; 7s. 11d.

**Eardelean.**

Collected by—  
Mrs. Horlick ..... 1 0 0  
Miss E. Constance ..... 0 5 0  
1s. 5s. 6d.

**HAMPSHIRE.**

Portsea, per G. Ry-  
lands, Esq., ..... 26 17 5

**ISLE OF WIGHT.**

**East Cowes.**

Rev. J. Waite, B.A.  
Subscriptions ..... 4 8 10  
Sunday School ..... 3 4 1  
Public Meeting ..... 5 0 3  
For Mission School  
at Naylor ..... 1 0 4

**Missionary Boxes.**

John White ..... 0 4 0  
Joseph Thomas ..... 0 7 5  
14s. 5s. 8d.

**West Cowes, Mr. H.**

Dominy's Mis-  
sionary Box ..... 1 5 0

**HERTFORDSHIRE.**

**Baldock.**

Rev. J. Bealey.  
Contributions ..... 13 0 0  
Sabbath School and  
Friends, per Mr.  
Reynolds ..... 1 11 0  
14s. 11s.

**KENT.**

**Bromley Common.**

G. Johnson, Esq. (A.) ..... 2 0 0

**Down, Legacy of the**

late Miss Sarah  
Wedgwood, per  
J. Wedgwood, Esq. .... 300 0 0

**Herve Bay.**

Rev. T. Blandford.  
Collection ..... 1 7 0  
Subscriptions ..... 0 7 6  
For Widows' Fund ..... 1 0 0  
2s. 16s.

**Leisham.**

Sunday School, for Native  
Boys at Salem.  
For Henry Baker ..... 2 0 0  
Mr. Wood's Class ..... 2 0 0  
John Julieu Wood ..... 4s.

**Maidstone, For Native**

Children at  
Madras vis. Mary  
Maidstone, Sarah  
Jinkings and Ben-  
jamin ..... 0 0 0

**Tunbridge Wells,**

per J. Wilson, Esq.,  
on account ..... 44 2 6

**LANCASHIRE.**

**East Auxiliary**

Society, per S.  
Fletcher, Esq., ..... 23 16 0  
Per Mrs. J. W. Gordon, for  
Printing Teiug Scriptures  
**Blackburn, Mrs.**  
Massey ..... 0 7 0

**Over Darwen.**

Miss M. A. Pickup ..... 0 3 6  
Miss Fish ..... 0 2 6  
For the Boarding  
School, Vizagapa-  
tam, Mrs. Green ..... 0 2 6  
14s. 6d.

**Bolton and Farnworth**

Auxiliary.  
Thomas Barnes, Esq., M.P.,  
Treasurer.  
Rev. Robert Best, Bolton,  
Secretary.

**Bolton.**

Mawdsley Street.  
Rev. Robert Best.

**Collected by—**

Miss Michael Hamer ..... 1 5 1  
Miss Greenhalgh ..... 1 16 6  
Miss Ann Dixon ..... 0 16 6  
Miss Johnson ..... 0 16 6  
Miss Alice Haddock ..... 1 15 0  
Miss Leeson ..... 0 2 1  
James Brown ..... 1 11 0  
John Watson ..... 1 11 0  
Miss Cole ..... 1 11 0  
Ellen Hart, at Rose  
Hill ..... 1 12 2  
Smaller Sums  
Mawdsley Street  
School ..... 4 17 7  
Rose Hill School ..... 0 25 0  
Schools, for the Ship ..... 3 12 0  
Annual Collections ..... 13 14 0  
Breakfast ..... 2 10 0  
30s. 12s. 11d.

**Eperton, Rev. J.**

Greener ..... 4 15 0

**Little Lever, Rev. J.**

Firth ..... 2 1 0

**Belmont**

Ex. 7. 14s. 3d., all 7s.

**Farnworth.**

T. Barnes, Esq., M.P. .... 2 0 0  
A. Barnes, Esq., ..... 2 0 0  
A Friend ..... 2 0 0  
For Widows' Fund ..... 16s. 12d.  
14s. 11d.

**Manchester, Long-**

sight, for the Na-  
tive Teacher Jos-  
than Sutcliffe ..... 19 0 0

**Southport and**

Cherryton, per  
T. Gasquaine, Esq.,  
balance ..... 12 11 0

**Utherston.**

Rev. J. Brown.

**Collection**

Collected by—  
Mrs. Salmon ..... 1 0 0  
Mrs. Baxter and  
Miss Ellery ..... 1 0 0  
Cards ..... 1 0 0  
Boxes ..... 2 10 0  
Sunday School ..... 4 10 0  
Ditto, for Boy in Mr.  
Bice's School, J.  
J. Steinits ..... 2 0 0  
John Longston's  
Box ..... 1 10 0  
Mr. Wilding  
For Widows' Fund ..... 2 0 0  
Exs. 23s.; 26s. 8d.

**LINCOLNSHIRE.**

**Aford, Collection**  
after Lecture on  
Missions, less ex-  
penses ..... 4 0 0

**Kirtos, Rev. W.**

Dickinson ..... 4 4

**Horncastle.**

Per Mr. Longstaff  
Collections ..... 4 11 0  
Missionary Boxes  
Miss Ladd ..... 1 0 0  
Miss Stephenson  
Balstod Sunday  
School ..... 2 10 0  
Mrs. Longstaff's  
Missionary Box  
Ditto, Children's  
Box  
Mr. Longstaff, for  
Horsington ..... 1 0 0

**MIDDLESEX.**

Enfield, Chase Stds	
Collection, May	
1856	11 15 0
Trickham, Miss	
Eleanor Waugh (A.)	1 1 0

**NORTHAMPTONSHIRE.**

<b>Briestock.</b>	
Rev. T. Lord	
Boxes.	
Misses Bellamy	0 4 2
Misses Collier	0 3 8
Master G. Mass	0 1 7
Master E. Mass	0 1 1
Collected by—	
Miss Smith	0 13 0
Miss Leigh	0 3 2
Rev. T. Lord	0 10 0
For Widows' Fund	0 14 6
24. 12s. 3d.	
<b>King's Cliffe.</b>	
Rev. E. Pirie.	
Sabbath School	6 0 0
For Widows' Fund	1 7 1
Exs. 6d. 7d. 7s. 1d.	

**Market Harborough.**

<b>Rev. H. Toller.</b>	
J. Chater, Esq., Great	
Bowdon	10 0 0
Rev. H. Toller	5 0 0
Mr. Nunnally	5 0 0
Mr. F. Heygate, Esq.	2 0 0
Mr. Brooks	1 0 0
Mr. T. Heygate	1 0 0
Mr. Andrews	1 0 0
Mr. Isaac Clark	1 0 0
Mr. Weldon	0 10 0
Mr. Higgs	0 10 0
A. Dalby, Esq.	0 10 0
Mr. J. R. Brown	0 10 0
Miss Chater	0 10 0
Miss E. Chater	0 10 0
Mr. J. Monk	0 8 8
Mrs. Slater	0 8 8
Mrs. Marshall	0 8 0
Mr. Gilbert	0 8 0
Miss Heygate	0 8 0
Mrs. H. Rickets	0 5 0
Mrs. R. Goward	0 5 0
Mr. Bragg	0 5 0
Mrs. Stamper	0 5 0
Mrs. Buswell	0 5 0
Mrs. W. Symington	0 5 0
Smaller Sums	5 4 10
Missionary Boxes	4 10 0
Collection	8 13 0
50s. 17s. 10d.	

**NOTTINGHAMSHIRE.**

<b>Auxiliary Society, per A. Morley, Esq.</b>	
Children at Castle	
Gate, for the Ship	0 6 8
Mr. Lockwood (A.)	1 0 0
Buxtry, Collection	3 5 6
For Widows' Fund,	
St. James's Street	2 13 2
Albion Chapel	3 0 1
Mansfield	2 17 0
12s. 2s.	

**Worksop.**

<b>Per Mr. T. J. Pearson.</b>	
Contributions	11 8 0
For Widows' Fund	1 11 0
12s. 19s.	

**OXFORDSHIRE.**

<b>Bicester, per Mr. Tanner.</b>	
Chisour, Collected by Elizabeth Blofield, for the Ship	0 15 0

**SHROPSHIRE.**

<b>Bomers Heath, Zion's Hill Sunday School.</b>	
	1 10 0

**Conover Hall.**

Mr. Smythe Owen	1 1 0
Mrs. Smythe Owen	0 10 0
Miss Pemberton	0 5 0
1s. 16s.	

<b>Wem, the Executors of the late Mrs. Lec, for the Native Teacher, David Simpson.</b>	
	10 0 0

**SOMERSETSHIRE.**

<b>Bath Auxiliary Society, per W. T. Blair, Esq.</b>	
	215 0 0

<b>Bridgewater, Ladies' Auxiliary, on account, per Mrs. Hurman.</b>	
	10 0 0

<b>Langport, Masters Prankard.</b>	
	0 12 0

<b>Tunston, Proprietary School, per Rev. T. Clark M.A.</b>	
	3 0 0

**STAFFORDSHIRE.**

<b>Tipton, per Mr. D. Addenbrook.</b>	
	4 12 0

**Tutbury.**

<b>Rev. S. Evans.</b>	
Collections	7 3 1

<b>Ladies' Working Society, for the Education of a Native Girl.</b>	
Collected by Miss Botham, in the Family.	1 14 0

<b>By Mrs. Evans.</b>	
Mr. John Moore	0 10 0
Two Donations	0 10 0
Subscriptions	0 17 10

<b>By Miss Evans.</b>	
Mr. Shipton	0 10 0
Subscriptions	0 4 0
Donation by a Labouring Man	0 2 9
S. Horn, Esq., and Family	3 2 6
Sacramental Offering	1 0 8
Exs. 22s. 3d., 17s. 11s. 3d.	

**Uloxeter.**

<b>Rev. J. Cooke.</b>	
Miss Baxter	0 10 0
Mr. T. Bladon	0 10 0
Rev. John Cooke	0 10 0
Mrs. Fox	0 10 0
Mr. S. Garle	0 10 0
Mrs. Gibson	0 10 0
Thank Offering	0 14 6
Mrs. Harper	0 10 0
Mrs. Vernon	1 0 0
Mr. John Vernon	1 1 0

<b>Collected by—</b>	
Mrs. Cooke	1 3 0
Miss Cooke	0 4 4
Mrs. Vernon	3 18 6
After Sermon	3 8 8
Public Meeting	4 12 9
Juvenile Society	5 5 0

<b>Missionary Boxes.</b>	
Mrs. Shenton	0 4 9
Sabbath School	0 2 2
Exs. 34s. 4d., 21s. 18s. 1d.	

**SUFFOLK.**

<b>Stonham, Rev. J. Kaban.</b>	
	0 5 0

**SURREY.**

<b>Red Hill.</b>	
Per Miss Grimshaw, for Mrs. Muthhead's School, Shanghai.	
Small Sums	0 16 0
Mrs. Millard, Colchester.	0 5 0
1s. 1s.	

<b>Stroud Green, Miss Humphrey.</b>	
	2 2 0
<b>Thorpe Green, Mr. H. Dawson.</b>	
	1 0 0

**SUSSEX.**

<b>Brighton, Collection at Mr. Buttor's Juvenile Missionary Meeting, Black Rock.</b>	
	1 7 7

<b>Hastings, Miss Dobell, for the Chinese Medical Mission.</b>	
	1 0 0

**WARWICKSHIRE.**

<b>Poleshill, Rev. G. L. Withers.</b>	
Sermon	2 15 6
Lecture	2 3 5
Ann Gorke	0 5 0
Mr. Gore	0 5 0
Mr. Avers	0 5 0
Miss Edwards	0 13 1
Ann Clarke	0 5 0
Fanny Plude	0 2 2
Mrs. Spencer	0 7 8
Mr. D. C. Chattaway	1 1 0
Mr. P. Allen	0 19 0
Hannah and David Allen	0 6 4
Rev. G. L. Withers	0 8 1
10s.	

<b>Wiltshire.</b>	
<b>J. N. S. and Others</b>	
	0 5 0

<b>Salisbury.</b>	
<b>Rev. H. J. Chancellor, Scots Lane Chapel.</b>	
<b>John C. Wheeler, Esq., Treasurer.</b>	
Previous Remittance, see November	23 18 5
J. C. Wheeler, Esq. (A.)	2 2 0
Mrs. J. C. Wheeler (A.)	2 0 0
Additional Collection	0 5 8
Collected	1 0 0
For Widows' Fund	3 8 7
Exs. 18s., 57s. 6s. 6d.	

<b>Wilton.</b>	
<b>Rev. C. Baker.</b>	
Collection	3 0 0
Subscriptions.	
Rev. C. Baker	1 0 0
Mrs. Baker	0 10 0
Mr. Lucas	0 10 0
Mr. Andrews (D.)	0 8 0

<b>Boxes.</b>	
Sarah Hopkins	0 5 7
Henry Greenhall	0 12 4
Caroline Hawkins	0 3 7
Ann Rowe	0 1 8
Jane and Maria Brasier	0 6 6
Mary Ann Ford	0 4 10
Charlotte Greenhall	0 6 4
George and Ellen Young	0 11 7
Jedidah and Albert Lucas	1 3 0
Charles and Emma Stroud	0 13 0
Victoria Axton	0 0 5
Day School Box	0 10 0
Amelia Sanger	0 3 11
Mary Ann Prince	0 8 4
Harriet Jans	0 0 7
Elizabeth Williams	0 0 5
Elizabeth Harris	0 12 0
Thirza Scamell	0 15 0
George Deveral	0 5 3
James Cole	0 1 10
Maria Hockey	0 8 4
George Howman	0 0 4
Sarah Hasket	0 2 10
Boys' Bible Class	0 13 0
Fractions	0 0 8
15s.	

<b>Wiltshire.</b>	
<b>J. N. S. and Others</b>	
	0 5 0

<b>Salisbury.</b>	
<b>Rev. H. J. Chancellor, Scots Lane Chapel.</b>	
<b>John C. Wheeler, Esq., Treasurer.</b>	
Previous Remittance, see November	23 18 5
J. C. Wheeler, Esq. (A.)	2 2 0
Mrs. J. C. Wheeler (A.)	2 0 0
Additional Collection	0 5 8
Collected	1 0 0
For Widows' Fund	3 8 7
Exs. 18s., 57s. 6s. 6d.	

<b>Wilton.</b>	
<b>Rev. C. Baker.</b>	
Collection	3 0 0
Subscriptions.	
Rev. C. Baker	1 0 0
Mrs. Baker	0 10 0
Mr. Lucas	0 10 0
Mr. Andrews (D.)	0 8 0

<b>Boxes.</b>	
Sarah Hopkins	0 5 7
Henry Greenhall	0 12 4
Caroline Hawkins	0 3 7
Ann Rowe	0 1 8
Jane and Maria Brasier	0 6 6
Mary Ann Ford	0 4 10
Charlotte Greenhall	0 6 4
George and Ellen Young	0 11 7
Jedidah and Albert Lucas	1 3 0
Charles and Emma Stroud	0 13 0
Victoria Axton	0 0 5
Day School Box	0 10 0
Amelia Sanger	0 3 11
Mary Ann Prince	0 8 4
Harriet Jans	0 0 7
Elizabeth Williams	0 0 5
Elizabeth Harris	0 12 0
Thirza Scamell	0 15 0
George Deveral	0 5 3
James Cole	0 1 10
Maria Hockey	0 8 4
George Howman	0 0 4
Sarah Hasket	0 2 10
Boys' Bible Class	0 13 0
Fractions	0 0 8
15s.	

<b>Wiltshire.</b>	
<b>J. N. S. and Others</b>	
	0 5 0

<b>Salisbury.</b>	
<b>Rev. H. J. Chancellor, Scots Lane Chapel.</b>	
<b>John C. Wheeler, Esq., Treasurer.</b>	
Previous Remittance, see November	23 18 5
J. C. Wheeler, Esq. (A.)	2 2 0
Mrs. J. C. Wheeler (A.)	2 0 0
Additional Collection	0 5 8
Collected	1 0 0
For Widows' Fund	3 8 7
Exs. 18s., 57s. 6s. 6d.	

<b>Wilton.</b>	
<b>Rev. C. Baker.</b>	
Collection	3 0 0
Subscriptions.	
Rev. C. Baker	1 0 0
Mrs. Baker	0 10 0
Mr. Lucas	0 10 0
Mr. Andrews (D.)	0 8 0

<b>Boxes.</b>	
Sarah Hopkins	0 5 7
Henry Greenhall	0 12 4
Caroline Hawkins	0 3 7
Ann Rowe	0 1 8
Jane and Maria Brasier	0 6 6
Mary Ann Ford	0 4 10
Charlotte Greenhall	0 6 4
George and Ellen Young	0 11 7
Jedidah and Albert Lucas	1 3 0
Charles and Emma Stroud	0 13 0
Victoria Axton	0 0 5
Day School Box	0 10 0
Amelia Sanger	0 3 11
Mary Ann Prince	0 8 4
Harriet Jans	0 0 7
Elizabeth Williams	0 0 5
Elizabeth Harris	0 12 0
Thirza Scamell	0 15 0
George Deveral	0 5 3
James Cole	0 1 10
Maria Hockey	0 8 4
George Howman	0 0 4
Sarah Hasket	0 2 10
Boys' Bible Class	0 13 0
Fractions	0 0 8
15s.	

<b>Wiltshire.</b>	
<b>J. N. S. and Others</b>	
	0 5 0

<b>Salisbury.</b>	
<b>Rev. H. J. Chancellor, Scots Lane Chapel.</b>	
<b>John C. Wheeler, Esq., Treasurer.</b>	
Previous Remittance, see November	23 18 5
J. C. Wheeler, Esq. (A.)	2 2 0
Mrs. J. C. Wheeler (A.)	2 0 0
Additional Collection	0 5 8
Collected	1 0 0
For Widows' Fund	3 8 7
Exs. 18s., 57s. 6s. 6d.	

<b>Wilton.</b>	
<b>Rev. C. Baker.</b>	
Collection	3 0 0
Subscriptions.	
Rev. C. Baker	1 0 0
Mrs. Baker	0 10 0
Mr. Lucas	0 10 0
Mr. Andrews (D.)	0 8 0

<b>Boxes.</b>	
Sarah Hopkins	0 5 7
Henry Greenhall	0 12 4
Caroline Hawkins	0 3 7
Ann Rowe	0 1 8
Jane and Maria Brasier	0 6 6
Mary Ann Ford	0 4 10
Charlotte Greenhall	0 6 4
George and Ellen Young	0 11 7
Jedidah and Albert Lucas	1 3 0
Charles and Emma Stroud	0 13 0
Victoria Axton	0 0 5
Day School Box	0 10 0
Amelia Sanger	0 3 11
Mary Ann Prince	0 8 4
Harriet Jans	0 0 7
Elizabeth Williams	0 0 5
Elizabeth Harris	0 12 0
Thirza Scamell	0 15 0
George Deveral	0 5 3
James Cole	0 1 10
Maria Hockey	0 8 4
George Howman	0 0 4
Sarah Hasket	0 2 10
Boys' Bible Class	0 13 0
Fractions	0 0 8
15s.	

<b>Wiltshire.</b>	
<b>J. N. S. and Others</b>	
	0 5 0

<b>Salisbury.</b>	
<b>Rev. H. J. Chancellor, Scots Lane Chapel.</b>	
<b>John C</b>	

**Fembrook Dock.**

Mayrick Street Chapel.	
Rev. Josephus Williams.	
Mrs. Williams... (A).	1 1 0
Public Meeting	4 7 11
<b>Missionary Boxes.</b>	
Mr. Scourfield	0 13 5
Sabbath School	0 14 11
Mrs. Warlow	0 10 3
Martha John	1 18 0
Mrs. Cundy	0 5 10
Miss Anne Stoops	0 17 6
Miss Williams	0 8 6
Miss Beddows	0 5 7
Miss Arnes Evans	0 11 0
Miss Gwyther	0 5 1
Miss Newman	0 5 0
Fractions	0 0 3
Exs. 2s. 1d.; 12d. 4s. 4d.	

**SCOTLAND.**

**Blairgowrie.**  
Rev. J. Hay.

Collected by Eliza Paterson.

For Widows' Fund	0 2 6
For Chinese Mission	0 7 6
For Children at	
Miss Douglas's	
School, Spittalfield	0 8 2
18s. 4d.	

**Bushy.**

For Mrs. Williams's School, Shanghai.

Mr. Crum	1 0 0
Mrs. Crum	1 0 0
2s.	

**Calderbrook.**

Sabbath School	1 0 0
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**Campbellton.**

A Friend, per Rev. D. Gihchrist

2 0 0	
Mrs. Christie	1 0 0
U. P. Church Sabbath School, for China	0 5 0

**Dundee District.**

G. Rough, Esq., Treasurer.

**Arbroath.**  
Rev. J. Gillies.

Bible Class and Monthly Missionary Meeting

3 0 0	
A Thank Offering from T. S., per Rev. J. Gillies	1 0 0
Collected in U. P. Church, Park Street, Rev. W. Allen's	6 3 3
xs. 5s. 6d.; 8s. 10s. 6d.	

**Glasgow Auxiliary Society.**  
Per E. Goodwin, Esq.

A Friend	1 0 0
W. J. Mitchell	3 3 0
Alex. Watt, Carmunnock	1 0 0
Miss Kerr, Woodside Terrace	10 0 0
Robert McIndoe, jun.	0 5 0
Donald McIntyre	6 0 0
David McKinlay Pollockshields	3 0 0

Robert White, Carmunnock

1 10 0	
Jas. Gray, Ayr.	1 10 0
A. B.	1 0 0
Thos. Train	2 0 0
Lockhart Dobbie	1 0 0
A. Buchan	1 0 0
Public Meeting	10 17 8
Erskine, U. P. Church, Rev. Dr. McFarlane	8 8 0
Hutchinsons, U. P. Church, Rev. J. S. Taylor	10 0 0
Kippoch Hill Sabbath School	0 11 8
Burgh Sabbath Evening Schools	1 0 0

**Arbroath.**

Independent Sabbath School

0 5 6	
-------	--

**Greenock.**

A Friend, per Rev. J. E. Smith

3 0 0	
-------	--

**Paisley.**

A Friend, per Rev. Dr. Baird

1 0 0	
-------	--

Stromness, U. P. Church, for Foreign Purposes

7 7 0	
Exs. 14s. 9s.; 31s. 10d.	

**Elgin Place Chapel.**  
Per Mr. J. Gray.

**For the Bellary Schools.**

Alexander Naismith	1 1 0
James Russell	0 5 0
Mrs. Jas. Russell	0 5 0
Anthony McKeand	1 0 0
Mrs. McKeand, Thornville	0 5 0
John S. Morrison	0 5 0
Mrs. McKurray	0 10 0
George Thomson	0 10 0
Andrew Robertson	0 5 0
Francis Finlayson	1 0 0
George Smith, jun.	1 0 0
John Burnett	0 5 0
Mrs. McLeod	0 5 0
6s. 16s.	

**Kirkcaldy.**  
Per Mr. J. Crawford.

Cowan Street Congregational Chapel

Rev. J. Robbie	3 10 0
East U. P. Church, Rev. W. Fleming	3 10 0
Free Church, Rev. Dr. Alexander	6 10 0
13s. 1s. 10d.	

**Leith.**  
Merryloos Close.

Sabbath School, for Mr. Muirhead, Shanghai

1 2 6	
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**Montross.**  
Per Mr. J. Wyllie, Jun.

Baltic Street Society, for Religious Purposes

5 9 6	
Public Meeting	5 9 6
Mrs. Johnston's Missionary Box	2 10 0
For Widows' Fund	1 4 6
18s. 9s. 6d.	

**Newburgh Congregational Church**

1 0 0	
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**Perth Auxiliary.**  
Per J. Gray, Esq.

**Annual Subscriptions and Donations.**

Mrs. Murray, Tarsappie	2 0 0
Robert Hay	2 0 0
James Balmain	1 0 0
William Frew	1 1 0
James Ramsay	1 1 0
Thomas Duncan	1 0 0
William Shepherd	1 0 0
David Morton	1 0 0
Rev. Dr. Newlands	1 0 0
James Readie	1 0 0
John McNeil	0 10 0
Robert Storey	0 10 0
Melville Jamieson	0 10 0
John Flockhart	0 10 0
Hugh Barclay	0 10 0
Joseph Bower	0 10 0
David MacKenzie	0 10 0
Mrs. John Stewart	0 10 0
James Davie	0 10 0
John Sandeman	0 10 0
Hector Sandeman	0 10 0
J. and E. Mitchell	0 10 0
W. S. Turnbull	0 10 0
John Gray	0 10 0
Charles Law	0 5 0
James Lewis	0 5 0
Mrs. A. Imrie	0 5 0
James Duncan	0 5 0
William Gray	0 5 0
Andrew Cunningham	0 5 0
Dr. Halkett	0 5 0
Mrs. James Readie jun.	0 5 0
Mrs. Aikman	0 5 0
Lawrence Pullar	0 5 0
Pirrie and Anderson	0 5 0
Miss Forrester	0 5 0
Dr. Frew	0 5 0
John Pullar	0 5 0
James Brownwell	0 5 0
William Garvie	0 5 0
Patrick Soutar	0 5 0
A. B. Sandeman	0 5 0
William Robertson	0 5 0
James Honey	0 5 0
Dr. Scott	0 5 0
J. and D. Readie	0 5 0
Gavin Fencote	0 5 0
G. L. Cornfute	0 5 0
Family of late Rev. J. Paterson	0 6 0
Sums under 5s.	0 17 0
R. J. and J.	2 0 0
Legacy of the late Mrs. Janet Feichney, Scotch Terrace, Perth, by her Executors, 50s. Less Duty, &c.	43 3 8

**IRKLAND.**

Hibernian Auxiliary Society, per Rev. J. Handa, on Account

6 7 5	
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Legacy of K. Smith, Esq., late of Dundannon, further payment

22 1 0	
18s.	

**NEW ZEALAND.**  
**Auckland.**  
Rev. A. Macdonald.

A Friend to Missions

Dr. Fincher	2 4 0
Mr. Black	1 1 0
Mr. Matthews	1 1 0
Mr. Root	1 1 0
Mr. Foranith	1 1 0
Miss Root	1 1 0
Miss Foose	1 1 0
Mr. Williams	1 1 0
Mr. Harrison	1 1 0
J. K.	1 1 0
Mrs. Smith	1 1 0
Mr. Black's Children	1 1 0
Mr. S. Root	1 1 0
Mr. Justin	1 1 0
Mrs. Cox	1 1 0
Capt. Rowden	1 1 0
Mr. Shalders	1 1 0
Miss S. Root	1 1 0
A Friend	1 1 0
Mr. Morrin	1 1 0
Mrs. Shaw	1 1 0
Mr. J. Root	1 1 0
Mrs. McIvor	1 1 0
A Friend	1 1 0
M. C.	1 1 0
Mrs. Gibson	1 1 0

**Collections.**

Mill Street Chapel

3 4 6	
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Canal Crescent Chapel

3 0 0	
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South U. P. Church Annual Meeting and Prayer Meeting

1 0 4	
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Ladies' Auxiliary Society.

Including Annual Contributions for Miss Aldersey's School, China

4 10 0	
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Mrs. Condie

1 0 0	
-------	--

Miss Grant

0 5 0	
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Miss Bower

0 2 0	
-------	--

Mrs. Pillans

0 2 6	
-------	--

Mrs. D. Morton

0 10 0	
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Mrs. Knowles

0 1 0	
-------	--

Collected by—

Miss M. Pringle

2 4 0	
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Miss Ferrier

1 1 0	
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Miss Garra

0 13 6	
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Bank Interest

0 9 3	
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Total

25 5 0	
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Less Expenses

15 5 0	
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64 7 0

**Edynie.**  
Per Mr. R. Troop.

Annual Meeting

5 4 0	
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Missionary Boxes

1 1 6	
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Donations

15 5 0	
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18s.

**Stonehaven.**

Juvenile Society, per Mr. K. Dutton

1 1 0	
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McGoballs Sabbath School, per Mr. W. Freeman

1 1 0	
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2s. 6d.

Contributions in aid of the Society will be thankfully received by Sir Culling Hardley Barclay, Bart., Treasurer, and Rev. Ebenezer Froust, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 53, Princes-street, Edinburgh; Robert Goodwin, Esq., 225, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hand, South House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Froust, and payable at the General Post Office.



THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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EFFECTS OF A STORM IN SAMOA. (SEE PAGE 75.)

## POLYNESIA.

## LALOMANU, UPOLU, SAMOAN GROUP.

THE Rev. Wm. Harbutt, in the following communication, after some remarks on the state and progress of his Missionary work, describes a violent storm which had recently swept over and laid waste the scene of his labours, and, for the time at least, occasioned much privation and suffering. May this trying dispensation be overruled for the salutary purpose of leading those of the sufferers whose hearts are still set upon the world to place their trust in Him who is "a hiding place from the wind, and a covert from the tempest."

"The work in which we are engaged, although in many respects more arduous and trying than in former years, presents few remarkable incidents. It is simply a struggle between the powers of light and darkness, resembling in most respects what is witnessed in every place where the Gospel has been long enjoyed; and even those who are living in willing subjection to the powers of darkness, know and are ready to acknowledge their sin and guilt. We have our encouragement, however, in the general steadfastness of our Church Members, amidst many temptations arising from political relations and family connections. Indeed, I have often been surprised, and I may say delighted, at the manner in which some have maintained their Christian profession when everything seemed against them. It has also been pleasing to see some who were led away by the seductions arising out of the war, coming back and acknowledging they had found no real pleasure since they entered upon crooked paths. Such instances are of constant occurrence; some have been re-admitted to the Church, and others are on my list of candidates. Since I sent you a statement of our numbers in December, 1854, I have admitted to our Church 78 individuals. Several have left us for other Churches, and some have, I trust, gained admission to the Church above. Our present number in communion is 219. I have a large number of candidates on my list, some of whom are before the Church for admission next month, and several more I hope to propose soon. I may remark that seeking admission to the Church is more the work of enlightened understanding, accompanied by conviction of duty, now than

it was formerly. Their knowledge is greater than it was in the earlier days of the Mission; but there is less of that warmth of heart combined with simplicity of expression which surprised whilst it delighted those by whom it was witnessed. We have, in the period above referred to, lost 13 by death, most of whom left pleasing evidence of having gone to join the family in heaven; and, concerning them, we can rejoice in hopes of meeting again around the throne of God and of the Lamb; 11 have left us, to remove to a distance, where they are united to other Churches; 4 have been excluded for inconsistent conduct. From these statements you will perceive we have reason on the whole to encourage ourselves in the Lord, and to persevere in our work.

• • • • •  
 "May 8th.—When I commenced the above I little expected what was close at hand. My district has been swept by a desolating storm; not a chapel is left in all Aleiputa, and only here and there a small dwelling-house, which, being sheltered from the extreme violence of the storm, escaped with little damage. Our dwelling-house was not much damaged, and is still habitable, but we suffered much in other things. We went to rest on the evening of the 25th ult. without any apprehension; but ere the morning dawned scarcely a house was left in the district, and scarcely a tree but was either broken or uprooted; about three o'clock in the morning of the 26th the hurricane burst upon this end of the island with a fury which nothing could withstand; in a few moments a great part of our roof was unthatched, and the rain descended in torrents. Books, beds, everything was

drenched, and in every room we had to walk in nearly a foot depth of water. I had to station parties at every door and window to resist the pressure of the gale; nevertheless, many windows were broken, and one door was blown away. The howling of the storm was terrific; although several houses near to us were destroyed, and many large trees were broken or torn up by their roots we heard them not. Our Girls' Boarding School, the Boys' Boarding School, with the teachers' dwellings and outhouses, our servants' house, and a house in which I met my classes, our cooking house and outhouses were all down. In fact, only our dwelling-house was left, and that in a miserable plight. When the day broke the fury of the storm was over; but what a desolation met our gaze on every side! [*See Frontispiece.*] It is remarkable that this storm has scarcely reached beyond my district. It was only a high wind doing very little damage in Brother Stallworthy's district on the one hand, and not felt at all in Brother Drummond's, on the other.

"May 20th.—Since writing the above we have been engaged in drying books, &c.; but unfortunately, we have scarcely had an entire day of fine weather since the gale. Very few of our books escaped damage, and

the greater part are damaged beyond all repair. It has been a serious loss, and will be a grievous hindrance to me in all coming days. A great part of our flour was destroyed; sugar nearly all gone; salt, and many other perishable articles met a similar fate. The natives are working hard at their houses, &c.; but I must say to their credit, their first care, after a mere shelter for their families, was to re-erect the chapels in the various villages. Last Sabbath we assembled again in our chapel, only roughly constructed, but strong. All the men in the village where we reside, also came and put our roof in order, where it had been damaged, and re-erected our servants' dwelling-house. They have also promised at an early day to set up our Boarding School premises, that we may gather our children together again. But a famine is before them. Not a bread-fruit tree is left, and they were just recovered from the effects of the great storm of 1850. Pray for us, and for our people, that such trying events may be sanctified, and that they may turn unto Him whose hand has been lifted up in judgment over them, that they may be saved. Excepting colds, the consequence of our severe wetting and our damp house, we are on the whole pretty well in health."

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### MARÉ (NENGONÉ) LOYALTY ISLANDS.

SINCE the Rev. Messrs. Jones and Creagh commenced operations on this island in the autumn of 1854, the work of Christian instruction has been prosecuted with unremitting diligence, and many hopeful converts have been gathered into the fold of Christ. Numbers of the inhabitants, indeed, still remain heathen, and obstinately adhere to their barbarous customs; but it will be seen from the following letter that the Gospel, in its indirect influence, has had a powerful effect in restraining their evil propensities.

Under date 11th February, 1856, Mr. Jones writes—

"I am happy to be able to inform you that this Mission presents many tangible proofs of real progress; and though we have a dark side to our labours in the heathen population, and one which causes us much anxiety, we have, however, on the other hand, much to encourage, and great cause for thankfulness.

#### THE CHURCH.

"The most pleasing circumstance which has transpired since I last wrote, is the organization of the Church of Christ among this once savage cannibal people, numbers of whom are even now persevering with but little or no relaxation in the same awful course. The Church at this station now

numbers sixty-seven individuals; and of the conduct of the church members, on the whole, I cannot speak too highly. We must expect some discipline necessary among a people just emerged from the grossest darkness and the most cruel practices: in looking upon their mild and docile appearance in comparison with what they once were, the truth of the motto of the great Head of the Church is strikingly manifest: "Behold, I make all things new." Their practical addresses, their fervent prayers, and their unwearied attention to the means of grace, afford deep and grateful satisfaction to those who are their spiritual instructors, and clearly demonstrate that a true fire is kindled among them that shall not again be extinguished. Very many more are unceasing in their solicitations to be numbered with the people of God. The inquirers' list increases weekly, and within the last fifteen months not fewer than 120 persons have been added to it. The members of the church are not new seekers, but, as a rule, those who have for years expressed a desire to be followers of Christ: however, as true knowledge increases among them, this long probation will be in most cases unnecessary.

#### EDUCATIONAL PROSPECTS.

"The schools, on the whole, are prospering, though the pupils make more progress in writing than in reading. The great drawback to improvement among the young is their frequent absence on their plantations, and these, being very far away, owing to the rocky nature of the ground near the sea, we have but little hope of improvement among them till some plan can be adopted for retaining them under our more immediate care and instruction. Mrs. Jones has spent much of her time of late in the school, and feels much delighted with the ability and progress of her pupils in all departments; but her great difficulty is the irregular attendance. Some days, scarcely a scholar; other days, almost all are new faces; and on the return of those who had made considerable progress, a great portion is lost. I am happy to say, however, that it is not the desire of the children to be absent, but they accompany their parents out of necessity. All leave on the Monday for the Bush, and return not till the Friday;

thus, for the children to stay at the sea without some arrangement made, there would be no one to care for their wants, or to guard their morals. The only plan I conceive of is, to form a kind of boarding school, and make a selection of children who shall be entirely under our care and management, and to be supplied as fully as possible with food by their parents—but food is scarce on this island, and I imagine that on some days many would be without; to obviate this difficulty, I should propose turning the Indian corn to some account, which can be grown here to any extent, and with a hand-mill—such as Dean, Dray and Dean's domestic flour mill—might convert this into bread, if that mill be fit for grinding maize. The only expense and trouble connected with such a plan is the erection of a suitable building for the children, and the purchasing of the mill, and perhaps the purchasing of a little Indian corn sometimes. I have thought it advisable to lay before you the difficulties connected with the education of the rising generation, and the most practicable plan, as it appears to me, of removing them; the more so as I believe no department of a Missionary's labour is of greater importance than the proper education of the young, as they are to be the real representatives of the new dispensation. Those rescued from the galling yoke of Satan will carry with them to the grave the marks of his long reign of darkness; and by working with the young, we hope to eradicate much that grieves a Missionary in connection with his heathen converts. Besides, admission to such a school would be considered a great privilege by the children, and the prospect of becoming a pupil would be a stimulus to proper conduct. We might expect, also, that it would be a nursery for teachers in after days, who would be capable of imparting to their brethren the principles of a Christian education, and the elements of the Gospel of Christ. I hope I may not be deemed premature in laying plans of such a nature and at such an early stage of the mission before you. I believe that nothing can be gained by delay, but rather much may be lost. We know not how soon our exertions may be restrained or hampered, for we are

considered by the French as under their dominion, and are daily expecting a visit from them: we hope for the best, since both nations are apparently so firmly united; nevertheless, the priest bitterly hates the Protestant missionary, and in this part of the world we should be, to a great extent, in their mercy.

#### THE FIRST MISSIONARY FESTIVAL.

"It may not be uninteresting here to give you a succinct account of the most important events which have transpired in connection with this station since I last wrote. In my last, we had a very interesting gathering, which, for want of a name, we designated our First May Meeting, although two important characteristics of a May Meeting were wanting, viz., the contributions and the season of the year. The people were very anxious to have a feast, and as this was formerly their principal pleasure, I thought well that they should find Christianity no strait upon innocent enjoyments. A very large quantity of yams, together with dried fish and lobsters, were collected. The Siama were invited, together with the other tribes, representatives of five of which were present. Those of the opposite party could not accept the invitation, having no way to us but through their enemies' territory. Many appropriate speeches were delivered by the natives, and I explained the meaning of a May Meeting, hoping that they in future years would be able to imitate the noble exertions of their brethren in the stern groups. The day passed very pleasantly, and all appeared to take a deep interest in its engagements. I hope they will not be without their benefit to all, even those poor degraded savages who are unwilling as yet that one of the days of the reign of Man should dawn upon them; however, notwithstanding their unwillingness, it dawning, although they know it not.

#### THE SHEEP AMONG WOLVES.

"One month passed away, and a scene of trial in its turn appeared before us. A large double canoe, having on board a party from the Si Medu—a tribe on the south side of this island—and also a party of Isle of Pines' natives, left Medu for that island, and, after vainly seeking for it five days, returned; but, on nearing this island, they

found themselves much to leeward of their own land, and opposite their enemies' territories. To have landed here would have been certain death; but they appeared to repose confidence in the Christian party, so they steered for our bay still further to leeward. Their enemies soon heard of their arrival at our district, and, notwithstanding a long and tiresome road, came thirsting for their blood. The first party of warriors came in the night, and I went down to dissuade them from their cruel design. They assured us their object in coming was only for the purpose of observation; and after finding that their prey was beyond their reach, they left, to the great satisfaction of us all. But on the morrow, about midday, another party arrived, still more hostile and sanguinary than the former. The Si Medu now exclaimed, 'We are dead men!' I hastened to the spot, where I found everything wearing a very warlike appearance. The house which the Si Medu had made their refuge was almost hidden with their long and numerous spears piled around, while the warriors had seated themselves in a large semicircle around the entrance of the house, every man's hand upon his club or axe, and his eyes already fastened upon his expected victim. Much was said and argued by all parties, and a great deal of property offered to appease the wrath of the war party, and they barefacedly stated that they had only come for the purpose of calling their neighbours home. Finding, however, that the Si Medu were not disposed to accept of their kind offer, they left, but, like beasts of prey, these savages continued prowling about, in hopes that even one might leave his lurking place; but the besieged appeared to understand too well the tactics of their enemies to throw away their only means of safety; and it was found advisable to remove the most influential of the party under cover of the night to the teacher's house, where they quickly retired to an inner apartment for safety. The following day was the Sabbath, and at noon a favourable wind sprang up to take them to Guama on their way home. Their enemies had left that morning, but I am sorry to say had succeeded in inducing one of the Si Medu to accompany them; he was

warned of his danger, and protection offered if he would stay, but he blindly walked into the arms of a cruel death. As soon as they were fairly beyond the Christian districts, all surrounded him with their clubs and spears, and so he fell. A fire was at once kindled, and his body cooked and eaten. The same scene on a milder scale was acted at Guama during their stay there.

"When the wind favoured their departure they left Guama, and I am happy to say all arrived safely at their homes, except the one unfortunate man who parted from his companions while with us. The impression made upon the minds of this tribe in favour of Christianity afforded us encouragement to hope that ere long they would be one with us; but they soon forgot the acts of kindness done them by those who, in the days of heathenism, were their enemies, and now at times they act quite insultingly to those who carry to them the glad-tidings of salvation; yea, some of the deputations have been in danger of their lives from these very people they so kindly preserved from destruction. Such is the uncertain fickle state of the minds of these natives. With respect to the opposite party we could not expect their good wishes, after having deprived them of their looked-for prey, and many threats followed; plantations belonging to our people were destroyed by the disappointed party; further, a day was fixed for an attack upon us. It was the day for our week service; I addressed the people in the morning from Job xv., verses 24, 25, which had been forcibly presented to my mind at this season; its truth was realized by us, and no war party made its appearance.

"I thought it would be now opportune to show them that we were anxious for their good, though we had opposed them in their cruel designs on their brethren. With a view to this, many of the members of the church at this station, together with members of the congregation, about sixty in number, accompanied by Mika, the Samoan teacher at this station, visited the whole of the heathen tribes, preaching Christ and the Government of Peace.

"On their arrival all the heathen tribes were engaged in war. The Christian party hast-

ened to the scene of conflict, and entreated them to refrain from mutual destruction, and, strange to say, at their bidding the weapons were laid aside, and they listened to the Gospel of Peace. On the morrow they had again met their enemies, when our people a second time bid them cease their contention. Some of the leaders of this party—with whom our people were at present staying—said, 'Why do you come to separate warriors when contending together for the mastery? it is sacred; did your fathers ever dare to do such a thing?' 'No,' replied one, 'but this is a new thing. The true God has sent us to entreat you, and we must not disobey him; and we are not afraid to do now what all our fathers dared not do.' This unlooked-for heroism from the Christian party without means of defence, quite unmanned their heathen brethren, and they again returned to their homes; and I believe they have never since set themselves in battle array, though they have often killed each other as they have met in the way, and have often talked of attacking each other; but they appear to be afraid to make the attempt.

"This shows that the Gospel does in a measure control their actions, though they are not aware of it, and though they absolutely refuse to become the possessors of the more immediate means of Gospel instruction. A pleasing incident occurred in connection with this journey; two persons of the Christian party found a wounded man by the wayside, who had fled as far from his enemies as his strength would allow; they at once agreed to return from following after their companions on their way to the battle field. They said, 'Let us not proceed, but take this poor man home, lest his enemies be victorious, and in their pursuit, come upon him and eat him.' They cut sticks and formed a wide stretcher and conveyed him to his home, a very long way.

"This circumstance will show how adapted is the Gospel to the most barbarous tribes as well as the most civilized, producing the same holy fruits wherever the good seed is sown, displacing cruelty and selfishness by kindness and generosity. The chiefs of this party were asked why they had threatened to attack us; they denied having

done so, and said they could not be angry, or if they were at a future day to be placed in like circumstances with the Si Medu, hey, the Christians, would afford them the same protection.

"The opposite party were visited by our people; they assented to the value of the Gospel producing peace and good will, and stated also that they would gladly embrace Christianity if their enemies would, but till then they must hold themselves in readiness to meet their foes. The party with whom our people first met, are the tribes who seek battle, owing to a great chief of theirs having been killed by their enemies; they wish to revenge his death, and nothing will satisfy them but the death of a chief equally great with their own. The opposite party are not anxious for war, but merely wait for the approach of their opponents.

"We have sent deputations to all the tribes periodically—the two churches taking alternately; sometimes those deputations have been favourably received, and then again their lives have been in danger, and we have been forbidden to send further to them; however, we have paid little attention

to these mandates, knowing the fickle state of native character. We have increased, indeed, our exertions to weekly visits; the Sabbath is thus explained to them, and this day they greatly fear. I have no doubt but these weekly visitations retard them in many of their projected acts of cruelty; the way, however, is very long and rough. I deeply feel for the poor natives, who, after a week's hard work, walk out in some instances not less than thirty miles, returning the same distance; the roads too in some places are such as could not be found in England.

"You will learn from the above, that there is little prospect of any of the heathen tribes coming over to Christianity until cessation of hostilities takes place, and I fear we have little hope of so desirable a change at present. We are not in the least discouraged at thus knowing that all power belongeth unto the Lord our God, both in heaven and in earth, and we have His promise that war shall cease, that the Gospel shall prevail until the whole earth be filled with His glory."

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## CHINA.

FROM the outbreak of hostilities in Canton, Dr. Hobson, who had for several years superintended the Society's Medical Mission in that city, was compelled to seek a temporary asylum for himself and family in the neighbouring colony of Hong Kong; and our friends will learn with more regret than surprise that the Mission premises and hospital lately in the occupation of Dr. H. were totally destroyed by the conflagration which involved in promiscuous ruin a range of buildings extending for a distance of two miles along the side of the Canton river.

Precluded from all hope of an early resumption of his useful labours at Canton, Dr. Hobson has, at the instance of the Missionary Brethren at Panghai, repaired with his family to the latter city, with the intention of succeeding to the charge of the Mission Hospital there, upon its being vacated by Dr. Lockhart, who proposes shortly to proceed to this country.

We are happy to confirm the statement already put forth through the public journals, that the late nefarious attempt of the Chinese bakers to destroy the European population of Hong Kong, by poisoning the bread prepared for their use, had most providentially proved abortive, and one of the delinquents at least has been brought to trial.

The disastrous state of affairs at Canton has, to some serious extent, interfered with the operations of our Mission at Hong Kong; but we are happy to add, that the Stations northward have in no degree been affected by the disturbances in the south, and that our Missionary Brethren at Amoy and Shanghai have been enabled as heretofore to carry on their labours in perfect tranquillity.

For further details we refer to the subjoined extracts from the correspondence of the Missionaries.

Under date Hong Kong, the 14th of January, the Revs. Dr. Legge and J. Chalmers write:—

“You will have heard from various sources of the commencement, about three months ago, of hostilities between our government and the Chinese. The little spark then struck has been gradually kindling into a mighty flame. At present it is confined to Canton province, but there is every prospect of a general war. Our force, at present, is but small, and the pride and hatred of the Chinese are rising very high. Many people have left Hong Kong by order of the Mandarins, who have threatened their families in case of their remaining here. Business is stopped, provisions are becoming very dear, and both workmen and materials for building would be hard to procure. In short, all our operations are in a measure

suspended. So strong is the feeling against us in the minds of the Chinese, that it is almost vain to attempt missionary work amongst them. In the meantime, we must do our endeavour to hold the ground which we have gained, looking after the converts that remain with us, and wait to see what will be the issue of these disastrous events. Surely God reigneth, and he will make the wrath of men to praise him, restraining the remainder thereof. We are under no apprehension for our personal safety, nor do we expect there will be any occasion to fear in Hong Kong, unless from incendiaries or thieves, against whom vigilant measures are being taken.”

Dr. Hobson, also writing from Hong Kong, under date 29th of January, observes:—

“I mentioned in my last letter, that owing to my being obliged to leave Canton, I preferred removing for a time to Shanghai. The desirableness of such a step is now further increased by the intelligence that I have since received, of the destruction of the Mission premises and hospital by fire. This took place some days ago, in a general conflagration of all the houses on the water and river side, to a quarter of a mile above my place, and more than a mile below it; so that now, with the fires that took place before, there is not a habitable house for two miles of water frontage, above and below the foreign factories, about one mile more or less each way. What was left by robbers has been consumed by the flames. Compensation for losses of personal and hospital furniture and property, may some day be made by the British Government;

but this is of little consequence compared with the loss of the premises, and entire suspension of a large and effective establishment.

“It took years of anxious and laborious effort to raise that Missionary hospital in the position it occupied in Canton, and it is with no little pain and discouragement that I have now to record it exists no longer. The Admiral was sorry that the hospital was involved in the general conflagration; but it seems to have been an unavoidable contingency of war, provoked by attacks upon his fleet, day and night, and to deter the Chinese from injuring this place.

“Being now out of house and home, I should have embraced the opportunity of returning to England, had not Shanghai opened up before me. But now I go there, hoping that Divine Providence is pointing



it out as a temporary or permanent place of usefulness. My stay there, must of course be determined by circumstances and events yet to transpire. My last news is to the effect that everything was quiet, and likely to remain so, and that rooms are prepared for our reception. As it is useless to wait here for months in suspense, I have made arrangements to go in the next steamer, which leaves a few days after the mail, hourly expected. I do not feel certain what may happen next, but I have the conviction that I am doing right in making the experiment of a settlement in Shanghai. It is in accordance with the best judgment of my family and Missionary friends, and I trust it will succeed.

"Since I wrote, my son and Dr. Wong, have reached us. To aid Dr. Wong to open

a Dispensary here, I have handed over from the hospital donations, 200 dollars to Dr. Legge, to provide for medicines on the spot, £15 worth from England, and to pay the wages of a coolie. It is a great disappointment to Dr. Wong to find affairs here in so unsettled a state; and my perplexities have been increased by the arrival of my son. They reached us on the very day when a diabolical attempt was made to poison 400 to 500 persons by arsenic. My youngest child, and several others, were in imminent danger, but no one died from it. This may perhaps be accounted for by a chemical change taking place after the arsenic was mixed with the yeast, and during the processes of fermentation and baking. We all ought to recognise a superintending Providence, and be thankful for it."

Under date Shanghai, 7th of January, the Rev. W. Muirhead writes:—

"Although the troubles at Canton appear to be very serious, yet all is quiet in this direction, and there is no reason to fear anything. The people are quiet and peaceable, and few seem to be acquainted with or take any interest in the proceedings going on at the south. Our congregations are as large as usual, and in so far as the free and unrestricted preaching of the Gospel is concerned, we meet with no less encouragement in the city and the country. The minds of the people at large are being imbued with a knowledge of Christian truth, and are in this way preparing for a general acknow-

ledgment of it, through the blessing of God. I am gratified at the attention and numbers of our audiences from day to day, and especially on the Sabbaths. On these latter occasions, we have from 300 to 400 regularly gathered together in our large chapel, who listen with a degree of interest to the Word of Life. They manifest an orderly and decorous appearance, for the most part, during the whole service; and though there is no apparent awakening or spirit of inquiry among the mass, yet we rejoice in hope that the Gospel of Divine grace will not be preached in vain."

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## INDIA.

### BANGALORE.

The subjoined extract of a letter from the Rev. Benjamin Rice, written shortly after his return to the scene of his missionary labours, will be read with interest, as affording evidence of the marked progress which had taken place during the period of his absence from India, both as respects social improvements and the wider diffusion of Christian influence.

Under date 10th November, ult., Mr. R. writes.

"I wrote to you from Madras on the 11th September, the day after our arrival, and have now the pleasure of addressing you

from Bangalore, which we reached September 25th. Our reception by our brethren and friends, and the native Christians and

young people connected with the Mission, was most kind and cordial, and greatly do we rejoice to find ourselves once more among them, and permitted, with renewed health and vigour, to resume our former labours at this station. Our thoughts often recur, with deep interest, to past scenes in our native land, and we shall never cease to remember the great kindness which we there every where received. Pensive reflections will sometimes arise when we think of dear friends, and especially of beloved children, now far away. But I feel that the greatness of the work in which we are engaged, demands the exercise of self-denial in these, as in other respects; and with reference to our dear children, I have faith in God that He will not suffer them to lose, by being left comparative orphans for His sake.

"I have not been away from India four years, and yet the marks of progress are numerous on every hand. Our journey from Madras to Arcot, nearly sixty miles by railway, was quite English, and contrasted strangely with our subsequent transit by bullock carriage at an average rate of about three miles an hour. Then the electric telegraph wires which everywhere meet the eye, the cheap postal communication, the activity displayed in the Public Works' department, in the construction of roads; bridges, &c., and the interest taken by government in the education of the people, all indicate the beginning of a new order of things, which will have an important bearing on the enlightenment and regeneration of this country.

"The Missionary work too is steadily advancing—not so speedily indeed as we could desire, yet, I think, as speedily, all things considered, as we could reasonably expect. Our Mission at Bangalore seems to me to be in a healthy condition. Mr. Campbell, one of the Missionaries of the Free Church of Scotland at Madras, has lately been on a visit here, and after carefully inspecting every branch of our operations has published the result in the 'Madras Native Herald,' in which he expresses a very favourable judgment. He appears to have been especially pleased with the native

congregation, the female schools, and the young men in the Seminary.

"In the division of labour upon which we have agreed since my arrival, it has fallen to my share to take the pastoral charge of the Canarese Church, and assist in English preaching; also to superintend both the English and vernacular schools, and to take my share with Mr. Campbell in the revision of the Old Testament. The New Testament, as you are aware, is already completed and printed; also Psalms, Proverbs, and Ecclesiastes. Mr. Campbell has nearly finished the Pentateuch, and I commence with the Prophetical books. In addition to the revising and printing of the Canarese Scriptures, there is a wide field of usefulness in connection with the press, in which both duty and inclination lead me to take a full share. There is a great thirst for knowledge amongst the people, especially amongst the young, and they are willing now to purchase for a small sum Christian books, which they were formerly in the habit of receiving as a gift. Such a state of things is an indication of progress, and ought to be met to the largest extent which our strength and means will allow. Mrs. Rice has taken the domestic charge of the Canarese Female Boarding School, and the superintendence of the English lessons, in which our daughter also assists. As I have charge also of the Boys' Boarding School, the domestic superintendence of that will fall also to Mrs. Rice. It is one of our difficulties in this country, to have the attention too much distracted with a multiplicity of objects, any one or two of which are quite sufficient to tax the energies of one person. Oh that we could make the Church at home feel as a Missionary feels, the overwhelming necessity which exists in a mighty land like this for a larger amount of agency. Not that we can ask for more at Bangalore. I feel that, compared with some other Missions, we are tolerably well supplied. Still, there is far more work to be done than can be accomplished thoroughly well; and, looking at India generally, it seems, after all that has been done, and is doing, as though the work here was scarcely begun."

## VIZAGAPATAM.

It has become a hopeful sign of the times that, within the last few years, natives belonging to high-caste families in India have, in frequent instances, been led to embrace the Gospel.

In a letter dated 20th December ult., the Rev. John Hay, of the Vizagapatam Mission, narrates the following incidents attending the conversion and baptism of a young Brahmin.

"It may interest your Committee to receive a brief account of the conversion of a young Brahmin, whom we had the pleasure of baptizing on Sunday last. Several years ago, Pulliah was a scholar in one of Major Brett's schools, where he first became acquainted with the Gospel, and was at one time deeply impressed by the preaching of a Catechist supported by that faithful servant of Christ. At that time, he revealed his state of mind to no one except Bapaniah an orphan lad, brought up in this Mission, whose acquaintance he had made. The first thoughts that are usually suggested to the mind of an inquiring Hindoo prevailed for a while—the thought of his youth, and the superior knowledge of his parents and ancestors held him back, but still he read the Gospel and Christian tracts, as well as Hindoo books, with the view of ascertaining the truth. 'The latter,' he writes, 'I always found to be full of folly and sin, without any true way of salvation, such as men need; while in Christian books I everywhere met with holiness, opposition to sin, and a true way of salvation through Jesus Christ, for sinners such as myself, stated in a plain and straightforward manner.'

"As soon as his parents began to suspect what was working in his mind, to prevent his ruin, they entrusted him to the care of a brother-in-law who lives at Calingapatam, about eighty miles from this, where he obtained employment as a writer; and, engrossed with the affairs of this world, shortly became careless about those of another. Again, his correspondence with Bapaniah was made the means of rousing him up; though the fear of the world, and the shame of being counted an outcast, were still too strong for his faith, until one night after

supper, when, having read a portion of the Bible and prayed, he went to bed, and began to revolve the past in his mind. 'Why,' thought he, 'should the fear of the men of this world, my fellow-sinners, always prevent me from publicly confessing the Saviour, praying to him and serving him? If I dread the reproach of the world now, and delay, will they at any future period, should I embrace this religion, cease to reproach me? But though they reproach me here, when I enjoy blessedness with my Saviour there, those that behold it will glorify my God, and rejoice over me. In this world,' he thought again, 'a good son will not disown, but frankly acknowledge even a wicked father; and shall I, for fear of this world, despise the love of my Father whose mercy is infinite, or refuse openly to confess his name? What more horrible sin can there be than this?' This, we may hope, was the teaching of the Spirit of God; for our young friend soon after obtained from his master leave of absence for a few days, and came here for the purpose of receiving baptism in the name of Jesus. As I had nowhere to put him, Mr. and Mrs. Wardlaw most kindly received him; that same day he wrote to his parents, who were then at Leassimcotta, about thirty miles from this, informing them of the step he had taken. Pulliah had been their chief support; they leaned upon him, for he was an only son, and their hope, so far as they had any hope for the world to come, according to Hindoo notions, rests mainly upon what he may do for them when their bodies are consumed.

"Hitherto he had been a dutiful son, and now he must inflict upon them the severest blow, and blast all their fondest hopes. When they came—I mean his father

and mother and two sisters—it was thought advisable to admit only the father at first, and the meeting was very affecting. The feeble old man embraced him, and gave utterance to the bitterest lamentations, while the young believer, struggling with the warmest and best feelings of which humanity is susceptible, confessed his faith, and wiped the tears as they flowed down the wrinkled cheeks of his heart-broken parent. Everything was said that could be said to break his resolution; but now the clamour without became so great, that at his own request his mother and sisters were admitted into the room. Again the same scene was gone through—firmness of principle and filial love on the one side, bitter sorrow and anger on the other. The elder sister was the chief speaker. ‘Why should you leave us?’ she said; ‘be a Christian if you will; come constantly to the Missionaries; worship only at their feet; regard them as your God, but do not give up your caste. Live with us, eat our food, and believe only in them. What!’ she said, with indignant eloquence, ‘after having from the life of an ant, or some other miserable insect, risen through I know not how many births, to the rank of Brahminhood, do you now at once fall down to the condition of an ant-eater, and lose all the benefit of all former transmigrations?’ We all trembled for him during this trying interview; but grace prevailed, and it was truly refreshing to see one just emerging from heathen darkness grasping the truth of Christ so firmly, while his whole soul was agitated by the distress he was causing, though innocently, to those he most loved on earth. At length, when sufficient opportunity had been afforded to his relatives to ascertain the reality of the change wrought

in his mind, we advised him, if he still intended to follow Christ, to retire to another apartment and end the painful scene. This he did, and then we all knelt down and joined in prayer and thanksgiving to the Lord, who had given such a proof of the power of his love; while without, the bitterest curses were invoked on the blessed name of Jesus.

“Next morning the father came again and had a long conversation in presence of his son with Mr. Jagannathan and myself. He was now calm, and listened attentively when the Gospel and our need of salvation were explained to him. The Lord may yet bring him in; but in two days after the last interview, his son’s funeral rites were performed.

“Last Sunday, 14th December, Pulliah was baptized in the Telogoo Chapel, in presence of a large congregation, comprising all castes and classes of the people, many of whom listened with very marked attention while the Gospel and the love of God were explained, and pressed upon their acceptance, as the only way of life and peace.

“Pulliah, which means sourness—a name quite unsuitable to our young friend—has been changed by the insertion of one letter into Pauliah.

“This year we have baptized six promising youths, some of whom, by proper training, might become very valuable workmen in the Mission field. Two other very promising young men in the school, one a Brahmin, and the other a Sudra, have expressed their determination to follow Christ, and we hope soon to have the happiness of receiving them, and perhaps some others who have of late very manifestly felt the power of the truth of Christ.”

## THE CHOLERA IN BRITISH GUIANA.

It is with the deepest concern we have to state that this fearful scourge has broken out in this colony; and at several of the Mission stations, both in Demerara and Berbice, numbers have fallen victims to its virulence. We are happy, however, to add that our Missionary Brethren and their families, though constantly engaged in ministering to the sick and dying, have been hitherto mercifully preserved from the ravages of the pestilence. In this season of distress and peril we would affectionately commend them, and the objects of their solicitude, to the prayerful sympathies of our friends.

The following extracts from the correspondence of some of the Missionary Brethren will be read with painful interest:—

The Rev. James Scott, of the West Coast, Demerara, observes, under date 22nd of February:—

“I am in the midst of the dead and the dying. You have heard we are at last visited with that fearful destroyer of human life—the cholera. About ten days ago, I had hopes it was disappearing. This has proved, however, but a mere lull. It has broken out with more violence than ever. There have been four deaths to-day close to my house. I am every hour of the day employed in administering medicine; I cannot leave home in present circumstances. We have only two medical men in a district extending about sixteen miles, and among a population consisting of from 10,000 to 12,000 people; and as the disease runs its rapid course in the space of six or seven hours, many are dead ere the medical man

arrives. I trust, sir, you will join us in prayer that this fearful visitation may be overruled for good to the souls of the people. We have suffered already in the death of members. Several of our scholars have been cut down. The minds of the people seem overawed.

“With the exception of Mrs. Wallridge, who had an attack, I am not aware that any members of the Mission families have suffered up to this date. May the good Lord preserve us and those dear to us! I have neither time nor inclination to write farther than merely to let you see the painful, alarming circumstances in which, in the providence of God, we are now placed. Myself and family are at present well.”

Under date East Coast, Demerara, the Rev. J. Henderson writes:—

“I wish I had time to give you some account of the afflicted and suffering state of many of my dear people. Within the last six weeks I have witnessed many painful scenes among the sick and dying, and also among the bereaved. The first three deaths in this village were members of the church here—two of them old people; the other a godly young man, one of our best Sabbath-school teachers. He was a young man of superior piety, and was most exemplary as a

husband and a father. Although frequently working at a distance from home, and requiring to rise early, he never left home in the morning without assembling his family around the domestic altar.

“Immediately after the epidemic broke out, I had this village divided into districts, and visitors appointed to each. I got at once a good supply of medicines, and attended to every case of sickness which occurred. For more than five weeks visitors

and I have been watching day and night, so that every case has been attended to immediately after it has been reported. The cases increase so fast that eight visitors, the health officer, and myself could not attend to them fast enough. For five or six nights my clothes were not off, and I was not in bed for six or eight nights.

"I have received great kindness and valuable aid from several gentlemen in the neighbourhood. From one proprietor I have received 150 dollars for the sick and poor at Buxton; and from a few planters, connected with estates in this locality, I have received 200 dollars towards the support of our soup kitchen at Beterverwagting. I have also established one at Buxton for the invalids and convalescents, where good diet can be got daily.

"Out of nearly 300 cases in this village, only 30 have died; but in Buxton and Friendship villages the mortality has been much greater.

"We have had no medical attendance in either of these villages, so that a very large amount of responsibility has been thrown upon me.

"I trust good is being done in our congregations. Many seem to have been

awakened. *Nineteen* couples have applied to me to get married, most of whom have been cohabiting for some time.

"I have found the visitors here and at Buxton of great help to me; and now that they have been in training for five weeks, they are good nurses among the sick, and competent to attend to ordinary cases.

"Of the people's gratitude I dare not speak. Many who were strangers to me have stopped me on the public road to thank me.

"I trust good will yet result from this heavy affliction; but, oh! it will prove a severe and expensive lesson to many. Much suffering must of necessity follow the sad bereavements which many families have sustained. While I write (2 A.M.), the cries of a bereaved family have been very painful.

"What painful illustrations we have had of the text from which I lately preached—'In a moment shall they die, and the people shall be troubled at midnight, and pass away.'

"The epidemic generally breaks out with greatest violence at midnight, and frequently in a few hours people are dead; so that people are being interred at every hour during the night."

Under date Rodborough, Berbice, the Rev. J. Foreman writes:—

"Cholera is still very prevalent, and since I wrote last mail, several very painful cases have occurred in this district.

"On Monday, the 9th inst., at noon, I buried a young lad, who, on the afternoon of the day before, was listening to me while preaching at Hope Town, and was then quite well. He was attacked by cholera at eight o'clock that evening, and died early the following morning.

"Wednesday, the 11th inst., was set apart as a day of humiliation. The chapel was very full. On the Sabbath previous, I made an appeal to the people, to endeavour, as far as possible, to provide with medical attendance, medicines, &c., their poor, old, and sick neighbours, in the event of their being seized with cholera, and that a collection for that object would be made on this day. The collection has amounted to 55

dollars, twelve dollars of which were most kindly sent by W. J. Sandiford, Esq. Stipendiary Magistrate, for himself and family.

"Early on the morning of the 14th inst. I buried a person at Hope Town, and found that four fresh cases of cholera had occurred since I was there the afternoon previous. Of these, three are now in their graves. The fourth is one of our day-schoolers, and is recovering.

"About midday this little fellow's eldest brother's wife, living in the next house, showed symptoms of cholera, and early on Sunday morning, the 15th inst., she was buried.

"As I was entering the chapel for public service, I was informed that another brother in the same family, about eight years of age, had been attacked about an hour before with

cholera. In the afternoon I went to St. John's to see him. He was quite sensible, calling myself, Mrs. F., and our two eldest children by name, as we entered the room; but there was that peculiar expression of the eye, and appearance of the hands, which told me there was no hope of his recovery.

"Upon leaving the room, and while communicating my fears to his father, I was struck with his peculiar expression of countenance. I said to him, 'Roostrovers, you are not well.' He said, 'No, my bowels have been troubling me ever since my daughter-in-law's funeral this morning.' 'Have you taken anything?' I asked. He said, 'No.' 'Then,' I said, 'take a dose of the spiced brandy, and send for the doctor at once;' and I waited to see the messenger depart. I then went and held an open-air service in a shady spot, at which a very large number of persons assembled. Upon returning to the house, I found that my fears were, alas! too true, and that the pestilence had laid hold of him also.

"At day-light the following morning, they came to tell me that Joseph was dead, and that the father was very ill. I went on immediately. One glance told me that again this terrible disease had done its work, and that soon the father would follow his daughter-in-law and son to the grave. As I stood on the door steps, with the coffin before me, the dying father in the room behind me, the widowed son on my right hand, the wife, children, and brother, all weeping, I think I never felt so crushed as then. Oh! it was a sad scene. I was obliged to remain silent for some moments to regain strength, and calm the tumult within, before I could address those around me. In the afternoon the father was laid side by side with his son. Three members of one family carried to the grave in two days!

Under date Fyrish, Berbice, 7th February, the Rev. J. Pettigrew, observes:—

"In my letter by last mail, I mentioned to you that the cholera had broken out at Fyrish, and it is now my painful duty to inform you that in the short space of three weeks no fewer than thirty-eight of our

people have been consigned to the grave. Some fifteen of these were members of the Church. It has swept off the young and the old, the most healthy as well as infirm, men and women. At the time I write I am

"I buried an old man on the 17th inst., being the fourth out of the same family struck down by cholera. The father, one of his sons, a daughter-in-law, and grandchild, all swept away in one week!

"On the 18th and 19th the father, mother, and grandson, in another family were all buried.

"These are some of the painful scenes which I have been called daily to witness at the present time. Indeed, so incessantly have I been from home, being often sent for in two opposite directions at the same time, that my horse has been completely knocked up once or twice, and I have been obliged to make my visits on foot. But wearying as it is to the body, and saddening to the mind to witness so much affliction, disease, and death, it is a great pleasure to be able to afford some slight relief to suffering, to point the dying to the Saviour, and to warn the healthy and strong 'to prepare to meet their God.' Added to which, the people seem exceedingly grateful for anything done for them, or for sympathy manifested with them, in their present trying circumstances.

"This alarming visitation has led to an increased attendance at the house of God. The chapel has been very full, for several Sabbaths past, although many of our most regular attendants were necessarily absent. Thus many, purely out of fear, have been brought regularly under the sound of the Gospel, while there seems a disposition to give great attention to the truths spoken.

"Thus, out of this great evil, God will, I trust, bring forth much good. And if it leads to the uprooting of sinful practices, and the extension of the knowledge of Christ, we shall have cause for rejoicing in the midst of our sorrows, for the many so speedily removed out of time into eternity."

called upon for medicine and advice to others just taken ill in the village, and now we hear of its having made its appearance farther up the coast, where a few have died.

"After a week's fatigue and anxiety, I was laid up myself for a few days; but thank God I am better again. My dear wife has been in bed for ten days, and is still very poorly from an attack of diarrhoea, which is all but uni-

versal at present; however, our hope for the future is in the power, wisdom, and goodness of the Almighty, who will no doubt do for us what will be best in the end.

"I am sure you will be glad to hear that not a few who have been speedily called away to their account, have left pleasing testimony of their being prepared for the better world."

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### MRS. COX'S FEMALE SCHOOL, TREVANDRUM.

At the request of Mrs. Cox, we give insertion to the appended note, explanatory of the cause of the non-transmission of the customary report of the pupils under her charge, and which will, we trust, prove satisfactory to the kind friends by whom they are supported.

"It affords Mrs. Cox much pleasure to be able to inform the kind subscribers to her Girls' Boarding School that their children are in good health, and progressing favourably in their studies. There are twenty-five girls in the school, and Mrs. Cox is sorry that the weak state of her health during this past year and a half, has prevented her from sending to her many friends the usual annual report of the conduct and advance of the scholars they support; but she hopes they will kindly accept this short notice instead, especially when they know that increasing weakness these last few months has obliged her greatly to lessen her correspondence with dear relations.

"Trevandrum, December 17, 1856."

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### RETURN OF THE REV. WM. ELLIS.

IN our last Number we adverted to Mr. Ellis's brief but interesting visit to the capital of Madagascar, and his subsequent arrival at Mauritius, en route for England. We have now the pleasure to announce that our friend reached London on Thursday the 19th ult., exactly a twelvemonth from the date of his departure from this country. Mr. Ellis's return is too recent to enable us at present to enter into particulars; but we hope on a future occasion to present to the Christian friends of Madagascar some interesting details respecting his visit to the capital of that island.

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### ARRIVALS ABROAD.

THE Missionary barque, "John Williams," at Hobart Town, 16th November, and at Melbourne about the 12th December: all well.

The Rev. John Howe, from Tahiti, at Melbourne, 28th November.



DEPARTURE.

REV. JOHN MACARTNEY and Mrs. Macartney embarked at London, for Madras, en route for Bellary, 5th March.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

(Continued from last Month.)

<b>LONDON AND ITS VICINITY.</b>			<b>Bridgewater</b> . . . . .	3 13 6	<b>Rugeley</b> . . . . .	1 0 0
<b>Barbican Chapel</b> . . . . .	4 13 0	<b>Bristol: Gideon Chapel</b> . . . . .	3 10 0	<b>Saffron Walden</b> . . . . .	2 3 0	
<b>Claremont Chapel</b> . . . . .	4 14 0	<b>Bromsgrove</b> . . . . .	1 6 0	<b>St. Andrew's, Sunday School</b> . . . . .	0 15 0	
<b>Finchley</b> . . . . .	3 0 5	<b>Chesterfield</b> . . . . .	4 10 0	<b>Southold</b> . . . . .	1 1 0	
<b>Lewisham: Union Chapel</b> . . . . .	5 0 0	<b>Dronfield</b> . . . . .	0 7 8	<b>Stebbing</b> . . . . .	3 5 0	
<b>Orange Street Chapel</b> . . . . .	5 4 0	<b>Durham</b> . . . . .	3 1 0	<b>Strood: Old Chapel</b> . . . . .	3 3 0	
<b>Poplar: Trinity Chapel, instead of 19. 6s. 4d., erroneously reported last month</b> . . . . .	11 9 0	<b>Eccleshill</b> . . . . .	0 10 6	<b>Thorne and Hatfield</b> . . . . .	0 13 0	
<b>Trinity Chapel, Brixton</b> . . . . .	6 3 4	<b>Eltham</b> . . . . .	1 10 0	<b>Tunbridge Wells</b> . . . . .	6 0 0	
<b>Trinity Chapel, Edgware Road</b> . . . . .	10 0 0	<b>Edlington</b> . . . . .	1 9 0	<b>Countess's Chapel, A Molety</b> . . . . .	3 0 10	
<b>Union Chapel, Islington</b> . . . . .	17 15 9	<b>Edinburgh: Capt. Walker</b> . . . . .	0 10 6	<b>Turvey</b> . . . . .	1 0 0	
<b>Wardour Chapel, including 3s. from Miss Kilner</b> . . . . .	2 5 0	<b>Hinckley</b> . . . . .	1 5 0	<b>Warminster</b> . . . . .	4 1 6	
<b>COUNTRY AND ABROAD.</b>			<b>Hitchin</b> . . . . .	2 6 2	<b>Wells</b> . . . . .	1 14 0
<b>Alrcford</b> . . . . .	0 15 0	<b>Hyde</b> . . . . .	1 16 0	<b>West Bromwich: Mayer's Green</b> . . . . .	11 8 0	
<b>Alton</b> . . . . .	1 10 0	<b>Jamaica: Mount Zion</b> . . . . .	1 0 0	<b>Whitstable</b> . . . . .	1 13 0	
<b>Ashton-under-Lyne</b> . . . . .	10 0 0	<b>Lavenham</b> . . . . .	1 0 0	<b>Whitby</b> . . . . .	3 3 0	
<b>Atherstone: New Chapel</b> . . . . .	1 1 0	<b>Leak</b> . . . . .	3 0 0	<b>Wilton</b> . . . . .	1 0 0	
<b>Beebles</b> . . . . .	3 4 2	<b>Manchester: Oldham Rd.</b> . . . . .	2 6 0	<b>Windsor</b> . . . . .	3 5 0	
<b>Berbice: New Amsterdam</b> . . . . .	3 6 8	<b>Mortlake</b> . . . . .	3 2 0	<b>Witham</b> . . . . .	1 11 6	
<b>Lonsdale</b> . . . . .	1 13 4	<b>Newcastle: West Clayton Street</b> . . . . .	5 0 0			
<b>Bradford: Greenfield Chapel</b> . . . . .	1 0 6	<b>Newport Pagnell</b> . . . . .	3 10 0			
		<b>Nottingham: Castle Gate</b> . . . . .	10 0 0			
		<b>Oulton</b> . . . . .	0 8 4			
		<b>Patricroft</b> . . . . .	0 5 6			
		<b>Pudsey</b> . . . . .	0 10 0			
		<b>Redditch</b> . . . . .	1 0 6			
				<b>Total, including sums previously acknowledged,</b>	<b>1584 0 9</b>	

MISSIONARY CONTRIBUTIONS.

From 16th February, to 14th March, 1857, inclusive.

<b>M. per Rev. J. S. Watson</b> . . . . .	50 0 0	<b>Orange Street Chapel.</b>		<b>Rev. E. Jukes</b> . . . . .	1 0 0	<b>St. Thomas's Square</b>	
<b>R. Clayton, Esq.</b> . . . . .	13 1 0	<b>Rev. E. Jukes, President.</b>		<b>Mr. Kilpin</b> . . . . .	0 10 0	<b>Auxiliary, per Mr. Heudebourg, on account</b> . . . . .	21 14 0
<b>Miss Wontner, for the New Mission in Central South Africa</b> . . . . .	10 0 0	<b>Mr. Ginger and Mrs. Jukes, Treasurers.</b>		<b>Mr. &amp; Mrs. Litchfield</b> . . . . .	0 13 0		
<b>H. Tucker, Esq.</b> . . . . .	5 0 0	<b>Mr. A. Adeny and Mrs. Langstein, Secretaries.</b>		<b>Mr. Morgan</b> . . . . .	0 4 4		
<b>J. E. Dunt, Esq., for the Widows' and Orphan's Fund</b> . . . . .	2 10 0	<b>Collected by Miss Allen.</b>		<b>Mr. Pitts</b> . . . . .	1 11 6		
<b>S. M., in Memory of the Departed</b> . . . . .	2 3 0	<b>Miss Allen</b> . . . . .	0 4 0	<b>Mr. Richards</b> . . . . .	0 10 0		
<b>Mrs. Macleah</b> . . . . .	1 0 0	<b>Miss Chappell</b> . . . . .	0 4 4	<b>Miss Adey's Box</b> . . . . .	1 2 11		
<b>Miss F. Gairdner's Pupil</b> . . . . .	0 14 3	<b>Mr. Charles</b> . . . . .	0 4 0	<b>Chapel Boxes</b> . . . . .	0 7 10		
<b>Two Friends, by the Evangelical Magazine</b> . . . . .	0 3 0	<b>Miss Cope</b> . . . . .	0 5 0	<b>Donation for Mrs. Cox's School, Tre-vandrum, by Ladies' Working Party</b> . . . . .	3 0 0	<b>Surrey Chapel.</b>	
<b>Bishopsgate Chapel, Ladies' Branch, on account</b> . . . . .	34 9 4	<b>Mrs. Pitch</b> . . . . .	0 8 0	<b>Sunday School Mis-sionary Association, including 23 for the Native Girl, Christiana A. Wright, Tre-vandrum</b> . . . . .	5 11 3	<b>Contributions, per E. Howard, Esq., for the Na-tive Girls, Martha Sherman and Mary Neale</b> . . . . .	5 0 0
<b>Falcon Square, E. Mason, Esq. (A.)</b> . . . . .	10 10 0	<b>Miss Joyce</b> . . . . .	0 2 0	<b>Annual Sermons, For Widows' Fund</b> . . . . .	15 13 3	<b>Ladies' Maternal As-sociation, by Mrs. Harding, for the Native Teacher, James Sherman</b> . . . . .	10 0 0
<b>Holloway, Mrs. Livena, for the Native Boy F. Livena</b> . . . . .	2 0 0	<b>Mrs. Lecand</b> . . . . .	0 4 4	<b>45l. 11s. 9d.</b>	5 4 0	<b>Young Ladies' Bible Class, by Mrs. Harding, for the Native Teacher, Emma Louisa Harding</b> . . . . .	3 10 0
<b>Kentish Town, St. Paul's Chapel, for the Native Girl, E. A. White</b> . . . . .	2 0 0	<b>Mrs. Mallett</b> . . . . .	0 4 2	<b>Portland Chapel,</b>		<b>Trinity Chapel, Poplar, Ladies' Auxiliary Society</b> . . . . .	7 11 4
		<b>Mrs. Robinson</b> . . . . .	0 5 0	<b>Miss H. Leonard (A.)</b> . . . . .	0 10 6	<b>Wells Street Auxiliary, per J. Harvey, Esq., at Boys' Mission School</b> . . . . .	0 14 8
		<b>Mrs. Chappell</b> . . . . .	0 4 4	<b>Harriet James (Box)</b> . . . . .	0 13 3		
		<b>Collected by Mrs. Cawston.</b>		<b>Mrs. Walton and Miss Carter</b> . . . . .	0 16 0		
		<b>Mrs. Langnead</b> . . . . .	0 6 0	<b>Sunday School Chil-dren</b> . . . . .	0 8 7		
		<b>Mrs. Wheeler</b> . . . . .	0 10 0	<b>Mrs. Cuff, for Boy in Rev. J. Cox's School at Tre-vandrum, named Wil-liam Symes Cuff</b> . . . . .	3 10 0		
		<b>Mr. Wilson</b> . . . . .	0 10 0	<b>Mr. and Mrs. B. Webb, for Boy in ditto, named Ben-jamin William Webb</b> . . . . .	2 10 0		
		<b>Mrs. Rock</b> . . . . .	0 10 0				
		<b>Collected by Miss Ginger.</b>					
		<b>Mrs. Ball</b> . . . . .	0 10 0				
		<b>Mrs. Bigg</b> . . . . .	0 5 0				
		<b>Mrs. Colley</b> . . . . .	0 5 0				
		<b>Mrs. Ensor</b> . . . . .	0 5 0				
		<b>Mr. Ginger</b> . . . . .	1 0 0				
		<b>Miss Payne</b> . . . . .	0 5 0				
		<b>Mr. and Mrs. Price</b> . . . . .	3 0 0				
		<b>Collected by Miss Kilpin.</b>					
		<b>Mr. A. Adeny</b> . . . . .	0 10 0				
		<b>Mr. T. Adeny</b> . . . . .	0 10 0				
		<b>Mr. &amp; Mrs. Chappell</b> . . . . .	0 12 0				
		<b>Mr. Hollishead</b> . . . . .	0 5 0				

**BEDFORDSHIRE.**

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Per Mr. T. Newling.

Annual Meeting..... 8 4 3  
 Collected by Miss  
 Metcalfe..... 8 12 3  
 Sunday School..... 0 4 9  
 Master T. Newling's  
 Missionary Box..... 1 15 0

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 to be appropriated  
 to the Madras  
 Institution, by  
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*Osney*..... 0 16 0  
*Levenson*..... 0 8 0  
*Weston*..... 0 8 0  
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Collected by Mr. T. Jepps.

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 Mrs. Henry Butler 1 1 0  
 Mrs. W. F. Butler 0 13 0  
 V. Beldam, Esq. 1 0 0  
 Mrs. V. Beldam 1 0 0  
 J. E. Fordham, Esq. 2 2 0  
 A. Naah, Esq. 1 1 0  
 Mr. Jas. Richardson 0 8 0  
 Mrs. James Piggott 0 10 0  
 Miss Vaughan 1 0 0  
 Mrs. J. F. Wedd 1 1 0  
 Mr. T. Jepps 0 8 0

Collected by Miss  
 Squire..... 8 16 4  
 14 19 10

*Shepreth, S. Clear,  
 Esq.*..... 8 10 0

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*Middwich.*

Per Mr. W. Hitchin.

Subscriptions & Collections.

Mrs. Dutton..... 2 2 0  
 Miss Dutton..... 2 2 0  
 Miss Boston..... 2 2 0  
 Young Ladies..... 0 10 0  
 Misses Elizabeth and  
 Maria Hitchin..... 1 1 0

Missionary Boxes.

Mrs. Johnson..... 0 8 0  
 Mrs. Wm. Hitchin..... 0 8 0  
 Sunday School  
 Boys and Girls..... 1 10 8  
 Public Collection..... 11 8 7  
 Exa. 21a, 6d.; 28k, 17c.

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 Wildbore, for the  
 New Mission in  
 Central South  
 Africa* 10 0 0

**CUMBERLAND.**

*Ashby, Mr. S. B. Grit-  
 ton*..... 0 8 0

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Annual Collection..... 1 11 6  
 Sacramental ditto..... 0 7 8

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 Mrs. Cullen..... 0 8 8  
 Mrs. Doddsley..... 0 8 0

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 Mrs. Clark..... 1 1 0  
 Mr. May..... 1 1 0  
 Miss Clark..... 0 10 0  
 Rev. J. M. Calvert..... 0 10 0  
 Mrs. Cullen..... 0 8 0  
 Mr. Doddsley..... 0 8 0  
 Mr. F. May..... 0 10 0  
 Mr. Liddall..... 0 2 0  
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 Exa. 12.; 31. 2c.

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Collection..... 7 15 0  
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For the Native Teacher,  
 Thomas Stenner.

Mr. S. Follett..... 8 8 0  
 Mr. J. Windcatt..... 8 0 0  
 Sunday Scholars for  
 the Native Girl at  
 Parcyshale, Han-  
 nah Venning..... 3 0 0

For the Native Girl Hannah  
 Venning, under Miss Drow,  
 Madras.

Mr. J. Windcatt..... 3 0 0  
 Collected by Mrs.  
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 Months).

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 Female Bible Class 0 8 1  
 Male do..... 0 1 1  
 Mary Spink..... 0 9 4  
 Clara Hine..... 0 5 10  
 Mary Canterbury..... 2 2 2  
 Fractions..... 0 0 2

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Miss Mitchell..... 1 8 0  
 Miss Vignit..... 0 10 0  
 Miss B. Whitte..... 0 12 0  
 Miss L. Brown..... 0 10 0  
 Miss S. Hine..... 0 8 1

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 sionary Prayer  
 Meeting..... 0 4 4  
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 Mr. H. F. Fisher..... 1 1 0  
 Mrs. H. F. Fisher..... 1 0 0  
 Miss Fisher..... 2 2 0  
 Mr. Edw. Fond..... 1 1 0  
 Mr. Hodges..... 0 10 0

Mr. Mickle..... 0 10 0  
 Rev. B. Gray..... 0 10 0  
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 Collection..... 7 10 2  
 For Widows' Fund 8 12 0  
 21L, 4c, 7d.

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 Argyle*..... 0 10 0

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 Street Sunday  
 School, per Mr. E.  
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 Edridge*..... 6 0 0

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*Coss.*

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 Gasard.

Collection..... 1 17 0

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 Harriet Tarrett..... 0 7 10  
 Thomas Elliott..... 0 10 0

Collected by Mrs. Nicholls.

Miss Cooke..... 0 8 0  
 Mrs. Joyner..... 0 8 0  
 Mr. & Mrs. Randall 0 8 0  
 Mrs. Randall's Mis-  
 sionary Box..... 0 0 0  
 Mrs. Nicholls..... 0 10 0  
 A Friend..... 0 10 0  
 In Small Sums..... 0 8 0  
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 Juvenile Subscrip-  
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 Miss J. E. Madge 0 17 9  
 Six Months Adult  
 Subscription..... 0 7 0  
 One Year's Sub-  
 scription, Collected  
 by Miss Gunner..... 8 8 0  
 Widows' Fund..... 1 10 0  
 Public Collection..... 8 10 0  
 Exa. 10c.; 12c, 2c, 6d.

*Portsea, King Street,  
 per G. Erianda,  
 sec., on Account* 40 0 0

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Dr. Beddome, Treasurer.

F. Buckell, Esq., Secretary.

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 Captain Bailey, R.N. 1 1 0  
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 Mrs. Hobbs..... 0 10 0  
 Mrs. Joshua Withers 0 5 4  
 Mr. Bloombe..... 0 8 0  
 Mr. Fryer..... 0 8 0

Sunday School Collections.

On Sunday After-  
 noon..... 1 1 0

**Classes.**

Miss Hewlett..... 1 5 1  
 Miss Redman..... 0 8 0  
 Miss Newman..... 0 2 0  
 Mr. Buttiford..... 0 7 0  
 Mr. Road..... 0 8 0  
 Mr. Marshall..... 0 2 0

Collected by Carla, Burre,  
 and Monthly Paysona.

Miss Emma New-  
 man..... 13 8 0  
 Misses Jackson and  
 Dyott..... 1 0 1  
 Miss Elizabeth Han-  
 dall..... 0 12 6  
 Miss Jane Rodman..... 0 12 6  
 Miss Julia Bailey..... 0 12 6  
 Mrs. Sole..... 4 1 2  
 Master Austin Cur-  
 tie..... 2 2 2  
 Master C. S. Hewlett..... 2 2 2  
 Miss Britten..... 2 1 2  
 Miss M. A. Barry..... 0 1 2  
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 Miss Wadkins..... 0 12 6  
 Miss Oliver..... 0 12 6  
 Mrs. H. Collins..... 0 12 6  
 Mrs. Cook..... 0 12 6  
 Mrs. Cook..... 0 12 6  
 Miss E. Cook..... 0 12 6  
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W. Wilshtre, Esq..... 1 12 6  
 Mrs. Halley..... 1 12 6  
 Miss Wilshtre..... 1 12 6  
 Mr. E. Roberts..... 1 12 6  
 W. Heard, Esq..... 1 12 6  
 W. Lucas, Esq..... 1 12 6  
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 For Widows' Fund 12, 2c, 2d.

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 Auxiliary, per Mr.  
 W. Hitchin*..... 2 1 0

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 Wood's Class for a  
 Girl, at Salem to  
 be called Emily  
 Wood*..... 2 0 0

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Collections..... 2 2 0  
 Missionary Boxes..... 12 2 0  
 Ladies' Association 4 4 2  
 For Native Girl,  
 Mary Rose, 1 1 0  
 For Widows' Fund 1 1 0

**St. As.**

Collections..... 1 1 1  
 Missionary Boxes 2 1 0  
 Exa. 6c.; 21c, 7c, 6d.

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 Barnard in Small  
 Sums..... 1 1 0  
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T. Beeching, Esq. .... 1 1 0  
H. Beeching, Esq. .... 1 1 0

**Tunbridge Wells.**  
S. Garling, Esq. .... 1 0 0

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Rev. D. B. Joseph.  
Proportion of Free Contributions ..... 1 0 0

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2s. 4s.

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Contributions ..... 0 15 2  
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Public Meeting ..... 5 17 8  
Sermons ..... 4 19 2  
Ditto at Nottingham ..... 1 5 9  
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Collection ..... 2 0 6  
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Rev. J. Hankinson ..... 1 0 0  
Mrs. W. Nixon ..... 1 0 0  
Ladies' Association 8 12 10  
Annual Sermons ..... 13 10 1  
For Widows' Fund ..... 2 0 0

Collected by—  
W. G. Chell ..... 0 12 0  
Miss B. J. Clowes, Oneote ..... 0 10 0  
Miss J. A. Trafford ..... 0 7 8  
Edwin Brough ..... 0 5 6  
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Mrs. Derry ..... 0 5 4  
Miss Anselow ..... 0 5 2  
Miss Payne ..... 0 3 0  
Mr. W. Pardoe ..... 0 2 0  
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Miss Ann Rann ..... 0 1 4  
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E. Adams ..... 0 4 0  
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Mrs. Billingshurst ... 0 12 0  
Mr. Fox ..... 2 0 0  
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C. H. Bracebridge, Esq. .... 1 1 0  
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Mrs. Berry, sen. .... 1 1 0  
Mr. J. L. Beamish ... 0 10 4  
Mr. Chetham ..... 1 1 0  
Rev. E. H. Delf ..... 0 10 8  
Mr. W. H. Hill ..... 0 10 8  
Mr. Hayward ..... 0 10 0  
F. H. Merriew, Esq. 0 1 0  
Mr. Marriott ..... 0 10 0  
Mr. Packwood ..... 0 10 0  
W. Sargeant, Esq. .... 1 1 0  
Mr. W. F. Taylor ..... 1 1 0  
Mrs. Whitton, sen. 2 2 0  
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Mr. Atkins's Box ..... 1 8 0  
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Missionary Prayer Meetings ..... 0 5 1  
Day School ..... 0 1 8  
Mrs. Hall's Missionary Box ..... 0 5 0  
Collected by Miss C. Hall ..... 0 18 6  
Mr. Drakesford (A. S.) 0 10 6  
Exs. 7s. 3d.; 8s. 8s.

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**Lacock, Mr. W. Jenkins** ..... 0 10 0

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Stubbis ..... 3 9 0  
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For Widows' Fund Exs. 2s. 6d.; 3s. 7s. 6d.

**Tickhill, Rev. J. Wesson** ..... 1 5 6

**Bradford S.** ..... 100 0 0  
**Bradford District, per J. Lawson, Esq., on Account** 70 0 0  
**Leeds District, per S. Hick, Esq., on Account** 25 0 0  
**Osley, W. Ackroyd, Esq. (D.)** 25 0 0  
**Stubbis and Wombrell.**  
Stubbis ..... 3 9 0  
Wombrell ..... 1 0 0  
For Widows' Fund Exs. 2s. 6d.; 3s. 7s. 6d.

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**Aberason, Wern Chapel, by Cards** ..... 0 18 0

**Mackynlleta.**

Rev. Josiah Jones.  
Graig Chapel Collection ..... 1 14 1  
Mrs. Morgan ..... 1 0 0  
Mrs. Stubbs ..... 1 0 0  
Mrs. Jones ..... 1 0 0  
Miss Richard Jones ..... 0 10 0  
Miss Jones ..... 0 10 0  
Hugh Jones ..... 0 10 0  
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6s. 1d.

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Miss Jane Thomas, Graig, and Mrs. Edwards, Frouth ..... 1 0 8  
Mrs. Morris, Dunan, and Mrs. Davies, Herley ..... 2 1 8  
Mrs. Roberts and Miss Jones, Penarth ..... 0 12 10  
Miss Baxter and Miss Lewis ..... 1 7 6  
Byrwydd ..... 2 10 8  
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Breakin, Mr. W.	1 10 0
Stevenson	1 10 0
Compton, Milk-nows	0 8 0
Sabbath School	0 8 0

**Dalkeith.**

Congregational Church.	
Subscriptions	7 6 0
For Widows' Fund	1 11 0
For Madagascar.	
Sabbath School Mts-ionary Box	1 0 0
Easthouses, ditto	0 4 0
10s. 2s.	

**Dunecastle.**

Congregational Church.	
Public Meeting	4 15 8
Collected by—	
Margaret Smith	2 8 0
George Craig	1 10 0
Alexander Wilson	1 2 8
J. Leslie	0 9 0

**Missionary Boxes.**

George A. Craig	0 15 11
Jean Laing	0 13 8
Margaret Ronald	0 13 0
Jesse Catto	0 7 3
1s.	

**Edinburgh.**

Auxiliary Society.	
Per Mr. W. F. Watson.	
Dr. Hule	1 1 0
Mrs. Lochlan	1 0 0
Mrs. Macfie	2 0 0
J. McAndrew, jun., Esq.	2 0 0
R. Rutherford, Esq.	2 8 0
Captain Walker	1 1 0
Disco. for Widows' Fund	0 10 6
Dean Street U. F. Church	0 16 0

**Dunfermline.**

Collections.	
Chapel	4 15 0
Frog Abbey Church	3 4 1
Erskine Beveridge, Esq.	10 0 0
Henry Inglis, Esq.	10 0 0
2s. 17s. 1d.	

**Leith.**

Congregational Church.	
Annual Collection	2 14 0
Mrs. Dryden	0 8 8
Mr. Gibbs	1 0 0
Mrs. Gibbs	0 10 0
Mr. William Hall	0 7 0
Mr. John Lethem	0 5 0
Mr. Jas. S. Mack	0 5 0
Dr. Milner	0 10 8
Mr. Wm. Rowell	0 7 8
Mr. Starrock	1 0 0
Mr. Thomas Starrock	0 5 0
Mr. & Mrs. Walker	1 0 0
Sabbath Morning School, per Mr. Thomas Starrock, for Female Education in India	1 0 0
Mrs. Young	0 1 0
2s. 10s.	

**Fortobello, U. P. Church, Rev. G. Steadman, J. and J. Christie's Missionary Box, half for China and half for Spain.**

4 0 0
0 10 8

**Stirling.**

Congregational Church.	
Rev. A. Russell	5 10 0
Monthly Prayer Meeting	1 3 6
Mr. Johnstone	0 7 6
Missionary Box	0 8 0
St. John's Church, Rev. J. Steadman	3 1 3
Exs. 2s. 2d.; 9s. 16s. 7d.	
8s. 5 10	
Less Expenses	5 17 8
5s. 5 4	

**East Lothian, the School Room at Sunnyside.**

0 1 4
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**Fraserburgh.**

Congregational	4 0 0
J. Park, Esq., and J. Wemyss, Esq., for the Native Teacher	10 0 0
Fraserburgh	10 0 0
1d.	

**Irwin.**

Per Hugh Watt, Esq.	
Miss Allan	1 0 0
Hugh Alexander, Esq.	0 8 0
Matthew Crawford	2 0 0
Miss Andrewson	1 0 0
Miss Macfie	1 0 0
George Paulin, Esq.	1 0 0
John Allan Rankin, Esq.	2 0 0
John Smith, Esq.	5 0 0
Hammond	30 0 0
Hugh Watt, Esq.	10 0 0
John H. Watt, Esq.	10 0 0
5s. 2s.	

**Leith.**

Constitution Street Sabbath School.	
Per Mr. Mack.	
School Missionary Box	2 3 3
Mr. Mack's Female Bible Class	1 3 3
Mr. Heddle's Male Bible Class	1 6 3
Mr. Stoddart's Class	0 16 7
Collection at Annual Meeting	0 12 11
Interest from Savings' Bank	0 2 6

**Missionary Boxes.**

Christina Young	6 6 0
Mary Ritchie	0 5 0
Charlotte Innes	0 4 8
Elizabeth Bekford	0 3 4
Catherine Sinclair	0 2 8
Catherine Bennet	0 2 10
Jane Hay	0 2 7
Jessie Robertson	0 2 7
Jane Henderson	0 2 6
Jessie Bain	0 2 5
Maria M. Mack	0 2 5

Elizabeth Douglas	0 2 1
Agnes Moffat	0 2 1
Jane Porteous	0 1 10
Euphemia Torbain	0 1 10
Margaret Walker	0 1 9
Heien Ramsay	0 1 7
Isabella Brakins	0 1 4
Jane Hunter	0 1 4
Helen Reid	0 1 3
Elizabeth Trooper	0 1 3
Margaret Anderson	0 1 2
Margaret Louttit	0 1 1
Jessie Orichton	0 0 10
Helen Blaikie	0 0 9
Christina Ferguson	0 0 9
Clementina Robertson	0 0 7
Eliza P. per	0 0 7
John Ohlholm	0 0 4
Robert Blaikie	0 0 2
10 17 8	
Less Expenses	0 7 3
10 10 6	

**Appropriated thus—**

For a Native Youth in Mr. Murrhead's School, Shanghai	8 0 0
For Native Girl Hephzibah, in Mrs. Addis's School, Coimbatore	2 0 0
For the Karontona Institution for Native Ministers	2 10 6
10 10 6	

**Paisley.**

Congregational Church.	
Rev. J. Benfrew.	
Collection	2 15 0
P. Oost, Esq.	2 10 0
T. Oost, Esq.	2 10 0
W. Phillips, Esq.	1 0 0
Exs. 2s. 1d.; 8s. 2d. 11d.	
Stromness U. P. Church, per Mr. W. Dunnet	7 8 0
Stuartfield, Youths' Society, per Rev. D. Allison	2 0 0

**MALTA.**

Books sold, per Rev. I. Lowndes	6 11 0
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**JAMAICA.**

**Kingston.**

Auxiliary Society.	
Thomas Fraser, Esq., Treasurer.	
Rev. W. J. Gardner, Secretary.	
Rev. W. J. Gardner	1 0 0
Mrs. Gardner	1 0 0
Thomas Fraser, Esq.	1 0 0
Mr. and Mrs. Surridge	1 1 0
Miss Da Silva	1 0 0
Miss Treasway	1 0 0
Mr. and Mrs. Simon and Family	1 15 0

J. P. Wakeford, Esq.	1 4 4
Mr. and Mrs. Harvey	1 0 0
F. P. Roxburgh, Esq.	1 0 0
A Friend	1 0 0
Francis H. Hess	1 0 0
Esq.	1 0 0
Mrs. Hesse	1 0 0
Laurence Gibson, Esq.	1 0 0
Esq. Daughters	1 0 0
John	1 0 0
Esq.	1 0 0
L. W. Main, Esq.	1 0 0
J. McDowell, Esq.	1 0 0
Singleton, Son & Co.	1 0 0
G. Philips, Esq.	1 0 0
Friend to Mission	0 12 0
G. W. Gordon, Esq.	0 12 0
Wm. Bailey, Esq.	0 12 0
J. Waldron, Esq.	0 12 0
A Friend	0 12 0
A Widow's Offering	0 12 0
Y. Z.	0 12 0
Robt. Bogle, Esq.	0 12 0
J. B. Maxwell, Esq.	0 12 0
A. A. Simpson, Esq.	0 12 0
P. E. Chapman, Esq.	0 12 0
Hon. Alex. Barclay	0 12 0
J. F. Lawrence, Esq.	0 12 0
J. J. Langquiditi, Esq.	0 12 0
W. D. Jones, Esq.	0 12 0
Colin Campbell, Esq.	0 12 0
Sums under 1s.	12 11 4

**Of above, collected by**

Thomas Fraser, Esq.	12 1 0
Mrs. Da Silva	0 12 0
Miss Duvra	0 12 0
Miss Treasway	0 12 0
Mrs. Simon	0 12 0
Mrs. Bogle	0 12 0

**Missionary Boxes.**

Miss Armstrong	1 15 0
Mrs. Burton	1 15 0
Mr. W. L. Lewis	1 15 0
Miss Gardner	1 15 0
Prayer Meeting Box	0 15 0
Miss Students	0 15 0
Mr. Lopez	0 15 0
Mrs. Cookhorn	0 15 0
Under 10s.	17 11 4

**Proceeds of Ladies' Working Missionary Association**

Friends connected with Mutual Improvement Society	4 11 4
Public Collections	1 11 4

**Shortwood Branch.**

Collected by Miss Cathart	
Mr. Venning	0 2 1
J. P. Wakeford, Esq.	0 2 1
A Well Wisher	0 2 1
A Friend	0 2 1
Small Sums	0 2 1
Miss Bailey's Box	0 2 1
Mrs. Hurds	0 2 1
Small Sums	0 2 1
Public Collections	2 11 4
Exs. 18s. 2d.; 9s.	

**SAMOA.**

Rev. W. Harbutt.	
Laps.	
Taiata Mataua (Adults)	1 1 0
Tama Iti (Children)	1 1 0

**Aligata.**

Taiata Mataua (Adults)	1 1 0
Tama Iti (Children)	1 1 0
2s. 6. 6d.	

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Frost, at the Mission House, Blomfield-street, Finsbury, London; Mr. W. F. Watson, Esq., Princess-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, Religious Institution Rooms, 13, South Hanover-street, Glasgow; and by Rev. John Hank, Secy. House, 23, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Frost, and payable at the General Post Office.

# The Missionary Magazine

AND

## CHRONICLE.

### ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY. SIXTY-THIRD GENERAL MEETING.

MONDAY, MAY 11TH.

*Morning, Seven o'clock.*—PRAYER MEETING at NEW BROAD STREET CHAPEL, specially to implore the Divine Blessing on the several Services of the Anniversary. To close punctually at a Quarter-past Eight.

*Afternoon.*—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

*Evening.*—Weigh House Chapel, the Rev. NORMAN McLEOD, of Glasgow, will preach to the Juvenile Friends of the Society. Service to begin at Seven o'clock.

TUESDAY EVENING, MAY 12TH.

*Guildford Street Chapel, Southwark.*—SERMON in the Welsh Language, by the Rev. WILLIAM AMBROSE, of Port Madoc. Service to commence at Half-past Six o'clock.

WEDNESDAY, MAY 13TH.

*Morning, Surrey Chapel.*—Rev. JOSHUA C. HARRISON, of Park Chapel, Camden Town, to preach.

*Evening, Tabernacle.*—Rev. JOHN GRAHAM, of Craven Chapel, to preach.

*The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.*

THURSDAY, MAY 14TH.

*Morning.*—The PUBLIC MEETING will be held at EXETER HALL.

The Chair to be taken *precisely at Ten o'clock*, by

LORD ROBERT GROSVENOR, M.P.

*Evening.*—An ADJOURNED MEETING will be held at Finsbury Chapel. The Chair will be taken at Six o'clock, by

EDWARD BALL, Esq., M.P.

Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats* respectively. The *Platform* will be appropriated to the Directors of the Society, both Town and Country, to the Speakers, and to all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 8th, Saturday 9th, Monday 11th, Tuesday 12th, and Wednesday 13th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and Friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them.

FRIDAY, MAY 15TH.

*Evening.*—The Ordinance of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*, and who

produce Tickets from their respective Ministers, at the following places of Worship:—

	<i>To preside.</i>
SION CHAPEL . . . . .	Rev. ARCHIBALD JACK.
CRAVEN CHAPEL . . . . .	Rev. T. RAFFLES, D.D., LL.D.
FALCON-SQUARE CHAPEL . . . . .	Rev. A. M. BROWN, LL.D.
SURREY CHAPEL . . . . .	Rev. ROBERT VAUGHAN, D.D.
ISLINGTON CHAPEL . . . . .	Rev. JAMES PARSONS.
ST. THOMAS'S-SQUARE, HACKNEY (at 7 o'clock)	Rev. THOMAS BINNEY.
STOCKWELL CHAPEL . . . . .	Rev. JOHN KELLY.
KINGSLAND CHAPEL (at 7 o'clock) . . . . .	Rev. THOMAS ARCHER, D.D.
HANOVER CHAPEL, PECKHAM . . . . .	Rev. THOMAS ADKINS.
TREVOR CHAPEL, BROMPTON . . . . .	Rev. JAMES SPENCE, D.D.
GREENWICH ROAD CHAPEL (at 7 o'clock) . . . . .	Rev. J. R. CAMPBELL, A.M.
BOOLESTON CHAPEL (at 7 o'clock) . . . . .	Hon. and Rev. B. W. NOEL, A.M.
PADDINGTON CHAPEL . . . . .	Rev. JOHN STOUGHTON.
HOXTON ACADEMY CHAPEL . . . . .	Rev. A. FLETCHER, D.D.
PARK CHAPEL, CAMDEN TOWN . . . . .	Rev. SAMUEL MARTIN.

*Services, with the foregoing exceptions, to begin at Half-past Six o'clock.*

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON  
LORD'S DAY, MAY 17TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL . . . . .	Rev. J. L. POORE.	Rev. J. R. CAMPBELL, A.M.
ALBANY-ROAD CHAPEL . . . . .	„ GEORGE ROGERS.	„ GEORGE ROGERS.
ALBANY-ST. CH. Regent's-pk. . . . .	„ T. G. STAMPER.	„ S. THODEY.
BARBICAN CHAPEL . . . . .	„ J. C. POTTER.	„ W. ROBERTS.
BETHNAL-GREEN . . . . .	„ JOS. VINEY.	„ R. BRINDLEY.
BISHOPSGATE CHAPEL . . . . .	„ R. BALGARNIE.	„ T. ADKINS.
BLACKHEATH . . . . .	„ JAMES SHEEMAN.	„ W. FAIRBROTHER.
BRENTFORD, Albany Chapel . . . . .	„ E. MORLEY.	„ E. MORLEY.
BRIGHTON, Union-street Ch. . . . .	„ E. R. CONDER, A.M.	„ E. R. CONDER, A.M.
BUCKINGHAM CHAPEL . . . . .	„ W. CAMPBELL.	„ R. MACBETH.
CAMBERWELL NEW-ROAD . . . . .	„ W. P. TIDY.	„ W. P. TIDY.
CHELSEA, King's-road Chapel . . . . .	„ F. B. BROWN.	„ F. B. BROWN.
CITY ROAD CHAPEL . . . . .	„ T. W. DAVIDS.	„ T. W. DAVIDS.
CLAPHAM . . . . .	„ JAMES HILL.	„ R. W. DALE, A.M.
CLAPHAM, Park Crescent Ch. . . . .	„ B. PRICE.	„ B. PRICE.
CLAPTON . . . . .	„ DR. RAFFLES.	„ R. BALGARNIE.
CLAREMONT CHAPEL . . . . .	„ A. M. HENDERSON.	„ JOHN GRAHAM.
CLAYLAND'S CHAPEL . . . . .	„ J. R. CAMPBELL, A.M.	„ J. B. BROWN, A.M.
CRAVEN CHAPEL . . . . .	„ JOHN GRAHAM.	„ A. M. HENDERSON.
CROYDON . . . . .	„ DAVID ARTHUR.	„ DAVID ARTHUR.
DEPTFORD . . . . .	„ J. V. S. TAYLOR.	„ JOHN PULLING.
EBENEZER CHAPEL, Shadwell . . . . .	„ JAMES BOWREY.	„ JAMES BOWREY.
ECCLESTON CHAPEL . . . . .	„ T. ADKINS.	„ G. L. HERMAN.
ELTHAM . . . . .	„ THOS. KENNERLEY.	„ THOS. KENNERLEY.
ENFIELD . . . . .	„ W. M. BLAKE.	„ W. M. BLAKE.
FALCON-SQUARE CHAPEL . . . . .	„ DR. BENNETT.	„ W. G. BARRITT.
FETTER-LANE CHAPEL . . . . .	„ S. MARCH.	„ A. TYLER.
FINCHLEY . . . . .	„ C. R. HOWELL.	„ C. R. HOWELL.
FINSBURY CHAPEL . . . . .	„ DR. FLETCHER.	„ DR. FLETCHER.
GRAVESEND, Zion Chapel . . . . .	„ JOHN HALL.	„ JOHN HALL.
GREENWICH, Maize-hill Ch. . . . .	„ G. C. BELLOWES.	„ R. BRUCE.
GREENWICH-ROAD CHAPEL . . . . .	„ W. LUCY.	„ J. V. S. TAYLOR.
HACKNEY, Hampden Chapel . . . . .	„ H. HOOPER.	„ H. HOOPER.
HACKNEY, St. Thomas's sq. . . . .	„ JOHN KELLY.	„ EBENEZER JOHN.
HACKNEY, Old Gravel Pits . . . . .	„ JOHN DAVIES.	„ JOHN KELLY.

PLACE.	MORNING.	EVENING.
HACKNEY, Pembury Grove	Rev. Dr. BURDER.	Rev. J. BARTLETT.
HAMMERSMITH, Broadway	" B. MACBETH.	" WM. CAMPBELL.
HAVERSTOCK CHAPEL	" JOHN NUNN.	" JOHN NUNN.
HENDON	" WILLIAM PORTER.	" WILLIAM PORTER.
HIGHGATE	" THOMAS MANN.	" WILLIAM SPENCEZ.
HOLLOWAY	" W. FAIRBROTHER.	" A. J. MORRIS.
HORBURY CHAPEL	" HENRY QUICK.	" E. T. PRUST.
HORNSEY, Park Chapel	" W. SPENCER.	" B. S. HOLLIS.
HOUNSLOW	" E. CRISP.	" E. CRISP.
ISLINGTON CHAPEL	" B. S. HOLLIS.	" Dr. A. M. BROWN.
ISLINGTON, Union Chapel	" W. LANDELLS.	" HENRY ALLOK.
ISLINGTON, Offord Road Ch.	" E. PAXTON HOOD.	" E. PAXTON HOOD.
JAMAICA ROW CHAPEL	" GEORGE ROSE.	" R. ROBINSON.
KENSINGTON	" Dr. VAUGHAN.	" JOHN STOUGHTON.
KENTISH TOWN	" SAMUEL McALL.	" JOHN FLEMING.
KINGSLAND	" T. W. AVELING.	" T. W. AVELING.
KINGSTON	" H. HELMORE.	" H. HELMORE.
LEWISHAM	" H. BAKER.	" P. J. TURQUAND.
LEWISHAM-ROD., St. David's Ch.	" R. BRUCE.	" T. DAVIES.
MABERLY CHAPEL	" G. C. DAVIES.	" G. C. DAVIES.
MARLBOROUGH CHAPEL	" T. DAVIES.	" W. KIRKUS, LL.B.
MILE END NEW TOWN	" S. THODEY.	" W. TYLER.
MILE END, Latimer Chapel	" R. SAUNDERS.	" D. J. EVANS.
MILE END, Brunswick	" J. B. TALBOT.	" J. B. TALBOT.
NEW BROAD-STREET	" W. O'NEILL.	" W. O'NEILL.
NEW COLLEGE CHAPEL	" H. CHRISTOPHERSON	" H. CHRISTOPHERSON
NEW COURT CHAPEL	" W. H. AYLEN, B.A.	" W. H. AYLEN, B.A.
NORWOOD	" J. T. BRIGHTON.	" J. T. BRIGHTON.
ORANGE-STREET CHAPEL	" E. MANNERING.	" J. L. POORE.
PARK CHAPEL, Camden Town	" J. C. HARRISON.	" GEORGE SMITH.
PECKHAM, Hanover Chapel.	" Dr. A. M. BROWN.	" J. C. POTTER.
PLAISTOW	" H. MADGIN.	" H. MADGIN.
POPLAR, Trinity Chapel	" G. SMITH.	" J. C. HARRISON.
PORTLAND CHAPEL	" G. WILKINS.	" G. WILKINS.
POULTRY CHAPEL	" Dr. SPENCE.	" Dr. SPENCE.
PUTNEY	" J. B. FRENCH.	" J. B. FRENCH.
ROBERT-STREET CHAPEL	" H. G. GUINNESS.	" HENRY QUICK.
SOUTHGATE-ROAD CHAPEL	" R. BRINDLEY.	" THOMAS MANN.
SOUTHWARK CONG. CH.		
Bridge-house-place	" J. WADDINGTON.	" J. WADDINGTON.
STEPNEY	" J. KENNEDY, A.M.	" E. MANNERING.
STRATFORD	" T. E. STALLYBRASS.	" T. E. STALLYBRASS.
SYDENHAM	" F. STEPHENS.	" F. STEPHENS.
TABERNACLE	" ELIEZER JONES.	" H. G. GUINNESS.
TOCTING	" JOHN SIBREE.	" JOHN SIBREE.
TOTTENHAM	" T. GILFILLAN.	" T. GILFILLAN.
TOTTENHAM-COURT-ROAD*	" ARCHIBALD JACK.	" WILLIAM ENNIS.
TOTTENRIDGE	" W. L. BROWN, A.M.	" W. L. BROWN, A.M.
UNION Chapel, Horselydown	" JOHN ADEY.	" J. STUCHBERRY, A.M.
WALTHAMSTOW	" D. J. EVANS.	" W. Y. THOMSON.
WALWORTH, York-street.	" B. W. DALE, A.M.	" SAMUEL McALL.
WANDSWORTH	" CHARLES HARDIE.	" CHARLES HARDIE.
WARDOUR CHAPEL	" WM. ROBERTS.	" J. BASLEY.
WEIGH HOUSE CHAPEL	" T. BINNEY.	" Dr. VAUGHAN.
WELL-STREET CHAPEL	" J. S. FRASSELL.	" J. SPONG.
WESTMINSTER CHAPEL	" J. G. ROGERS, A.B.	" J. G. ROGERS, A.B.
WHITEFIELD CHAPEL	" D. MARTIN.	" GEORGE ROSE.
WOOLWICH, Ebenezer Chapel	" WILLIAM GILL.	" R. W. BETTS.
YORK-ROAD CHAPEL	" R. ROBINSON.	" WILLIAM GILL.

\* The Congregation now meets at the Music Hall, Store Street.

MISSIONARY CONTRIBUTIONS.

From 16th March, to 20th April, 1857, inclusive.

N.B.—The Contributions from Auxiliaries reported this month include, in some instances, sums previously acknowledged, but not specially noticed.

Table listing contributions from individuals and groups, including G. B., Mr. Francis Warner, A Humble Lover of Missions, D., J. Burrup, Esq., W. M., J. Hinchliff, Esq., J. W. Alexander, Esq., A Friend to Missions, Collected by Mrs. Higham, Disto Mrs. W. Campbell, A Thank-offering, Mr. Aked, L. Foote, John Moore, Esq. (A.), Miss Moore, Esq. (A.), John Moore, Esq., Miss Moore and Miss S. Moore, John Hicks, Miss S. Moore, Catherine Lovell, Mr. Large, Mrs. Potter and Mrs. Williams, M. Y. S., J. D., Lepacies, Of late Benjamin Smith, Esq., Of late Dr. H. S. Caldwell, Of late Edward Kemble, Esq., For New Missions to Central South Africa, Miss Wontner, Colostians III. 23, Miss Viny and Miss E. Viny, Per Dr. Livingstone, H. Y., Ditto.

Table for Abney Chapel contributions, including B. H. Cooke, Esq., W. Anderson, Esq., J. Curling, Esq., Young Ladies at the Rims, Tottenham, for a Native Girl at Madras, Previously acknowledged, 1854, 11s. 8d.

Table for Albany Chapel, Regent's Park, including Annual Sermons, Collected by—, Miss Bremner, Miss Owen, Miss Phillips, Sunday School, School at Shanghai.

Table for Abdon Chapel contributions, including A. Lealle.

Table for Barbican Chapel, including Subscriptions, Collections, For Widows' Fund, Sunday School, Missionary Box, For School at Kertonga, For Mrs. Mather's School, For Mrs. Mullens's ditto, For Native Teacher, Arthur Tidman, Exs. 24s. 9d., 110s. 4s. 6d.

Table for Bethnal Green, including Juvenile Auxiliary for School at Cuddapah.

Table for Bishopsgate Chapel, including Collected by—, Mrs. D. Ardley, Miss Brown, Miss Chard, Mrs. Dormer, Mrs. Farrington, Mrs. J. Green's Class, Mrs. Howett, Mr. Holt, Miss Ingram, Mrs. King, Miss Nutter, Mrs. Manning, Mrs. Rooke, Mr. Searl, Miss Simpson, Mrs. Stacy, Miss Stacy, Miss Stacey, Miss Stacey, Miss Stacey, Mrs. Swainson, Mrs. Toombs, Miss Tyrell, Miss Vallance, Mrs. G. Wynn, Mrs. Willis, Miss Walker, Miss Wescott.

Table for Missionary Boxes, including Miss Adams, Miss Barge, Miss Donnellson, Mrs. Dear, Miss Freeman, Mrs. Fulcher, Mrs. Field, Mr. Evans, Mrs. Bennet, Mrs. Riggs, Mrs. Hall, Mrs. Lamb, Mrs. Mails, Miss Parsons, Miss Westall, Mrs. Dooms, Mr. B. Smith, Miss Wilkinson, Miss Woolard, Small sums under 3s., Subscribers, Sermons in May, For Widows' Fund, Public Meetings, Exs. 17s. 6d., 120s. 4s. 6d.

Table for Juvenile Association, including Collected by—, Unknown, Miss M. A. Allbrook, Master J. E. Allbrook, Master B. E. Allbrook, Master F. W. Allbrook, Master H. O. Allbrook, Miss E. Binnington, Master W. Bishop, Mr. T. E. Blean, Master A. Bruton, Master C. Bruton, Miss Chalcraft, Master F. Field, Miss Hodges, Miss Leaver, Master J. Lester, Master A. Manning, Miss M. A. Manning, Miss E. Martin, Master E. Massingham, Master J. Massingham, Master A. Millard, Miss Monkton, Miss E. Monkton, Masters A. and F. Nodes, Miss E. Pierce, Miss S. Shotton, Miss J. Stillwell, Miss C. Swainson, Master W. Thorp, Master H. Warren, Miss C. Wells, Master E. Wells, Miss F. Wells, Miss H. Woolard, Fractions, Mr. J. Newling, For Native Teacher, Edward Mannerling, For Native Girls, Mary Walker, Mary Ann Barnard, and Sarah Jane Simmonds, Exs. 11s. 1s. 6d., 6s. 10d., 18s. 11s. 2s.

Table for Buckingham Chapel, Pinkico, including Sunday School, Mr. E. Smith, Previously acknowledged, 15s. 10s. 6d., Camberwell, Subscriptions and Donations, For the Ship, For Widows' Fund.

Table for Mrs. W. Porter's Schools at Madras, including Miss E. R. Alport, Mrs. Chevaley, F. C., Mrs. D. S. Dyles and Miss Burton, Mrs. and Miss Edwards, Miss Fletcher, produce of Fancy Bazaar, Juvenile Working Party at Mrs. Chevaley's, Ditto at Mrs. Taylor's, Mr. J. W. McLaughlin, Servants' Bible Class, Sabbath School Girls, Missionary Boxes, Mrs. Vaisey, Exs. 7s. 6d., 26s. 7d., including 12s. 6d. previously acknowledged.

Table for City Road Chapel, including Collected by—, Miss Backhouse, Miss A. Holt, Miss E. B. Hoole, Miss L. B. Hoole, Miss Ludlow, Girls' Sunday School, Boys' Ditto, Previously acknowledged, 2s. 11s. 6d.

Table for Clapham, including Rev. J. Hill, Collected by—, Mrs. James, Mrs. George, Miss Stapleton, Miss Field, Miss Adam, Miss Hadfield, Miss Holwell, Miss Hadfield, Miss E. Field, China.

Table for Missionary Boxes, including Anonymous, Ditto, Mrs. George, Lady Cubitt's Servants, Mrs. Davison, Mrs. Baston, Miss R. Field, Mrs. Hands, Mrs. Johnson, Miss Neighbour, Ragged School, Mrs. Thickbroom, Fractions, Annual Sermons, Annual Meeting for Sunday School, the Clapham Common School at Cuddapah, Less Expenses, Including 2s. 11s. 6d. previously acknowledged.

Table for Clapham, including Mrs. Copper, Treasurer, Misses Collins, E. Martin, Saunders, Sharp, and Venth, Collectors, Previously acknowledged, 1m. 2s. 6d., 22s. 12s. 6d.



**Claremont Chapel.**

Mr. & Mrs. Huxhes	2 0 0
For New Missions in Africa	2 0 0
Two Friends for the Native Girl, Mary Lonsdale	8 0 0
Previously acknowledged	29 4 6
30l. 4s.	

**Coverdale Chapel.**

Subscriptions	8 2 6
Miss Bates (D.)	0 10 0
Collection	0 17 6
For Widows' Fund	3 10 0
Collected by—	
Miss Alice Hill	1 9 6
Miss Wallis	6 11 2
Sunday School	3 10 2
Mr. J. Green, Missionary	
Ex. & ad.; 35l. 11s. 6d.	1 7 4

**Crozes Chapel. Ladies' Auxiliary.**

Collected by—	
Miss J. Burn	14 10 7
Miss A. S. Burn	12 11 7
Mrs. Clapp	13 15 8
Mrs. Cutting	5 15 0
Mrs. Drake	0 17 9
Miss James	3 1 7
Miss Kelly	3 1 0
Miss Kennedy	1 7 11
Ann Langley	0 8 4
Miss Murray	0 15 7
Miss R. Pitt	7 8 0
Collected by Cards, per Mrs. Worth	8 1 3
Surplus from Tea Meeting	0 16 6
The Children of Mrs. Harper's School	0 9 10
For the Native Teacher, John Oraven.	
Collected by—	
Mrs. Clarke	1 7 6
Mrs. Clapp	11 10 0
Mrs. Cutting	1 0 0
Mrs. Worth	1 2 6

**Youthful Branch.**

Collected by—	
Miss E. Aroher	2 6 10
Miss Odell	2 10 0
Miss C. Oliver	1 14 6
Mrs. Wagstaff	0 10 10
Master T. Paine	1 5 8
Miss E. Green	0 9 3
Miss M. Kelly	0 9 3

**Donations by—**

Miss Barnes	0 11 0
Miss Collier	0 5 0
Miss C. Oliver	0 10 8
Sabbath Schools	7 19 4

**Missionary Boxes.**

Miss Burden	0 1 0
Master Frank Phillips	1 11 10
Annual Sermons	25 12 0
Public Meeting	7 0 3
For Widows' Fund	17 4 8
Ex. & ad.; 16l. 10s. 2d.	

**Ebenezer Chapel, Bermondsey.**

Subscriptions and Donations	5 1 3
Miss Weaver's Box	8 11 6
For Widows' Fund	0 10 0
Sunday School	3 15 6
18l. 10s. 2d.	

**Ecclleston Chapel, Pimlico.**

Subscriptions	23 16 0
Seth Smith, Esq. (D.)	40 0 0
Collection	22 8 6
For Widows' Fund	7 0 0
Sunday School, including M. for the Native Girl, Elizabeth Eccleston	10 16 1
Collected by Mrs. Stamp	1 18 0

**Boxes.**

Miss M. Barrow	0 6 8
Mrs. Delano	0 4 6
Miss J. Gouldsmith	0 3 8
Mrs. Jones	0 0 10
Mrs. Phelps	0 7 1
Smaller Sums	0 2 4
Exs. 12s.; 16l. 10s. 11d.	

**Eaker Street, Kennington.**

Collections	6 6 0
Sunday School	1 12 10
Female Bible Class	1 2 8
9l. 1s. 6d.	

**Falcon Square.**

Collected by—	
Miss Bennett	25 6 6
Mrs. Johnson	10 7 0
N. B.—The sum of 12l. 9s. for the Native Teacher James Bennett.	
Misses Garnham	9 4 3
Miss Lupton	5 0 4
Miss Ward	3 8 3
Mrs. Exr. and Pybus	3 6 6
Miss Bult	2 1 6
Miss Moyle	2 0 0
Miss M. Pollard	1 18 6
Miss Carroll	1 9 6
Sums under 10s.	0 9 0

**Boxes.**

Mrs. Dawkins	2 1 0
Miss Ward	1 0 0
Master Etheridge	0 8 8
Mrs. Ramsay	0 1 7
Sums previously Acknowledged	45 10 4
124l. 12s. 6d.	

**Finbury Chapel.**

Collections	23 9 6
Auxiliary Society, per Miss Harrison	75 12 9
90l. 2s. 2d.	

**Hanover Chapel, Peckham.**

Collections	18 10 3
For the Native Teacher, William Bengo Collyer.	
Mrs. Alexander	0 5 0
Mr. Attridge	0 5 0
Mr. Baylis	0 5 0
Mr. Butler	0 5 0
Mr. Baker	0 5 0
Mr. Collins	0 5 0
Mr. Crag	0 5 0
Mr. G. Gibson	0 5 0
Mr. Grove	0 5 0
Miss Gatch	0 5 0
Mr. Hammond	0 5 0
Mrs. Haldane	0 10 0
Mr. J. B. Jones	0 5 0
Mr. S. Jones	0 5 0
Mr. Wm. Jones	0 5 0
Mrs. William Jones	0 5 0
Mr. Joy	0 5 0
Mr. S. Marshall	0 5 0
Mr. T. Powell	0 5 0
Miss Finchbeck	1 1 0
Mr. G. Roberts	0 10 0
S. Hamshaw	0 5 0
Mrs. Smith	0 5 0
Mr. N. Smith	0 5 0
Mr. Smithers	0 5 0
Sunday School Children	0 10 0
Mr. G. H. White	0 5 0
Subscriptions	38 5 0
Ditto, Female Branch	45 7 3
Young Ladies at Miss Thomas's, Avenue House	1 10 0
Ditto, at Miss Thomas's, Eye	0 10 0
Mrs. Elliott's Box	0 11 0
Sabbath School Children, for M. A. Hawkes Collyer	3 9 3
For the Native Teacher, John Reid	11 12 0
For Widows' Fund	13 0 0

**Juvenile Association.**

Collected by—	
Miss Footner	1 13 11
Mrs. Thomas	0 11 6
Miss S. Wells	0 10 6
The Misses E. and A. Mayhew	1 19 3
The Misses M. and A. Mayhew	0 12 8
Miss Merril	1 5 0

**Missionary Boxes.**

Miss Bowe	1 0 4
Mr. Cooksey	0 10 0
Miss Evans	0 13 4
Miss Ferris	0 11 0
The Misses Hawes	0 0 11
Miss Joy	0 15 0
Miss Jones	0 3 6
Miss Keen	5 12 6
Miss Kelly	3 0 0

**Boxes.**

brooch	1 4 1
Mrs. Moore	0 4 0
Miss Read	0 11 5
Miss Smith	0 3 7
Young Ladies at the Misses Steel	2 3 10
Miss Thodey	0 6 11
Miss Thomas	3 0 0
Miss Thomas, Exr.	0 12 8
Collection after Missionary Meeting	3 2 0
Extra for Missionary Ship	1 19 7
Small Sums	0 1 3
Hatcham Sunday School.	
Boys	0 15 7
Girls	1 5 0
Exs. 10s.; 170l. 18s.	

**Horbury Chapel.**

Rev. W. Roberts, B.A.	
Collected by—	
Miss Rattam	14 8 0
Miss Lowstaff	3 10 4
Mrs. Phillips	4 7 10
Miss Stobbs	3 5 0
Juvenile Auxiliary	4 2 2
Sunday School ditto	5 2 9
Sermons	18 12 3
For Widows' Fund	8 6 3
Servants' Mission—	
Boy Box	1 3 7
Two Friends	0 15 0
The Young Ladies at Mrs. Bakewell's Establishment	1 15 0
Exs. 1s. 3d.; 50l. 6s. 1d.	

**Horton.**

Subscriptions	22 3 0
For Madagascar	1 0 0
Annual Meeting	2 12 6
Sunday School Girls	4 7 1
Ditto, Boys	1 1 0
Ditto, Basing Place	1 0 6

**Missionary Boxes.**

Master Boreham	0 16 9
Mrs. Cook	0 10 9
Mrs. Garwood	2 0 11
Master Herman	1 3 6
Miss Herman	0 18 4
Mrs. McBain	0 15 0
Miss Monkton	2 0 1
Master Tee's Bag	1 0 6
50l. 10s.	

**Istington Chapel.**

Subscriptions	22 17 0
Collections	19 4 4
For Widows' Fund	5 8 9
Master Castle's Box	0 6 7
Master Clement Desbois, for the Ship	1 3 10
Collected in Miss Fleming's School	1 5 0
Sunday School Boys	5 3 11
Ditto Girls	8 2 16

**For New Missions in Africa.**

Mr. Eardley	1 1 0
A Friend	0 5 0
Mrs. Gray	10 6 0
Miss Powell	5 0 0
Mr. Teede	10 0 0
190l. 1s. 9d.	

**John Street, Bedford Row.**

Association, per Marcus Martin, Esq.	48 1 6
Acknowledged previously	25 0 0
63l. 1s. 6d.	

**Kennington.**

Subscriptions	109 6 0
Collections	51 15 3
For Widows' Fund	21 0 0
182l. 1s. 9d.	

**Kenish Town.**

I. Brown, Esq., Treasurer.	
Collected by—	
Miss Welden	5 17 6
Misses Horn	2 3 0
Mrs. Fitan	0 15 0
Miss Summers	0 17 6
Mr. G. Smith (A)	1 1 0

**Boxes.**

Miss Horn	1 3 2
Mrs. Walkden	1 0 2
Miss Halton	0 6 0
Mr. & Mrs. Barlett	0 6 6
Master Fleming	0 10 9
Mrs. Paterson	0 7 9
Miss Matthews and M. A. Horne	0 9 1
Mrs. Yockney	0 11 4
Miss M. Smith	0 6 10
Mrs. Robinson	0 5 6
Mrs. Wisson	0 5 6
Mr. Darby	0 2 0
Mrs. Leman	0 2 5
Miss E. Wilson	0 5 8
Mrs. G. Wilson	0 10 0
Mrs. Plumridge	0 2 3
Mrs. Mart	0 5 8
Fractions	0 5 5
18 4 11	
Less Expenses	1 10 0
16 14 11	
Sums previously Acknowledged	44 0 0
60 14 11	

**Kingland.**

Collections	21 16 8
Ladies' Branch, including 25 from James Taylor, Esq.	41 17 3
Gentlemen's Branch	14 2 0
Juvenile Auxiliary, for Two Native Teachers in India and Africa	32 4 0
Sunday School Auxiliary	20 10 0
Miss Bibbins, for the Native Girl, Mary Elizabeth	3 0 0
Mr. H. S. Naish, for the Native Girl, Sarah Naish	3 0 0
For Widows' Fund	10 0 0
Value of Box for School at Bangalore	25 0 0
Exs. 27s. 6d.; 190l. 2s.	

**Latimer Chapel.**

Subscriptions	10 17 10
Missionary Boxes	0 12 7
Sabbath Schools	2 16 2
Collections	4 1 6
For Widows' Fund	3 0 0
21l. 18s. 1d.	

**Maberly Chapel.**

Subscriptions	21 11 8
Juvenile Auxiliary for China	9 19 9

**For New Missions in Africa.**

Mrs. Bell	1	0	0
Mrs. Jape	5	0	0
Mr. and Mrs. J. K. Philip	1	0	0

**Marlborough Chapel.**

Auditory, per Mr. Joffery	33	17	0
For Widows' Fund	4	10	0

**Middleton Road.**

Subscriptions	8	10	11
Collections	15	18	3
Juvenile Branch	4	10	0
For Widows' Fund	7	17	1

**Mile End New Town.**

Subscriptions	5	4	0
Collected by—			

Miss Bull	0	6	10
Master Digby	0	2	6
Miss Dyer	1	1	6
Mrs. Fulcher	0	3	6
Mrs. Haines	0	10	3
Mrs. Johnson	0	7	4
Miss Jeffrey	4	4	0
Mrs. Livermore	0	11	10
Mrs. Milner	0	11	3
Mrs. Milner	0	3	6
Mr. Pescot	0	5	0
Mrs. Paulson	0	5	0
Mrs. Parr	0	4	1
Mr. Stuart	1	1	0
Miss Sharp	0	6	3
Miss White	0	4	6
Vestry Box	0	4	8
Sundry Amounts	0	6	2

**Wood Street Sunday School.**

Miss Bourne	3	0	0
Master Sherwin's Box	0	14	2
Mr. Forsaith's Children's Subscriptions	0	19	10
For Native Boy at Parechaley, Mark Clark	8	0	0

**Church Street Sunday School.**

Native Girl, Parechaley, Hannah Esd	3	0	0
Native Teacher	1	15	6

**King Edward Sunday School.**

For Native Boy at Salem, Henry Althaus	3	0	0
Native Teacher	1	4	4

**Glascoigne Place Sunday Schools.**

For Native Girl, Mary Elizabeth Tyler	8	0	0
Collections	7	11	0
For Widows' Fund	3	3	0
Abbey Street Sunday School	5	0	0

N.B.—The sums with an Asterisk added are for the Native Teacher William Tyler.

**New College Chapel.**

Mr. Rotton	3	2	0
Mrs. Rotton's Missionary Box	4	11	6
Mr. J. P. Rotton	1	1	0
Acknowledged previously	25	10	0

**New Court, Carey Street.**

Collections	3	11	8
Subscriptions	5	13	7

**Sunday School Juvenile Association, per Mr. Howell.**

For General Purposes	2	13	0
For African Missions	1	0	6

124, 125, 2d.

**New Tabernacle.**

Subscriptions	35	3	0
Annual Meeting	3	14	4
Annual Sermons	16	13	7
Sunday School	4	10	9
For Widows' Fund	6	16	0

**Missionary Boxes.**

Miss Broerton	0	3	8
Master Davis	0	2	2
Miss Frieswell	0	9	2
Miss Green	0	3	6
Mrs. Hill	0	8	1
Mrs. James	0	8	5
Miss Sanderson	0	1	2
Miss Outthwaite	0	11	3

Old Grace Pd. Further on Account, 187, 98, 6d., viz.

Rev. J. Davies	1	1	0
Mr. Fish	0	10	0
Mr. Thos. Gardner	1	1	0
Mr. A. Le Mare	0	10	6
Mr. J. D. Le Mare	1	1	0
Mr. Ohry	1	0	0
Mr. Parker	3	0	0
Mr. G. W. Parker	1	1	0
Mr. G. W. Parker	0	10	6
J. W. Parker	0	2	6
G. W. Parker	0	2	6
Mary Anne Parker	0	2	6
Mr. Underhill	2	2	0
Mr. S. Underhill	2	2	0
Mr. W. Underhill	3	3	0
Mrs. Vansommer	1	1	0

**Acknowledged previously.**

130	3	0
143	3	6

**Paddington Chapel.**

Collection	47	5	1
Sunday School Children	10	0	0
Subscriptions	73	18	0

**Collected by—**

Mrs. Stratten	36	14	0
Mrs. Trouncer, for the Native Teacher James Stratten, at Parechaley	10	0	0

**By Cards.**

Miss Carter	1	15	6
Mrs. G. Chapman	0	15	9
Mrs. Cookman	1	16	0
Mrs. H. Cookman	1	3	0
Mrs. Cowens	0	11	0
Miss Dolling	1	4	1
A Friend	0	10	0
Mrs. Holman	0	10	0
Mrs. Lewis	2	10	6
Miss Lovelock	1	2	3
Mrs. Luff	3	7	4
Miss Murry	1	0	0
Mrs. Nicholson	1	0	0
Miss Paulson	0	15	4
Mrs. Sarjant	0	10	0
Mrs. Trail	1	4	0
Mrs. Vaughan	0	5	0

182, 4s. 10d.

**Park Chapel, Camden Town.**

Acknowledged previously	50	15	7
Subscriptions	5	3	0
Mr. J. Bowen, for Central South Africa	1	1	0

**Collected by—**

Miss Cox	3	0	0
Miss Smith	9	14	0
Miss Canning	9	19	6
Miss Tyler	5	13	6
Misses Woollings and Barnett	17	18	6
Ditto, Miss Macquill's Boxes	1	13	4
Ditto, Sunday School, Girls	1	8	10
Ditto, ditto, for Mrs. Porter's School	6	3	10
Sarah Rose	1	18	0
Mrs. Ashmore	0	13	6
Miss Terry's Box	1	9	6

182, 2s. 11d.; 119, 3s. 1d.

**Pembury Grove Chapel.**

Acknowledged previously	32	8	7
Rev. J. Ross	3	3	0
Mr. Brown	1	0	0
Mr. Feigal	1	0	0
Mr. Newell	1	0	0
Mr. Walker	1	0	0

35, 11s. 7d.

**Poultry Chapel.**

Subscriptions and Donations	178	19	6
Collections	150	2	3
For Widows' Fund	33	14	6
Sunday School Children	7	0	0

**Ditto, for Native Scholars, John Clayton and Mary Bergne.**

6	0	0	
Ditto, for Mrs. Chalmer's Girl's School, Hong Kong, per Mrs. Massey, for Mr. Sewell, for Mrs. Mathers' Schools at Mirapore	3	10	0

A Friend, for the Ship.

**Juvenile's Branch.**

Collected by—			
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Master G. Driver	0	7	3
Mrs. Goff	0	12	5
Master E. Harrison	1	0	0
Miss M. Harrison	0	8	4
Miss Hughes	0	17	4
Master Hurren	0	5	3
Miss Jackson	0	2	6
Miss F. Johnston	3	7	11
Mrs. Jones	0	10	0
Master F. Lambert	1	3	0
Miss Ledger	1	3	6
Miss Long	1	13	0
Master C. Norrington	1	17	0
Master J. W. Parker	0	5	0
Miss Randall	4	1	8
Miss P. Smith	5	8	10
Miss Stockham	0	15	0
Miss Stone	0	6	4
Miss C. M. Taylor	0	10	7
For Native Scholar, Samuel Bergne, by a few Young Ladies	3	0	0
Annual Meeting	0	8	5

35s. 3d.; 306, 1s. 7d.

**Repton's Park Chapel.**

Rev. W. Landels, Per Mr. Humphreys,			
Mr. Howard	1	1	0
Mr. Thomson	0	10	6
Mr. Bernard	1	0	0
Mr. Moore	1	1	0
Mr. Hannah	1	1	0
Miss Barnard	0	5	6

4, 18s. 6d.

**Robert Street Chapel.**

Collected by—			
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Mrs. Waime	0	13	6
Mrs. Hanks	3	17	7
Miss M. Higge	4	7	8

Boxes.

Miss Miller	0	9	6
Mr. T. Harding	0	15	9
Master E. Johnson	0	6	0
Master C. Johnson	0	6	0
Miss S. Higge	0	5	6
Mrs. Metcal	0	0	5
Miss Steele	0	4	3
Sarah Wright	1	1	0
For Native Teacher William Berkeley Leach, Collected by Mrs. Curtis, Miss Dunning, and Miss Higge	7	4	6
The Teachers and Children of Robert Street Sunday School, by Mr. Hanks	6	0	0
Missionary Prayer Meetings, by Mr. Allen	1	23	8

**For Widows' Fund.**

W. Gilliam, Esq., for Native Teacher William Gilliam	10	0	0
Collections	12	9	6

35, 7s. 4d.

**St. Thomas's Square.**

Subscriptions	25	10	11
For the Ship	0	7	9
Collections	35	10	2

**Missionary Boxes.**

Mrs. Burleton	0	9	9
Mrs. Fay	0	6	1
Mrs. Gibbs	0	9	9
Infant School	0	7	9
Miss Musket	1	1	1
Miss Rickaby	0	13	9
Mrs. Timothy	0	12	4

35, 1s.

**Southern Arkley.**

Subscriptions	3	5	6
Collection	4	0	0
For Widows' Fund	1	10	0

**Collected by—**

Miss Ellis	0	7	0
Mrs. Hill	0	4	0
Miss Kitching	0	4	4
W. H.	0	1	0

11, 1s. 10d.

**Spa Fields.**

Auxiliary, per Mrs. Thornely			
Collected by—			

Miss H. Polley	7	7	6
Mrs. Aviolet	1	14	5
Mrs. Lewis	0	13	0
Miss Larkin	0	18	0
Sunday School	3	4	1

15, 7s. 1d.

**Stepney Meeting.**

Ladies' Branch			
Subscriptions	20	15	0

**For Female Education at Cuddapah and Visagapah.**

Collected by—			
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The Misses Youngman and Percival, for Mary Ann Stepney	3	5	0
Mrs. Halsey, for Jane Kennedy	3	5	0

Supported by—

Mrs. F. Green, for Johanna Williams	1	5	0
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For Female Schools Neyoor.

**Collected by—**

Misses Fuller and Thornton, for Elizabeth Fuller	3	5	0
Small	3	5	0
Mrs. T. Scrutton, Jun., for Mary Davis	2	5	0
Misses Thompson and Scrutton, for Elizabeth Fletcher	2	5	0
Annual Sermons	23	19	0
Annual Meeting	2	14	6
For Widows' Fund	6	0	0

Sunday School.

**For the support of Two Native Children in India, John Kennedy and Mary Scrutton.**

For General Purposes	5	11	0
Male Branch	20	2	0

Exa. 1s.; 115, 1s. 10d.

**Stockwell.**

Collections	15	9	1
Sunday School	3	1	1

Collected by—

Mrs. Baxter	0 27 6
Mrs. Clarkson	5 27 0
Miss Jackson	7 6 0
Mrs. Bell	12 16 6
Mrs. W. M. Smith	11 11 0
Mrs. Wright	1 11 0
Mrs. Scudliffe	1 6 0
Miss Millar	2 1 0
Mr. Kemp	4 9 10
Miss Bishop	1 1 0

Boxes.

Miss Gosling	0 4 7
Mr. Phelps's child-	0 6 1
ren	0 6 1
Miss Short	0 4 7
Master Berry	0 0 7
Exs. 12s.; 71l.	

**Survey Chapel.**

**Ladies' Auxiliary.**

Collected by—

Miss Alderson	1 15 4
Miss Carpenter	1 3 0
Mrs. C. Harris	5 1 0
Miss Longmore	2 6 10
Miss Moreland	5 12 3
Miss Putley	10 11 0
Mrs. W. Eidead	6 18 6
Mrs. C. Ruck	8 17 0
Miss Russell	4 14 0
Mrs. W. Williams	1 11 0
58 9 10	
Previously Acknow-	379 1 3
ledged	
77l. 11s. 1d.	

**Tabernacle.**

Collections	18 18 4
Public Meetings	6 5 7
Orchestra School	10 7 8
Ditto, for the Ship	6 2 0
Sunday School, Do.	0 12 0
Evening School	0 13 3

**Collected by**

Miss Appleby	0 8 8
Miss Baker	4 3 4
Miss S. A. Bithray	2 18 6
Miss Brewer	12 7 0
Miss Burnett	0 10 4
Mr. J. Clark	10 19 6
Mr. Garham	2 13 0
Mr. T. Greenwood	2 7 0
Mr. Selby	15 4 0
Miss Selby	3 1 0
Exs. 2s.; 91l. 8s. 4d.	

The above includes the following—

**Missionary Boxes.**

Master E. Clark	0 10 0
Master Mills	0 8 0
Master Smith	0 15 0

**Tonbridge Chapel.**

Acknowledged previously

Subscriptions	17 7 6
Collected by Misses	7 14 0
Sunday School, Boys	0 18 6
Ditto, Girls	2 9 4
32l. 13s. 6d.	

**Tottenham Court Road Chapel**

38 5 0	
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**Trecor Chapel.**

Subscribers

W. Youngman, Esq. (D.)	58 0 6
In memory of the late Thos. Morrison Bartlett, by his Brothers, for the Missionary Seminary Hong Kong.	4 15 10
Mrs. Hinchliff, for Mrs. Chalmers's School	1 1 0

Collected by Mrs. Bartlett, for Mrs. Chalmers's School Hong Kong.

Seth Smith, Esq.	2 6 0
C. Smith, Esq.	1 0 0
W. Smith, Esq.	0 10 0
Mr. Radermacher	0 10 0
Mr. Treasurer	0 10 0
Mr. & Mrs. Lownds	0 10 0
Mr. & Mrs. Bergue	0 10 0
Mr. & Mrs. Bartlett	0 10 0
T. Christie, Esq.	0 15 0
Mr. Collier	0 5 0
Mrs. Morgan	0 5 0
Mr. Wm. Bartlett	0 5 0
Mrs. Maddowcroft	0 5 0
Mrs. Monkhouse	0 5 0
Mrs. Lloyd	0 5 0
Mrs. Sinks	0 5 0
Miss Cheesman	0 5 0
Mr. Chaunter	0 5 0
Mrs. Dunn	0 5 0
Mr. Treasurer	0 5 0
Miss Youngman	0 5 0
Mrs. Dixon	0 5 0
Miss Watson	0 5 0
Mr. and Mrs. Seabourne	0 5 0
Lieut. Rodgers	0 5 0
Mr. and Mrs. Dobell	0 15 0
The Misses Dobell	0 15 0
Miss Mary Dobell	0 5 0
Mrs. Mackay	0 3 6
Mrs. Maydwell	0 3 6
Miss Layton	0 2 6
Mr. Channon	0 2 6
Mr. Bartleson	0 1 0
Mr. Watts	0 2 6
Mrs. Symons	0 2 6
Mrs. Hayman	0 2 6
Mr. Baren	0 1 0
Mr. Baron, jun.	0 1 0
Mr. Griffin	0 1 0
Mrs. Parry	0 2 6
Mrs. Pirie	0 4 0
Miss Rattenbury	0 3 6
Mrs. Sharp	0 5 0
Mrs. Gibbs	0 5 0
Mr. Spworth	0 10 0
Mr. Seonell	0 5 0
Mr. Davidson	0 2 6
Mr. Rhind	0 2 6
Mrs. Rutherford	0 10 0
Miss Struthers	0 5 0
Little Girl	0 0 3
Mrs. Skelton	0 5 0
Dr. Anderson	0 5 0
Per Miss Ramsey	0 11 0
18l. 7s. 6d.	

Miss Elisa Jane Ramsay, for Isabella Trevor and Two other Girls

Mrs. Milne's School, Bhowanipore	11 0 0
Mrs. Walter Johnson's Children	0 17 4
Mrs. Radermacher	4 1 6
Miss Page	2 0 0

**Sunday School**

Teachers, Male	3 6 7
Ditto, Female	1 8 11
Children, Boys	7 11 1
Ditto, Girls	4 5 5
Anniversary Collections	34 11 8
For Widows' Fund	7 4 11

**Boxes.**

E. Mather	0 2 5
Mrs. Hepburn	0 7 8
The Misses Paddy	0 16 8
The Misses Legge and Miss and Master Morrison	2 2 9
Miss Radermacher	1 17 3
Mrs. Wake	0 8 8
Miss Martin	0 4 5
Miss Pemberton	0 7 11
Miss Ann Johnson	0 9 3
Margaret Windie	0 8 0
Mrs. Husted	0 7 0
Mrs. Bower	0 3 0
Susan Cherry	0 15 2
The Masters Weebit	0 13 9
Miss Monk	0 16 8
Miss Jones	0 6 10
Miss Stimpson	0 3 8
Miss Seabourne	1 8 6

Mrs. Foley	0 7 4
Mrs. Edwards	0 11 4
Mr. Allen	0 14 4
E. Cook	0 3 0
The Misses Johnson	0 3 3
Master Channon	0 1 3
Master Vincent	0 3 6
Miss Emma	0 6 0
Miss Hartley	0 7 3
Mrs. Longlands	0 6 1
Miss Burnett	0 6 1
Mrs. Whitting	0 11 7
Mrs. Creed	0 3 10
Master Jobbins	0 3 1
Ann Coppock	0 5 9
Sarah Dear	0 9 3
Jane Brown	1 4 11
Agnes Aitken	0 3 0
Mrs. Bath	0 3 0
Mrs. Smith	0 10 3
Miss Nightingale	0 4 2
Mr. Joseph Brown	0 4 11
Master Harrod	0 5 6
Mrs. Carter	0 6 10
Master J. and A. Oddy	0 6 1
Miss Skelton	0 3 6
Miss Toser	0 4 8
Miss Lawrence	0 7 3
Mr. Duke	0 4 9
Mrs. Tyrer	0 11 8
Fractions	0 1 0
Exs. 17s. 10d.; 18s. 17s. 6d.	

**May Communion**

3 6 9	
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**Trinity Chapel, Poplar.**

Subscriptions

29 15 0	
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Donations.

Mrs. Monisale	2 11 6
A Lady, for Widows and Orphans	1 1 0
Sacramental Collection for Widows' Fund	11 8 0
Ladies Branch	18 6 4
Collections	80 7 4
Public Meeting	12 7 6

**Sunday School Auxiliary.**

East India Road, Infants	0 18 6
Ditto, Boys	0 19 3
Trinity School, Girls	1 3 10
Ditto, Boys	0 14 7
For the Ship	1 6 1
Collected by Mr. Toplis	0 7 0

**Missionary Boxes.**

Mrs. Austin	0 3 6
Miss Bussey	0 3 2
Mr. G. Elyton	0 15 7
Mrs. Dale	0 1 8
Mr. H. Davis	0 3 6
Mrs. Joseph Davis	0 8 6
Mr. Edmeades	0 6 7
Mrs. Edwards	0 8 3
Miss Inglis	0 8 0
Mrs. Livingstone	0 8 8
Miss Leake	0 17 1
Mrs. Parr	0 9 5
Mrs. Poole	0 13 11
Mrs. Pear	0 3 10
Mr. Revell	0 4 6
Mr. Stewart	0 5 2
Mr. Seymour	0 8 0
Miss Seavey	0 15 7
Miss Toplis	0 4 3
Master John Vans	1 7 3
Miss Whyte	0 8 0
Miss Warner	0 4 8
Mrs. Woods	0 4 7
Exs. 2s. 6d.; 120l. 10s. 6d.	

**Union Chapel, Islington.**

Subscriptions

21 0 0	
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Collections.

78 11 3	
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For Widows' Fund

17 15 9	
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Juvenile Auxiliary

11 11 1	
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Ditto for Mrs. E. Porter's Village

13 13 6	
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Ditto for Mrs. E. Porter's School.

10 0 0	
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Ditto for Eliza Alton, Martha Lewis, and Mary Bruce.

0 0 0	
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Capt. Dougall, for Missions in Central Africa

5 4 0	
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H. Spicer, Esq., for Native Teacher at Kuruman

10 0 0	
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Ditto for Native Teacher John Watson

10 4 9	
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China Brown, for China

5 5 0	
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Collected by Messrs. Ashwell & Paul

6 4 0	
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Miss Bartholomew

12 5 0	
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Miss Bell

2 3 0	
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Miss Brown

3 5 0	
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Miss M. Cunliffe

0 1 0	
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Miss Hone

2 17 0	
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Ditto Messrs. Valenline and Coles' Establishment

4 0 0	
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Miss E. James

9 11 6	
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Mrs. Jennings and Mrs. S. T. Williams

12 15 0	
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Miss Maclean

3 7 0	
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Mrs. W. E. Spicer

17 13 5	
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Mrs. Toser

11 13 0	
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Mrs. Steel

8 18 30	
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Mrs. Wood

0 4 6	
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Miss Young

0 4 6	
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192l. 13s. 6d.

**Missionary Communion in May**

15 11 10	
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**Waltonston.**

Subscriptions

61 18 0	
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Annual Sermons

19 7 4	
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Missionary Prayer Meetings

3 1 7	
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For Widows and Orphans

10 0 0	
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C. M. Robison, Esq.

10 0 0	
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Sacramental Collection

10 0 0	
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**For the Malagasy.**

Miss Hall	2 0 0
J. F. Turner, Esq.	1 1 0

**Juvenile Auxiliary.**

Daughters of Missionaries at the Mission School

4 0 0	
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**Collected by—**

Miss Hall	0 13 6
Miss Pechey	1 19 6
Miss Lucas	0 16 6
Miss Robison	3 5 10
Miss Rutherford	0 13 4
Miss Turner	0 10 0
Miss B. C. Whittingham	0 15 0

Missionary Boxes.

Mrs. Pechey	0 8 6
Mrs. Short	0 9 5
120l. 17s. 6d.	

**Wardow Chapel.**

Sunday School	6 18 0
Mr. Sewell	0 10 0
For Widows' Fund	2 0 0
9l. 13s.	

**W Leigh House.**

Subscriptions

80 17 3	
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Collections

45 16 4	
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For Widows' Fund

21 3 8	
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Juvenile Auxiliary

40 0 0	
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192l. 17s. 6d.

**Westminster Chapel.**

Subscriptions

4 7 0	
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The Boys at No. 2, Middleton Villas, for Native Boy, Samuel Martin

3 0 0	
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On account of Collections

0 6 7	
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**Collected by—**

Miss M. Pope	6 12 9
Miss Perkins	4 12 6
Miss Jeffries	3 4 0
Miss E. Binge	5 3 0
Mrs. Rowe	1 13 7
Miss Bishop	1 15 8

Mrs. Hunt.....	1 16
Mrs. Stanishy.....	0 15 0
Miss Jordan.....	0 10 0
Miss Randall.....	2 5 1
Master Ford.....	0 17 3

Boxes.

Mrs. Martin.....	0 3 11
Mrs. Ayres.....	0 11 9
Mrs. Niblett.....	0 5 9
Mrs. Strongtharm.....	0 16 11
Mrs. Collins.....	0 2 3
Miss Murley.....	0 4 7
Mrs. Capurn.....	0 7 6
Miss Lidhard.....	0 1 9
Miss Ford.....	1 16 5
Miss Harper.....	0 4 9
Miss Harman.....	0 3 11
Miss L. Curling.....	0 4 5
Miss Hatton.....	0 5 11
Miss Gilliard.....	0 9 0
Miss Ford.....	0 1 9
Fractions.....	0 3 8
Servants' Bible Class, per Miss Meeres.....	0 8 0

Sabbath School Children.	
Senior Bible Class.....	1 18 6
Girls.....	12 4 11
Boys.....	12 9 0
Infants.....	0 16 7
	81 19 0
Less Magazines, &c.....	4 1 3
	77 9 6

Wycliffe Chapel.

Subscriptions.....	12 13 3
Boys Sabbath School Association.....	5 14 0
Girls, ditto.....	3 13 3
Collection.....	20 10 0
Missionary Boxes.....	0 8 8
	42. 19s.

York Road Chapel.

Annual Subscribers.....	21 6 0
Annual Sermons.....	23 0 8
Lecture by Rev. G. Gogerley.....	2 6 1
For Widows' Fund.....	0 0 0

Collected by— Mrs. Bailey, including 1/1 from Mr. Collins.....	1 17 9
Mr. Bates.....	0 7 6
Mr. Joel Bishop.....	0 14 3
Miss Davison.....	0 19 7
Master Dillamore.....	1 11 0
Miss Doyle.....	0 2 10
Miss Dubber.....	0 2 10
Miss Fuller.....	1 3 9
Miss Graves.....	0 7 1
Miss Havell.....	1 6 3
Miss Hearn and Master Hearn.....	2 7 10
Miss Hunt.....	1 18 4
Miss Jackson.....	3 16 1
Master Killock.....	0 6 5
Mrs. Mabey.....	2 4 7

Collected by Miss Medwin.	
Bourne Webb, Esq.....	1 0 0
Mr. Medwin and Family.....	2 13 0
Mrs. Trotman.....	0 10 0

Collected by— Mrs. Robinson.....	4 5 0
Miss Robinson.....	1 0 0
Miss Terry.....	0 6 3

Sabbath Schools.	
Young Men's Class.....	0 7 0
Young Women's Class.....	0 19 4
Children.....	1 12 3
Missionary Boxes.....	1 9 9
	Exs. 18s. 6d.; 93l. 9s.

York Street Chapel, Walsworth.

Missionary Boxes and Sub- scriptions.....	
Mrs. Geo. Arnold.....	0 9 10
Mrs. Arnold (Saville Row).....	1 2 0
Mr. John Barker.....	1 2 1
Mr. Wm. Beare.....	0 16 4

Miss Berry.....	2 0 1
Miss Browne.....	0 8 8
Miss Burt.....	0 3 4
Mr. Cooper.....	0 7 6
Mrs. Cornell.....	1 0 0
Mrs. Deighton.....	0 8 0
Mrs. Dickinson.....	0 8 0
Mrs. Edwards.....	1 1 0
Mrs. Falconer.....	1 0 0
Miss Fannisteroy.....	1 7 1
Mrs. Finster.....	0 5 3
Miss Harper.....	0 4 7
Misses Jackson.....	1 4 0
Miss Jarratt.....	0 3 10
Mrs. Jones.....	0 9 9
Mr. Lowe.....	0 8 1
Mrs. Lyal.....	0 10 0
Mr. James Miller.....	2 0 0
Mr. I. J. Miller.....	1 19 3
Mr. John Newbald.....	1 2 0
Mrs. Potter.....	2 7 5
Mrs. Edwards.....	1 6 6
Miss Mary Price.....	0 2 10
Mr. Riches.....	0 9 9
Miss Henrietta Rookes.....	0 3 0

Mr. Wm. Frederick Smith.....	0 3 1
Per Mr. H. K. Smithers.....	0 8 0
Mr. Anthony Snel- grove.....	0 8 10
Mr. J. Snelgrove.....	0 12 10
Miss M. A. Tasker.....	0 18 1
Miss Lucy Thomp- son.....	0 1 7
Mr. John Tomkins.....	1 7 9
Rev. P. J. Turquand Miss Underwood.....	0 8 11

Mrs. Vavasseur and Family.....	2 14 0
Miss Maria West.....	0 15 3
Miss Westerman.....	1 1 7
White Catherine Miss Youl.....	0 1 0
Sunday Schools, York Street and Flint Street.....	5 1 0

Collected after Missionary Ad- dresses.....	2 17 1
Anonymous.....	0 19 10
Fractions.....	0 0 10
Collected by Mrs. Arnold, for the Native Teacher, George Clayton.....	10 0

Collected by Miss Webb, for the Native Boy, Geo. Clayton.....	2 10 0
Previously acknow- ledged.....	45 4 1
	Ex. 57s. 6d.; 107l. 18s. 4d.

St. Paul's Church Yard.	
Young Men at Messrs. Hitchcock's.....	11 10 7

Salem Chapel, Mile End, Sunday School.....	0 12 3
Master A. W. Mum- mery's Missionary Box.....	0 5 0
Master A. M. Carter's ditto.....	1 13 0

BEDFORDSHIRE.

Amptill and Maul- den, by Mr. W. Claridge.....	5 16 8
Bedford.	
Bunyan Meeting.	
Rev. J. Jukes, and Rev. J. J. Inault.....	25 14 0

Molety of Con- tributions.....	25 14 0
Collected by Miss Humphreys, for a Girl, to be named Elizabeth Bunyan, in Mrs. E. Porter's School, Cuddapah.....	8 0 0

For Mrs. D. Fletcher's School, Chapeltown, Jamaica.	
Collected by Miss Anne Maiden.....	1 5 0
By Miss Kilpin.....	2 3 0

From Friends at Northampton.....	1 6 0
The Children of Miss Humphrey's Class, Goldington Sab- bath School.....	1 0 0
Collected by Miss H. Smith and Mrs. Everitt, for Mrs. Alfred Corbold's School, Guzerat, India.....	5 0 0

40l. 9s. 8d.	
Castle Street Chapl. Rev. T. G. Horton.	
Contributions.....	22 1 1
Widows' Fund.....	10 1 1
Subscriptions.....	14 1 1

Ladies Branch.	
Miss Barber.....	0 10 0
The Misses Brown.....	1 1 0
Mrs. B. C. Davies.....	1 1 0
Mrs. Hobson.....	1 10 0
Mrs. Morley.....	1 1 0
The Misses Stiff.....	1 1 0

Collected by— H. Davies.....	1 11 3
Mrs. Dodge.....	2 2 1
Mrs. Martin.....	0 9 0
Miss Povey.....	2 10 0
Miss Read.....	1 15 1
Mrs. Stanley.....	0 5 0
Juvenile Branch, Sunday School.....	5 3 0

Trinity Chapel. Rev. C. H. Estemaa.	
Contributions.....	13 0 4
Subscriptions.....	17 0 0
Juvenile Branch.	
Sunday School, Boys.....	1 4 1
Ditto, Girls.....	2 4 0
	54. 8s. 4d.

Expenses.....	25 1 1
	29 0 0

Abingdon. Rev. S. Leyba.	
Subscribers.....	11 11 0
Collected by— Miss Blizard.....	1 1 0
Miss Cousins.....	1 11 4
Mrs. George Cox.....	2 1 0
Miss B. Crook.....	0 10 0
Miss E. Glasville.....	0 10 0
Mrs. J. Howes.....	0 10 4
Miss Ludlow.....	0 7 4
Miss M. Smith.....	1 2 0

Missionary Boxes.	
Mr. Cousins.....	0 6 0
Miss E. Halford.....	0 1 0
Miss S. Smith.....	0 5 0
Miss Scopwith.....	0 6 0
Sunday School, Boys Ditto Girls.....	0 6 0
For Widows' Fund.....	0 1 0
Contributions.....	0 10 0
Sunday School, col- lected for Missionary Ship.....	5 0 0
Mr. W. G. Cousins, for support of Native Girl, Louisa Cousins, in Mrs. Porter's School.....	3 1 1
Miss Cousins, col- lected for Mrs. E. Porter's School.....	3 1 1
	Exs. 12s.; 46l. 14s. 1d.

Faringdon. Rev. J. Moreland.	
Collected by— Miss Partridge.....	0 13 0
Miss J. White.....	0 5 0
Mrs. Butler.....	0 4 0
Miss Lait.....	0 13 0

Hungerford.	
Per A. Lanfar, Esq.	
Subscriptions.....	2 10 4
Collections.....	2 14 6
Public Meeting.....	2 16 8
Children's Pence.....	0 1 0
	Exs. 8s. 6d.; 8l. 14s.

Mortimer. Rev. A. Pinnell.	
Subscriptions.....	17 17 6
Boxes.	
Miss Webb.....	1 7 3
Miss K. Webb.....	0 5 0
Miss Pinnell.....	1 1 1
	20l. 10s. 10d.

Pangbourne, late Rev. W. Woolley, Collections.....	1 8 2
Reading.	
Public Meeting.....	15 18 5

Broad Street Chapel. Rev. W. Legg.	
Contributions.....	19 16 4
Widows' Fund.....	4 0 0
Subscriptions.....	15 9 3

Ladies Branch.	
Mrs. Legg's Young Ladies.....	3 2 0
Collected by Miss Brain.....	2 10 4
Miss Frankum.....	1 10 0
Annie Hannington.....	0 5 0
Miss Kitchin.....	0 7 0
Miss Spence.....	1 1 3
Mary D. Smith.....	0 9 0

Juvenile Branch.	
Sunday School, Boys.....	4 7 1
Ditto, Girls.....	4 12 1
Twyford Sunday School.....	0 1 0
	58l. 14s. 6d.

Castle Street Chapl. Rev. T. G. Horton.	
Contributions.....	22 1 1
Widows' Fund.....	10 1 1
Subscriptions.....	14 1 1

Ladies Branch.	
Miss Barber.....	0 10 0
The Misses Brown.....	1 1 0
Mrs. B. C. Davies.....	1 1 0
Mrs. Hobson.....	1 10 0
Mrs. Morley.....	1 1 0
The Misses Stiff.....	1 1 0

Collected by— H. Davies.....	1 11 3
Mrs. Dodge.....	2 2 1
Mrs. Martin.....	0 9 0
Miss Povey.....	2 10 0
Miss Read.....	1 15 1
Mrs. Stanley.....	0 5 0
Juvenile Branch, Sunday School.....	5 3 0

Trinity Chapel. Rev. C. H. Estemaa.	
Contributions.....	13 0 4
Subscriptions.....	17 0 0
Juvenile Branch.	
Sunday School, Boys.....	1 4 1
Ditto, Girls.....	2 4 0
	54. 8s. 4d.

Expenses.....	25 1 1
	29 0 0

Abingdon. Rev. S. Leyba.	
Subscribers.....	11 11 0
Collected by— Miss Blizard.....	1 1 0
Miss Cousins.....	1 11 4
Mrs. George Cox.....	2 1 0
Miss B. Crook.....	0 10 0
Miss E. Glasville.....	0 10 0
Mrs. J. Howes.....	0 10 4
Miss Ludlow.....	0 7 4
Miss M. Smith.....	1 2 0

Missionary Boxes.	
Mr. Cousins.....	0 6 0
Miss E. Halford.....	0 1 0
Miss S. Smith.....	0 5 0
Miss Scopwith.....	0 6 0
Sunday School, Boys Ditto Girls.....	0 6 0
For Widows' Fund.....	0 1 0
Contributions.....	0 10 0
Sunday School, col- lected for Missionary Ship.....	5 0 0
Mr. W. G. Cousins, for support of Native Girl, Louisa Cousins, in Mrs. Porter's School.....	3 1 1
Miss Cousins, col- lected for Mrs. E. Porter's School.....	3 1 1
	Exs. 12s.; 46l. 14s. 1d.

Faringdon. Rev. J. Moreland.	
Collected by— Miss Partridge.....	0 13 0
Miss J. White.....	0 5 0
Mrs. Butler.....	0 4 0
Miss Lait.....	0 13 0

Hungerford.	
Per A. Lanfar, Esq.	
Subscriptions.....	2 10 4
Collections.....	2 14 6
Public Meeting.....	2 16 8
Children's Pence.....	0 1 0
	Exs. 8s. 6d.; 8l. 14s.

Mortimer. Rev. A. Pinnell.	
Subscriptions.....	17 17 6
Boxes.	
Miss Webb.....	1 7 3
Miss K. Webb.....	0 5 0
Miss Pinnell.....	1 1 1
	20l. 10s. 10d.

Pangbourne, late Rev. W. Woolley, Collections.....	1 8 2
Reading.	
Public Meeting.....	15 18 5

Broad Street Chapel. Rev. W. Legg.	
Contributions.....	19 16 4
Widows' Fund.....	4 0 0
Subscriptions.....	15 9 3

Miss M. A. Lewis	1 10 0
Collections	6 6 6
William Morse's Box	0 8 4
Mr. Baker's ditto	0 8 1
Mr. and Miss Wells	1 0 0
Mrs. Peaple	1 10 0
Mrs. Fidel	0 10 0
Mr. G. Fidel	0 10 0
Mr. H. Fidel	1 0 0
Mrs. Richard Reynolds	0 10 0
Mr. O. Gerring	0 10 0
Ex. 24s.; 14s. 17s. 6d.	

**Newbury.**

Rev. H. March	
A Friend by Rev. H. March	
Collections	11 0 0
Public Meeting	11 6 9
Missionary Box by Miss White of Thatcham	0 15 10
Ladies' Association for General Objects	11 1 0
For Native Teacher, Emily Palmer	10 0 0
Three Orphan Children Sarah Dryland, Caroline March, Emily Stair	9 0 0
For Widows' Fund	6 10 0
Collections in the Villages	1 12 11
Ditto Bucklebury and Trisham	7 12 1
Mr. Blackett for New Missions in Africa	1 0 0
Mr. F. S. Adnams	0 10 0
Mr. Blackett	1 0 0
Mrs. Dryland	5 0 0
Miss Fisher	3 0 0
Miss Deller	1 10 0
Miss Hawkes	0 10 0
Rev. H. March	3 2 0
Mr. Morcom	1 0 0
Mr. Pratt	0 10 0
Mr. D. Thorp	1 1 0
Mr. A. Kimber	0 10 0
Mr. J. Towner	0 10 0
Sums under 10s.	1 15 0
Ex. 24s.; 10s. 7s. 6d.	

**Windsor.**

Contributions	20 1 4
For Widows' Fund	3 8 0
24s. 6d.	

**BUCKINGHAMSHIRE.**

**Aylesbury.**

Subscriptions	15 4 6
Mrs. Gunn's Missionary Box	0 5 0
Collection	4 13 1
Public Meeting	1 11 9
Ex. 10s. 6d.; 21s. 2s. 7d.	

**Buckingham.**

Subscriptions	2 1 0
Collections	1 0 1
Collected by Miss B. Stutchbery	
Juveniles	0 10 4
Sunday School Teachers	2 13 8
Sunday School Children	2 6 7
Collected by—	
Miss Chappell	2 10 1
Miss Kirby	0 9 0
Miss Richardson	0 6 0
14s. 15s. 9d.	

**Marsh Gibbon.**

Collection	1 4 0
Boxes.	
Sunday School	1 7 0
A Poor Man	0 0 7
Miss Gooch	0 8 6
Miss Holt, Piddington	0 18 0
Twyford Sunday School	0 4 6
Mr. Jones, Blackthorn	0 6 0
Mr. F. Grimes, ditto	0 5 6
A piece of lace made by Ruth Campbell	0 2 0
4s. 10s. 1d.	

**CAMBRIDGESHIRE.**

**Basingstoun.**

Rev. J. Harrison.	
Subscriptions	4 15 6
Collected by Sabbath School Teachers and Scholars	3 2 1
Smaller Sums	0 11 6
7s. 9s. 1d.	

**Great Eversden.**

Rev. G. W. E. Brown.	
Missionary Boxes, &c.	
Seth Bester	0 1 1
Sophia Carrington	0 10 0
Miss Clear	0 3 6
Miss Joyce Custer-son	0 6 0
Susannah Ellis	0 0 6
Ellen Ivatt	0 9 0
Mrs. Parcell	0 2 6
Mr. Worsley (A.)	0 10 0
Collected by—	
Mrs. Worsley	1 12 8
2s. 10s. 11d.	

**Linton, Co. York.**

**Royston District.**

Rev. E. E. Forsaith, Secretary.	
Rev. A. C. Wright.	
Subscriptions	24 5 0
Collection	2 15 11
For Widows	4 0 7
Rev. A. C. Wright and Friends, for the Rev. George Stallworthy of Upliu, for the Samoan Seminary	5 0 0
Collected by—	
Mrs. Pryor	0 10 0
Miss Ward	2 6 1
Missionary Box by Miss Ward	0 7 8
80s. 4s. 10d.	

**Royston.**

J. E. Fordham, Esq., Melbourne Bury	10 0 0
Subscriptions	7 15 0
Collection	6 9 6
Collected by—	
Mr. Adams	1 7 3
Mary Howard	10 0 0
Miss Linsell	0 15 6
Mary Paul	0 5 4
Mr. South	0 8 6
Mr. Smith	0 9 0
Sunday School	0 9 3
14s. 16s. 8d.	

**Chesham.**

Collected by Mrs. A. Cane	1 7 3
John Fordham, Esq.	1 0 0
Mrs. Fordham, Sen.	0 10 0
Annual Meeting of the District held at John Street Chapel	16 2 8
Less Expenses for the District	1 8 9
75 12 8	

**Therfield.**

Mr. Andrews	1 1 0
Mr. Wilkerson	1 0 0
Mr. Bird	0 10 0
Ditto, Family Box	0 8 6
Mr. Reynolds	0 10 0
Rev. D. Davies, B.A. School Box	0 8 6
Ex. 6d.; 4s.	

**Burwell.**

Rev. T. Gillis.	
E. Ball, Esq., M.P.	5 5 0
Collections	7 1 6
Cards	1 0 0
Missionary Boxes	2 1 9
14s. 8s. 2d.	

**Soham.**

Subscriptions	2 12 6
Donation	5 1 0
Collection	2 6 8
Missionary Boxes	5 17 10
14s. 10s.	

**Wisbeck.**

Mrs. Marshall and family	1 10 0
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**CHESHIRE.**

**Chester Auxiliary, per J. Smith, Esq.**

17 6 10	
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**Knutsford.**

Rev. J. Turner.	
Collected by—	
Mrs. Clarke	3 9 4
Ladies at Miss Byrns' School	1 1 6
Miss Frogatt	0 10 4
Mrs. Watson	0 4 0
Donation	0 10 0
For Widows' Fund	1 0 7
6s. 16s. 9d.	

**Macclesfield.**

R. Lonsdale, Esq. (A.) for a Boy in Dr. Legge's School, Hong Kong	1 1 0
4s. 6s.	

**Roe Street.**

Rev. G. B. Kidd.	
Subscriptions	5 3 0
For African Teacher, G. B. Kidd	9 2 0
Collected by—	
Miss Oldham	1 14 0
Mrs. Taylor	2 4 0
Mrs. Taylor's Box	0 10 3
Collection	7 15 9
For Widows' Fund	5 0 0
21s. 6s.	

**Townley Street Chapel.**

Rev. B. Bowen.	
Subscriptions	3 3 0
Collected at Prayer Meetings	3 5 6
Collections and Public Meeting	14 10 8
Collected by—	
Mrs. M'Kenzie	3 6 8
Mrs. and Miss Downing	3 1 0
Miss Brownaword	2 0 8
Mrs. Norbury	0 14 9
Miss Gee	0 0 6
Miss Dunkerleys	0 7 6
Donation towards outfit of Missionaries going to the interior of South Africa	5 0 0
A Friend, for the support of James Bathbone, Native Teacher	10 0 0
Ex. 37s. 3d.; 6s. 3s. 4d.	

**Minshall Ferson, Motley of Collections and Missionary Boxes**

5 16 0	
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**Sale.**

Rev. E. Morris.	
Collections	17 10 7
Missionary Boxes.	
Miss T. E. Tomlinson	0 3 9

Mrs. Smith	8 7 10
Mrs. Owen	0 5 7
Miss Wakefield	0 3 5
A Friend	0 4 8
A Friend	0 4 7
Miss E. Jones	0 6 4
Master J. Southam	0 9 1
Miss Johnson	0 4 2
Miss Woleston	0 3 3
Master J. E. Morris	0 14 0
Master Isaac Storey	0 14 0
Master Wm. Staley	0 10 4
Miss Toon	0 10 5
Miss Cross	0 18 2
Mr. Stick's Children	1 2 1
Miss Thomas	1 9 6
Mrs. John Hampson	0 4 0
Fractions	0 0 4
Boxes in Sunday School	3 9 5
For Widows' Fund	1 19 0
Ex. 22s. 8d.; 29s. 18s. 1d.	

**Stockport Auxiliary.**

**Hanover Chapel.**

Rev. N. K. Fugaley.	
Collected by—	
Miss Fletcher	3 5 7
Miss Andrew and Miss Quicke	8 5 3
Miss Swan	2 18 0
Mr. Fowden, per ditto	3 2 0
Mr. Fowden, ditto	2 3 0
Mr. A. Leach	0 17 0
Miss Carrington	3 1 0
Collections	48 10 5
Widows' Fund	7 17 8
73s. 1s. 6d.	

**Heaton Mersey Chapel, Rev. S. Hooper**

41 8 7	
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**Orchard Street Chapel.**

**Rev. A. Clark.**

Collections	3 6 0
Subscriptions	1 16 6
Boxes	0 7 6
14s. 10s.	

**Hatherlow Chapel, Rev. W. Urrick**

10 0 0	
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**Tabernacle Chapel, Rev. Jas. Buckley**

4 10 0	
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**Public Meeting**

10 6 8	
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**Ex. 12s. 2s. 9d.; 12s. 12s. 6d.**

**Tarporley, Mr. J. Sherlock**

0 10 0	
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**CUMBERLAND.**

**Whitehaven, W. Wilson, Esq., for the Native Teacher, Joseph Hellwell**

10 0 0	
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**DERBYSHIRE.**

**Buxton.**

Collection	2 5 2
Rev. T. G. Potter	0 10 6
S. M., R. H., and E. H. Potter's Missionary Box	0 6 8
3s. 2s. 6d.	

**Chesterfield, for Widows' Fund**

4 10 0	
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**Marple Bridge, per Rev. J. W. Benson**

12 0 0	
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**Riddings.**

Rev. T. Colledge.	
Collection at Meeting	1 3 6

**Missionary Boxes.**

Lydia Parkin	0 4 9
Harriet Shawcroft	0 1 6
Anne Douglas	0 6 2
Sarah Kite	0 5 3
M. Benson Colledge	0 3 4
Ex. 4s. 9d.; 11s. 18s. 8d.	

DEVONSHIRE.

Table with columns for location (Barnstable), item (Collections, For Widows' Fund, Sabbath School, etc.), and amount.

Table for Bidford with columns for location, item, and amount.

Table for Northam with columns for location, item, and amount.

Table for Chudleigh with columns for location, item, and amount.

Table for Chudleigh with columns for location, item, and amount.

Table for Doolish with columns for location, item, and amount.

Table for Castle Street Chapel with columns for location, item, and amount.

Table for Donations with columns for location, item, and amount.

Table for Collected by with columns for name, item, and amount.

Table for Grovesnor-Chapel with columns for location, item, and amount.

Table for Ebenerer Chapel with columns for location, item, and amount.

Table for Collected by with columns for name, item, and amount.

Table for Glenorchy Chapel with columns for location, item, and amount.

Table for Howton with columns for location, item, and amount.

Table for Newton Abbot with columns for location, item, and amount.

Table for Boxes with columns for name, item, and amount.

Table for Ottery St. Mary with columns for location, item, and amount.

Table for Collected by with columns for name, item, and amount.

Table for Paignton with columns for location, item, and amount.

Table for Plymouth, Devonport, Auxiliary with columns for location, item, and amount.

Table for Nosluy Chapel with columns for location, item, and amount.

Table for Mr. J. Pinnasall with columns for location, item, and amount.

Table for Union Chapel with columns for location, item, and amount.

Table for George Street Chapel with columns for location, item, and amount.

Table for Devonport with columns for location, item, and amount.

Table for Princes Street Chapel with columns for location, item, and amount.

Table for For Mrs. Lewis' School with columns for location, item, and amount.

Table for Ladies' Association with columns for location, item, and amount.

Table for For Mrs. Lewis' School with columns for location, item, and amount.

Table for Emma Place Chapel with columns for location, item, and amount.

Table for Collected by with columns for name, item, and amount.

Table for Emma Place Chapel with columns for location, item, and amount.

Table for Collected by with columns for name, item, and amount.

Table for Less Expenses with columns for location, item, and amount.

Table for Boston and Rev. with columns for location, item, and amount.

Table for South Malton with columns for location, item, and amount.

Table for Bovea with columns for location, item, and amount.

Table for Tolgusmouth with columns for location, item, and amount.

Table for Missionary Bazaar with columns for location, item, and amount.

Table for Ladies, par Miss with columns for location, item, and amount.

Table for Previously acknowledged with columns for location, item, and amount.

Table for Rev. H. Madgin with columns for location, item, and amount.

Table for Collected by with columns for name, item, and amount.

Table for Rev. N. Berry and Rev. Edward Jackson with columns for location, item, and amount.

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Table for Collected by with columns for name, item, and amount.

Table for Miss Golden with columns for location, item, and amount.

Miss M. A. Coombs	3 8 1
Miss Gordon	1 16 7
Miss Coombs	3 5 6
Mrs. Rosetter	2 19 4
Mrs. Weeks	5 4 2
Mrs. Guinness	1 9 3
Miss E. Guinness	2 4 0
Miss De Burgh	2 12 0
Mrs. C. Christie	0 10 0
Miss Matland	0 3 8
For Widows' Fund	10 5 0
Sabbath School	3 2 9
Abbey Road Chapel,	10 8 5
after Sermons	10 8 5
Annual Meeting,	6 8 1
Royal Hotel	6 8 1
Evening Meeting,	3 12 8
Public Schools	3 12 8

<b>Missionary Boxes.</b>	
Miss Gordon	2 7 4
Miss M. J. Trist	0 10 0
Miss Agnes Bowden	0 4 1
Mrs. Hughes	0 2 8
Mrs. Wing	0 14 4
Mrs. Ann Chaspe	0 8 3
Mr. Thos. Kollard	0 8 1
Master Steer	0 1 7
Mr. Wm. Sawyer	0 2 9
Master Jeffries	0 4 3
A Friend, per Miss	0 6 8
Mrs. Hughes	0 6 4
Mr. Christian	0 4 7
Fractions	0 0 8
Subscriptions and	18 6 0
Donations	18 6 0
Exs. 2d. 12s. 6d.	
78. 17s. 10d.	

Union Street Independent	
Chapel.	
F. Garratt, Esq.	5 0 0
Rev. J. Orange	0 10 0
Collected by—	
Miss Ralsom	1 6 0
Master Bryant	1 10 0
Mrs. Pope	0 5 0
Mrs. Stantford	0 17 4
9l. 8s. 4d.	
Torrington, by Mr.	
W. B. Cook	7 12 6

**DORSETSHIRE.**

<b>Bideford.</b>	
Collected	10 15 5
Subscriptions	7 6 0
Collected by—	
Miss Taylor	3 1 5
Miss Bartlett	1 8 0
Miss C. Hussey	0 17 2
Miss Liscombe	2 0 0
Mr. Monteth	0 15 0
Missionary Boxes	1 4 8
Exs. 8s. 6d.; 27l.	

<b>Charmouth.</b>	
Mr. Saunders	0 10 0
Rev. F. Smith	0 10 0
1l.	

<b>Poole.</b>	
Rev. H. R. Ooster, M.A.	
Annual Subscrip-	
tions	25 1 0
Special Donations	1 14 0
for Native Teacher	1 14 0
Annual Collection	11 8 4
Sacramental Collec-	
tion	2 17 0
Howe, collected by	
Mrs. Miller	1 0 0
Quarterly Cards	13 4 10

<b>For Madras Schools.</b>	
Poole Sunday School	18 17 5
Parkstone Ditto	3 4 11
Collected in Poole	
Sunday School, on	
board model of	
"John Williams,"	
and for the original	
Sixteen Missionary	
Boxes	6 8 8

<b>Parkstone Box (at</b>	
Monthly Prayer	
Meeting)	1 8 2
Exs. 15s.; 68l. 7s. 4d.	
10l. of the above for the	
Native Teacher, Thomas	
Durant.	

<b>Shaftesbury.</b>	
Rev. T. Evans.	
Collection	3 13 9
Mrs. Evans's Pupils	1 0 0
A Thankoffering	1 0 0
4l. 13s. 9d.	

<b>Sherborne.</b>	
Rev. F. Beokley.	
Subscriptions	8 25 6
Ladies' Association	4 0 6
Sunday School	2 12 10
For Widows' Fund.	2 7 0
7l. 15s. 10d.	

<b>Stalbridge.</b>	
Rev. A. Biscnti.	
Collection	1 2 6
Mr. W. Glyde	1 0 0
Mrs. R. Moore	0 14 0
Mrs. Biscnti	0 7 0
Mrs. J. Roberts	0 5 0
Mrs. T. Mitchell	0 8 0
Mrs. Moore's Servant	0 3 6
A Friend	0 1 0
Ditto	0 1 0

<b>Boxes.</b>	
Mrs. E. Bryant	0 4 0
Miss Hobbs	0 4 0
Sabbath School	0 4 0
4l. 8s.	

<b>Swanage.</b>	
Rev. S. T. Allen.	
<b>Missionary Boxes, &amp;c.</b>	
Rev. S. T. Allen	1 9 2
Martha Benfield	0 7 0
H. S. W. Benison	0 5 0
Mrs. Bishop	1 3 8
Jane Bonfield	0 6 8
Emma Briggs	0 6 2
Evva and Bella Butler	0 17 8
Betsy and Mary	
Butler	0 6 2
Maris Dowland	0 5 10
James Gover	0 6 7
Maria Green	0 10 2
Mary B. Hayson	0 4 0
Mr. Hopkins	0 15 11
Miss H. Lander	1 8 0
Julia May	0 6 4
James Smedmore	0 17 10
Eliza Tat-hell	0 5 0
Josiah White	0 5 9
Mrs. Wiltshire	0 8 9
Smaller Sums	2 7 0
Mrs. Askey (D.)	0 5 0
Collection	2 7 0
Exs. 2s. 3d.; 16l. 18s. 6d.	

<b>Wareham.</b>	
Rev. U. B. Randall, M.A.	
Collections	5 5 0
<b>Missionary Boxes.</b>	
Mrs. Williams	0 4 8
Mrs. Balley	0 4 9
Mrs. J. B. Gillingham	0 8 8
Miss Mary Selby	0 4 3
Miss Atkins	0 13 0
Miss Sarah Hoare	0 4 2
Miss Jones	0 11 8
Miss Mary Smith	0 2 8
Master Philip Gil-	
lingham	0 15 0
Master Bennett	0 10 6
Pupils of Mr. Skewes	0 7 0

<b>Subscriptions.</b>	
S. B. Sweetnam, Esq.	1 0 0
Collected by—	
Miss Phillis	2 8 0
Miss Baker	2 7 0
Mrs. Tuck	0 15 1
Mrs. Bushrod	0 18 6
A Friend	0 2 8
Sunday School	2 7 3
21l.	

<b>Weymouth.</b>	
Hope Chapel.	
Rev. W. Smith.	
Collection	4 13 6
Sunday School Boxes	6 0 7

<b>Ladies' Association.</b>	
Mrs. Bowen, Treasurer.	
Contributions	0 15 8
<b>Missionary Boxes.</b>	
Mrs. Barling	0 8 6
Mrs. Hawkes	0 1 0
Miss Gibson	0 3 1
Mrs. Lawrence	0 3 11
Mrs. Williams	0 2 3
Miss Bessy Chick	0 5 9
Miss Sarah Jane	
Watts	0 2 8
Selina Ward	0 2 1
Mrs. Bowen	0 6 3
Miss Shearer	0 2 10
Miss Barter	0 1 2
Mrs. Gray	0 8 1
Mrs. Rogers	0 5 1
Mrs. MacConnachy	0 6 7
Mrs. John Chick	0 1 8
Mrs. Capt. Davies	0 8 11
Mrs. Corbain	0 5 6
Miss Payne	0 1 7
Mrs. Williams	0 2 7
Mrs. Smith	0 18 1
Miss Blyfield	0 14 0
Fractions	0 0 6

<b>Missionary Cards.</b>	
Master Rogers	0 3 3
Thirsa Hurst	0 1 0
Mary Warburton	0 8 4
Miss Mary Gibson	0 3 1
Miss Bowen	0 8 0
Henry Mills	0 4 0
Annual Subscrip-	
tions	2 17 6
20l. 17s. 11d.	

<b>Nicholas Street Chapel.</b>	
Rev. J. T. Smith.	

<b>Ladies' Association.</b>	
Mrs. Arden	0 10 0
Miss Bartlett	0 10 8
Mrs. Clark	0 5 0
Admiral Ferris	2 0 0
Miss Mercer (D.)	0 2 6
Miss Orsard	0 5 0
Collected by ditto	1 5 0
A Friend's Mission-	
ary Box	1 1 0
Collected in Small	
Sums	0 7 20
Young Ladies at	
Miss Smith's Es-	
tablishment	1 1 0
Juvenile Association	4 10 0
Col.lections	7 0 10
Exs. 2s. 6d.; 16l. 10s. 11d.	

<b>Abbotsbury.</b>	
Per Miss Tullidge.	
Mr. G. Wallbridge	0 11 6
Miss Wallbridge	0 2 6
Mrs. Tullidge	0 5 0
Mrs. White	0 4 4
Public Meeting, less	
Printing, 2s. 6d.	2 1 6
2l. 4s. 10d.	

<b>BURNHAM.</b>	
<b>South Durham Auxiliary.</b>	
A. Common, Esq., Treas-	
urer.	
Barnard Castle and Cother-	
stone.	
Collections	4 5 8
Sunday School	3 0 0
Subscriptions	2 10 0
Missionary Boxes	2 1 7
11l. 17s. 6d.	

<b>Bishop Auckland.</b>	
Collections	4 10 0
Benjamin Collins,	
Esq. (6l.)	2 0 0
6l. 12s.	

<b>Darlington.</b>	
Collections	11 6 0
<b>Sabbath School for</b>	
Indian Orphans,	
W. Wilson and A.	
Common	6 0 0

<b>Sacramental Collec-</b>	
tion for Widows	
and Orphans	1 0 0
Collected by Mrs.	
Young for ditto	2 0 0
Proceeds of Work	
by Sunday Scholars,	
for Orphan House	
at Blackheath, per	
Mrs. Young	1 16 0

<b>Missionary Boxes.</b>	
Emma Jane Com-	
mon and Brothers	1 1 7
Charles Oliver	0 4 6
Elizabeth Agnes	
Graham	0 2 0
Donald Graham	0 1 9
Collected by Mrs.	
Galt and others	9 2 0

<b>For Madras Institution.</b>	
Alfred Backhouse,	
Esq.	1 0 0
Mrs. K. Backhouse	1 0 0
John B. Pease, Esq.	1 1 0
John Pease, Esq.	1 0 0
Henry Pease, Esq.	0 10 0
Mr. Penney	0 2 6
For Bhowanipore	
Institution, Joseph	
Pease, Esq.	2 2 0
Collected by Miss	
Tate	2 23 0
41l. 12s. 4d.	

<b>Gatesford.</b>	
Collections	2 27 4
Donations	2 0 0
Miss Bowman	0 17 0

<b>Missionary Boxes.</b>	
Miss Hall	0 25 0
Miss Walker	0 4 7
6l. 12s. 7d.	

<b>Standrop.</b>	
Collections	2 7 6
Juvenile Bazaar	4 0 0
Subscriptions	7 9 6

<b>Collected by—</b>	
Miss Awd	2 0 0
Miss Woodward	0 16 0
Missionary Boxes	0 18 5
20l. 11s. 6d.	

<b>Stockton.</b>	
Collections	7 16 4
Juvenile Auxiliary,	
for Orphan, John	
Bly	3 0 0
Subscriptions and	
Donations	7 15 8
16l. 12s.	
Less Expenses	6 3 5
20 24 6	

<b>Durham, Rev. G. T.</b>	
Fox	1 0 0

<b>Hartlepool, Mr. W.</b>	
Watson, for a Na-	
tive Teacher in	
Samoa	3 0 0

<b>St. Helen's Colliery,</b>	
secor	
Bishop's	
Auckland, Mrs. M.	
Moses	1 0 0

<b>South Shields.</b>	
Mr. M. Hutchinson, Treas-	
urer.	

<b>Collected by.</b>	
Public Meeting	3 17 9
After Sermons	5 15 4
Juvenile Association	2 25 0
Annual Subscrip-	
tions	7 1 6

Missionary Boxes. John Kirby 0 3 0 Samuel Goddard 0 1 1 Fanny Widdington 0 12 6 Emma Brook 0 5 5 For Widows' Fund 1 11 8 Exs. 7s. 6d.; 18s. 11d.

Sunderland Auxiliary. W. Thackray, Esq., Treas. Rev. G. C. Mattland, M.A., Secretary.

Collection at Public Meeting 4 18 8 Bethel Chapel. Subscribers 21 0 6

Collected by— Miss Davison 6 12 0 Miss Arey 1 15 0 Ladies' Working Society for School at Bellary 5 0 0 Collection after Sermons 10 17 10 For Widows' Fund 4 1 0 Exs. 8s. 6d.

Ebenezer Chapel. Subscribers 12 12 0 Collected by— Mrs. Cropton 1 9 0 Mrs. Forster 1 17 0 Mrs. Gains 2 7 10 Mrs. Lumsden and Miss Young 2 2 0 Sunday School Collections 1 11 11

Classes. Mr. G. Wright 2 0 0 Miss Surtees 0 12 0 Miss Dixon 0 5 0 Mr. W. T. Moore 1 7 0 East Street School 0 12 0 Hope Street 0 11 6 Collection after Sermons 10 15 10 For Widows' Fund 5 0 0 Exs. 11s. 10d.

Dundas Street. Subscribers 4 0 0 Collections after Sermons 2 0 0 7s.

Dock Street Wesleyan Reformers. Collected by Miss Spraggon 2 15 6 Collections after Sermons 6 0 2 Exs. 15s. 8d.

Loss Expenses 112 9 6 109 12 0

ESSEX.

Colchester, Lion Walk, per Mr. Wicks, on account 64 0 0

Epping Juvenile Association. Per F. J. Clements, Treasurer. School Room Box 1 9 0

Collected by— Miss Barnes 0 9 0 Edward Cousins 0 7 8 John Parker 0 5 0 John Leaks 0 4 6 In Smaller Amounts 1 5 7 Subscriptions 0 16 5 Meeting 0 2 10 Exs. 1s.; 5s. 3d. 6d.

Forest Gate. Collections 7 4 9 Collected in Small Sums 1 5 0 Missionary Boxes, &c. 0 12 4

Donations. Miss Gurney 1 0 0 Mr. Wilson 1 0 0 Mr. Legg 20 0 0 Exs. 2s. 3d.; 31s.

Newport Sunday School, for the Native Boy at Seale, Charles Manthorpe (2nd year). 2 0 0

GLOUCESTERSHIRE.

Frampton-on-Sea, Rev. W. Lewis 2 10 0

Gloucester. Rev. J. Hyatt. Previously acknowledged 21 10 5

Collected by— Mrs. Blair 5 15 10 Miss Gough 1 1 5 Miss Goman 1 6 10 Miss Hyatt 2 1 0 Miss Lee 11 1 0 Ditto, Mrs. T. W. Gabriel, for the Native Boy, William Wright 3 0 0 Mrs. Little 0 5 10 Miss Price 0 19 7 Mrs. Stafford 0 2 2 Mrs. Gittins 0 2 2 Miss Bullock's Box 1 7 6 Miss Blok's ditto 0 6 2 Sunday School, for Charlotte Bishop, Mary Hyatt, and Joseph Hyatt 14 0 0

For New Missions in Africa. Mrs. White 0 10 0 Mr. Holloway 0 2 6 Forfeits in Mrs. Bird's School 0 6 2 Rev. J. Hyatt 5 0 0 Mrs. Hyatt 1 0 0 Exs. 4s.; 72s. 2s.

Newent. Rev. T. Roberts. Collection 1 9 1 For Widows' Fund 0 11 0 J. Beach, Esq., (A.) 2 0 0 Exs. 4s. 10d.

Little Dean, Collection 1 16 1

Stroud District. Nailsworth. Forest Green Chapel. Subscriptions 2 0 0 Missionary Box 1 0 0 Exs. 4s.

Stroud. Bedford Street Chapel. Collected by—

Miss Garrett 3 11 6 Mrs. Winterbotham 2 6 6 Girls' School 4 10 11 A Friend, as Tre-vanderum 1 0 0 Boys' School 2 16 10 Exs. 10s.; 24s. 15s. 6d.

Old Chapel. Subscriptions 12 16 0

Boxes. Mrs. Ferrabee 0 5 0 Sunday School 4 15 3 Collected by Hobbs and Price 0 6 4 Exs. 12s. 7d.

Stonehouse. Rev. T. Maund. For Widows' Fund 1 1 0 Prayer Meetings 0 12 6

Boxes. Kate Parkhouse 0 5 6 Sarah Gwinell 0 1 2 William Palmer 0 1 9 Miss Woodman 0 2 2

Sunday School. Mr. Salter's Class 0 10 0 Miss Salter's Do. 0 7 7 Missionary Box 0 4 4 Exs. 2s. 6d.

Cheltenham District.

Cheltenham. Highbury Chapel. Rev. Dr. Brown. Collected by—

Mrs. Brown 22 2 0 Misses Julie 2 5 0 Mrs. Skinner 1 2 5 Mrs. Stokton 6 17 10 Mrs. Walls 1 11 0 Mrs. Clark 1 0 0 Miss A. Williams 0 4 4 Mr. Mitchell 3 2 0 E. B., Thank-offering for providential mercies 5 0 0 Miss Harriet Smith, Thank-offering 1 0 0 Missionary Boxes 17 2 6 Sabbath School 10 12 8 Collections 62 6 8 For Widows' Fund 2 0 0 Exs. 6s. 11s.; 126s. 6d.

By Miss Blunt. Rev. J. K. Foster 0 10 0 Mrs. Foster 0 6 0 Misses Blunt 1 0 0 Quarterly Subscriptions 0 11 2 Missionary Box 0 5 4 Mr. Stokton, Gosh- arington 0 10 0 Miss Jackson's Box 0 2 7 Exs. 1s. 1d.

Tewkesbury.

Rev. H. Welshford.

Missionary Boxes. Mrs. Finch 0 6 9 Jane Halford 0 1 4 Miss Burrows 0 2 1 Hannah Welshford 1 6 0 Dinah Steele 0 11 1 A Little Boy 0 1 0 Miss Morris 0 2 0 Miss M. Morris 0 2 10 Miss Holder 0 15 8 Miss Ford 0 11 0 A Friend 0 2 9 Sarah Goodwin 0 4 8 Caroline Toney 0 11 0 Mrs. Toney 0 19 7 Master Grant and William Bird 0 12 4 Nathaniel Stephens 0 12 4 Ellen Goodwin 0 5 8 Mrs. Henry Davis 0 4 9 Fanny Bassett 0 3 0 Susan Mayall 0 1 10 Fractions 0 0 2 Collection 4 2 3 Exs. 2s.; 11s. 14s. 6d.

Wotton-under-Edge District.

Wotton-under-Edge. Mrs. J. E. Lewis (A.) 60 0 0 Ditto for Ebenezer Female School 10 0 0 Ditto for Native Teachers, E. B. Coll and P. B. Doddridge 20 0 0 100s.

Old Town Chapel. Rev. D. Thomas 1 10 0

District Auxiliary, per Mr. W. S. Chapman.

Tabernacle. Collection 2 14 7 Subscriptions 2 1 0

Missionary Boxes. Miss M. P. Long 1 2 1 Miss Emily Owen 1 6 0 Miss Biddle 0 12 8 Miss Child 0 2 4 Master John Bessell 0 10 11 Miss Stirkwell 0 7 0 Miss Char. Hayward 0 4 2 Susan Cross 0 6 7 Miss H. Chapman 0 2 1 Miss Bonnie Perrin 0 2 0 Miss Spencer 0 2 0 Miss Palmer 0 2 0 Miss Pritchard 0 2 0 Miss Etiza Parsons 0 2 0 Miss Glanville's Class 0 2 1 Sunday School— Boys, 2s. 10d.; Girls, 2s. 4d. Gabriel Orchard 0 1 1 Sundry small sums 0 2 7 Exs. 2s. 6d.

Chorfield Chapel. Collection 1 6 0 Sabbath School 0 4 11 Miss M. Morton 1 19 0 Miss E. Morton 0 7 9 Miss S. Trigg 0 10 6 Miss S. Palmer 0 7 8 Mrs. Water 1 5 5 Mr. W. Morton 1 14 7 Exs. 14s. 11d.

Chorfield Hall.

Messrs. Long's Workmen 2 0 0

Cromwell. C. Keeling, Esq. (D.) 2 0 0 Boxes. Mrs. Mewers 0 7 0 Mrs. Pratt 0 5 0 Exs. 12s.

Dursley. Collected by Miss M. E. Davis 2 4 0

Fairfield.

Boxes. Mr. C. Bennett 1 2 7 Mr. Cobban 2 11 4 Mrs. T. Bennett 1 12 0 Mrs. J. Tucker 0 2 9 Wm. Hudson 2 2 6 Mr. Hopkin 0 5 0 Miss H. Howard 0 1 9 Mr. Anstey 0 2 0 George Beach 0 4 2 A Friend 0 1 0 Mr. Bennett's Servants 0 2 1 Sunday School 0 4 3 Miss Menzley's Class 0 4 3 Emma Young 0 5 0 Louisa Gingsell 0 4 0 Alice Fowler 0 2 6 Tortworth School 0 2 1 Miss Cobban's Class 0 2 4 Mr. E. Smith 2 2 0 Miss S. E. Dove, for China 1 2 2 Part of Proceeds of Mrs. Dove's Missionary Basket 12 0 0 Fractions 0 2 6 Collection 2 2 6 Exs. 12s.

Hambury Upton. Subscriptions 11 2 0

Collected by— Miss E. M. Hetchley 0 2 0 Master W. Mealing 0 2 0 After Sermon 1 1 2 Exs. 12s. 6d.

Kingwood.

Rev. J. Andrews. Subscriptions 2 1 0 Collections 2 5 1 Collected by Mrs. Andrews 1 2 0



Boxes.		Collected by—		Gesport.		Missionary Boxes.	
Monthly Prayer Meeting	0 13 9	Mrs. Bone	2 3 7	Congregational Chapel.		Master White	0 14 10
Misses and Master Griffiths	0 13 6	Miss Joyce	2 10 6	Rev. F. W. Meadows.		Miss Blake	0 5 9
Miss Nicholls	0 11 6	Miss Atwood	0 9 0	Miss Hoskina, Treasurer.		Master Ayles	2 12 4
Master Long	0 10 8	Widows' Fund	1 0 0	Collected by Miss Meadows.		Miss Penny	0 4 1
Joseph Hart	0 6 0	Sabbath School	1 5 3	Rev. F. Meadows	1 0 0	Master Howell	0 1 8
Ann Andrews	0 2 0	Loss moiety of Exs.	1 5 0	Mr. Garrett	0 10 0	Master A. Cousins	0 5 8
Diana Shipway	0 1 2			Smaller Sums	0 14 9	Miss Taylor	0 11 8
S. A. Long	0 0 7			Collected by—		Misses Kemp and Smithers	0 10 0
Week Evening Bible Classes of Mr. and Mrs. Andrews	0 12 0	Overton	0 19 0	Mrs. Laphorne	0 13 0	Vestry Box	0 1 10
Sunday School	0 4 6	Today	1 4 0	Miss Garrett	0 14 5	Miss M. Griffin	0 18 10
For Widows' Fund.	0 18 0		21. 2s. 6d.	Mrs. Ewings	0 10 5	Master Webber	0 5 7
J. Griffiths, Esq., for Ditto	0 10 0	Bournemouth, per Mr. G. Aldridge	1 13 7	Collected by Miss Morgan.		King Street.	
Exs. 4s. 6d.; 15s. 4s. 1d.		Christchurch.		A Friend	0 5 0	Rev. T. Cousins.	
<b>Newport.</b>		Rev. J. Fletcher.		Box in Sabbath School	0 11 6	Collections	30 19 0
Missionary Boxes.		Subscriptions	5 13 3	By Miss Mathieson	0 9 4	Public Meeting	10 9 7
Sabbath School	0 5 0	Collections	18 1 0	Collections	5 4 1	Juvenile Society.	
Wm. Summers and George Fowler	1 1 0	For Widows' Fund	5 0 0	Exs. 12s.; 10s. 1s. 2d.		Proceeds of Bazaar for New Missions in Central South Africa	30 0 0
Miss E. & M. Weight	0 10 3	Sunday School	0 13 1	New Congregational Chapel.		Mile End Sunday School	3 2 0
Mr. Evans	0 5 0	Miss E. White's Box, for the Ship	1 1 10	Rev. A. Ewing, A.M.		Highbury Chapel.	
Wm. & Eliza Fowler	0 4 0	Missionary Boxes.		Mrs. Goodvee	2 3 0	Rev. W. Young, B.A.	
Elizab. Ann Fowler	0 3 6	Ellen Parday	0 15 3	Miss Goodvee	2 2 0	Collections	5 1 6
Providence & Rebecca Croome	0 2 2	J. Toms	0 3 0	Mr. Walton	1 1 0	Sunday School, per Mr. Bartlett	3 9 8
Daniel Lewis	0 1 1	Mary Miller	0 4 10	Miss Falconer	1 1 0	Zion Chapel.	
Collection	0 5 1	Miss Taylor	2 1 1	Mr. Blake	0 10 0	A Friend, by Mr. Dighton	3 10 0
	21.	Emily Stone	0 0 9	Mr. Jones	0 10 0		
<b>Thorbury.</b>		Mrs. Carter	0 10 7	Mr. Jolliffe	0 10 0		
Mrs. Gallaworthy's Box	1 7 0	E. Hatchard	0 4 11	Sunday School Children's Box	0 10 1		
Mrs. Elliott	0 17 0	Emma Wilson	0 3 11	Exs. 1s. 1d.; 8s. 5s.			
Miss King	0 6 0	Emily King	0 3 7	Holybourne.			
Clementine Roberts	0 5 11	Albert Taylor	0 3 10	Miss Tomkins	3 2 0		
Mr. Pullen	0 4 4	Mrs. Bursey	0 10 5	Lymington.			
Sunday School	0 13 0	William Walden	0 6 0	Per R. Sharp, Esq.			
Collection	2 15 0	Charles Dowden	0 4 10	Collection	15 15 1		
Exs. 4s.; 6s. 2s.		Miss West	0 3 10	L., for a Missionary to the Island of Lifu	0 10 0		
<b>Wickwar.</b>		Misses Walden	0 7 6	Exs. 6s. 1d.; 18s. 10s.			
Sunday School Boxes	1 0 0	Class	0 3 3	Per J. G. Seymour, Esq.			
Collection	1 19 0	Mary Hayter	0 10 1	Oakham.			
	21.	Mrs. West	0 13 4	Rev. J. G. Hughes.			
	121 18 8	Jane Tarrant	0 6 6	Subscriptions	5 5 0		
<b>HAMPSHIRE.</b>		Mrs. G. Barry	0 13 1	A Friend	0 4 10 0		
<b>Alresford.</b>		Emma and James K. Welch	1 8 1	Collected by—			
Rev. S. J. Le Blond.		Mr. Barrow, Factory	0 7 11	Mrs. Choules	1 5 4		
Subscriptions	1 3 0	Dorcas Bayly	0 4 1	Miss Smither	4 14 3		
Collected by—		William Spickernell	0 2 8	Miss Callingham's Box	0 3 10		
Mrs. Le Blond	1 11 6	Miss Lane	0 0 8	A Friend, ditto	0 0 2		
Mrs. Newell	0 16 6	Eliza Hales	0 6 5	Public Meeting	4 14 1		
Sunday School	0 13 6	E. Spickernell	0 3 5	For Widows' Fund	3 15 6		
For Widows' Fund.	0 15 0	E. Preston	0 11 7	Exs. 11s.; 27s. 2s. 1d.			
	21.	A. W. Barnes	0 2 3	<b>Crowdell.</b>			
<b>Andover.</b>		G. and M. Marshall	0 8 3	Rev. H. Kiddle.			
Rev. P. Ward.		Infant School	0 7 11	Missionary Boxes	6 13 7		
Subscriptions	7 14 0	Isabella Walden	0 5 6	Subscriptions	1 11 0		
R. Tager, Esq., for Misses Teacher, Providence	10 0 0	Louisa Best	0 1 5	Collection	3 5 0		
Collections	9 13 1	Elizabeth Stride	0 1 7	10s. 8s. 7d.	37 11 8		
Public Meeting	5 0 11	Miss Gregory	0 1 9	<b>Petersfield, E. Daniell.</b>			
Missionary Boxes	3 15 4	Joseph Bourne	0 2 8	Esq. (D.)	10 10 0		
Sabbath School	1 4 1	Emma Parker	0 4 8	<b>Portsea and Portsmouth.</b>			
Exs. 4s. 6d.; 24s. 7s.		Boys Look and Say Class	0 0 9	Per G. Rylands, Esq.			
<b>Hursbourne Tarrant.</b>		Fractions	0 0 1	Subscriptions	48 5 0		
2 13 0		After time last year	0 5 1	Ladies' Auxiliary.			
<b>Basingstoke.</b>		For New Missions in South Africa.		Collected by—			
London Street Chapel.		Working Society	3 13 8	Miss Bennell	2 6 3		
Rev. E. Hall	23 3 3	Miss Taylor	0 10 0	Miss Busher	0 9 9		
<b>Oat Street Chapel.</b>		Rev. J. Fletcher	1 0 0	Miss Breach	0 8 3		
Rev. W. Bone.		Smaller Sums	0 11 0	Mrs. Cousins	3 4 3		
Subscribers	7 10 0	Exs. 30s.; 40s. 2s. 2d.	0 11 0	Miss Cousins	1 16 3		
Sermons	6 13 0	<b>Forkeham.</b>		Mrs. Cousins	0 16 0		
Moiety of Public Meeting	2 8 6	Rev. J. Varty.		Mr. Downs	6 8 2		
Missionary Boxes	4 2 6	Sunday School	5 14 3	Miss Edwards	3 17 4		
		Ditto, Boxes	1 4 0	Misses Gad & White	1 3 6		
			6s. 12s. 2d.	Miss Hunt	4 6 1		
				Mrs. Menhennet	3 6 10		
				Miss Payne	2 4 10		
				Miss Pine	5 4 5		
				Miss Reed	0 8 3		
				Cochran Sunday School	2 16 9		
				Miss S. Simmons	3 13 7		

**Missionary Boxes.**

John Kirby	0 3 9
Samuel Goddard	0 1 1
Fanny Widdington	0 13 6
Emma Brook	0 3 5
For Widows' Fund	1 11 3
Exs. 7s. 6d.; 18s. 1d.	

**Wendland Auxiliary.**  
S. Thackray, Esq., Treas.  
Rev. G. C. Mattland, M.A., Secretary.

Collection at Public Meeting ..... 4 13 8

**Bethel Chapel.**

Subscribers ..... 21 0 6

Collected by—  
Miss Davison ..... 6 13 0  
Miss Arey ..... 1 16 0

Ladies' Working Society, for School at Bellary ..... 5 0 0

Collection after Sermons ..... 10 17 10  
For Widows' Fund ..... 4 1 0  
Exs. 8s. 6d.

**Ebenezer Chapel.**

Subscribers ..... 13 13 0

Collected by—  
Mrs. Cropton ..... 1 9 0  
Mrs. Forster ..... 1 17 6  
Mrs. Gains ..... 2 7 10  
Mrs. Lumsden and  
Miss Young ..... 2 2 0  
Sunday School Collections ..... 1 11 11

Classes.

Mr. G. Wright ..... 2 0 0  
Miss Surtees ..... 0 13 0  
Miss Dixon ..... 0 5 0  
Mr. W. T. Moore ..... 1 7 3  
East Street School ..... 0 18 0  
Hope Street ..... 0 11 6  
Collection after Sermons ..... 10 15 16  
For Widows' Fund ..... 5 0 0  
Exs. 11s. 10d.

**Dundas Street.**

Subscribers ..... 4 0 0  
Collections after Sermons ..... 3 0 0  
7s.

**Dock Street Wesleyan Reformers.**

Collected by Miss Spraggon ..... 2 15 6  
Collections after Sermons ..... 6 0 2  
8s. 15s. 6d.

Less Expenses ..... 113 9 6  
..... 3 16 6  
109 13 0

**ESSEX.**

**Colchester.** Lion Walk, per Mr. Wicks, on account 64 0 0

**Epping**

Juvenile Association.  
Per F. J. Clements, Treasurer.

School Room Box ... 1 9 0

Collected by—  
Miss Barnes ..... 0 9 0  
Edward Cousins ..... 0 7 0  
John Parker ..... 0 5 6  
John Leeks ..... 0 4 6  
In Smaller Amounts ..... 18 7  
Subscriptions ..... 0 16 6  
Meeting ..... 0 3 30  
Exs. 1s.; 5s. 3s. 6d.

**Forest Gate.**

Collections ..... 7 4 0  
Collected in Small Sums ..... 1 3 0  
Missionary Boxes, 2s.

**Gloucestershire.**

**Gloucester.** Rev. J. Hyatt.

Previously acknowledged ..... 21 10 5

Collected by—  
Mrs. Blair ..... 5 15 10  
Miss Gough ..... 1 1 3  
Miss Goman ..... 1 6 10  
Miss Hyatt ..... 3 9 1  
Miss Lee ..... 11 1 6  
Ditto, Mrs. T. W. Gabriel, for the Native Boy, William Wright ..... 3 0 0  
Mrs. Little ..... 0 5 10  
Miss Pruce ..... 0 19 7  
Mrs. Stafford ..... 2 1 0  
Mrs. Gittins ..... 0 3 2  
Miss Bullock's Box ..... 1 7 6  
Miss Bick's ditto ..... 0 6 2  
Sunday School, for Cham Whittle Bishop, Mary Hyatt and Joseph Hyatt ..... 14 0 0

For New Missions in Africa.  
Mrs. White ..... 0 19 0  
Mr. Holloway ..... 0 2 6  
Forfeits in Mrs. Bird's School ..... 0 6 2  
Rev. J. Hyatt ..... 5 0 6  
Mrs. Hyatt ..... 1 0 0  
Exs. 4s.; 75s. 3s.

**Newent.** Rev. T. Roberts.

Collection ..... 0 11 1  
For Widows' Fund ..... 0 9 0  
J. Beach, Esq., (A.) ..... 2 0 0  
4s. 0s. 1d.

**Little Dean, Collection** ..... 1 15 1

**Stroud District.** Nailsworth.

**Forest Green Chapel.**  
Subscriptions ..... 3 0 0  
Missionary Box ..... 1 0 0  
4s.

**Stroud.** Bedford Street Chapel.

Collected by—  
Miss Garrett ..... 8 11 6  
Mrs. Winterbotham ..... 5 6 6  
Girls' School ..... 4 10 11  
A Friend, for A. F. Wheeler, at Treandrum ..... 1 0 0  
Boys' School ..... 2 16 10  
Exs. 10s.; 24s. 15s. 9d.

**Old Chapel.** Subscriptions ..... 13 16 0

**Boxes.** Mrs. Ferrabee ..... 6 5 6  
Sunday School ..... 4 14 3  
Collected by Hobbs and Price ..... 0 6 4  
19s. 1s. 7d.

**Stonehouse.** Rev. T. Maund.

..... 1 1 0  
..... 0 15 0

**Donations.**

Miss Gurney	1 0 0
Mr. Wilson	1 0 0
Mr. Legg	20 0 0
Exs. 2s. 6d.; 31s.	

**Newport Sunday School** for the Native Boy at Salem, Charles Manthorpe (2nd year) ..... 3 0 0

**GLOUCESTERSHIRE.**

**Frampton - on - Severn** Rev. W. Lewis ..... 3 10 0

**Gloucester.** Rev. J. Hyatt.

Previously acknowledged ..... 21 10 5

Collected by—  
Mrs. Blair ..... 5 15 10  
Miss Gough ..... 1 1 3  
Miss Goman ..... 1 6 10  
Miss Hyatt ..... 3 9 1  
Miss Lee ..... 11 1 6  
Ditto, Mrs. T. W. Gabriel, for the Native Boy, William Wright ..... 3 0 0  
Mrs. Little ..... 0 5 10  
Miss Pruce ..... 0 19 7  
Mrs. Stafford ..... 2 1 0  
Mrs. Gittins ..... 0 3 2  
Miss Bullock's Box ..... 1 7 6  
Miss Bick's ditto ..... 0 6 2  
Sunday School, for Cham Whittle Bishop, Mary Hyatt and Joseph Hyatt ..... 14 0 0

For New Missions in Africa.  
Mrs. White ..... 0 19 0  
Mr. Holloway ..... 0 2 6  
Forfeits in Mrs. Bird's School ..... 0 6 2  
Rev. J. Hyatt ..... 5 0 6  
Mrs. Hyatt ..... 1 0 0  
Exs. 4s.; 75s. 3s.

**Newent.** Rev. T. Roberts.

Collection ..... 0 11 1  
For Widows' Fund ..... 0 9 0  
J. Beach, Esq., (A.) ..... 2 0 0  
4s. 0s. 1d.

**Little Dean, Collection** ..... 1 15 1

**Stroud District.** Nailsworth.

**Forest Green Chapel.**  
Subscriptions ..... 3 0 0  
Missionary Box ..... 1 0 0  
4s.

**Stroud.** Bedford Street Chapel.

Collected by—  
Miss Garrett ..... 8 11 6  
Mrs. Winterbotham ..... 5 6 6  
Girls' School ..... 4 10 11  
A Friend, for A. F. Wheeler, at Treandrum ..... 1 0 0  
Boys' School ..... 2 16 10  
Exs. 10s.; 24s. 15s. 9d.

**Old Chapel.** Subscriptions ..... 13 16 0

**Boxes.** Mrs. Ferrabee ..... 6 5 6  
Sunday School ..... 4 14 3  
Collected by Hobbs and Price ..... 0 6 4  
19s. 1s. 7d.

**Stonehouse.** Rev. T. Maund.

..... 1 1 0  
..... 0 15 0

**Boxes.**

Kate Parkhouse	0 5 6
Sarah Gwinnell	0 1 2
William Palmer	0 1 6
Miss Woodman	0 3 2

**Sunday School.**

Mr. Salter's Class ..... 0 10 0  
Miss Salter's Do. .... 0 7 0  
Missionary Box ..... 0 4 4  
3s. 8s. 6d.

**Cheltenham District.** Cheltenham.

**Highbury Chapel.** Rev. Dr. Brown.

Collected by—  
Mrs. Brown ..... 23 8 0  
Miss Julie ..... 5 5 0  
Mrs. Skinner ..... 1 2 5  
Mrs. Stokes ..... 6 17 10  
Mrs. Wells ..... 1 11 0  
Mrs. Clark ..... 1 0 0  
Miss A. Williams ..... 0 4 4  
Mr. Mitchell ..... 3 2 0

For providential mercies ..... 5 0 0  
Miss Harriet Smith, Thank-offering ..... 1 0 0  
Missionary Boxes ..... 7 2 6  
Sabbath School ..... 10 13 0  
Collections-offering ..... 62 0 8  
For Widows' Fund ..... 8 0 0  
Exs. 6s. 1s.; 129s. 5s. 4d.

**By Miss Blunt.**

Rev. J. K. Foster ..... 0 10 0  
Mrs. Foster ..... 0 6 0  
Misses Blunt ..... 1 0 0

Quarterly Subscrip-  
tion ..... 0 11 2  
Missionary Box ..... 0 5 4  
Mr. Jackson, Gotherington ..... 0 10 0  
Miss Jackson's Box ..... 0 2 7  
3s. 5s. 1d.

**Temckesbury.** Rev. H. Welsford.

**Missionary Boxes.**

Mrs. Finch ..... 0 6 0  
Jane Halford ..... 0 1 4  
Miss Burrows ..... 0 3 1  
Hannah Welsford ..... 1 0 0  
Dinah Steele ..... 0 11 1  
A Little Boy ..... 0 3 2  
Miss Morris ..... 0 10 8  
Miss M. Morris ..... 0 2 10  
Miss Holder ..... 0 15 8  
Miss Ford ..... 0 11 9  
A Friend ..... 0 2 0  
Sarah Goodwin ..... 0 11 0  
Caroline Toney ..... 0 1 0  
Mrs. Toney ..... 0 1 0  
Master Garland ..... 0 19 7  
William Bird ..... 0 2 8  
Nathaniel Stephens ..... 0 12 4  
Ellen Goodwin ..... 0 5 6  
Mrs. Henry Davis ..... 0 2 0  
Fanny Bassett ..... 0 3 0  
Susan Mayall ..... 0 1 10  
Fractions ..... 0 0 8  
Collection ..... 4 2 2  
Exs. 9s.; 11s. 14s. 9d.

**Wotton-under-Edge District.**

**Wotton-under-Edge.**

Mrs. J. E. Lewis (A.) ..... 60 0 0  
Ditto for Ebenezer ..... 10 0 0  
Female School ..... 10 0 0  
Ditto for Native Teachers, R. B. Knill and P. B. Doddridge ..... 30 0 0  
100s.

**Old Town Chapel.** Rev. D. Thomas ..... 1 10 0

**Distric Auxiliary, per Mr. W. S. Chapman.**

**Tabernacle.**

Collection ..... 5 14 7  
Subscriptions ..... 3 1 0

**Missionary Boxes.**

Miss M. P. Long	1 0 3
Miss E. Owen	1 0 0
Miss Riddle	0 13 0
Miss Child	0 11 4
Master John Bendall	0 9 11
Miss Stirkwell	0 7 9
Miss Char. Hayward	0 2 2
Suzan Cross	0 1 2
Miss E. Chapman	0 1 0
Miss Beattie Parria	0 1 4
Miss Spencer	0 1 2
Miss Palmer	0 1 0
Miss Pritchard	0 1 0
Miss Etina Parsons	0 1 1
Miss Glauville's Class	0 2 7
Sunday School	0 1 7
Boys, 2s. 18d.; Girls, 2s. 4d.	
Gabriel Orchard	0 1 2
Sundry small sums	0 1 0
31s. 2s. 4d.	

**Chorfield Chapel.**

Collection ..... 1 4 0  
Sabbath School ..... 0 4 11  
Miss M. Morton ..... 1 10 0  
Miss E. Morton ..... 0 1 0  
Miss S. Frigg ..... 0 4 0  
Miss S. Palmer ..... 0 7 0  
Mrs. Walter ..... 1 1 2  
Mr. W. Morton ..... 1 4 7  
7s. 1s. 1d.

**Chorfield Mill.**

**Messrs. Long's Workmen** ..... 2 0 0

**Crombell.**

**C. Keeling, Esq. (D.)** ..... 5 1 0

**Boxes.**

Mrs. Mewers ..... 0 2 1  
Mrs. Pratt ..... 0 5 1  
8s. 12s.

**Dursley.**

Collected by Miss M. E. Davis ..... 2 4 0

**Falfield.**

**Boxes.**

Mr. C. Bennett ..... 1 1 2  
Mr. Cobban ..... 3 11 4  
Mrs. T. Bennett ..... 1 12 6  
Mrs. J. Tucker ..... 0 9 0  
Wm. Hudson ..... 0 9 0  
Mr. Hopkins ..... 0 5 0  
Miss H. Howard ..... 0 5 0  
Mr. Anstey ..... 0 1 0  
George Roach ..... 0 4 0  
A Friend ..... 0 1 0  
Mr. Bennett's Servants ..... 0 2 2  
Sunday School ..... 0 10 0  
Miss Kenaly's Class ..... 0 15 0  
Miss Tucker's DMS ..... 0 13 0  
Emma Young ..... 0 5 0  
Louisa Gingell ..... 0 4 0  
Alice Fowler ..... 0 7 0  
Fortworth School ..... 0 4 0  
Miss Cobban's Class ..... 0 2 0  
Mr. E. Smith ..... 0 2 0  
Mrs. Dove ..... 3 8 0  
Miss S. E. Dove, for China ..... 1 1 2

**Part of Proceeds of Mrs. Dove's Missionary Boxes** ..... 15 0 0  
Fractions ..... 0 0 0  
Collection ..... 2 1 0  
31s. 15s.

**Hawkesbury Upper.**

Subscriptions ..... 1 11 0

Collected by—  
Miss E. M. Bletchley ..... 0 9 0  
Master W. Mealing ..... 0 0 0  
After Sermon ..... 1 1 0  
2s. 1s. 6d.

**Kingswood.**

Subscriptions ..... 3 1 0  
Collections ..... 5 3 0  
Collected by Mrs. Andrews ..... 2 8 0



Miss Mary Ann Grant	0 3 9
Master James Hammond	0 2 7
Miss Mary Hyde	0 0 11
Miss Ellen Jarret	0 2 0
Miss Mary Little	0 1 4
Master Wm. Lee	0 2 9
Miss Mary Mandy	0 1 9
Master Wm. Moody	0 1 6
Miss Annie Naylor	0 0 8
Master Robert Oity	0 1 3
Miss Fanny Farmer	0 0 7
Master Jas. Ferman	0 0 10
Master Jas. Ferry	0 1 0
Miss Emily Read	0 6 7
Miss Harriet Read	0 6 10
Miss Martha Sumnerly	0 2 8
Master David Smith	0 2 3
Master Henry Tambridge	0 2 3
Master Albert Williams	0 2 11
Miss Charlotte Wilson	0 0 7
Mrs. White	0 5 1
Miss Elizabeth Warren	0 2 3
Fractions	0 0 9
181. 18. 11d.	

GURNEYSEY.

Auxiliary Society.	
Mr. A. G. de Garis, Treasurer.	
Rev. J. T. Feaston, Secretary.	
Subscriptions	22 10 2
Received from District Collectors	17 13 2
United Services.	
Communion Service	2 3 8
Anniversary Meeting	8 1 0
Public Meeting, Villlette St. Martin's	11 11 7
New Street Chapel.	
Collections	6 2 2
Ditto, closing Sermon	2 10 2
Monthly Missionary Banquet Meetings	2 1 3
Missionary Boxes.	
Miss Le Roy	0 3 4
Miss Goss	0 11 4
Miss Tardif	0 4 4
Collected by Miss A. de Garis, for the Calcutta College	1 6 6
Elded Chapel.	
Rev. J. T. Feaston.	
Collections	9 1 3
For the Calcutta College	1 6 10
Missionary Boxes.	
Mrs. de Garis	0 6 0
Mrs. Domaille	0 8 4
Mrs. A. Gardner	0 6 8
Mrs. Grace	0 2 8
Mrs. H. Masters	0 4 6
Mrs. Metairie	0 8 10
Mrs. Mink	0 7 9
Miss Smith's Ap- prentices	0 10 5
Less Premium and Expenses of, &c. &c.	
821. 6. 3d.	

JERSEY.

Auxiliary.	
Capt. Southill, R.N., Treasurer.	
Mr. E. C. Williams, Secretary.	
Subscriptions	20 13 0
Mrs. Ploot and Family, for the support of an Orphan Girl in Mrs. Porter's School, Madras, called Harriet Ploot, in memory of a beloved relative	3 0 0

Friends of the Rev. C. de Fave's Congregation, St. John's, for the maintenance of a Girl in Mrs. Mullens' School, Bhoosampore, called Catharine-de-Fave		6 0 0
Collections.		
English Independent Chapel	9 10 6	
Ditto, Communion Service for Widows and Orphans	2 1 6	
Hasket Place Chapel	5 14 2	
Chapelle Evangelique	4 7 0	
Anniversary Meetings.		
St. Heller	7 12 6	
St. John's	4 11 1	
St. Clement's	0 18 10	
St. Peter's	1 4 6	

Missionary Boxes.

Master Ernest Esnouf, St. John's	1 0 0
Miss Le Clerc, St. Clement's	0 9 1
ditto	0 9 3
Miss S. Gallichan, ditto	0 3 3
Miss A. E. Massey, ditto	0 10 0
Mrs. Le Masurier, ditto	0 6 8
Mrs. Le Gay, ditto	0 2 8
Miss M. Pilleul, ditto	0 9 4
Mr. Malyard, ditto	0 4 5
Mrs. Nant, at monthly meeting, ditto	0 4 3
Mrs. Bertha, ditto	0 5 0
Three Boxes, from St. Peter's, no names	0 11 6
For Ship, from St. Peter's, too late	1 5 0
Master Cayley	0 6 2
Mrs. Winch	1 6 6
Hasket Place Chapel Sunday School Box	1 5 0
English Independent Chapel Sunday School	0 8 6
John Pirouet, fur	0 2 0
Ex. 7. 5. 3d. 84. 11. 3d.	

ISLE OF WIGHT.

Newport.		
St. James's Street Chapel.		
Rev. J. Elrick, M.A.		
Subscriptions	31 8 4	
Missionary Box, Norton Cottage	4 0 0	
Collections	5 18 3	
For Widows' Fund	3 0 0	
and Mrs. Mitchell and Friends, for the Chinese Medical Mission	4 1 6	
681. 8. 1d.		
Ventnor.		
Rev. W. Warden, A.M.		
Subscriptions	6 1 0	
Collections	3 12 10	
Public Meeting	1 6 4	
For Widows' Fund	1 0 0	
Collected by—		
Miss Warren	3 4 4	
Miss Lawrence	1 2 0	
Miss Edwards's Missionary Box	0 12 0	
Miss E. Bull, Card Sunday School, per Mr. Glenville	0 11 4	
181. 6. 6d.		
West Cowes.		
Rev. T. Mann.		
After Sermons	2 14 8	
Collection	4 9 10	
Friends	0 4 4	
Ex. 10. 4d. 9. 18. 6d.		

Alton and Franklin White, for Mrs. Bayle's School, Newyor	0 10 0
Ditto, for New Mission in Africa	0 15 6
11. 6. 6d.	

HEREFORDSHIRE.

Hereford.	
Eignbrook Chapel.	
Collections	2 8 3
Sunday School Children	1 2 11
Subscriptions	7 13 10
Boxes.	
Master Edmunds	0 7 0
Miss Pritchard	0 15 3
Ex. 1. 1. 18. 6d.	
10k. of the above for the Native Teacher Eign Brook.	
John Griffith, Esq. (D.)	2 2 0

Ledbury.

Annual Subscriptions.	
Mr. Burden, Sen.	0 10 0
J. L. Smith, Esq.	0 10 0
Mr. Burden, Jun.	0 5 0
Mrs. T. Ballard	0 4 4
Mrs. Blakeway	0 2 6
Miss Bennett	0 2 0
Mr. Edwards	0 2 0
Miss Gregg	0 8 0
Mrs. Merrick	0 2 6
Miss Phillips	0 4 4
Mrs. Playsted	0 4 4
Mrs. W. Scattergood	0 4 4
Mrs. Thackwell	0 2 6
Missionary Boxes.	
Mrs. J. Burden	0 5 1
Miss Burden	0 4 2
Miss S. A. Burden	0 5 0
Mr. W. Brown	0 3 0
Mr. Blakeway	0 2 2
Miss Bocketta	0 1 7
Mrs. C. Edwards	0 2 0
Miss Hodges	0 2 8
Mrs. Scattergood	0 6 4
Sunday School Box	0 2 0
Fractions	0 9 4
81.	

Ross.

Rev. W. F. Buck.	
Collections	3 6 6
For Widows' Fund	1 15 0
Captain Hewitson (Weston)	5 0 6
Collected by Miss Buck.	
Mrs. Pearce	0 10 0
Mrs. T. Jones	0 5 0
Mrs. Holland	0 6 0
Mrs. Harris	0 5 0
Mrs. Dealey	0 5 0
Miss Jones	0 5 0
Miss Pryor	0 5 0
Miss Buck	0 6 0
Mrs. Buck	0 4 4
Mr. Walwyn	0 4 0
Mr. Bliss	0 5 0
Mr. Sparrow	0 4 4
Mr. W. Willmet	0 4 0
Ex. 10. 6d. 13. 0. 6d.	

Witchcreek.

M. J. Paternoster		1 0 0
Missionary Prayer Meetings		0 5 0
11. 6.		

HERTFORDSHIRE.

Barnet.		
Rev. J. Chisman Beadle.		
Ladies' Association.		
Mrs. Beadle, Secretary.		
Subscriptions	3 7 0	
Collected by—		
Miss Anstee	2 9 11	
Mrs. Baker	3 7 11	
Mrs. Dimsdale	0 2 2	

Missionary Boxes	1 1 0
Sabbath School	4 11 4
For Widows' Fund	1 4 0
Collection	1 1 0
Ex. 1. 1. 18. 6d.	

Buckley.

Rev. J. Vize.		
Monthly Subscriptions		1 7 6
Annual ditto		4 3 0
Juvenile Bazaar		
per Mrs. Bigns		1 11 11
Donations		4 4 11
For Widows' Fund		2 6 2
Missionary Boxes		6 3 3
A Mother's Sabbath Morning Missionary Box		2 11 1
The Father's Thanksgiving Sermon		2 11 1
Annual Services		2 11 1
Ex. 1. 1. 18. 6d.		

Chesham.

Crossbrook Chapel.		
Rev. T. Hill.		
Subscriptions	11 11 11	
Girls' Sunday School	4 7 11	
Collected by—		
Koss and Rachel Hill	6 11 11	
Miss Gillett	2 7 11	
Miss Bower	1 11 11	
81.		

Great Berkhampstead.

Rev. W. Hoops.		
Subscriptions	33 11 11	
After Sermon	4 11 11	
Public Meeting	2 7 11	
Collected by—		
Miss Cook	1 11 11	
Mrs. Hallifax	2 11 11	
Mrs. Martin	1 11 11	
A. Laker Female Scholr	6 11 11	
Collected by Mr. Hallifax in the Sunday School	1 11 11	
For Widows, &c.	1 11 11	
Ex. 1. 1. 18. 6d.		

Harpden.

Rev. G. T. Johnson.	
Collection, less 2. 6d.	1 11 11
Expenses	1 11 11

Hartford.

Rev. J. H. Bowley.		
Collections	1 11 11	
Sabbath School	1 11 11	
Extra for the Missionary Ship	6 11 11	
Young People's Association		
Per Mr. Bowley.		
Miss Farnham	4 11 11	
Miss Perle Jackson	1 11 11	
Miss Perle	1 11 11	
Ex. 1. 1. 18. 6d.		

Haslem Bridge.

On Account of two Girls in Mrs. W. Porter's School, Madras, to be called Emily Howard and Charlotte Hall		5 4 11
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Sedburgh.

Rev. J. C. Westrook.	
Collection, less Expenses	1 11 11
School Room Box	6 11 11
Charles Neal's Box	6 11 11
2. 11. 18. 6d.	

**Sandridgeworth.**  
 Rev. J. Wood.  
 Collection 2 13 2  
 Sunday School Children, for Indian Girl 1 13 9  
 For Widows' and Orphans' Fund 1 10 6  
 Subscriptions 3 11 8  
 Missionary Boxes.  
 Rev. J. Wood's Children 0 9 6  
 Mr. Billing's do 0 4 0  
 Mr. Vale's do 0 3 2  
 Mrs. Tyler 0 8 6  
 Miss Tyler 0 7 0  
 12d.

**Totteridge.**  
 Collected by Mrs. Wooman 2 0 0

**Whetstone.**  
 Collected by Mrs. Arthel 2 16 10  
 4d. 10s. 10d.

**Totteridge Park.**  
 R. Wilkinson, Esq., and Family 2 5 0

**Young Gentlemen.**  
 For the Native Teacher, Robert Wilkinson 10 0 0  
 For the Native Girl, Louisa Wilkinson 3 17 4  
 18d. 2s. 4d.

**Wheatthorpe.**  
 Rev. W. Wainwright.  
 Annual Meeting 2 0 6  
 Sunday School 0 9 6  
 Subscriptions 0 7 0  
 Rev. W. Wainwright 1 0 0  
 32 17s.

**HUNTINGDONSHIRE.**  
 Society in aid of Missions.  
 Per T. Coote, Esq.  
**Houghton.**  
 Rev. J. Hart 1 0 0  
 Mr. P. Browne 12 10 0  
 Mr. B. Browne 0 10 0  
 Mr. G. W. Browne 5 0 0  
 Mr. N. Goodman 1 10 0  
 Mr. J. Goodman 0 10 0  
 Mrs. J. Clark 0 5 0  
 Miss A. S. Clark's Missionary Box 0 2 0  
 Mrs. G. Clark 0 2 0  
 Mr. F. Cox 0 2 0  
 Mrs. S. Blott 0 2 0  
 Half Public Collection 3 0 6  
 29s. 2d.

**St. Neots.**  
 Mr. W. Paine 0 10 0  
 Mr. James Paine 0 10 0  
 Mr. Joe. Paine 0 10 0  
 Mr. S. Boddell 0 10 0  
 Mr. Powter 0 5 0  
 Mr. A. Church 0 5 0  
 Mr. Foster 0 5 0  
 Mr. H. Hoar 0 2 0  
 Mr. Seagrave 0 2 0  
 Mr. J. Topham 0 2 0  
 Mr. E. Stephens 0 2 0  
 Mr. T. Edey 0 2 0  
 Mr. C. Fstry 0 2 0  
 Mr. T. Lovell 0 2 0  
 Mr. T. Oliver 0 2 0  
 Mr. T. Harness 0 1 3  
 Mr. C. Grey 0 1 3  
 Mr. F. Topham 0 1 3  
 Mr. J. Green 0 1 3  
 Mr. J. Claxton 0 1 3  
 Mr. S. Chapman 0 1 3  
 Mr. W. Main 0 10 0

Collections after Sermon and Meeting 7 8 6  
 Miss Jackson's Missionary Box 0 6 6  
 Mrs. Geard 0 5 0  
 Miss Webster 0 5 0

**Fenstanton.**  
 Collection 2 13 7  
 Sunday School 0 11 5  
 Mr. Thos. Coote 3 10 0  
 5d. 14s.

**Chatteris, Public Meeting.**  
 9 0 0

**Kimbolton.**  
 Collection after Sermon 4 10 2  
 Penny Subscriptions, by Mrs. Fryer 0 0 0  
 5d. 5s. 2d.  
 Less Expenses 4 9 4  
 145 9 4  
 143 19 8

**ISLE OF MAN.**  
 Douglas, Mr. W. Kelly 1 0 0

**KENT.**  
 West Kent Auxiliary.  
 Per Mr. G. Mullinger, Chatham.  
 Rev. J. S. Hall.  
 Subscriptions 6 6 0  
 Collection 0 13 9  
 Miss Slaterie's Box 0 17 1  
 G. Brock, Esq., for New Missions in Africa 1 0 0

**Ladies Association.**  
 Collected by—  
 Miss Mullinger 8 12 8  
 Mrs. Shrewsbury 1 2 0  
 Mrs. Pemble 0 14 10  
 Mrs. Bell 0 5 0  
 Miss Young 2 3 0  
 Miss Dunstall 1 4 0  
 Miss Coomber 0 14 4

**Juvenile Association.**  
 Collection 14 2 0  
 Ebenezer School 9 12 0  
 New Road ditto 2 16 9  
 High Street ditto 6 0 10  
 Brompton ditto 1 12 11  
 Siskates Hill ditto 1 12 2  
 Chatham Hill ditto 2 1 0  
 Hingham ditto 1 0 2  
 Brook School for child in Mrs. Lewis's School 2 10 0

**Mr. Fordham Superintendent of ditto.**  
 for ditto 2 10 0  
 Collected by—  
 Miss H. J. S. Mullinger 3 7 2  
 Miss Moulton 0 14 0  
 Mrs. Higgins Bible Class 0 5 3

**Ladies Working Party.**  
 Mr. Tomkins, Junr. 2 1 0  
 Mr. Jos. Young, Junr. 0 4 0  
 Mr. Sinclair 0 4 0  
 Mr. G. S. Mullinger 2 1 0

**£20 of the above amount for the Native Teachers Joseph Slatterie & Patrick Thomson.**  
 Exs. 75s.; 70s. 18s.

**Week Street Chapel.**  
 Rev. T. T. Waterman, B.A.  
 Mr. Brown, Treasurer.  
 Subscribers 5 13 6

**Collected by—**  
 Mrs. Brown & Mrs. Kemp 1 17 8  
 Miss Aldout 0 14 4  
 Miss Crape 1 3 4  
 Misses Dadds 3 15 0  
 Mrs. Book 1 7 2  
 Mr. Carr 0 6 0

**Mrs. Brown & Mrs. Kemp.**  
 Mrs. Brown & Mrs. Kemp 1 17 8  
 Miss Aldout 0 14 4  
 Miss Crape 1 3 4  
 Misses Dadds 3 15 0  
 Mrs. Book 1 7 2  
 Mr. Carr 0 6 0

**Mrs. Mowley & Miss C. Jinkins.**  
 Mrs. Mowley & Miss C. Jinkins 0 16 4  
 Mrs. Streetfield 1 11 0

**Misses Greensted.**  
 Mrs. Sanders and Miss Sharp 0 10 4  
 Miss Woodland 0 12 0  
 Miss Westover 0 6 0

**Missionary Boxes.**  
 Miss Crispe 0 7 0  
 Mrs. Dye 0 5 0  
 Mrs. Gooch 0 13 9  
 Mrs. Stonestreet 0 6 5  
 Previously acknowledged 12 0 0  
 George Street Chapel 0 3 0  
 Exs. 5s. 2d.; 33d. 10s. 6d.

**Morden.**  
 Rev. J. Hedgcock.  
 Subscriptions 4 19 6  
 Collection 2 14 4  
 Sabbath School 2 0 3

**Missionary Boxes.**  
 Mrs. Taylor 0 15 0  
 Mrs. Hedgcock 0 13 2  
 Emma Marsh 0 6 10  
 Mr. Deal, Pear Tree 0 16 0  
 13d. 8s. 2d.

**Staplehurst.**  
 Collection 4 0 8  
 Subscriptions 2 1 0  
 Collected by—  
 Miss Jull 1 16 6

**Missionary Boxes.**  
 Sunday School 1 0 1  
 Misses Barling 0 9 5  
 Miss M. Barnes 0 12 0  
 Miss Brooks 0 5 0  
 Mrs. Coley 0 5 9  
 For Widows' Fund 2 4 8  
 13d. 8s. 10d.

**Sutton Valence.**  
 Collections 5 3 5  
 Collected by—  
 Mrs. Vinson 5 16 0  
 Mrs. Hamer 3 0 10  
 Miss Leaver 1 7 8  
 Mr. J. Hooker 1 8 4  
 Mr. and Mrs. Crispe for C. F. 0 10 0

**Missionary Boxes.**  
 Sunday School 1 5 2  
 Misses Buss 0 15 7  
 Miss Vinson 0 11 3  
 Miss Harma 0 11 0  
 Miss Dray 0 6 6  
 Mrs. Greening 0 2 10  
 Exs. 9s.; 19s. 10s. 7d.

**Tonbridge.**  
 Miss Gorham, Treasurer.  
 J. Beeching, Esq. 1 1 0  
 H. Beeching, Esq. 1 1 0  
 Mr. B. Baker 1 1 0  
 Mrs. Gorham 0 10 0  
 Mrs. J. Gorham 0 10 0  
 Mrs. W. Gorham 0 10 0  
 Mrs. Faulkner 0 10 0  
 Mrs. Jefferson 0 6 0  
 Miss Summers 0 4 4  
 Miss E. Summers 0 4 4  
 Mrs. Featherstone 0 4 4  
 Miss E. Gorham 0 4 4  
 Mr. Mercer 0 4 4  
 Mr. Comins 0 4 4  
 Mr. Bead 0 4 4  
 Mrs. Elyatt 0 4 4  
 Mrs. Hodge 0 4 0  
 Miss Smith 0 4 0  
 Mr. Gadd 0 3 0  
 Mrs. Sales 0 3 0  
 Mrs. Baker's Missionary Box 0 4 6  
 Mr. Harmer's ditto 0 4 4  
 Mrs. Clifton, 1 quarter 0 3 3  
 Mrs. Collins, 1 quarter 0 1 3  
 Small Sums 0 2 6

**By Juvenile Missionary Society.**  
 Mrs. Annison 0 4 4  
 Miss Annison 0 4 4  
 Mrs. Muirhead, 3 quarters 0 4 4  
 Miss Wellsted 0 4 4  
 Mrs. C. Pugh 0 4 4  
 Miss Gorham 0 4 0

Miss Webb	0 4
Mr. Nash	0 3
Miss Nash	0 3
Ann Nash	0 3
Mr. Groombridge	0 2
Mrs. Groombridge	0 2
E. Groombridge	0 2
B. Eover	0 2
O. Groombridge	0 2
Mr. Lower	0 2
Miss Goddard	0 2
79 Subscribers of id.	8 19
per month	7
Sarah Richardson's	
money crock in	
parthings	0 2
15L. 6s. 7d.	

Of which 10s. for Native Teachers and 5s. for little girl in Mrs. Porter's school Madras, named Mary Gorham.

Total.....178 3 10

**East Kent Auxiliary.**

Per Rev. S. E. Toomer.

*Deal.*

Rev. J. T. Bartram.

Subscriptions	4 4
Collections	8 0
After Mission Lecture	1 0
Missionary Boxes	1 18
Collected by—	
Mrs. Brown	0 10
Miss Brown	0 9
Miss Christian	0 12
Mrs. M. B. Sutton	1 3
Mrs. Vincent	1 4
Miss Vincent	1 8
Exs. 12s. 6d.; 20s. 6s. 6d.	

*Dover.*

Russell Street.	
Rev. S. Spink.	
Collection	2 6
Subscriptions	8 6
J. Gauge, Esq. for new Missions in Africa	1 1
Collected by Miss Othwell	1 2
15L. 15s. 6d.	

*Zion Chapel.*

Rev. W. Grigsby.	
Subscriptions	11 8
Collected by—	
Miss Anderson	0 9
Miss Harman	1 0
Miss Tester	0 9
Miss Walker	1 14
Sabbath School	0 18
At Chapel Door	0 18
Sermon & Meeting	0 18
Exs. 12s. 6d.; 20s. 11s. 10d.	

*Faversham.*

Rev. H. J. Rook.	
Subscriptions	4 15
T. Townsend, Esq. (D.)	1 0
Sermons and Meeting	9 2
Collected by—	
Mr. Lowdall	0 17
Mrs. Rook	0 19
Sunday School	1 11
Exs. 14s.; 17s. 11s. 9d.	

*Whitstable.*

Rev. J. Clark.	
Contributions	8 12
For Widows' Fund	1 18
10s. 15s. 6d.	

*Wingham.*

Rev. S. E. Toomer and Rev. T. Waller.	
Missionary Boxes	3 2
Sunday School ditto	0 9
Monthly Prayer Meetings	1 18
Produce of Apple Trees	0 9

Little Girl's Bag	0 0
Little Boy's Bag	0 0
After Sermon	8 6
Friends	4 18
14d.	
Total	101 18

*Ashford, Countess of Huntingdon's Sunday School.*

5 8 6

*Blackheath.*

Rev. J. Sherman.

Subscriptions	79 17
Public Meeting	19 3
B. Cooke, Esq., for Native Children at Visagapatam	10 0
Miss B. Cooke's Box	9 10
Missionary Boxes	9 10
Collected by—	
Miss Croome	3 0
Miss Parkinson's School	2 7
Miss Bir	1 6
Missionary Cards	1 6
In Small Stms.	2 18
Ex. 42s. 6d.; 194s. 14s. 6d.	

*Canterbury.*

Lady Huntingdon's Chapel.

Rev. J. G. Carpenter.

F. Flint, Esq.	2 4
Part of Collection by various Friends	1 0
8d. 4s.	

*Crosbrook, per Rev. G. Amos*

1 0 0

*Dover.*

Mr. J. Mumery	1 1
Mr. J. R. Mumery	1 1
Mr. W. P. Mumery	1 0
8s. 6d.	

*Gravesend.*

Missionary Boxes.

Mrs. Gregory	1 6
Miss Chapman	0 11
Miss Everfield	0 11
Miss Butcher	0 6
Miss Willoughby	0 9
Miss Holton	0 3
Miss West	0 17
Miss Pierce	0 14
Miss Ann Pierce	0 11
Miss Hatten	0 4
Miss Winnett	0 4
Miss Ridge	0 13
Miss Jones	0 7
Miss Nelson	0 10
Miss Gion	0 2
Richard Hollings	0 11
Spain	0 5
Mr. Martin	0 3
Mr. Chapman	0 6

*Collecting Books.*

Miss Jones	4 10
Miss Cooper	0 13
Mrs. Matthews	0 8
Miss Felligate	1 3
Miss F. Hatten	2 7
Fractions	0 0
Sunday Schools	1 11
Annual Subscrip-tions	18 9
Ladies' Association	2 18
Home Mission	0 9
Ex. 10s. 6d.; 40s. 17s. 1d.	

*Greenwich Road Chapel.*

Ladies' Association.

Collected by—	
Mrs. Shipman	1 14
Mrs. Ritchie	3 11
Mrs. Lucy	7 4
Mrs. Hemans	1 8
Mrs. E. Tubble	0 13
Miss C. Reave	0 9
Miss Cluff	0 10
Sabbath School Girls	1 8

*Boxes.*

M. E.	0 15
Master Jones	0 2

Master Vane	0 3
Mr. Short	0 18
Miss Roberts	0 2
Subscriptions	5 15
Mr. Shipman.	
Thank-offering	5 0
Previously acknow-ledged	25 0
For Widows' Fund	5 0
90s. 2s. 1d.	

*Greenwich.*

Maise Hill Chapel.

Rev. G. C. Bellows.

Collections	23 7
For Widows' Fund	3 10
Mr. and Mrs. Young for Native Teacher, H. E. Jenia	10 0
Sunday School, for two Native Children at Ouddapah	5 10
Female Bible Class	0 13

*Ladies' Association.*

Mrs. Sadgrove, Treasurer.	
Mrs. Thompson, Secretary.	
Collected during the First Quarter of the existence of the Association.	
Mrs. Bongard	3 4
Miss Cobden	1 11
Mrs. Duncan	1 10
Mrs. Dannatt	1 6
Mrs. Penn	0 14
Mrs. Gilbert	2 3
Mrs. Hall	0 4
Miss Hume	1 12
Miss Johnson	0 18
Miss Martin	0 7
Mrs. Sadgrove	1 19
Miss Simmons	1 2
Mrs. Thompson	2 15
Miss Walker	2 3
Miss Woodford	0 6
Mrs. Young	1 4
Exs. 20s.; 64s. 18s.	

*Lewisham Road.*

Wickham Terrace Congregational Church, Subscriptions and Donations, per Mr. Saunby	8 5
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*Margate.*

Cedil Street Chapel.

Subscriptions.....4 3

*Milton next Sittingbourne.*

Rev. W. E. Parrett.

Collections	7 12
Mrs. Barrow	0 15
Mrs. Harnett	0 10
Mrs. Hadaway	0 10
Collected by Miss Back	4 13
Sunday School and Missionary Boxes	3 9
17 10 6	

*Orpington Sunday School*

1 14 0

*Essexgate.*

Rev. H. J. Bevis.

Collected by—

Miss Chapman and Miss Bayly	5 9
Miss M. E. Sadler and Mrs. Spain	3 10
Miss S. P. Wells and Miss Gatland	3 2
Miss Hurst and Mrs. Denis	3 1
Miss S. Hunter	4 16

*Missionary Boxes.*

Miss Baldock	0 13
Miss Denis	0 18
Miss Ansell	1 3
Miss Young	1 2
Miss Sibley	1 9
Same under 10s.	2 3

*Collections.*

Prayer Meeting	1 13
Annual Sermons	13 4
Public Meeting	7 4

*Juvenile Society.*

Mr. J. Fells, Secretary.

For Support of Native Teachers.

Henry Joseph Bevis.....13 4

Collected by Mr. Hinds and Mrs. Chapman, from Sunday School Boys and Girls.....15 5

Overpaid last Year.....0 18 3

Expenses.....2 19 9

1911.....6 1

1912.....6 1

1913.....6 1

1914.....6 1

1915.....6 1

1916.....6 1

1917.....6 1

1918.....6 1

1919.....6 1

1920.....6 1

1921.....6 1

1922.....6 1

1923.....6 1

1924.....6 1

1925.....6 1

1926.....6 1

1927.....6 1

1928.....6 1

1929.....6 1

1930.....6 1

1931.....6 1

1932.....6 1

1933.....6 1

1934.....6 1

1935.....6 1

1936.....6 1

1937.....6 1

1938.....6 1

1939.....6 1

1940.....6 1

1941.....6 1

1942.....6 1

1943.....6 1

1944.....6 1

1945.....6 1

1946.....6 1

1947.....6 1

1948.....6 1

1949.....6 1

1950.....6 1

1951.....6 1

1952.....6 1

1953.....6 1

1954.....6 1

1955.....6 1

1956.....6 1

1957.....6 1

1958.....6 1

1959.....6 1

1960.....6 1

1961.....6 1

1962.....6 1

1963.....6 1

1964.....6 1

1965.....6 1

1966.....6 1

1967.....6 1

1968.....6 1

1969.....6 1

1970.....6 1

Mrs. Trubee	0	5	0
Ditto (D)	0	3	8
Mr. Watkins	0	10	0
Mr. Williamson	0	10	0
Mrs. Williamson	0	17	6
Miss Willis	0	8	0
Annual Sermons	8	4	9
Exa. 6s.; 42l. 15s. 2d.			

**Tunbridge Wells.**  
Rev. W. P. Lyon.

Public Meeting	15	0	0
Henry Reed, Esq., and John Finch, Esq., who engaged at the Public Meeting to double the Collection	15	0	0
Missionary Breakfast	1	10	6
John Finch, Esq.	10	8	0
Mrs. Foxcroft	0	10	0
Major Strath	1	1	0
Juvenile Missionary Association for Native Teacher at Benares	7	0	0
For Widows' Fund	6	0	0
Collected by—			
Mrs. Joshua Wilson	24	14	11
Mrs. Dix	17	15	3
Miss Emma Martin	9	13	11
Mr. Alfred Richardson	6	18	11
Mrs. Maddock	7	8	11
Pembury	4	18	3
Bel's Fire Green	3	10	0
Tuttle's Village Sabbath School	4	16	0
Exa. 1s.; 184l. 7s. 6d.			
Andrew Taylor, Esq. (D)	50	0	0
Countess of Huntingdon's Chapel, for the Widows' Fund	8	0	10

**Woolwich.**  
Ebenezer Chapel.  
Rev. W. GILL.

Annual Sermons	6	13	6
Sabbath School	8	17	7
For Widows' Fund	4	1	0
Collected by—			
Miss Thompson	5	8	2
Mrs. Pearce	0	8	8
Miss Miskin	0	16	1
Donations	0	12	0

**Boxes.**

Masters G., J., and A. Gill	0	12	6
Mary Orley	0	7	9
Sarah Browning	0	0	9
Mrs. Irwin	0	0	0
Amelia Sims	0	4	2
Miss Hicks	0	4	2
Miss Thompson	0	2	7
Mrs. Craggie	0	3	6
Mrs. Pearce	0	1	0
Exa. 10s. 6d.; 20l. 15s. 2d.			

**LANCASHIRE.**

**East Auxiliary Society, per S. Fletcher, Esq.**

Annual Sermon	24	15	8
Annual Meeting	48	7	11
Breakfast	12	15	0
N. N.	10	0	0
(D.)	10	0	0

**Cavendish Chapel.**  
Rev. Dr. Halley.

Collections	288	8	8
Subscriptions	30	0	0
Juvenile Society	40	0	0
Sabbath School	5	0	0
Auxiliary	5	0	0
Ditto, for a Native Teacher, to be called Robert Cavendish Halley	10	0	0
482l. 8s. 8d.			

**Grovenor Street.**  
Rev. P. Thomson, M.A.

Collections	385	13	2
Ladies' Association	40	17	3
For Native Teacher	10	0	0
E. Fletcher	10	0	0
Youth's Auxiliary	35	0	0
For Widows' Fund	15	0	0
465l. 9s. 5d.			

**Rusholme Road.**  
Rev. A. Thompson, M.A.

Collections	192	11	8
Ladies' Association	37	18	0
Subscriptions	10	0	0
For Native Teacher	10	0	0
John Griffin	10	0	0
Miss Stewart	3	3	0
Mrs. Mather's School, Mirzapore	50	0	0

**For Widows' Fund.**

Sunday School	20	11	11
Ditto, for the Ship	9	10	1
Juvenile Public Meeting	6	4	11
Young Men, for the Native Teacher R. H. Sharp	10	0	0
G. Hadfield, Esq.	100	0	0
M. J. Thompson	10	0	0
Mr. H. Burnett	1	0	0
492l. 2s. 7d.			

**Hope Chapel.**  
Rev. G. B. Bubler.

Collections	172	0	0
For Widows' Fund	10	10	0
Juvenile Association	10	0	0
192l. 10s.			

**Richmond Chapel.**  
Rev. D. E. Ford.

Collections	61	16	5
For Widows' Fund	5	0	0
Juvenile Association	6	0	0
127l. 18s. 5d.			

**Zion Chapel.**  
Rev. J. Gwyther.

Collections	50	9	6
Subscriptions	16	17	4
Missionary Boxes	0	18	11
Sabbath School	7	16	2
Ditto, Senior Classes	5	0	1
Exa. 15s.; 80l. 2s.			

**Chapel Street.**  
Rev. S. Clarkson.

Collections	15	4	8
Juvenile Association	10	0	0
Ditto, Public Meeting	6	15	4
82l.			

**Pendleton.**  
Rev. A. G. Pearce.

Collections	32	3	10
Subscriptions	12	0	0
Scholars' Missionary Boxes	18	1	3
Interest	0	5	0
Exa. 10s. 6d.; 47l. 18s. 6d.			

**Oldham Road.**  
Rev. J. Bedell.

Collections	30	0	1
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**Cannon Street.**  
Rev. J. Bruce.

Collections	30	0	0
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**Cheetham Hill.**  
Rev. J. A. Pictou, M.A.

Collections	12	16	8
S. Goodwin, Esq.	10	0	0
W. Johnstone, Esq.	8	3	0
20l. 19s. 5d.			

**Longlight.**  
Rev. W. Smith.

Collections	44	7	8
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**Knott Mill.**  
Rev. J. Rawlinson.

Collection	9	13	0
Juvenile Association	3	0	0
Sunday School	3	0	0
15l. 8s. 9d.			

**Harpurhey, Union Chapel.**  
Rev. E. H. Weeks.

Collections	28	0	0
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**Gartside Street.**  
Rev. R. Jones.

Subscriptions	3	0	0
Collections	5	5	2
Monthly ditto	4	5	1
Boxes	2	3	10
14l. 18s. 1d.			

**Charlton.**  
Rev. J. S. Hill.

Collections	3	9	4
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**Park Chapel.**  
Rev. J. Brown, B.A.

Collections	6	0	0
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**Rusholme, Moor Street.**

Subscriptions	6	13	8
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**Tipping Street Chapel.**  
Rev. S. Lewin.

Contributions	2	16	6
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**Ancoats Chapel.**

Great Jackson St.	0	11	0
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**Farnworth.**

Collections	23	2	0
Public Meeting	41	5	3
Monthly Subscriptions	6	3	10
Mr. Joseph Lord	10	0	0
Exa. 8s. 6d.; 80l. 2s. 7d.			

**Heywood.**

Per Mr. T. Hodgkinson, for the Native Teacher Samuel Bethel	15	0	0
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**Walmersley.**  
Park Chapel.  
Rev. J. Anyon.

Collections	12	5	6
J. H. Kay, Esq.	1	1	0
Ex. 12s. 10d.; 12l. 18s. 8d.			

**Stockport.**  
Wycliffe Chapel.  
Rev. J. Thornton.

Contributions	12	10	0
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**Leigh.**  
Bethesda Chapel.

Collections, less expenses &c.	5	3	6
Chapel Field	5	0	2

**Particroft.**  
Rev. G. Shaw.

Collection	3	1	0
2265 14 0			
Less Expenses	19	16	4
2246 17 8			
Manchester, T. Porter, Esq.	10	0	0

**Ashton-under-Lyne.**  
Auxiliary, per Rev. J. G. Rogers

Including the following:—	169	12	2
Annual Subscriptions	14	9	6
Collection	9	13	8

**Collected by—**

Mrs. Greaves	0	10	1
Mrs. Armstrong	0	17	6
Mrs. Busby	1	0	8
Mrs. James Rhodes	1	0	5
Miss E. Littlewood	1	1	7
Miss E. Cankhill	0	13	6
Misses S. Roberts & Nowal	0	13	0

**Collected in the School.**

By the Males	4	2	9
By the Females	3	7	0

**Family Boxes.**

The Misses Milne	1	0	6
Joseph Hampson	0	4	6
N. G. Seddon	0	2	9
James Woodward	0	2	9
Sarah Harrison	0	1	5
Joseph Hinchebelle	0	1	9
Sarah Senior	0	1	4
Wright Forrester	0	1	1
A Family Box	0	5	9
56l. 10s. 8d.			

**Rochdale.**  
Providence Chapel.  
Rev. W. Spencer.

Collections	17	11	8
Juvenile Association	9	4	3
For Widows' Fund	4	4	0
Subscriptions	16	14	6

**Ladies' Association.**

Collected by—			
Mrs. A. Howarth	3	12	0
Mrs. B. H. Moore	3	12	0
Miss M. H. Moore	1	15	4
Mrs. Lauris Miller	3	17	6
Miss Summerskill	1	8	10
Exa. 20s.; 56l. 4s.			

**Milton Church.**  
Rev. H. W. Parkinson.

Collections	22	0	5
Public Meeting	6	16	0
For Widows' Fund	3	16	3
Subscriptions	15	8	0
48l. 0s. 8d.			

**Heywood.**  
Rev. E. Davies.

Collection, less Expenses, 5s. 9d.	8	14	5
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**Small Bridge.**  
Rev. G. Hinde.

Collection	1	16	0
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**Hyde.**  
Union Street Chapel.  
Rev. E. Calvert. (Dec.)

Sermons and Public Meeting	19	6	5
Sunday School	4	2	2
For Widows' Fund	3	13	0
Subscription	0	13	0

**Collected by—**

Miss Baron	1	12	10
Miss Ashworth	1	1	4

**Missionary Boxes.**

Mrs. Goodfellow	2	4	11
Mrs. Etobell	0	4	3
Mrs. Boehneck	0	6	8
Mrs. J. Collier	0	0	0
Mrs. Hollinworth	0	9	6
Mrs. Bywater	0	5	1
Miss M. Pichford	0	8	3
Miss Hyde	0	10	0
Miss Dixon	0	7	4
Miss Hampson	0	9	9
Exa. 34s. 1d.; 34l. 1s. 8d.			

**Zion Chapel, for the Widows' Fund**

1	16	0
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**Oldham.**  
Rev. E. M. Davies, Treasurer.

Queen Street Chapel.	12	14	0
Juvenile Association	10	0	0

**Greenacres Chapel.**  
 Collection ..... 6 18 8  
 Juvenile Association 8 8 0  
 Springhead Chapel.  
 Collection ..... 8 5 3  
 Hope Chapel.  
 Collection ..... 13 7 0

**Boxes.**  
 Miss Lucy Lee ..... 1 10 0  
 Mrs. Wrigley ..... 0 8 9  
 Collection after Mr. Harrett's Lecture 4 5 4  
 Exa. 58s. 6d.; 51l. 12s.

**West Lancashire Auxiliary Society.**  
 Samuel Job, Esq., Treasurer.  
*Liverpool.*  
 Collections.  
 Public Meeting ..... 21 0 3  
 Juvenile ditto ..... 6 18 8  
 Missionary Communion ..... 9 0 8

**Great George Street Chapel.**  
 Rev. Dr. Raffles.  
 Collections ..... 185 8 8  
 For Widows' Fund 10 0 0  
 Ladies' Auxiliary Society ..... 40 11 4  
 For support of Leah, at Mrs. Porter's School ..... 4 0 0  
 Ditto, of Annie Baxter, as ditto ..... 8 0 0  
 A Friend, per Dr. Raffles ..... 8 8 8  
 Ditto, ditto ..... 5 0 0  
 Daniel James, Esq. (D.) 50 0 0  
 Mr. Thornton, ditto 0 10 0  
 204. 17s. 2d.

**Crescent Chapel.**  
 Rev. J. Kelly.  
 First Half-yearly grant from weekly Offerings ..... 50 0 0  
 For support of John Kelly, at Bangalore ..... 8 0 0  
 Ditto, of Two Girls at Mrs. Mathens's School ..... 8 0 0

**Missionary Boxes.**  
 Misses Kelly ..... 1 14 9  
 Mrs. White ..... 1 0 0  
 Misses Hughes ..... 0 9 0  
 Mrs. McMillan ..... 1 13 0  
 Bond Street Sunday School ..... 2 18 8  
 Richmond Fair School ..... 1 0 0  
 Mr. Lancaster ..... 0 9 0  
 For Widows' Fund From Girls' Sunday School, for Maria Blackburn and Ann Fraser, in Mrs. Porter's School, Madras ..... 8 0 0  
 Second Half-yearly Grants ..... 40 0 0  
 Special Donations ..... 47 1 11  
 1871. 1s. 6d.

**Newington Chapel.**  
 Rev. H. Griffiths.  
 Collections and Subscriptions ..... 27 13 2

**Texteth Chapel.**  
 Rev. W. Hareus.  
 Portion from weekly Offerings ..... 18 8 10

**Subscriptions.**  
 Miss Hay ..... 8 0 0  
 Mr. Thos. Smith ..... 1 0 0  
 Mr. Jos. Stevens ..... 1 0 0  
 Boys' Sunday School Missionary Boxes 1 17 8  
 Collection for Widows and Orphans 8 19 0  
 51s. 18s. 6d.

**Woodside Chapel.**  
 Rev. J. Mann.  
 Collections ..... 12 16 10  
 Sunday Schools ..... 0 6 0  
 Miss Holdsworth's Missionary Box ..... 0 9 3  
 Juvenile Society ..... 1 18 10  
 184. 10s. 10d.

**Kirkdale Chapel.**  
 Rev. J. Tunstall.  
 Collections ..... 16 6 0  
 Sunday Schools ..... 4 17 8  
 51s. 4s.

**Wavertree Chapel.**  
 Rev. N. Wight.  
 For Native Teacher 13 0 0  
 Ditto, Child, Helen Wight ..... 4 0 0  
 Sacramental Collection ..... 1 17 0  
 For General Fund ..... 4 15 0  
 22l. 18s. 2d.

**St. Helen's Chapel.**  
 Rev. J. Tunstall.  
 Collection ..... 20 16 4

**Oxton Chapel.**  
 Collection ..... 13 10 0

**Huyton Congregational Church.**  
 Rev. E. Giles and Family ..... 5 0 0  
 Miss Lonsdale ..... 1 1 0  
 Ditto, for Medical Mission ..... 0 10 0  
 Sunday School ..... 3 11 4  
 For Widows' Fund ..... 5 0 0  
 142. 2s. 6d.

**Welsh Independent Chapel.**  
 Juvenile Society ..... 10 10 0

**Missionary Boxes.**  
 Juvenile Society.  
 John Samuel Jones ..... 0 11 11  
 Hannah Thomas ..... 0 16 7  
 The Misses Davies ..... 0 3 0  
 Elizabeth Williams ..... 0 3 8  
 John and Hannah Hughes ..... 0 2 8  
 Mary Jane Edwards ..... 0 3 9  
 John and Elizabeth Owens ..... 0 3 0  
 John and Robert Griffiths ..... 0 6 8  
 Jonathan Roberts ..... 0 2 3  
 Sarah Jones ..... 0 3 4  
 Robert Jones ..... 0 1 8  
 David Roberts ..... 0 1 1  
 Wm. Davies Hughes ..... 0 4 3  
 Edward Parry ..... 0 0 6  
 Mrs. Owens ..... 0 1 0  
 Sarah and Mary Roberts ..... 0 3 1  
 H. Hughes ..... 0 0 3  
 Edward Simon ..... 0 2 3  
 Isaac Jones ..... 0 0 6  
 Edward Hughes ..... 0 0 6  
 Hannah Hughes ..... 0 0 4  
 Margaret and Mary Ann Rees ..... 0 2 7  
 Others ..... 0 6 7  
 144. 7s. 6d.

**Newton Chapel.**  
 Collections ..... 10 5 7  
 Missionary Boxes ..... 1 17 5  
 Exa. 18s. 6d.; 11l. 4s. 6d.

**Female Benevolent Institution.**  
 Proceeds of Work done by Inmates ..... 1 10 0

600 7 7  
 Less Expenses ..... 19 4 8  
 671 3 11

**Mid Lancashire Auxiliary Society.**  
 T. Holes, Esq., Treasurer.  
 Collections ..... 8 8 3  
 Miss Unwin's Missionary Box ..... 0 15 6  
 82. 4s. 8d.

**Bethbors.**  
 Rev. J. H. Unwin.  
 Collections ..... 8 8 3  
 Miss Unwin's Missionary Box ..... 0 15 6  
 82. 4s. 8d.

**Blackburn.**  
 Chapel Street Chapel.  
 Rev. A. Fraser.  
 Proceeds of Breakfast ..... 9 18 0  
 Collections ..... 27 17 8  
 Ditto, in School ..... 8 10 2

**Classes.**  
 Miss Fraser ..... 1 0 0  
 Miss Struyan ..... 0 4 8  
 Miss Murray ..... 0 15 6  
 Mrs. Sharples ..... 0 10 1  
 Miss Eliza Fraser ..... 0 19 3  
 Ditto, for the Education of a Little Girl at Vinayagam ..... 1 8 8  
 Miss Richardson ..... 1 0 0  
 Miss Bannerman ..... 0 10 0  
 Miss Smalley ..... 0 14 7  
 Miss Willacey ..... 0 3 0  
 Miss Barrow ..... 0 3 0  
 Mr. Lawson ..... 0 13 0

**Missionary Boxes.**  
 Miss Ellison ..... 1 14 3  
 Master Bragg ..... 0 8 0  
 Master Allan Carr ..... 0 8 0  
 Miss Whalley's Class ..... 0 8 0  
 Public Meeting ..... 8 11 7

**Nova Scotia School.**  
 Miss Ellen Haworth's Class ..... 0 4 4  
 Miss Mary Pickering, ditto ..... 1 0 0  
 Miss Ruth Leigh ..... 0 4 4  
 51s. 18s. 2d.

**Blackburn.**  
 James Street Chapel.  
 Rev. E. W. Shalders.  
 For Widows' Fund ..... 8 0 0  
 Collections ..... 23 18 4  
 Sarah Longworth's Missionary Box ..... 0 8 8

**Classes of Girls.**  
 Collected by—  
 Mrs. Copeland ..... 0 8 7  
 Miss Briggs ..... 0 10 0  
 Miss Emma Briggs ..... 0 17 6  
 Miss Ashburn ..... 0 1 0  
 Miss Scott ..... 0 4 0  
 Miss Birtwisle ..... 0 3 6  
 Mr. Murray ..... 0 10 7  
 Mr. Johnson ..... 0 15 0

**Classes of Boys.**  
 Mr. T. Yates ..... 0 3 0  
 Mr. Crechley ..... 0 10 0  
 Sundries ..... 0 0 8

**Subscriptions.**  
 Mr. Pickle ..... 0 10 0  
 Mr. Copeland ..... 0 10 0  
 Ruth Eccles' Missionary Box ..... 1 14 0

**Further Gate School.**  
 Missionary Boxes.  
 Mr. John Hyslop ..... 0 5 0  
 Mr. James Ramsbottom ..... 0 4 0  
 Rachel Haworth ..... 0 5 1  
 Collected by Ruth Sharples ..... 2 9 10  
 48s. 6s. 4d.

**Chitheroe.**  
 Rev. T. Budd.  
 Collection ..... 1 4 7  
 Public Meeting ..... 4 8 11  
 Sabbath School Girls ..... 0 9 7  
 Ditto, Boys ..... 0 9 9  
 Branch at Pinlloe ..... 0 3 0  
 Exa. 7s. 10d.; 6s.

**Darwen.**  
 Rev. E. B. Johnson.  
 Belgrave Square Meeting House ..... 77 13 0

**Darwa.**  
 Deak worth St. Chapel.  
 Rev. G. P. Clark.  
 Collections ..... 25 15 1  
 Female Classes in Sabbath School for the Support of a Native Girl in Mrs. Gordon's Boarding School, Visagapatam, named Fanny Clark ..... 1 1 1  
 28l. 18s. 1d.

**Lower Darwen Sabbath School, First Class of Girls ..... 1 5 1**

**Fockholes.**  
 Rev. C. Binley.  
 Collections ..... 3 6 1  
 Juvenile Society, for Support of Native Boy at Salem ..... 3 0 0  
 67. 8s. 6d. 28 0 7  
 Less Expenses ..... 15 0 0  
 27 0 7

**Burley District.**  
 W. Lomas, Esq., Treasurer.  
*Burley.*  
 Bethesda Chapel.  
 Rev. J. Strogan.  
 Annual Subscriptions ..... 13 1 0  
 Quarterly ditto ..... 1 9 0  
 Collections ..... 21 8 1  
 Public Meeting ..... 3 15 1  
 Three Classes in School ..... 1 4 0  
 For Orphan Girl, E. J. Massey ..... 2 18 4  
 48l. 2s.

**Salem Chapel.**  
 Collections ..... 5 7 9

**Cashe.**  
 Rev. J. Salkeld.  
 Collection ..... 6 5 7  
 Too late last year ..... 0 5 0  
 Collected by Miss Smith ..... 1 8 0

**Sabbath School.**  
 Missionary Box ..... 0 19 7

**Classes.**  
 Elizabeth Nelson ..... 0 0 0  
 Eliza Fould ..... 0 7 1  
 Miss Watson ..... 0 5 1  
 Exa. 18s. 6d.; 14l. 18s. 6d.

**Hatfield.**  
 Rev. G. W. Clapham.  
 Collection ..... 3 3 0  
 For Widows' Fund ..... 1 5 0  
 Subscriptions ..... 1 10 9

**Collected by—**  
 Miss Hall ..... 5 0 0  
 Miss Tomlinson ..... 1 11 8  
 Miss Heat ..... 1 4 8  
 Exa. 18s. 6d.; 10l. 18s. 7d.

**Mariner.**  
 Providence Chapel.  
 Rev. J. Thompson.  
 Public Meeting ..... 3 1 1  
 Sunday School ..... 3 1 1  
 Collected by Miss Howarth ..... 1 0 0  
 Exa. 6s. 6d.; 6l. 8s. 6d. 28 0 0  
 Less Burial Exa. 2 0 0  
 71 0 1



**Preston.**

**Auxiliary Society.**

John Hamer, Esq., Treasurer.

Half-yearly Remittance.

Cannon Street Chapel.

Juvenile Society, by Miss Walker.

Treasurer ..... 27 15 8

Annual Subscriptions ..... 15 10 0

Quarterly Subscriptions.

By Miss Walker ..... 1 10 8

By Miss Corless ..... 0 15 0

Grimshaw Street Chapel Congregational and Juvenile Societies, by Mr. J. W. Tomlinson. .... 17 8 10

**Blackpool.**

Collection at Victoria Street Chapel, by Rev. John Nall, B.A. .... 5 15 6

Miss Hamer's Subscription ..... 0 5 0

Collected by Miss Pirih ..... 3 8 0

**Missionary Boxes.**

Mrs. Bradshaw ..... 0 6 3

Mr. Balshaw ..... 0 16 0

Miss Hamer ..... 0 4 1

Miss Bessford ..... 0 1 0

Miss Cook ..... 0 2 0

Sabbath School ..... 0 1 8

Proceeds of Rev. W. G. Barrett's Lecture, less Expenses ..... 0 7 6

10 8 8

Emitted part in August ..... 2 16 9

7 8 6

69 18 5

Less Expenses ..... 0 5 0

69 13 5

**Wigan Auxiliary.**

T. Cook, Esq., Treasurer.

Anton, Collection ..... 1 8 3

Goldern, Collection ..... 1 10 4

Hindley, St. Pauls. .... 4 10 0

Horwich, Rev. M. Hardaker ..... 1 15 7

Keinford, Rev. J. Widows ..... 5 4 8

**Wigan.**

Hope Chapel.

Rev. W. Marshall.

Widows' Fund ..... 3 0 0

Collected by Mrs. Cook ..... 3 5 0

**Subscriptions.**

Miss Woods ..... 2 3 0

Miss E. Woods ..... 2 3 0

Mrs. H. Woods ..... 2 3 0

H. Woods, Esq., M.P. ..... 2 0 0

Collections ..... 15 7 0

Juvenile Service ..... 1 12 3

**Juvenile Association.**

Sabbath School

Boys ..... 0 1 5

Girls ..... 0 6 10

**Boxes.**

Sarah Park ..... 0 3 3

M. H. Marsden ..... 0 3 0

L. L. Marsden ..... 0 3 0

Sarah Marsden ..... 0 3 0

Miss Davies ..... 0 4 2

W. & J. Balnes ..... 0 5 8

Mr. H. Holmes ..... 0 11 11

E. Trompton and Sister ..... 0 3 0

Fractions ..... 0 0 8

51, 12, 11d.

**St. Paul's Chapel.**

Rev. W. Hoaf.

A Friend, per Rev. W. Hoaf ..... 40 0 0

Collections ..... 19 6 3

Collected by—

Miss Dobell ..... 4 16 6

Master E. M. Espin ..... 0 4 6

54, 7s. 3d.

111 1 10

Less Expenses ..... 3 5 0

107 15 10

**LEICESTERSHIRE.**

Leicester, Miss Nunneley, for New Missions in Africa ..... 10 0 0

**Lutterworth.**

Mr. T. Ivens ..... 3 3 0

Miss Johnson ..... 1 0 0

3, 3s.

**LINCOLNSHIRE.**

Barton-on-Humber.

Rev. E. Lewis, B.A.

Collection ..... 8 14 2

Lecture ..... 1 12 1

**Gainsborough.**

Collected by—

Mrs. Lewis ..... 7 9 0

Miss Hall ..... 3 3 0

Miss England ..... 1 10 9

Exs. 2s.; 15d.

**Public Meetings.**

Mrs. Mote, Mistraton ..... 1 0 0

Juvenile ..... 0 8 0

Mrs. Cook's Servants ..... 0 9 7

Mrs. Revill's Box ..... 0 2 3

W. L. Sharp, Esq. .... 1 1 0

Mr. W. Cook ..... 1 1 0

Exs. 6s.; 12, 12s. 3d.

**Lincoln.**

Newland Chapel.

Rev. C. Scott, LL.B.

Subscriptions ..... 8 18 0

**Collected by—**

Miss Arnold ..... 1 15 0

Miss Brown ..... 3 1 0

Miss Blakey ..... 0 17 7

Miss Crooks ..... 1 1 0

Miss Singleton ..... 5 3 0

Miss E. Wilson ..... 1 5 5

**Missionary Boxes.**

Miss Curtis ..... 0 9 1

Miss Campbell ..... 0 9 6

Mrs. Gadsby ..... 0 3 0

Mrs. Mansford ..... 0 8 0

Miss Thrusdale ..... 0 1 0

Miss Ward ..... 0 8 8

**Sabbath Schools.**

Boys ..... 1 11 4

Girls ..... 1 11 0

**Collections.**

Newland Chapel ..... 11 9 3

Free Methodist ..... 1 16 7

Chapel ..... 7 18 1

Public Meeting ..... 3 0 0

For Widows' Fund ..... 2 7 8

Proceeds of Tea Meeting ..... 2 7 8

A Poor Man, proceeds of a piece of work, for special Missions to South Africa ..... 0 7 0

Exs. 57s.; 50, 1s. 3d.

**MIDDLESEX.**

Brentford.

Albany Chapel.

Miss McBride ..... 1 0 0

Rev. E. Morley ..... 1 0 0

Mrs. Morley, for Widows' Fund ..... 0 10 0

21, 10s.

**Boston Road Chapel.**

Lady Elite ..... 1 1 0

F. Farmer, Esq. .... 1 0 0

H. Hunt, Esq. .... 0 10 0

Miss Hunt ..... 0 10 0

T. Paul, Esq., per Miss Banyon ..... 2 3 0

Mr. Pitt ..... 0 10 0

Rev. W. C. Yonge ..... 1 1 0

Mrs. Yonge ..... 0 10 6

Miss Yonge ..... 0 10 6

**Collected by—**

Miss E. Banyon ..... 1 1 6

Mrs. T. Lambert ..... 1 6 0

Miss Sadler ..... 0 6 0

Miss Spencer (6s. 4d. last year) ..... 1 15 3

**Boxes.**

Miss Baker ..... 0 6 1

Masters W. and T. Paulin ..... 0 15 0

Misses Paulin ..... 0 10 0

Mr. Pearce ..... 0 12 9

Mrs. Howlands ..... 0 3 0

Miss Saunders ..... 0 3 11

Miss Skirrow ..... 0 3 0

Sunday School ..... 1 12 9

Sermons in May ..... 2 14 2

Annual Meeting ..... 2 6 9

22, 11s. 3d.

**Chiswick, Missionary Boxty, per Rev. E. Miller.** ..... 0 15 0

**Ealing.**

Rev. W. Isaac.

Subscriptions ..... 8 5 6

Collected by Miss Chapman ..... 0 14 6

Annual Meeting ..... 3 15 0

**Boxes.**

Mrs. Gammon ..... 0 7 2

Mrs. Wills ..... 0 3 0

Essex Nicholas ..... 0 3 0

Young Ladies ..... 0 4 2

Miss Hinton's ..... 0 6 9

Smaller Sums ..... 0 6 9

Sunday School Children ..... 2 8 8

Exs. 7s.; 16, 4s.

**Enfield.**

Chase Side Chapel.

Collections in May 11 15 0

For Widows' Fund 10 0 0

Collected by Miss A. Challis.

T. Challis, Esq., Aid. ..... 5 8 0

Rev. A. Tidman, D.D. ..... 3 0 0

Mrs. Challa ..... 1 1 0

T. M. Challis, Esq. .... 1 1 0

W. Challis, Esq. .... 1 1 0

J. B. Hunter, Esq. .... 1 1 0

B. Bousfield, Esq. .... 1 1 0

A. Challis, Esq. .... 1 1 0

Ellis, Francis ..... 0 2 6

Miss A. Challis ..... 0 5 0

**Collected by Miss Stone.**

J. Stone, Esq. .... 2 2 0

W. Kelsey, Esq. .... 2 2 0

Miss Prior ..... 2 2 0

Mr. G. Stone ..... 1 1 0

Dr. Godfrey ..... 1 1 0

Mr. and Mrs. Poesner ..... 1 1 0

Miss Charlton ..... 1 1 0

Miss Way ..... 1 0 0

Mr. Mullinger ..... 1 0 0

Rev. J. E. Ashby ..... 0 10 6

Mr. S. Baugh ..... 0 10 6

Miss Chaberton's Young Ladies' Missionary Box ..... 0 10 6

Miss Adams ..... 0 10 0

Mrs. Riches ..... 0 10 0

Mrs. Adams ..... 0 5 0

Mrs. Baker ..... 0 5 0

Mrs. Wakley ..... 0 5 0

Mrs. J. Blasco ..... 0 5 0

Miss Ainger ..... 0 5 0

Mrs. Note ..... 0 5 0

Mrs. B. Note ..... 0 5 0

Mr. Tan ..... 0 4 6

Mrs. Chase ..... 0 4 0

Mrs. Clarke ..... 0 4 0

Mrs. Scaris ..... 0 4 0

Mrs. Ambrose ..... 0 4 0

**Mrs. Grant and Friend.**

Mr. Foster ..... 0 3 8

Mr. Townsend ..... 0 5 0

Mr. Castle ..... 0 4 4

Mrs. Hamnerstone ..... 0 3 6

Miss Stillwell ..... 0 3 3

A Friend ..... 0 2 6

Mr. Logsdon ..... 0 2 6

Mr. Gibbons ..... 0 2 6

A Friend ..... 0 2 0

Mr. Ribben ..... 0 1 1

Rebecca Winch ..... 0 1 1

A Friend ..... 0 1 0

Mrs. More ..... 0 2 0

55, 14s. 3d.

**Rev. J. Stribling's Chapel.**

Mr. Barber ..... 1 1 9

Sunday School ..... 0 9 6

**Collected by—**

Mr. Martin ..... 1 0 0

Mrs. Stribling ..... 2 9 6

Mrs. Cato ..... 0 5 0

5, 1s.

**Finchley.**

Miss Tallor, Treasurer.

Collections ..... 11 6 4

For Widows' Fund ..... 3 0 5

Missionary Box ..... 4 8 11

Sunday School Children ..... 3 3 0

**Collected by—**

Miss Lane ..... 3 17 0

Miss Spicer, including 6s. for Native Boy at Bangalore ..... 41 19 0

Miss Millington ..... 1 16 0

Miss J. Cunliffe ..... 4 1 6

Misses Shrook ..... 1 4 6

Misses McCulloch ..... 1 16 6

Miss Foster ..... 1 10 0

William Pocket ..... 3 2 9

Emma Harris ..... 1 5 11

Julia Grayson ..... 0 13 4

Miss E. Plowman ..... 0 7 9

Mr. Wallis ..... 0 16 0

Mr. Soames ..... 0 5 0

Miss A. M. Cubitt ..... 3 4 4

Miss M. A. Murphy ..... 3 11 9

Miss Beattie Pison ..... 0 4 0

58, 11s. 6d.

**Hammermith.**

Broadway Chapel.

Collections in May 4 1 9

For Widows' Fund 1 4 4

Sunday School ..... 3 16 0

**Collected by—**

Mr. Note ..... 2 1 2

Miss Talford ..... 0 11 0

Miss Saltor ..... 2 10 0

Miss M. Beath ..... 1 11 10

15, 2s. 1d.

**Ponder's End.**

Collected by Mrs. Lookyer ..... 6 19 6

**Southgate.**

Chase Side Chapel.

Juvenile Missionary Society.

Jane Page ..... 0 6 0

Sarah Kerry ..... 0 3 9

Jane Reed ..... 0 11 0

Ellis Agg ..... 0 1 1

Edwin Routwood ..... 0 1 1

Jane Markwell ..... 0 1 0

Chapel Box ..... 0 4 8

11, 1s. 3d.

**Staines.**

Subscriptions ..... 13 7 0

**Collected by—**

Miss Taylor ..... 0 8 8

Mrs. J. Peasmore's Missionary Box ..... 1 3 10

Mr. Morford's ditto ..... 1 7 5

A Poor Widow ..... 0 2 6

Another Poor Widow ..... 0 3 0

Collections ..... 4 15 10

Sunday School ..... 0 14 6

Public Meeting ..... 6 10 4

From Members of the Society of Friends, for the support of Native Schools in India.  
 Mrs. Charles Ashby 0 10 0  
 Frederick Ashby, Esq. 0 10 0  
 Thomas Ashby, Esq. 0 10 0  
 Miss Pope 1 0 0  
 Exa. 10s.; 20l. 15s. 3d.

**Tottenham and Edmonton**  
 Per Miss Adam.  
 Collections 9 18 0  
 Subscriptions 14 8 0  
**Juvenile Association.**  
 Miss Pouget Secretary.  
 For School at Cuddapah.  
 Collected by—  
 Miss Clarke 0 10 0  
 Miss Pitch 0 13 1  
 Master Maynard 0 13 1  
 Miss S. Pennett 0 5 6  
 Miss Pouget 1 10 0  
 20l. 0s. 1d.

**Usbridge.**  
 Mr. S. H. Collins, Treasurer.  
**Providence Chapel.**  
 Rev. J. Glendenning.  
 Collections 11 0 8  
 For Widows' Fund 6 1 7  
 Juvenile Meeting 3 14 9  
 Public ditto 8 19 8  
 Collected by the Ladies 80 12 10  
 For the Native children Mary Ann Gentry, Christians Bateman, & Anne Glendenning 9 0 0  
 For the Native Teachers Thomas Stamper, & William Nash 24 0 0

**Missionary Boxes.**  
 Miss Whittington's Young Ladies 1 0 0  
 Miss Blunt's ditto 0 6 0  
 Miss Howard's Young Gentlemen 0 8 0  
 Miss H. Nash 1 4 1  
 Miss C. Nash 0 11 0  
 Master T. Sturt 0 4 0  
 N. & J. T. Dodd 0 4 0  
 Cave House School Association 3 0 0  
 Mrs. Bray's ditto 2 0 0  
 Weekly Farthings, per Miss S. J. Heron 1 7 11  
 108l. 13s. 8d.

**Old Meeting House.**  
 Rev. J. Robinson.  
 Subscriptions 3 18 0  
 Sunday School, for Native Girl, Mary Robinson 3 0 0  
 Missionary Box 0 7 8  
 7l. 5s. 3d.  
 110 18 11  
 Less Expenses 3 0 8  
 107 18 3

**MONMOUTHSHIRE.**  
**Monmouthshire Welsh Auxiliary.**  
 Rev. M. Ellis, Secretary.  
 Rev. G. Lewis, Treasurer.  
**Abercarn.**  
 Rev. E. Parry.  
 Mr. J. E., Mrs. D., and Mrs. E. 0 7 6  
 Collection 0 14 1  
 1l. 1s. 7d.  
**Aberystwyth.**  
 Rev. E. Rowlands 1 4 0  
**Abertillery.**  
 Rev. D. Williams 0 12 0

**Beaufort.**  
 Rev. T. Rees (full particulars in the Welsh Report) 25 6 6

**Blaenauv.**  
 Rev. T. Griffiths 0 18 0

**Bassaleg.**  
 Mrs. E. and Mrs. D. 0 5 0  
 Collection 0 7 6  
 0 13 6

**Cwmbran.** 2 14 1  
**Ogorth.**  
 Rev. H. Daniel.  
 Rev. H. D. and Mr. W. F. 0 5 0

**Boxes.**  
 Miss Lydia Daniell 0 15 0  
 W. Phillips, Jun. 0 11 0  
 Collection 2l. 2s.

**Berea.**  
 Rev. D. Williams 4 0 0

**Strahay.**  
 Rev. N. Stephens 15 6 8  
 Less British Missions 3 6 8  
 12 0 0

**Blackwood.**  
 Rev. G. Lewis and J. Thomas 1 0 0

**Machen.**  
 E. J., W. H., D. M., and H. F. 0 10 0  
 Collection 0 10 0  
 1l.

**Moors.**  
 Rev. J. Harries 1 0 1

**Saint Mellons.** 0 7 4  
**Maesycwmer.**  
 Rev. John Davies.  
 D. J., Mr. E., and Mrs. T. 0 7 6  
 Collection 1 5 0  
 1l. 12s. 6d.

**Myrddalwyn.**  
 Rev. M. Ellis.  
 R. Williams, Esq. 1 0 0  
 T. Edmunds, Esq. 0 10 0  
 Mr. H. Williams 0 2 6  
 Sunday School 0 7 8  
 Collection 1 13 8  
 3 13 8

Less British Missions 1 0 0  
 2 13 8

**Victoria.** 1 0 0  
**Penmaen.**  
 Rev. E. Hughes 3 10 0

**Rhymney.**  
 Zion Chapel.  
 Rev. W. Davies 5 5 0  
 Hook Chapel 2 0 0

**Moriah Chapel.**  
 Rev. E. C. Jenkins 1 3 6

**Tontrefel.**  
 Rev. T. Lewis 0 15 0  
 Trevil 0 8 0  
 0 8 0

**Tredegar.**  
 Adulam Chapel.  
 Rev. W. Williams.  
 Mr. N. B. and Mr. J. E. 0 7 6  
 Collection 0 6 0  
 14s. 3d.

**Vorteg.**  
 Rev. M. Jones 0 11 0

**Tredegar.**  
 Sharon Chapel.  
 Rev. D. Hughes, B.A.  
 T. Pugh, Esq. 0 10 0  
 Contributions 14 18 10  
 Less British Missions 3 4 6  
 12 19 4

**Blackwood.**  
 Salem, Rev. E. O. Jenkins 1 2 6

**Bryncwôr.**  
 Rehoboth.  
 Rev. W. Jenkins.  
 D. S. Lewis, Esq. 1 0 0  
 Rev. W. Jenkins 1 0 0  
 Sunday School 5 10 0  
 Collection 3 0 0  
 10l. 10s.

**Ebbw Vale.**  
 Rev. T. Jeffreys 2 5 0  
 100 5 10

**Bryncwôr.**  
 Bethesda.  
 Rev. W. Williams 0 10 0  
 For Ditto 0 2 4  
 Quarterly Collections 3 2 2  
 Exa. 6d.; 3l. 16s.

**Chapelw.**  
 Rev. T. Rees.  
 Collection 3 11 8

**Newport Auxiliary.**  
 Mr. T. B. Bachelor, Treasurer.  
 Mr. W. M. Jack, Secretary  
 Dock Street Chapel.  
 Collection 10 14 6

Collected by—  
 Mrs. Jones and Mrs. Dixon 6 5 6  
 Mrs. T. Davies 1 10 0  
 Sunday School 2 0 1  
 90l. 10s. 1d.

**Tabernacle Chapel.**  
 Collection 9 11 0

Collected by—  
 Miss Miles 3 5 6  
 Mrs. Jenkins 1 3 4  
 Miss Parney 1 0 0  
 Miss Hatcher 1 2 0  
 A Friend, by Mrs. A. Gillman 1 0 0

**Missionary Boxes.**  
 Mrs. Compton 1 7 6  
 Mrs. Jenkins 0 3 8  
 Miss Davies 0 4 2  
 Miss Frost 0 8 11  
 Master Osborns 0 14 4  
 90l. 2s. 3d.

**Wesleyan Reform Chapel, Hill Street.**  
 Collection, 1850 1 2 0  
 Ditto, 1857 1 2 0  
 Sunday School 0 4 11

**Portland Street Chapel.**  
 Collection 1 7 6  
 4l. 3s. 5d.

**Mill Street Chapel.**  
 Collection 0 17 8  
 Missionary Box 0 5 6  
 1l. 2s.

**Public Meeting.**  
 Collection 4 8 6  
**Juvenile Meetings.**  
 Collection 1 3 8

**Bryn New.**  
 Independent Chapel.  
 Collection 1 12 0

**Newport.**  
 Mount Zion Chapel.  
 Collection 2 2 6  
 Mrs. Thomas 1 0 0  
 Mr. H. Edwards 1 0 0  
 Mrs. Beynon 1 0 0  
 Mary Ann Kishna, Missionary Box 0 1 6  
 Sunday School 0 2 0  
 5l. 12s.

Less Expenses 5 11 5  
 5 11 5

**NORFOLK.**  
 Auxiliary Society, per E. J. Middleton, Cash. Sec.  
**Burham Market.**  
 Rev. J. Watland, B.A.  
 For Widows' Fund 1 1 0  
 Chapel Missionary Box 1 10 0  
 Other Boxes 2 2 5  
 5l. 17s.

**South Creake.**  
 Rev. R. Lorton.  
 South Creake Collection 3 1 0  
 Walsingham Ditto 1 10 0  
 Exa. 7s.; 3l. 8d.

**Denton and Tescroft.**  
 Rev. F. S. Basken.  
 Collected at Lectures 2 7 1  
 Ditto by Mrs. Basken 6 15 0  
 Ditto by Miss Deef. 2 10 0  
 Two Friends 0 3 4  
 Collected after Lecture at Stratton 8 2 9  
 6l. 8s. 1d.

**Gwesteck.**  
 Rev. H. Drane.  
 Subscriptions 13 11 0  
 Collected by—  
 Mrs. W. Cooke 3 1 1  
 Master E. Funnell 0 8 0  
 Miss Ireland 0 8 0  
 20l. 11s. 6d.

**Mattishall.**  
 Rev. T. W. Wynn.  
 Collected by Miss Taylor 3 12 6  
 Missionary Boxes 1 1 5  
 6l. 12s. 6d.

**Musdeley.**  
 Collection 1 10 0  
 Elizabeth Orr's Box 0 2 0  
 1l. 12s. 6d.

**North Walsham.**  
 Rev. J. Browne.  
 Collection 2 12 0  
 Subscriptions 2 1 4  
 Boxes 1 6 5  
 Susanna Burham, at Berhamptone 3 0 0  
 Elizabeth Trotter, at Poreychoy 2 10 0  
 Exa. 6d.; 15l. 6s. 6d.

**Norwich.**  
 Princes Street Chapel.  
 Annual Subscriptions 3 0 0  
 Mr. J. W. Downes (D.) 1 1 0  
 Collected by—  
 Miss Boardman 5 11 1  
 Elizabeth Edwards 2 1 0  
 Miss English 0 11 2  
 Miss Grier 1 10 0  
 Mrs. Thos. Harmer 5 10 0  
 Miss Higgins 0 2 0

Miss Rainbird	1 1 3
Caroline Taylor, Sprowston	1 10 10
King Street Sunday School	0 4 11
Ditto Missionary Working Class	0 13 0
Annual Collections	36 11 8
For Native Child, Miss Susanna De Coubie, at Fareyehale	2 10 0
Ditto, Lucy Miller	2 10 0
Ditto, Elizabeth Hall	2 10 0
Ditto, Elizabeth Russell	2 10 0
For Missionary Ship	
Miss Boardman	0 12 0
Miss Susanna De Carle	0 4 9
For Widows of Missionaries	5 0 0
For Children of Missionaries	5 0 0
Exs. 1s. 8d.; 10s. 8s.	
Old Meeting	
Annual Subscriptions	19 1 0
Collected by—	
Miss Bateman	0 10 0
Mrs. Blunderfield	5 0 0
Miss Clarke	1 2 0
Mrs. E. Cooke	0 13 0
Miss Hickman	1 4 0
Miss Foulger	1 19 8
Mrs. Pedder	4 8 1
Mrs. Simpson	0 13 0
Miss Spelman	2 2 0
Juvenile Society	7 9 0
Ditto, for a Native Teacher at Rev. J. Abbs's Station	10 0 0
Fareyehale	10 0 0
Weekly Offerings	10 10 0
Communion Service	7 15 2
Young Gentlemen at Mr. Paul's Academy, for Rev. J. Abbs	2 0 0
74s. 16s. 5d.	
Tabernacle	
Rev. J. J. Kempster	
Collected, per Miss Kempster	1 1 0
Collection	3 5 3
4s. 6s. 5d.	
Oulton and Wooddalling	
Rev. E. Jeffery	
Collection	1 10 6
Prayer Meeting	0 1 10
Exs. 2 yrs. 12s. 6d.; 1s. 10s. 10d.	
24s. 12 11	
Less Expenses	10 4 10
25s 8 1	
East Dereham	
Rev. G. Y. Jeffreys	
Collected by—	
Mr. Mouch	0 12 0
Miss Balls	1 0 0
Miss S. Wright	0 14 6
Missionary Boxes	
Master Jeffreys	0 5 6
Master Cooper	0 1 6
For Widows' Fund	1 2 0
3s. 15s. 6d.	
Fakenham	
Rev. W. Legge	
Subscriptions	5 3 0
Collection	2 5 0
For Widows' Fund	2 12 0
Sunday School Box	0 10 0
10s. 10s.	
Norwich	
Miss Davey, for a Girl at Nagercol	2 5 0
Yarmouth Dorcas Society, ditto	2 5 0
4s. 10s.	

<b>Theford, Juvenile Society, per Mr. G. Joslin, for the Native Children, H. Thomas, M. Fison, and C. Tabor.</b>	7 0 0
<b>Wells.</b>	
Rev. E. B. Hickman	
Contributions	4 7 0
For Widows' Fund	0 12 6
5s.	
<b>Wymondham, Rev. J. Anderson</b>	1 6 0
<b>Yarmouth.</b>	
per Mr. W. H. Palmer	
Subscribers	25 3 0
Collection	13 6 7
Juvenile Collection	3 15 2
Public Meeting	7 14 7
<b>Missionary Boxes.</b>	
Mrs. J. B. Palmer's Servants	0 6 10
A. Betts	0 5 7
Clayton	0 2 4
Becket (Moyley)	0 2 4
Quinton	0 6 1
Mrs. Slipper	0 17 2
Larke	0 3 9
Mrs. J. H. Palmer	
Jun.	0 17 11
Miss Clarke	0 4 0
Miss Lewis	0 5 2
Miss Milligan	0 5 7
Miss S. Rogers	0 3 10
Miss Robert's Servants' Class	0 12 0
Sundries, per Miss Boardman	1 14 11
Ditto, Miss Roberts	0 5 0
Ditto, Miss White	0 0 0
Thank-offering	3 0 0
For Mrs. Mather's School at Mirzapore	1 15 0
Ditto, per Miss White's Class	1 12 0
Exs. 20s. 6d.; 6s. 7s. 6d.	
<b>NORTHAMPTONSHIRE.</b>	
<b>Daventry.</b>	
Per Mr. E. A. Briggs	
Collection	6 17 11
Collected by—	
Sarah Abbott	0 10 5
Rebecca Leth	0 5 0
Exs. 50s. 10d.; 6s. 2s. 6d.	
<b>Kettering.</b>	
Rev. T. Toller	
Collections and Subscriptions	28 2 0
Giris' Sabbath School	1 0 7
Boys' First Class	0 10 0
Ditto, for New Missions in Africa	0 5 0
Mr. Notcutt's Bible Class	1 3 5
<b>Missionary Boxes.</b>	
Mr. Falkner	0 3 7
Mr. Hodge	0 7 2
Mr. Strange	0 10 0
Mr. Lonsby	0 5 0
Mr. Tansley	0 10 3
For Widows' Fund	2 10 0
Exs. 11s. 4d.; 9s. 15s. 1d.	
<b>Oundle.</b>	
Mr. G. Jolley, Treasurer	
Rev. J. Aldon	0 10 0
Mr. Berridge	0 10 0
Ditto, collected by	0 5 0
Miss Faircloth	1 1 0
Mr. Fisher	2 2 0
Willie Fisher's Missionary Box	1 0 0
Mr. Godfrey	1 1 0
Ditto, Box	0 15 0
The Misses Greene	3 0 0
Ditto, collected by	4 4 10
Ditto and Friend, for Native Teacher, India	10 0 0

Mr. Binder, Missionary Box	0 5 0
Mr. G. Jolley	1 1 0
Ditto, for Student at Hong Kong	5 0 0
Ditto, other Members of Family	2 0 0
Late P. H. Jolly's Missionary Box	0 8 6
Mr. Knighton	1 1 0
Mr. W. Lenton, Jun.	0 10 0
Mrs. Rowiatt's Box	0 9 0
Mr. Whitney	1 1 0
Collection	3 11 6
Public Meeting	3 3 3
For Widows' Fund	2 0 0
Juvenile Society	
Mrs. Dalby	0 17 6
Small Subscriptions	1 0 3
4s. 17s. 7d.	
<b>Yelvertoft.</b>	
Rev. T. James	
Subscriptions	2 12 6
Collection	7 0 0
<b>Boxes.</b>	
Mrs. Hall	0 5 0
Master W. B. H. Bray	0 1 7
Miss Heygate	0 15 0
10s. 14s. 1d.	
<b>NORTHUMBERLAND.</b>	
<b>Berwick-on-Tweed.</b>	
Mrs. R. Home and Mrs. R. Dodds, per Miss Agnes Dodds	3 0 0
<b>Newcastle-on-Tyne</b>	
<b>Auxiliary.</b>	
Mr. D. H. Goddard, Treasurer	
<b>Anniversary Collections.</b>	
St. James' Chapel	10 0 11
St. Paul's Chapel	11 0 0
West Clayton Street Chapel	14 13 10
Public Meeting	11 3 3
Juvenile Meeting	5 5 1
<b>Horsley-on-Tyne</b>	1 0 0
Ryton	2 8 4
<b>Felling.</b>	1 5 0
Subscribers	13 16 6
Rev. S. Meggison, for Chinese College	0 10 0
<b>St. James' Chapel.</b>	
Rev. Fred. Stephens	
Collected by—	
Misses Cooke	4 11 0
Misses Liddow	1 13 0
Misses Lax	3 0 0
Mrs. Middlemiss	1 3 10
Mr. D. H. Goddard and Family	2 0 0
Croft Street School	1 5 6
James Robson, Esq. for Native Teacher	10 0 0
Sacramental Collection for Widows' and Orphans' Fund	6 6 0
Croft Street School, for Missionary Ship	0 13 0
30s. 14s. 10d.	
West Clayton Street Chapel	
Rev. Geo. Steward	
Subscriptions	27 5 8
Sunday School	2 3 0
Ditto, Buckingham Street	1 5 0
<b>Missionary Boxes.</b>	
Mr. Bonar	0 11 0
Mr. T. Dotchin	0 2 6
Sacramental Collection for Widows' and Orphans' Fund	5 0 0
Exs. 6s. 6d.; 87s. 1s. 6d.	
<b>St. Paul's Chapel.</b>	
Rev. A. Reid	
Subscriptions	3 3 0

<b>Missionary Boxes.</b>	
M. E. Reay	0 5 8
Master Sharp	0 2 0
Master Reid	0 4 6
Master Rowell	0 4 0
Mrs. James	0 4 0
Sabbath Schools	1 18 8
Collected by—	
Mrs. Atkinson	0 5 4
Miss Thackray	1 10 6
Miss Tait	2 5 0
Martha Bay's Box	0 3 2
10s. 5s. 6d.	
Legacy of the late Mr. William Kidley, per Messrs. Joseph and Errington Ridley, less duty	150 0 0
<b>Howden.</b>	
Rev. J. Stead	
Collection	4 6 4
Public Meeting	1 11 0
Miss Coe	1 0 0
Sabbath School	0 5 6
Exs. 1s.; 6s. 17s. 10d.	
<b>Chester le Street.</b>	
Rev. S. Pedley	
Public Meeting	2 3 2
Collected by—	
Miss M. Gray	2 2 6
Miss E. Owen	1 15 0
6s. 8s. 8d.	
Less Expenses	347 1 8
5s. 15 0	
34l. 6s. 2	
<b>Hexham.</b>	
Rev. S. Fairley	
Collection	1 12 4
Subscriptions	6 12 6
Exs. 8s. 6d.; 7l. 16s. 4d.	
<b>North Shields.</b>	
Rev. A. Jack	
Subscriptions	25 5 0
Mr. J. Proctor, for Schools	2 0 0
Mr. J. R. Proctor, ditto	0 10 0
Missionary Prayer Meetings	2 10 8
Sundry Small Sums	1 18 4
For the Native Teachers, E. Young, W. H. Stowell, and A. Jack	30 0 0
62s. 4s.	
<b>NOTTINGHAMSHIRE.</b>	
<b>Nottingham, Friar Lane.</b>	5 13 0
<b>OXFORDSHIRE.</b>	
<b>Henley.</b>	
Rev. J. Rowland	
Mr. J. Maynard, Treasurer	
Subscriptions	31 11 6
Missionary Boxes	8 6 4
Collections	12 2 4
Public Meeting	21 13 4
Collected by—	
Miss White, for Two Orphans in Mrs. Mault's School	6 0 0
Nagercol	6 0 0
Sunday Scholars, for Native Teachers	3 0 0
Mrs. Brown, Pleasant's Hill	1 12 6
Mrs. Crisp	0 8 0
Master W. Collier, for Miss Ship	0 5 0
Collected for Education of Isahab, by Mrs. Col. Brown and Miss Brown	0 12 0
For Widows' Fund	3 7 6
Donations	0 10 0
Exs. 6s. 8d.; 80s. 4s. 4d.	

**Steeple Aston.**

H. Creek, Esq.	3 0 0
<b>Thomas.</b>	
W. Cox, Esq.	1 0 0
Mr. Humphries, Waldrige	0 10 0
Mr. T. Deverell	1 0 0
Mrs. Loaseley	0 10 0
Miss Cox	0 5 0
Mr. Seymour	0 5 0
Miss Nichol's Box	0 5 0
Mr. G. Hunt	1 0 0
d. 15s. 6d.	

**RUTLANDSHIRE.**

**Oakham.**

G. Finch, Esq.	5 0 0
Subscriptions	1 18 0
Sunday School Box	0 7 0
7s. 6d.	

**Uppingham.**

Rev. J. Green.

Subscriptions	48 8 6
Mr. T. G. Parker, for Native Teacher John Green	10 0 0
Collected by Miss Green	3 9 6
Sabbath School Children	1 17 0
64s. 18d.	

**SHROPSHIRE.**

**Newport.**

Rev. W. Paton.

Subscriptions	11 8 8
Public Meeting	1 13 9
Collections	6 1 6
Collected by Mr. and Miss Silvester, from Bank Sunday Schools and Friends	4 9 10

**Juvenile Missionary Society.**

Collected by—

Misses Johnson and Sturges	1 8 8
Misses Atkinson and Warry	0 19 6
Miss Griffiths	0 11 0
Miss Rogers	0 7 7
Miss M. Lowe	0 13 8
Master Paton	0 4 0
Independent Sunday School Collection	0 10 0

**Classes.**

Mr. H. P. Silvester	0 8 8
Miss Griffiths	0 10 0
Miss Treasure	0 10 0
Miss Sturges	0 2 0
Miss Simpson	0 5 8
Miss Podmore	0 1 11
Miss Lowe	0 4 9
Boys' Class	0 1 3
Infant Class	0 2 8

**Boxes.**

Rachael Humpage	0 4 1
Hannah Smart	0 3 8
Louisa Smart	0 8 4
Lucy and Emily Tipping	0 8 9
John Rogers	0 2 8
E. Morris	0 1 7
F. Pidgou	0 1 0
24s. 6d.	

**Owcestry Branch.**

Subscribers.

Mr. Gregory	1 6 0
T. Minshall, Esq.	1 0 0
Mr. E. W. Thomas	1 1 0

Collected by—

Miss Davies	0 1 7
Miss C. Davies	0 17 4
Miss Gregory	0 14 0
Miss E. Lecon	0 16 1
Miss Minshall	1 9 4
Miss Thomas	1 9 8
Mrs. Wade	0 6 6
Annual Services	18 2 1

**Juvenile Society Boxes.**

Miss S. Jane Davies	0 2 3
Thomas Davies	0 1 6
Alfred Jones	0 0 11
Miss Minshall	0 1 8
Kxa. 2s. 6d.; 27s. 6d.	

**Shrewsbury.**

Swan Hill.

Rev. W. Thorp.

Subscribers

.....	4 5 0
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Ladies' Association.

Collected by—

Mrs. Thorp	2 15 0
Miss Weaver	0 15 0
Mrs. J. Pryse and Mrs. Nealor	3 17 4
Miss Barron and Mrs. C. B. Nicholls	3 19 6
Miss Ford	2 3 0
Mrs. Hay	5 13 6
Mrs. E. Evans and Mrs. Owen	1 12 0
Jane Myrick	1 1 0
Maria Mason	0 9 1
Sunday School Girls	0 14 6
C. E. Nicholls's Box	0 10 6
For Widows' Fund	3 8 0
37s. 6d.	

**Castle Gate Chapel.**

Rev. E. Hill.

Mr. Lewin, Treasurer.

For Widows' Fund

Mr. George Davies, Sutton	0 10 0
Mr. Lewis Jones	1 1 0
Sums under 10s.	0 15 4

**Missionary Boxes.**

The Young Gentlemen at Mr. James Poole's Academy, Kingland

.....	3 10 0
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The Young Ladies at Miss Scammell's Establishment, The Crescent

.....	1 13 9
Small Sums	0 8 5

**Sabbath School.**

Young Men's Bible Class

.....	0 18 9
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Boys and Girls

.....	1 4 0
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**Missionary Association.**

Miss Hannah Woodall, Secretary.

Collected by—

Mrs. Maddox	1 1 6
Mrs. Arnaby	1 3 2
Miss E. Deakin	0 16 2
Miss Baskope	0 11 8
Miss H. Woodall	1 4 0
Sums under 10s.	6 10 2
22s. 6d.	

**SOMERSETSHIRE.**

**Bristol Auxiliary,** per W. Wills, Esq.

.....	100 0 0
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Brunswick Juvenile Missionary Working Class, for a Child at Peaton to be named Anne Hartland

.....	8 0 0
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Broadway, Rev. S. Ross

.....	2 6 0
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**Bridgewater.**

Rev. E. H. Jones.

Ladies' Association

.....	19 8 1
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Collection

.....	6 10 8
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Public Meeting

.....	4 17 8
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Juvenile Association

.....	13 10 0
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Boxes

.....	1 10 4
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For Widows' Fund

.....	5 13 6
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24s. 6d.

**Bristol.**

Rev. W. Stinner.

Subscribers

.....	4 2 0
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Collected by—

Miss Skinner	0 17 0
Miss Cousins	0 14 1
A Friend	0 9 8
Public Collection	4 4 4

**Boxes.**

Master Mullins	0 17 0
Master Clarke	0 9 8
Master Jones	0 6 8
Miss Indrars	0 3 0

Three Ladies for the support of an Orphan to be called Charlotte Mullins

.....	3 6 0
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Sunday School Children

.....	0 4 2
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For Widows' Fund

.....	1 0 0
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Kxa. 2s. 6d.; 15s. 17s.

**Chard.**

Rev. W. Denham.

Collections

.....	6 3 8
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Sunday School

.....	6 10 8
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Ladies' Association

.....	2 7 10
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Subscriptions

.....	3 10 0
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Missionary Box

.....	1 8 0
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Kxa. 2s. 6d.; 10s. 11s. 2d.

**Fulwood.**

Rev. J. Taylor.

Collection

.....	1 16 8
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Master's Hebdict's Box

.....	0 4 6
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The late Mrs. E. Welman

.....	2 3 0
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Ed. 2s.

C. N. Welman, Esq. invested in Consols to pay the Annual Subscription of the late Mrs. E. Welman, in perpetuity

.....	67 0 0
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**Hembridge.**

Subscriptions

.....	2 0 0
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Collection

.....	1 0 0
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**Boxes.**

Hester Clark	1 2 6
Mrs. Coombs	0 14 0
Miss Taylor	0 7 0
Eks. 2s. 6d.; 5s.	

**Milborne Port.**

Sunday School for Native Teacher Ephraim Perkins

.....	10 0 0
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**North Petherton.**

Rev. W. Phillips.

Sunday School Boxes

.....	2 0 0
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**South Cheriton and Temple Combe,** per Rev. J. Bowsay

.....	3 13 11
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**South Petherton.**

Subscriptions

.....	4 0 0
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Collected by—

Miss Daniel	2 1 6
Miss Perratt	1 4 6
Mrs. Terrill	1 13 0
Mrs. G. Vaux	1 13 0
Martha Doble	0 7 6
Martha Hebdict	0 5 0
Sarah A. Lang	0 9 0
Miss Richard's Box	0 5 1
M. and E. Tapscott	0 1 9
.....	2 18 2
Eks. 18s.; 15s. 10s. 6d.	

**Tewkesbury.**

Paul's Meeting.

Rev. H. Adiscott.

Subscriptions

.....	17 5 0
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Mr. W. H. Hendebourch, for Central South Africa

.....	1 0 0
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Collection

.....	11 1 0
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Public Meeting

.....	8 8 0
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Sabbath School and Bible Class

.....	19 10 0
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For Widows' Fund

Ladies' Association	7 4 0
Boxes	0 3 0
64s. 6d.	

**North Street, Independent Chapel.**

Rev. A. McMillan.

Subscriptions

.....	3 8 0
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Sabbath School and Bible Classes

.....	27 4 0
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Annual Collection including 12s. 6d. distribution of New Testaments of Mrs. Goodman's Box

.....	1 11 0
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For Widows' Fund

.....	2 11 0
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For Native Teachers, per Mr. Lagg

.....	15 0 0
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A Friend, for a Seaman Teacher, to labour in some heathen island

.....	3 11 0
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62s. 10s. 1d.

**Wisconsin.**

Rev. J. H. Dwyer.

Subscriptions

.....	3 18 0
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Collection

.....	2 13 7
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Residue of the late Miss C. Donnan's Pocket-money

.....	1 1 6
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Sabbath School

.....	1 5 6
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For Widows' Fund

.....	0 12 8
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**Missionary Boxes.**

Elizabeth White

.....	2 8 4
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M. H. & E. Dwyer

.....	6 11 0
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Andrew King

.....	4 11 0
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16s. 2s. 7d.

**Wiltshire.**

Rev. R. S. Short.

Collected by—

Mrs. Short	1 11 0
Mrs. Newton	0 14 0
Mrs. Rogers	0 9 0
Miss Dunn	0 7 0
Mrs. Williams	0 8 0
Miss Vekery	0 5 0
J. Chas.	0 1 0
Mr. Lansdown	0 1 0
Missionary Boxes	1 6 0
Public Meeting	3 11 0
For Widows' Fund	0 13 0
Eks. 2s. 6d.; 14s. 10s. 10d.	

**Fossil.**

Per Mr. T. Pook.

Collection

.....	2 8 0
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Public Meeting

.....	1 18 0
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Subscriptions

.....	3 11 0
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Sunday School, by Mrs. Hammond

.....	1 11 0
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Collected by Miss H. Rawlins

.....	1 11 0
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**Missionary Boxes.**

Miss Stickland

.....	1 11 0
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Mrs. Hammond

.....	0 11 0
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Miss Gillingham

.....	0 11 0
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Mr. Bull

.....	0 11 0
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Mrs. Vaux

.....	0 11 0
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Mr. Roberts

.....	0 11 0
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Mrs. Smith

.....	0 11 0
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Mr. Warman

.....	0 11 0
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M. J. Hammond

.....	0 11 0
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S. Garrett

.....	0 11 0
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E. Pine

.....	0 11 0
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J. A. Brooke

.....	0 11 0
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J. Hammond

.....	0 11 0
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M. J. Snook

.....	0 11 0
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E. Cooper

.....	0 11 0
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Master Sherring

.....	0 11 0
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Master Swaberg

.....	0 11 0
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Master H. Swaberg

.....	0 11 0
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F. Dodge

.....	0 11 0
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G. Winsor

.....	0 11 0
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G. Hunt

.....	0 11 0
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W. Hine

.....	0 11 0
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W. Busby

.....	0 11 0
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Three Boys

.....	0 11 0
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A. E.

.....	0 11 0
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Prattins

.....	0 11 0
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SUSSEX.

Table listing financial details for the Auxiliary Society in Sussex, including Treasurer W. Penfold, and various churches like Waterfield, Bognor, and Brighton.

Table listing financial details for churches in Sussex, including Cuckfield and Lewes.

Table listing financial details for churches in Sussex, including Brighton and Queen's Square Chapel.

Table listing financial details for churches in Sussex, including North Street Chapel and Less Expenses.

WARWICKSHIRE.

Table listing financial details for churches in Warwickshire, including Coventry and Well Street.

Table listing financial details for churches in Warwickshire, including Well Street and Miss Weston's Book.

Table listing financial details for Boxes in Sussex, including Mrs. Beun and Anne Thompson.

Table listing financial details for Cards in Sussex, including Thomas Taylor and Benjamin Hensley.

Table listing financial details for Stratford-upon-Avon, including Mrs. Canning and Native Teacher at Leekington.

Table listing financial details for Leamington, including Spencer Street Chapel and Rev. A. Pope.

Table listing financial details for Withybrook, including Daniel Haselwood and Mr. Tomlinson.

Table listing financial details for Boxes in Westmoreland, including Mrs. Prain and Mrs. Tomlinson.

WESTMORELAND.

Table listing financial details for Kendal, including John Somervell, Esq., Sec.

Table listing financial details for Foreign Schools, including Mrs. Marriott and Mrs. Wm. Whitwell.

Table listing financial details for Collections in Westmoreland, including Annual Meetings and Independent Chapel.

Table listing financial details for Missionary Boxes in Westmoreland, including E. Whitwell, Esq.

Table listing financial details for Collections in Westmoreland, including Anniversaries and Silver Street Chapel.

Table listing financial details for Ladies' Association in Westmoreland, including Kirkby Lonsdale and Eacostonsdale.

WILTSHIRE.

Table listing financial details for Gotaere in Wiltshire, including Samuel H. Read and Ann C. Read.

Table listing financial details for Highworth, including Ann Blackman and Henry Hillier.

Table listing financial details for Highworth, including Zion Independent Chapel and Rev. T. Gilbert.

Table listing financial details for Boxes in Highworth, including Master Johnson and Miss Moor.

Table listing financial details for Malmesbury, including Mr. Perkins and Friends.

Table listing financial details for Marlborough, including Rev. R. H. Smith and Subscriptions.

Table listing financial details for Melksham, including Rev. J. Jones and Subscriptions.

Table listing financial details for Tisbury, including Rev. J. M. White, B.A. and Contributions.

Table listing financial details for Trowbridge Tabernacle, including Rev. T. Mann and Annual Subscriptions.

Table listing financial details for Boxes in Trowbridge, including Mrs. Beaser and Mr. Chapman.

Table listing financial details for Collections in Trowbridge, including Anniversaries and Silver Street Chapel.

Table listing financial details for Ladies' Association in Trowbridge, including A Friend and Miss Gayton.

Table listing financial details for Boxes in Trowbridge, including Boys' Bible Class and Girls' Dicto.

Table listing financial details for Boxes in Trowbridge, including Pastor's Dicto and Sunday Schools.

Table listing financial details for Boxes in Trowbridge, including Miss Downson and Elizabeth Franklin.

Table listing financial details for Boxes in Trowbridge, including Alice and G. Oller and Emma Furnell.

Table listing financial details for Boxes in Trowbridge, including Miss Brodribb and Miss Butt.

Table listing financial details for Boxes in Trowbridge, including Miss Carpenter and Mrs. Curtis.

Table listing financial details for Boxes in Trowbridge, including Miss Ann Curley and Mrs. Williams.

Table listing financial details for Boxes in Trowbridge, including Miss Price and Missionary Boxes & Cards.

Table listing financial details for Boxes in Trowbridge, including Miss Forward and Miss Jane Forward.

Table listing financial details for Boxes in Trowbridge, including Miss Fanny Forward and Master H. W. Gunn.

Table listing financial details for Boxes in Trowbridge, including Miss F. Martin and Misses Morgan.

Table listing financial details for Boxes in Trowbridge, including Mrs. Sinkins and Master Wm. Vardy.

Table listing financial details for Boxes in Trowbridge, including Juvenile Association and Working Society.

Table listing financial details for Boxes in Trowbridge, including Working Society for Mary Ann Vardy and Mrs. W. Porter.

Table listing financial details for Boxes in Trowbridge, including Madras and Girls' Sunday School.

Table listing financial details for Boxes in Trowbridge, including General Box and Prudence Bush.

Table listing financial details for Boxes in Trowbridge, including Boys' Sunday School and General Box.

Table listing financial details for Boxes in Trowbridge, including Frank Kinton and Alfred Ford.

Table listing financial details for Boxes in Trowbridge, including George Grant and Francis White.

Table listing financial details for Boxes in Trowbridge, including Juvenile Anniversary and Collections.

Table listing financial details for Boxes in Trowbridge, including Collections and Subscriptions.

Table listing financial details for Boxes in Trowbridge, including Collection at the Ordinance and Widows' Fund.

Table listing financial details for Boxes in Trowbridge, including Mr. and Mrs. John Provia and Exa. 5s. 6d.

Table listing financial details for Boxes in Trowbridge, including Exa. 15s. 10d. and Westbury.

Table listing financial details for Boxes in Trowbridge, including Old Meeting and Public Meeting.

Table listing financial details for Boxes in Trowbridge, including Collected by— and Mary Smith.

Table listing financial details for Boxes in Trowbridge, including Mrs. Francis and Ellen Francis.

Table listing financial details for Boxes in Trowbridge, including Miss Zeal and Mr. Coombs.

Table listing financial details for Boxes in Trowbridge, including For Widows' Fund and Exa. 5s. 6d.; 2s. 6d.

WORCESTERSHIRE.

Table listing financial details for Boxes in Worcestershire, including Brierly Hall and Rev. R. Boehnet.

Table listing financial details for Boxes in Worcestershire, including Subscriptions and Miss M. Bache.

Table listing financial details for Boxes in Worcestershire, including Miss L. Bache and Mr. J. Bache.

Table listing financial details for Boxes in Worcestershire, including Mr. W. Bache and Mr. J. Bache.

Table listing financial details for Boxes in Worcestershire, including Mr. C. Bedford and Mr. T. Bodfish.

Table listing financial details for Boxes in Worcestershire, including Mr. R. Beldshaw and Small Sums.

Table listing financial details for Boxes in Worcestershire, including Exa. 15s. 2d.

**Kidderminster.**  
 Rev. T. Greenfield.  
 Collected by—  
 Mrs. Clark ..... 1 15 3  
 Miss Dobson ..... 4 16 1  
 Miss Pawcett ..... 1 15 4  
 Miss Kitley ..... 3 4 6  
 Miss Lea ..... 3 7 6  
 Miss Steward ..... 7 11 4  
 Miss E. Steward ..... 6 12 7  
 Miss West ..... 1 18 11  
 Miss Willis ..... 1 7 4

**Missionary Boxes.**  
 Mrs. Greenfield ..... 1 2 1  
 Mrs. Wankling ..... 6 7 0  
 Boys' Sunday School ..... 0 10 7  
 281. 18s.

**YORKSHIRE.**  
*Hull and East Riding.*  
**Auxiliary Society.**  
 A. Levett, Esq., Treasurer.  
**Fish Street Chapel.**  
 Rev. R. Bowman.  
 Collections ..... 47 3 4

**Ladies and Juvenile Association,**  
 per Mrs. A. Levett  
 and Mrs. J. Westerdale.  
 Collected by—  
 Mrs. Abram and  
 Miss Statter ..... 7 8 5  
 Mrs. Benn and Miss  
 Boden ..... 2 15 0  
 Miss Brass ..... 3 6 5  
 Miss Cobb ..... 1 7 0  
 Miss Dales ..... 4 1 1  
 Miss Foster ..... 5 11 11  
 Miss Irving ..... 1 5 8  
 Miss Kidd ..... 1 8 8  
 Miss Malcolm ..... 3 4 1  
 Miss Musgrave ..... 2 6 0  
 Miss Westerdale ..... 2 10 0  
 Miss Wingham ..... 1 12 3

Miss Westoby's  
 Missionary Box ..... 0 13 6  
 Miss Mary  
 Tapp, for Hong  
 Kong ..... 0 5 0  
 Miss Emily Smith  
 Tapp, for Cambray ..... 0 4 0  
 Miss Aston's Mis-  
 sionary Box ..... 0 3 3  
 Miss Cox ditto ..... 0 7 0  
 Sarah  
 Shaw, for  
 Domestic Servant ..... 1 0 0  
 Ditto, Missionary  
 Box ..... 0 1 2  
 Sabbath School  
 Children, for the  
 "John Williams"  
 Mr. Joseph Lambert,  
 for the Native  
 Teacher George  
 Lambert ..... 10 0 0  
 A. Friend, at Mis-  
 sionary Breakfast ..... 5 0 0  
 Miss Elizabeth Tur-  
 ner's Legacy ..... 2 0 0  
 Subscriptions ..... 23 19 6  
 Profit on Mission-  
 ary Breakfast,  
 June, 1855 ..... 0 14 8  
 1831. 11s. 10d.

**Albion Chapel.**  
 Rev. R. A. Redford.  
 Collections ..... 30 0 0  
**Ladies and Juvenile Association,**  
 per Mrs. Mout and  
 Mrs. Harker.  
 Collected by—  
 Mrs. Raynor ..... 3 13 0  
 Mrs. Squire ..... 1 19 10  
 Mrs. Harker ..... 3 8 5  
 Miss Foss ..... 3 9 6  
 Miss Haire ..... 3 5 6  
 Miss Tarbotton ..... 1 19 8  
 Miss Simpson ..... 4 18 2  
 Miss Watlington ..... 3 1 7  
 Miss Mansfield ..... 2 4 11  
 Miss Pellum ..... 0 10 7  
 Miss Finch ..... 0 5 0  
 Miss Huntley ..... 2 6 0  
 Miss Parker ..... 2 14 8  
 Miss Wright ..... 1 1 0  
 Miss Hawkins ..... 0 4 6  
 Miss Jenkins ..... 2 10 0

Mrs. Mout ..... 2 14 9  
 Interest ..... 0 10 0  
 Sabbath School  
 Children ..... 5 19 7  
 Misses A. E. and  
 M. F. Wright ..... 0 11 0  
 Missionary Basket  
 Miss Michell's Mis-  
 sionary Box ..... 0 5 0  
 For Widows' and  
 Orphans' Fund ..... 7 3 0  
 Subscriptions ..... 3 3 0  
 984. 1s. 7d.

**Hope Street Chapel.**  
 Rev. H. Ollerenshaw.  
 Collections ..... 20 14 10  
**Ladies and Juvenile Association,**  
 per Miss Morley.  
 Collected by—  
 Miss Gelson ..... 1 3 0  
 Misses Jackson and  
 Gibson ..... 1 12 2  
 For Widows' and  
 Orphans' Fund ..... 3 18 0  
 Subscriptions ..... 12 14 6  
 431. 3s.

**Salem Chapel.**  
 Rev. J. Sibree.  
 Collections ..... 15 15 9  
 Subscriptions ..... 1 19 0  
**Ladies and Juvenile Association,**  
 by Miss Hyde.  
 Collected by—  
 Miss Adams ..... 0 10 0  
 Miss Thomas Clarke  
 Miss Gibson ..... 0 3 1  
 Misses Hampson ..... 0 4 1  
 Miss Hyde (includ-  
 ing £1 for Rev.  
 W. Clarkson's  
 School in India) ..... 2 19 4  
 Master Jefferson ..... 0 1 0  
 Miss Oldham ..... 0 2 6  
 Mrs. Warburton ..... 0 12 1  
 Mary Ann Pickering ..... 0 3 10  
 Master G. Hardisty ..... 0 4 4

**Missionary Boxes.**  
 Master G. Adams ..... 0 3 2  
 Miss Emma Chaplin ..... 0 2 4  
 Mrs. Fowler ..... 0 1 8  
 Hannah Castle ..... 0 2 6  
 Mrs. Hunter ..... 0 11 6  
 Mrs. Newham ..... 0 6 11  
 Master B. Oldham ..... 0 5 3  
 Miss S. Revell ..... 0 8 8  
 Mrs. G. Smith ..... 0 6 0  
 Mrs. Snell's Friend ..... 0 2 0  
 Mrs. Simpson ..... 0 1 0  
 Mr. Tottle ..... 0 2 0  
 Sabbath School  
 Children ..... 0 5 7  
 Master J. D. Sibree,  
 for Mrs. Gardiner's  
 School in Jamaica ..... 0 3 3  
 291. 9s. 8d.  
 Collections at Pub-  
 lic Meeting, held  
 at Fish Street  
 Chapel ..... 20 16 3  
 Donation from a  
 Wesleyan Re-  
 former at ditto ..... 5 0 0  
 Collection at Mis-  
 sionary Commu-  
 nion Service, held  
 at Fish Street  
 Chapel ..... 12 9 6

**Cottingham.**  
 Rev. T. Hicks.  
 Collections ..... 32 18 6  
**Missionary Boxes.**  
 Sacramental Offering  
 for Widows and Or-  
 phans ..... 4 17 0  
 Cottingham School  
 in India ..... 10 0 0  
 Miss Hingrose (D.) ..... 1 0 0  
 591. 1s. 4d.

**Hornsea.**  
 Rev. J. Poole.  
 Collections ..... 6 10 9  
 Margaret Wroot ..... 0 5 0

**Missionary Boxes.**  
 Per Mrs. Bainton ..... 1 15 0  
 Per Mrs. Blenkin  
 Mrs. Boak, and  
 Miss Dawson ..... 0 4 9  
 Sunday School ..... 0 9 0  
 191. 6s. 11d.

**Skispea.**  
 Rev. J. Poole.  
 Collections ..... 4 9 0  
 Subscriptions by  
 Mrs. Etherington ..... 1 0 0  
 31.

**South Cave and El-  
 loughton.**  
 Rev. — Roberts.  
 Collections, South  
 Cave ..... 4 9 0  
 Ditto, Elloughton ..... 2 9 8  
 Miss F. Fleming's  
 Missionary Box ..... 0 12 9  
 71. 2s. 5d.

**Thornhamstead.**  
 Rev. W. Bettison.  
 Contributions ..... 1 3 7

**Swanland.**  
 Rev. J. Wishart.  
 Collection ..... 6 17 9  
 Subscriptions ..... 5 11 0  
 121. 8s. 9d.

**Beeford.**  
 Rev. J. Hutchin.  
 Collections ..... 2 4 8  
 John Stocks, Esq. (D.) ..... 1 0 0  
 Mrs. Dobson's Box ..... 3 0 2  
 64. 4s. 10d.

**Frodingham.**  
 Rev. J. Hutchin.  
 Collections ..... 1 16 3  
 Mrs. William Hus-  
 sard's Missionary  
 Box ..... 0 7 1  
 Sunday School ditto ..... 0 6 3  
 For Widows' Fund ..... 0 7 10  
 Interest allowed on  
 the Account ..... 8 1 9  
 439 18 9  
 Less Expenses ..... 12 13 9  
 427 5 0

**Beerley.**  
 Rev. G. F. Ryan, D.D.  
 Collections ..... 16 16 10  
**Ladies' Working So-  
 ciety** ..... 10 0 0  
 Quarterly Subscrip-  
 tions ..... 1 2 0  
 Mr. J. Sugdon ..... 1 1 0  
 Sabbath School ..... 0 10 0  
 For Widows' Fund ..... 1 3 0  
 Exs. 31s. 10d.; 291. 3s.

**Driffield, A Friend  
 to Missions** ..... 3 0 0

**North Riding Auxiliary  
 Society.**  
 J. Buchanan, Esq., Treas-  
 urer.  
 Rev. J. C. Potter, Whithy,  
 Secretary.

**Ayton.**  
 Rev. H. Hustwick.  
 Collection, 1855 ..... 2 0 0  
 Ditto, 1856 ..... 1 0 6

**Kirby Moorside.**  
 Rev. A. M'Gill, M.A.  
 Collection ..... 1 7 8

**Pickering.**  
 Rev. J. Barnshaw.  
 Collections, less ex-  
 penses ..... 6 2 8  
 Collected by Miss  
 Wilsthorp ..... 1 10 3

**Missionary Boxes.**  
 Misses Wray ..... 1 13 0  
 Harriet Barber ..... 0 2 3  
 A. and W. Wilson ..... 0 6 0  
 E. and H. Pamley ..... 0 2 4  
 L. Oates ..... 0 3 0  
 Subscriptions ..... 1 10 6  
 111. 9s. 11d.

**Rillington.**  
 Rev. N. Woodcock.  
 Collection ..... 3 17 9

**Whithy.**  
 Rev. J. C. Potter.  
 Subscriptions ..... 3 3 0

**Collections.**  
 Silver Street Chapel ..... 31 1 6  
 Cliff Lane ditto ..... 8 7 0  
 Public Meeting ..... 12 0 0  
 Breakfast ..... 6 3 0  
 Penny-a-week Sub-  
 scriptions ..... 3 2 2  
 For Mrs. Addis's  
 School, Colman-  
 toor ..... 30 0 0  
 For Mrs. Porter's  
 School, Madras ..... 5 0 0  
 For Widows' Fund ..... 2 2 0  
 For Chinese Schools,  
 per Miss Nelson ..... 1 8 0  
 For Native Girls  
 Sarah Margaret  
 Potter, Harriet  
 Absalom, and Sarah  
 Margaret Buch-  
 anan ..... 4 10 0  
 For Native Teacher,  
 Whithy (first pay-  
 ment) ..... 10 0 0  
 Missionary Box, per  
 Miss Willison ..... 1 8 10  
 Ditto, a Friend ..... 1 2 6  
 1011. 8s. 6d.  
 Less Expenses ..... 3 6 6  
 117 17 10

**Guiseborough.**  
 Subscriptions ..... 3 0 0  
 Missionary Basket,  
 &c. ..... 8 7 5  
 Missionary Box ..... 0 14 0  
 Collection, less ex-  
 penses ..... 0 13 0  
 121. 11s. 5d.

**Hames, per R. C.  
 Allen, Esq.** ..... 3 10 0

**Scarborough Auxiliary.**  
**Anniversary Collections.**  
 Public Meeting ..... 12 5 10  
 Juvenile Missionary  
 Meeting ..... 2 0 3  
 Bar Church, Rev. K.  
 Baigraie ..... 31 17 6  
 Ditto, Communion,  
 for Widows and  
 Orphans ..... 6 10 7  
 Old Chapel, Rev. H.  
 Backhouse ..... 11 8 9  
 Ditto, United Com-  
 munion, for Wi-  
 dows and Orphans  
 Missionary Boxes ..... 2 15 3  
 Rev. T. N. Jackson,  
 Filey ..... 1 11 9  
 (A.) ..... 1 0 0  
 Bar Church, New  
 Year's Collection for  
 Widows and  
 Orphans ..... 3 3 6  
 Ditto, Sunday School  
 and Bible Class,  
 for Indian Youth,  
 Parthesarathy, at  
 Mr. Hall's School,  
 Madras ..... 15 0 0

**From a Friend, per**  
 Rev. E. Balgarnie, for Indian Youth, James Tindale, at Mr. A. Corbold's School, Jambuser 3 0 0  
 Sundry Friends, per Rev. E. Balgarnie 0 6 0  
**Annual Subscriptions.**  
 District No. I.  
 By Miss Topham ... 10 15 6  
 District No. II.  
 By Misses Hammond and Carter ... 4 15 6  
 District No. III.  
 By Misses Smith and Lantley ... 5 8 3  
 District No. IV.  
 By Mrs. Balgarnie ... 5 16 0  
 District No. V.  
 By Mrs. Peacock ... 4 1 0  
 District No. VI.  
 By Mrs. M. Hick ... 11 10 0  
 District No. VII.  
 By Mrs. Hale ... 5 7 0  
 District No. VIII.  
 By Miss Ward ... 1 6 0  
 District No. IX.  
 By Miss M. J. Hick ... 4 10 0  
 District No. X.  
 By Miss Moore ... 5 8 2  
 District No. XI.  
 By Miss Clarke ... 1 5 6  
 Exs. 40s. 6d.; 142s. 3d.  
**York Central Auxiliary Society.**  
 J. Allen, Esq., Treasurer. Public Meeting ... \$2 15 4  
 Public Breakfast ... 10 1 6  
 For Mrs. Mather's School, Mirzapore A Friend, by Mr. Allen ... 0 10 0  
**Salem Chapel.**  
 Rev. J. Parsons.  
 Collections ... 48 3 5  
 Subscriptions ... 26 9 6  
 Young Men's Association ... 10 14 10  
**Female Juvenile Association.**  
 Collected by—  
 Miss E. Brown ... 5 0 0  
 Miss Jenkinson ... 2 3 8  
 Misses Allen and Hollis ... 2 16 11  
 Misses Ellis ... 2 10 0  
 Miss Pritchett ... 1 4 0  
 Miss A. Moore ... 1 0 4  
 Misses Wales ... 1 16 2  
 Miss Carley and Moore ... 1 1 0  
 Miss Shillito ... 2 6 10  
 Miss Pidgeon ... 0 4 0  
 Miss Simpson ... 1 0 2  
 Miss Hull ... 1 15 4  
 Miss E. Parsons ... 8 3 10  
 Misses Featherstone ... 0 1 0  
 Miss Bell ... 1 8 5  
 Miss Hebban ... 1 9 10  
**Boxes.**  
 Mr. Sollitt ... 0 5 0  
 Misses Chapman ... 0 14 0  
 Misses Snowden ... 0 12 0  
 Miss Annie Best ... 0 7 0  
 Miss A. Barrod ... 0 7 9  
 Miss E. Douglas ... 0 13 7  
 Miss E. Wilson ... 0 12 7  
 Miss Ellis Jeffrey ... 0 6 1  
 Miss A. E. Batters ... 0 4 1  
 Miss Laird ... 0 7 2  
 Interest allowed ... 0 4 9  
 Miss Parsons's Missionary Basket ... 10 0 0  
 Sunday Schools ... 4 19 3  
 189 8 6

**Hockington.**  
 Collections ... 4 2 1  
**Lendal Chapel.**  
 Rev. T. R. Hoskin.  
 Collections ... 8 10 0  
 Subscriptions ... 3 3 0  
 Collected by—  
 Miss S. Emerson ... 0 11 6  
 Miss Severs ... 0 17 9  
 Miss Mann ... 0 5 1  
 Miss Hawkin ... 1 0 0  
**Boxes.**  
 Miss Flagg ... 0 13 6  
 Miss Watson ... 0 2 1  
 Miss Yellow ... 2 19 3  
 Miss Lead ... 1 2 3  
 Miss Kilvington's Class ... 0 9 0  
 Small Boxes ... 0 1 2  
 The Young Ladies' Working Basket ... 3 0 0  
 22s. 16s. 6d.  
**Appleton Wicks and Welbury.**  
 Rev. J. Gankroger.  
 Collected at—  
 Appleton Wicks ... 6 18 0  
 Welbury ... 3 15 0  
 Subscriptions ... 20 0 0  
 Missionary Basket ... 2 12 3  
 Produce of Mrs. Trowdale's Garden ... 1 2 11  
 A Friend, for Africa ... 5 0 0  
 Collected at Bounton ... 0 15 0  
 Missionary Cards ... 3 15 10  
 For Widows' Fund ... 0 14 10  
 Mrs. Trowdale ... 5 0 0  
 Miss Nelson ... 1 0 0  
 For Girls' School at Walthamstow ... 6 0 0  
 80s. 14s. 10d.  
**Boro'bridge.**  
 Rev. J. E. Cullen.  
 Subscriptions ... 3 0 0  
 Mrs. Crawshaw's Box ... 0 10 0  
 Collected by Mrs. Cullen's Young Ladies ... 1 6 6  
 Ditto at Public Meeting ... 0 18 8  
 Exs. 2s. 8d.; 4s. 11s. 6d.  
**Basinewald.**  
 Rev. E. Webster.  
 Subscriptions ... 5 13 1  
 Collections ... 5 13 1  
 Collected by—  
 Miss Jones ... 0 3 11  
 Miss J. Sigworth ... 0 3 1  
 Miss E. Butler ... 0 2 0  
 Miss E. Butler ... 0 2 0  
 John Anderson ... 0 0 11  
 E. Life ... 0 0 5  
 Exs. 7s. 2d.; 6s. 18s. 6d.  
**Goole.**  
 Rev. S. Gladstone.  
 Mrs. Carter and Family ... 1 1 0  
 A Friend, by Rev. S. Gladstone ... 1 0 0  
 2s. 1s.  
**Great Ouseburn and Green Hammerton.**  
 Rev. J. Williams.  
 Collected by Miss Chaplin ... 3 10 0  
**Boxes.**  
 Miss Abby, Danforth Lodge ... 1 0 0  
 Miss Marshall ... 0 10 7  
 Misses Clark ... 0 2 6  
 Misses M. and G. Midgley ... 0 13 10  
 Collected at—  
 Great Ouseburn ... 9 15 4  
 Green Hammerton ... 6 9 3  
 Exs. 6s.; 18s. 6s. 11d.

**Horden.**  
 Rev. G. Richards.  
 Collection ... 6 8 5  
 Collected by—  
 Mrs. and Miss Hutchinson ... 4 9 2  
 Sabbath School ... 3 2 0  
 Exs. 12s.; 12s. 11s. 7d.  
**Knaresborough.**  
 Rev. G. Gladstone.  
 Collections ... 8 11 0  
 Rev. G. Gladstone ... 1 1 0  
 Mr. Whitehouse, Wetherby ... 1 0 6  
 Mr. R. Coombe, Frodust of Bee Hive ... 1 0 0  
 Mr. E. Benson ... 0 6 0  
 Mr. Pullon ... 0 3 0  
 Mr. Dickenson ... 0 1 0  
 Donations ... 0 10 6  
 Collected by Miss Mountain.  
 Mr. Gatt ... 0 12 0  
 Mr. Mountain ... 0 10 0  
 Mrs. Holdsworth ... 0 3 0  
 Mrs. Burgess ... 0 4 6  
 Miss Pullon ... 0 5 0  
**Boxes.**  
 Miss Coates ... 0 17 0  
 Miss Gladstone ... 0 5 1  
 Miss Poole ... 0 5 0  
 Miss Wood ... 0 15 3  
 Miss Jardine ... 0 14 6  
 Miss Ankerlow ... 0 8 0  
 Miss S. C. Beatty ... 0 6 0  
 Miss Priest ... 0 5 3  
 Miss S. England ... 0 4 6  
 Exs. 19s. 6d.; 17s. 18s. 6d.  
**Market Weighton.**  
 Rev. F. W. Cox.  
 Collection, less expenses ... 17 1 0  
**Motton.**  
 Rev. J. T. Shawcross.  
 Subscriptions ... 6 0 0  
 Half Proceeds of the Ladies' Working Society ... 7 10 0  
 Collection ... 5 12 6  
 Public Meeting ... 4 15 0  
 Exs. 17s. 6d.; 30s.  
**Pateley Bridge.**  
 Rev. A. F. Shawyer.  
 Collection ... 3 8 3  
 Decra, ditto ... 0 13 6  
 Missionary Boxes ... 1 2 10  
 Exs. 2s. 6d.; 5s. 2s.  
**Pockington.**  
 Rev. W. White.  
 Public Meeting ... 7 12 4  
 Sunday School ... 1 8 6  
 Mr. J. Haggard's Box ... 0 5 0  
 Exs. 14s. 10s.; 6s. 7s.  
**Ripon.**  
 Rev. J. Croft.  
 Collections ... 3 20 0  
 Public Meeting ... 5 14 4  
 Collected by—  
 Miss Wilson ... 2 2 0  
 Miss Croft ... 1 10 0  
**Missionary Boxes.**  
 First Class, Sunday School ... 0 6 5  
 Other Classes ... 0 6 5  
 Miss Hullah ... 0 5 6  
 Master Blackburn ... 0 3 2  
 Master B. Bruce ... 0 2 6  
 A Little Girl ... 0 2 4  
 Mrs. Peacock's Children ... 0 7 0  
 Mr. Croft's Children ... 0 8 8  
 Profits on Arrowroot ... 1 6 6  
 Subscriptions ... 15 0 0  
 Exs. 5s. 7d.; 2s. 12s.

**Stilton.**  
 Rev. E. Webster.  
 Subscriptions and Collections ... 1 11 0  
 Collected by—  
 Mrs. Lund ... 1 1 0  
 Henry Turner ... 1 1 0  
 Exs. 12s.; 6s. 11s. 6d.  
 6s. 11s. 6d.  
 Less Expenses ... 3 11 0  
 6s. 11s. 6d.  
**Stilton, near Thir.**  
 Rev. John Voss.  
**Missionary Basket.**  
 Cards.  
 Master Kirk ... 1 1 0  
 Mrs. Fowler ... 1 1 0  
 Mrs. J. Kirkwood ... 1 1 0  
 Mr. C. Rose ... 1 1 0  
 Mrs. Walton ... 1 1 0  
 Collections ... 1 1 0  
 Exs. 2s.; 6s. 11s. 6d.  
**Thirsk.**  
 Rev. H. Howard.  
 Subscriptions ... 1 1 0  
 J. Hall's Box ... 1 1 0  
 Sunday School ... 1 1 0  
 Collection ... 1 1 0  
 Ladies' Association ... 1 1 0  
 Ex. 12s. 6d.; 12s. 11s. 6d.  
**Northallerton.**  
 Rev. T. Yeo.  
 Subscriptions ... 1 1 0  
 Miss Hardwick ... 1 1 0  
 Collections ... 1 1 0  
 Collected by—  
 Miss Hamilton ... 1 1 0  
 Mrs. Forson ... 1 1 0  
 Miss Jenkinson ... 1 1 0  
 Miss Cooper ... 1 1 0  
 Sunday School ... 1 1 0  
 For Past Marces ... 1 1 0  
 Exs. 12s. 6d.; 12s. 11s. 6d.  
 Less Expenses ... 1 1 0  
 6s. 11s. 6d.  
**For St. Final dividend from the estate of the late Mr. Joseph Shillito.**  
**Bradford District.**  
 Per J. Dawson, Esq.  
 Titus Salt, Esq. (A. 18) On Account ... 1 1 0  
 Previously acknowledged ... 1 1 0  
 187s. 6s. 11s. 6d.  
 S. 2nd Donation ... 1 1 0  
**Hatfield District.**  
 Per J. Baldwin, Esq.  
 Square Chapel.  
 Rev. E. Malt.  
 For Widows' Fund Ladies' Association (per Mrs. Ward) Subscriptions (per Mrs. Davis) ... 1 1 0  
 2s. 12s.  
**Ston Chapel.**  
 Rev. J. Fridge and Rev. Starnwood.  
 Ladies' Association, per Mrs. Whaley's Sabbath School ... 1 1 0  
 Juvenile Association ... 1 1 0  
 Subscription, and J. R.'s Missionary Box ... 1 1 0  
 2s. 12s. 6d.



Beeth.	Huddersfield.	Collected by—	Collected by—
<b>Rev. D. Jones.</b> Collection ..... 4 10 6 For Widows' Fund ..... 1 10 0 Subscriptions ..... 7 4 0 Collected by— Miss E. Calvert ..... 0 15 0 Miss B. Alderson ..... 0 10 0 Juvenile Missionary Association ..... 3 3 4 Miss Whitworth, for Orphan boy, Joseph Whitley Whitworth ..... 3 0 0 Miss Whitworth, for Orphan Girl, Harriet Whitworth, at Mrs. Wardlaw's School, Bellary, 22. 17s. 1d.	<b>Ramden Street Chapel.</b> Rev. E. Skinner. Subscriptions ..... 23 10 4 Collections ..... 23 14 Sunday School, for Native Teacher, W. John Bagleton ..... 10 0 0 W. Wrigley Esq., for Native Teacher, John Wrigley ..... 10 0 0 Orphan Girls at Quilon School, S. E. Willans, Emily Atkinson, and Fanny Wrigley ..... 6 0 0 S. E. Greenwood, at Pennings School ..... 1 4 0 Young Ladies' Association ..... 6 10 0 For Widows' Fund ..... 5 0 0	Mrs. Barker ..... 11 13 4 Mrs. G. Hales ..... 7 5 0 Miss Walker ..... 9 1 4 Mrs. Wright ..... 1 11 4 Mrs. Weatherley ..... 2 8 0 Miss Jewison ..... 1 3 4 Misses Thompson and Blackburn ..... 2 5 0 Juvenile Association per Miss Curtis ..... 1 3 2 Ditto, Miss Wright ..... 0 15 8 Ditto, A Friend ..... 1 8 1	Miss Knowles ..... 3 10 8 Miss Haigh ..... 3 17 7 Misses Berry and Boden ..... 1 3 0 22. 15s. 10d.
<b>Northowram.</b> Rev. Mr. Hoyle. Collection ..... 1 16 4 Ladies' Association ..... 0 13 2 Mrs. Hoyle's Missionary Box ..... 0 8 8 22. 18s. 11d.	<b>Missionary Boxes.</b> Miss E. Shaw ..... 0 7 0 Miss Robinson ..... 0 4 5 Mrs. Boothroyd ..... 0 12 1 Exa. 20s.; 10d. 2s. 6d.	<b>Missionary Boxes.</b> Miss E. A. Walker ..... 2 0 0 E. A. and F. Scotson ..... 1 5 0 Mrs. T. Curtis ..... 0 19 2 Master Mortimer Yates ..... 0 12 9 Mrs. Guest's Class ..... 0 13 0 Mr. Redman's ditto ..... 0 9 4 Mrs. Hall ..... 0 2 10 Thos. H. Dodgshun ..... 0 8 0 Mrs. Haigh's Servant ..... 0 6 7 Miss Pollard ..... 0 5 5 Mr. Weatherly's Class ..... 0 5 4 Mrs. T. B. Thompson ..... 0 5 1 George F. Dodgshun ..... 0 5 0 Emily Jane Hanly ..... 0 5 0 Lesser sums ..... 1 8 10 A Friend ..... (D.) 8 0 0 7d. 2s. 6d.	<b>Heckmondwicks.</b> Upper Chapel. Rev. H. Bean. Subscriptions ..... 4 14 0 Collected by— Miss Walker ..... 1 6 10 Miss Horner ..... 2 13 3 Master F. Firth ..... 0 17 6
<b>Eastwood.</b> Rev. Mr. Blackburn. Collection ..... 3 15 6 James Taylor's Subscription, 3 years ..... 3 3 0	<b>Hopton.</b> Rev. J. Cameron. Collection, less expenses ..... 6 4 0 Subscriptions ..... 23 19 8 Native Teacher, Samuel Walker, 10th year ..... 10 0 0 For Widows' and Orphans' Fund and Female Education.	Mrs. T. B. Thompson ..... 0 5 1 George F. Dodgshun ..... 0 5 0 Emily Jane Hanly ..... 0 5 0 Lesser sums ..... 1 8 10 A Friend ..... (D.) 8 0 0 7d. 2s. 6d.	<b>Kilpin Hill District.</b> Subscriptions ..... 5 8 0 Collection ..... 5 1 6 22s.
<b>Tadworth.</b> Inghamite Independents. Rev. E. Woffenden. Collection ..... 5 15 2	<b>Leads District.</b> Per R. Hick, Esq. East Parade Chapel. Rev. H. E. Reynolds. Anniversary Collection ..... 100 11 8 Ladies' Association ..... 94 0 4 Female Juvenile Society ..... 80 0 6 22d. 18s. 6d.	Salem Chapel. Rev. Wm. Henswell. Collected by— Miss Jowett ..... 1 16 0 Mrs. Grabham ..... 1 19 4 Misses Henswell & Smith ..... 3 0 0 Miss M. G. Hudwell and Miss Kirk ..... 3 3 0 Mrs. Hudwell and Miss Lambert ..... 4 0 0 Mrs. Clark and Miss Walker ..... 1 14 4	<b>Lower Chapel.</b> Collections ..... 3 4 0 Sunday School Missionary Boxes ..... 4 0 0 6s. 6d.
<b>Misenden.</b> Collected by Miss H. Holdsworth ..... 0 4 3 12s. 6 11 Less Expenses ..... 0 7 5 12s. 19 6	Mr. and Mrs. W. Dawson ..... 1 0 0 Miss E. Dawson ..... 0 5 0 Mrs. Standlife ..... 1 6 0 Mrs. Walker ..... 1 6 0 Eleanor Wood ..... 0 5 0 Collection Widows' and Orphans' Fund ..... 3 10 0 6d. 15s. 6d.	Girls' School ..... 2 3 3 Boys' School ..... 1 10 8 Master G. W. Hobson ..... 0 13 0 Miss B. Redfern ..... 9 5 0 For Widows' Fund ..... 14 11 0 For Widows' Fund ..... 2 4 0 25d. 18s. 1d.	<b>Morley.</b> Rehoboth Chapel. Rev. J. Reeve. Collection ..... 3 10 1 Subscriptions ..... 10 13 8 Collected by— Mrs. Asquith ..... 6 18 0 Miss E. A. Mitchell ..... 1 10 10 Samuel Ghidlich ..... 1 7 0 Missionary Basket ..... 3 0 0
<b>Huddersfield District.</b> Per E. Jackson, Esq. Highfield Chapel. Subscriptions ..... 20 4 10 Ladies' Association ..... 20 11 8 Collection ..... 27 0 2 For Widows' Fund ..... 5 0 0 72s. 18s. 2d.	<b>Belgrave Chapel.</b> Rev. G. W. Conder. Anniversary Collection ..... 50 1 5 Ladies' Association ..... 17 6 0 Ditto for Native Teacher, E. W. Hamilton ..... 10 0 0 Ditto Proceeds of Sale of Work for the School at Walthamstow, for the Daughters of Missionaries ..... 13 0 0 For Widows' Fund ..... 3 10 0 Juvenile Society ..... 5 7 0	Mrs. Clark and Miss Walker ..... 1 14 4 Missionary Boxes. Girls' School ..... 2 3 3 Boys' School ..... 1 10 8 Master G. W. Hobson ..... 0 13 0 Miss B. Redfern ..... 9 5 0 For Widows' Fund ..... 14 11 0 For Widows' Fund ..... 2 4 0 25d. 18s. 1d.	For African Mission. N. Dixon ..... 2 0 6 Mrs. Asquith ..... 0 10 0 Thomas Dixon ..... 0 10 0 Small Sums ..... 0 4 6 30s. 1s. 1d.
<b>Honley.</b> Rev. G. Bastace. Collections ..... 4 4 7 Subscriptions ..... 6 19 8 Hannah Bowers's Box ..... 0 3 4 Miss Edith Beaumont's ditto, for Mrs. Harbutt's School, Upton ..... 1 1 0 12s. 8s. 7d.	Per R. W. Inman. Miss Suggen's Box ..... 1 1 0 Subscriptions ..... 2 10 1 2s. 11s. 1d.	Marshall Street Chapel. Rev. G. H. Morgan. Collection at Anniversary ..... 5 0 0 Annual Subscriptions ..... 3 15 6 Miss P. Pollard's Missionary Box ..... 1 10 0 10s. 2s. 6d.	Old Chapel. Rev. J. Wonnacott. Collections ..... 5 3 0 Missionary Prayer Meetings ..... 1 14 0 Subscriptions ..... 5 13 6 13s. 2s. 6d.
<b>Dogley Lane.</b> Rev. W. Inman. Miss Suggen's Box ..... 1 1 0 Subscriptions ..... 2 10 1 2s. 11s. 1d.	<b>Kirkheaton.</b> Rev. J. Beer. Public Meeting ..... 1 3 0 Sunday School Boxes ..... 6 17 0 A Friend, for New African Missions ..... 0 10 0 2s. 10s.	Mrs. Clark and Miss Walker ..... 1 14 4 Missionary Boxes. Girls' School ..... 2 3 3 Boys' School ..... 1 10 8 Master G. W. Hobson ..... 0 13 0 Miss B. Redfern ..... 9 5 0 For Widows' Fund ..... 14 11 0 For Widows' Fund ..... 2 4 0 25d. 18s. 1d.	Zion Chapel. Collection ..... 3 0 6 Rev. E. Harris (A.) ..... 1 1 6 4s. 1s. 6d.
<b>Narnden.</b> Rev. H. Pickersgill. Contributions ..... 3 9 0 Pension, 3 years ..... 3 8 6 97 18 4 Less Expenses ..... 3 12 4 94 6 7	Collected by— Miss Jones ..... 0 3 8 Miss Ridpath ..... 0 13 0 Family Boxes. Master Conder ..... 0 6 6 Mr. Wood ..... 0 8 0 Miss North ..... 0 1 3 Box 20 ..... 0 0 10 Box 27 ..... 0 2 11 Box 30 ..... 0 1 0 Sunday School Girls ..... 1 14 4 Ditto, Boys ..... 1 17 7 10d. 4s. 6d.	Annual Subscription for Education in India ..... 47 10 0 United Communion Collection in Belgrave Chapel ..... 9 13 1	Rev. J. Marsden, B.A. Collection ..... 4 10 3 Missionary Boxes. Miss C. Greave ..... 0 10 0 Miss Wade ..... 0 13 0 5s. 12s. 2d.
	<b>Queen Street Chapel.</b> Rev. W. Guest. Annual Collection ..... 23 23 6	Birtal. Rev. E. Willan. Collections, &c. .... 1 18 0	Rev. J. Marsden, B.A. Collection ..... 4 10 3 Missionary Boxes. Miss C. Greave ..... 0 10 0 Miss Wade ..... 0 13 0 5s. 12s. 2d.
		Obakeaton. Rev. E. Cuthbertson. Subscriptions ..... 18 9 4 Collections ..... 8 15 7 27s. 4s. 11d.	Springfield Chapel. Collection ..... 10 0 0
		Gomersal. Collections ..... 8 8 9 Subscriptions ..... 7 4 0	Ebenezer Chapel. Rev. J. Shillito. Annual Collections ..... 23 0 5 For Widows' Fund ..... 4 0 0 From Young Ladies' Sewing Society. For Native Teacher, Ebenezer Dewsbury (10th year) ... 10 0 0

For Dr. Livingstone's New Mission in Africa	10 0 0
Miss D. Millward	0 5 0
For Ditto	0 5 0
For the General Fund	20 0 0
Collected by—	
Misses Scott and Taylor	1 2 6
Mrs. Josh. Blakeley and Miss Marriott	2 1 9
Misses S. E. Shepherd and D. A. Clay	1 18 0
Misses C. Clay and Maria Marriott	2 13 0
Misses Fearnley and Jessie Gullino	1 2 6
Misses E. E. Clay & Dorothy Millward	2 2 3
Misses S. Gates and J. Taylor	2 4 0
Sunday School Classes	3 17 6
Missionary Boxes	0 11 0
Exs. 2s. 6d., 5d., 1s. 3d.	
<b>Stansingly.</b>	
Collections &c.	3 3 2
<b>Harrogate.</b>	
Subscriptions	4 16 0
Collections	3 1 0
Collected by—	
Miss Barf	0 19 6
Miss H. Shutt	0 17 0
For Mrs. Porter's School	0 10 0
Exs. 3s. 6d.; 10s.	
535 18 6	
Less Expenses	51 6 1
784 12 5	
<b>Wakefield District.</b>	
Per J. Northrop, Esq.	
Salem Chapel, for Widows' Fund	2 0 0
<b>Zion Chapel.</b>	
Subscriptions	3 11 6
For Widows' Fund	4 0 0
For Native Teacher, J. D. Lorraine	6 15 6
<b>Zion Juvenile Society.</b>	
Rev. J. Stuchbery, B.A., President.	
Mr. Isaac Child, Treasurer.	
Messrs. E. Walker, jun., and John Chapman, Secretaries.	
William Shaw, Esq., Stanley Hall	10 0 0
Miss Shaw, ditto	3 0 0
Miss C. P. and Master B. Walker	1 5 0
Misses Hodgson	1 2 1
G. W. Harrison, Esq.	1 1 0
Misses Harnew	1 0 0
Mrs. E. Walker	1 0 0
Ditto (Class Room Box)	0 10 2
Silicates Association	1 2 6
E. B. Mackie, Esq.	0 10 0
Miss Hialop, Woolley	0 13 0
Miss Hope, 70, Westgate	0 13 6
Rev. J. Stuchbery, B.A.	0 10 6
Ditto (D)	0 10 0
Mrs. J. Walker	0 10 0
Mrs. T. Clayton	0 10 0
Mr. J. Mountain	0 10 0
W. Hialop, Esq.	0 10 0
Mr. T. Perkin	0 10 0
Miss Gosney	0 10 0
Miss Holdsworth, Wood Street	0 10 0
Miss M. L. Glover	0 10 0
Miss A. S. Dear	0 10 0

Sums under 10s.	4 4 2
Proceeds of Annual Tea	7 18 2
Collection after ditto	2 5 4
Collections after Sermons	15 8 0
Ladies' Working Association, per Mrs. Harnew, Treasurer	12 6 6
Exs. 5s., 1s., 11d., 5d., 1s.	
<b>Barnsley.</b>	
Rev. B. Beddow.	
Collections	10 8 2
Subscriptions	4 7 0
Exs. 6s.; 1s. 6s. 5d.	
<b>Horbury.</b>	
Rev. V. Ward.	
Contributions	2 13 1
<b>Osett.</b>	
Rev. S. Oddle.	
Collection	5 0 0
Mr. Farrar's Class.	0 15 0
<b>Cards.</b>	
Walter Saberton	0 7 6
Ellen Sims Ellis	0 7 3
John Ellis	0 1 8
6s. 11s. 2s.	
<b>Rotherham and Doncaster District.</b>	
James Yates, Esq., Treasurer.	
<b>Masbro' Chapel.</b>	
Annual Meeting	54 10 1
Ladies' Association, per Miss E. Beatson	6 14 8
Sunday School Children	2 8 7
<b>Missionary Boxes.</b>	
John Sandford and his Sisters	12 18 0
Mary Charlton	0 8 6
Master Roberts	0 5 10
Lydia Anne Law	1 13 0
Ellis. Ellen Yates	1 11 9
Sacramental Collection for Widows and Orphans	8 0 10
6s. 11s. 3d.	
<b>Per Students of Rotherham College.</b>	
Grosbro' .....	6 3 9
Rawmarsh .....	8 5 8
Wincobank .....	1 11 8
<b>Bawtry.</b>	
Rev. J. Wisson.	
Collection at Public Meeting	8 11 4
Missionary Boxes	0 10 11
4s. 2s. 5d.	
<b>Doncaster.</b>	
Hallgate Chapel.	
Rev. C. C. Tyte.	
Sundry Collections	17 10 4
Collected by—	
Miss Jaques	2 6 0
Miss Leech	1 4 3
21s. 6s. 7d.	
<b>West Melton.</b>	
J. Cornley, Esq. (3 years)	1 0 0
G. P. Nicholson, Esq. (3 years)	3 0 0
129 15 2	
Less Expenses	2 0 11
127 14 3	

Sheffield, &c., Auxiliary Society, per J. W. Fye Smith, Esq.	163 8 8
Previously Ac-knowledged	305 4 8
570s. 12s. 4d.	
<b>WALES.</b>	
N.B.—The full particulars of the Contributions of our Friends in Wales, will be given in the Welsh Report.	
<b>CARDIGANSHIRE.</b>	
Per. Rev. D. Davies.	
Rev. J. Owens.	
Troedyshyw, Collection	7 0 0
Pencader, Collection	13 10 6
Rev. J. Owens	1 0 0
21s. 10s. 6d.	
<b>Aberystwith.</b>	
Rev. J. Saunders.	
Collected by—	
Mr. John Morgan	0 8 1
Mrs. Jane Thomas	0 11 0
Miss Mary James	0 11 0
Mr. Evan Morris	0 10 0
Mr. Edward Loyd	0 4 0
Miss Jane Thomas	0 4 0
Mr. Jos. Thomas	0 18 8
Mr. Hugh Jones, jun.	1 0 4
Mrs. Elisabeth Griffiths	0 5 0
Misses E. & C. Rees	0 10 0
Mrs. Thomas, Laura-place	1 0 0
Miss Edwards	1 7 0
Miss Jones, Tancastell	0 17 0
Messrs. E. and E. Jones	0 17 0
8s. 18s. 1d.	
<b>Rev. E. Thomas.</b>	
Penrhywgaed, Collection	4 15 0
Pisgah, Ditto	2 10 0
7s. 6s.	
<b>Rev. B. Rees.</b>	
Llanbadarn, Collection	0 13 0
Ditto, Sunday School	0 19 8
<b>Classes.</b>	
Mr. Evan Evans	0 11 8
Mr. Theophilus Jenkins	0 5 3
Mr. Hugh Hughes	0 5 0
Miss M. Jane Rees's Box	0 6 6
Bethel, Collection	0 6 3
Mrs. Parry, Glandfrith	1 0 0
4s. 6s. 10d.	
<b>Rev. O. Thomas.</b>	
Talybont, Collection	0 19 0
Do., Sunday School	7 1 0
Ditto, Sunday Schools.	
Penrhos	1 15 0
Cappel Bion	2 3 6
Cwmwdbach	1 14 0
Llwynnaborwen	3 15 1
Tynant	0 19 2
51s. 6s. 6d.	
<b>Rev. E. Jones.</b>	
Ffaldybrin, Collection	1 9 8
Do., Sunday School	1 5 2
Mrs. Jones, Bryron	0 10 0
Mr. Jones, Erwan	0 10 0
Mrs. Jones, Ditto	0 10 0
Mr. Price, Gwern-fodrig	0 2 6
Maestroyddin Sunday School	0 11 1
Esparadaw, Collection	0 10 2
129 15 2	
Ditto, Sunday School	0 18 4
Rev. E. Jones	0 8 0
Cuppelerw, Collection	0 15 8

Mr. Davies, Treg-coed	7s. 12s. 4d.
<b>Rev. R. Morgan.</b>	
Llechnyd, Collection	15 2 2
Mr. D. Thomas, Parkneathw	1 1 0
Mrs. Thomas, ditto	1 1 0
<b>Classes.</b>	
Mr. D. Thomas	0 7 6
Mr. D. Jones	1 2 6
Mr. J. James	1 2 6
Mr. D. Davies	1 2 6
Mr. T. Jones	1 2 6
Mr. D. Jones	1 2 6
Mr. E. Davies	1 2 6
Mr. G. Griffiths	1 2 6
Mr. J. Griffiths	1 2 6
Mr. G. Griffiths	1 2 6
Mr. T. Jones	1 2 6
Mr. G. Davies	1 2 6
Mr. T. Charles	1 2 6
Mr. J. Williams	1 2 6
Mr. W. Davies	1 2 6
Mr. J. Morris	1 2 6
Mr. D. Thomas	1 2 6
Mr. Jos. Thomas	1 2 6
14s. 12s. 4d.	
<b>Rev. J. Williams.</b>	
Sbeneger Collection	1 1 0
Miss Waters, for the Missionary Collection	1 1 0
Ditto, for Circasia	1 1 0
Rev. J. Williams	1 1 0
Sunday School	1 1 0
6s. 12s. 4d.	
<b>Rev. D. M. Davis.</b>	
Wern, Collection	1 1 0
Fenyona, Ditto	1 1 0
8s. 12s. 4d.	
<b>Rev. D. Jones.</b>	
Trewan, Collection	1 1 0
Mr. J. Griffiths	1 1 0
Penalltgeri	1 1 0
Mrs. E. Jones, Coed-porthi	1 1 0
Mrs. R. Davies	1 1 0
Parke, Ditto	1 1 0
Mr. J. Davies, Ditto	1 1 0
Mr. D. Griffiths	1 1 0
Newcastle	1 1 0
Sunday School	1 1 0
Bryngwyn Sunday School	1 1 0
Rev. D. Jones	1 1 0
Softbed, Collection	1 1 0
Mr. Evan Davies	1 1 0
Sunday School	1 1 0
23s. 12s. 4d.	
<b>Rev. S. Griffiths.</b>	
Horb, Collection	1 1 0
Rev. S. Griffiths's Missionary Box	1 1 0
Mrs. Jones's Shop	1 1 0
Horb Sunday School	1 1 0
Ditto, Day School	1 1 0
Bwlchygroes, Collection	1 1 0
Rev. S. Griffiths	1 1 0
Sunday School	1 1 0
Ormal, Collection	1 1 0
Rev. S. Griffiths	1 1 0
Mr. E. Jones	1 1 0
Sunday School	1 1 0
14s. 12s. 4d.	
<b>Rev. W. Jones.</b>	
Glyn, Collection	1 1 0
Do., Sunday School	1 1 0
Haven, Collection	1 1 0
Do., Sunday School	1 1 0
Bryngwenith, Sunday Schools	1 1 0
Brynmorish, Ditto	1 1 0
Glandwr, Ditto	1 1 0
Mr. D. Jenkins, Tre-	1 1 0
Mrs. Griffiths, Glyn	1 1 0
Rev. W. Jones, Do.	1 1 0
Miss M. C. Jones, Do.	1 1 0
64s. 17s. 2d.	

Rev. J. Rees.	240yconoram, .....	9 1 5	Miss Martha Howells	0 1 1	Llanawtryd .....	1 10 0
Maenygroes, Collection	Tyrhos, Rev. R. Morgan	5 0 1	Miss Anne Lloyd	0 5 0	Abergweyn .....	0 20 3
	10 8 0		Miss Elizabeth Morris	0 16 3	Mrs. Jones, Missionary Box	0 7 0
Rev. A. Jenkyns.	Treeyddel, Rev. Messrs. Rees and Evans	3 5 3	Miss Margaret Thomas	0 4 8	Llanwrthall .....	1 0 0
Brynston, Collection	Penbont, Rev. D. Jones	1 11 0	Miss Mary Morgan	0 10 8	Rhaindr .....	1 20 0
Do. Sunday School	Treforasth, Rev. S. Thomas	10 12 0	Miss Elizabeth Walters	0 5 4	Merthyr Cynog	5 3 1
Brynmair, Collection	Geddon, Rev. J. Davies	2 0 0	Ex. 3s. 6d.; 15l. 15s. 6d.	0 16 0	Bethania .....	0 26 1
Do. Sunday School	Llywysrhudd	10 19 3	Templeton	0 16 0	Aberonllary .....	0 9 3
10l. 17s.	Tryfarn, Rev. Messrs. Griffiths and Evans	18 0 0	Long Stone, Rev. W. Thomas	0 12 6	Gwenddwr .....	0 16 4
Rev. W. Evans.	Tyddewi	10 7 6	Sardis, Rev. J. Evans	2 11 0	Corrigeadarn	1 0 1
Newaddwyd, Sunday School	Berec	6 6 6	102 7 8			
Mr. D. Davies	Penbont	3 9 0	<b>Milford Haven.</b>			
Llywycelyn Sunday School	Llywysrheydd	8 15 9	Independent Chapel.			
4 15 7	Tyrhos	4 11 0	Subscriptions .....	4 5 6		
Mr. Thos. Evans	Treeyddel	3 1 0	Collections and Public Meeting	8 7 3		
1 1 0	Less for Home Mission	15 0 0	Missionary Boxes.			
Mr. Morgan Evans	Expenses	0 4 9	Miss Evans	1 1 5	<b>Llangatlock.</b>	
0 5 0	15 4 9		Miss E. Greenish, Gelleswick	0 7 8	Rev. Evan Watkin.	
0 5 0	178 1 11		Miss James	0 6 1	Collection .....	1 4 6
0 5 0			Miss Lile	0 16 3	The Late Mr. S. Francis, per Rev. E. Walkin, for Testaments to the Chinese in Australia	1 0 0
0 5 0			Miss E. Evans	0 2 10	Sunday School	2 0 0
0 5 0			Miss J. Harris	0 5 0	Mr. W. Thomas	
0 5 0			Miss J. Symmons	0 17 4	Glangogney Missionary Box	1 6 0
0 10 0			Mr. J. Sutton	0 2 6	Mr. C. Vaughan, Crickhowell	1 0 0
0 5 0			Mr. John Williams	0 3 3	Exs. 10d.; 6l. 9s. 6d.	
0 10 0			Missionary Prayer Meeting	1 0 6		
22l.			Exs. 7s. 6d.; 15l.			
Rev. R. W. Roberts.	Solpa, Rev. Messrs. Mortimer and Griffiths, less 2s. for British Missions	10 1 3	<b>BRECONSHIRE.</b>			
Clwrach, Collection	English Auxiliary.		Per Rev. J. Stephens.			
Salem ditto	Per Mr. A. Baynon.		Brychegeu Missionary Boxes.			
4l. 7s.	Haverfordwest.		Miss Jannet Thomas, Tynnydd	0 18 4	<b>Tyeddwr-dalar.</b>	
Rev. D. Davies.	Tabernacl.		Miss Margaret Harvard, Bedlary	0 9 6	Rev. David Williams	0 10 0
Cardigan, Collection	Rev. T. G. Stamer.		Miss Mary Stephens, Pantglas	0 14 1	Mrs. Powell, Bwlch-y-cule	0 2 6
Rev. D. Davies	Collections	11 3 6	Miss Margaret Conwill	1 1 0	Public Collection	1 17 0
Rev. R. Jones	Public Meeting	12 19 7	Miss Goren Davies, Cillian	0 13 0	Ditto, Sabbath School	0 19 0
A Friend, per Ditto	Subscriptions	29 8 7	Miss Margaret Rees, Denynog	0 10 0	Cwmtydder, Collection	1 3 0
T. D. Lloyd, Esq.	Missionary Cards and Boxes.		Miss Elizabeth Morgan, ditto	0 5 0	0l. 9s. 6d.	
Browydd	Miss Beesard	1 0 0	ditto	0 13 0	<b>Enlak.</b>	
E. L. Fryse, Esq.	Miss Alice Davies	0 14 7	General Collection	0 7 3	Public Collection	1 3 3
M.F.	Miss Jane John	0 8 6	Cwmaclais Missionary Boxes.		Ditto, Sabbath School	1 3 1
S. J. Evans, Esq.	Miss M. Madocka	3 6 0	Miss Elizabeth Evans, Blaenwmales	1 5 5	2l. 2s. 6d.	
Mr. O. P. Davies	Miss Caroline Lees	0 16 4	Miss Elizabeth Williams, Glangyffwr	0 6 3	<b>Tynnydd.</b>	
Mr. H. D. Davies	Miss Prati	1 0 0	Miss Mary James, Rhiwgoel	0 8 5	Rev. R. Lewis.	
Mr. D. Jenkins	Tabernacl Sunday School	1 7 0	General Collection	0 6 3	General Collection	3 0 0
10 14 7	Miss Ward and Miss Lloyd	7 2 2	Libanus Missionary Boxes.		Miss Williams, Tonyfildre, Blwch Cenhadol	0 8 5
Cappelydwell	Miss Ward's Young Ladies	0 13 3	Miss Margaret Griffiths, Llanyfodd	0 8 0	Miss M. Watkins, etc.	0 4 1
Hope Chapel	Exs. 30s. 11d.; 67l. 4s.		Miss Mary Jones, Penelyn	0 6 1	Miss Ann Boderick, etc.	0 5 5
Miss C. Griffiths	Albany Chapel.		Miss Eleanor Williams, Cwmaelyn	0 14 3	Mrs. Mary Williams, etc.	0 3 11
20l. 9s. 6d.	Rev. James Williams.		Miss Margaret Jones, Glangrhyd	0 10 6	Miss M. Morgan, Tanyrog, etc.	0 1 6
Deduct Widows' Fund	Collections	5 0 0	Miss Margaret Jones, Llanyfodd	0 8 0	2l. 2s. 6d.	
6 0 0	Subscriptions	7 1 0	Miss Mary Jones, Penelyn	0 6 1	<b>Siloch Llanelly.</b>	
7 12 1	15l. 1s.		Miss Margaret Williams, Cwmaelyn	0 14 3	Rev. D. Richards.	
Sundry Expenses	Per Rev. H. Mathias.		Miss Margaret Jones, Glangrhyd	0 10 6	Collection	3 9 0
978 0 0	Cresdall	1 17 1	Miss Margaret Jones, Llanyfodd	0 7 6	Missionary Boxes	3 11 0
Newcastle Emlyn, Miss Watson, per Rev. Dr. Steans	Wolfedale	1 11 4	Miss Ann Griffiths, Libanus	0 3 4	7l.	
1 0 0	Narbeth.		Aberesdin	0 18 0	<b>CARMARTHENSHIRE.</b>	
Pembrokeshire Welsh Anthology.	Tabernacl.		Cwmaclais	1 3 0	(Upper Division.)	
Rev. D. Bateman, Secretary.	Rev. J. Morris.		Treacste	1 4 2	John Fryther, Esq., Llanello, Treasurer.	
Nebo, Rev. S. Evans	Collections	3 10 6	Talgarth	0 13 1	<b>Bethel.</b>	
Hebron	Public Meeting	3 4 10	Tredustan	1 3 0	Rev. J. Griffiths.	
11 3 4	Mrs. Lewis	0 19 0	Carmrhos	0 19 9	Collection	1 0 0
Pynggroes	Missionary Boxes.		Mrs. Phillips, Missionary Box	0 12 3	Perthry gwyn.	
11 15 10	Sunday School, per Miss Griffiths and Miss James	3 1 0	Treforasth	0 13 0	Rev. W. Jones.	
Antioch	Earnest Williams	1 1 3	Gwenddwr	0 12 0	Collection	2 9 3
87l. 10s. 9d.	Miss M. A. Reynolds	0 8 10	Corrigeadarn	0 10 6	<b>Myddfai.</b>	
Glander, Rev. J. Davies	Miss Annie Thomas	0 10 4	For Home Missionaries	3 0 0	No Pastor.	
20 5 3	Miss Martha Griffiths	0 7 6	Less Expenses	0 6 5	Collection	1 3 3
Brynberis, Rev. R. Lewis			3 6 5		Sardis, Collection	0 6 0
3 0 3			31 12 0		1l. 9s. 6d.	
8 14 3						
4 7 11						
15l. 2s. 6d.						
Maelochog, Rev. E. Perkins						
3 2 7						
2 4 7						
1 0 0						
5l. 7s. 2d.						
Llanillo, Rev. B. James						
5 0 0						
Abergavon, Rev. Messrs. Davies and Bateman						
8 6 10						

<i>Croybar.</i>	
Rev. Evan Jones.	
Mr. and Mrs. Williams	0 13 0
Ditto, Family Missionary Box	0 7 6
Collection	1 0 3
Sunday School	2 14 1
Ditto, Lower Mass-troddy	1 18 2
Ditto, Abernaint	1 8 6
<i>Aberporlech.</i>	
Miss Williams	0 15 0
Rev. E. Jones	0 10 0
Collection	1 3 7
Sunday School	1 1 10
Blainwyryn, ditto	0 5 6
11s. 11s. 4d.	
Deduct for Home Missions & Home and School for the Sons of Missionaries	
£s. 11s. 4d.	3 0 0
<i>Llanedwery.</i>	
Salem.	
D. Thomas, Esq. (A.)	1 1 0
Miss Thomas, Missionary Card	0 8 0
Miss M. P. Thomas, Missionary Box	0 5 0
Mr. E. Bishop (A.)	0 10 0
Collection	3 10 0
£s. 11s.	
<i>Tabor.</i>	
Rev. J. Jones, B.A.	
Collection	1 19 0
Rev. J. Jones, B.A.	0 10 0
<i>Hermes.</i>	
Mrs. William Bailey J. Lewis, Esq.	0 10 0
Llanbedw	0 10 0
Mrs. Griffiths, Maelmbion	0 5 0
Collection	1 17 10
£s. 11s. 10d.	
<i>Bethlehem.</i>	
Rev. David Jones.	
Mr. Thomas, Llwyn-mendy	0 10 0
Rev. D. Jones	0 5 0
Mr. Lewis, Dolgoy	0 5 0
A Friend	0 5 0
Collection	2 5 0
£s. 13s.	
<i>Llanadorn.</i>	
Mrs. Morgan, Dolgoy	0 5 0
Collection	0 10 8
11s. 8d.	
<i>Llanidlo.</i>	
Tabernacle.	
Rev. T. Davies.	
J. Prytherch, Esq.	1 1 0
Rev. T. Davies	1 0 0
Master T. Thomas	
Brigest, Missionary Box	0 5 0
Master D. Thomas	
Lloyd, ditto	0 2 7
Sunday School	4 6 0
Pentrecwn Branch	1 5 0
Collection	2 0 3
10 0 0	
Less Expenses	0 10 0
9 10 0	
Ferrybank Collection	1 10 0
11 0 0	
<i>Carmel.</i>	
Rev. J. Ewan.	
Collection	0 6 2
Sunday School	
Owmllog Branch	1 2 8
11s. 8d.	
<i>Llanedock.</i>	
Collection	1 5 0

<i>Gwyneg.</i>	
Rev. D. Jones.	
Jerusalem Collection	2 0 0
Cappelmen, ditto	2 0 0
Salem, Collection	0 16 10
4s. 16s. 10d.	
<i>Cappel Isaac.</i>	
Rev. Rees Rees.	
Collection	1 17 4
Horck, Collection	0 19 0
2s. 7s. 6d.	
<i>Llanarthney.</i>	
Mr. D. Griffith.	
Dryalwynfawn	2 0 0
Ditto, Family	0 7 0
Mr. J. Griffiths.	
Bailegias	0 5 0
Ditto, Family	0 5 0
Mr. J. Edwards.	
Pisteldeny and Family	0 8 7
Mr. J. Evans.	
Tynewydd, and Family	0 5 0
Collection	0 10 8
4s. 1s. 9d.	
<i>Pengygroes.</i>	
Rev. T. Jenkins.	
Mr. Rees Jenkins, Gllaiah	0 5 0
Collection	1 5 2
<i>MHo.</i>	
Rev. T. Jenkins.	
Collection	2 0 4
13s. 7d.	
<i>Cross Inn.</i>	
Rev. Rees Powell.	
Collection	2 2 0
68 1 6	
0 2 6	
Less Expenses	0 2 6
62 18 0	
<i>Carmarthen District.</i>	
John Lewis, Esq., Treasurer.	
Rev. Mr. Jones.	
Peter Well, Collection	1 6 0
Sunday School ditto	1 11 8
Mr. John Williams, Warwainall	0 10 0
Gibson, Collection	1 0 0
Rev. Mr. James.	
<i>Llanfryn.</i>	
New Chapel Collection	1 5 4
Mr. John Davies, Pentwyn	0 5 0
Mrs. Jenkins, Croydlog	0 2 8
Mr. J. Lewis, Llanybrs	0 2 0
Symrna, Collection	0 15 0
Llanfryn Old Chapel	0 12 7
Collection	0 10 0
Rev. Mr. Williams, Pastor.	
<i>Aberpyncothy.</i>	
Sunday School	1 15 1
Rock Chapel, Trelech	
Subscriptions and Sunday School	57 13 8
Pentybont Trelech	
Subscription and Sunday School	5 8 1
Rev. Mr. Williams, Pastor	
Bryneran Kirrheden	
Collections and Sunday School	5 5 6
Bethlehem and Cappel Mair, St. Cleare.	
Collection and Subscriptions	5 9 0

Rev. Mr. Davies, Pastor.	
<i>Panteg.</i>	
Collection	1 13 5
Sunday School	5 13 7
Dolgalvos, Sunday School	1 13 4
7 2 4	
Less Bible Society	0 15 0
6 8 4	
Rev. Mr. Davies, Pastor.	
<i>Pengwaf.</i>	
Collection and Sunday School	16 1 4
Less Bible Society	1 20 0
12s. 11s. 4d.	
Rev. Mr. Jarvis, Pastor.	
<i>Pengygraig.</i>	
Collection	0 16 0
Mr. David Gravel	0 10 0
Mrs. White, Missionary Box	0 5 0
Canna Subscription and Sunday School	2 16 3
Rev. Mr. Morgan, Pastor.	
Union Street Chapel, Carmarthon.	
Collection	4 7 6
Mrs. Phillips	2 0 0
Miss Morgan	0 5 0
Rev. Mr. Thomas, Pastor.	
<i>Ellen and Boichennydd.</i>	
Collection and Subscriptions	6 12 0
Rev. Mr. Lewis, Pastor.	
<i>Blancycod.</i>	
Collection	0 15 2
Sunday School	1 17 0
Subscriptions	3 17 0
Rev. Mr. Evans, Pastor.	
<i>Philadelphia.</i>	
Collection	2 2 0
105s. 12s.	
Per Rev. D. Rees.	
<i>Llanely Cappel Als.</i>	
Rev. David Rees	1 1 0
Mr. John Griffiths, Merchant	0 20 0
Mr. Richard Jones, Contractor	0 20 0
Collection	5 18 0
£s.	
Park Street, (English), Rev. K. Hancock.	
Miss Howells' Card	4 4 4
Collection	5 1 2
Sunday School	0 16 8
Doeh School	0 6 6
£s. 7s. 6d.; 8s. 1s. 8d.	
<i>Silock.</i>	
Per Rev. Thomas Davies.	
Cappel Stoen, Rev. Joseph Evans	
Collection	0 10 0
Portyberem	0 17 8
11s. 9s. 6d.	
<i>Jerusalem.</i>	
Per Rev. H. Evans.	
Thomas Morgan Davies, Esq.	1 0 0
Collection	1 7 8
2s. 7s. 6d.	
<i>Cappel Pembrey.</i>	
Collection	0 15 0
Sunday School ditto	1 15 7
2s. 12s. 7d.	
<i>Zakoboth.</i>	
Collection	1 3 8
Mr. John Hugh	1 0 0
2s. 1s. 6d.	

Cappel Stoen.	
Per Rev. John Williams.	
Mr. and Mrs. J. Davies	0 15 5
Collection	0 2 5
Gelly, Sunday School	1 10 2
Clyde, ditto	1 17 7
Llanfrynog	1 1 1
£s. 1s.; 8s. 11s. 6d.	
Roma, per Mr. Daniel Evans	1 4 4
<i>Bethan.</i>	
Per Rev. Henry Davies	
Llwynysteg	19 0
6d. 11s. 6d.	
<i>Whitland.</i>	
Rev. W. Thomas.	
Collection	1 1 1
Sunday School	1 1 1
Bethel Collection	5 2 0
Deducted for Llan-tegus Mission	1 1 1
£s. 12s.	
<i>Herben.</i>	
Rev. J. Lewis.	
Collection	1 1 1
Sunday School Missionary Boxes	1 1 1
Rhetyrdu Sunday School	1 1 1
24s. 17s. 6d.	
<i>Llanbedd.</i>	
Collection	1 1 1
Sunday School	1 1 1
£s. 11s. 7d.	
Expenses	0 2 6
Llan-tegus Home Mission	7 0 0
2s.	
GLAMORGANSHIRE	
Western District.	
Rev. E. Griffiths, Secretary.	
Cwmaman.	
Rev. J. Davies.	
Collection	1 1 1
Cwmaman, East.	
Rev. E. Roberts.	
Collection	1 1 1
<i>Cerys Llaphan.</i>	
Rev. E. B. Williams.	
Collection	0 8 0
<i>Maeesteg, Cered.</i>	
Rev. W. Magn.	
Collection	1 1 1
<i>Sera.</i>	
Rev. W. Watkins.	
Collection	1 1 1
Small Subscriptions	1 1 1
<i>Sear.</i>	
Rev. J. Jones	
Mr. E. Evans	1 1 1
Collection	1 1 1
<i>Sibb.</i>	
Rev. W. Egan.	
Collection	1 1 1
<i>Cymer Glynw.</i>	
Rev. D. Hart.	
Collection	1 1 1

<i>Briton Ferry, Col- lection</i> .....	0 16 0
<i>Sktown.</i>	
Rev. W. Evans Collection.....	0 10 8
<i>Gower.</i>	
Lady Barham's Chapels. Rev. W. J. Ford.	
Immanuel Chapel, Collection.....	0 5 10
Sarah Lucas (Cards) Sarah Harry, ditto.....	0 7 8 0 8 0
George Curtis.....	0 1 9
Rizabath Clements.....	0 5 1
Thomas Morgan.....	0 8 8
John Beynon.....	0 5 4
Samuel Buton.....	0 3 8
Elizabeth Morgan.....	0 4 1
John Beynon.....	0 3 6
Mount Pisgah Chapel, Collection.....	0 6 6
Miss Eaton (Cards) Minster's Annual Subscription.....	0 11 0 1 1 0 1 1 0
A Friend's Annual Subscription.....	0 5 0
Left Last Year.....	0 10 8
	5 8 9
<i>Neath.</i>	
Summerfield Chapel. Rev. D. Evans.	
Collection.....	2 3 1
Rev. D. Evans.....	0 5 0
Mr. Wm. Hughes, Giffach.....	0 10 0
Mr. D. Williams, Court Sarrt.....	0 5 0
Mr. Morgan Mor- gans.....	1 0 0
Mr. P. Davies, draper Miss Mary Davies.....	0 10 0 0 5 0
Miss Jane Davies.....	0 5 0
Mr. Tho. Thomas, James Street.....	0 10 0
The Executors of the late David Davis.....	2 0 0
Small Subscriptions.....	1 13 6
	9 6 7
Zoar Chapel. Rev. J. Matthews.....	2 14 8
<i>Neuton Nottage.</i>	
Rev. J. Jones.	
Monthly Collections.....	0 7 0
Juvenile Class.....	0 5 6
After a Sermon.....	0 11 0
Mrs. Jones.....	0 5 0
	1 6 6
<i>Gibea.</i>	
Rev. R. Price.	
Mr. David Williams.....	0 5 0
Mrs. Price.....	0 3 6
Mr. Hepkin Herbert Collection.....	0 2 6 2 0 4
	2 10 4
<i>Clydach, Hebron.</i>	
Rev. D. Evans.....	0 5 0
Collection.....	2 19 1
Sunday School.....	1 10 0
	4 14 1
Deduct for British Mis- sion £1.	
<i>Glade, Capel Sten.</i>	
Rev. D. Evans.	
Collection.....	1 1 6
<i>Carnel Llanquiks, Rev. E. Lewis</i> .....	1 0 6
<i>Melis-y-Curt.</i>	
Rev. W. Watkins.	
Collection.....	1 0 8
<i>Alltwen.</i>	
Rev. P. Griffiths.....	0 19 0
Collection.....	3 6 0
	2 10 0

<i>Mynyddbach.</i>	
Rev. J. Daniel.	
General Collection.....	0 14 2
Sunday School.....	2 13 1
Rev. J. Daniel.....	0 5 0
Mr. J. Powell.....	0 5 0
Mr. R. Roberts.....	0 6 0
	4 3 3
<i>Penclaidd Chapel.</i>	
Collection.....	0 15 0
Mr. David John, Pengarvenny.....	0 5 0 1 0 0
	1 0 0
<i>Three Crosses.</i>	
Collection.....	1 8 4
<i>Panteg Chapel.</i>	
Rev. P. Griffiths.	
Prayer Meeting.....	0 12 9
Collection.....	1 4 7
	1 17 4
<i>Swansea, Ebenezer.</i>	
Rev. E. Jacob.	
Missionary Boxes.....	0 19 0
Collection.....	2 10 10
Sunday School.....	2 12 6
Rev. E. Jacob.....	0 5 0
Rev. R. Griffiths.....	0 5 0
The Misses Davies.....	0 10 0
W. M. Rees.....	0 10 0
<i>Waunsea, Collec- tion</i> .....	0 13 0
Small Subscriptions.....	1 10 0
	13 14 4
<i>Zoar.</i>	
Rev. E. Lewis.	
Collection.....	1 0 0
<i>Glandwr, Siloam.</i>	
Rev. T. Thomas.	
Rev. T. Thomas.....	0 10 0
Mrs. Thomas.....	0 10 0
Mr. Evans.....	1 0 0
Mr. Monser.....	0 10 0
Mr. W. Richards.....	0 5 0
Mr. J. Davies.....	0 5 0
Mrs. Davies.....	0 5 0
Missionary Box.....	0 9 0
Sunday School.....	2 0 0
Small Subscriptions.....	5 8 9
	11 8 6
<i>Cefnclawr, Siloam.</i>	
Rev. G. Jones.	
Collection.....	0 10 6
<i>Ehln, Kenig Hill.</i>	
Rev. G. Jones.	
Collections.....	2 12 0
Expenses deducted.....	0 0 7
	3 11 5
<i>Glynnedd.</i>	
Rev. J. Thomas.	
Rev. J. Thomas.....	0 10 0
Mrs. Thomas.....	0 5 0
Thos. Godfrey, Esq.....	1 1 0
Mr. David Vaughan.....	0 5 0
Small Subscriptions.....	1 5 0
Collections.....	4 8 4
	7 14 4
<i>Cwmllanfoll.</i>	
Rev. E. Price.....	0 10 0
Collection.....	2 0 9
Mr. Wm. Evans.....	5 0 0
Deduct £3 to British Mis- sions.	
Mr. John Herbert.....	2 0 0
Deduct £1 to British Mis- sions.	
Mr. Owen Powell.....	0 5 0
Mr. Charles Price.....	0 5 0
Mr. Wm. Griffiths.....	0 2 0

Mr. Thos. Griffiths, Ylaskera.....	0 10 0
Small Subscriptions.....	0 7 6
	96 6 10
Deduct for British Missions.....	20 0 0
	76 6 10
<i>Newton.</i>	
Paraclete Chapel. Rev. J. M. Evans.	
Missionary Boxes.	
Sabbath School.....	2 14 2
Master Jenkins.....	0 5 6
Miss Mary Wool- cott.....	0 7 9
Miss Jane Williams.....	0 5 0
Public Meeting.....	0 12 9
Exs. 4s.; 6s. 6d.	
<i>Cardiff.</i>	
Ebenezer Welsh Congrega- tional Church.	
Prayer Meetings.....	2 0 1
Public Collection.....	3 14 1
	Boxes.
Mrs. Ann Samuel.....	0 2 9
Sarah, Dinah, and Anna Evans.....	0 6 0
T. P. B. S. A. E. A. and Saml. Ernest Exs. 4s.; 6s. 12s. 7d.	0 13 8
<i>Sketty, Independent Chapel</i> .....	0 0 0
<i>East Division of Glamor- ganshire.</i>	
Per D. Powell, Esq.	
Llanharry, Rev. J. Evans.....	1 1 6
Epehag, Rev. J. Davies.....	1 0 0
Talhirion, ditto.....	1 0 0
Cymer, Rev. H. Puntan.....	8 17 1
Brynmengyn, Rev. O. Owens.....	1 1 2
Bethel, ditto.....	0 10 0
Llanharro, Rev. W. Griffiths.....	8 0 0
Trees, ditto.....	1 10 0
Cotty.....	1 0 0
<i>Ynysgon, Merthyr.</i>	
Rev. Evan Jones.	
Annual Collection.....	5 17 6
Subscriptions.....	0 13 6
	6s. 10s.
<i>Silco, Aberdars.</i>	
Rev. David Price.	
Annual Collection.....	5 0 8
Subscriptions.....	2 7 6
	7s. 7s. 6d.
<i>Saron, Aberdars.</i>	
Rev. J. Davies.	
Subscriptions.....	8 2 3
<i>Salem, Aberdars.</i>	
Rev. J. Thomas.	
Subscriptions.....	1 15 0
<i>Missionary Boxes.</i>	
Master John E. Thomas.....	0 12 6
Miss Catherine Lewis.....	0 12 0
Mr. W. Davies.....	0 2 6
William Jones.....	0 2 1
Miss Hannah Wil- liams.....	0 14 1
Miss Catherine Thomas.....	0 5 1
Mr. Morris Morris.....	0 2 6
Mr. David Davies.....	0 2 6
Annual Collection.....	1 9 2
	6s. 17s. 6d.

<i>Castellan, Rev.</i>	
David Stephens.....	0 15 0
<i>Bethlehem Penrynok, Rev. J. Jones</i> .....	2 5 0
<i>White Cross</i> .....	1 0 0
<i>Caepphilly.</i>	
Collection.....	0 10 0
Subscriptions.....	0 10 0
	1s.
<i>Cwmgraber</i> .....	0 10 0
<i>Llancafnodd, Rev. W. Russel</i> .....	2 10 8
<i>Llantrisant, Rev. S. Phillips</i> .....	1 0 7
<i>Pontypridd.</i>	
Rev. H. Oliver, B.A.	
Annual Collection.....	2 8 9
Subscriptions.....	2 5 0
Missionary Pence.....	1 5 11
<i>Missionary Boxes.</i>	
Miss Sarah Davies.....	0 6 6
Miss Maria Thomas.....	0 2 4
Miss Rhoda Evans.....	0 4 1
Miss John.....	0 2 11
Mr. Rees Morgan.....	0 5 0
Mrs. Anne Megey.....	0 6 11
	6s. 17s. 6d.
<i>Troedrydd.</i>	
Rev. W. Morgan.	
Annual Collection.....	1 12 2
Subscriptions.....	0 10 0
<i>Missionary Boxes.</i>	
Miss Margaret Jones.....	0 13 5
W. Morgan.....	0 6 5
Joan Waters.....	0 5 5
John Evans.....	0 4 4
Joseph Dinon.....	0 5 0
	6s. 17s. 6d.
<i>Ehlydri, Rev. John Jones</i> .....	2 0 6
<i>Onnawon, Rev. J. Davies</i> .....	1 0 0
<i>Glanaf, Ebenezer, Rev. D. Stephens</i> .....	3 8 10
Exs. 4s. 6d.; 7s. 6s. 6d.	
<i>Aberdars, Ebenezer Independent Chapel</i> .....	12 0 0
<i>Bethesda-y-fro, Rev. M. Morgan</i> .....	0 12 4
<i>Hirwas, Nebo In- dependent Church</i> .....	10 0 0
<b>NORTH WALES.</b>	
<i>Auxiliary Society.</i>	
William Williamson, Esq., Holywell, Treasurer.	
Rev. O. Owens, Rhesycae, & Rev. D. W. Jones, Holywell, Secretaries.	
<b>ANGLESEA.</b>	
<i>Amloch, Sharon, and Bodgafja.</i>	
Rev. W. Jones.	
<i>Missionary Boxes.</i>	
Mrs. and Miss Isaac.....	1 11 2
Miss M. Pritchard.....	0 5 0
Mr. O. Rowlands.....	0 5 0
Under 10s.....	12 17 1
	16 1 3
British Missions.....	2 9 0
	14 1 3

<b>Beaumaris.</b>	
Rev. W. Thomas.....	0 10 0
Mrs. Thomas.....	0 10 0
Mr. Tyler.....	0 10 0
Mr. John Robert's	
Missionary Box.....	0 8 6
Sabbath School.....	4 15 6
Classes.....	7 15 0
Under 10s.....	1 8 2
Exs. 2s. 6d.; 14s. 6s.	
<b>Berea</b> .....	1 8 2
<b>Bodelern.</b>	
D. Roberts, Esq.....	1 0 0
Mynyddyg.....	0 5 0
Under 10s.....	1 14 8
1s. 6s.	
<b>Brynsiencyn</b> .....	4 14 8
<b>Cana</b> .....	1 13 0
<b>Elton Dwyran, Rev. W. Evans</b> .....	
	1 13 0
<b>Cemaes.</b>	
Rev. J. Jones.....	0 10 0
Mr. Thomas, Carrog.....	2 18 0
Under 10s.....	1 3 10
1s. 2s.	
<b>Grosslon</b> .....	1 13 0
<b>Hebron, Rev. J. Roberts</b> .....	4 17 6
<b>Herman, Rev. Thos. Ridge</b> .....	3 11 6
<b>Holyhead.</b>	
Rev. W. Griffith.....	7 0 0
Box of Thank-offering, by Mrs. Davies and Family.....	5 18 1
Subscriptions.....	17 11 8
Classes and Boxes.....	34. 1s. 3d.
Under 10s.....	3 0 0
<b>Horeb</b> .....	2 1 7
<b>Llanfair-y-borth</b> .....	1 1 6
<b>Llanfachreth, Rev. J. Hughes</b> .....	1 10 6
<b>Llanerchymedd, Rev. J. Roberts</b> .....	8 16 9
<b>Paradys and Rhosymedra, Rev. D. James</b> .....	0 12 8
<b>Raboth, Rev. Rich. Roberts</b> .....	1 3 2
<b>Sardis</b> .....	0 6 6
<b>Siloam</b> .....	1 5 10
<b>Sioh</b> .....	0 11 7
<b>Soar</b> .....	1 14 8
<b>Moelfro</b> .....	2 15 0
<b>Sion</b> .....	
<b>Salem.</b>	
Rev. W. Morris.....	1 0 0
Messrs. W. and E. Roberts, Pandy School.....	4 1 11
Classes, &c.....	1 18 11
Under 10s.....	115 3 7
6s. 15s. 10s.	10 0 0
Home Mission.....	106 3 7
Total in Angleses.....	

<b>FLINTSHIRE.</b>	
<b>Holywell.</b>	
Rev. D. W. Jones.....	3 13 0
Subscriptions.....	0 9 9
Missionary Boxes.....	0 12 1
Prayer Meetings.....	13 1 9
Under 10s.....	171. 15s. 7d.
17s. 15s. 7d.	
<b>Rheycas and Salem, Rev. O. Owens</b> .....	1 18 11
Total.....	134 18 1
Less Home Mission, Printing, &c. &c.....	18 17 4
	111 0 9
<b>DENBIGH AND FLINT.</b>	
<b>Auxiliary.</b>	
Per Rev. I. Harries.	
<b>Denbigh</b> .....	10 11 8
<b>Llangynfan</b> .....	0 3 8
<b>Philadelphica, Rev. W. Parry</b> .....	1 0 0
<b>Soar, Ditto</b> .....	0 6 0
<b>Evans, Rev. J. E.</b> .....	1 4 0
<b>Wern, Rev. W. Lloyd</b> .....	7 12 5
<b>Llandegla, Rev. S. Evans</b> .....	1 10 8
<b>Llanollen, Rev. E. Evans</b> .....	0 14 0
<b>FLINTSHIRE.</b>	
<b>Bagillt</b> .....	0 10 0
<b>Maeglas Trefynon</b> .....	1 1 6
<b>Tabernacl Trefynon</b> .....	7 4 6
<b>Brynsion, Rev. E. Williams</b> .....	0 13 0
<b>Sion</b> .....	0 3 3
<b>Pennel, Rev. J. Davies</b> .....	1 4 0
<b>Hold, Rev. I. Harries</b> .....	11 9 6
<b>Soughon</b> .....	0 2 6
<b>Newmarket</b> .....	0 8 0
<b>Pennytyllan</b> .....	0 6 0
	46 4 8
<b>Pentrevoclas.</b>	
Rev. W. Roberts.	
Subscriptions.....	3 9 8
Mr. Thomas Jones.....	0 5 6
<b>Misalionary Boxes.</b>	
Mrs. Roberts.....	0 5 8
Miss Selina Jones.....	0 10 0
Nabo, Subscription.....	1 8 6
Siloum, Collection.....	0 7 1
Exs. 8d.; 6s. 4s. 10s.	
<b>Euthin, Rev. J. Roberts</b> .....	5 8 7
<b>Wrexham.</b>	
New Chapel, Chester Street.	
Rev. F. B. Brown.	
Subscriptions.....	11 4 6
Mrs. Whittingham's	
Legacy.....	5 0 0
Missionary Cards.....	2 18 7
Ditto Boxes.....	5 3 1
Collection.....	6 7 6
Wheatstead.....	0 14 0
For Widows' Fund.....	1 3 0
32l. 10s. 8d.	
<b>Pen-y-bryn.</b>	
Rev. J. G. Short.	
Mis. Price.....	2 0 0
Missionary Boxes.....	1 9 0
Harvest Thank-offering.....	1 16 6
Collection.....	4 8 6
6s. 2s.	
41 10 3	
Less Expenses.....	3 14 8
	39 5 0

<b>CARNARVONSHIRE.</b>	
Mr. J. Hughes, Treasurer.	
Rev. W. Ambrose and Rev. D. Roberts, Secs.	
<b>Abersoch, Rev. D. Jones</b> .....	2 1 8
<b>Embleton</b> .....	2 6 5
<b>Capeineydd</b> .....	2 8 0
<b>Amawa</b> .....	1 2 4
<b>Bethesda, Rev. D. Jones, B.A.</b> .....	16 3 7
<b>Bethel, Rev. D. Griffith</b> .....	4 3 10
<b>Caerwron, Rev. D. Roberts</b> .....	17 9 8
<b>Bontnewydd</b> .....	1 16 3
<b>Ceidid, Rev. E. Rowland</b> .....	3 3 0
<b>Capel Helyg</b> .....	3 12 3
<b>Dolgaddel</b> .....	0 10 6
<b>Williams, Rev. J. Bettus y coed</b> .....	1 3 0
<b>Soar</b> .....	0 6 4
<b>Deyrynydd</b> .....	0 6 0
<b>Salem</b> .....	1 13 10
<b>Ebeneser, Rev. T. Hebron</b> .....	0 5 6
<b>Hebron, Rev. J. Morris</b> .....	2 1 7
<b>Morris</b> .....	1 0 6
<b>Aberdaron</b> .....	0 5 4
<b>Nabo</b> .....	1 8 4
<b>Llanhaiarn</b> .....	2 5 9
<b>Llanrug, Rev. G. Thomas</b> .....	0 4 0
<b>Llanberis</b> .....	1 11 10
<b>Nevis</b> .....	5 1 7
<b>Pen y groes, Rev. E. Evans</b> .....	1 0 1
<b>Plegh</b> .....	0 2 6
<b>Pennorsfa, Rev. S. Chester, Ditto</b> .....	3 8 0
<b>Saron</b> .....	0 5 4
<b>Pellibely</b> .....	8 10 1
<b>Sioh, Rev. D. Griffith, Jun.</b> .....	1 16 0
<b>Waes Fawc</b> .....	0 7 0
<b>Tabor, Rev. T. Jones</b> .....	4 10 7
<b>Llanymddyri</b> .....	3 10 7
<b>Rhosale</b> .....	1 18 1
<b>Talysarn</b> .....	0 10 8
<b>Boerak</b> .....	0 6 0
<b>Portmadock, Rev. W. Ambrose</b> .....	18 4 8
<b>Howryd, Rev. J. Davies</b> .....	1 0 9
<b>Bangor, Rev. E. Thomas</b> .....	13 10 0
<b>Abertriffrach, Rev. H. Hughes</b> .....	2 6 4
Balance from 1860.....	0 6 2
Received too late for last year.....	133 12 4
Printing, Mission, &c. Home.....	25 12 4
	110 0 0
<b>Fynysain, J. Jones, Esq.</b> .....	1 0 0
<b>MERIONETHSHIRE.</b>	
Per Rev. C. Jones.	
<b>Llanegris</b> .....	0 8 0
<b>Mr. Evan Rowland</b> .....	0 5 0
Subscription.....	0 12 10
1s. 6s. 10s.	
<b>Dolpelly, Collection, per Rev. C. Jones</b> .....	1 15 10
<b>Towyn and Aberdara</b> .....	1 0 0
<b>J. Foulkes, Esq.</b> .....	1 1 0
<b>Rev. Hugh Lloyd</b> .....	0 5 0
<b>J. B. Phillips, Esq.</b> .....	0 5 0
Collection from Aberdyfi.....	0 10 0
Ditto, from Towyn.....	0 10 7
Ditto, from Saron.....	0 6 3

<b>Ditto, by Miss Anne Williams and Miss Evans</b> .....		9 7 2
<b>Llanochrys, Collection</b> .....		1 1 6
		1 1 0
<b>Barnard.</b>		
Rev. James Jan.		
Miss Mgt. Williams (2s. 6d. by Rev. L. Richards, Welkyn Mission, included).....		15 0
Miss Ethel Vaughan.....		1 1 1
Miss Mary Pugh.....		3 0 0
John Coscoe, Esq. (by both).....		0 10 6
Mrs. Jones.....		1 1 1
Master Hugh Morris.....		1 1 1
Master Owen Edwards.....		0 1 1
Mrs. Harrison, Bwvne (by ditto).....		0 5 2
<b>Raboth, Dr. Wyn.</b>		
Rev. J. Jones.		
Miss Gwen Williams.....		0 1 1
Miss Gwen Roberts.....		0 1 1
Miss Catherine Jones.....		0 1 1
Less Expenses.....		1 1 1
		1 1 1
<b>Pennel.</b>		
C. T. Thurston, Esq. Pennal Tower.....		1 1 1
C. F. Thurston, Esq. Talgarth.....		1 1 1
Mr. Thomas Jones.....		0 7 0
Mr. Michael Jones.....		0 1 1
Cwrt.....		0 1 1
Mr. Jones, Pennal.....		0 1 1
Representative of the late Mrs. Lloyd.....		0 1 1
Mr. Daniel Evans.....		0 1 1
Pennalensis.....		0 1 1
Mr. David Davies.....		0 1 1
Mr. Morris Davies.....		0 1 1
Cwrt.....		0 1 1
Mr. Hughes, Gwarchod.....		0 1 1
Sums under 2s.....		1 1 1
6s. 2s.		
<b>MONTGOMERYSHIRE.</b>		
Per R. Tibbot, Esq.		
<b>Aberhoson, Rev. J. Williams</b> .....		1 1 1
<b>Buchallfryd, Rev. J. Owen</b> .....		1 1 1
<b>Cwrtfawr, Rev. W. Lewis</b> .....		1 1 1
<b>Llanidloes</b> .....		1 1 1
<b>Llanbrynwr, Rev. S. Roberts</b> .....		1 1 1
<b>Llanfyllin, Rev. D. Morgan</b> .....		1 1 1
<b>Beulah</b> .....		1 1 1
<b>Llanfair, Rev. W. Roberts</b> .....		1 1 1
<b>Pedairfordd</b> .....		1 1 1
<b>Cefnall</b> .....		1 1 1
<b>Cominas</b> .....		1 1 1
<b>Maerwynn</b> .....		1 1 1
<b>Pemphol</b> .....		1 1 1
<b>Mochnant</b> .....		1 1 1
<b>Hirnant</b> .....		1 1 1
To Home Mission.....		1 1 1

<i>Dormelles Mech-</i> <i>ynish</i> .....	0 10 0
<i>Soar</i> .....	2 8 4
<i>Samuel and Nebo</i> <i>Exa. Se. Id.; 66. 10. 10d.</i>	5 14 2
<i>Pennarth, Jerusa-</i> <i>lem and Consa,</i> <i>D. Evans</i> .....	12 17 8

SCOTLAND.

*Aberdeen.*

Auxiliary Society.

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<i>Rev. D. Arthur, Secretary.</i>	
<i>J. Fleming, Esq.,</i>   <i>Treas.</i>	
<b>Collections.</b>	
<i>Blackfriars Street</i> <i>Chapel</i> .....	7 18 7
<i>Fryer Meeting</i> <i>ditto</i> .....	3 2 6
<i>George St. Chapel</i> <i>Public Meeting,</i> <i>one half—the</i> <i>Female Society</i> .....	2 3 4
<i>Frederick Street</i> <i>Chapel</i> .....	3 15 9
<i>U. P. Church, Rev.</i> <i>Mr. Angus</i> .....	4 4 11
<i>U. P. Church, Rev.</i> <i>Mr. Stirling</i> .....	4 0 11

Subscriptions.

<i>William Leslie</i> .....	5 5 0
<i>John Fleming</i> .....	5 5 0
<i>John Watson</i> .....	3 3 0
<i>Hugh Ross, jun.</i> .....	1 1 0
<i>John Hodge</i> .....	1 1 0
<i>James Matthews</i> .....	1 1 0
<i>James Allen</i> .....	1 1 0
<i>Alexander Gibb</i> .....	1 1 0
<i>James Skinner</i> .....	1 1 0
<i>Niel Smith, jun.</i> .....	1 1 0
<i>Mrs. Niel Smith</i> .....	1 1 0
<i>Rev. David Simp-</i> <i>son</i> .....	1 0 0
<i>John Leslie</i> .....	0 10 6
<i>Rev. David Arthur</i> <i>George King</i> .....	0 10 6
<i>Mrs. Richmond</i> .....	0 10 0
<b>Subscriptions</b> <b>under 10s.</b> .....	9 12 6
<b>Interest</b> .....	0 18 6
	65 16 6
<b>Less Expenses</b> .....	3 3 4
	62 13 2

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<i>Miss Russell, Secretary.</i>	
<i>Miss A. Watson, Treasurer.</i>	
<b>Collections by—</b>	
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<i>Miss McGregor</i> .....	1 17 0
<i>Miss Machray</i> .....	1 14 6
<i>Miss Leslie</i> .....	1 15 6
<i>Mrs. Keith</i> .....	1 10 6
<i>Miss Maitland</i> .....	1 9 0
<i>Miss Bruce</i> .....	0 12 0
<i>Miss Melville</i> .....	0 10 0
<i>Miss Tough</i> .....	0 8 0
<i>Miss Clarke</i> .....	0 7 6
<i>Miss Murray</i> .....	0 6 0
<i>Miss A. Watson</i> .....	4 2 6
<b>Two Ladies, for</b> <b>Female School at</b> <b>Benares, per Mrs.</b> <b>Thomson</b> .....	0 10 0
<i>Mrs. Richmond,</i> <i>for ditto</i> .....	0 8 0
<b>Half of Collection</b> <b>at Public Meet-</b> <b>ing</b> .....	3 3 4

Juvenile Branch.

<b>Collected by—</b>	
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<i>Miss Stevenson</i> .....	0 11 6
<i>Miss M. Souttar</i> .....	0 12 7
<i>Miss Arthur</i> .....	0 9 6
<i>Miss E. McKechn-</i> <i>ie</i> .....	0 9 3
<i>Louisa Mackay</i> .....	0 18 11
<i>Miss M. A. Morris-</i> <i>son</i> .....	1 5 1
<i>Miss Hannan</i> .....	0 5 1
<i>Master A. Murray</i> <i>James Johnston</i> .....	0 4 10
<i>Miss Yeats (D.)</i> <i>Miss Keith (D.)</i> <i>Collection at Ju-</i> <i>venile Meeting</i> .....	0 5 0
<i>Blackfriars Street</i> <i>Sabbath School</i> <i>for Mr. Kennedy's</i> <i>School at Be-</i> <i>nares</i> .....	1 16 4
<i>Miss Tyree's Box,</i> <i>for ditto</i> .....	0 5 6
<b>Interest from Bank</b> .....	0 6 6
	31 8 8
<b>Deduct for Juvenile</b> <b>Magazines</b> .....	0 14 0
	80 14 8

Per Mr. G. King.

<i>Minduro School,</i> <i>Old Machar, for</i> <i>the Ship</i> .....	0 8 0
<i>Schivas Bible and</i> <i>Missionary So-</i> <i>cieties</i> .....	1 0 0
<i>Luke's Cottage</i> <i>School</i> .....	0 5 0
<i>Miss Leslie, New-</i> <i>deer</i> .....	0 10 0
	2i. 3s.
<i>Dollar, Mrs. Lech-</i> <i>mere (D.)</i> .....	1 0 0

Edinburgh.

Auxiliary Society.

<b>Per Mr. W. F. Watson.</b>	
<i>W. Alexander, Esq.</i> .....	5 5 0
<i>Rev. J. Brown, D.D.</i> <i>J. Cornwall, Esq.</i> <i>Rev. H. Grey</i> .....	0 10 0
<i>James Keith, M.D.</i> <i>William Bomer-</i> <i>ville, Esq., An-</i> <i>nuual Subscription</i> <i>for Native</i> <i>Teacher, and 10s.</i> <i>additional (for</i> <i>1857</i> .....	30 0 0
<i>F. S. T.</i> .....	5 0 0
<i>Mr. W. F. Watson</i> <i>G. Yule, Esq.</i> .....	0 10 6
<i>Mrs. Small's Child-</i> <i>ren, for Mrs.</i> <i>Mullens's School,</i> <i>Calcutta</i> .....	0 10 0
<i>D. Reoch, Esq.,</i> <i>for New African</i> <i>Mission</i> .....	1 0 0
<i>Capt. Walker, do.</i> <i>Monthly Mission-</i> <i>ary Prayer Meet-</i> <i>ings</i> .....	1 6

Albany Street Chapel.

<b>Collected by—</b>	
<i>Miss Gibson</i> .....	5 6 0
<i>Miss Macgibbon</i> .....	3 3 7
<i>Miss Jack</i> .....	4 8 4
<i>Miss Meade</i> .....	3 2 6
	16i. 6s. 1d.
<i>Richmond Place</i> <i>Chapel</i> .....	27 13 4
<i>Ditto, Sabbath</i> <i>School, for New</i> <i>Missions in</i> <i>Africa</i> .....	0 12 6

Queen Street Hall.

<b>Rev. Dr. Alexander.</b>	
<b>Annual Collection</b> .....	28 10 0
<b>Congregational Sab-</b> <b>bath School, for</b> <b>Support of Native</b> <b>Scholar in Baro-</b> <b>tonga</b> .....	3 0 0
<b>Overplus in School</b> <b>Box, to be sent</b> <b>to Mr. Mullens</b> <b>Vans Dunlop, Esq.,</b> <b>per Miss Fer-</b> <b>guson</b> .....	1 0 0

Collected by—

<i>Miss Wilson</i> .....	10 13 6
<i>Miss B. McLaren</i> <i>Per Do., Mr. D.</i> <i>McLaren, for</i> <i>Native Teacher,</i> <i>South Seas</i> .....	5 0 0
<i>Ditto, for Widows'</i> <i>and Orphans'</i> <i>Fund</i> .....	5 0 0
<i>Ditto, for Wal-</i> <i>thamstow and</i> <i>Blackheath School</i> <i>Ditto, for Mr.</i> <i>Mullens's Pre-</i> <i>paratory School,</i> <i>Bhowanipore</i> .....	3 0 0
<i>Mrs. D. McLaren,</i> <i>for Girl in Mrs.</i> <i>Mullens's School</i> .....	4 0 0

Collected by—

<i>Miss McLaren</i> .....	19 15 6
<i>Miss McIntosh</i> .....	3 18 0
<i>Miss Johnstone</i> .....	25 13 0
<i>Miss Muir, for Mrs.</i> <i>Lewis's School,</i> <i>Santhapooram,</i> <i>Nagercoil, from</i> <i>Mrs. Wyld, 5s.,</i> <i>Mr. Rankin, 3s.,</i> <i>Miss Ferguson,</i> <i>2s. 10s., Miss</i> <i>Muir, 4s. 10s.,</i> <i>Miss A. Muir,</i> <i>4s. 10s., a Friend,</i> <i>10s.</i> .....	20 0 0
<i>Miss Margaret</i> <i>Stott</i> .....	8 0 9
<i>Miss Anna John-</i> <i>stone</i> .....	12 3 0
<i>Miss Lindsay</i> .....	2 2 4
<i>Miss Easton</i> .....	2 0 6
<i>Miss Drew</i> .....	2 3 0
<i>Mr. Inskip</i> .....	13 19 0
<b>Children at Thor-</b> <b>nebank School,</b> <b>for Missionary</b> <b>Ship</b> .....	0 4 0
	183i. 16s. 1d.

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Per Rev. W. Swan.

<i>Miss Finlay and</i> <i>Young Ladies,</i> <i>for Mrs. Lewis's</i> <i>School, Santha-</i> <i>pooram</i> .....	6 0 0
<i>Broughton Place,</i> <i>Mission School,</i> <i>for China</i> .....	0 2 0

Annas.

<b>Rev. E. Young.</b>	
<b>Missionary Prayer</b> <b>Meetings</b> .....	2 15 0
<i>Lawrence Kirk, Mr.</i> <i>W. Anderson</i> .....	0 5 0

Racwalk.

<b>Rev. G. Fraser.</b>	
<b>Donations</b> .....	2 12 0
<b>Owners and Crew</b> <b>of Smack</b> <b>"Nymph"</b> .....	1 0 0
	3i. 12s.

Walls.

<b>Rev. P. Peterson.</b>	
<b>Collection</b> .....	0 19 1
<b>Ditto, Sandness</b> .....	0 15 8
<b>Rev. P. Peterson</b> .....	1 0 0
<b>Mr. R. Train</b> .....	0 3 0
<b>Mr. H. Lawrence</b> .....	0 2 6
<b>Mr. Nicolson's Box</b> .....	0 6 0
	3i. 6s. 2d.
	282 10 6

Edinburgh.

<i>Jas. Duncan, Esq.,</i> <i>for a Female</i> <i>Teacher at Pary-</i> <i>chaley, to be</i> <i>called Janet</i> <i>Moyes Dewar</i> .....	5 0 0
<i>Broughton Place</i> <i>Juvenile Society,</i> <i>for the Native</i> <i>Teacher, Brough-</i> <i>ton</i> .....	15 0 0
<i>Falkirk, Collec-</i> <i>ted by Mrs. Smith,</i> <i>for the Native</i> <i>Teacher, John</i> <i>Craig</i> .....	5 0 0

Fraserburgh.

<i>Mr. Muddle</i> .....	1 0 0
<i>Mr. J. Park, to-</i> <i>wards the African</i> <i>Teacher, Lan-</i> <i>rance Park</i> .....	0 6 10
	7i. 10s.

GLASGOW.

Auxiliary Society.

<b>E. Goodwin, Esq.,</b>   <b>Treasurer.</b>	
<i>Miss Henderson</i> .....	1 1 0
<i>A Friend</i> .....	10 0 0
<i>Mearns, George</i> <i>Smith &amp; Sons,</i> <i>London Street</i> .....	20 0 0
<i>Robert Goodwin</i> <i>W. Wardlaw</i> .....	6 0 0
<i>T. Train</i> .....	1 0 0
<i>Rev. Rich. Weir</i> .....	2 0 0
<i>Alex. Watt</i> .....	0 10 6
<i>R. S. Brown</i> .....	1 0 0
<i>A. Lady, per Rev.</i> <i>Dr. Baird, Pais-</i> <i>ley</i> .....	5 0 0
	1 0 0

Elgin Place Chapel. Society for Religious Purposes.

Rev. A. Raleigh.

<i>D. B. M'Queen</i> .....	0 10 0
<i>John Gray</i> .....	2 0 0
<i>Miss Alexander,</i> <i>Renfrew</i> .....	0 5 0
<i>Anthy M'Keand</i> .....	1 0 0
<i>Miss Smith</i> .....	0 5 0
<i>Mrs. Low</i> .....	0 5 0
<i>Mr. M'Keand</i> .....	2 0 0
<i>E. Henry and</i> <i>Family</i> .....	3 0 0
<i>William Boyd</i> .....	1 0 0
<i>John Brown, jun.</i> <i>Miss Brown</i> .....	0 5 0
<i>Misses Leslie</i> .....	1 0 0
<i>John Slack</i> .....	0 5 0
<i>Peter M'Leod</i> .....	1 0 0
<i>W. Buchanan</i> .....	0 10 0
<i>Dr. George Miller</i> .....	1 0 0





ROTTERDAM.

Ladies' Auxiliary Society.  
 Mrs. M. Twiss, Treasurer.  
 Mrs. Herklotz, Secretary.

For the Native Teacher, Ebenezer Miller 10 0 0  
 For General Purposes 15 14 1  
 From the Sunday School Scholars, for the Missionary Ship 1 0 0  
 From the Missionary Boxes, for the Native Girls, Caroline Twiss and Isabella Jay 0 6 0  
 From ditto, for Repairs for the Ship 1 0 0  
**33 14 1**

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 Rev. J. Smith, M.A.  
 Mrs. H. Beckitt's Collecting Book.  
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 Miss Cromar 5 15  
 Mrs. Davison 2 0  
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 Miss Funck 6 0  
 From a Friend 0 50  
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 Miss Mirrielees 23 0  
 Augusta Mirrielees 2 10  
 Margaret Mirrielees 1 60  
 Mr. & Mrs. Mirrielees 200 0  
 Mr. W. S. Mirrielees 10 0  
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 Miss McGregor 5 0  
 Mary Nyström 3 0  
 Mrs. Peitker 3 0  
 Miss Smart 3 0

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 Mrs. Bell 10 0  
 Mr. C. Bell 14 0  
 Miss Hoggart 5 0  
 Mrs. Mannars 10 0  
 Miss Munns 65 0  
 Mr. W. Norman 3 0  
 Miss Phillips 3 6  
 Mrs. Roberts 2 0  
 Mrs. Romanis 7 50  
 Miss Schofield 8 0  
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 Mrs. Stevenson 25 0  
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 Mr. S. Shephardson 5 0  
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**870 0 0**

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 I. For Native Teacher, Wm. Swan.  
 Miss Funck 3 0  
 Miss Mirrielees 20 0  
 Miss Munns 5 0  
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II. For Native Teacher, Alexandroffsky.  
 Mrs. Bell 10 0  
 Mr. C. Bell 14 0  
 Miss Hoggart 5 0  
 Mrs. Mannars 10 0  
 Mrs. Romanis 7 50  
 Mrs. Stevenson 65 0

III. For Native Scholars at Nagercoil, by Two Friends.  
 For Sarah Knill 20 0  
 For Sarah Newbold Mirrielees 20 0

For Anne Elias Mirrielees 20 0  
 For Catharine Cadman Ropes 20 0  
 IV. For Native Scholars at Benares, Mary Mirrielees and Frances Elizabeth Mirrielees.  
 Contributed by Mr. and Mrs. Mirrielees 40 0

V. For Native Scholars at Salem School, India.  
 By Miss Munns.  
 Emily Munns, Anna Louisa, Sophy Apollind, Mary Louisa, Catherine Herbert 65 0  
 Rachel Lee, by Mrs. Lee 13 0  
 John Moss, by Mrs. Moss 15 0  
 Thomas Scates Ellerby, by Mary Ellerby, Joseph Samuel Ropes, chiefly by the Children of the Sunday School 20 0

VI. For Widows' Fund 127 0

VII. For General Purposes 328 0  
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HOBART TOWE.

Tasmanian Missionary Society.

W. Rout, Esq., Treasurer.  
 Rev. F. Miller and Rev. W. Day, Secretaries.  
 Thirtieth Anniversary, December, 1856.

Collected after Sermon at Brisbane Street Chapel, Hobart Town 27 15 2  
 Ditto, ditto, Collins Street 26 8 0  
 Special Service, Sabbath School, St. Andrew's Church 12 7 7  
 Annual Meeting, Brisbane Street Chapel 40 15 8  
 Missionary Communion in ditto 2 6 6  
 Sermon in St. John's (Presbyterian) Church 4 0 0  
 Meeting in Battery Point School-room 1 10 9  
 Rev. A. Stackhouse 0 10 0  
 H. Tonkin, Esq. 3 3 0  
 Capt. Haig 1 1 0

Collected in Country Districts.  
 Congregational Church, New Town, Public Collection 7 17 1  
 Sunday School Association 5 18 8  
 Independent Chapel, Green Ponds 9 11 0  
 Ditto, Bagdad 2 3 6  
 Ditto, Cambridge 2 16 0  
 After Sermon at Mr. Hay's, near Ponteville 1 4 6  
 Hester Combe Chapel 4 14 4

Special Contributions.

For the Support of Native Teacher, Brisbane Street S. School 20 0 0  
 Ditto Collins Street ditto 30 0 0  
 For Institution in Leeward Islands, for Training Native Teacher, per Rev. J. Barff, collected by Rev. F. Miller 20 0 0  
 Ditto, H. Hopkins, Esq. 10 0 0  
 Miss Vautin's Pupils 0 18 3  
 Mr. W. Waterhouse 1 0 0  
 Subscribed by the Family of the late Mr. Facey, for the Training of a Teacher, to be called Peter Facey 20 0 0  
**247 19 2**  
 Less Expenses 5 19 2  
**242 0 0**

MELBOURNE.

Contributions at Melbourne (and Suburbs), Victoria, on the occasion of the Visit of the John Williams, December, 1856.

Per E. Smith, Esq., Treasurer.  
 Per Rev. Alexander Morison.  
 Mrs. Waugh 1 1 0  
 James Waugh 1 1 0  
 John Waugh 1 1 0  
 George Thomas 1 0 0  
 Mrs. Geo. Thomas 1 0 0  
 James L. Kennison 5 0 0  
 Robinson Cox 1 0 0  
 Mrs. James Henry 0 5 0  
 Eliza Day 0 5 0  
 Mrs. Thwaites, sen. 1 1 0  
 Rev. A. Morison's Annual Subscription for Native Teacher 10 0 0  
 Mrs. Caroline Eliza Gibbs, do., as per Note enclosed 10 0 0  
 Collected by—  
 Margaret Arnot 0 13 0  
 Mrs. John Morrison 4 13 6  
 Miss Blackett 0 13 0  
 Collected in Church when Mr. Barff Preached 17 4 9  
**56l. 17s. 3d.**

Also a Box of useful Articles sent by the John Williams.

Collections at the North Collingwood Congregational Church 4 8 5

Per Rev. J. Sunderland.

Collection in his (Richmond Congregational) Church 10 0 0

Also several Boxes of useful Articles forwarded by the *John Williams*.

St. Phillip's Church of England School, St. Kilda, per Rev. D. Seddon 1 0 0  
 Rev. D. Seddon, Church of England, St. Kilda, for Institution at Huahine 1 1 0  
 2l. 1s.

Per Rev. H. Thomas.

Collection in his (Congregational) Church, Collingwood 6 0 0  
 Donation for Mr. Barff's Training Institution, Huahine 1 1 0  
 7l. 1s.

Collection in Baptist Church, Albert Street, per Henry Langlands, Esq. 6 17 2

Collected at Public Meeting in Dr. Cairn's Free Presbyterian Church, Melbourne 53 13 5

Per Rev. Wm. Moss, of Congregational Church, Frahran.

Collection in Church, Lord's Day, 14th Decr. 15 6 6  
 Children's Missionary Box 4 9 6

Collection at Public Meeting, 24th December 9 4 0

Collection in St. Kilda Congregational Church (Rev. Richard Fletcher's) 21 5 8  
 Mrs. Robert Smith, Annual Subscription, for Native Teacher 10 0 0  
 Master Alexander Smith, Annual Subscription, for Training Institute, Samoa 10 0 0

Collection in Rev. A. M. Ramsay's Church (United Presbyterian), Collins Street, for South Sea Missions, but "to be reserved for operations in connection with the Victoria Board of Foreign Missions now in course of estab-

ment" 20 0 0  
 229 3 11  
 Less Expenses & Exchange 11 18 6  
 217 5 5

SAMOA.

Missionary Contributions for 1856.

Swesii.

Rev. C. W. E. Schmidt.  
 Paletupo, Oil 200 gals. at 16l. 15 19 8

Matanua.

Rev. G. Pratt.  
 In Cash 33 13 10  
 Oil 1043 gals. sold for 61 11 0  
 Nets & Arrowroot 1 13 6  
 96l. 18s. 4d.

Lafanalelaga.

Rev. H. Niabet.  
 In Cash 57 5 3  
 Oil, 265 gals. 16 17 9  
 74l. 2s.

Upolu.

Mr. S. Ella.  
 Manono 7 8 3  
 Paletotai 22 6 4  
 Paletotai and the Fuga 24 4 1  
 54l. 18s. 8d.

Maise, Rev. G. Turner 64 4 4  
 Apia, Rev. W. A. Murray, including 20l. 8s. 6d. collected by the Children 219 0  
 Saiafata, Rev. G. Drummond 2 1 0  
 Lepa and Alicka, Rev. W. Harau (see last month) 2 6 6

Rev. G. Stahlwey.

Safata, Adults 5 0 0  
 Ditto, Children 2 0 0  
 Paletotai, Adults 2 0 0  
 Ditto, Children 2 0 0  
 Saiafata, Adults 6 0 0  
 Ditto, Children 2 0 0  
 54l. 11s.

Tutuila.

Rev. T. Powell's District.  
 In Cash 14 14 0  
 Oil, 214 gals. 22 6 2  
 37l. 8s. 11d.

Rev. J. P. Sunderland's District.  
 In Cash 5 4 1  
 Oil, 574 gals. 28 0 0  
 54l. 4s. 7d.

Manua.

Under the care of Messrs. Karotongan Tuki  
 Oil, 738 gals. 28 11 0  
 62 11 0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, in Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hinds, Leach House, 22, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE  
**Missionary Magazine**  
 AND  
 CHRONICLE.

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**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.**  
**SIXTY-THIRD GENERAL MEETING.**

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ON the occasion of the last Anniversary we were called upon to render the tribute of devout thanksgiving for that signal mercy, the restoration of National peace, and to congratulate the friends of the Society on the extinction of the burdensome debt by which its operations had long been seriously impeded. The period now under review if, in some respects, less fruitful in striking incidents, has, nevertheless, been marked by events calculated to strengthen the faith and to stimulate the energies of the friends of Missions. In every part of the field of labour there are distinct evidences of successful aggression upon the realms of ignorance and superstition, and of the gradual diffusion among the scattered tribes of the human family, of that knowledge which is able to make men wise unto salvation. In an especial manner we have been reminded of God's wonderful grace and goodness, manifested on behalf of his faithful people in Madagascar, who out of weakness have been made strong, and who have thriven and multiplied in the house of bondage. Through the recent discoveries, also, of our distinguished African traveller, a new and inviting sphere has been laid open to the benevolent enterprise of the Churches in regions hitherto unknown. Moreover, the various services peculiar to the hallowed season, have been characterized by deep and earnest piety, and, from the unprecedented numbers who crowded to the Public Meeting at Exeter Hall, and the marked attention and interest with which they listened to the statements brought before them, together with the augmented contributions at the Anniversary, we unhesitatingly infer that the zeal and sympathy of our friends in the cause of Christian Missions, so far from declining, have, with each returning year, acquired new force and concentration of purpose.

MONDAY, MAY 11th.

*New Broad Street Chapel.*—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several services of the Anniversary.

*Weigh House Chapel.*—Service for the Juvenile Friends of the Society. Rev. W. M. STATHAM, of Trevor Chapel, commenced with reading and prayer. Rev. N. McLEOD, of Glasgow, preached from Eph. v. 14. The service was concluded by Rev. R. BALGARNIE, of Scarborough.

TUESDAY EVENING, MAY 12th.

*Guildford Street Chapel, Southwark.*—A Sermon in the Welsh language was preached by the Rev. W. AMERSON, of Port Madoc.

WEDNESDAY, MAY 13th.

*Surrey Chapel.*—After the usual Liturgical Service, prayer was offered by the Rev. E. T. PRUST, of Northampton. Rev. J. C. HARRISON, of Park Chapel, Camden Town, preached from Rev. xiv. 13. Rev. Dr. VAUGHAN, of the Lancashire Independent College, presented the concluding prayer.

*Tabernacle.*—Rev. J. C. POTTER, of Whitby, read the Scriptures and prayed. Mr. JOHN GRAHAM, of Craven Chapel, preached from 3rd Epistle of John, verses 7 & 8. G. ROSE, of London, offered the concluding prayer.

FRIDAY, MAY 15th.

SACRAMENTAL SERVICES.

*Sion Chapel.*—Rev. A. JACK presided. Addresses and prayers by the Revs. R. SAUNDERS, A. TYLER, T. MANN, J. S. WATSON, and J. E. RICHARDS.

*Craven Chapel.*—Rev. T. RAFFLES, D.D., LL.D., presided. Addresses and prayers by the Revs. S. McALL and N. Y. THOMSON (from South Africa).

*Falcon Square Chapel.*—Rev. A. M. BROWN, LL.D., presided. Addresses and prayers by the Revs. W. FAIRBROTHER, J. VAN S. TAYLOR, T. T. WATERMAN, E. MANNING, S. MARCH, and G. C. MAITLAND.

*Islington Chapel.*—Rev. J. PARSONS presided. Addresses and prayers by the Revs. STEPHENS, E. CRISP, H. ADDISCOTT, and A. M. HENDERSON.

*Stockwell Chapel.*—Rev. J. KELLY presided. Addresses and prayers by the Revs. THODEY and W. PORTER (from India).

*Kingsland Chapel.*—Rev. T. ARCHER, D.D., presided. Addresses and prayers by the Revs. J. C. POTTER, H. MADGIN, W. GILL, J. JEFFERSON, and G. C. DAVIS.

*Hanover Chapel, Peckham.*—Rev. T. ADKINS presided. Addresses and prayers by Revs. J. SIBREE, W. P. TIDDY, G. ROSE, S. J. LE BLOND, J. BODINGTON, P. J. TURQUANT, J. BURNET, D. NIMMO, S. A. DAVIS, and R. N. BETTS.

*Trevor Chapel, Brompton.*—Rev. J. SPENCE, D.D., presided. Addresses and prayers by the Revs. T. ALEXANDER (Scotch Free Church), J. BIGWOOD (Baptist), J. CAMPBELL (from India), and W. M. STATHAM.

*Greenwich Road Chapel.*—Rev. J. R. CAMPBELL, A.M., presided. Addresses and prayers by Revs. W. M. BLAKE (from India), N. LUCY, and J. RUSSELL.

*Eccleston Chapel.*—Hon. and Rev. B. W. NOEL, A.M., presided. Addresses and prayers by the Revs. H. QUICK, R. BALGARNIE, A. REED, C. R. HOWELL, — TUPPER, H. NIEMI — LLOYD, J. S. PEARSALL, and R. H. CRAIG.

*Horton Academy Chapel.*—Rev. A. FLETCHER, D.D., presided. Addresses and prayers by the Revs. T. SPENCER, W. C. MILNE, I. VAUGHAN, I. V. MUMMERY, and G. HERMAN.

*Park Chapel, Camden Town.*—Rev. S. MARTIN presided. Addresses and prayers by Revs. T. W. GITTENS, J. NUNN, J. FLEMING, and J. C. HARRISON.

*Paddington Chapel.*—Rev. J. STOUGHTON presided. Addresses and prayers by Revs. C. WILLIAMS and J. T. BRIGHTON.

*Surrey Chapel.*—Rev. R. VAUGHAN, D.D., presided. Addresses and prayers by Revs. Newman Hall, C. Hardie, and other Ministers.

*St. Thomas's Square Chapel.*—Rev. George Smith presided. Addresses and prayers by the Revs. T. DAVIES, W. G. BARRETT, and other Ministers.

The Annual Meeting was held on Thursday, May 14th, in Exeter Hall, and was crowded in every part from an early hour. The chair was occupied by Lord Robert Grosvenor, M.P. Among the gentlemen on the platform, were Sir C. E. Eardley, Bart.; Edward Ball, Esq., M.P.; W. E. Baxter, Esq., M.P.; G. Hadfield, Esq., M.P.; F. Crossley, Esq., M.P.; E. Baines, Esq.; W. D. Wills, Esq.; W. C. Wells, Esq.; J. Perry, Esq.; and G. Hitchcock, Esq.; Rev. Drs. Archer and Raffies. Rev. Messrs. J. Parsons, T. Adkins, J. Sherman, J. Alexander, and S. B. Treat, Secretary of the American Board of Commissioners for Foreign Missions, &c. &c. &c.

After a hymn had been sung, the Rev. Eliezar Jones, of Ipswich, opened the proceedings with prayer.

The CHAIRMAN then rose and said: Ladies and Gentlemen,—Some little time ago it might have been thought a singular circumstance that a committee of this Society, which is composed almost entirely of persons not in communion with the Church of England, should have selected as their President upon this important occasion one of her most attached sons, but I hope and trust that this may be taken as one of those signs of the times which are now happily neither unimportant nor unfrequent, in which the catholic spirit of this Society is displayed. We also see that barriers are gradually giving way which have hitherto, perhaps not unnaturally, but certainly most unfortunately, separated sincere Christians. But we now see and are convinced that, whilst uniformity is hopeless in this sublunary world, men can yet bear themselves towards each other in the unity of the spirit and the bond of peace. Such, ladies and gentlemen, are the feelings with which I have undertaken this arduous duty; and I can assure you that it is with sincere pleasure that I have accepted this honourable invitation; and if there were any other reason required for it, though I think I have given sufficient, it would be the delight I experience after the political turmoil through which I have lately had to pass. I feel myself, I may truly say, most highly refreshed when I find myself standing before, and surrounded by such a company as that which I have now the honour to address. What, then, ladies and gentlemen, are the considerations which present themselves to our mind on the present occasion? In the consideration of the great Missionary Societies, and especially that Missionary Society which may be most truly called great—The London Missionary Society—what thought must arise in the mind of any man who acquaints himself with the origin, the progress, and the work of that Society? When we think of its small beginnings, of what it has since achieved, and of what, though one's eyes should never be turned from the great body of the work which is carried on, still strikes us most forcibly, the names of the great men it has produced—when we think of the name of the Missionary Smith, the martyr of Demerara—and it gives me no small satisfaction to remember what I had nearly forgotten, till I perused the records of this Society, that one of the very first votes that I gave on my election to Parliament, was in favour of inquiry into the case of that Missionary—when we think of the Morrisons and the Moffats, and many others of whom I believe I may, without presumption, say that their names are written in the Lamb's Book of Life,—when we think of what these men have done, and of what this Society has performed, cold, indeed, must be the heart which does not glow with gratitude to the Almighty Disposer of events, who has put it into the hearts of those whom I may call the founders of this Society, who first founded it in that catholic spirit, and for the manifest token of blessing which it has pleased God to give to its work. Passing on from a consideration of these men, let us see for a moment what has been their work; and it is well that we should consider this, in order to encourage us to further exertion. Now, we are very apt, when we read of the travels of those voyagers—the travellers who have explored unknown or hitherto little known countries—to admire the courage and the constancy with which they have encountered the hardships, the difficulties, the hindrances, and the disappointments with which, in their journeys, they have been beset; but here we have the case of men who not only have to encounter every one of

those hardships, but who also have to attract the attention of those strangers among whom they sojourn to that which of all things in the world the unregenerate heart of man most dislikes to encounter. They have to endeavour to eradicate ancient historical and traditionally supported prejudices and superstitions; they are exposed to the prejudices excited against them, to the rage and malice of those who are apt very naturally to regard them as their enemies,—they have to perform the work of translating the Scriptures frequently where there is no written language, and to undergo an amount of literary labour which I am quite certain would have appalled very many of those who are surrounded by all the appliances which a modern library can bestow. We have this day invoked the blessing of Divine Providence upon our labours. We have prayed God that it would please Him to send more labourers into His vineyard. And how have those men whom I have mentioned to you assisted in this work? Why, their names, I may say truly, are

“ a watchword to the earth,  
When men would do a deed of worth.”

It is also said—

“ The sweet remembrance of the just  
Shall flourish while he sleeps in dust.”

These men, several of whose names I mentioned—but of course one cannot help omitting some of them, and I neglected to mention perhaps the most remarkable among them, the missionary Williams. These men have not only themselves rendered great service to the cause of Christianity and to the cause of this Society, but they have also, by the records of their lives, by their biographies, which are published and republished in numerous editions, been the means of stimulating others to come forward to do the works which they commenced, by showing what they have done, which, if they had not done, I am quite certain would have been thought fabulous and impossible. They have shown them the impossibility of these things, and thus encouraged them to commence and to persevere in that great work which we are here assembled to promote. I am sure, ladies and gentlemen, it would be useless for me to say anything to induce you to support the great cause of Missions abroad; for your presence here is one proof that you are desirous of so doing. My business, as the president of this meeting of to-day, is simply to open the meeting by a few preliminary remarks, such as the reflections upon the work of the Society which I have ventured to address to you. They are really the genuine feelings of my own mind, and I should only be trespassing on the duties of those who are to follow me, were I to go into any detail on subjects that can be so much better brought forward by them. But, before I sit down, having alluded to some who are still living, but are not here present, and to the memory of those departed worthies who have laboured in your cause, I cannot omit to observe, that there sits upon my left hand, perhaps the most remarkable of all these Missionaries who have taken service under your banner. I did not mention his name before, from the fact of his being present. I believe the attendance upon this day is greater than it has been usually; and I have no doubt that may be attributed to the fact of the presence of Dr. Livingstone, of whom I really cannot speak as I should like to do, because he is here. I am quite certain, from all I know of that gentleman, that it would be impossible, if one spoke of him at all, to speak of him as one would like to speak; and therefore (turning to Dr. Livingstone) I can only say that I thank God that it has pleased Him to spare you in those extraordinary undertakings in which you have been engaged; that He has been pleased to afford you the protection, the unwearied energy, the wonderful constancy, with which, for so great a length of time, you have borne all the hardships and difficulties incident to your labours. And I trust, sir, that you will be long spared to show to others what may be done—that your valuable life may be long spared, not only to the advantage of this institution, but, what is of far greater importance, to the cause of carrying the Gospel of grace and the name of Our Lord and Saviour to the farthest end

of the civilised world. Ladies and gentlemen, I have done. I thank you for having been kind enough to listen to the observations I have made. I now sit down, calling upon the Rev Dr. Tidman to read you the abstract of the report.

The Rev. Dr. TIDMAN hereupon read the report\* as follows:—

IN presenting to the members and friends of the Society a very condensed statement of its proceedings and interests during the Sixty-third year of its history, the Directors are thankful that it will exhibit a full average amount of encouragement and success. Experience, indeed, strengthens the conviction that in estimating the stability and progress of the Missionary cause, rare events and striking incidents ought not to be regarded as the most important; because, in the extension of God's kingdom, as in His government of nature, the operations of His omnipotence and love, though ever advancing, are often silent and unperceived. Nor is it possible to ascertain the value of Missionary results by the restricted survey of any single year; but let a comparison be made between the field of labour during the past year, with its state and prospects ten years since, and we shall be delighted with the rich reward which God has granted to our devoted Missionaries; and no less humbled and surprised at the undeserved honour He has put upon the limited and defective service we have personally rendered to His cause. The wilderness of heathenism has, by His blessing on the toil of the labourer, become a fruitful field; and thorns and briars nigh unto cursing, have given place to plants of holiness and fruits of life.

The Directors would have felt higher pleasure in meeting their constituents if they had been able to report larger accessions to the number of their labourers; but they regret to state that, the vacancies occasioned by disease and death have been barely supplied by the new labourers sent forth.

Among those who have finished their course in honour and in peace, are the Rev. Wm. Drew, of Madras, and the Rev. Dr. Medhurst, the senior member of the Chinese Mission.

In administering the Society's finances for the year, the Directors have to the utmost practicable extent restricted the expenditure to the actual income. Such a proportion cannot indeed be always maintained, as demands for Missionary expenditure sometimes occur as unforeseen as they are imperative; but although it is a constant occasion of deep regret to the Directors to confine the operations of the Society to present limits, when extension is so urgently demanded, they nevertheless feel it incumbent, on every social and Christian principle, to avoid contracting financial responsibilities, which the funds placed at their disposal are inadequate to meet. They trust, however, that, in receiving this statement, their constituents will feel a solemn obligation to augment their zeal and liberality, and thus enable the Directors to send forth more faithful evangelists to enter the doors of usefulness which the Providence of God is opening in almost every pagan land.

The TOTAL RECEIPTS of the Society for ordinary purposes have been £67,277 0s. 6d. its EXPENDITURE, £68,680 14s. 0d., being £1403 13s. 6d. more than the Income. This deficiency has been supplied from the balance in the hands of the Treasurer, which at the beginning of the year amounted to £2980 13s. 3d., but is now reduced to £1472 19s. 6d. The Ordinary Income of the present year exceeds that of the year preceding, excluding the special Contributions for the liquidation of the Debt, and the repairs of the "John Williams," by £559 3s. 1d.

The Special Fund for the relief of *Widows and Orphans*, and *Disabled Missionaries*, amounts to £2202, derived principally from the Sacramental offerings of Christian Churches on the first Sabbath in the year. This amount exceeds that of the year preceding by £226, and it is gratifying to the Directors to know that no portion of their income is contributed with greater pleasure than these offerings at the Table of the Lord. In the appropriation of this

\* As the full Abstract of the Report will obtain extended circulation in a separate form, it is presented here greatly abridged.

and effectual assistance or entire support has been supplied to Twenty Widows, Forty-five Fatherless Children, and Fifteen faithful worn-out labourers in the Mission field.

The present number of the Society's European and Ordained Missionaries is 215, the number of its Native Agents, including Evangelists, Catechists, Scripture Readers, Schoolmasters and Mistresses, is about 700.

In presenting an Outline, necessarily incomplete, of the Society's operations in the several sections of the Mission field, the Directors commence with

#### POLYNESIA.

The "John Williams," having been thoroughly repaired and fitted for service, sailed for England on her fourth voyage to the islands of the South Pacific on the 22nd of July.

On her passage from the Cape to Australia she encountered heavy gales and sustained considerable damage; but, through the special mercy of Him who directs the wind and controls the storm, no injury befel the passengers or the crew, and she reached the Colony of Tasmania in safety on the 16th November. At Hobart Town and other principal places the Missionaries were received with great cordiality, and several public services were held, and liberal collections made on behalf of the Society. The vessel proceeded thence to Victoria and New South Wales, where our Brethren met with a reception no less warm-hearted and liberal; and the Directors most gratefully acknowledge these renewed proofs of attachment from their Australian friends. Their contributions for the year, made principally on the visit of the Missionary ship, amount to £1182.

The "John Williams" was expected to leave Sydney about the middle of January, and it may be hoped that at the present time she is fulfilling her Mission among the Isles of the Pacific.

In TAHITI our indefatigable agent the Rev. William Howe has persevered through evil report and good report in discharging the multifarious duties of his position. Though exposed to the unceasing hostility of the Catholic Bishop of the Island, Mr. H. has enjoyed constant opportunities for the circulation of the Scriptures and various Treatises printed by him at the Mission Press. These publications for the advancement of education, and the exposition and defence of Protestant Truth, and especially the Sacred Volume, are largely purchased by the Tahitian Christians. The Pastors of the Native Churches, for the greater part, display an amount of discretion, fidelity, and diligence, which, considering the manifold disadvantages, is alike surprising and delightful.

From the several Islands of the HERVEY GROUP our Missionaries have furnished very cheering reports of the stability and progress of the good work. The entire population have long since abandoned idolatry; and, with comparatively few exceptions, they assemble every Sabbath in their respective sanctuaries as sincere worshippers of the God of their salvation.

Of the entire population, amounting to about 8000 souls, at the date of the latest reports more than 2000 children attended the schools, and nearly 1500 individuals, or more than a fourth part of the adults, were enjoying the privileges of Church fellowship, thus recognized by their Missionaries as enlightened and consistent believers in the Lord Jesus Christ.

In the SAMOAN OR NAVIGATORS' ISLANDS, peace between the contending tribes has at length been restored, and on a basis which encourages the hope that it will prove permanent. In this group, also, with a population of nearly 34,000, Christianity has triumphed over all the outward forms and public profession of heathenism; and although its evil principles still prevail in the hearts of many, yet with devout gratitude the Missionaries state that the Sabbath attendance on public worship is large, and the additions to the several churches highly encouraging; and that in the schools established throughout the islands, the blessings of Christian education are afforded to many thousands, both of the juvenile and the adult classes.

In Tahiti the French authorities long since prohibited the voluntary offerings of the



people, and the native ministers receive their support from the government; but in all the other islands in which Missions are established the native Christians give liberally, as God has prospered them, for the support and extension of the Gospel. The amount of Missionary contributions for the last year, from the limited population of the Hervey Islands, exceeded £250, and that of the Samoan Islands, exclusive of the support of their native teachers, amounted to £642 18s. In addition to these riches of their liberality, they have expended several hundred pounds in the purchase of the Scriptures and other publications, literary and religious, in their own language.

The two institutions for training native teachers and evangelists, in the islands of *Rarotonga* and *Upolu*, contained, at the date of the last report, upwards of *Fifty Students*. They receive an appropriate course of instruction for three, four, and five years, and from these seminaries the most valuable and effective agents have gone forth and introduced the Gospel to many of the barbarous islands of Western Polynesia.

In the islands of the *NEW HEBRIDES* and of the *LOYALTY GROUP*, where Williams fell a martyr to his Christian zeal, and where more recently several native evangelists were murdered and their bodies devoured by the savage people, the influence of the Gospel has been truly marvellous.

The Directors in closing this brief recital of Christian labours and triumphs in the South Pacific, cannot but remind their constituents that a multitude of islands in that vast ocean still remain enshrouded by the shadow of death; and while the blessing of God bestowed upon past efforts awakens our joy, it should also stimulate our ardour in extending yet more widely the Gospel of salvation among the perishing myriads of these dark lands.

#### THE WEST INDIES.

In *Jamaica* our several Mission stations have continued to make steady advances in social and religious prosperity. In the twelve churches over which our Missionary brethren preside, the number of members is about 1500; and during the year they have received many additions, while cases requiring Christian discipline have rarely occurred.

The education of the young has been vigorously promoted, both in Day schools and Sabbath schools; and the Christian instruction which has been given to the pupils, has, with God's blessing, led many to an early consecration of themselves to the Redeemer.

The Colony of *British Guiana* has been visited by a succession of calamities, which have added greatly to the labours and anxieties of our Missionaries. The lawless assault of the Creole population of *Demerara* on the property of the Portuguese immigrants, which was noticed in the Society's last Report, was followed by consequences very prejudicial to the interests of our Missions.

These social disorders were succeeded by severe visitations of epidemic disease, and eventually of cholera, both in *Demerara* and *Berbice*: and for many weeks, our Missionaries laboured far and near, night and day, to save the lives of the people, by the application of suitable remedies, as well as to enlighten and sustain their minds amidst disease and death by the blessed truths of the Gospel. Multitudes of the coloured population fell victims, but our Brethren, and every member of their respective families, were mercifully preserved.

These grievous afflictions appear to have been attended by the sanctifying power of Divine grace, and they have begun to yield the peaceable fruits of righteousness to those who were exercised thereby.

Our West Indian Missionaries are deeply sensible of the value of a well-trained Native Agency, both for the advancement of Education, and the work of the Ministry; and there are, at the present time, twelve young men receiving a suitable course of Education, by which they may be qualified for various departments of Christian service.

Our Brethren are no less anxious to relieve the funds of the Society to the utmost practicable extent. They fail not to inculcate on their people the Divine principle—that it is

more blessed to give than to receive; and, without pressing this obligation unduly, and endangering the future welfare of the Churches, by promoting impulsive and premature efforts, the free-will offerings of the people for the advancement of Education and Religion amounted in the year to £5387.

#### SOUTH AFRICA.

The Mission Churches throughout this extensive field have during the year enjoyed undisturbed peace, and exhibited the sure indications of advancing strength and prosperity.

A destructive epidemic has prevailed among the cattle, but the country has been otherwise favoured with the smiles of Providence, and the people have patiently endured their great losses, rejoicing that the horrors of war—the scourge and curse of former times—were no longer felt. Fearful conflicts have, indeed, occurred among the native tribes of the interior, and rumours have been often spread of new attacks by the Kaffirs on the frontier of the colony, but the latter have either been unfounded, or, by the prompt and judicious measures of the Governor, they have been prevented.

The views expressed in the last Report, and the hopes then cherished by the Directors in application to the self-support of the Mission Churches in the colony, have been more than realized. Those of their number which at that time had pledged themselves to this Christian duty, have honourably redeemed their engagements, and, instead of complaining of the self-imposed burdens, they have put forth a power which has surprised themselves.

It is additionally gratifying to the Directors to report that the Colonial Churches generally are all animated by the same sense of Christian obligation, and are looking forward to the early attainment of this privilege and honour.

Encouraging reports have been received from the Mission Stations on the Kafir frontier of the Colony, and also from those among the Bechuanas.

#### CHINA.

The severe conflict that has been carried on for several months between the British authorities and the Chinese government at Canton, has necessitated an entire suspension of Missionary operations in that city. At the commencement of hostilities, Dr. Hobson and his family were compelled to seek an asylum at Hong Kong. Missionaries of other Societies were in the most imminent peril, and several endured great suffering, but their lives were mercifully preserved, and they ultimately escaped to the Colony or to Macao. Subsequently, Dr. Hobson, Dr. Legge, and Mr. Chalmers, with the several members of their respective families, partook of the bread poisoned by the Chinese bakers at Hong Kong. From this act of treachery and cruelty they all suffered severely, and in the case of Mrs. C. the consequences were prolonged and dangerous; but happily the violence of the poison was in part neutralised by the process of baking, and its fatal effects were thereby prevented. The latest accounts from Canton encourage the belief that our Missionary establishment, including the residence of Dr. Hobson, the Hospital, and the place of Native Worship, have been preserved amidst the general devastation of that quarter of the city; and it is added that its preservation is to be ascribed to the respect and gratitude of the people for the generous labours of Dr. Hobson to the afflicted multitudes of their countrymen.

While we cannot but deeply deplore the outbreak of war, with all its inevitable evils, it is an occasion for thankfulness that, up to the date of the latest intelligence, it has been confined to the city of Canton, and the adjoining part of the province of which it is the capital.

At HONG KONG the labours of Dr. Legge and Mr. Chalmers, with the Native Pastor Chin Seen, were continued throughout the year, with manifest tokens of the Divine blessing.

The Boys' Boarding School contained forty scholars. In addition to the several former instances of conversion to Christianity from among these youths, two more made a public profession of their faith in Christ, which they have since sustained by a consistent life. During the year 19 members were added to the Church.

At AMOY, Messrs. A. and J. Stronach, the Rev. W. K. Lea, and Mr. Hirschberg, have assiduously prosecuted their various labours, and the blessing of God has evidently attended their ministrations.

"All our services," they report, "are very encouragingly attended, and many men, women, and young persons listen with interest to the truth as it is in Jesus. The members of the Church continue to walk in the truth, and to show forth the praises of Him who hath called them out of darkness into his marvellous light.

"In addition to these causes of satisfaction, we had at the close of November the privilege of receiving other eleven converts, in addition to the eighteen received in the previous June, into the Church by baptism: four women and seven men.

"The number of Church members under our care, after deducting one, namely, Tin To, who has been called to his rest, is 161. Of these, 47 are women, and 114 men.

"Our American brethren have now under their care at Amoy 124 Church members; and at the town of Chinh Bey other 31 Church members.

"Besides these, Mr. Douglas, of the English Presbyterian Board, has a Church at Peh chui yina under his pastoral care, consisting of 47 members. Several of these Chinese reside at Bey Pin, and at other places some miles distant from Peh chui yina.

"Thus you see that, connected with this Mission Station, including the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present THREE HUNDRED AND SIXTY-THREE Chinese Christians. So mightily has the Word of God grown and prevailed."

In the city of SHANGHAI, the various departments of Missionary labour have been prosecuted with unremitting diligence. The services in the several chapels have been continued daily, and, as heretofore, they are attended by great numbers of the people, many of whom listen to the truths of the Gospel with serious attention.

Nine additional converts have made a public profession of Christianity, and have been admitted to the fellowship of the Church.

The usual occupations in the printing office were somewhat interrupted during the former part of 1856, by the calamitous fire which occurred, but they have since been prosecuted with vigour, and the Sacred Scriptures, with a variety of valuable works in the native language, are constantly issuing from the press.

The Mission Hospital, under the care of Dr. Lockhart, is constantly visited by the Native Teachers, and has proved an invaluable blessing to multitudes.

Although the occurrence of war in the South of China must be deeply deplored by every friend of humanity and religion, the supporters of Missions may indulge the hope that, by the merciful providence of God, the evil will not only be restricted within its present limits, but shortly terminate; and especially, that it may lead to such arrangements with the Imperial Government as may hereafter prevent the recurrence of similar local outbreaks, and secure the blessings of an honourable and permanent peace. And in the revision of the Treaty of 1842, which will probably occur, the Directors cherish the most anxious desire that provision will be made for the safety and liberty of Christian Missionaries, at least to an equal extent as that secured for any other class of foreigners. In the former treaty no such provision was introduced, and the Representatives of Britain seem then to have regarded these faithful and self-denying servants of Christ with heartless unconcern or groundless fear; but the experience of fifteen years should convince statesmen that if China is to be conciliated and inspired with respect for the British name, if she is to become attached to our country by stronger ties than those of mere self-interest, or be restrained in her hostility by a stronger influence than that of terror, then the labours of Missionaries must not be overlooked, nor the influence they diffuse be treated with indifference.

And in arrangements for our future intercourse with China, it is of paramount importance that our government should provide for the earliest practicable termination of that great national crime, *the illegal traffic in Opium*. For whatever may be urged in extenuation of this system of smuggling, all evidence proves that it is a gross violation of the Imperial laws, ruinous to the health, property, and lives of the people, injurious in the extreme to the general interests of fair and honourable commerce, and, worst of all, that it is one of the most formidable obstacles to the progress of Christianity in that Pagan Empire.

### INDIA.

Although the amount of Christian agency hitherto applied for the conversion of India has been so limited and inadequate that millions on millions have never yet heard the tidings of redeeming love, yet it may assuredly be affirmed, that in every instance in which the Word of Life has been faithfully and continuously pressed upon the understanding and the hearts of her degraded multitudes, it has been attended by the power of the Holy Spirit, and perishing souls have been turned from dumb idols to serve the living God. But the influence of Missions in India must not be estimated by the number of Christian converts only, but the formidable hindrances which have successively been overcome may be justly estimated, and no less the beneficent influence it is ever extending among all classes of society. At the commencement of the present century British authority in India was exerted to the utmost to exclude the blessings of Christianity from the idolatrous Natives, and to perpetuate the monstrous evils under which they suffered; but in our time the administration of the Indian Government is enlightened, humane, and just. Intercaste and suttee are the evils of a bygone generation; the deprivation of property, attended on the loss of caste, has ceased; and, still more recently, the cruel rites and indecent ceremonies of idolatry have been forbidden, and the law which prohibited the marriage of widows—a fearful occasion of female misery and degradation—has been declared nugatory and void.

The general establishment of schools in which sound knowledge and useful sciences are taught, cannot be otherwise than salutary; for although we must regret the supposed necessity of excluding Christian teaching from the government seminaries, the knowledge imparted cannot fail to convince the native youth both of the absurdities and abominations of heathenism. And while Government, as such, abstains from the inculcation of Christian truth, individuals high in rank and office have afforded their valuable countenance and support to Mission schools. Mr. Colvin, the Governor of the North-west Provinces, has been a generous contributor to our Schools at Benares, and Lord Harris, the Governor of Madras, when presiding at the last annual examination of the pupils of our educational institution in that city, expressed his sincere pleasure that several of the young men embraced the Christian faith, and exhorted all candidly and seriously to examine the evidences of its truth and divinity.

The Governor-General in Council, in constituting the Senate for the Calcutta University, appointed among its members the Rev. Dr. Duff, the Rev. Joseph Mullens, and other representatives of Missionary Institutions; and, in compliance with the recommendation of a committee of that learned body, Lord Canning has approved of the introduction of Butler's "Analogy," and Paley's "Evidences," as text books, provided the examination in these is left voluntary on the part of candidates for literary honours; and this is all that the friends of truth and freedom could desire.

Among the most surprising and gratifying proofs of improvement in India is the education of females, which, instead of being deemed, as heretofore, not only unnecessary and discreditable, is now publicly advocated by many enlightened Hindoos. Recently public journals of India have reported the successful exertions of a native reformer in edu-

tion, who has established nearly one hundred schools for girls in the north-west provinces; and in the older Presidencies are many seminaries of the same character. This is but the natural result of the education of the other sex; and as sound knowledge is every day more widely diffused, and its advantages more highly valued by the young men of India, so will its elevating influence and matchless benefits be extended to the women.

Our Indian Missionaries have become convinced by experience that the *cheap sale* of the Holy Scriptures and of Christian books is preferable to their *gratuitous* distribution; not only as it secures the means for future and more extended circulation, but as it evinces the interest of the purchaser, and becomes a pledge that the sacred truths thus procured will hereafter be valued and preserved. In carrying this object into effect, they have met with few hindrances and much success.

In inculcating on the native Christians the duty of contributing to the support and extension of the Gospel, our Missionaries have two peculiar and formidable obstacles to encounter—the natural slothfulness and self-indulgence of the Hindoo character, and the very limited resources generally possessed. But they are gratified in being able to state that a sense of duty and gratitude to the Saviour has, to a good degree, overcome these impediments to liberality.

Among the many trophies of redeeming mercy, by which the hearts of our Missionaries have been cheered, are included three additional Hindoo youths, senior pupils in the Society's Educational Institution at Madras, and four others in that of Calcutta, all of respectable castes.

In presenting to their Constituents this brief annual statement, the Directors have reserved the two important events which have distinguished the year, and which demand peculiar thanksgiving to the God of Missions—the visit of the Rev. William Ellis to the capital of Madagascar, and the safe return of Dr. Livingstone to his native land, after five years of perilous but successful labour in exploring the interior of South Africa.

It will be in the recollection of the friends of the Society, that Mr. Ellis, after his return from his former visit to Madagascar, received somewhat unexpectedly permission from the Queen's Government to visit the capital. In the prospect of thus accomplishing, by personal conference, various important objects both with the Government and the native Christians, and of acquiring definite information, not otherwise to be obtained, as to the recommencement of Missionary labours in the Island, Mr. Ellis, at the earnest request of the Directors, generously undertook a second mission, and left England on the 20th March, 1856, proceeding to Madagascar via Ceylon and Mauritius.

The voyage of our friend was prolonged from the prevalence of storms, but he ultimately landed in Madagascar on the 13th of July, and on the 5th of August, accompanied by some of the native officers, deputed for the purpose, he left the port of Tamatave for the capital, which he entered on the 26th of that month. Here he met with a most cordial reception from the Prince Royal, and the principal nobles and officers united in manifesting their respect and good-will to their visitor. During his stay, Mr. Ellis enjoyed many opportunities for meeting the Christians, and ascertaining highly interesting particulars regarding their past history and future prospects. He was also favoured with an audience with the Queen, and partook of the hospitalities of the Court, and everything in fact was done by the authorities to manifest their high appreciation of his visit. The invitation had been strictly limited to a month, and Mr. Ellis found with regret that he would not be permitted materially to extend the period of his stay. At the time appointed, therefore, he took leave of his friends, and with the same marked courtesy and attention that had been shown him on his journey to the capital, he was accompanied back to Tamatave.

In presenting to the Directors a report of his visit, Mr. Ellis enumerates many beneficial

results which he ventures to anticipate; the importance of which can scarcely be over-estimated.

On the return of their devoted and beloved friend, the Directors gave expression to their views and feelings in the following resolution, in which they feel assured they will have the cordial sympathy of all the members of the Society.

“Resolved, that this Board would express devout gratitude to God for having graciously sustained his servant, the Rev. William Ellis, in the arduous and important Mission in which he has been engaged, for having vouchsafed to him judgment and wisdom for its accomplishment, for having brought him again in health and safety to his native land, and for having enabled him to effect by his visit, so many important objects connected with the social and spiritual welfare of the people of Madagascar.”

The unprecedented achievements of Dr. Livingstone as a Missionary traveller in the unknown interior of South Africa have become facts of world-wide notoriety and universal admiration; and the Directors are sensible that any eulogy they could pronounce upon their friend would be as inadequate as it must be superfluous. On the arrival of Dr. Livingstone in England in December last, a special meeting of the members of the Society, under the presidency of the Earl of Shaftesbury, was held at Freemasons' Hall to give him welcome, and, in this service of congratulation, some of the most distinguished friends of science, freedom, and humanity heartily united; and the Directors feel assured that their Constituents at this their Annual Meeting will renew the devout admiration then presented to the Father of mercies, for that benevolence, courage, and endurance with which He endowed and sustained the mind of His servant throughout his extended and perilous journeys—for that merciful Providence which befriended and preserved him amidst the unnumbered dangers of his self-denying enterprise—and for the happy prospects opened by his labours to the enlightened millions of South Africa, of receiving hereafter the advantages of knowledge, civilization, commerce, and freedom, sanctified and enhanced by the influence of Christianity.

Since his arrival in Britain, Dr. Livingstone has been principally engaged in preparing for publication a journal of his exploratory travels, which he expects to complete about the close of the present month; and after making a voyage to Portugal, in the hope of thereby facilitating his benevolent designs in relation to South Africa, he will visit Scotland, the land of his birth, and the home of his widowed mother, where his countrymen are impatiently waiting his arrival, to add to his already accumulated and well-earned honours. Having with all practicable despatch accomplished these objects, our friend purposes to sail for Quillimane, and to proceed with his Native Attendants—whom he left at Tette—to their distant homes on the banks of the Zambese. And it may cheer and strengthen his heart in the prosecution of his future toils, to receive the assurance that the good wishes of the Directors and members of the Society, mingled with those of the intelligent and good classes of his countrymen will follow him, and that their earnest prayers will not cease to ascend, that the God whom he serves will daily renew to him the guidance and protection already vouchsafed, and render his past labours but an earnest of enlarged blessings for the benighted millions of that vast continent.

But the successful result of Dr. Livingstone's sufferings and toils have brought upon the Christian Church, and on the members of this Society in particular, new and weighty responsibilities. To use our friend's expressive phraseology—“The end of the geographical feat, is but the beginning of the Missionary enterprise;” and, while he is returning to his toils, untired by past labours, and undaunted by past dangers, surely it behoves us to send forth labourers to enter upon those wide fields which, by his efforts, the providence of God has opened to our view, and placed within the reach of our benevolence.

Our friend reports that the high ground stretching along the north bank of the great river Zambese, situate between four and five hundred miles west from Quillimane, would furnish

an eligible and healthful site for the establishment of a Mission station. This elevated region unlike the lower grounds, is marked by the absence of forest and marsh. The country is open and undulating, and is peculiarly fitted both for pastoral and agricultural pursuits, producing wheat of superior quality and abundant yield, with other cereals and esculent roots in great variety.

In conference with the Directors, Dr. Livingstone recommended the formation of a Mission on this site, stating, that as this was the country from which, a few years since, the tribes of the Makololo had been driven by those of the Matabele, whose country lies south of the Zambese, he believed the former would readily return to it, if they could do so unmolested by their neighbours; and further, that, in his judgement, this result would be promoted by the residence of himself and Mrs. Livingstone amongst the Makololo, and, with God's blessing, almost certainly secured, were Mr. Moffat also to commence a Mission among the Matabele the subjects of the potent chief Moselekatsé.

The Directors, after mature deliberation, determined before committing the members of the Society to the augmented expenses involved in the proposed enterprise, to call a *Special Meeting* of their Country Associates, for the consideration of the case. This meeting, which was very numerously attended, was held on the 10th of February, when it was unanimously resolved:—

“That two new Mission Stations should be opened—the one among the Makololo, north of the Zambese, under the charge of Dr. Livingstone, assisted by another Missionary; and the other among the Matabele, to the south of that river, under the superintendence, in the first instance, of Mr. Moffat, should the state of his health allow of his undertaking it, aided by at least two additional Missionaries; and that, for the accomplishment of this enterprise, a special appeal be made to the Society's friends and constituents, for the funds necessary to enable the Directors to meet the expenses which the establishment of the projected Missions must involve.”

The Directors fear that the *limited* extent of this proposal may induce in their more ardent friends feelings of disappointment and regret. But these efforts should be regarded as *the commencement only* of Missionary labour in the newly discovered regions; and, as the Directors trust, the two stations, north and south of the Zambese, now proposed, will prove *Missionary centres*, from which the light of life will extend to the multitudinous tribes still separated from the human family, and involved in the grossest darkness of heathenism.

The establishment of new Missions, even on this restricted scale, will involve, in the first instance, the expenditure of several thousand pounds, in the voyage and outfit of Missionaries, in their conveyance from the south to their remote destination, and in the erection of the necessary buildings for their accommodation. And inasmuch as the ordinary Income of the Society is scarcely equal to its present liabilities, the necessity for the present appeal, unless the fruits of Dr. Livingstone's labours shall be lost, must be obvious.

The Directors have deemed it expedient to defer any direct and active measures in furtherance of the appeal, till the present Anniversary, beyond the publication of the plan in the monthly Magazine of the Society: but they are gratified to state that that announcement has produced on the mind of an unknown friend a deep conviction of its importance, and he has generously commenced the fund by a donation of £500. A second donor, who is also anonymous, not aware of this liberal contribution, but impressed with a similar conviction of Christian duty, has presented the same amount, £500, and a third offering has been received also from a benefactor unknown of £200, which with other contributions for this special object present a total of £2000.

Sacred principles of commanding importance are developed and confirmed with increasing distinctness and force by the ever onward course of Christian Missions, and those presented to our attention in the history of the past year are alike animating and impressive.

From the evangelized Isles of the Pacific our hopes rise into assurance that the Gospel of Christ has lost nothing by age of its original power; that, if faithfully administered by men whose lives illustrate its principles, and whose labours are sanctified by humble prayer, it will be conveyed to the mind and applied to the heart by a power so divinely irresistible that the ferocious cannibal shall be transformed into a man, and raised to the dignity and blessedness of a Christian, adorned with the beauties of holiness and the amenities of life.

In the West Indies the old and oft-repeated calumny is refuted—that starvation is the only corrective for negro indolence, and the whip the only effectual stimulus to exertion. There we behold our former slaves, by honest industry, acquiring in many instances the possessions of the men by whom they were regarded but as goods and chattels; and we see them expending the fruit of their toils, not as their owners often did in the gratification of low vices, but for the support of their Christian Teachers, and securing for their children the blessings of instruction.

From the interior of Africa, where Missionary zeal and Christian love have corrected the errors of Geography, and transferred the Great Desert of our maps into a land of rivers and fertility, God proclaims by His providence that the curse of Ham shall not for ever rest upon His children, and the voice of her hitherto unknown and outcast millions is sent across the seas to the country that loves the black man, and this is their loud and piteous cry—“Come over and help us.”

The prayers and praises of the proscribed and suffering saints of Madagascar ascend from their midnight assemblies to God their Saviour, and the triumphant songs of the noble army of her martyrs swelling the anthems of heaven, combined to dissipate our fears, and to put our unbelief to shame. And by the history of that persecuted Christian Brotherhood, the Missionary Church throughout Christendom is taught that the first duty of the Messengers she sends forth is to give to heathen nations the Word of God in their own tongue, assured that the incorruptible seed once sown liveth and abideth and endureth for ever; and that, although the sowers may be driven from the field, God will preserve it by His Providence, fertilize it by His Spirit, and raise up other labourers to carry on the work and reap the plenteous harvest.

In our Indian empire, by the blessing of God upon Missionary labours, about three hundred and thirty Christian Churches have been formed, with an aggregate of members approaching 20,000, beside a community who have renounced idolatry, and become avowed worshippers of the only true God, amounting to more than 100,000.

In China also, where the work of Missions is but commencing, believers in Christ, as we have seen, may already be counted by hundreds in a single city.

Few and feeble as are these numbers compared with the Pagan millions and hundreds of millions by whom they are surrounded, yet the brightness of heavenly truth is rising, and before it the dark shadows of error and of superstition retire. The priests of idolatry already prepare for defeat, and foretell its overthrow. And were the zeal and liberality of the Church commensurate to the claims of Christ, and her faith and prayer correspondent to His truthfulness, power, and grace, then the tribes and nations of these mighty empires would assuredly, and at no distant day, place their many crowns upon the head of their Lord and ours, the Saviour of the world.

From all these distant lands to which the messengers of Christ have gone to preach His Gospel to sinful men, and whither their Lord has attended their footsteps and given efficacy to the word of His grace, and in the degradation and misery of the yet unenlightened heathen, who daily throng the dark valley that leads from a world of sin and suffering to a world to them unknown, God is speaking to His Church in language as plain as it is written in the living oracles, and with a power that should be irresistible, THEREFORE BE YE STEADFAST, UNMOVEABLE, ALWAYS ABUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD.



## CASH STATEMENT.

*Receipts:—*

	£	s.	d.
Balance from last Year on General Account . . . . .	2,900	13	3
Ditto, on account of the Ship . . . . .	3,200	0	0
Subscriptions and Donations . . . . .	45,092	7	6
Ditto, towards the Debt . . . . .	74	14	7
Ditto, for new Missions in Central South Africa . . . . .	743	14	4
Dividends on Stock . . . . .	1,166	7	11
Legacies . . . . .	6,698	8	5
Contributions raised at the Missionary Stations . . . . .	14,319	16	8

*Amounts drawn from Special Funds in repayment of Disbursements:—*

For Annuity to Mr. and Mrs. Kniff . . . . .	£297	9	2
For New Missions to China . . . . .	1,475	0	11
For Madagascar Mission . . . . .	350	3	8
			<u>2,122 13 2</u>

76,398 16 8

Aggregate Expenditure for General and Special Objects . . . . . 74,182 2 7

Balance carried forward to next Year, including £743 14s. 4d. on account of Missions in Central South Africa . . . . .	2,216	13	10
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The Rev. NEWMAN HALL: I have been requested, my Lord, to move the first resolution:—

“That the Report, of which an Abstract has been presented, be approved and adopted, and that it be forthwith printed and circulated by the directors. That this meeting, ascribing all the glory of the Society’s past labours and success to the God of all grace, and relying on His faithful word for the enlarged outpouring of the Holy Spirit, hereby renews its consecration to the cause of Christian Missions, in the full assurance of its continued advancement, and of its ultimate universal triumph.”

Praise, prayer, work;—these three Divine tones seem, my Lord, to my ear to blend together in the key-note struck by the report to which we have now listened; and may this grand chord in truest harmony thrill the hearts of all of us this day! “Blessed be the Lord God of Israel, who only doeth wondrous things.” “Not unto us, not unto us, but unto His name be the praise.” It is indeed His work. We have nothing to boast of. There doubtless have been individual cases of great sacrifice; but, when we think of the increasing wealth of our country, of the vast sums lavished on worldly objects, and of the slow rate of advancement of the revenues of our society, the Report may well speak of the services we have rendered

as limited and imperfect. But, were they, my Lord, tenfold what they are, not all the combined zeal of donors, collectors, directors, and Missionaries, would result in the salvation of one soul among the heathen without the effectual working of God’s Holy Spirit. And, therefore, this Report does call upon us to praise the Lord God of Israel, who alone doeth the wondrous things which it relates. We give thanks this day that there are lands in which the promise has been absolutely fulfilled: “the idols he shall utterly abolish,”—where the scene of the Missionary’s martyrdom has become a solemn temple, in which those who recently murdered and devoured their teachers are now priests to God, praising and publishing the name of Him in whose service those teachers yielded up their lives, and that in lands, where idolatry and cannibalism, in hideous contrast to the lovely scenes they grimly haunted, had long proved how inadequate are nature’s charms to subdue the wicked heart of man, the Gospel of a crucified Saviour, making all things new, has caused that moral wilderness to rejoice and blossom like the rose of that earthly paradise. We give thanks, that in India, where caste especially links Christianity with cross-bearing, young Brahmins have been found, [as the Report tells us] who could say with

the apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and that, although the relative number of converts is not yet large, yet in that stronghold of superstition, where ancient idolatries, hoary and proud with centuries of tyranny, keep guard within the fortress the trumpet of the Gospel has sounded, the shout of Israel has been heard, and the walls of that Jericho are already trembling to their foundation, ready to fall down flat before the advancing armies of the Lord of Hosts. And we give thanks that in Madagascar, though the shepherds have been driven away, the flocks have not been scattered; that, although the sword of persecution has been drawn, not merely bold men, but timid women and young children, have gone daringly to death for Christ; and that not merely the holy flame lighted years ago upon that altar has not been suffered to be extinguished, but that, fed with the oil of martyrdom, it burns with a clearer lustre than before. And we give thanks that wild Africans, fierce as their own tigers, have been tamed into lambs; that they who had no written language now read the entire Scriptures, and join, though with uncouth click, yet not inharmoniously, the grand chorus of voices that lifts up the anthem of universal praise to Jesus; and that, by the enterprise and zeal of one, whose life amidst unimaginable perils has been preserved by a Providence well-nigh miraculous, a pathway has been opened up to regions hitherto unvisited; where we trust, ere long, the desert place will flourish as the garden of the Lord, and their mountains and hills will break forth before us into singing, and all the trees of the field clap their hands, "Blessed be the Lord God of Israel who only hath done these wondrous things." What God hath done is an encouragement for us to pray that He will yet do greater things. We need money, we need Missionaries; but above all, we need prayer, without which those influences cannot be expected, in whose absence the gold that sends out the Missionary is but sounding brass. The Report to which we have listened shows us the necessity of prayer. It suggests to us, in some little degree, the anxieties of our secretaries and directors; they need our prayers; those who have the grave responsibility of addressing you this morning, and ministers and others who from time to time endeavour to keep alive the flame of Missionary zeal, ask for your prayers; our brethren abroad, often ready to faint under the depressing influence of the atmosphere of idolatry, rely upon your prayers; and our persecuted brethren, who have not bowed the knee to Baal, though they cannot be

profited by the voice of your exhortations, have confidence that they are sustained and strengthened by your prayers. Prayer for the Spirit of God is the most valuable contribution that can be offered to Missions: but at the same time it is the one which the very poorest can render. Is there one here so poor that she hath not even the widow's mite? You may do more if you pray than if you contributed your thousands and did not pray. Yonder Missionary is preaching, and, as he preaches, hearts relent, tears the war-clubs drop, idols are destroyed. What is the cause? The money, the zeal, the eloquence, all are important; but there is something more, the chief instrument in the result. You may go into some village hotel, where a company of rustics, unable to give you a collection, are wrestling with God; or down to some kitchen where a poor servant is, in the midst of her humble task, fellow-worker with the Missionary and with God; or up into some garret, where bet- ridden penury is handling the telegraphic wires, which, through the throne of God, communicate direct with every Missionary station in the world. And if you see, through those downward wires are trembling with the transmission of the blessing, it is because those upward wires are vibrating with the prayer, "Let the whole earth be filled with thy glory." And if we pray, my Lord, we are sure to work. Prayer is the soul's sincere desire; and what we sincerely desire, we earnestly labour to attain. God permits us to be his fellow-workers. It is a grand law that He lets man do what he is able to do, only interposing to assist, and not to supersede our efforts. It is so in nature. He sends the shower and the sunshine, but we must till the soil. It is so in the history of miracles. Noah is preserved, but he must build the ark; the Israelites are to be saved on the night of the passover, but they must sprinkle the blood; they are to be fed with manna, but they must gather it. Jericho is to fall before them, but they must compass it and about with a great shout. The young maiden is restored to life, but he who restores her commands that something be given her to eat. Lazarus comes forth, but the bystanders must roll away the stone, and then loose him from his grave-clothes, and let him go. And though it is not by might or by power, but by the Spirit of God, that sinners are converted, yet we are able and we are commanded to preach the Gospel to every creature. And the Report, my Lord, the adoption of which I move, calls for labour. Shall it remain to be true, that, in India, of our missionary societies combined furnish but two Missionaries for every million of our fellow-subjects there? Shall it be that

Madagascar Christians retain their integrity, and shall not the Church of God be prepared, the moment the door is opened, to rush in and take possession of a land which God is preparing by persecution? Shall a way be opened into the interior of Africa, and shall the man of science and the trader be the first to follow the footsteps of the explorer? We rejoice in so far as those discoveries advance the cause of science and commerce (and the friends of Missions have ever been the best friends of civilisation); but we should be traitors to our high commission, if we did not chiefly rejoice that there is thus opened out to our sympathies a vast number of our brothers and sisters to whom we can tell how the universal Father hath sent His Son to die for and to save Central Africa as well as favoured Britain. There is war in China. There is difference of opinion as to the rightness or wrongness of that war; but we shall all be agreed in this, earnestly to pray that peace may soon be established, and all will maintain that we do not regard the bayonet as the pioneer of the Bible. But, whatever may be our opinion about that war, we are sure that it will be carried on reckless of expense, and that it may be attended with the slaughter of thousands of our fellow-men. Well, then, ought not we to be more energetic in carrying on that holy warfare which only wounds that it may heal, that only captures that it may emancipate, and that slays only men's sins that it may endow with immortality men's souls? Shall a traffic be carried on in China, about which there is no difference of opinion in this hall—a traffic I will not characterise because I cannot find a term sufficiently strong to express my indignation, a traffic which, for sordid pelf, spreads misery, disease, and death among that people—and shall not we be more energetic in sending them the bread of life and the waters of salvation, thus engaging in a merchandise which to them as well as to ourselves will prove better than the merchandise of silver and the gain thereof than fine gold? But does our Missionary zeal expend itself only at the antipodes? If it did we should indeed be justly exposed to the censure of some of our popular writers, who still affect to treat May meetings and Exeter Hall with scorn. It might be supposed from some of their representations, that we thought that love to our fellow-men could only be healthy after a sea voyage; that the souls of men were only deserving of consideration when enshrined in coloured skins; that the thermometer of sympathy was to be regulated by the tint; at freezing point for the florid, at temperate for the tawny, at

fever heat for the copper-coloured, and only at boiling point for the full black negro. Now, my Lord, if there are any here who can sympathise with the wrongs of the African slave, but be indifferent to the over-worked men and women of our own land, and can even contribute to that suffering at home by late shopping; by giving too short notice for orders, and yet urging for the immediate execution of those orders; by grinding down prices below a due rate—if there are those present whose Missionary zeal is only manifested in coming to Missionary meetings, clapping Missionary speeches, and putting their sixpences or their sovereigns into the Missionary boxes—who can be tender over Nova Zembla and Timbuctoo, but practically do nothing for the perishing souls round about them, they deserve all that withering sarcasm; but they are not the representatives of our society. They who are the best friends of Foreign Missions have always proved the best friends of domestic philanthropies. To whom do our Home Missions, our City Missions, Sunday schools, ragged schools, asylums for the sick, the orphan, and the widow—to whom do our social reforms, the societies for early closing, &c., the relief of oppressed needlewomen, the cause of temperance, and others, owe their origin and support, but to those Christian ministers and Christian congregations who are known to be identified with the cause of foreign missions? We are anxious for the souls of men a long way off, because we are anxious and doing much more for the souls and bodies of those who are close to us. I will close my speech with just urging this point. Let us, at the cross of Christ, where Jesus died for the whole world, learn the value of our own souls and the souls of those near us, and then we shall be best able to know the value of the souls of those a long way off. If we would cultivate a true and healthy Missionary spirit, let it be by personal contact and sympathy with those who are close round about us perishing for lack of knowledge. We can be Missionaries without a sea voyage, we can be Missionaries without learning a foreign language. Every man is to say to his neighbour, "Know thou the Lord?"—Shall we be rescued from perishing, and not stretch out a hand to rescue those who are still in jeopardy? Should not the first act of our quickened souls be to help those who are dead in trespasses and sins? If all the world were converted but one single person, should we relax our efforts and our prayers? If tempted thus to relax, should we not feel there is another man, another woman, another child, here at home, in Africa, in China: there is another man yet unsaved, another for whom Christ died, ano-

ther who may enter heaven, another whom I may be instrumental in saving from destruction; there is another man? Dr. Guthrie relates that in a heavy gale of wind off the coast of Spain, from the deck of one of our frigates, there was observed a dismasted and apparently deserted merchantman, driven before the wind. Every eye was turned to that vessel; every glass was pointed to its deck, nearly level with the sea, to discover if there were any signs of remaining life on board. A canvass screen is observed stretched upon the deck; it may shelter some unhappy one. The very possibility is a sufficient reason for undertaking the risk. British seamen never hesitate when they can help the perishing: a boat is manned with a gallant crew, and lowered upon the stormy sea; it climbs the mountain slope of that mass of water, whose foaming crest seems threatening to overwhelm them; now it is hidden from view; again it is seen on the crest of another mountain wave—oh! how sturdily, as if they meant it, do they pull towards that wreck! They reach it; they shout; they shout again. See! a strange object rolls from under that canvass screen against the lee shroud of a broken mast; carefully it is lifted into the boat—it is very light, a mere boy can hold it; it is the carcase of a man—almost a skeleton: the knees and the chin drawn together. With wonder and pity the sailors stoop over it; it gives signs of animation, the lips tremble, they struggle to speak, and this is the sepulchral whisper that is heard—“There is another man!”

The Rev. ROBERT MAGUIRE, incumbent of Clerkenwell:—My Lord, I am afraid I must commence my brief address in the form of an apology. It was not at my own desire that I came to speak to-day. I should prefer to have come and occupied the position of a hearer. I understand that my place was to have been filled by another and an abler man, my respected friend, Canon Miller, of Birmingham. But through a domestic affliction, he has been suddenly removed from the scene of the May Meetings, and has, therefore, been unable to fulfil the promised engagement here this morning. Your committee, therefore, requested me to come as a Church clergyman to speak my feelings, which I think may be taken as the feelings of many of my brethren in the Church of England—words of welcome to Dr. Livingstone, and words of greeting as to the success with which God has blessed your labours in this large and abounding field of work. I come to-day, to speak a word in behalf of union, which is strength, and of unity, which is a Christian principle. And upon no topic do I think

we ought to agree so much as upon topics of Missionary concern. What is a Missionary but a follower of Christ? And what was Christ but a great Missionary, that came from Heaven to preach glad tidings to all that need a precious Saviour? I regard the scene of to-day, though at a long interval, of course, as somewhat resembling the apostolic hand coming back from their journeyings and Missionary tours, to render an account to their Lord and Master as to the works they had done. The sign of apostleship are among your London Missionary Society. You have seals to your Ministry, year after year you report them, and this year you are not without them. The signs of the apostolic office are manifest among you. And what am I that I should resist God? What am I, or what are we, that we should not now be like to James, Cephas, and John, and hold out the right hand of fellowship? My Lord, I want in anticipation to establish a principle for myself to-day, and that is, when, by-and-by, in God's great mercy and through His Son's atoning blood, I climb the heavens and mount to that happy mansion, that that will not be the first time for me to meet you. I am accustomed, and you are accustomed day after day, to pray this prayer, “Thy will be done on earth as it is in heaven.” In heaven we shall know each other, and if I am sincere in that prayer given by Christ himself, I say I am bound to know you here. It was once said respecting the immediate disciples of Wesley and Whitefield, that they had a falling out. Wesley and Whitefield, you know, had wrought together, and laboured in the bond of peace for some period of time. But there was even between these two men an apple of discord thrown in, and unfortunately—they were flesh and blood as well as other people—they struggled as to which should take it up. However, these men, upon one single point of doctrine, which I believe will never be settled till we see face to face, held their own opinions: and their disciples—as disciples always will do—pushed their master's principles beyond their due proportion. So, on one occasion, the disciples of the two men met to discuss this weighty question, as to whether Wesley and Whitefield would meet in heaven. They contested, and the contest grew to hard words, and partisanship arose, and at last they resolved to refer the matter to Mr. Wesley. So off they went, a double deputation joined in one, to inquire of Mr. Wesley's own lips as to whether he expected to see Mr. Whitefield in heaven. They were introduced to the venerable man. He inquired their business. “It is a very strange business,” they said. “We have

me to ask you whether you expect to see Mr. Whitefield in heaven? We have had long discussion about it." "No, I do not," replied Mr. Wesley, "I do not expect to see Mr. Whitefield in heaven." "Now, did we not tell you so?" asked his disciples, triumphantly. "Because," said Wesley, "I am firmly persuaded that so high will Whitefield be in the glories of his Master, that I shall not see him, for I shall be very, very low beneath him." And so I would say, I expect to see many of these great names at figure upon the Missionary Society's reports—by grace I hope to see them—but am persuaded that they will be higher in my Master's kingdom in heaven, inasmuch as they have served him better in his kingdom upon earth.

The resolution was put and carried unanimously.

Mr. BAXTER, M.P.: I have been requested to move the following resolution:—

"That this meeting hereby presents to the Rev. Dr. Livingstone the assurance of its high admiration of the self-devotion, intrepidity, and perseverance evinced in his extended exploratory travels in Central South Africa; it gratefully acknowledges the special care and mercy of Divine Providence vouchsafed to their devoted friend throughout his exhausting and perilous journeys; and the meeting cordially approves of the measures proposed by the Directors for the establishment of Mission stations in the newly-discovered regions, and hereby assures them of its zealous cooperation in the special efforts required for the accomplishment of this important enterprise. The meeting also begs to express to the Society's friend and attached friend, the Rev. William Ellis, its sincere congratulations on his presence this day in health and peace; their grateful sense of the valuable service he has rendered to the cause of Missions in Madagascar, by his recent visit to that Island, and the sound judgment and Christian principle with which he executed the delicate and arduous duties of his Mission."

My Lord and Christian friends, it would accord with my own feelings on this occasion were I not, at the very outset, to express my deep sense of the distinguished honour done to me in putting into my hands such a resolution as this. It is a text which requires no sermon. It enunciates sentiments which need no flowery rhetoric and splendid language to recommend them to every Christian mind. And this great semblage need be under no apprehension at I shall on this occasion detain them above a very few minutes. Can you listen to the words which have just been read without experiencing mingled emotions of surprise, of gratitude, and of gladness? Can you, my Christian friends, think of what is going on at the present moment in Madagascar, of the silent progress being made by the Gospel there, of the blood of one hundred martyrs having proved the seed of nearly half a hundred Christian churches—or can

you cross the Mozambique Channel in thought, and trace the career of our Missionaries from Cape Town to Natal, without acknowledging, with grateful reverence in the sight of Almighty God, that your prayers have been answered, that your money has been well expended, and that you yourselves are highly honoured by God in having been permitted to lend a helping hand, however humble, in the noblest and most glorious work that possibly could be performed by man? My Lord, the incidents mentioned in this resolution suggest three reflections to my mind. In the first place, I rejoice to think that this London Missionary Society, of which I have long been a warm adherent, has produced more distinguished and more eminent men than any other kindred institution. The present generation will never be able readily to appreciate or to estimate the debt of obligation which the South Sea Islands owe to Williams, which South Africa owes to Moffat, which China owes to Morrison and Medhurst,—which Great Britain, the Church, and the world, owe to them all. And you do not require to be told, in the presence of Dr. Livingstone, that this nineteenth century has produced one remarkable instance, at least, of faith as strong as that of Gideon, of Barak, of Samson, and of Jephtha, whose faith subdued kingdoms, wrought righteousness, stopped the mouths of lions, escaped the edge of the sword, and, through weakness, was made strong. My second thought is, that the patient endurance and the noble heroism of the native Christians in Madagascar, ought to prove to every mind, even the most sceptical, that Missionaries, so far from having been unsuccessful, must necessarily lead to the most wonderful results; and that true religion, instead of having become a degenerate thing,—a mere empty profession and a name, can yet manifest a courage and a fortitude under suffering as conspicuous as that which showed brightly forth in the fire of Smyrna when Polycarp was consumed. I never think of these sufferings of our Christian brethren in Madagascar without thinking how happily the words of the apostle apply to them,—“And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented.” My concluding observation is, that this Society, or rather its distinguished ornament, Dr. Livingstone, has once and for ever settled the vexed question of the best mode of civilizing the globe. Why, a very few years ago men talked of commerce, and of ex-

peditions, and of treaties, as the necessary forerunners and harbingers of Christianity. How often have I myself, though not old in years, heard Missionaries talked of as visionaries or fanatics—that their plans could only result in disgrace and contempt! But now the tables are turned, the tide is changed. Your politicians talk of the agents of such societies as these as the necessary pioneers of civilization; and your statesmen, taking in their hands the map of the world, confess that no man is so competent to carry the torch of light into the realms of darkness as that man who goes forward armed in the strength of the Lord.

The Rev. G. OSBORNE, the Secretary of the Wesleyan Missionary Society: I was credibly informed that, last Sunday a distinguished Jesuit preacher told a fashionable audience whom he was addressing, that Exeter Hall was beginning to lose its attractions, that the long succession of Missionary meetings of various names, and convened for various objects, was beginning to pall upon the appetites of those who attended them. I could not help wishing that that gentleman were here to-day. My Lord, I have a threefold duty to discharge. In the first place, it is my grateful duty to tender to this Society, on behalf of that Society with which I have the honour to be officially connected, our grateful acknowledgments for the kindness which one of our infant Missions has received at the hands of more than one of your valuable Missions. It is known to many whom I have the honour to address, that we have lately been led by a Providential circumstance to undertake a Mission in China. Having sent a number of brethren to undertake that arduous post, they found shelter immediately on their landing in the house of your respected Missionary Dr. Legge. They have received from him cordial welcome, and brotherly—I may say fatherly—counsels. And when it was determined that they should take up Canton as the sphere of their permanent operations, they found in Dr. Hobson all, and more than all, they found in Dr. Legge. There was no kind of encouragement, and I go further and add, no kind of assistance, of a practical character, which that respected Missionary did not render them. He has facilitated their efforts to learn the language; he has lent them Native Teachers, and occasionally the services of a Native Evangelist connected with his own Church. So we see our Missions produce that interchange of good offices which it is our delight to render at home. I am charged to-day very briefly to express our fraternal condolence, on the sorrowful dispensation with which this Society has been

visited in the course of last year. We can never forget our late beloved friend, the President of New College (Dr. Harris), a man who belonged not to you merely, though it is your honour, on the ground of life-long gratitude, that such a man did belong to you primarily, but he did not belong to you merely, but to Christ's Universal Church. I will pass on to a single remark embodied in this resolution of a somewhat practical character. The resolution states, that "this meeting cordially approves of the measures proposed by the Directors for the establishment of Mission Stations in the newly discovered regions, and hereby assures them of its zealous co-operation in the special efforts required for the accomplishment of this important enterprise." My Lord, the eyes of the whole nation, I may say, of the civilised world, are upon the London Missionary Society. At present, that it is about to commit itself to a considerable extension of its operations, a proportionate responsibility will rest upon it for the accomplishment of the pledge which is made to-day. I have no fear that the pledge will not be amply accomplished.

The Rev. E. PROUT read the list of contributions received in aid of the new Mission to Central Africa:—

A Friend, by Rev. Dr. Tidman..	500	0
A Friend, by Rev. E. Prout ..	500	0
A Friend, by ditto ..	200	0
C. E. Mudie, Esq. ..	105	0
Sir Culling Eardley Eardley, Bart.,	100	0
W. Sharp, Esq. ..	100	0
Joseph East, Esq. ..	50	0
George Brooks, Esq. ..	50	0
Henry Butt, Esq. ..	50	0
Eusebius Smith, Esq. ..	50	0
A Friend, by Mrs. F. Smith ..	50	0
A Country Merchant, formerly a fellow student with Dr. Livingstone..	50	0
W. M. Newton, Esq. ..	25	0
P. Carstairs, Esq. ..	25	0
T. M. Coombs, Esq. ..	20	0
Rev. Henry Townly ..	20	0
John Rogers, Esq. ..	20	0
Juvenile Bazaar, Portsea ..	20	0
Rev. Dr. Burder ..	10	0
Rice Hopkins, Esq. ..	10	0
T. E. Flint, Esq. ..	10	0
Rev. J. Shillito and Friends, Dewsbury	10	0
W. Arthington, Jun., Esq., Leeds ..	10	0
Rev. T. Wildbore, Falmouth ..	10	0
Miss Wontner ..	10	0
A. Mirrieles, Esq., St. Petersburg ..	10	0
A Friend at Tiverton ..	10	0
Mrs. Gray ..	10	0
Mr. Teede ..	10	0
E. Swaine, Esq. ..	10	0
Colossians, iii., 23 ..	10	0
Rev. J. Hyatt and Friends, Gloucester	6	16
Rev. J. Fletcher and Friends, Christchurch	5	16
Mrs. Frederick Smith ..	5	0
Miss Powell ..	5	0
Miss Viney and Miss E. Viney..	5	0
Mr. Jaye ..	5	0
Dr. Livingstone, per Record ..	5	0
A Friend at Macclesfield ..	5	0
Morden Hall Juvenile Auxiliary ..	5	0

Captain Dougall .. .. .	5	0	0
Mr. William Tyler .. .. .	5	0	0
Small sums .. .. .	33	11	0

*Contributions from Bond Street and Gallowtree Gate Chapels, Leicester.*

Friend to Missions .. .. .	10	0	0
Mr. F. Coleman, Esq. .. .. .	10	0	0
Mr. Cripps, Esq. .. .. .	5	0	0
Mr. G. Legge, LL.D. .. .. .	5	0	0
Mr. Nunneley, Esq. .. .. .	5	0	0
Mr. Toller, Esq. .. .. .	5	0	0
Amounts under £5 .. .. .	64	5	0

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The REV. WILLIAM ELLIS, from Madagascar: My Lord, my Christian friends, be very kind, the very considerate, and in the very Christian manner in which you have expressed yourselves this morning at the feeble services which God in his providence enabled me to render to his cause, demands my sincere acknowledgment, and I tender you my hearty thanks for the manner in which you have accepted those services. You will probably expect two or three remarks from me—and I will not extend my remarks much further—with reference to that interesting country from which I have so recently returned. Madagascar is a country, you know, larger in extent than England and Scotland combined. It contains between three and four millions of people; and within two or three months of the present time it will be just forty years since you appointed the first Missionaries who went to that country. On the 17th of August, 1817, the first Missionaries of this country were appointed to Madagascar. They reached the island in the close of the following year—two mission families, consisting of six individuals; but such was the awful state of the climate, that, before two months had passed over the heads of those devoted labourers, five of the six were laid in their graves. The survivor of these six individuals was obliged to leave; and it was nearly two years before his health was sufficiently restored to allow him to resume his labours. He resumed them, however, nothing daunted by the difficulty of the entrance on the field. He persevered in these labours, and you sent out able and efficient coadjutors, who bore with him the heat and burden of the day for a long series of years. They had not only to brave the climate; they had to acquire the language, to provide for that language an alphabet, to reduce it to a system, to give to three millions of people an orthography, and teach them to read their own language; and all these labours they carried on most effectually, most perseveringly, and most satisfactorily, and at the same time furnished an example for this new taste which they had

excited. They prepared elementary books of education; they also instructed the people in the great verities of our holy religion; and, while they were thus employed, they engaged in that most important of all Missionary labour, in connection with the permanence of Missionary benefits, the translation of the Holy Scriptures; and God enabled them to persevere in their labours until they had the satisfaction of seeing the whole of the volume of Divine inspiration in the language of the people, and were permitted to remain until it was printed at the capital; for, according to its usage in all other parts of the world, this society sent out with its earliest labourers to Madagascar its printing press, and thus gave permanency to the beneficial effects of their labours. And not only were the society's and various elementary books translated, but also other Christian books; but when I tell you, that, besides the entire Scriptures that were translated into the language of the people, more than 25,000 copies of other useful books were printed and distributed, you will form some idea of the extent of the labours of those honoured men whom you first sent to that important field. Something of the nature of their work you will also infer, when I tell you, that next to the Bible the first book they translated for the Christian instruction of the people was the Pilgrim's Progress—and next to the Bible there is no book so universally read, so deeply pondered, and so highly prized; and I have great satisfaction in stating, that next to the Bible there is no book they have yet had that has been so useful to them, affording them such instruction, such encouragement, such support amid their weary and cheerless pilgrimages. These labours have been continued; for the devoted men who laboured there at the commencement not only prepared these books, but they prepared grammars and dictionaries in the language. Their survivors have acquired that language; and since they have been driven from their field of labour, and have returned to their native country, they have been employed in preparing books for the native Christians; and I have great pleasure in stating, on this occasion, that some of the most highly-prized books in our land, are the greatest favourites in Madagascar. Next to the Bible and the "Pilgrim's Progress," James's "Anxious Inquirer" is read, is prized, is appreciated, and, by the blessing of God, has been eminently successful. I have also great pleasure in mentioning—and I could say more, were it not for the presence of an honoured brother,—that the "Sinner's Friend," the "Come to Jesus," the "It is I!" have been translated into the language of the natives of Madagascar. Next

to the joy, which they expressed at my arrival, as an expression of your affection, of your sympathy, of your concern for their welfare, and next to their gratitude for the copies of Scripture was the pleasure, the grateful satisfaction, the affectionate joy, with which they assured me they had read those books. They understood them, they felt them, they loved them, they praised God for them, and they thanked this society for sending them. Besides the labours of these devoted men in preparing these books, they preached the Gospel, and God gave testimony to the word of His grace; and they had the privilege of seeing the first fruits of their labours, in administering the rite of Christian baptism to some whom they believed the Lord Jesus Christ had renewed in the spirit of their minds, and in admitting them to fellowship with His church. There were only a few in number; and it was only on one or two occasions that this was their privilege, when the late king Radamah, who had been their friend, was removed by death, and was succeeded by a sovereign who still rules in that land, whose policy was different, and whose advisers counsel the rejection of the Gospel and the destruction of Christianity among the people. I will not now enter into the details of the persecutions these Christians endured after their Missionaries were sent away. They were sent away in 1836; more than twenty years have elapsed since the last Missionary left the shores of Madagascar; but, though the Missionaries were sent away, the Lord Jesus Christ was there—the Spirit of God was there, the Bible was there: and they read the Bible, and the Spirit applied what they read with power to their hearts, and, notwithstanding the efforts of the enemies of the Cross, and the enemies of the Saviour, and those whose purpose was not only, as they expressed it, to cut down the tall trees, but to grub up, in their own expressive language, all the small fibre, that there might not be a relic of Christianity that should spread in the country, Christianity has continued to extend, and to extend in a greater degree than in any Missionary field in which the labourers have been permitted to continue their toil. It may be sufficient to say, that their numbers may be estimated by thousands; and that not only are their numbers so great, but that their character, their quality, their standard of Christian excellence, will suffer nothing by the most minute and rigid comparison in the standard of Christian excellence amongst the most pure of Christian churches in this my native land. I make this statement advisedly, and without the least fear of contradiction; I make it as the

result of observation and of repeated inquiry. They honour the Lord God; they obey the commands of Jesus Christ; they walk in the ordinances and commandments of the Lord blameless; and the influence of their spirit, their character, and their conduct among the heathen around is more powerful than the precepts of the Gospel which they believe; it is producing an impression upon the people far greater than is possible for us to imagine. In the year 1852 tidings were received which led us to hope that there might be a change: and you, my friends, through the Directors of this Society, did me the honour to ask me to pay a visit of friendship to those Christians, to gather information for your future guidance. I entered on that mission deeply sensible of my own unworthiness, but depending on the wisdom and the grace of him who has said, "My grace is sufficient for you." Three successive visits I paid to that country: the last time I had the privilege of penetrating into the interior 300 miles from the coast, and spending some time at the capital. I saw the Queen of Madagascar; I had the opportunity of presenting to her expressions of the friendship which this country cherished towards her people; and I have great pleasure in stating that no reception could have been more cordial, and no treatment could have been more kind, than I received from the highest authorities during my stay in the island; and my connection with the Missionary object was known from the time of my first visit to their shores. I mention this for the purpose of showing that God, who disposes of all hearts as seemeth unto Him good, can dispose of the hearts of rulers to favour the progress of that which will advance His kingdom. I received equally kind treatment from all the subordinate officers. But with regard to the Christians, language would fail me to express the grateful joy with which they heard of my return—the messages of welcome greeting they sent to me along the road—the manner in which they came out, not one day's, or two days', or three days' journey only, but further than that, to meet me on my way, and to ask after the brethren and sisters in England, the progress of the kingdom of Jesus Christ in this our native land, and also the interest that was felt in the progress of the Gospel there; and when I told them of your unfeigned affection, and of your unremitting prayer on their behalf—when I told them that I did not cease to beseege God's throne for His blessing to rest upon them, they rejoiced with joy; and on one occasion when I had told them this, they said, "We cannot now answer, but let us kneel down and pray."



and all knelt down together, and one of the native pastors of a native Christian church offered up their grateful thanksgiving to the most High God for the privilege they had of welcoming a messenger from the brethren and sisters in England. I spent much time with them, and derived much information from them; and should God, in his providence, open the door for carrying on Missionary labours there, advantages derived from my visit will, I believe, be highly satisfactory. They sent me on my way up an account of the state of things existing among them. It is from one of the native pastors (one of the Christian churches in the capital of Madagascar; and it gives a sort of general summary of their present position. I found among other things, that the Roman Catholic Missionaries were there, and that some apprehension was entertained of them. I read many interesting statements given by them of the persecutions they had undergone during the time that has elapsed since the Missionaries went away—twenty years. I asked the assembled pastors to write down in account of those persecutions; and when they brought me their narratives—(they brought me six or seven, and they occupy a great number of sheets of paper)—I could not but think how valuable the art of writing has been to the infant Church there, as preserving records of events that will be interesting to the Church for years to come. They furnished me with some of these histories, and I have occupied my time in translating them. [Here Mr. Ellis read some extracts from an interesting letter from one of the native Christians, giving an account of the sufferings under the persecutions of 1849.] I thank the Society for sending me on that Mission. I thank God for what he has done; I thank Him for permitting me to see it, and I thank Him for permitting me to come and to bear the testimony I have borne this day.

The Rev. Dr. LIVINGSTONE, who was greeted with enthusiastic applause, then addressed the meeting. He said: My Christian friends, after the very eloquent speeches that have been delivered, I suppose that our minds will be in a fit state to hear nothing very uncouth. I never intended to come back to England, and never intended at all to address an audience in Exeter Hall. I never intended that this honour should be mine; but since it is so, I thank you most gratefully for the kind welcome that you have given me; and I thank the reverend gentlemen who have spoken for the very kind expressions they have made use of with regard to my labours. I hope all these kind expressions will have but one effect on my mind,—to increase my devotion to the great

cause to which I have dedicated my life. I would just, if you please, give a few statements respecting the cause of Christ in Africa. I think I come before you possessing some advantages which a deputation sent out from you, however able, might not have. I have seen what the Gospel has effected in the south, and I have seen the people in their natural state, before they ever had the Gospel at all; and I can testify that the indirect benefits of the Gospel are much greater than any one can conceive. The direct benefits of the Gospel are seen in the southern part of the Continent. Those who go out from this country expecting to find people exalted to a much higher state than they are, may be disappointed; but if they go to the people still in darkness, to those heathen living in the interior who have never yet heard the glad tidings of mercy, and compare these with the people about Kuruman, Philippolis, Likatlong, and the other missionary stations, they will be ready to confess that the change has indeed been very great. And it is not that alone, it is not only what is visible to the eye; because we work for the future. You have all heard about reformers before the Reformation. Now we, in coming amongst a heathen people, stand somewhat in that character. We are reformers before the reformation; we come just as morning stars. They are dwelling in thick darkness; but we come as the morning stars, and the Sun of righteousness will come, probably when all our heads are low, but He will come whose right it is to reign. We see a very small part of the cycle of Providence; and on that account we are very often inclined to despond, and suppose that all is going to wreck and ruin together. This was the case in ancient times. You may remember that the prophet Isaiah says, "Who hath believed our report?" and Ezekiel mentions the stiff-necked rebellious crew that he had to deal with, in words the like of which we never had in the *Missionary Chronicle*. We remember Jeremiah, how he was most bitterly displeased with everything, and especially with that very providence that God was working by for the extension of the knowledge of himself. It was so in Tahiti. You remember how many prayers we made for the restoration of Tahiti to independence; but that did not seem to be the will of God. And again we prayed most earnestly that the missionaries should have leave to live in Madagascar, and carry on the work; but it was not the will of God, and the reason seems to have been that he meant to carry on the work himself. My friends, Christianity is Divine; it is equal to all it has to perform. We need not distrust God's word;

if we give it to the heathen it is seed sown which can never die. In passing through Ambaca I was very much struck with the fact that nearly all the black people can read. They teach each other. It is considered quite a shame for our Ambakista (so they call themselves, from the place in which they live) not to know both how to read and write. Now, they were taught to read and write by people who are supposed to have a great deal of worldly wisdom. They were taught to read by the Jesuits; and the people speak with the greatest respect to this day about the Jesuit missionaries, and they keep up the churches which those devoted men built. I myself went into several of these churches, and saw that the whole of their establishments are kept sacred by the people to this day. Now, I do not wish to say a single word against those missionaries, but with all their worldly wisdom, they had not the wit to give the people the Bible. If they had given the people the Bible, as we poor simpletons have done in Madagascar, why, Christianity would have been spread through the whole of the interior, and I should not have had the honour of discovering that country from which I lately came. In thinking of Africa, just remember that south of about 20 deg. latitude, we have one sort of country, very arid and comparatively sterile; but that beyond 20 deg. it is a totally different country, and a totally different people. The climate seems to have had a certain effect upon the inhabitants, for wherever you find people living upon hot level plains, they are not dark-coloured, but wherever you find them in hot humid places, there they are very dark. To the south of 20 deg. we find people who are very cautious,—very cautious in coming to a conclusion, especially in religious matters; and they never leave their own chief except from some fault. When they see men coming with a good story, they understand it well, but they say, "This story may be all very true, but people coming with a good story must have some other object in view." And they continue to watch, to observe what will come out afterwards; and they continue watching for years. Now, Mr. Moffat and Mr. Hamilton, and other good Missionaries of this Society, and of the French Missionary Societies, have been living down all these suspicions. You may remember how plagued and vexed and bothered Mr. Moffat was by the people at the commencement of his Mission, and for long afterwards; but they continued to live down all suspicions; and now there are actually hundreds of real converts. Some of them have turned back; some of them have misbehaved, as we do ourselves occasionally—but there is a large

body of real Christians, who continue to profess their faith in Christ, even unto death. And what more could we wish for? Yet we are only working for the future; the work is yet only begun. As we go north, we find that the Sechuana language, the language of the Bechuanas, has been carried forward into the country from beyond 20 degrees. Knowing the Sechuana language well (I can speak it much better than I do English)—and having people with me from half a dozen tribes conquered by the Bechuanas, I was enabled to go comfortably all the way to Loando, about 1500 miles beyond the settlement from whence I set out. The providence of God seemed to have been at work previous to our coming in. A large desert separated the south from the north, and it was supposed to be totally impassable. It was so to Europeans for a great many years. Different expeditions attempted to pass over this desert: one Sebitoane, a Bechuana chief, driven from his own country by another tribe, passed through this desert, conquered all the tribes living in the region beyond, and introduced the language into which the Bible is translated into all that country. It is now considered the court language; and you hear a young man who knows a little of the Sechuana speaking to his father, and saying, "Why do you speak in your babbling, babbling? Why cannot you speak in the language of men?" Now, the language of men is that into which the Bible is translated. I think this work of Mr. Moffat the greatest he has performed; and I am delighted to hear that he has lived to accomplish this very great work. I have mentioned to you that the people beyond 20 degrees are a totally different people; they are black, very dark. I do not think the better of them for that—because if I were not a Missionary to them I believe I should be a Missionary to the poor in London. I think I ought to be somewhat grateful to the Society for costing the Society a large sum of money to come down to the Cape and to get back again; but when you get into that country beyond 20 degrees, if you have some best buttons and a handful of sovereigns, you will find that the buttons are of more value than the sovereigns. To the chief of that country, the son of the man who opened the way up, I represented the advantage of having a path to the sea. I knew they all wished to have commerce with the white men; it was the life-long dream of Sebitoane to have intercourse with white men, the only thing he knew of white men was that they had once attacked him, and taken a number of his people; and on representing to his son the advantage of having

path to the sea, and pointing to the sea, away to the north-west (they never had an idea that the sea lay there at all; they thought it lay away to the south, from which I had come), he immediately furnished me with twenty-seven men and canoes, and presents for the chiefs in the path through which I was going. He gave about fifteen oxen, and all for the purpose of having intercourse with white people. These men went with us without prospect of payment, though I drew upon the Society, when I reached the coast, and paid them a small sum each. I was so ill then that I was unable to attend to them; and some of the officers of Her Majesty's cruisers on the coast wished to take me away to England. During this time my men found employment for themselves. They went out into the country and collected wood, and brought it into the town and sold it. When I was able to look about me I then got better work for them at sixpence a day. They continued to unload a coal vessel for upwards of a month, and there was so much in the ship they thought it would never end; they were working from day to day, taking out these "stones that burn." They spent all the money they earned in purchasing goods to take back to their friends at home. I spent a good deal of money in purchasing goods to pay my own way. We had a great deal of fever; for that country is so very fertile that you actually pass through large districts in which you are obliged to hold up your hands to keep the grass out of the eyes, even when sitting on the back of an ox. I got a great deal of fever from this grass leaning over on one side of the path, in the direction in which the wind comes. As the grass is all wet with dew, every morning that I set out I got the whole of one side of the body completely soaked through, and was then obliged to go on and let it dry in the sun as it best could. My men also suffered very considerably from fever. But although some of us were suffering from fever, and could not eat much, yet the others could. Sometimes we purchased food with my goods, sometimes with their goods; and by the time we got back to the Makololo we were all as poor as when we set out. I shall never forget the meetings that I had in coming down the Leeambye. The Makololo villages are seated all round the Leeambye, in the valley of the Barotse. Those of you who have seen the valley of the Nile may understand what the valley of the Barotse is. It is exactly like the valley of the Nile between Cairo and Alexandria. The villages of the Barotse are seated upon mounds, exactly in the same way as the villages of the Egyptians, and in both

countries, I believe, the mounds were artificially made. This valley is inundated annually, in exactly the same way as the valley of the Nile. The people in this beautiful valley have plenty to eat, and when we came down it they received us in a most warm-hearted manner. They had seen us going away, and, if they expected to get something when we came back, they were disappointed; but they did not show their disappointment. At every village we came to they gave us an ox to slaughter; and my men, who had been living on short commons for a long time, certainly did justice to the meat and the milk of the Makololo valley. We then reached Linyante; and there, instead of finding, as we might have been told in London, that all our professions about the desire for intercourse with the white man ended in nothing, and we came back as poor as we went, we were received in the most hearty manner; and the report of my companions was so favourable, that really I felt exactly as I have felt when hearing the kind expressions of my friends here. I have sometimes been inclined to put my hand before my eyes, when I have heard the kind expressions they have made use of respecting me, and more especially because they saw, when I reached the coast, that I was not going to run away. The officers on board Her Majesty's cruisers came in every month to Loando. I took these men on board their ships, and showed them that they were all my countrymen; and when the officers kindly honoured me, I rose instantly in the estimation of my friends; and on that account, when I came back to Makololo, I bore a much higher character than I set out with. The reason why I came back again was this. My object was simply to get a path to the sea; and, as I thought the west coast the most likely for intercourse with this country, I went there first of all. I found the country through which I was obliged to pass so wonderfully well wooded and watered, that it was totally impossible to think of taking any conveyance back again. I myself went back on an ox; I came on an ox, and went back by the same conveyance. But you know that we Protestants have the custom of taking our wives with us. It would not have been exactly the thing for me to have taken Mrs. Livingstone back on a pack ox, so that I resolved to go back again to the centre of the country, instead of coming home; and, having come back in the manner I have mentioned, the chief very generously furnished me out again. He presented me with a number of ores of the native iron, which I believe to be so good that I am getting an Enfield rifle made of it. These were in-

tended to purchase a canoe. I could have got plenty of canoes from him; but there is a waterfall of such a nature that there is no possibility of getting canoes past it. He gave me also a number of beads, and some cloth, and twelve oxen again, and 113 men to accompany me to the sea on the eastern coast. When we got to Loando we took only four tusks with us, to try the difference between what we had been accustomed to receive and what we might get on the coast. The chief had another object in view. Knowing that I intended to come to England, he wished me to take a quantity of ivory there, and to purchase a number of articles that he required. This commission I very gladly accepted, and, on account of it, a much greater number of men were required to carry them than I had on the previous occasion. It was intended that these men should come to England. The chief said to them, "Now, you must not leave him till you take him to Mrs. Livingstone, and you will come back with her." This central part of the country is much better peopled than any part of the south; it is much better adapted for cultivation, and the people cultivate largely. They cultivate almost all the usual grains of the tropics; they cultivate also some cotton; not much, but cotton is cultivated, in fact, all over the country, and I find that our friends at home are now looking about for a place where they may get a greater supply of that necessary article. I think it is well that they begin to feel their dependence upon the more abject races of humanity—and I think—they will pardon me for saying so—I think that the work of God might go on with much greater rapidity if they endeavoured to direct their commerce in channels which would promote the Divine glory. A merchant in Cape Town, knowing that I was going into the centre of the country, generously presented a black man, who accompanied me to the town of Sechele, with a hundred pounds' worth of goods, simply to open up commerce. I have a particular reason for wishing that this central region should be attended to by our commercial men. I lived between seven and eight years with the tribe of the Bakwains. Now, if I knew that this tribe had done any harm to the Boers, I would tell you of it to-day; but I can tell you that they were never once guilty of cattle-stealing, or of even insulting a Boer; and yet, in order that the whole trade of the interior should come into their republic, they manned an expedition of 400 men, attacked the Bakwain tribe, and carried off about 200 children. These children were in our schools, and Mrs. Livingstone could identify

them to this day. We made these Boers independent, and made a treaty with them whereby slavery was not to be allowed. The very first act of their independence was this attack upon the Bakwain tribe; and the children are now in hopeless slavery. The chief, knowing what Englishmen are, forming his idea of them from the specimens he had seen, immediately set off to the Queen; and when I was going to the north, she had sent home my family, I met Sechele coming to the south. "Where are you going?" I asked. "I am going to the Queen of England; I am going to get my child back again." One of his own children was amongst the number taken away; and I saw that child returned into the town of Sechele. Now, I do not complain myself; they plundered my house of everything I had, and caused me to leave Africa much poorer than I went to it. I do not complain of that, however; but I do complain of the English continuing to uphold a treaty which unintentionally enables the Boers to enslave the natives. Now, the country beyond has been opened up by an Englishman. It never has been entered by a Portuguese. I do not believe a white man ever was in that country before. And I will tell you the reason why I think so. From the falls of Zambese, up to a longitude of between 27 and 28 degrees, there lived a tribe called the Batoka. They had a singular predilection for ornamenting their villages with the skulls of strangers. I myself counted in one of the villages between fifty and sixty skulls mounted on poles. I believe the existence of this savage custom was the reason why the Portuguese never entered into the centre of the country. I believe they never entered, also, because upon a small island in the Zambese, about eight miles above the great falls, which I have named after our Queen—(it is the only English name I have put on any place in the country), I found about seventy large tusks, each of them about £10 sterling in value, ornamenting the grave of a chief, and about thirty more on the graves of his relatives; and through all the Basuto country you find elephants' tusks used for grave-stones. Now, these people are so fond of traffic, that I do not believe even the grave of the chief would have been sold, if they could have sold the tusks. On that account, I believe that the European trader never entered the country. Now, even in Africa, commerce has the effect of making one tribe feel its dependence on another; I think it is a proof of civilisation; and I do not think it is a sign of a very adverse state of circumstances, that the Manchester people begin to feel their dependence on other nations. I think it is a proof of advancing

civilisation, and I think that if it is possible to get these people to cultivate and collect the materials of our commerce, we shall feel such an interest in them that we shall not have another Mission station swept away in the same manner as the station at Kolobeng. I wish likewise to endeavour to open up the Zambese. It is a very large river; I have looked at it again and again, and I have looked again and again at the Thames, at London Bridge, and really I think the Zambese has much more water than the Thames has, even at its lowest, at the end of the dry season. When the river is full, of course you could float any sized ship upon it; but I refer to the time when it is at its very lowest; and we have the authority of Captain Parker—that lamented captain who was killed at the Sulina mouth of the Danube—and the authority of Lieutenant Hoskins for saying, that the real mouth of the Zambese is capable, when at its lowest, of admitting ships the size of the gun-boats lately prepared for the Russian war. Here is a large extent of country; but the people living on the banks of this river are not yet safe to travel amongst. I came out safe; but it does not follow that a Missionary travelling with a lot of luggage and his wife would. Something else is necessary; and my first efforts, I hope, will be directed to the making this a pathway into the interior, so that the Gospel may spread in all that country. I believe that every one of these tribes, the Batoka, the Makololo, and others, would be glad to receive a European Missionary. I believe we have room for delegates from all the Missionary societies together. I asked the different tribes through whom we came whether they would like to have a white man living with them, to teach them, to make them men, to make them understand that they were children of God, and that Jesus had come down to die for them. "Oh! yes," they said, "they would be delighted;" and I am certain that through the whole of that country there is complete safety of life and property for any white man who goes with a reasonable amount of wit about him. The people nearer the coast are certainly no better than they should be; I would not trust them; but I believe that, in the course of a few years, when they come to know better the nature and the principles of Englishmen, we shall be able to enter that country in the same way that we can now enter into the south. And as for the future. You have received me in the kindest manner; but when in that country, we have not any of this excitement; we have to do our duty, just remembering that God is looking down upon us and caring for us. And sometimes we think of the prayers of the people of God

that are ascending in our behalf, and feel comforted. I hope you do not expect anything more brilliant from me or from my companions than we have had in times past. It is hard work—we have to work in quietness; we have to become unknown, working from day to day, and from year to year, without any of this excitement; but my request to you, now that we must part, is, Pray for us! Bear us upon your spirit; so that we may be faithful to our Saviour, even unto death.

**THE CHAIRMAN:** Before the next resolution is moved, Dr. Livingstone desires to add one or two words to the address which he has already made.

**DR. LIVINGSTONE:** It is only a word of thankfulness. I expressed my thanks to the Makololos; but I ought to have added the Portuguese. I was most kindly received by them when I reached the province of Angola; and I believe that this was mainly owing to a despatch sent from Lord Clarendon through the Count Lavradio, the Portuguese minister at this court. I was received most kindly again, when I came to the Portuguese settlements on the east coast, when they got the despatch from Lord Clarendon. All the Portuguese said, "It is of no use; he never can come out of that;" but, after I had come out, I received the most kind treatment possible. And I have heard lately, that the Portuguese government has sent out orders to the province of Mozambique, to support my men that I left at Tête at the public expense. I just wished to express my thankfulness to the Portuguese government on this occasion; and it is on this account alone that I am here so long. If it had not been for this, I should have left England during this month. As all anxiety is now removed on account of my men, I have a little breathing time; but I mean to go out as soon as I possibly can.

**MR. E. B. UNDERHILL,** one of the Secretaries of the Baptist Missionary Society: My Lord and Christian friends,—The resolution which it is my duty to present for your approval is as follows:—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries and approved by the Aggregate Meeting of Delegates, be chosen to fill up the places of those who retire, and that the directors have power to fill up any vacancies that may occur."

I feel, my Lord, great pleasure in being permitted to be present in this assembly to-day, in the presence of the constituency of the London Missionary Society, to express on

my own part, and also on behalf of the society whose officer I have the honour to be, our grateful appreciation of the kindness and Christian courtesy and hospitality which it was my privilege to be permitted to enjoy in India at the hands of the Missionaries of this society. It was my privilege to visit several, indeed, nearly the whole of them in Northern India, and to be a witness of their work of faith and their labour of love; and I may say, on their behalf, Christian friends, that they deserve your esteem—that they merit your confidence—that their labours, if somewhat unknown amongst you, are yet such labours as, in my judgment, will obtain the approbation of our common Lord and Redeemer. It will be altogether unfitting, after the speeches which have already been made, and the interesting matters brought before you, to enter into any detail of those incidents which befel me in the long journey I have taken in that magnificent land. It will perhaps suffice if I just generally bear my testimony to the progress which the Gospel of Our Lord and Saviour is making, and has made, in that portion of India in which I travelled. It is true, as it has already been intimated, that the results in actual conversions are not so numerous as the wishes of God's people might desire; nevertheless, as Dr. Livingstone has so well put it, we labour, Christian friends, for the future; and I believe that there is a future for God's church in India, such as in no former day has it ever witnessed, and as probably it may never be permitted to witness again. There are many reasons which might be adduced to establish the fact, that the labours of Missionaries have not been a failure. I might, for example, point to the manifest influence of their labours on the general course and policy of the East Indian Government. I might point you to the effect of their labours on the legislation in that country. I might show you that, by degrees, every intolerant statute of Mohammedan and Hindoo law has been swept away. I might show you that the whole of those codes of legislation are no longer the laws by which the people are governed; and that in fact, the only remnant of the ancient legislation of Hindostan relates to the inheritance of property, and, generally, to the privileges of heirship among the people. I might also adduce, as examples of the progress which has been made, the fact, that not only has sutteeism been abolished—not only has infanticide ceased to prevail—not only has the name of slave been banished from Eastern India—not only might I assure you that the slaughter, or rather the drowning, of infants at the Isle of Saugor has ceased. I might refer you to the fact,

that, at every great place of pilgrimage in India, the number of pilgrims is annually diminishing. I have heard with my own ears, from the lips of Brahmins, that their gains from pilgrimage, from the offerings before the idols in their temples, and from their power over the superstitious feelings of the people, are most rapidly passing away; and that great numbers of them at the present moment, are compelled to seek in secular employment the support which their religious character could no longer provide. But there is one most obvious proof of the progress of the Gospel in India, which is open to the commonest observation. There was no portion of the country in which I travelled where I did not find a readiness to hear the Gospel. It is quite true, let it be understood, that this readiness did not imply, and probably in a large proportion of cases does not imply, a willingness to receive the Gospel; but, at all events, every ear was opened, and every mind more or less occupied in discussing the great truths that were brought before them by the Missionary instructors. Again and again did I come across examples, where more or fewer numbers of all classes of the people met together to read the tracts and the Bible, and to discuss the instruction which the Missionary had communicated; and this in places where it was not known that a Missionary had ever gone. Then, again, we might adduce as other proofs of this, the increase in various parts of India of sects. There is nothing now so certain as the great numbers into which learned men fell in the last generation—that Hindooism is an immutable and unchangeable thing. There is now no question that Hindooism has passed through a vast variety of changes, that it has been subject to all those incidents which are common to mankind throughout all ages. There was once a species of religion founded on the Vedas, which now no longer exists. There followed that the triumph of Buddhism; then came again a revival of Hindooism in somewhat of its present form—a more intense idolatry, and a more degrading worship. Then came Mohammedanism; and, by its conquests, it established its power in the land. But all this time there were numberless sects who in private discarded the great beliefs of the people, who threw aside all respect for caste, who laid it as the foundation of the principles they believed, that all men were alike, and of equal rank in the sight of God; and there are numbers of sects now existing throughout the length and breadth of India. But there has risen up within the last few years a sect more directly owing its origin to the presence and influence of the Gospel. I have no doubt

Lord, the whole of the assembly before he has heard of that celebrated Hindoo, Ammohun Roy—that he did assemble a vast collection of persons who professed to worship the one God. The effort he made that time was almost a failure; for some as it dwindled down, till it was almost completely annihilated; but, with the progress of education and Christianity in the world, the sect to which he gave origin has wonderfully increased, and I was informed of a gentleman belonging to this party, that they have now registered at least one thousand persons who profess to be, in simple and clear language, Theists—no more idolatrous—not Christians, but still species of religionists between them. It must close by just adding one more ought; and I may do it in the language of a great philosopher, Bacon. He says:—“Things which have long gone on congregate together are united within themselves, but new things piece not well.” Now, unquestionably, in India, things have been united within themselves, and confederate together; and it was because the first Missionaries felt this so powerfully, as they contemplated the power and influence of caste, that they always spoke, as Missionaries even now speak, of the great obstacle which caste presents to their endeavours; but still the ringing of our Missionary, Mr. Ward, proves to be true. When Krishna Pal was baptised in the waters of the Hooghly, he lifted up his voice and cried aloud, “The first link of the chain is broken, never to be mended.” And our men and brethren, the Gospel has introduced new things into the land, and they do not piece—and God forbid they ever should piece—with the idolatry and Mohammedanism prevalent in that country; and a revolution is slowly and gradually working its way, changing the sentiments of every individual, and more or less influencing the very Legislature itself, until, as you have seen and heard, the Government, which hitherto has been opposed to the efforts of Missionaries, is, at the instigation of Hindoos far ahead of the Government in liberality of thought and in the perception of the necessities of our country, passed a measure, permitting the widows of Hindoos to marry, and are now about to pass a measure of equal social importance, and one that shall equally change the aspect of society—the limitation, in some cases the abolition, of polygamy itself.

The Rev. J. L. POORE, from Australia: Christian friends, I come from a country which though English is yet almost within the verge of heathendom. We can almost see the skirts of its murky shades, feel the chill of its cloud. When I have stood at

the foot of Sydney lighthouse, it has seemed as if the islands of Western Polynesia were only just out of sight; and the mighty swell of the Pacific, which rolls in upon those stupendous cliffs, seemed laden with the woes of a thousand isles. Separated from Australia only by about 1500 miles of channel are the great islands of Borneo, Sumatra, Java, and the Celebes, occupied by full thirty millions of Mussulmans and heathen. And China itself has come down into Australia in the persons of full 40,000 of her people, a dull, inert, unhoping mass of humanity, to form a permanent element in our mixed community. We have therefore in that country great incitement to Missionary effort, and we have peculiar encouragement to the enterprise. We have been permitted, by the blessing of God, to establish in Victoria a Mission to the Chinese. I have said we had 40,000 men—no women. They have come, attracted by the greed of gold, the same inducement that has carried our people thither—“Where the carcase is there the eagles will be gathered together.” These men we are privileged to supply with the Word of God. We greatly need to be reinforced; our Churches in that land are infantile. The work is very heavy. I think our great Societies in England could not do better than evangelize China in Australia, in the hope that these men may go back to be Missionaries in their own country. We have had success; many minds have been enlightened; some consciences have been aroused; and many have been asking after Jesus and the way of Life. We reverently, and in hope, commit the seed of the Divine Word to the soil of these men's hearts. We care not whether our eyes rest upon its maturity or not, but we are sure that, either in Australia or in China, the powers of grace will do their work, and that these men, with the Word of God in their hands, will become the Evangelists to their own country. God's ways are very wonderful. These people go for gold—they find that which is more precious than rubies. We have entered heartily into this work. We feel that these Chinese are our charge; but we are not indifferent to other spheres of service. The report informed you this morning, that the other day the “John Williams” entered our ports. She made a very brief visit to each of the ports. A meeting was instantly held upon her arrival, and, after defraying all port charges, all the expense of steam-tugs, and watering, and other incidental matters, she sailed away, cheered by the sympathy of loving hearts, with £1000 net cash, to help her on her way. And we hope—for we are sanguine people in Australia—we hope, in a few years, you will

give us the ship, and we will carry on the South Sea Mission, as our noble and earnest Wesleyan friends are already doing, having taken their Missions off the hands of the Wesleyan Society in England. We are in the midst of the heathen, a new people, in a wonderful country with amazing physical resources, and with the elements of greatness in our midst. We are anxious to take up, in a wider range, the work in which you have been so long and usefully employed. It is the ambition of our churches, not of the Independent or Congregationalist only, but of the Presbyterian and others, to sustain you in this work, to take it off your hands, because we feel that these people, nigh unto death, are in immediate communication with us by daily traffic and trade; and, therefore, it is our duty, as well as our blessedness, to convey to them the glad tidings of eternal life. Be assured, my Lord, and directors of the society, that the churches of that land will not be wanting to the Missionary enterprise, and if you will only give us generous help for the Chinese Mission, we should become in our turn evangelists to other nations, and we will send back men to their own country, laden with the rich treasures of the light and love of God's truth.

The resolution was carried unanimously.

Mr. E. BALL, M.P., having moved a resolution of thanks to the noble chairman, which was seconded by Mr. H. Rutt, the doxology was sung, and the vast assembly then dispersed.

#### THE EVENING MEETING.

The adjourned meeting was held in Finsbury Chapel, under the presidency of E. Ball, Esq., M.P. Among the gentlemen on the platform were Dr. Fletcher, the Rev. Messrs. Bruce, Sewell, Helmore, Turquand, Prout, Bartlett, Madgin, Soden, Hermon; Eusebius Smith, Esq., &c.

A hymn having been sung,

The Rev. J. BARTLETT invoked the Divine blessing.

The CHAIRMAN confessed that, after having attended a meeting at Exeter Hall, in which there were more persons than could be conveniently accommodated, and in which it was asserted that there were more than a thousand unable to obtain admission,—after having heard on that occasion the most soul-stirring speeches and wondrous narratives, it seemed strange to meet together for the same object in a building only partially filled, though of far smaller dimensions. In coming from missionary meetings, and those of a similar character, there was one satisfaction that always attended those who were present, and which was not felt at the generality of

those for secular purposes; they were endeavouring to promote the spiritual welfare of mankind, and, whether congregated in thousands as they had been that morning, or in fewer numbers, as on the present occasion, they were associated for one great cause, and were led to look forward to a noble nightier assemblage, when they should see before the throne of God, associated with the originators of the movement, to pass a glorious eternity together. In all parts of the world where missionaries laboured the Gospel was triumphant—not only in Australia, where, as they had heard in Exeter Hall, it had been crowned with signal success; but also in the rural districts of England—whenever the Gospel was preached, it was the power of God unto the salvation of the soul. The present assembly was to be considered as a tributary one to that which was held the morning—a meeting which, he thought, was the most interesting the society had ever convened, as well from the delightful statements which had been made, as from the unusually large contributions then received.

The Rev. E. PAOUR, the home secretary said it was usual to read certain extracts before the report at the annual meeting; but as that document was in print, and would be extensively circulated, he would save the time of the meeting, and refrain from reading any selections. He then briefly stated that, from the accounts given by Dr. LITTLESTONE, the society had resolved to establish two centres of missionary operations in Southern Africa; and very considerable funds had already been received for that object. He gave some few particulars concerning the mission, and read the cash statement of the society; congratulating the meeting on the fact, that the collection at the morning assembly in Exeter Hall amounted to £2500, which was three times as much as was usually contributed on such occasions.

The Rev. R. BRUCE, of Huddersfield, moved the first resolution. He said he rejoiced to hear that the missionary churches abroad had done so much in support of missionary operations among themselves. £14,000 having been collected by them during the past year for that purpose. Many persons seemed to think that Christianity was very good for England and other countries where it was established, but ought not to be imported into other lands, and people to whose genius it was not adapted. The early disciples of Christ did not act upon that principle. They went among Greek culture and Roman superstition, and proclaimed the Gospel among all those to whom they came in contact. But Christianity was not indigenous to the English mind. It had been brought hither, and the result



had been an entire transformation of society. Though we transplanted our Christianity into other lands, it did not follow that we were to transplant with it English customs. Whatever were the external nationalities, if here was "the root of the matter" in the hearts of the people, that was all that was required; that root would, no doubt, develop itself in various ways according to the physical and moral peculiarities of different nations.

It was thought by some persons that the reign missions, because they were not all self-supporting, had met with but little success; but when it was considered how few men had been sent out, and how many difficulties they had to contend with, he maintained that their success had been really wonderful.

The Rev. P. J. TURQUAND, of London, seconded the resolution. He referred to the fact that the Gospel has been always spread by foreign agency. An evangelist, he said, must be a foreigner, while a pastor must be a native. Who was it that "turned the world upside down?" Strangers and foreigners who came from Jerusalem. Who planted the Gospel in Britain? A foreigner; whence the Apostle Paul. So foreigners at the present day were engaged in planting the Gospel in all parts of the earth; and so successful had they been, that many of the missions they had established had become self-supporting. These missions he was sure, had the earnest sympathy and prayers of Christians in this country. They were like young men just starting in life, and those on whom they had previously depended could not but wish them all success, and an abundant outpouring of the Divine blessing on their labours. The speaker concluded by urging the importance of special prayer for the missionary cause.

Mr. PROUT read a short extract from the report (as illustrative of the resolution) respecting the extent to which the mission churches had become self-supporting.

The resolution passed unanimously.

The Rev. R. SEWELL, of Londonderry, moved the second resolution, in the course of which he said all were agreed, that in proportion as Christianity was spread, peace would prevail throughout the earth, and hence the importance of missionary enterprise, even in promoting the welfare of nations and preventing the recurrence of war. God was no doubt overruling the present events in China, and he trusted, however lamentable the war in which we were engaged with that country, that the result would be an increasing promulgation of the Gospel amongst the Chinese. That empire was of the utmost importance, not

only from its antiquity, but from its vast extent and immense population, amongst whom it was said there was a greater proportion of readers even than in England. The evangelisation of such an empire was therefore an object of extreme moment, and should engage the earnest sympathy and support of every Christian country.

The Rev. F. SODEN, of London, in seconding the resolution, said, War was one of the most horrid calamities that could visit any people, notwithstanding the false haze thrown over it by the "glorious" deeds of daring and bravery which often accompanied it. When they thought of the miseries created by the war in China, he was sure there was no Christian that would not pray for peace. They had bowed to the decrees of Providence, tending, as they must, to the accomplishment of His own purposes, but earnestly hoped that the war would not extend into the other provinces of China. Now that warlike embassies were sent to that country, it was for Christians to send out the heralds of salvation to those who were sitting in darkness, and to proclaim the Gospel, by which alone the war could be made to cease, and men be consecrated to His service. If they went to work in a right spirit, failure would be impossible, and the cross would be the rallying point around which the nations would gather in one common brotherhood. Their success was marvellous in proportion to the efforts that had been put forth. If the results had only been proportionate to the labour, they would not at present be hearing of such large numbers of converts and of self-supporting mission churches. Their success in a measure, was their reproach, making more obvious the feebleness of their endeavours. Let them try to realise a due sense of their responsibility, having received the Gospel message, to send it abroad to their fellow-creatures.

The resolution was unanimously adopted.

The Rev. H. HELMORE, from South Africa, proposed the next resolution, and among other things he referred to the condition of the Bechuanas, among whom he said he had for some time resided. Their language, he said, would be considered musical even by an Italian. They were not a people who were likely to dwindle away before the white man, but promised to become an important race. He did not believe that they were the descendants of Ham, as many persons imagined. He then alluded to the destruction of several of the African mission stations by the Dutch Boors. He urged that other missionaries should go into the places where the Boors had committed their depredations, believing that, by persevering persistence in the missionary

work, and relying on the blessing of God, they would overcome every obstacle which their enemies could place in their way. He mentioned some incidents in his own missionary career, and said the work of the Lord, notwithstanding some clouds, was advancing, and that, ere long, vast numbers of Africans would be brought from error and degradation to the knowledge of the Gospel.

The Rev. W. G. BARRITT, one of the District Secretaries of the Society, seconded the resolution, which passed unanimously.

A vote of thanks was unanimously accorded to the Chairman, who briefly acknowledged the compliment.

The doxology was then sung, and the meeting separated.

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*Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Esq., Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hunt, Mission House, 22, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.*

THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**



HINDOOS RENOUNCING IDOL WORSHIP. (SEE PAGE 170.)

## NEW MISSIONS TO CENTRAL SOUTH AFRICA.

THE unprecedented achievements of Dr. Livingstone as a Missionary traveller in the unknown interior of South Africa have become facts of world-wide notoriety and universal admiration; and we are sensible that any eulogy we could pronounce upon our friend would be as inadequate as it must be superfluous. We feel assured that the Society's Constituents will unite with us in devout thanksgiving to the Father of mercies for the benevolence, courage, and endurance with which he endowed and sustained the mind of His servant throughout his extended and perilous journey—for that watchful Providence which befriended and preserved him amidst the unnumbered dangers of his self-denying enterprise—and for the happy prospects opened by his labours to the unenlightened millions of South Africa, of receiving hereafter the advantages of knowledge, civilization, commerce, and freedom, sanctified and enhanced by the blessings of Christianity.

But the results of Dr. Livingstone's sufferings and labours have brought upon the Christian Church, and on the members of this Society in particular, new and weighty responsibilities. To use our friend's expressive phraseology—"The end of the geographical feat is but the beginning of the Missionary enterprise;" and while he is preparing to return to his toils, untired by past labours, and undaunted by past dangers, surely it behoves us to send forth labourers to enter upon those wide fields which, by his efforts, the providence of God has opened to our view, and placed within the reach of our Christian benevolence.

Dr. Livingstone reports that the high ground stretching along the north bank of the great river Zambese, situate between four and five hundred miles west of Quillimane, would furnish an eligible and healthful site for the establishment of a Mission station; and, in conference with the Directors, he recommended the formation of a Mission on this site, stating that as this was the country from which, a few years since, the tribes of the Makololo had been driven by those of the Matabele, whose country lies south of the Zambese, he believed the former would readily return to it, if they could do so unmolested by their neighbours; and further, that, in his judgment, this result would be greatly promoted by the residence of himself and Mrs. Livingstone amongst the Makololo, and, with God's blessing, almost certainly secured, were Mr. Moffat also to commence a Mission among the Matabele, the subjects of the potent chief Moselekatse.

After mature deliberation, it was resolved at a Special Meeting of the Town and Country Directors to submit this proposal to their Constituents at the Annual Meeting on the 14th of May, when it was most cordially received and adopted; and the Board was instructed to make a special and urgent appeal to the members of the Society, and the friends of Christian Missions generally, for the funds requisite to carry it into effect.

We fear that the *limited* extent of this proposal may induce in our more ardent friends feelings of disappointment and regret. But these efforts should be regarded as *the commencement only* of Missionary labour in the newly discovered regions; and, as we trust, the two stations, north and south of the Zambese, will prove Missionary *centres*, from which the light of life will extend to the multitudinous tribes still separated from the human family, and involved in the grossest darkness of heathenism.

But the establishment of new Missions, even on this restricted scale, will, in the first instance, involve the expenditure of several thousand pounds, in the voyage and outfit of Missionaries, in their conveyance from the south to their remote destination, and in the erection of the necessary buildings for their accommodation. And as the ordinary income of the Society is yet unequal to its liabilities, the necessity for the present appeal must be obvious. We are gratified to state that on the first announcement of this new enterprise, an unknown friend, from a deep conviction of its importance, generously commenced the fund by a donation of £500. A second anonymous donor, not aware of this liberal contribution, but impressed with a similar conviction of Christian duty, also presented £500; and a third offering has since been received from a benefactor, also unknown, of £200. This auspicious commencement of the Special Fund has been followed by liberal contributions from several attached supporters of the Society; and we most urgently commend the object to the serious consideration and generous support of all the Society's constituents and the friends of Missions throughout the country.

Never was an appeal presented to the Church more powerfully sustained by considerations of consistency, benevolence, and Christian obligation. From the interior of South Africa, where the intrepidity and zeal of our devoted Missionary have corrected the errors of geography, and transformed the Great Desert of our maps into a land of rivers and fertility, God proclaims by his providence that the curse of Ham shall not for ever rest upon His children, and the voice of her hitherto unknown and outcast millions is sent across the seas to "the country that loves the black man," in the loud and piteous cry—"Come over and help us." Can this appeal from suffering Africa to Christian Britain remain unanswered?

*Contributions towards the Establishment of New Missions in Central South Africa.*

	£	s.	d.		£	s.	d.
A Friend . . . . .	500	0	0	Coombs, T. M., Esq. . . . .	20	0	0
Ditto . . . . .	500	0	0	Rev. E. T. Prust, Northampton	20	0	0
Ditto . . . . .	200	0	0	Townley, Rev. Henry . . . . .	20	0	0
Friends at Leicester . . . . .	104	5	0	Juvenile Bazaar, Portsea . . . . .	20	0	0
Mudie, C. E., Esq. . . . .	105	0	0	Rogers, John, Esq. . . . .	20	0	0
Sir E. N. Buxton, Bart., M.P. . . . .	100	0	0	Shaw, Lady . . . . .	20	0	0
Eardley, Sir C. E., Bart. . . . .	100	0	0	Wilkes, Rev. Dr., and Friends,			
Salt, Titus, Esq., Bradford . . . . .	100	0	0	Canada . . . . .	17	7	8
Sharp, W., Esq. . . . .	100	0	0	Plint, T. E., Esq., Leeds . . . . .	10	10	0
Adkins, Rev. T., and Friends,				Hopkins, Rice, Esq. . . . .	10	10	0
Southampton, on account . . . . .	70	0	0	Burder, Rev. Dr. . . . .	10	10	0
Brooks, George, Esq. . . . .	50	0	0	N. Griffiths, Esq. . . . .	10	10	0
Baxter, Edward, Esq., Dundee. . . . .	50	0	0	Viney, John, Esq. . . . .	10	10	0
Wells and Perry, Messrs.,				Shillito, Rev. J., and Friends,			
Chelmsford . . . . .	50	0	0	Dewsbury . . . . .	10	5	0
Field, Joshua, Esq. . . . .	50	0	0	Arthington, W., Jun., Esq.,			
Rutt, Henry, Esq. . . . .	50	0	0	Leeds . . . . .	10	0	0
Smith, Eusebius, Esq. . . . .	50	0	0	Wildbore, Rev. T., Falmouth . . . . .	10	0	0
Friend, by Mrs. F. Smith . . . . .	50	0	0	Wontner, Miss . . . . .	10	0	0
A Country Merchant (Fellow				Mirrielees, A., Esq., St. Peters-			
Student with Dr. Livingstone)	50	0	0	burgh . . . . .	10	0	0
East, Joseph, Esq. . . . .	50	0	0	Friends at Tiverton . . . . .	10	0	0
Newton, W. M., Esq. . . . .	25	0	0	Gray, Mrs. . . . .	10	0	0
Carstairs, P., Esq. . . . .	25	0	0	Teede, Mr. . . . .	10	0	0
Smith, Seth, Esq. . . . .	25	0	0	Swaine, E., Esq. . . . .	10	0	0

	£	s.	d.		£	s.	d.
J. E. Fordham, Esq., Melbourne,				Jaye, Mr.	5	0	0
Bury . . . . .	10	0	0	"Record," per The . . . . .	5	0	0
The Misses Hall . . . . .	10	0	0	A Friend, Macclesfield . . . . .	5	0	0
W. Sedman, Esq., Headingley . . . . .	10	0	0	A Friend, per Rev. H. Quick,			
A Friend, per Rev. E. Prout . . . . .	10	0	0	Bristol . . . . .	5	0	0
Paton, W. P., Esq., Glasgow . . . . .	10	0	0	Morden Hall Juvenile Auxiliary . . . . .	5	0	0
Saddington, S. Esq. . . . .	10	0	0	Dougall, Captain . . . . .	5	0	0
Colossians III. verse 23 . . . . .	10	0	0	Tyler, Rev. Wm. . . . .	5	0	0
Hyatt, Rev. J., and Friends,				Blyth, Miss . . . . .	5	0	0
Gloucester . . . . .	6	18	8	Parker, Mr. . . . .	5	0	0
Fletcher, Rev. J., and Friends,				Kitchener, R. J. Esq. . . . .	5	0	0
Christchurch . . . . .	5	14	8	Renwick Missionary Society . . . . .	5	0	0
Smith, Mrs. F. . . . .	5	5	0	Wemyss, John, Esq., Fraserburgh . . . . .	5	0	0
Powell, Miss . . . . .	5	0	0	Yarmouth Congregational Church . . . . .	5	0	0
Viney, Misses . . . . .	5	0	0	Small Sums . . . . .	42	6	5

### THE PAST AND PRESENT OF THE GRIQUA MISSIONS.

THE Rev. John Kicherer, one of the first agents sent out by the London Missionary Society to labour among the aborigines of South Africa, arrived at Cape Town in 1799. After forming a station at Zak River, he removed with his people, in 1801, to a new location called Rietfontein, on the Great Orange River. In the course of the same year, this settlement was visited by a highly respected official gentleman of Cape Town, and in a note recently addressed by him, under the signature of "P. B. B." to the Editor of *The South African Commercial Advertiser and Cape Town Mail*, the venerable writer, after describing the degraded and miserable condition in which he found the people of Mr. Kicherer's charge, invited any of the Missionaries who might have followed up the labours of Mr. Kicherer to show what changes the Gospel had effected in the character and habits of the people during the intervening period of upwards of half a century. To this friendly challenge our Missionary brother, the Rev. Isaac Hughes, of Griqua Town, replied in a subsequent number of the same journal.

We now present to our readers, first, an extract from the note of P. B. B., descriptive of the Mission at Rietfontein, in the year 1801; and, secondly, an extract from Mr. Hughes's communication in reply, showing, by way of contrast, the prosperous circumstances of the Griqua Missions (which had sprung out of Mr. Kicherer's early labours) in the year 1856.

#### *The Mission at Rietfontein, in 1801, as described by P. B. B.:—*

"On the arrival of P. B. B. and his party at this place, they found this zealous teacher of the Gospel (Mr. Kicherer) engaged in the duties of his office. His church was a temporary building of poles wattled with twigs, plastered over with clay and cow dung, both within and without, and covered with a thatch of reeds. A smaller hut, of the same

construction, served for a school, and a third for his habitation. A number of huts of an inferior kind, shaped like beehives, and consisting chiefly of grass matting, were scattered over the plain; but, on the stranger approaching towards them, their inhabitants, men, women, and children, all fled and hid themselves in the bushes. Mr. Kicherer re-

ceived the travellers with great kindness and affability. He was assisted in the labours of his mission by two other missionaries of the names of Anderson and Cramer.

"The condition of the poor wretches who at that time composed the congregation of these missionaries, was described by Mr. Kicherer:—'They take no care of their children, and never correct them, except in a fit of rage, when they almost kill them by severe usage. In a quarrel between father or mother, or the several wives of the husband, the defeated party wreaks his or her vengeance on the child of the conqueror, which in general loses its life. The Bosjesmans will kill their children, without remorse, on various occasions, as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken the mother, or when obliged to fly from the Boers or others; in which case they will strangle them, smother them, cast them away in a desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion when roaring before their cavern. They also frequently forsake their aged relations, leaving the old

person with a piece of meat and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor deserted creature must perish by hunger or become the prey of wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions. Such (said the missionary) are the people to whom the providence of God has directed our course.'

"My object in supplying this note is to draw from the missionaries, now stationed at or near that station, the effect and result of missionary labour upon these people, described as so wretched by the late missionary, Mr. Kicherer.

"How interesting would it be to have an account of their successive progress in the Christian faith since that period, and the present state of religion. How encouraging to those who, following the track of the great traveller and pioneer, Dr. Livingstone, will immediately open missionary stations amongst heathen, perhaps not much superior to those described by Mr. Kicherer!

"P. B. B."

*The Griqua Missions in 1856, as described by Mr. Hughes.*

"On Mr. Kicherer leaving the Zak River, the mission became dispersed, most of its members going northwards to Great Orange River, and thence to Rietfontein, where the expedition found them. They became the nucleus around which the present Griqua Town Mission was founded. The remaining members of the Zak River Mission were for many years scattered abroad in that country like sheep, without any one caring for their souls, till about twelve years ago they, or their descendants, were collected by the Rheniah Missionary Society's missionaries, and are now settling down into a very interesting Christian community of coloured people at a station called Amandel Boom, on the sources of said Zak River, west of Karre Mountains.

"Shortly after the visit of P. B. B. and his party to Rietfontein, the missionaries and people there, mostly Corana Hottentots, removed to a valley thirty miles north-eastward, and called it Klaarwater, from the abundance of water then found there. That

valley is now the site of the present Griqua Town. It was for many years after the expedition visited Rietfontein the base from which Missionary labour went forth to the countries north of the Orange River. Campbell, Bostchop, Newland, and Philippolis, all branched forth from it, and the Hottentot nucleus of population for those several places were originally from Griqua Town, hence their being called Griquas, though no more connected with that locality. The present so-called Griqualand is supposed to be a strip of country, averaging seventy or eighty miles wide, stretching from 'Kheirs' on the west side of 'Long Berg,' eastwards to the east of Philippolis. Its southern limit is in the middle of Great and Black Orange Rivers, and its northern limits in some cases remain yet to be defined between the Griquas and the adjoining nations. This strip of country is divided into two great divisions, and two missions, viz., Griqua Town and Philippolis. The line dividing them is at Ramah, on the south-east side of the salt-lake, marked on

all the old maps of the country. The Bechuana people and missions form a belt on the north side of Griqualand, stretching eastward to the Basutos of Moshesh. Having thus shown the general divisions of the country, I shall now confine my observations more especially to that division, known as belonging to Griqua Town Station.

"The population of Griqua Town district is supposed to be now about 5000. The nucleus of this population, as already mentioned, consisted of Coranas, or Namaqua Hottentots. But at present these have become mingled with so much other blood, that it is difficult to point out their distinctive origin. Dutch names prevail among the Griquas from their former intercourse with the Boers of that nation in the colony. The Dutch language is also now common among the Griquas, so much so, that all religious instruction is communicated to them in that language. But many of the principal families have intermarried with Bechuanas, and a mixed race of Bechuana-Griquas is rapidly rising in the country. An amalgamation of Namaqua, Corana, Bechuana, with former colonial slaves of various races, makes up the present nation known as Griquas north of the Orange River. This description applies to those of Philippolis district, as well as to those of Griqua Town. \* \* \*

"Among the effects of missionary labour north of the Orange River, education has made progress. Schooling has always been held by our Society and its Missionaries as essentially missionary labour. Education gives permanency and general efficiency to their work. The rising generation is especially looked to for the more glorious fruits of the Gospel, here and hereafter. I think I may say that we have a thousand Scripture readers at or around Griqua Town,—that is in the whole district. Some hundreds of these can write a little; (see their letters lately in *Bloemfontein Gazette*), and a score or two have sufficient knowledge of cyphers to calculate what they sell and buy. He that would cheat them needs be a clever fellow.

"We shall now look into the industry and personal property found at and around Griqua Town, to ascertain the result of

Missionary labour there during the last fifty years. The number of ox or horse-wagons in Griqua Town district I estimate at 100, which at 75*l.* each, makes the property in wagons 7,500*l.*

"Again, we may look to the oxen that draw those wagons—these throughout the district must average fifteen oxen for each wagon, and  $100 + 15 = 1500$  oxen in the district. These we may value at lowest = 2*l.* 10*s.* each ox, 2*l.* 10*s.* + 1500, gives the sum 3750*l.* value of the oxen. The cow and younger cattle of the country we must suppose, at lowest, equal in number to the oxen, and those valued at 2250.

"There must be at the very lowest estimate 10,000 sheep and goats in the district, which at the low price of 5*s.* each, amounts to 2500*l.*

"There will be about 700 horses, which at the lowest prices, would be 5150*l.* Property in wagons and cattle, 21,150*l.*

"For Philippolis, all these items, except that for cows, would have to be trebled. Those for sheep would have to be ten times more in estimate. Houses, furniture, kraals, though few in the country, I mean of European form, cannot be valued at Griqua Town district at less than 1500*l.* In Philippolis they will double that sum. Clothing apparel comes next in consideration. Some twenty wagon loads of such are yearly brought into the district of Griqua Town, and sold at high prices, because of the great distance of carriage. Allowing each wagon 200*l.* worth, that will give 4000*l.* for the expense of clothing yearly bought by people of Griqua Town and district around. And as this buying of clothes has been going on for years past, the stock will be at least twice that sum, so we have their clothing total 8000*l.* Putting together all these items of personal property in Griqua Town district, we have them amounting to the sum of 30,650*l.* This is not worth mentioning to a people, who, like the colonists, can covet the property of their country by millions of pounds sterling; and I should not have presumed to trouble any with such trifles, but these points, little as they are, show the progress of the Griqua and Bechuanas of the country in civilization, which is an effect and result of Missionary labour there.



"These are the people, or their posterity, who fifty years ago were so poor and wretched, and would in all probability still be so had not missions sought them up.

"Should anyone say that commerce would have found its way there without missions, we answer, Why did it not do so before the Missionary went there? The narrative and notes of the expedition show that commerce did not precede missions. Neither is it doing so now, nor is it ever likely to do so. Without missions there, the lives and property of the trader would not be respected, neither would the nations buy their wares. Savages will buy from you nothing but horses and guns, and powder and lead. So it is in the deep interior at this day. That there is some industry in the country the following items of produce and income will show. I believe it would be ten times more if the climate and more numerous fountains allowed it.

"The pastoral industry is the most general there, and it is as yet the most paying. Cows, ewes, and mares, are very profitable capital, and hence the tenacity with which the natives cleave to their lands. In those hot and dry countries it is not so lazy a life as generally supposed. Pasture and water have to be sought for, or dearly purchased. But it pays well hitherto. Hence the eagerness of all who can, coloured and whites, to become land proprietors.

"The industry of agriculture is not general in the district. The waters for irrigation in the district are few, and without that no wheat can be grown in ordinary years. All the available fountains in the district are worked. The yield of last year I estimate as follows:—

	Muids.	£
Wheat sown in 1855 . . . . .	1,000	£1,300
Maize, do. . . . .	2,000	1,500
Sechuana, do. . . . .	5,000	5,000
Barley, do. . . . .	50	20
Beans . . . . .	60	60
		—————
		£7,880

Potatoes and other vegetables are as yet not much valued by the natives.

"I come now to the last, but not least point, which is to show the results of Missionary labour among the natives north

of the Orange River as respects their evangelization. Though for certain reasons I have brought this out last, it was indeed first in existence and operation, a leavening the lump of population, otherwise I should have found there no morality, order, government, and elevation to work about. But whether first or last, in order, thank God, there it is north of the Orange River. And by whom was it brought there? By the Missionaries, and Missionaries alone. Commerce and immigration hereafter, when sanctified, may aid this work. But as yet they have lacked that sanctification. They have hitherto gone there in a very different spirit from that of the Gospel of mercy and salvation to the perishing nations. There are five head stations north of Orange River belonging to the London Missionary Society, viz.:—Griqua Town, Kuruman, Parens, Lekatlong, and Philippolis.

"Kuruman is distant from Griqua Town, 110 miles North; Parens, 140 North N.E.; Lekatlang, 80, North-east; Philippolis, 180, South-east.

"Each of these head stations has its out-stations around, at which, as at the head stations, divine services are held on the Sabbath. There will be about thirty of such out-stations, of which Griqua Town has eight. The aggregate number of attendants for all those stations and out-stations I estimate at 2000 souls, and the occasional hearers at 2000 more.

"Philippolis is the most flourishing in its Sabbath services, the attendance there varying from five or six hundred, to seven or eight, or even sometimes nine hundred hearers.

"On Sacramental Sabbaths, which are monthly at Philippolis, there may frequently be seen forty or fifty, or even sixty wagons arriving on the Saturday before, all well laden with people coming to church. Is this not the effect and result of the missions? It costs the Missionary strong cries and tears before God, and before man, to keep up such Church-going among a people but yet half civilised.

"The aggregate of baptized Church members at those missions is about 1500. These, when true Christians, are the salt of the population. I have reason to believe that few, if any denominations of Christians

surpass us in the strictness of our Church admission and discipline.

"The liberality of these baptized natives and other general friends to Missions there, is worthy of a place here, that of the people of Philippolis more especially. The Philippolis Church and people have collected this year (1856) not less than 300*l*. This will pay their minister's and schoolmaster's salaries, and leave money for building schoolmaster's house, repairs of Church, &c. What but Missions, with the blessing of God, could do that? At Griqua Town we are poorer, and perhaps not so liberal in giving

according to what we have; but during the years 1854 and 1855 our contributions for all purposes amounted to 169*l*.

"Had I the accounts before me from all the stations, stating contributions, &c. given by the natives of our stations during these two years, I doubt not it would show a respectable sum, as coming from countries and people, who but lately have received the Gospel, and who are now struggling with all the increase of artificial wants brought on them by advancing civilisation.

(Signed) "ISAAC HUGHES."

## INDIA.

### SPREAD OF THE GOSPEL IN THE DISTRICT OF CUDDAPAH.

THROUGH the Divine blessing upon the itinerant labours of the native agents, increasing numbers of the inhabitants of the outlying towns and villages connected with this Mission are being brought, from time to time, to renounce idolatry and to embrace the truth as it is in Jesus.

Under date February ult., the Rev. E. Porter writes:—

"During the past year I have had the privilege of baptizing twenty adults and eleven children. Of the former number, ten are inhabitants of Kunuperty, eight are residents at Peyroo Somala, one is a resident of Boorgala, and one a band boy in the 30th Regiment, now stationed here.

"The majority of these have been brought to a knowledge of Christ through the labours of our catechists at the out-stations. Some are schoolboys in our vernacular village schools, who have been under instruction for upwards of twelve months, and who of their own accord (independent of the solicitations of the Missionary) have come forward to avow themselves the youthful disciples of our Lord and Saviour Jesus Christ. In many cases their knowledge of the great facts and doctrines of the Christian religion is superior to that of their parents; and the interest they manifest in their school duties, and their good behaviour during Divine worship, lead us to hope that the spirit of God is working on their youthful hearts. In some cases, of their own accord, they have been found engaged in making known the

salvation of God to their heathen neighbours, and arguing with them in favour of Christianity. Thus frequently is the Scripture fulfilled, 'Out of the mouths of babes and sucklings the Lord perfects praise.'

"The convert from Boorgalah is a man of the Smith caste, and an interesting proof of the power of God's word. He heard the truth from one of our Catechists; took some tracts and one Gospel; after perusing which he was thoroughly convinced of the folly of idol worship, and came to Cuddapah to learn the way of God more perfectly. He stayed here one month, and, after perfecting himself in reading Teloo-goo, and learning some of our books, he returned to his village to make known the glad tidings to others. He visited many other villages of his own accord on the same errand, and in many places was well received—the people in many cases giving him food and lodging, and sitting up by night to hear the discourses and miracles of our Saviour. One poor farmer, after hearing of the wonderful cure which our Saviour performed on the blind man, as recorded in the ninth chapter of

John, exclaimed, 'This is the true God, and I will henceforth worship him.' This convert came to us at the beginning of 1856, and expressed an earnest desire to be baptized, and, after examination as to his views of Christian truth, he was publicly baptized in our Mission Chapel, on January 8th, 1856, in presence of a large congregation. He is an intelligent and sincere man, and I have no doubt the Lord will make him a useful agent in the spread of his kingdom. I had the pleasure of meeting him at one of our out-stations last September, and was glad to hear that he was stedfast in the faith, and actively engaged in making known the truth of God in his own village. He told me that there were eight families in his village that were earnestly inquiring after the truth, and anxious to embrace the Christian religion. They meet on the Sabbath days to hear the sacred Scriptures read, and to engage in prayer to the living God. One of these is an uncle of our convert, a poor leper, whose heart appears touched by the grace of God, and whose time is chiefly spent in reading the Gospel and tracts, and in learning large

portions of them by heart. On the occasion of my visit to this village, I was delighted to hear him repeat large portions of our tracts, give me an account of the life and miracles of our Lord and Saviour, and his eyes glistened with joy when he said to me, 'Sir,' (pointing to the Gospel,) 'this is my comfort and joy by day and night.' All the natives around testified to his being a good man (buktoodoo), and one who had this religion in his heart.

"There are also two persons in the neighbouring village of Peddupayah who are desirous of embracing the Christian religion, and are now receiving instruction. The people in this part of the country appear in a very hopeful state of mind.

"Five of the baptized are inhabitants of Kunnupury, one of our out-stations, about seven miles from Cuddapah. They are weavers by trade, and have been twelve months under instruction. They appear truly sincere disciples, and regularly attend the Sunday service, which is held in their village in one of the convert's houses."

Mr. Porter then proceeds to notice the progress of the good work at the several out-stations, but the following extract applies only to the operations in one of these localities:—

"DHOOR.—This is a large town, situated on the road to Kurnool, and is thirty miles north of Cuddapah. It has been the scene of the occasional labours of our Catechists for more than ten years past, and has been taken up, during the past year, as a permanent station in connection with the Cuddapah Mission. The Mata people at this place for a long time resisted the truth, and were mad upon their idols. One of their number, however, was converted about six years ago, and has since continued a consistent professor of the Christian faith. The seed which has been sown here for ten years past has at length taken root, by God's blessing, and is now springing up and bringing forth fruit to the glory of God.

"At the beginning of the year a petition addressed to the Missionary, signed by thirty families belonging to this village, was sent to Cuddapah. At the time it came I was at the Committee Meeting at Madras, but Mrs.

Porter was at home, to whom the letter was read. The purport of it was to say that they had now made up their minds to renounce all idol worship, and were anxious to receive a Christian teacher, and to have their children instructed in the great doctrines of the Christian faith. One of our catechists was immediately sent to Dhoor, where he was kindly received by the people, who confirmed *visa voce* what they had written in the letter. Jacob preached to them the word of life under one of the trees in their village. About eighty persons, besides several children, assembled on that occasion. After singing and reading the Word of God, the question was put to them, 'Have you entirely renounced all idolatry?' To this they replied, 'Yes, yes.' The Catechist then asked them, 'Will you now give me proof that what you say is true? Will you not throw away your idol?' As soon as they heard this, some of them went to the

pillar, which is in front of the Temple, and pushed it down. [*See Frontispiece.*] Afterwards they went to the idol and tried to push it down, but it was so firmly fixed in the ground that they could not succeed. Then one of them took a large stone and cast it on the idol, saying, 'Can you curse me now, O, idol—we have nothing to do with you, thou stony idol.' The god was afterwards dug up, and put to the threshold of the new school-room, which was built for the benefit of their children. In the meantime another man came up with a copper idol (Venkethasoo), saying, 'Sir, since I have brought this idol into my house a curse has come upon me and my children. O sir, take this idol and throw it away.' Besides all this, the people cried out with a loud voice, 'O sir, we have done with our idols and our false gooroos. We will now worship that Saviour of whom you spoke to us six years ago, and send our children for instruction.' The Catechist preached to them from the 8th chapter of Matthew, on our Saviour healing the leper, particularly shewing the power of our Lord Jesus in removing the malady of sin. When they heard these words, the people said with great joy, 'This is the true religion, and there is none other better. Send us a teacher who can teach us and our children the heavenly way.'

"A few weeks after the public abandon-

ment of their idol worship took place, a Catechist was sent to them, and a school-master.

"In two months a new school-room was erected by them, and a house for the Catechist (with some assistance from the Mission), and Divine worship is now regularly conducted on the Sabbath day in the former, when upwards of 150 persons attend.

"There are now seventy-five candidates for baptism at this place. At Yelavely, a village about two miles distant from Dhoor, there are about seventy enquirers who have renounced idol worship, and are now under Christian instruction. For their benefit I have established a day-school, at which about thirty children attend. A small school-room has been erected by them, where the children assemble for school, and the people for prayer, after the labours of the day are closed.

"During the year I have visited this station twice, and have felt much encouraged by the progress of the people in Christian knowledge, and by their attendance on the means of grace. 'The Lord has done great things for them, whereof we are glad.'

"Many come from the villages around to hear the Gospel on the Sabbath, and the natives from four different villages are anxiously enquiring for schoolmasters to instruct their children in the Christian way."

## VIZAGAPATAM.

IN a letter dated the 21st April ult., the Rev. John Hay, of this Mission, supplies the following brief but impressive notice of the circumstances attending the conversion of a Brahmin.

"Since I wrote last I have had the pleasure to baptize another Brahmin, under very interesting circumstances. Rámiah is a Mahráta Brahmin, and had gone from the neighbourhood of Bangalore on a pilgrimage to Benares—a superstitious Hindoo, without the slightest knowledge of Christianity. At Benares he met a native Christian lad, who showed him kindness, and gave him some tracts and Scripture portions in Mahráti, which he seems to have diligently perused on his way home. Before he reached this

he was so far convinced of the folly and sin of idolatry, that he threw away his pots of Ganges water, which it is customary for pilgrims to carry home with them. At first he lodged in the Scristádávi's house, a Mahráta Brahmin of the same caste; but, having found out the house of our dear friend Jagannatham, he took up his abode with him, and gave caste and Brahminhood to the winds. He remained with him several weeks. Having made such inquiries as we could to ascertain the truth of his story, and, finding

he made rapid progress in acquiring Divine knowledge, and I trust also in the love of it, I baptized him in the Teloogoo Chapel, and eight days after sent him on his way rejoicing, with recommendations to the Brethren at the various Mission Stations between this and Bangalore. He knows

Teloogoo very well, and both speaks and writes Mahrata and Canarese fluently. He is a married man; but whether he will succeed in getting his wife to join him remains to be seen. His hope, we believe, is in the Lord, and, if so, all will be well."

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## CHINA.

### RECENT OPERATIONS OF THE MISSION IN SHANGHAE.

WE are happy to state that the troubles prevailing in the south of the empire have in no degree affected this city, and our Missionary brethren have not only been enabled to maintain their ground, but to extend their influence and labours by means which have given a new aspect and additional interest to the Mission.

We subjoin extracts of a letter from the Rev. A. Williamson, dated 4th April ult., and written on behalf of the brethren, which, besides describing the general character of their labours in the Gospel during the preceding six months, afford some interesting particulars respecting the advanced state of native science, and the avidity with which the educated classes apply for publications issued from the Mission press—a movement which it may be anticipated will pave the way for the eventual spread of Christian truth.

#### RESOURCES OF THE COUNTRY.

"The claims of the Chinese cannot be over-estimated. Whether you contemplate their history, their literature, their polity, the educated classes, or the trading throngs, you rise penetrated with a sense of their importance. Nor is this feeling diminished by intercourse. On the contrary, it is heightened into intensity. Like all other great objects, no one can fully realize the magnitude of the Chinese nation till he has met it face to face. I have read of their cities with their temples and their crowds, of their shipping with its extent and universality, but never till I had entered the one, and gazed upon the other, had I anything like a just idea of the energy which pervades the masses, and the extent of this country's resources. We have cities nearly as crowded as London, and, instead of flies and omnibuses, we have boats moving in as quick and constant succession as they do in Fleet Street. True they are addicted to the very worst of vices, but this only deepens the interest we feel in them; for who can behold such a

magnificent nation so insensible to truth and duty, so given to iniquity, without having the inmost feelings of his heart stirred to their very depths, urging him to cry for their salvation, and impelling him to exert his every power to rescue them from the thralldom in which they lie?

#### THE EDUCATED CLASSES.

"As a field for Christian enterprise, China stands unrivalled. The country lies before us. Ere many years pass, we may confidently anticipate free access to its remotest corners. They are a reading people. A spirit of inquiry and discussion is arising among them. Not a few *literati* in various parts of the country—to our knowledge—have already discarded opinions which have been long and religiously held. Not a week passes but many come to us—often from distant provinces—eagerly inquiring after truth, and especially scientific truth. Among these, not a few possess talents of a very superior order, and, generally speaking, the educated classes are, in mental calibre, quite equal to their compeers in Europe. Who that has been present

at one of their public examinations could question this? Their minds have received a different kind of training; but were they to undergo the same process, I am convinced they would take a position not at all inferior to their Western Brethren. How inviting then is China! The country and the mind of the country are gradually opening up. The means of conveying truth, as printing presses, books, magazines, &c., are ready awaiting those who are willing to use them. The voice of Providence evidently is, Go ye up and possess the land. Who then shall gird himself for the combat?

#### POLITICAL EVENTS.

"Although the truth has made little progress as yet, we feel assured a better day is dawning. The first streaks have already appeared on the mountain tops; the light is filling the valleys, and soon we trust China shall rejoice in the meridian splendour of the Sun of righteousness. The Tae-Ping-Wang rebellion has sown seeds of truth broadcast over the country, which can never be rooted up. It may be quenched, its leaders may be destroyed, and millions of homes laid desolate; but the great truths they published with such earnestness must remain for ever. The millions who have heard of the living and true God, and of Christ as the Saviour, can never go back to stocks and stones, and the superstitions of their forefathers. We, therefore, believe idolatry has received its death blow, and liberty is dawning life. Though we speak thus, we do not anticipate the suppression of this rebellion. There have been divisions in the camp, amid which the northern and eastern king perished; but Tae Ping Wang is believed to be still alive. In consequence of these disturbances, their troops were recalled from various cities, which were immediately entered by the Imperialists, and trumpeted forth as glorious victories! The latest authentic information we have received is, that they are advancing on the borders of 'Fuh Keen' and 'Che Keang,' and also that they are approaching Hang Chaw. We have heard of commotions in other parts of the country, especially in Yunnan, concerning which province the *Peking Gazette* says, 'All the Mohammedan banditti are exciting troubles.' Politics is not our province; but

we cannot help remarking the peculiarly precarious position of the present Government. Deserted by many of her officers, who are feigning sickness—see *Peking Gazette*; torn by intestine commotions of the most widespread nature; entangled in a foreign war, we apprehend it must either radically reform or fall in the strife. But though the present rulers be scattered, China must remain a nation still—the same active people; for they are too closely bound by language, manners, thought, feeling, and history, to be broken up into factions. It may be, that out of the turmoil and confusion which exist, and is likely to increase, a nation shall arise purified by the tempest through which it has passed, to shine in fresh lustre and beauty.

#### THE NORTHERN PORTS FREE FROM DISTURBANCE.

"The war, which has proved so disastrous to Missionary operations in the south, has not yet affected us. The surrounding district is as quiet as ever, not even a breath of dissatisfaction has ruffled the placid temper of the people. But we know not how soon troubles may arise. We therefore, rejoice with trembling, or rather we remain calm and steadfast, our eye fixed on Him who sitteth in the heavens. We know He is unspeakably more desirous of the salvation of China than we are, and infinitely wiser; and therefore, though war arise, and our labours be suspended, we will rest in the assurance that the issue shall be glorious. In consequence of the bombardment of Canton, Dr. Hobson was compelled to leave the field he has cultivated so long and carefully, and which was just beginning to yield its first fruits. We have had the pleasure of welcoming him and his family to Shanghai, and rejoice in the acquisition the Mission has thus gained. He is engaged in the study of this dialect and the mandarin colloquial, and will soon be in a position to commence active operations.

#### ITINERANCIES, ETC.

"On account of the aspect of affairs, our itinerancies have been somewhat less numerous and extended than last year, but have been equally encouraging. Your indefatigable Missionary Mr. Edkins has seldom been at home, constantly employed

in the preaching of the Gospel in distant or adjoining cities. The public examinations which took place at Kwan Shan and 'Sung Keang, during October and November of last year were visited, and many copies of the New Testament and other works distributed to thousands eager to receive them. 'Kea ling,' 'Ra ze,' 'Ping hoo,' 'Kea ting,' 'Ta sang,' and almost all the important cities within the compass of 80 or 100 miles, have been repeatedly visited by us; and we were always cordially received. Wherever we go, crowds assemble to hear us, and listen with greater attention than our countrymen do to open-air preaching at home. Often we meet with persons who have heard us on former occasions, and have read our works; and we doubt not there are many like Nicodemus in the cities around, thinking and enquiring in private. May God give them grace to follow on to know Him!

"It is our pleasure to record a new feature in our Missionary operations, which we trust will become constantly more prominent. We refer to prolonged residences in the interior in hired houses. Mr. Edkins led the way. He hired a house at 'Lutie' last summer, and remained for some months; but a few literati having interfered, he was constrained to leave. He went to 'Liew-ho,' a seaport on the Yangtse Keang, hired a house, and opened a preaching station, which still continues. Though we have not seen much fruit of our labours there, yet the Gospel has been very generally preached in the district around. The schoolmaster whom Mr. Edkins employed to teach a boys' school, and another man whose surname is Yoh, profess their faith in Christianity; but we desire to see still more satisfactory proofs of the disinterested nature of their profession, before we baptize them. During Mr. Edkins's residence at this place, an important opening occurred at Ping-hoo, a large city which forms the key of the south-western tea district. After consulting with the brethren there, he resolved to leave 'Liew-ho,' and take up his abode there. He has now resided there for some time, and is increasingly pleased with the locality.

"Our labours in the immediate vicinity of Shanghai have been unremitting. Our success has been less than we desire, yet

encouraging. Thousands of New Testaments and other works, have been distributed among the 'Keang-Ge' and 'Hway Chaw' tea-men; and also on board the junks engaged in carrying grain to the north. They were received with avidity, and I doubt not will be read by multitudes. The truth thus gains an entrance to regions from which we are debarred. Every opportunity is taken to distribute books among the large and trading population of this port.

#### LITERARY LABOURS.

"The Shanghai Serial was commenced with the Chinese year, and is published monthly. It partakes of the nature of newspaper and magazine, and contains one or more articles of a religious nature—one on a scientific subject—one of a general literary character—a summary of foreign and local news, &c. &c. Its price is a fraction less than a penny. The project was eagerly seized by many of the native Chinese merchants, who have ordered upwards of 800 copies monthly for one year. It was brought before them by the personal exertions of T. Hanbury, Esq., to whom much of our success is due. The foreign community have also ordered nearly 900 copies for the use of their servants, so that at this port alone we have a monthly sale of 1700 copies. The three numbers which have been issued have been very favourably received by the Chinese, and we anticipate much good from the undertaking. Through the munificence of our countrymen and others a fund has been placed at our disposal which enables us to circulate 3,500 gratuitously in the surrounding cities, and the other ports. For this they deserve our warmest thanks.

"Mr. Wylie is also engaged in printing from blocks his translation of a work on Algebraic Geometry, and of another on the Integral and Differential Calculus. These have been ready for some time, but want of funds precluded their publication. This having become known to a few influential friends, they immediately subscribed 600 dollars, or about £200, for their publication. They also placed 300 dollars at his disposal for the translation of Herschel's Astronomy, on which work he is now engaged. To those unacquainted with the character of

the literati of this country, the printing of such works may seem premature. But this is a great mistake. Many of them are eminent mathematicians. They have anticipated us by some centuries in various discoveries. The principle involved in the famous 47th Proposition of 1st Book of Euclid, was known in China nearly 600 years before Pythagoras was born. Since 2630 B.C. they have more or less cultivated this science. The great discovery of Horner, first published in 1819 A.D., of a method for solving equations of all orders, was known in China 600 years previous to that time, for it is fully illustrated in the works of 'Tsin Kew Chaow,' A.D. 1240. The first five books of Euclid, translated by Matt Ricci, have been repeatedly published by natives in China, and are nearly as much

prized here as in Europe. Many anxiously transcribe MSS. of scientific works with their own hands to gain a permanent knowledge of their contents. A Chinese gentleman at 'Sung Keang,' offered to print Mr. Wylie's translation of the last three books of Euclid, and Mr. Edkins's translation of Whewell's Treatise on Mechanics, which were lying in manuscript. As there was then no thought of obtaining more from other sources, the MSS. were put into his hands, and are now in process of publication at that place. Mr. Edkins's Almanac is very highly valued for the scientific articles it contains. It has gained a place and a name of no small significance. It is sought for everywhere, and finds its way to the high places of the land."

From the Missionaries at each of the stations in China, letters have been received expressive of their deep regret on hearing of the lamented death of Dr. Medhurst.

The Rev. W. Muirhead, under date Shanghai, 17th April, writes:—

"Your letter of date February 10, announcing the death of our dear friend and brother, Dr. Medhurst, came to hand last week. The intelligence was truly painful and most unexpected. We had been surprised of his state of health by several communications written on the way, which rendered us rather anxious on his account, but we had no idea that his complaint was really so severe, as it seems to have been by the time of his arrival in England, or that it would terminate in such a painful issue. We are left to mourn over his loss, and it is deeply and keenly felt by us. We had hoped that his residence and labours in England would have been the means of much good to the cause of Christ, but our expectations in this respect have been disappointed—and now our dear friend is no more on the earth. It is a source of high gratification to us that so much sorrow and sympathy with the bereaved were shown on the occasion, and especially that our own society acted so kind a part in the matter. Your letter has been warmly appreciated by all the members of the Mission, and we desire to thank you for its consoling sentiments and spirit.

"When the news of the decease of our dear friend were received, we resolved to hold an appropriate religious service in the London Mission Chapel at this place, and the result will appear in the printed sermon sent you by this mail. We delight to do honour to the memory of the departed, and it was thought by the writer that, as the funeral sermon was doubtless preached in London, the service here should be of a commemorative kind, and that a consideration of the duties and requirements of the Christian ministry, especially in China, together with an expression of our high esteem and admiration of Dr. Medhurst's character and services, would be a suitable way to improve the event. This accordingly was done.

"Though our dear friend has been removed by the hand of death, we sorrow not as those who have no hope. The trial is a distressing one to us, but we bow in submission to an All-wise and holy will. The loss we believe to be our friend's gain. We rejoice in the proof that he gave as a Christian, and as a devoted Missionary, while upon the earth, and for the good hope that we have reason to entertain that he has been



ived into the joy of his Lord. He will return to us, but we shall go to him. By the influence of his character and devotedness so long pictured before us, we are able to evince in our own future course of conduct. This we are persuaded will be the most appropriate memorial that can have of him. The afflictive event, from leading us to relax our energies in our great work, we intend that it shall only be the means of stimulating them, and in-

tensifying our consecration to the cause of the Saviour. Though left to operate in the Mission field without the aid and counsel of him whom we were long accustomed to look up to with admiration and respect, we feel more than ever our great responsibilities, and resolve to give ourselves accordingly to the *one thing* we have to do—the proclamation of the everlasting Gospel, and the ingathering of poor souls into the fold of Christ.”

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## POLYNESIA.

### ANEITEUM, NEW HEBRIDES.

The Rev. Messrs. Geddie and Inglis, the esteemed Missionaries of the Nova Scotia Society, who have for some years past most efficiently co-operated with our own agents in their efforts for the evangelization of Western Polynesia, continue to enjoy abundant tokens of the Divine blessing upon their labours.

In a letter addressed to Dr. Tidman, under date Aneiteum, 27th December, 1855, Messrs. Geddie and Inglis give the following interesting details:—

“We feel assured, from the deep interest which you take in the evangelization of these islands, that any information about them will be acceptable. In a communication which we addressed to you more than a year ago, we gave some account of this island—its physical characteristics, its inhabitants, and the progress of Missionary enterprise on it. We shall confine ourselves, in this letter, to a brief detail of our present labours and prospects, and add such information as we are able, about the islands around us.

“The health of the Mission families has, with slight exceptions, been good during the past year. Some of us, indeed, have suffered from attacks of intermittent fever; but these, in general, have been so mild as not materially to retard our labours. For the measure of health we enjoy in these unhealthy regions, we cannot be too thankful to God. May we be enabled to devote ourselves more unreservedly to him whose goodness we have so largely shared.

#### SIGNAL PROSPERITY OF THE ANEITEUM MISSION.

“It gives us pleasure to inform you, that we continue to labour with much encouragement. The desire for Christian instruction has now become general among the natives. More than three fourths of the inhabitants have renounced heathenism, and the rest are not hostile, as formerly, to the word of God. It is not too much to hope that the time is near, when the entire population will be under Christian instruction.

“A great moral revolution has, by the blessing of God on the means of grace, taken place on this island of late years. The worst abominations of heathenism have been abandoned, and though we have still to lament the existence of ignorance, superstition, and deep-rooted depravity, yet we see much to excite thankfulness and inspire hope. Christian truths are now to some extent known and believed, Christian duties practised, and Christian ordinances observed, where, a few years ago, all was darkness and

spiritual death. In such a change it is impossible not to recognise the work of God.

"At our respective stations, large and neat churches have been built, capable of holding from 600 to 800 persons. Several buildings have also been erected at our out-stations, to answer the double purpose of church and school-house, and others are now in course of erection. After the lapse of a few months, our little island will be dotted with at least 25 snow-white buildings, devoted to the service of God. At each of the two principal stations, the average attendants on the Sabbath day is about 500 persons, while on communion Sabbaths, when the natives come from a distance, the attendance is from 1000 to 1200. The natives listen with attention, and we hope with profit, while we endeavour to unfold to them the wonderful works of God in their own tongue. Not a few, we have good reason to hope, have been converted to God through the instrumentality of his word; but eternity alone will disclose the true extent to which the gospel has been believed and embraced by these islanders.

"The churches formed at each of our stations increase in number, and, we trust also in knowledge, piety, and usefulness. The church at the oldest station now numbers 76 members; while the other contains 40 members. In regard to the admission of church members we have felt some difficulty, from our ignorance of native character. It has been our aim to avoid the extremes of opening the door of admission too wide, and on the other hand, of making it too narrow, so as to exclude the weak, but sincere followers of Christ. Our practice has been to receive those who give evidence of a change of heart, even if not possessed of that amount of scriptural knowledge which would be considered desirable in more advanced Christian communities. We of course admit none who are ignorant of the essential truths of the gospel. The general conduct of the church members is such as to warrant the hope that their profession of Christ is sincere. Since the formation of a church on this island, we have had occasion to exercise discipline in three cases only. This is the more remarkable, when we consider that those who compose our churches

were until recently familiar with the worst abominations of heathenism.

"Our schools, if not very efficient, are, we hope, doing good. At present we have about forty in operation, and these are attended by the entire Christian population, adults and children. Four of our teachers are Samoans, and the others are natives of this island, some of whom are valuable agents in the cause. Many of the natives can now read well. Our aim at present is to teach them to read the word of God in their own tongue. To possess the word of God and to be able to read it, we regard as the best safeguard to our natives against the delusions of Popery, to which the islands of the Pacific are now exposed. No island, when once evangelized by the protestant Missionary, is now safe from the intrusion of the priests of Rome. We cannot but feel anxious about the native among whom we labour, when we remember that there is a large establishment of priests on the new Caledonia group, which is within 24 hours sail of this island.

"During the past year we have printed several small books in the language of this island; also books in the dialects of Taha and Futuna. A printing press has recently been presented to the Mission by friends in Scotland, which will be invaluable to us. As soon as we receive a supply of type, which has been ordered from Scotland, we hope to commence printing the New Testament in this language; considerable portions of which are now ready for the press.

#### EXTENSION OF THE GOSPEL TO OTHER ISLANDS.

"You are no doubt aware, from the letters of our beloved brethren on Samoa, of the efforts made to introduce the gospel to Taha and Futuna, by teachers from this island. Our teachers have been permitted to remain on these savage islands without molestation, and their humble labours have, we hope, to some extent been blessed by God. The islands on which they labour, being so near Aneiteum that in clear weather they may be seen from this island, we are enabled to hold occasional intercourse with them, which seems to encourage them, and is, we trust, advantageous to the cause. Our teachers were last visited about five months ago. We sent a boat for this purpose, manned by

ta, a Samoan teacher, and some confidential natives of this island.

#### FUTUNA.

"After a pleasant voyage, the party landed Futuna. They found the teachers and their natives well. The natives among whom they reside are kind to them. A few have abandoned heathenism, and many wish to own the word of God. The teachers labour under a great disadvantage, as their knowledge of the language is limited.

"The island is divided into seven small tracts, each of which is under the rule of principal chief. The chiefs of the two tracts in which the teachers reside have declared themselves no longer heathen—three others are favourable to Christianity, and have applied for teachers—the remaining five do not wish the word of God; but they do not oppose it. We cannot but regard the state of things on Futuna as favourable, and such as to encourage Christian exertion on behalf of that island. One of the teachers writes that the work of God is much less difficult on Futuna than it was on Aneiteum. May we not hope that this island, which a few years ago was the scene of a dark and awful tragedy, may yet become the scene of the triumphs of Divine grace?

"The island of Futuna is small, not more than eight or nine miles in circumference. Its appearance is striking, being like a mountain rising abruptly out of the sea, with here and there patches of table-land around its base. The soil is fertile, and food abundant. The inhabitants are evidently a branch of the Malayan race, which inhabits the eastern islands, and number about 1000. Fever and plague, so common on the other islands of this group, are unknown on Futuna.

#### TANA.

"After spending a few days on Futuna, the visiting party sailed for Tana. On reaching Port Resolution, they met with a cordial reception from the people there. They found many persons favourably disposed to Christianity, and anxious to have teachers once more. Our party met with the chiefs and people to consult them about the location among them of teachers from this island. The only objection stated was the dread of the disease makers, who, on the other islands, have been the most inveterate

opposers of the Gospel. Many, however, pleaded for teachers, and expressed their readiness to receive them at all risks. One old chief, named Nanwar, requested that the teachers should be sent without delay, and that they should reside with him, as he wished to know the word of God before he died. We are glad to say that the request of this old chief has been complied with. We have recently sent two teachers, Nintiwan and Abraham, to occupy a station at Port Resolution. They are both men of influence on this island, and are well known on Tana. The former can speak the Tanese language fluently. As far as we can judge, they are very suitable men for the work in which they are engaged; and it is our prayer and hope that God may bless their labours in his cause.

"After leaving Port Resolution, the visiting party sailed for the south side of the island to visit the teachers left by the "John Williams" last year. They occupy a station at Anuikaraka, about fifteen or twenty miles distant from Port Resolution.

"The reception of our people at this place was most interesting. After the crew left the boat, the natives seized her, and, large as she was, carried her inland. Orders were given that nothing belonging to the boat should be injured or stolen, as she was sacred. The visitors received much kindness from the Tanese, and were gratuitously supplied with food in abundance. The teachers Yaufati and Talip and their wives were in good health and spirits. They have made but little progress in the language, and as yet they cannot report much effective labour. The natives are kind to them, and many attend on the means of instruction. May the day-spring from on high soon visit these degraded islanders, who now sit in darkness and in the region and shadow of death!

"Since the return of our boat, we have heard of fighting at the place where our teachers reside. A quarrel, originating in a case of adultery, took place between the village in which they live and a neighbouring village. The house of the chief, in which the teachers also resided was burnt, but the house for worship was not touched. No hostility was manifested towards the teachers,

and they were not disturbed. We are happy to say that opposition to the word of God had nothing to do with the affair. The quarrel is now ended, and we feel thankful that our teachers have not been injured. May they be enabled to prosecute their labours with peace, comfort, and success!

ERROMANGA.

"You have perhaps tidings of the Mission on Erromanga as recent as we can furnish. There has been much sickness among the teachers on that island during the past year, and several deaths have occurred. Six out of

twelve Samoans, landed there last year, are now in their graves, and others have been obliged to leave the island. The poor teachers sink and die when left on islands by themselves, from their ignorance of disease, and want of medical attention. It is our prayer and hope that Missionaries in Erromanga may soon come hither. The door is now open for the entrance of the Gospel, and Missionaries might settle on almost any part of the island with safety, and prospect of usefulness."

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### THE "JOHN WILLIAMS."

ON the 22nd July, 1856, the Missionary ship left the port of London to prosecute her fourth series of voyages among the islands of the South Pacific. The incidents attending the voyage to Cape Town, which she reached on the 1st October, were noticed in the *Missionary Chronicle* for December. On leaving Cape Town, the ship proceeded to Hobart Town where she arrived the 16th November, and afterwards visited in succession Melbourne and Sydney. At each of these three important places, the Missionaries on board received a most cordial and hospitable welcome from our kind colonial friends. The visits of the "John Williams" to the Australian ports afford the opportunity of which the Christian friends there have always been happy to avail themselves for making special efforts in aid of the cause of Missions; and on the recent occasion their demonstrations, more particularly with a view to the sustentation and extension of the Gospel in the Islands of Polynesia, were characterized by the liveliest zeal and unanimity, while the amount of their contributions afforded a pledge and earnest of their growing interest and sympathy in the work.

We subjoin a notice of the visit of the Missionary ship to one of the Australian colonies, viz., Victoria, from the pen of the Rev. J. P. Sunderland, late of the Samoan Mission, and at present pastor of a Christian Church at Richmond, near Melbourne. Under date 9th January ult. Mr. S. writes:—

"You will be glad to learn that the visit of the 'John Williams' to this port (Melbourne) has been of a most pleasing character, and I trust that the results will be such as to justify another visit of the vessel at no distant period. When I heard of the arrival

of the vessel at Hobart Town, I consulted with the Rev. A. Morison; and feeling so deep an interest in the Society, the work of arranging for the services fell to my lot. I applied to all the ministers of the congregational body for the use of their pulpits.

to plead the cause of the London Missionary Society. We asked for the use of Dr. Cairn's church for the public meeting, which was readily granted. The doctor expressed his warm interest in the Society. He presided at the meeting, and the large church was filled. There were present ministers from all the evangelical denominations at Melbourne and its suburbs. The Lord Bishop of Melbourne, Dr. Perry, was present, though he did not appear on the platform. The addresses of the Missionaries were listened to with deep attention. The presence of the Rev. W. Howe gave great interest to the meeting, as well as that of the Rev. J. Barff. The collection at the public meeting amounted to about 53*l*.

"Services were held at several of the Presbyterian churches, and although the collections were not large, yet the interest excited in the work of the Society was great, and I trust satisfactory results will follow.

"I wrote to the minister of the Congregational church at Geelong, to know if they would have services, and the answer being satisfactory, it was arranged that all the Missionary brethren should visit that place. Sermons were preached on the Sabbath day, and a public meeting on Monday evening. There was a large attendance at the public meeting, and the proceeds of these services amounted to 72*l*.

"Arrangements were made for visiting

the vessel, and it was a sight which will not be easily forgotten here. Upwards of 3000 persons visited the vessel. The majority was composed of the Sabbath school scholars. They had long been looking forward to the arrival of the vessel. It was a high day with the children of the schools. The railway company and all concerned rendered their help, and the whole affair was so satisfactorily managed that no accident took place. The day was fine, and all seemed pleased with the arrangements that were made.

"A Missionary breakfast was held on the day that the vessel was appointed to sail. The company was select, there was a large number of ministers present, and a deep and holy feeling pervaded the meeting. All appeared to be impressed with the duty of doing something for the South Sea Missions worthy of Victoria, this land of gold. We are now holding preparatory meetings with a view to organise a board of Missions to co-operate with the London Missionary Society. The object is to unite the Presbyterian body with our own, and try to support several Missions in Western Polynesia. All my influence will be exerted to promote this object, feeling assured that the Directors would rejoice to find that the colonies were able to bear a part, if not the whole of the burden of the support of our South Sea Missions."

The "John Williams" finally left Sydney for the Islands the 28th January, having on board, besides the Missionaries who had sailed in her passengers from England, the Rev. William Howe, of Tahiti, returning from a visit to Australia for the benefit of his health. The ship reached Tahiti the 11th March; and, after touching at the Society Islands, left for the Hervey Group on the 24th of the same month.

ARRIVALS IN ENGLAND.

Mrs. Bradbury, the wife of the Rev. James Bradbury, and three children, from Berhampore, East Indies, May 17.

Rev. R. C. Mather and Mrs. Mather, from Mirzapore, East Indies, May 21.

Rev. J. C. Whitehouse, and family, from Nagercoil, East Indies, May 25.

Rev. R. Birt and family, from South Africa, June 9.

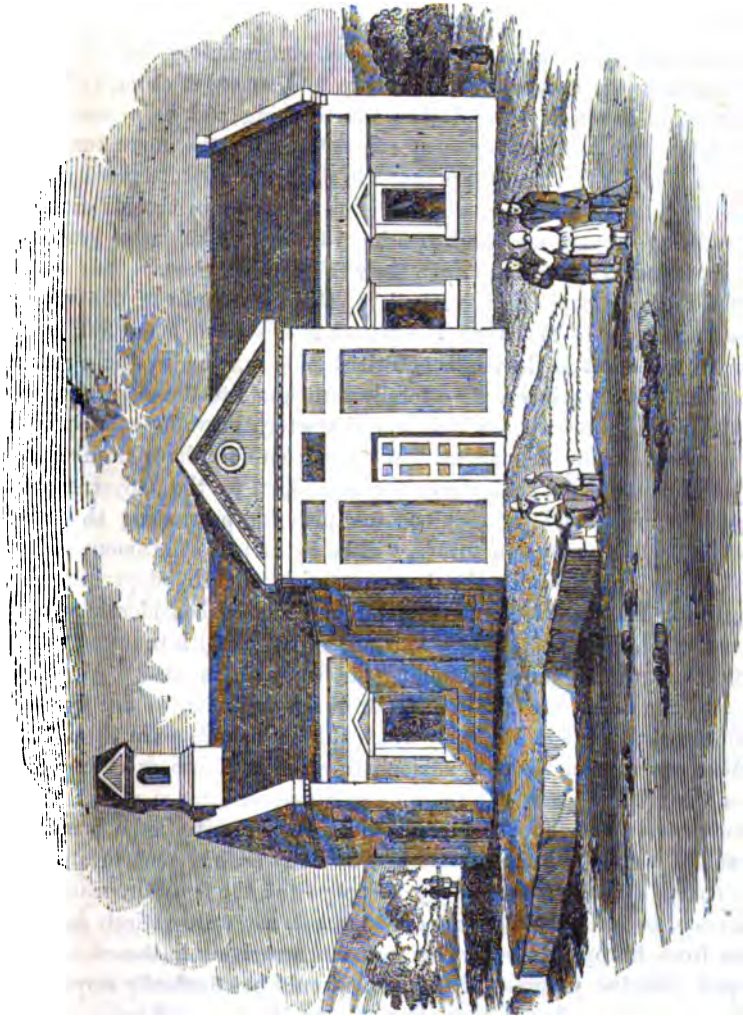
MISSIONARY CONTRIBUTIONS.

Anniversary Collections.		£ s. d.		£ s. d.		£ s. d.	
MAY, 1857.							
<i>Weigh House Chapel</i>	51 11 7	<i>Barbican Chapel</i>	10 3 4	<i>Hackney, Pembury Grove</i>	13 5 6	<i>Peckham, Hanover Chapel</i>	21 9 0
<i>Guildford Street Chapel</i>	3 7 3	<i>Bethnal Green Meeting</i>	9 13 0	<i>Hammersmith, Broadway</i>	4 11 3	<i>Platow Chapel</i>	4 15 1
<i>Surrey Chapel</i>	67 15 11	<i>Bishopsgate Ch.</i>	24 0 0	<i>Haverstock Chapel</i>	17 0 6	<i>Poplar, Trinity Chapel</i>	20 1 1
<i>Tabernacle</i>	81 13 11	<i>Blackheath Chapel</i>	43 13 3	<i>Hendon</i>	10 18 3	<i>Portland Chapel</i>	15 5 2
<i>Exeter Hall</i>	280 17 8	<i>Brentford, Albany Chapel</i>	2 7 1	<i>Highgate</i>	7 14 0	<i>Poultry Chapel</i>	134 19 2
<i>Finbury Chapel</i>	10 19 5	<i>Backingham Chapel</i>	16 5 0	<i>Holloway Chapel</i>	17 10 6	<i>Putney</i>	3 4 1
MISSIONARY COMMUNION.		<i>Camden New Road Chapel</i>	6 5 0	<i>Horbury Chapel</i>	11 19 6	<i>Robert Street Chapel</i>	22 1 1
<i>Ston Chapel</i>	9 10 0	<i>Chelsea, King's Road Chapel</i>	6 4 2	<i>Hornsey Park Chapel</i>	13 0 0	<i>Southgate Road Chapel</i>	12 13 6
<i>Craven Chapel</i>	8 5 7	<i>City Road Chapel</i>	24 0 0	<i>Hounslow</i>	6 7 6	<i>Southwark Cong. Church, Bridge House Place</i>	3 9 0
<i>Falcon Square Chapel</i>	7 3 11	<i>Clapham Park Crescent Chapel</i>	6 6 0	<i>Islington</i>	6 7 6	<i>Stepney Meeting</i>	27 13 6
<i>Surrey Chapel</i>	11 5 8	<i>Clapton Chapel</i>	75 0 4	<i>Islington Chapel</i>	27 4 6	<i>Stratford</i>	5 9 0
<i>Islington Chapel</i>	19 13 10	<i>Claremont Chapel</i>	33 8 11	<i>Islington, Union Chapel</i>	57 10 0	<i>Sydenham</i>	10 9 0
<i>Stockwell Chapel</i>	10 12 0	<i>Clayland's Chapel</i>	20 2 0	<i>Islington, Offord Road Chapel</i>	10 0 0	<i>Tabernacle</i>	25 11 1
<i>St. Thomas's Sq. Chapel, Hackney</i>	6 4 1	<i>Craven Chapel</i>	56 15 0	<i>Jamaica Row Chapel</i>	10 18 4	<i>Tooting</i>	13 1 1
<i>Hanover Chapel, Peckham</i>	14 4 8	<i>Croydon</i>	9 1 4	<i>Kennington</i>	40 3 0	<i>Tottenham Court Road Chapel</i>	13 2 2
<i>Treor Chapel, Brompton</i>	5 18 0	<i>Deptford</i>	9 1 4	<i>Kentish Town</i>	13 8 7	<i>Tottenham</i>	14 3 0
<i>Greenwich Road Chapel</i>	4 8 8	<i>Ebenezer Chapel, Shadwell</i>	5 0 0	<i>Kingsland</i>	36 14 0	<i>Tottenham Bridge</i>	13 2 0
<i>Eccleston Chapel</i>	10 8 8	<i>Eccleston Chapel</i>	23 14 0	<i>Lewisham</i>	10 14 6	<i>Union Chapel, Hornseydown</i>	6 15 4
<i>Paddington Ch.</i>	6 13 9	<i>Eltham</i>	9 14 10	<i>Lewisham Road, St. David's Ch.</i>	14 2 9	<i>Walthamstow</i>	14 21 2
<i>Horton Academy Chapel</i>	10 3 11	<i>Enfield</i>	17 5 7	<i>Maberley Chapel</i>	8 0 0	<i>Walworth, York Street Chapel</i>	26 4 1
<i>Park Chapel, Camden Town</i>	11 2 5	<i>Falcon Sq. Chapel</i>	19 6 4	<i>Marborough Chapel</i>	11 15 9	<i>Wandsworth</i>	5 11 0
COLLECTIONS, 17th MAY.		<i>Fetter Lane Chapel</i>	4 13 6	<i>Mile End New Town Chapel</i>	4 5 7	<i>Wandsworth Chapel</i>	1 18 1
<i>Abney Chapel</i>	26 3 0	<i>Finchley</i>	9 18 7	<i>Mile End, Latimer Chapel</i>	4 15 2	<i>Weigh House Ch.</i>	20 19 0
<i>Albany Rd. Chapel</i>	4 16 2	<i>Finbury Chapel</i>	27 16 10	<i>Mile End, Brunswick Chapel</i>	2 0 0	<i>Wells St. Chapel</i>	19 0 0
<i>Albany St. Chapel, Regent's Park</i>	8 0 0	<i>Gravesend, Zion Chapel</i>	11 6 0	<i>Mile End, Brunswick Chapel</i>	2 0 0	<i>Westminster Chapel</i>	20 12 6
		<i>Greenwich, Maize Hill Chapel</i>	10 10 0	<i>New Broad Street Chapel</i>	8 0 8	<i>Whitefield Chapel</i>	5 6 6
		<i>Greenwich Road Chapel</i>	7 1 8	<i>New College Chapel</i>	20 7 1	<i>Woodrich, Ebenezer Chapel</i>	5 15 4
		<i>Hackney, Hampden Chapel</i>	8 10 8	<i>New Court Chapel</i>	8 0 0	<i>York Road Chapel</i>	22 19 0
		<i>Hackney, St. Thomas's Square</i>	18 2 1	<i>Norwood</i>	8 0 0		
		<i>Hackney, Old Gravel Pits</i>	75 11 0	<i>Orange St. Chapel</i>	11 15 8		
				<i>Park Chapel, Camden Town</i>	26 9 1		

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 23, Princes-street, Edinburgh; Robert Goodwin, Esq., 25, George-street, in Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hand, Secy. House, 23, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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MISSION CHAPEL AT HANKEY. (SEE PAGE 187.)

## INDIA.

## THE REVOLT OF THE NATIVE TROOPS.

**DURING** the last few weeks the public mind of this country has been greatly agitated by the alarming intelligence of the wide-spread disaffection and outbreak of the Sepoy regiments in Bengal, which have already produced very disastrous results, and of which the ultimate issue continues to be a subject of painful solicitude amongst all who are desirous for the maintenance of the British power and influence in India, as means, under Divine Providence, of advancing the prosperity and happiness of that great country.

Various statements, alike absurd and self-contradictory, have been put forth regarding the causes of the mutiny, and, amongst other unfounded statements, it has been alleged that the teaching and influence of the Missionaries have been in some way connected with the movement; but, in point of fact, it can be shown that the Sepoys constitute precisely that class of the native community which is least accessible by the Missionaries, and, excepting in very rare and occasional instances, the native troops are not to be found in attendance upon their religious services.

As far more probable, and, we believe, the true cause of the mutiny, will be found in the fact that the native troops have been left by the Indian Government in the hands of British officers, who, by their reduced numbers and inexperience, were totally inadequate to the maintenance of that strict discipline upon which the character and value of a military force is so essentially dependent. We can, therefore, have no hesitation in expressing our belief that the only course open to the Government at the present crisis, and the only effectual plan for preventing the recurrence of similar disasters in future, will be to increase the amount of the British forces employed for the Indian service, and to adopt immediate measures for raising the moral character and adding considerably to the numbers of the British officers who are intrusted with the very responsible task of training and commanding the Sepoy regiments.

In common with our Missionary Brethren in India, we deeply regret the lamentable events at Delhi, by which the English chaplain, three Christian Missionaries and their connexions, together with others of our countrymen, have fallen victims to the indiscriminate vengeance and cruelty of the mutineers. Intelligence has also just been received of a formidable outbreak of the native force stationed at Benares, but that in an action which ensued between a large body of Sepoys and the few European troops which could be collected on the occasion, the former were entirely defeated; and, as fresh European troops were constantly arriving in the city, it may be hoped that the progress of the revolt would be effectually stayed. In the meantime we are happy to state that our Missionary Brethren at this



station, though compelled to leave their homes, had found a secure asylum in one of the Government offices. We have no special reason to apprehend that any other of the Society's stations in India will be exposed to any peculiar peril from the effects of the insurrection, although in the present aspect of affairs it would be quite premature to form any calculations regarding the future.



#### ADDITIONAL FRUITS OF CHRISTIAN INSTRUCTION IN THE CALCUTTA INSTITUTION.

IN a communication from the Rev. E. Storrow, under date Calcutta, 7th February ult., he supplies the following interesting particulars respecting the conversion of two of the most gifted and successful students in the Bhowanipore Institution :—

“ God has been pleased again to bless our efforts at Bhowanipore, by giving us two converts. The steps by which they have been led to embrace the faith of Christ are peculiar and interesting.

“ The first of them is named Nundolal Doss; he is a native of Bhowanipore, and is eighteen years of age. At our last public examination he stood at the head of the first College class, and gained the highest honours we have to bestow amongst our students. He was led first to open his mind to Surjokumar, one of our catechists, who spoke to him on the subject of personal religion, and thus induced him to speak of things which long seem to have struggled in his heart for utterance. This led him to come to me, when I learned the following circumstances. Nundolal became convinced of the truth of Christianity more than two years ago, when taught the Scriptures and evidences of Christianity by me in our third College class; being greatly attached to his father, and of a modest, timid disposition, he saw, however, that a profession of Christianity would require sacrifices which he dared not make. To compromise the difficulty, therefore, arising on the one hand from filial affection, and on the other from conviction, he determined to follow Christ secretly—to live as a Hindoo, but to let Christianity have his heart. The compromise he found was impracticable; besides the shame arising from the concealment of his dearest hopes, he was continually called on to act in a manner inconsistent with the re-

quirements of the Gospel; nevertheless, his moral character stood high in the estimation of his friends; he was therefore driven to the conviction that his only course was to break away from all connexion with Hindooism and publicly to assume the profession of a Christian. I had no occasion to keep him long as an inquirer, since he was well read in the Scriptures and the evidences of Christianity; it was sufficient to know that his views were correct, and his determination fixed. Whilst residing with us, previous to his baptism, his steadfastness was sorely tried by the attempts of his friends, and especially of his father, to induce him to abandon his purpose; he himself wept bitterly to see his father weep, but his will remained firm. He was baptized by Mr. Parker at Cooley Bazar chapel on the evening of January 11th.

“ Unungho Mohan Mittre is the name of the other young man who has been baptized. He was educated in our Institution, and left about nine years ago; since then he has held a respectable situation in a government office in Calcutta. Whilst a student, religion engaged his attention, but whilst he was convinced of the worthlessness of the popular form of Hindooism, he was by no means equally impressed with a conviction of the truth of Christianity; like many men, therefore, in a similar state of feeling, he became a Bramhist, or, as the religious party was then named, a Vedantist. With the majority such a profession is associated with no deep religious feeling whatever. It is the result, in

most instances, of intellectual pride, which, ashamed of the superstitions of Hindooism, and spurning the moral requirements of the Gospel, must yet attach itself to some set of religious ideas. With Unungho, however, such a profession was a religious act prompted by religious feeling. He became a zealous member of the Brumho Sumaj in Calcutta; he, along with a friend, established a new Sumaj in our own neighbourhood, and was regarded as one of the firmest adherents of enlightened Hindooism. After four or five years thus spent, he began to suspect the soundness of the system he had espoused. It did not work well. Attempts to reform it and to infuse into it a spirit of moral and religious earnestness proved abortive. The Shobba or Sumaj was obliged to give up as untenable its original opinion of the Vedantist writings, and moved toward pure Deism; many of the members forsook no particle of Hindoo superstition, and others, if they reformed their religion, certainly did not amend their lives. He was therefore led to inquire if Unitarianism could give him rest, for his prejudices were strong against some of the tenets associated with Trinitarian theology. In conversing with Unitarians, however, he was struck with this—their interpretation of many passages of Scripture

did not appear to be the natural and obvious one; he was forced to the conclusion that the Trinitarian sense is the only one the Scriptures will bear. This led him to visit Mr. Mullens and myself, and during the last eight months we have frequently had interviews with him, most of which were spent in conversation on the divinity of Christ, the Divine unity, and such like truths. I need not describe all the steps by which he was brought to receive the truth as it is in Jesus; I will only mention that his mind was quickened to fresh consideration by two events which had great influence in leading him to a decision. He was present at the service when Nuudolal was baptized; what he then witnessed and heard deeply affected him. Shortly after the service, his only daughter was seized with cholera and suddenly died; the reflection that he, whilst in a state of doubt, might be also stricken down, determined him to delay no longer. He was baptized by Dr. Boaz in the Town Hall, on the 18th of January.

“These two events have excited some attention, especially in our own neighbourhood nor am I destitute of hope that they will lead others to reflection and decision; I have now three or four inquirers who come to me, in some of whom I have much confidence.”

### REV. JAMES RUSSELL'S RETURN TO NAGERCOIL.

We are happy to state that this Mission, whose interests had been placed in jeopardy by the sickness and withdrawal of most of the Missionaries, has been privileged to witness the return of two of their number, viz., Messrs. Lewis and Russell, the former from England and the latter from a short visit to Australia.

Mr. Russell, accompanied by Mrs. Russell, to whom he had been united during his stay in Sydney, arrived at Nagercoil on Tuesday evening, the 5th of May, and, in a letter dated the 22nd of the same month, after noticing the very cordial reception accorded to him by all the Missionary Brethren in Travancore, gives the following interesting particulars of his welcome to James Town, the scene of his former labours:—

“Early on Wednesday morning, the 6th May, we set out for James Town, and all along the way, from time to time, as we were recognized, we were received and greet-

ed with manifestations of thankfulness and joy at our arrival. But it was on our nearer approach to James Town, that we were filled with astonishment and delight at the

deep interest which our coming among them had excited in the people. At about four miles distance, a group of young women (who had once been my scholars), with their children met us, and presented their graceful and joyous salam, keeping pace with us in our progress. Next came the children of my girls' school, with their matron and monitors, dressed in their Sunday clothes, clean and neat, and with faces radiant with joy, standing in a row, as one body, raised their hands to their foreheads, and gracefully bending the body towards us, uttered with cheerful voice the usual salutation, Salam, Eiyah, Salam, Amma! After this they broke up and accompanied us on our journey. We then came up to a group of readers, schoolmasters, and people, who were waiting our arrival, at about a mile's distance from the station. From them we received a similar hearty but less boisterous welcome. But the scene which presented itself on our arrival at the bungalow, was touching and gratifying in the extreme. The crowd of catechists, people of every class, and children, was so great that it was with difficulty we could reach the bungalow, each more anxious than the other to see and welcome us on our return. After we had breakfasted, we went to the chapel, which we found crowded, and many standing on the outside. Here we united in a hymn of praise to God for his goodness, and after reading a psalm I gave a short address. Then one of the catechists engaged in prayer; another hymn was sung, when another catechist prayed, and a very interesting season was concluded with a hymn and a short address and prayer by myself.

"As I had received from the surgeon and another officer of the 'Oneida' 15 rupees to be given to the poor, I thought the present would be a very suitable season for doing so. I caused the Readers to name those who were most needful of such assistance to be collected in the chapel, in order to receive it. About 45 were collected, and, on proceeding to distribute the generous gift, I told them that the money they were about

to receive was not mine, but had been kindly given to me for the purpose by two English gentlemen who had been much interested in what I had said to them about the Missions in these parts. A few words of kindness were spoken to them, and the money distributed, which I have no doubt proved a very reasonable help to them in this time of great scarceness. The remainder of this day and the whole of the following day were spent in receiving the congratulations and free-will offerings of every description of people—Christians, Heathens, and Mohammedans. The gifts consisted of flowers, fruits of different kinds, sugar-candy, eggs, fowls, and three live sheep. Never was I so feted in my life. But now these things are all over, and it becomes us, with fresh courage and faith, to buckle on our armour and once more take the field. I am truly thankful to say that, from all I can learn, though there have been many discouragements during my absence, the good accomplished preponderates. Every one speaks in the highest terms of the kindness and ability with which Mr. Dennis has managed the very extensive and important business committed to his care, and I am thankful to say that he and his dear wife are both very well. By the advice and at the earnest request of all the Brethren, I have removed from James Town to Nagercoil.

"I cannot forbear making known the very kind and gratifying manner in which I was received and treated in Adelaide, in Melbourne, and in Sydney, by the ministers and people with whom I came into contact. This was the more remarkable as I did not preach more than once or twice, gave only a few addresses at Missionary and other prayer meetings, and spoke at a few Missionary meetings. Truly the Lord has been good unto me, for which I feel truly thankful. I am thankful to say that my health is very greatly improved; still, as I mentioned in former letters, it cannot now be depended on, and I feel greatly the want of that elasticity of spirit which I formerly had."

## SOUTH AFRICA.

## HANKEY INSTITUTION.

THIS Missionary settlement is situated near the Gamtoos River in the district of Uitenhage. Its commencement dates so far back as the year 1822, when the Hottentots of Bethelsdorp, then under the charge of the late Rev. James Kitchingman, from the produce of their own industry purchased a farm which formed the nucleus of the present Mission at Hankey, at the cost of 7000 rix dollars, or about £580 sterling. On the completion of the purchase, a school-house, and also dwelling-houses for the settlers were erected. During the first nine years of its existence the settlement continued under the charge of a catechist, when in 1831 Mr. Kitchingman became its first resident Missionary. To him have severally succeeded the Rev. Messrs. J. Mellvill, Edward Williams, Edward Solomon, and William Philip, upon whose lamented death, in 1845, the charge of the Institution devolved upon his brother, the Rev. T. Durant Philip, its present occupant.

From an early period it was discovered that the chief obstacle to the development of the material resources of the Institution, and to its permanent prosperity as a field of Missionary labour, was the want of a continuous supply of water for the purposes of irrigation. At the period of Mr. Kitchingman's accession to the charge of the Institution, an attempt was made, and with partial success, to remedy this evil, but the scheme remained in abeyance for many years. At length Mr. Philip undertook the formidable project of cutting a tunnel through a solid rock, in order to make a channel for the waters of the Gamtoos River, for the purpose of irrigating the lands of the Station; and our enterprising brother, by well-directed skill and perseverance, aided by the zealous co-operation of his people, had the satisfaction of bringing the work to a prosperous conclusion in the month of June 1851.

In January 1831, the year in which Mr. Kitchingman removed to Hankey, the number of its coloured inhabitants was only 216, and a Day and a Sabbath School were conducted for the benefit of their children. The progress of the Institution during the intervening period will be best shown by the following extracts from Mr. Philip's report, under date January, 1856.

"The population of this station (Hankey) consists of about 800 souls, while there are residing at Kruisfontein about 300. The two places bear to each other the relation of station and out-station, but the churches formed upon them are distinct from each other, and connected no farther than by a fraternal union. Kruisfontein may be re-

garded as a colony sent forth by Hankey in the time of the Rev. Edward Williams, just as Hankey was commenced by a colony from Bethelsdorp. Leaving the out-station out of view, I shall make a few remarks respecting the condition of Hankey during the last twelvemonth.

"The temporal circumstances of the place

have been, in comparison with former years, unprosperous. The losses in cattle and horses have not been felt directly alone, but have very materially crippled all the operations of agriculture, and occasioned comparative poverty and some degree of actual want during the scarcer months of the year. Still we have great reason to be thankful that there remain a larger proportion of our cattle than have in many other cases survived the disease in this colony, and that the people have carried on extensively, though with great difficulty, the processes of agriculture.

“The number of Church members received during the past year at Hankey has been 21, of which number 6 have been re-admissions of those who had been previously excluded for negligence or disorderly conduct. The attendance on the inquirers’ class is about 60, but many of these are very young. The day and infant schools have been conducted as heretofore, and have had an average attendance of about 250 children.

“Respecting the social condition of Hankey, the people still show a praiseworthy desire to improve their dwelling-houses, and have completed several that were previously commenced, enlarged old ones by the addition of new rooms and outhouses, and commenced several new buildings. This brings along with it changes

The reparation and enlargement of the Mission Chapel, described by Mr. Philip, have been recently completed, and a representation of the building is given in the accompanying engraving.



## POLYNESIA.

### FRUITS OF MISSIONARY LABOUR AT MALUA, ISLAND OF UPOLU.

IN addition to the superintendence of the Samoan Missionary Seminary at Malua, for training Native Evangelists, of which some particulars were given in the Society’s Annual Report for the current year, the Rev. George Turner has also the charge of a native church and congregation; and from his recent correspondence we give some extracts illustrative of the progress of the good work in this section of the Samoan field, containing, among other interesting facts, a record of the exemplary life and happy death of a Christian native of *Savage Island*—a designation which, on account of the peculiar ferocity of its inhabitants, it received in the days of Captain Cook,

in their social habits of great importance, and is a valuable auxiliary in promoting morality; although, most assuredly, all these appliances do not, necessarily and apart from religion, lead to morality. No amount of mere civilization will produce a higher morality, but yet, where there is religion, civilization aids its higher development. Looking to the temporal condition of the place, it is probable that the impoverishment which the people have experienced during the past year, as it is in common with the whole agricultural population surrounding them, will be only temporary, and, as a moral discipline, may even be beneficial; but it is to be feared that a recovery of their position, amidst the poverty of all their neighbours, will be very slow.

“One wing of the chapel has been so far completed as to be made available for public worship, and the people are prepared to proceed with the removal of the roof from the main building, the raising of the old walls three feet higher, the erection of gables, and the construction of a new roof. All this has to be done by voluntary labour, and for this purpose they have divided themselves into working parties of eight or ten men to prepare all materials, such as bricks, thatch, timber, and to give their labour on the building.”

but which, since the introduction of the Gospel of peace, is no longer appropriate.

Under date Malua, 1st October, 1856, Mr. Turner writes :—

#### STATISTICAL NOTICES.

“ Our Church-members number 134. Including the students in the Seminary, and their wives, the entire number who commune with us is 207. On the list of candidates for admission to Church-fellowship we have the names of 402 individuals. At our examination in August and September, of the general schools and boarding schools, I found the entire number in attendance to be 489; of these, 205 can read well; two-thirds of those who read well also write and cipher. In five of the villages the wife of the teacher has a select class of girls, who are taught sewing, through the superintendence and supply of material which Mrs. Turner furnishes. There are seven boarding-schools for boys, and four for girls, and in all of them there are signs of progress.

#### MISSIONARY ANNIVERSARY.

“ At our annual Missionary meeting we read a report of what the villages have contributed for the support of their teachers. This year it amounted to the sum, in cash value, of 71*l.* 16*s.* 5*d.*; that is, on an average, a little more than 10*l.* for each teacher. Four years ago, when we commenced to throw the entire support of the teacher on the village where he labours, the average amount was only 2*l.* for each. But every year since it has been increasing. This, in addition to the annual Missionary collection, is an important step towards self-support. The influence, too, of thus providing for their teachers, is most beneficial; on the one hand, it is a stimulus to the teacher to be more assiduous in his school, teaching, preaching, and pastoral duties; and on the other, the people have the independent feeling that they are entitled to the teacher's services, and probably appreciate them all the more. During the last twelve months our cash sales for copies of the Samoan Scriptures amount to 75*l.* This is more than we have ever had before in a single year.

#### GATHERING THE WHEAT INTO THE GARNER.

“ Such statistics are all encouraging; but

we have every year still more to cherish, in what I may call the closing earthly results of our Missionary labours. Hardly a month passes without our having some instance of a happy deathbed as the close of a changed and penitent life. ‘ You are a great gain,’ said one of our teachers to a good man within a day or two of his death. ‘ Yes,’ said he, ‘ but this is *nothing* compared with what Christ suffered when he died to save us.’ Calling at another time, the teacher found him sitting on his mat, and resting back on one of the pillars of the house. ‘ That pillar is of some use to you; does it remind you of anything?’ said the teacher. ‘ Oh, yes; it gives some ease to my frail pained body; and often, when I lean here, it makes me think about Christ Jesus. He is the far better pillar; He gives my soul not only rest but everlasting life.’ The good man passed away, leaning humbly and with joy on his Saviour, and entreating his wife, children, and friends to live near to Christ on earth, that they may all at length meet again in heaven.

“ Even from the deathbeds of some who have lived a most ungodly life we have now and then an affecting testimony in favour of Christianity. In agony themselves at the thought of what is before them, they urge their weeping relatives to betake themselves with all haste to Jesus, lest they too should go to ‘ that place of torment.’

#### CHRISTIAN LIFE AND HAPPY DEATH OF A CHIEF OF SAVAGE ISLAND.

“ Nor are the results of our Missionary exertions confined to the immediate sphere of our labours. A few months ago, I had a letter from one of our teachers on Savage Island, informing me of the death of the Chief Laumahina. He spent nearly three years with us in the Institution. As we had then a Savage Islander as a servant, Laumahina preferred living with our domestics, and this brought me all the more in contact with him. I feared he might be slow to learn, as he was advanced in life,

but it was not so. Every evening, after family worship, he remained for a few minutes, and knelt at my side with his book on the table, to read what he had learned in the course of the day. He soon got his letters—then his line—then his sentence—and very soon could read his verse in the Institution class when called upon. In passing the door of his little cottage, it has often sent a thrill of delight through my soul to hear him in there alone, reading his New Testament aloud with the greatest earnestness, and spelling his way through the difficult words as he came to them.

“When he left, I noted in my memorandum book of students, under his name, as follows: ‘April, 1852. Left in the “John Williams,” for Savage Island. Reads the Samoan Scriptures, and writes. Well-behaved all the time, and a very hopeful man.’ In 1854, our brethren, Murray and Sunderland, who visited Savage Island, reported as follows:—‘The Chief Laumahina has exerted a most favourable influence. So far, he has fully realized our expectations.’ In the same year, the Samoan teacher on the island said, in a letter to me, ‘Laumahina assists in the schools, and occasionally conducts the Sabbath morning meeting for prayer and exhortation. He has come to live with me. His zeal in the cause of God is delightful; and he is at the same time so meek and lowly. This man is a great help to me.’

“And now we have to record his *death*. The same teacher, writing in July last year, says, ‘Laumahina, who was with you in Samoa, is dead. He died in April. Very great was our delight in the help which that

chief gave us in the work of God, and even at his death our joy was great, on account of all the good things which he said to his friends and people who visited him. He entreated them all never to cast off the Word of God, but to go on growing stronger in their attachment to it. The people say that their grief over his death seemed little, on account of the great delight which they had in his dying testimony. He had a cough, but little pain. He had no struggle in death.’ Who can doubt that Laumahina is now before the throne of Him who says to all who thus love and serve him: ‘Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.’ I will remember the day Laumahina left us. Poor fellow! he was melted to tears, and shook and kissed our hands most affectionately. He went away, but presently the parlour door opened again, and back he came to go over a second time the same warm-hearted parting.

“Observe, too, for our further joy, as well as a stimulus to the Missionary exertions of our Society and the universal Church, this was one of the children of the people of whom Capt. Cook said, in 1774, ‘The natives rushed out of the woods upon us, and we endeavoured, to no purpose, to bring them to a parley. They threw their darts, and appeared very ferocious.’ Our great navigator could obtain no friendly intercourse with them, and stood away from the island, determined to brand it for ever with what he thought should be its true designation, ‘Savage Island.’”

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## DEATH OF MAMOE, OF THE ISLAND OF MANONO, SAMOAN GROUP.

As an appropriate sequel to the preceding obituary notice of a pious native of Savage Island, we are induced to furnish some particulars of the death of Mamoe, who, during a long course of years, maintained with honour and consistency his Christian profession, and laboured through good report and evil report to advance the cause of truth and righteousness among his countrymen. It may be in the recollection of many of

our readers that this Christian Islander visited England in the year 1847, in company with the Rev. William Mills, and it will gratify them to learn that Mamoe to the latest moment of his life retained a grateful remembrance of the kindness he received from Christian friends in this country, and often expressed the hope of a happy reunion with them in that better land where all the inhabitants shall speak but one language.

Under date Upolu, 8th December ult., Mr. S. Ella writes:—

“You will regret to hear of the death of *Mamoe*, under very distressing circumstances. The wound on his head which he had received in early life, in one of their sanguinary conflicts, had produced serious effects, which have been developed more frequently of late years, often subjecting him to epileptic fits. His friends warned him against exposing himself to any risk of such fits occurring when in a dangerous situation. Twice he narrowly escaped drowning: once while fishing, and again, whilst on a journey in a canoe. On the evening of the 5th of November he left home to fish on the reef; but unhappily went alone. At dusk he was observed walking on the reef; the tide was then rising; and he was seen no more. His family became alarmed as night advanced and he did not return, and a party was despatched to make inquiries as to his detention, but came back unsuccessful. The whole island was then aroused, and went out in search of poor Mamoe. They obtained his canoe, but his body was never found, and our fears were realized—poor Mamoe was no more! Day after day, the divers made diligent search to recover his remains, but did not succeed. We cannot tell where his body may be carried, but we trust his ransomed spirit has been conveyed to the mansions of God's people. He long seemed prepared for the great event, and the day preceding his death he was more than usually impressed with deep and solemn thoughts of death, which he expressed to some members of his family.

“The church on Manono, by this painful event, has lost a zealous teacher who had long laboured among them and others of his

countrymen. His piety was earnest and devout; his mind was superior to most of his countrymen; and his acquaintance with Scripture was deep and enlightened. One of my earliest impressions of his character was his warm attachment to the Scriptures, and close study of its sacred pages. On the voyage from England his Testament was his constant companion; and he made frequent applications to Mr. and Mrs. Mills or Mr. Barff for explanations of difficult passages.

“The war in Samoa was a source of grief and anxiety to him. He was increasingly distressed and grieved by the importunities of his family to unite in the war, they deeming his influence of importance to their party. He manfully resisted all their attempts, and took a noble stand on this decision; being pressed by his friends on the war he replied, drawing forth his Testament, ‘Urge me no more; I have taken the principles of this book for my guide in all things; show me from it a reason why I should join this war; if you cannot, then cease your arguments.’

“He remembered with gratitude the kindnesses shown him by Christian friends in England and the colonies; and often conversed with me about the ‘great compassion’ of English people towards him and his countrymen. Whilst regretting that he should never again on earth meet with those kind friends, he said: ‘But we may all meet in heaven, and we shall all speak one language there.’ To that glorious country we trust his spirit has been admitted to join those who had gone before, and who inherit the promises.”



## BERBICE.

We are happy to announce that the cholera, which during the earlier part of the year proved the occasion of much suffering in this and the neighbouring colony of Demerara, has been mercifully arrested in its course, while the visitation, it may be hoped, has been overruled to the furtherance of the cause of truth and righteousness.

From the subjoined correspondence it will be seen that our Missionary brethren in Berbice have been sustained and strengthened amidst their labours, and that those labours have in various ways been followed with the tokens of the Divine favour.

We give an extract from a letter of the Rev. H. B. Ingram, who, besides having the charge of Brunswick station on the east side of Berbice River, where he resides, also takes the oversight of Fearn Station, on the opposite bank of the same river. Under date 24th March ult., Mr. I. writes :—

## EFFECTS OF THE LATE VISITATION OF CHOLERA.

"I am glad to state that the violence of the epidemic appears to be abating in all parts of the colony. This district, and the others on the banks of the river, have not suffered so severely as those on the coast. At Fearn and the surrounding villages, on the left bank of the river, only ten persons have died; but at Light Town, on the opposite bank, about twenty-five have been swept away. I am happy to be able to bear testimony to the good conduct of the people in this district. As soon as the alarm was given, they subscribed nearly twenty pounds, with which sum I procured medicines, blankets, &c., which were placed in convenient depôts throughout the district. The result of this preparation has been all that could be expected. We have had more than fifty cases, but through prompt attention nearly every patient has recovered. The number of deaths in the district is sixteen, but, with three exceptions, the sufferers were not connected with our congregations. It is sad to think that the majority of those thus suddenly called from time to eternity, were unprepared for the summons. The case of one who had lived a very immoral life was very affecting. His attack lasted only about two hours. A few minutes before he died he looked round the room as though he was searching for an absent person. 'Who do you want?' said the sick-

nurse; 'we are all here trying to do you good, to help you.' In reply, the poor young man shook his head, and cried, 'I want some one else that can help. I don't see him; he isn't here.' 'We know,' said one of his friends (a Church-member), 'you want the Lord, you want Jesus, so that He may have mercy upon you.' 'Yes,' said the sufferer, 'that is it.' 'Well,' replied his friend, 'you must ask the Lord for it. Look up to him now.' The poor fellow raised his eyes, already covered with the shadows of the grave, and gasped, 'O Lord, have mercy; have mercy,' and sank in death. It was the first prayer his lips had breathed for many years, and it was his last. It may easily be imagined that the last three months have been a period of general anxiety and distress; still, through Divine blessing, good may come out of evil. It may be that the people will learn from their late experience the value of forethought and united effort, that they will have more kindly feelings towards each other, and be more ready to bear each others' burdens. You will be prepared to hear that our congregations have of late been greatly increased. The fear of death has moved many who have resisted the influence of love for a long period. Some have forsaken their more open sins. The drunkard has become sober; the licentious chaste. Those living in an immoral manner have been united in marriage; while others have presented themselves a

candidates for church-membership. Of course, in too many of these cases, this sudden change may prove as the morning cloud and early dew; still, while we thank the Lord for his sparing mercies towards us, it is our earnest prayer that these impressions may be rendered permanent, so that they may lead to the salvation of sinners and the glory of His holy name.

#### PROGRESS OF THE MISSION AT BRUNSWICK.

"In January last, we had an excellent examination of our day-schools here, when John McSwiney, Esq., the stipendiary magistrate of the district, presided, and congratulated the parents on the progress the children had made. The number of day-scholars on the books is 190; in daily attendance 145.

"During the past year, a young man whom I was training for a teacher, was taken from us by death. He was a most interesting and amiable youth. Before his departure he afforded us good evidence of his having found Jesus. I was with him for several hours the day on which he died. He was only anxious about his mother, lest she should not meet him in heaven. All his tears were for her, and not one for himself. He willingly resigned his earthly prospects, and submitted himself to the Divine will. He said he would not prefer a longer life if the choice were presented him. A short time before he went to his eternal home, he raised himself in his bed, and, looking me full in the face, said, in that solemn tone which death gives to the feeblest voice, 'I am passing from death into life.' It was a deathbed that required no tears. I had hoped to fit him for usefulness, and even had thought that ultimately he might be introduced to the Christian ministry; but the Lord's ways are not as our ways, his thoughts are not as our thoughts.

"The number of Sabbath-scholars here and at Mara is about 260.

"The services of God's house have been well attended, and many of our hearers appear to have profited by the word that has been preached to them. At Mara, also, we have a large congregation, composed in great part of Africans. Our number of Church-members is 110; and I am glad to say we hope to receive ten candidates in a few weeks. At our last Missionary prayer meeting I explained to the people, as well as I could, the discoveries made by Dr. Livingstone in Africa. They were greatly interested, and I believe many will cherish the memory of his name, and think of him in their prayers as the benefactor of their fatherland.

#### MISSIONARY OPERATIONS AT FEARN, ETC.

"The chapels at Fearn and Light Town have been well attended. The day schools are in an improved condition. We had a good examination at Fearn in December. The advanced classes, especially, did their teacher Mr. Manson great credit. The number of scholars in the day schools at Fearn and Light Town is 95, in daily attendance 60. The number of Sabbath scholars at these places is 180. Several of our Church-members have fallen victims to the cholera, and two of our deacons. At Fearn our number, at present, is 164—at Light Town, 57. We have, however, some eight or ten candidates at the latter village proposed for membership. On the whole, I anticipate for the station the happiest results, when our wishes respecting the settlement of a native minister can be realized. Then all the people will be under personal superintendence. The truths of the Gospel will be brought to bear on each individual, in his home as well as in the house of God; and while we may expect on the one hand, an increase of income, on the other, it is certain that the expenses will be greatly diminished.

## INDIAN SETTLEMENT.

WITHIN the last two years an Association has been formed by the Ministers and Members of the Mission Churches in Berbice for the purpose of extending the blessings of the Gospel to the Indian and Creole settlements in the upper part of the River Berbice, about 150 miles from New Amsterdam.

Mr. Ingram, in the letter from which we have already quoted, thus describes a visit he had made to this new and interesting field of labour.

## VISIT TO THE INDIAN SETTLEMENT.

"In October last, Mrs. Ingram and myself visited the Indian Mission Station at Maria Henrietta. We spent nearly a fortnight with the people, and were delighted with what we saw and heard. The chapel is beautifully situated in a small savannah, on the right bank of the river. The morning after our arrival, the bell for family worship was rung at 7 a. m., when about 40 persons assembled in the teacher's house, according to their daily custom; and to my surprise, every middle-aged adult present was able to read the Word of God. We visited most of the Indian settlements, and conversed with the people. All appeared grateful for what the Churches of Berbice had done for them. Many little things came under our notice which marked the advance of civilization. For instance, on a Saturday we found the Indian women of a distant settlement preparing their English dresses for the approaching Sabbath. It seemed a strange contradiction to see them in their native costume ironing their neat cotton dresses the same as a woman in England would do. On the Sabbath there were 150 persons in the chapel, and we could not but notice the respectable appearance of the Indians, both men and women. After the public service, the Sabbath school was held. The number of scholars was 80. I went round to each one of them, and found that all the adults, with the exception of two or three blind persons, could read distinctly in the adult lesson book, published by the Sunday School Union; while the children and young people were able to read in the New Testament any chapter I named to them. There was an examination of the day school while we were there, and many of the parents were present. The children, about 30 in number,

did remarkably well. There are about 25 candidates whom the brethren are desirous to form into a Christian church, as soon as the necessary arrangements for the administration of the ordinances, at stated intervals, can be made. We left the station feeling that through the Lord's blessing a great work was being carried on, and more interested than ever in the people, who showed us, as they have always showed those who have gone to them to speak about Jesus, the greatest kindness.

"I am happy to add, that soon after our return the committee appointed Mr. William Henry to be their teacher in the room of the late Mr. La Rose, while in order that his efficiency might be increased, he was placed, for the purpose of study, under the care of the Rev. J. Dalgliesh for two months. Hearing, however, a few weeks since, that cholera had broken out amongst the Indians, Mr. Henry proceeded to his sphere of labour, in order that he might render assistance to the sufferers. He was provided with medicines, blankets, &c., but found on his arrival that the disease had abated, but not before seven Indians had fallen. Since then he has returned and taken up his family and goods, so that now we may consider him as settled in the work. I trust that our best desires and expectations may be realized, and that, like his predecessor, he will prove a faithful and good servant of Jesus Christ.

"If any of our kind friends in England would assist us, either by a grant of books or a box of clothing, we should be very grateful. The increase of the income of our little society would enable the brethren to visit the people more frequently, which would tend to uphold the teacher's hands and prove the means of accomplishing much for the glory of God and the salvation of souls."

## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:-

- For Mrs. Hirschberg, Amoy. To Mrs. J. E. Howard—For a Box of School Materials.
- For Mahi Kantha Mission. To Mrs. Fleming's Young Ladies' Class—For a Box of Useful Articles, value 25.
- For Female School at Madras. To Miss Grover's Class of Young Women, Kentish Town Chapel—For a Box of Useful Articles, value 23.
- For Mrs. Kubler, Madras. To the Ladies of the Clapham Missionary Society, per Miss Stapleton—For a Case of Fancy Articles, value 200. To the Female Bible Class, Kentish Town—For a Parcel of Clothing.
- For Mrs. Lewis, Santhapooram. To Mrs. Rooks, Highbury—For a Parcel of Prints.
- For Mrs. Addis, Coimbatore. To Friends, per Miss E. Cragg, Chelsea—For a Box of Useful Articles and Fancy Work. To M. A. T. Holloway—For a Parcel of Useful Articles.
- For Mrs. Leehler, Salem. To the Girls in Westminster Chapel School, per Miss Jordan—For a Box of Useful Articles. To Ladies of Portland Chapel, St. John's Wood—For a Parcel of Useful Articles.
- For Mrs. Johnston, Nundial. To the Young Ladies of the Misses Hope's School, Wexford—For a Box of Useful Articles.
- For Rev. J. S. Wardlaw, Visagapatam. To Mrs. M'Kaand, Glasgow—For a Box of Useful Articles.
- For Rev. J. Abbs, Pareyohaley. To the Young Ladies of Mrs. W. Hall's Missionary Working Party—For a Box of Useful Articles, value £40, for the support of their Native Teacher, "John Alexander."
- For Mrs. Rice, Bangalore. To the Female Missionary Working Society, Surrey Chapel, per Miss Harding—For a Case of Useful Articles.
- For the Native Teacher, William Nash, Bangalore. To the Teachers and Children of the Sunday School, Uxbridge, per Mr. Nash—For a Parcel of Books.
- For Rev. J. Kennedy, Benares. To the Ladies of Albany Street Chapel, Edinburgh, per Mrs. Jaek—For a Case of Useful and Ornamental Work, value 260.
- For the Rev. J. H. Budden, Almorah. To the Committee of the British and Foreign School Society—For a Box of School Materials.
- For Rev. M. A. Sherring, Mirzapore. To Mrs. Schofield, Croydon—For a Parcel of Clothing, &c.
- For Mrs. Taylor, Cradock. To Rev. G. T. Johnson and Friends, Harpenden—For a Box of Useful Articles. To the Ladies' Working Society, Wyoliffe Chapel, per Miss Monk—For a Box of Apparel and Fancy Articles. To the Teachers and Children of Hanover Chapel Sunday School, Peckham—For a Box and Parcel of Clothing and Useful Articles.
- For Rev. E. Moffat, Kuruman. To the Sabbath School, Uxbridge, per Mrs. Bedford—For a Box of Clothing. To the Ladies' Devotee Society, Zion Chapel, Halifax—For a Case of Clothing and Useful Articles.
- For Central South African Mission. To Miss Hawkes, Newport, Isle of Wight—For a Parcel of Clothing. To R. Acheson, Esq., Manchester—For three Boxes of Brass Buttons. To Miss E. Percival—For a Parcel of Books. To Miss Johnston, Westbourne Terrace—For a Box of Clothing. To M. H.—For a Parcel of Fancy Articles. To Mrs. A. Thompson, Leamington—For two Patchwork Cloaks.
- For Rev. H. Helmore, Lekalong. To the Ladies of the Church and Congregation, Westminster-Mare—For a Box of Clothing and Useful Articles.
- For Rev. S. M. O'neagh, Marl. To Queen Street Chapel Ladies' Working Society, Chester—For a Parcel of Clothing.
- For Rev. A. Bunscoot, Barotsoga. To Mrs. Henderson, Mortlake—For a Parcel of Binding Materials.
- For Rev. D. Fletcher, Chapleton. To the Committee of the British and Foreign School Society—For a Box of School Materials.
- For Rev. W. Hillyer, Jamaica. To the Ladies' Working Society, Stowmarket—For a Parcel of Clothing.
- To Mrs. Wightman, Nicholas Lane; to Mrs. Bennett, Bath; to Mr. W. Bennett, Bath; to H. T.; to Mr. Cahill, Foulsham; to Mr. Lindsay, Clapham; to Mr. Hooker, Bideford; to Miss Greene, Oundle; to Rev. A. Foyster, Cuckfield; to Mr. J. Frith, Higham; to Mr. Stomes; to Mrs. Sands, Sloane Street; to Mr. Ingram; and to a Friend—For Volumes and numbers of the Evangelical and other Magazines, Annual Reports, &c.

—◆—

**CONTRIBUTIONS TOWARDS THE ESTABLISHMENT OF NEW MISSIONS IN  
CENTRAL SOUTH AFRICA.**

THE Directors desire to express their very grateful acknowledgments to the friends who have already so liberally responded to their appeal on behalf of the intended New Missions in Central South Africa, and would earnestly solicit the contributions of many other friends who have intimated their intention of co-operating in this interesting and important object.

	£	s.	d.		£	s.	d.
A Friend . . . . .	500	0	0	Friends at Leicester . . . . .	104	5	0
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Friends at Tiverton	10	0	0	Small Sums	44	19	2
Mrs. Gray	10	0	0				

MISSIONARY CONTRIBUTIONS.

From 17th April, to 15th July, 1857, inclusive.

Table with columns for names and amounts. Includes entries like 'A Friend, per Rev. H. Prout', 'S. W. B. per the Record', 'J. J. Tanner, Esq.', 'P. Carstairs, Esq. (A.)', 'After reading Dr. Macfarlane's Sermon entitled "Altar Gold"', 'Mrs. A. Haldane', 'R. T. Southwark', 'A. Friend', 'S. P.', 'Mr. W. Robertson', 'H. T. O.', 'J. White and Friends', 'E. P. Robertson', 'J. F. W.', 'J. F.', 'Mr. Warman', 'A. Young Lady', 'Ellen and Emily', 'A. G.'

Table titled 'Legacies' with entries: 'Of the late Mrs. Charlotte Holbert Curling', 'Of the late Miss Morley', 'Of the late Mr. Isaac Neal', 'Of the late Mrs. Lydia Wilson, £200 and interest'.

Table titled 'For New Missions in Central South Africa' with entries: 'In addition to List p. 195.', 'Mrs. and Miss Parsons', 'S. and E. Whitford', 'A. Young Lady'.

Table titled 'Collected by Miss Collins, for the Mirapore Mission School' with entries: 'Mr. Foley', 'Mrs. Foley', 'Miss Saunders', 'Mrs. Carpenter', 'Rev. J. Davies', 'Mrs. Collins', 'Mrs. Baker', 'Miss Messer and Friends', 'Mr. Edgar', 'Mr. Edgar, Jun.', 'Mr. G. H. Edgar', 'Rev. W. O. Yonge', 'Mr. Allen', 'Mr. James Fleming', 'Mrs. Harwood', 'Rr. 2s. 6d.; 10s. 15s. 6d.'

Table titled 'Albany Chapel, Camberwell' with entries: 'Collected by Miss L. James', 'Mrs. Pascoe's Box', 'Mrs. James's ditto', 'Mrs. Hill', 'Collections 17th May', 'Arthur Street, New Peckham, Collections 17th May'.

Table titled 'Barnsbury Chapel' with entries: 'Mr. Anderson', 'Mr. Friend', 'Mr. Groser', 'Miss Hopkins', 'Rev. J. Lessey', 'Rev. J. T. Bead', 'Mrs. J. T. Bead', 'Mrs. E. Taylor', 'Miss Taylor', 'Mr. Tenion', 'Mrs. Youens'.

Table titled 'Collected by-' with entries: 'Mr. Galloway', 'Mr. Lawrence', 'Smaller sums', 'Box'.

Table titled 'Bethnal Green Sunday School, per Mr. Dormer for Rev. B. Porter, Cuddapah'.

Table titled 'Bishopsgate Chapel, Ladies' Branch on Account'.

Table titled 'Clapham Public Meeting'.

Table titled 'Claremont Chapel, A. S. Young Friends, for the Native Boy, John Claremont, at Parychaley'.

Table titled 'Crown Court Juvenile Society, per Mr. Robins'.

Table titled 'Ebenezer Chapel, Bermondsey, Collections 10th May'.

Table titled 'Falcon Square, Silver Street Juvenile Society, per Fetter Lane'.

Table titled 'Hare Court Auxiliary' with entries: 'Mrs. Palmer', 'Mr. Pollard', 'Collected by Miss Foster', 'James Spicer', 'Mrs. James Spicer'.

Table titled 'Holloway Chapel, For Widows' and Orphans' Fund'.

Table titled 'Islington Chapel' with entries: 'Per J. Castle, Esq.', 'Subscriptions and Donations', 'Collections'.

Table titled 'After Lecture on China, by Rev. W. Fairbrother'.

Table titled 'After Missionary Soiree'.

Table titled 'After Sermons'.

Table titled 'Less expenses at Soiree, Printing, &c.'

Table titled 'New Broad Street Sunday School'.

Table titled 'Old Gravel Pit' with entries: 'Collections after Annual Sermons, including a Donation of 80l. from Mr. H. Batt', 'Mrs. Watson's Box', 'For Central South Africa'.

Table titled 'Mr. Carter', 'Mr. Olding', 'Mr. Parker', 'Mr. Batt', 'Mr. S. G. Underhill'.

Table titled 'Portland Chapel' with entries: 'Collections 10 6 10', 'Sunday School', 'Children', 'For Mrs. Lechler's School, Saleh', 'Miss M. Attfield'.

Table titled 'E. Lush, Esq.', 'C. Roberts, Esq., for Central South Africa'.

Table titled 'Poultry Chapel, per J. East, Esq., on account'.

Table titled 'New Mission in Africa'.

Table titled 'Southgate Road Chapel' with entries: 'Collections', 'Mrs. Osborn', 'Mr. Armstrong', 'Rev. J. Spang'.

Table titled 'Sutherland Chapel, Sunday School'.

Table titled 'Wardour Chapel' with entries: 'Collections', 'Miss Starkey', 'Mrs. Hanalee'.

Table titled 'Robert Street, New Chel. Sunday Schl. Mr. Hummel's Missionary Box'.

Table titled 'BEDFORDSHIRE' with entries: 'Bedford', 'Bunyan Meeting', 'Collected by Mr. W. G. Aston, for Rev. W. J. Gardiner's School, Jamaica'.

Table titled 'Per Mr. W. M. Blake'.

Table titled 'For Mrs. Hay's School, Visagapatam'.

Table titled 'Bedford, and elsewhere'.

Table titled 'Luton' with entries: 'Union Chapel', 'Rev. J. Makepeace'.

Table titled 'Mociety of Contributions'.

Table titled 'Donation for Central South Africa'.

Table titled 'Berkshire' with entries: 'Berkshire, Mr. Edwards', 'Windsor'.

Table titled 'Windsor' with entries: 'Contributions, per Mr. Johnson', 'A Friend, for Central South Africa', 'Sunday School Teachers and Children, for a Native Teacher at Parychaley, to be called James Macfarlane'.

Table titled 'Wallingford' with entries: 'Subscriptions', 'Louisa Gregory'.

Table titled 'CAMBRIDGESHIRE' with entries: 'Fulbourn', 'Rev. W. M. Anstey', 'Prayer Meeting Box'.

Table titled 'Ann Missions' Parthings', 'Walswell, Rev. J. Donnington'.

Table titled 'CHESHIRE' with entries: 'Chester Auxiliary Society, per J. Smith, Esq.', 'Buckley Hill'.

Table titled 'CUMBERLAND' with entries: 'Penrith, Str G. Burgrave, Bart., Eden Hall'.

Table titled 'DEVONSHIRE' with entries: 'G. E., Devon', 'Bunham, near Kingsbridge', 'Mrs. Turley'.

Table titled 'Holdsforth, Mr. Vowles'.

Table titled 'Plymouth' with entries: 'Batter Street Chapel', 'Rev. W. R. Noble'.

Table titled 'Subscriptions'.

Table titled 'Annual Collection', 'Children's Ditto', 'For Widows' Fund'.

Table titled 'Collected by-' with entries: 'Miss Buncehall', 'Miss Steer', 'Miss Dumbow', 'Miss Phillips', 'Miss Noble', 'Miss Bromham'.

Table titled 'Bosca' with entries: 'Mrs. Hawkes', 'Mrs. Mallet'.

Table titled 'Per Mrs. E. Lewis'.

Table titled 'Mrs. Isaac Sparks, for a Girl in the School at Santhapuram, to be called Anna Maria Sparks'.

Table titled 'DORSETSHIRE' with entries: 'Sherborne, Miss Scott, for Mrs. Cox's Girls' School, Trovandrum'.

Table titled 'Wimborne' with entries: 'Mrs. E. King', 'Mr. Foster', 'Mrs. Carr Glyn', 'Captain and Mrs. Littlehales', 'Mr. H. Morgan', 'C. B. Parkinson, Esq.', 'Mrs. Rawlins'.

Table titled 'Collected by-' with entries: 'Mrs. Barratt', 'Miss Mandy', 'Miss Goss', 'Miss Ascroft', 'Ann Cherratt', 'Ernest Holmes', 'Edward Osmond's Box', 'A Friend', 'Ditto'.

Table titled '11s. 6d.'.

**ESSEX.**

Friend..... 5 0 0  
 Auxiliary Society, per T. Daniell, Esq.  
 10th West Essex District, per R. D. Thurgood, Esq. 128 12 8  
 Little, Rev. J. B. Law 1 7 0  
 1857. 6s. 8d.

Writing, Collected by Mrs. Law 1 5 0  
 Webster, Head Gate Chapel, per Mr. Wickes 6 10 5  
 Legacy of late Rev. R. Frost, by Mr. B. Dixie 25 0 0  
 For Widows' Fund 2 0 0  
 Friend to Mission for the Native Teacher, Brynny Gainsbury, Mr. W. Fry's Young People, for Central South Africa 2 10 0

**Albyn's Rowford.**  
 C. Gellbrand, Esq. (A.) 10 0 0  
 for Central South Africa 10 0 0  
 for Native Girls at Salem, called Elizabeth Gellbrand, Martha Lopes, and Eliza Harvey 10 0 0  
 30s.

**GLOUCESTERSHIRE.**  
*Blakeney.*  
 Rev. J. D. Davies. 5 0 0  
 Bullock 1 1 0  
 E. M. White 1 1 0  
 1l. 6s.

**HAMPSHIRE.**  
 Asworth, Rev. C. Howell 0 10 0  
 "Vow" 30 0 0  
 Wood, Mr. J. Friend's Box 0 15 0  
 Field, per Rev. J. Orme 2 5 2

*Ringwood.*  
 Rev. G. Harris.  
 Missionary Boxes 5 1 5  
 Collection 3 2 5  
 1s. 2d.; 8l. 2s. 6d.  
 play, per W. Tice, Esq. 14 6 8

*Whitchurch.*  
 Rev. G. Stevens.  
 W. Chappell 1 0 0  
 Chappell 0 10 0  
 Public Meeting 2 17 4  
 Cards 0 19 6

**Boxes.**  
 a. Conster 0 1 0  
 S. Smith 0 5 5  
 W. Stevens 0 5 5  
 a. Wigg 0 5 5  
 Alice Chandler 0 14 4  
 S. Butler 1 2 2  
 Exs. 1s.; 8l. 1s. 8d.

**HENRYFORDSHIRE.**  
*Ledbury.*  
 pay under the Will of the late Daniel Edwards, Esq., less duty and expenses 1700 5 0

**HERTFORDSHIRE.**

Checklist, Miss Harrold, for Mrs. W. Porter's School, Madras 0 5 0  
*St. Alban's.* Collected by Mrs. Cherry, for the Native Teacher at Samoa, Frederick Henry Cherry 2 0 0  
 Wags, First Class Girls, High Street Sabbath School, for the Ship 0 13 0

**HUNTINGDONSHIRE.**

Per T. Coote, Esq.  
*Resmay.*  
 Collections.  
 After Sermon 7 14 0  
 Tea Meeting 2 9 0  
 Sabbath Sermons 2 19 2  
 Collected by—  
 Mr. F. Sanders 0 12 0  
 Mr. B. Shepperson 1 0 0  
 Mr. S. Whitcomb 0 10 0  
 Mr. A. Newton 0 10 0  
 15 15 8  
 Penny Contributions 1 5 1  
*St. Ives Baptist Chapel.* 1 15 1  
 For the Widows' and Orphans' Fund:  
*St. Ives.* 1 0 0  
*Yelling.* 0 17 0  
*Offord.* 0 5 0  
*Yarley.* 0 5 0  
*Chatteris.* 1 1 0  
*Resmay.* 0 13 0  
*Kimbolton.* 0 18 0  
*Houghton.* 1 17 7  
*Fenstanton.* 0 13 4  
*Spaldwick.* 0 12 0  
*Grassden.* 0 5 9  
*Bythorn.* 0 6 4  
 27 14 4  
 A Motley 18 17 2  
 Less Motley of Printing 1 2 10  
 12 15 4  
 T. Coote, Esq., for Central South Africa 10 0 0  
 22l. 15s. 4d.

**KENT.**

*Blackheath.*  
 N. Griffiths, Esq. (A.) 10 0 0  
 Ditto, for Central South Africa 10 10 0  
 J. Rogers, Esq., Do. 30 0 0  
 dit.  
*Canterbury.*  
 Guildhall Street Chapel, Rev. H. Cresswell.  
 Subscriptions 4 0 0  
 Collection 12 13 0  
 Collected by—  
 Miss Taylor 2 17 6  
 Miss Jarman 1 3 0  
 Miss Friend 1 5 4  
 Ann Potts 0 14 0  
 M. A. Court 0 10 0  
 Mr. Admans 0 12 8  
 Sunday School Boxes 2 10 0  
 A Friend 0 4 0  
 28 1 6  
 Less Expenses 1 6 0  
 26 15 6

*Dartford, Lowfield Chapel Box.* 0 10 0

**Essex.**

Rev. T. Kennerley.  
 On Account.  
 Collections 0 14 10  
 Sunday School 9 11 7  
 A Missionary Box 0 5 8  
 15l. 15s. 1d.  
 Greenend, Rev. B. H. Klubb 14 17 0  
*Greenwich Road Chapel.*  
 Overrotted statement, in lieu of insertion in this year's Report.

Rev. W. Lucy.  
 Mr. W. Hitchin, Treasurer.  
 Mr. W. Lee, Secretary.  
 Subscribers.  
 Mr. Atkins 1 1 0  
 Mr. Hitchin 1 1 0  
 Mr. Kightly 1 1 0  
 Rev. W. Lucy 1 1 0  
 Mr. Marshall 1 1 0  
 Mr. Martin 1 1 0  
 Mr. Paine 0 10 0  
 Collections.  
 Sermons in May 6 18 0  
 Annual Sermons 9 0 0  
 Public Meeting 9 2 4  
 Sacramental Collection for Widows' and Orphans' Fund 5 0 0  
 Mrs. Shipman's Thank-offering 5 0 0  
 Ladies' Association.  
 Collected by—  
 Mrs. Shipman 1 14 0  
 Mrs. Ritchie 2 11 5  
 Mrs. Lucy 7 4 6  
 Mrs. Hemans 1 8 9  
 Mr. B. Hubble 0 12 0  
 Miss C. Leavey 0 9 9  
 Miss Cliff 0 10 10  
 Sabbath School Girls Missionary Boxes (see Chronicle for May) 2 6 0  
 68 4 1  
 Less Expenses 1 2 0  
 61 2 1

**Lewisham.**

Collected by—  
 Mrs. Baker 4 2 8  
 Mrs. Bannister 0 10 0  
 Miss Duer 1 11 0  
 Miss H. Gowar 0 16 6  
 Mrs. Holmes 0 9 9  
 Miss E. Wood 15 0 2  
 22l. 15s. 11d.

**Lewisham Road.**

Particulars of sum acknowledged in May.  
 Subscriptions.  
 Mr. W. B. Beaden 0 5 0  
 Mr. W. M. Beaden 0 5 0  
 Miss Dinkin 0 10 0  
 Mrs. Sarah (Stonehouse) 1 0 0  
 Mr. Henry 0 10 0  
 Mr. Lancaster 0 10 0  
 J. Laughton, Esq. 1 0 0  
 F. Mumford, Esq. 1 0 0  
 Mrs. Parker 0 5 0  
 Mrs. Rudhall 0 10 0  
 Mr. Saundby 0 10 0  
 Mrs. Saundby 0 10 0  
 Miss Stringer 0 10 0

**Donations.**

Mrs. Lever 0 2 0  
 Mrs. Mitchell 0 2 0  
 Mr. Sherman 0 5 0  
 Mr. West 0 10 0  
 T. B. W. 0 10 0  
 5s. 3s.

*Margate.*  
 T. F. Cobb, Esq. (A.) 1 1 0  
 F. W. Cobb, Esq. (A.) 7 0 0  
 Ditto, for Native Teacher, Francis Ditto, for Scholarship at Calcutta 2 0 0  
 22l. 1s.

*Sydenham.*  
 Per Mr. J. Jones.  
 Annual Meeting 6 16 8  
 Sermons 10 9 0  
 Subscriptions 14 0 9  
 31l. 6s.

*Tunbridge Wells.*  
 Per Mrs. Joshua Wilson.  
 Ladies Association on account 13 5 10  
 Juvenile, ditto 2 15 0  
 16l. 6s. 10d.

**LANCASHIRE.**  
 East Auxiliary Society, per S. Fletcher, Esq., on account 126 1 5

Mid Auxiliary Society, per T. Eccles, Esq.  
 Mrs. Carr's Children's Missionary Box 0 9 0  
 Great Harwood, Rev. D. Williams 2 2 6

*Moss Hill.*  
 Rev. H. H. Soullard.  
 Collection 26 10 10  
 Rev. H. H. Soullard (D.) 1 10 0  
 Mr. Joseph Eccles 5 0 0  
 22l. 6s. 10d.

*Blackburn.*  
 Park Chapel, Rev. M. Macdo 6 2 6  
 Akton under Lyne. A Friend to Female Education, for Mrs. Williamson, Shanghai 5 0 0

*Bolton.*  
 Duke's Alley.  
 Per Mr. J. Lever.  
 Collections 19 2 6  
 Subscriptions 2 2 0  
 Collected by Master G. Orrell 0 12 4  
 Exs. 20s.; 20l. 15s. 10d.

*Chorley.*  
 Hollinshead Street Chapel.  
 Rev. J. Baker.  
 Collection 2 17 6  
 Collected by—  
 Mrs. Baker 0 18 7  
 Mrs. Greenhalgh 0 12 6  
 Ditto, Class 0 10 0  
 Mrs. Laurance, Class 0 7 6  
 Mrs. J. Forrest 0 7 1  
 Exs. 1l. 2s. 2d.; 4l. 2s. 8d.

*St. George's Street Chapel.*  
 Collections 7 12 7  
 Sabbath School 2 2 5  
 Sacramental Collection for Widows' and Orphans' Fund 1 0 0  
 Exs. 20s.; 10l. 15s. 0d.

*Lancaster Auxiliary.*  
 H. Dawson, Esq., Treasurer.  
 Collections at Anniversary 44 12 0  
 Subscriptions 189 1 7  
 Collection at Canton 1 2 0  
 Ditto, Galgate 0 12 0  
 Ditto, Forton 2 14 0  
 Exs. 1l. 15s. 6d.; 185l. 11s. 10d.

*Liverpool.*

Welsh Independent Chapel.

Great Cross Hall Street.

Public Collection ... 4 15 6

Missionary Boxes ... 0 10 0

Mr. Henry Lewis ... 1 0 0

Mr. Wm. Lewis ... 1 0 0

Rev. Jno. Thomas ... 0 10 0

Mr. Richard Evans ... 0 10 0

Mr. Richard Jones ... 0 10 0

Mr. Evan Owens ... 0 10 0

Mr. Edward Davies ... 0 10 0

Mr. Richard Lewis ... 0 10 0

Mr. Hugh Lewis ... 0 10 0

Mr. David Davies ... 0 10 0

Mr. Robert Williams ... 0 10 0

Mr. Richard Newell ... 0 5 0

Mr. Thomas Jones, Herford Street ... 0 5 0

Mr. George Lewis ... 0 5 0

Mr. Joseph Thomas ... 0 5 0

Mr. Hugh Mathews ... 0 5 0

Mr. Robert Thomas ... 0 5 0

Mr. Thomas Jones, Oldham Street ... 0 5 0

131. 5s. 6d.

*Manchester.*

Collected by Miss E. and Master W. A. Taylor ... 0 12 0

**LEICESTERSHIRE.**

Auxiliary Society, per Mr. T. Nunneley, Esq. on account ... 200 0 0

For New Missions in Central South Africa, per Mr. H. Kemp.

Mr. T. Archer ... 5 0 0

Mr. Almond ... 1 0 0

Mr. G. Anderson ... 0 10 0

Mr. Haines ... 1 1 0

Mr. G. Haines ... 1 1 0

Mr. Bennett ... 1 0 0

Mr. W. Bates ... 2 0 0

Misses Bates ... 1 0 0

Mr. Bramley ... 0 10 0

Mr. Bunney ... 0 10 0

Mr. Brown ... 0 5 0

Mr. Bowman ... 2 2 0

Mr. S. Carter ... 1 1 0

Mrs. Carnall ... 1 0 0

Mr. H. Chambers ... 0 10 0

Mr. Chawner ... 1 0 0

H. F. Coleman, Esq. ... 10 0 0

Mr. Cripps ... 5 0 0

Mr. Creake ... 0 10 0

Mr. Crosher ... 0 10 0

Mr. Davenport ... 1 0 0

Mr. F. Donlathorpe, Jun. ... 1 0 0

Mrs. Downing ... 1 0 0

Mr. T. H. Downing ... 1 0 0

Miss Downing ... 0 10 0

A Friend ... 10 0 0

Miss Green ... 1 0 0

Mr. Harley ... 1 0 0

Mr. Hickling ... 1 1 0

Mr. Jarvis ... 0 5 0

Mr. H. Kemp ... 1 1 0

Mrs. H. Kemp ... 1 1 0

Mr. E. Kemp ... 1 1 0

Mr. E. Kemp ... 1 1 0

Mr. Kirby ... 1 0 0

Mr. Latchmore ... 5 3 0

Mrs. Latchmore and Family ... 1 15 0

Rev. G. Logge, LL.D. ... 5 0 0

Mrs. Livens ... 0 10 0

Mr. Marlow ... 1 0 0

Rev. H. W. McCall ... 1 0 0

Mr. McAlpin ... 1 1 0

Mr. W. McAlpin ... 0 10 0

Mr. J. W. McAlpin ... 0 10 0

Mr. McCall ... 1 0 0

Mr. Mellor ... 1 0 0

Mr. T. Nunneley ... 5 0 0

Mr. E. Nunneley, Jun. ... 1 0 0

Miss Nunneley ... 2 0 0

Mr. Paul ... 1 0 0

Mr. J. Roberts ... 0 10 0

Mr. Rodhouse ... 1 0 0

Mr. G. Royce ... 0 10 0

Mr. Sargeant ... 2 0 0

Mrs. Sargeant, Sen. ... 1 0 0

Mrs. Sharp ... 0 10 0

Mr. Stafford ... 1 1 0

Mr. Swain ... 5 3 0

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51.

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151.

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10 9 6

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Miss Eliza East ... 0 10 0

Miss Mary Freeman ... 0 10 0

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Miss Caroline Webb ... 0 10 0

Miss Selina Lovell ... 0 10 0

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	7 9 8
Less Expenses	0 1 2
	7 8 6
<b>London. Mr. S. Pridy, for New Mission in Central South Africa.</b>	
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Public Meeting	2 12 10
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Salisbury	12 14 10
Mt'o for Widows' Fund	2 0 0
Public Lecture	6 0 0
Hall	8 0 0
High Street, for Widows' Fund	8 2 2
Vattigfield	13 8 8
Cent. Gt. Bd.	

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Isister C. Lord	0 4 6
Miss Stiff	0 2 2
Miss Wymark	0 2 2
Miss Gass	0 2 2
Isarah Balam	0 1 11
Isarah Josiah	0 1 7
Isarah Rice	0 1 7
Isarah Randall	0 1 8
Isarah Webb	0 1 8
Isarah A. Agather	0 1 8
Isarah A. Brymark	0 0 7
Isarah M. Sore	0 0 6
Collection after Sermon	1 10 0
Mt'o, Public Meeting	1 1 0
Collected by Mrs. Marsh	1 5 6
Gt. Gt. Bd.	

<b>Wingham, per Mr. H. Thompson</b>	
	13 5 4
<b>Widley, S. O. Kersey, Esq. (D.)</b>	
	20 0 0

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Mr. Baker, Ryke	1 0 0
Mr. P. for China	0 10 0
Mr. D. Griths	0 10 0
Mr. Catepole	0 10 0
<b>Missionary Boxes.</b>	
Isarah Jane Griffiths	0 10 0
Isarah L. East	0 8 6
Isarah B. Ward	0 4 11
Isarah Spere	0 1 9
Isarah Tapley	0 1 4
Isarah Friend, Sutton	0 2 0
Isarah M. Martham	0 2 4
Isarah S. Sheldrake	0 2 6
Isarah Friends, Bredfield	0 1 8
Isarah F. B. Bayard	0 2 10
Isarah Mrs. Frost, Prospect Place	0 1 2
Isarah R. G. Taylor	0 5 1
Isarah Sister and Miss Taylor	0 4 1
Isarah Sister S. Oulley	0 2 6
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Isarah Missions	4 1 7
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Miss Young	2 1 0
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Collection	6 4 3
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<b>Steving. Mrs. Mitchell's Box</b>	
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Gt. Gt. Bd.	

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<b>Wootton Bassett. Mr. Wiltshire's Family</b>	
	0 10 0

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	1 0 0
<b>Bradford District, per J. Rawson, Esq.</b>	
	59 0 8
<b>S. ....</b>	
	50 0 0
<b>Halifax District, Per J. Baldwin, Esq. Harrison Road Chapel.</b>	
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Mrs. Bates, for the Native Girl, Hannah Bates, 13th year	3 0 6
Annual Collection	14 4 11
Public Meeting	16 15 8
Branch School, High Road Well	1 10 0

<b>Square Chapel.</b>	
Annual Collection	60 0 0
<b>Sion Chapel.</b>	
Annual Collection	39 8 0
Additional Subscription	3 10 6

<b>Lightcliffe.</b>	
Collection	7 4 4
<b>Oxenden.</b>	
Collection	2 0 0
Sabbath School Classes	1 9 0

<b>Stainland.</b>	
Mr. and Mrs. Mellor	2 2 0
Mr. and Mrs. Shaw	2 2 0
Less Expenses	105 13 4
	1 0 6
	167 3 10

<b>Leeds. A Quiet Observer, per the "Leeds Mercury"</b>	
	80 0 0
<b>Profits from the Sale of Book work by Mrs. Arthington, for Native Teachers.</b>	
	20 0 0
<b>Scilly. Rev. D. Senior</b>	
	29 4 6

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<b>Barnsley. Rev. B. Beddow. For General Account</b>	
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<b>For Special Fund in aid of New Mission in Central South Africa, among the Tribes visited by Dr. Livingstone</b>	
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<b>Goole</b>	
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<b>Geernogle. Rev. H. Powell, Ditto</b>	
	2 0 0
	13s. 12s. 3d.
<b>Dinas Mawddwy. Rev. E. Williams</b>	
	10 7 6
<b>Merthyr, Bethesda</b>	
	16 0 6

<b>Newcastle Emlyn. Miss Walters, for New Missions in Central South Africa</b>	
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<b>Swansea. English Auxiliary.</b>	
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H. K. Easton, Esq.	2 2 6
J. H. Bath, Esq.	1 1 0

<b>Collection at Public Meeting</b>	
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<b>Less Expenses</b>	
	0 18 7
	1 0 0
	5 13 7

<b>Burrows Chapel. Rev. J. Whitty.</b>	
Collection at Chapel	4 4 8
W. Voss, Esq.	1 1 0
W. H. Tucker, Esq.	1 1 0
Mrs. Johns	0 10 0
Collected by Miss Bevan	1 1 8
Ditto Miss Hughes	0 15 8
Mr. Davies (Subj.)	0 5 0
Rev. J. Whitty	2 1 0
Burrows School	2 0 0
Wickliffe Ditto, for Mission Ship	1 2 2
Mr. W. H. Whitty, Ditto	0 13 6
Mrs. Rees (half-year's subs.)	0 2 6
Mrs. Whitty's Bible Class	0 10 0
	14 15 5

**Castle Street Chapel.**

<b>Rev. W. Jones.</b>	
Rev. W. Jones	1 0 0
W. H. Michael, Esq.	1 0 0
Mr. George Howell	0 10 0
Mr. H. Gorvin	0 5 0
Captain Thom	0 5 0
Miss Smith	0 5 0
Mrs. Davies	0 3 0
Mrs. Rogers	0 5 0
Miss Howell	0 5 0
Miss Jones	0 5 0
Miss L. M. Jones	0 5 0
Sunday School Box	0 5 0
Mrs. Thomas's Do.	0 0 7
Collections at Chapel	8 0 0
	19 5 5
	42 14 6

**Canaan.**

<b>Rev. J. Rees. For New Missions in Central South Africa</b>	
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<b>Trawsfynydd. Legacy of late David Roberts, Esq., per R. Pugh, Esq., less duty</b>	
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J. K. Wilson, for Little Heathen	0 6 0
Collection	1 12 4

<b>Acach. Craigmada. Rev. W. Turner.</b>	
Collection in U. P. Church	3 11 6
For Concealed Malagasy Pastor	1 2 0

<b>Cullen. Rev. D. Brown.</b>	
Collection in Congregational Chch.	3 8 4
For Malagasy Pastor	0 5 0
J. J. and A. Duncan, for Little Heathen	0 3 0

<b>Fraserburgh. Rev. J. Sims.</b>	
Collection in Congregational Chch.	7 7 8
Mr. O. Thompson	1 1 8

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 J. D. J. & W. Sims ..... 0 5 0  
 Friends ..... 0 10 0

*Huntly.*

J. A. and R. Legg, for Little Heathen. 0 5 0

*Keith.*

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*Laurence Kirk.*

Free Church. Rev. D. Simpson. Collection ..... 5 0 0

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*Mulleat.*

Rev. Mr. Saunders. Subscriptions and Collection ..... 26 8 0

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Per Mr. Barron. Collection ..... 5 6 6

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For Malagasy Pastor.

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Mrs. Meas ..... 0 2 8

Thomas Barron ..... 0 5 0

A Friend ..... 0 2 8

73 7 8

*Breckie, Mrs. P.*

Guthrie ..... 1 0 0

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THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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TOMA'S PRESERVATION FROM A WATERY GRAVE. (SEE PAGE 211.)

## INDIA.

## PROGRESS OF THE INSURRECTION.

IN our last Number a brief reference was made to the wide-spread disaffection and outbreak of the Sepoy regiments in Bengal. Through the reports which have been more recently received, the British public have been made acquainted with many facts, illustrative of the formidable character of the revolt, and the cruel and remorseless spirit by which it has been distinguished.

In common with all classes of our countrymen, we have regarded with painful anxiety the extraordinary train of events by which, within the compass of a few weeks, the very existence of our Indian Empire has been imperilled, while we have also had to deplore the wanton barbarities by which the mutineers have signalized each step of their progress. But it is nevertheless, cause of thankfulness that, through the blessing of God upon the prompt and energetic measures adopted by the authorities in India, the tide of revolt has received a timely check, and in no instance where they have been brought into actual conflict, have the insurgents been able to withstand the firmness and bravery of the British troops; we have therefore the strongest ground to expect that, when the large reinforcements from England arrive, the revolt will be effectually suppressed, and the supremacy of Britain throughout India, be established upon a firmer basis than heretofore.

It would, however, be as much beside our present purpose to speculate upon the future prospects of that great country, as to detail the varied incidents which have marked the course of the insurrection. The few foregoing remarks are intended only to introduce to the notice of our readers some extracts from the correspondence of our Missionary Brethren, occupying stations in the revolted provinces, from which it will be seen that, although in some instances exposed to peculiar peril, they and their families have all, in the signal providence of God, been preserved in safety.

It is, however, with extreme concern we have to record, that among those Europeans who have fallen victims to the indiscriminate fury of the insurgents, is Dr. Carl Buch, the Principal of the Government College at Bareilly, and son-in-law of our honoured friend the Rev. Dr. Vaughan, of Manchester. From the particulars received respecting the tragical event, it would appear that Dr. Buch, under an impression of impending danger, had sent away Mrs. Buch and her sister, Miss Vaughan, to the hill station of Almora, occupied by our Missionary Brother, the Rev. J. H. Budden. On Sunday, the 31st May, the native troops at Bareilly revolted, and having seized six European gentlemen, three of their number, including Dr. Hay, were deliberately shot the same evening, and on the morning of the following day, the 1st June, Dr. Buch, Dr. Hansbrow, and Mr. Raikes, the judge, suffered the same melancholy fate.

We proceed to quote from the correspondence of our Missionary Brethren in Calcutta and the Upper Provinces.

*Extracts of Letter from the Rev. A. F. Lacroix, dated Calcutta, June 17, 1857.*

"As to Calcutta, I wrote to you in my last that we seemed to have passed over our crisis; but it was not so. Last Saturday, the 13th, it was discovered that the native troops at Barrackpore displayed a most mutinous spirit; and there can be no doubt that, in league with their brethren stationed in Calcutta, and with the King of Oude's retainers, (an immense number living at Garden Reach close to Calcutta,) a rising would have taken place on last Sunday night, the 14th. Immediately measures were taken to disarm all the Sepoys in Barrackpore and Calcutta, which the providential arrival of European troops from Persia and Ceylon rendered practicable. The King of Oude, who, with his vizier, seem deeply implicated in this conspiracy, were arrested on the night of the 14th, and safely lodged in Fort William. These prompt measures caused a great disappointment to the Mohammedan population of Calcutta, who, almost to a man, are most ferociously disposed towards Europeans, and who were only waiting for an attack on the city by the Sepoys, to take a share in the work of destruction, which, if we may judge from what has occurred in other places, would have been awful: certainly not an European man, woman, or child, would have escaped. But God preserved us! The panic was extreme. Nearly all the Europeans in the suburbs fled into the town, and many of the inhabitants of the latter went on board the ships in the river. You will easily conceive what our feelings must have been, with beloved wives and children to protect and care for! The excitement continued very great. Everybody is arming, and we know not what another day may bring forth. I need barely remark that, under existing circumstances, all missionary operations, except in the

educational department, are greatly impeded; public preaching, for obvious reasons, is quite at a stand-still, and will, I fear, remain so for some time to come. Indeed, the crisis through which we are passing will no doubt exercise a great influence on future Missionary labours in this country; but in what way it is impossible to say yet. However, I hope in God that better days will dawn upon us; for His promises cannot fail, and the people of India must, as well as all others, be converted to our God.

"Allahabad is a heap of ruins! Every European house has been plundered and burnt down, and all the Christian inhabitants who had no time to flee to the Fort have been barbarously murdered. The American Missionaries and their families I hope are among those who have escaped. But it were endless to mention all the places, such as Amighur, Jaunpore, Gurrockpore, and others where similar outrages have been committed. The whole of this diabolical conspiracy shows itself daily more and more to be a *Mahommedan* plot. The followers of the false prophet are up all over India, and are determined, if they can, to leave not a single Christian alive in India. Cartridges are now no longer mentioned, and the struggle is becoming daily more and more a political one.

"June 19th.

"I said above that the struggle was daily becoming more and more a political one. To this I should add, a religious one too, which is always the case where Mohammedans are concerned; it is therefore the crescent against the cross, the Hindoos having only been most cunningly inveigled by the Mohammedans, to serve their own temporary purposes."

*Extracts of Letter from Rev. W. Buyers, dated Benares, June 26, 1857.*

"On the 4th June, about 4 P.M., my family had just sat down to dinner when a

sudden discharge of muskets and artillery broke on our ears.

"I had previously advised the native Christians to go into the bazars should there be an attack, as it was believed that the insurgents were everywhere bent on the destruction of Christians, and all attempts to defend themselves against a great body of trained soldiers would be vain, and only make their destruction more certain. They all, accordingly, left the compound and went into the city. Mrs. Byers, my son and daughter and myself, got into a conveyance and drove as hard as we could towards the Ganges at the east end of the city, in order if possible to get from between the troops and the city, from which hundreds of suspicious looking men variously armed were running to join the insurgents. The distance we had to go was about three miles, near the end of which we came up with Mr. Kennedy and his family, who had gone in the same direction. On reaching the house of a friend on the bank of the river, everything was in confusion and alarm, as an attack from the city close by was feared. It was resolved that we should get into boats and go out on the river, as the most likely way of escape should an attack be made on us. After considerable delay, two very awkward native boats were obtained, and we went out to the middle of the river, here about half a mile wide, and cast anchor to wait the result. The roar of cannon and the volleys of musketry still continued, and a great smoke overspread the city, so that for a considerable time we thought the whole of Benares was on fire. This, however, was only the smoke of the firing in the lines at Secraie, and of the burning down of the native barracks, which had been set on fire by the English, in order to drive the insurgents from their shelter, where they had lodged themselves, and were firing from behind the walls.

"At last as evening was setting in, the firing altogether ceased; but we were for some time in suspense, till word was brought by a gentleman who had ridden hard from Secraie, that the insurgents had been entirely overpowered. The 37th Regiment, which began the affair, had been cut to pieces, or fled, and the other regiments had thrown down their arms. The regiment of Irregular Cavalry, who had been supposed loyal

*in the morning*, had shot their commanding officer, Captain Guise, whom we had seen in full health and spirits a few hours before.

"On hearing some other general and very vague reports, all of which, however, were to the effect that the *immediate* attempt had been put down, we returned, glad to get to land and to obtain a draught of water; for though we were on the Ganges, nothing short of the extremest thirst could induce us to taste it, as the place where we were, that at which the concentrated filth of the whole city of Benares mingles with it. We all, *i.e.* Mrs. Kennedy, Mrs. and Miss Byers, a lady whose husband was in the fight, and who was naturally very anxious; Dr. Ballantyne, Principal of the Benares College and his lady, Mr. Kennedy, Mr. Gordon, at whose house we had stopped on the bank, all returned to the house of the latter gentleman, where we obtained refreshments, and intended to remain till morning. We had not, however, been long there when two gentlemen galloped up to the door inquiring for us. These were Captain Dodson, Brigadier Major of Benares, and a gentleman of the Civil Service, Captain D. had been in the thick of the fight, and had most narrowly escaped. He said the Brigadier Colonel Gordon had taken the command. They had heard of our having left, but the Brigadier wished us to return to join the other Europeans at the Mint, (a large building formerly used as a Mint,) where troops could guard the whole more easily than if scattered about. A detachment of European troops was coming across the river, when they were going to meet and hasten on, and we could go up under their escort. We all got our horses, &c., and as soon as the troops came, started in due military order. The distance is rather more than three miles. We had a body of soldiers with loaded guns and fixed bayonets before us, and another behind, and were made to keep in close order, as there was some danger of an attack.

"In this procession form we marched on slowly, and reached the Mint about, or rather past midnight. Here we found the whole of the European population of Benares, and some from out-stations, many of whom had escaped most wonderfully through showers of balls. After daylight I returned

the compound to see the native Christians. All the married men and their families had gone to a place in the city, where they had a chapel and schools, and were kindly sheltered by a native acquaintance, who, though a heathen, had shown much friendly attention. The young men had remained in the compound, and no attempt had been made to molest them; but, as a great panic still prevailed, and a combined attack was expected from other insurgents, I sent word to the people to remain here they were for a time. In the course of the next day, however, they saw symp-

toms of bad omen among the Mussulmans in the city, some of whom said that, if they got a chance, they would kill all the Christians. They therefore all returned home, and I arranged with them that, if the Mission should be attacked, they should all go with us under shelter of the guns and European troops in the lines. Since then they have all remained in the compound, and we have had our usual services on the Lord's day, and prayer meetings, &c., as usual, though almost every day there have been alarming reports and much excitement."

*Extract of Letter from Rev. J. Kennedy, dated Benares, June 12, 1857.*

"News of the outbreak reached Benares on the 4th, when it was at once resolved to disarm a regiment here, which had shown a mutinous spirit. The regiment resisted; they were aided by other two regiments here, one composed of Sikhs, and the other an irregular cavalry corps, on whom the authorities had placed full dependence, and the result was a bloody engagement. Most probably there were about 200 English soldiers, who had arrived during the previous day, and they, although attacked unexpectedly, succeeded in conquering and scattering the mutineers—above 2000 in number. On the side of the authorities our men were killed and twenty-one wounded, while it is supposed that two or three hundred of the mutineers have perished. Several of the residents at the Station had most narrow escapes. How all untouched reached at length the place of rendezvous is a matter of wonder to all, and ought to be the matter of heartfelt gratitude. Mr. Buyers and his family, ourselves, and several others, hurried away from the scene of the battle when it commenced, and it was midnight when we reached a large building, once used as a mint, and now appointed the place of gathering, as the largest and strongest building in the Station. There we found all the Europeans and East Indians, and many of the native Christians, huddled together in the greatest confusion imaginable. The noise, the bustle, the bewilderment were beyond description. Sleep was out of the question. In addition to the excitement of the preceding hours, it was well

known there were crowds of mutineers in the neighbourhood, and when they had rallied a little it was thought likely they might renew the attack. Then it was feared the city would rise, and, if so, our position would be very distressing. The day dawned without any serious mischief having occurred in the course of the night.

The 5th was a day of great discomfort and alarm. The heat was terrific, the fiery wind having its own way through the open and densely crowded rooms, and a large skylight in the room which most of us were obliged to occupy, letting in a flood of burning rays. We all, however, felt, I trust, thankful to have such a refuge in a season of such peril. Such was the alarm during the course of that day, that no one ventured beyond the walls of the building without a strong escort, and then no one ventured beyond the barracks less than a quarter of a mile distant. It was well known that a large body of the mutineers was at hand. In the evening I ventured to go with two friends to the hospital at the barracks, one of these friends having a revolver and the other a rifle. The scene at the hospital was most distressing, and, indeed, more than I could for the moment bear. I nearly fainted, and was happy to get back to the Mint as soon as I could. Since that time I have been visiting the hospital daily, so has Mr. Buyers and Mr. Leupolt, the only Missionary remaining at Benares of the Church Mission, and I hope our labours have not been in vain among the wounded and the sick."

*Extracts of Letter from Rev. M. A. Sherring, of Mirzapore, dated Benares, June 18, 1857.*

"Almost the entire Station of Mirzapore has been obliged to seek refuge in the fort of Chunar. I have been obliged to leave the Mission, and with my wife and family and some of the native Christians to seek shelter in Benares, which, from the victory gained over the mutineers, is now a place of safety. My dear wife, with her baby and her sister, have been in imminent danger of their lives. Their escape from a barbarous death was most wonderful. When the news of the outbreak at Benares reached Mirzapore, I had placed them for protection on a steamer which happened to be lying off Mirzapore, and which was on her way to Allahabad. On approaching this latter city the native troops stationed there mutinied, killed fourteen officers out of seventeen of one regiment, and barbarously killed every European out of the fort. They approached the banks of the river, and for two days my

wife, with the English party to which she was attached, was fleeing from them and from the infuriated villagers. Through the mercy of God they all escaped safely.

"The Church Mission premises at Jampore, and the American Mission premises at Allahabad, have been plundered and burnt. All Allahabad, except the fort, is in the hands of the insurgents. From Benares to the Punjab the entire community, with the exception of a few cities, is demoralized, and can hardly be said to be under our rule at all.

"May the Lord deliver us out of all these troubles! We are still at the crisis, and have not got beyond it. British troops are urgently needed to reconquer the country. It is believed by many that this widespread rebellion is the work of the Mohammedans. I concur in this opinion."

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## CHINA.

### HONG KONG.

In a communication dated 28rd May ult., the Revs. Dr. Legge and J. Chalmers have inclosed translations of sundry papers addressed to them by native Chinese, which will be interesting to the reader, as showing that while the direct labours of our Missionaries at Hong Kong are restricted by the state of public affairs, the Word of God is not bound, but is silently making its way through unexpected channels. The papers referred to are introduced by the following remarks from our Missionary brethren:—

"Our object," observe Messrs. Legge and Chalmers, "in writing to you at present, is to introduce to your notice the inclosed translations of Chinese documents, the perusal of which has given great satisfaction to our own minds, and which we are sure will be read with pleasure by you. It is not necessary that we should say much in explanation of these papers; they will speak for themselves. The *first* is taken down from the dictation of Ch'ea Kum Kong, of whose baptism we notified you last year. He was here then only for a few weeks, and, as he

states in the commencement of his narrative, returned to Pok Lok, where he had been before a keeper of a Confucian temple. We heard nothing of him since he left, and had little expectation of doing so in the present state of the country, till about ten days ago, when he made his appearance along with Kot Yai the subject of the *second* paper. They are plain-looking men, without much education, but, as far as we are able to judge, sincere in their profession, and honest in the statements which they make. We have here, surely, a striking instance of the power of



the truth of God to work its way against the greatest obstacles, and by the most imperfect means. When we see the work going on thus in the very heart of the province of Canton, at a time when open hostility and bitter hatred are conspiring to debar all access to it from without, let us thank God, and wait patiently the issue of events, which will surely be for his glory and the furtherance of the Gospel."

## 1.

*A Narrative by Ch'ea Kum Kong, a recent Convert and Disciple, taken down in writing for his honoured Pastors.*

"On the thirteenth day of the fifth month of last year, I received the Lord's Supper in Hong Kong, and took leave of the brethren on the sixteenth of the same month. As the sea was rough, and the current strong against us, our voyage was prolonged for seven days. In the boat there was a literary graduate, who persisted in talking speciously, and in blaspheming God and Jesus Christ, in consequence of which, it was useless to speak there on the subject of religion. When I got home to my family, and went to call on my relations, some of them said I was following foreigners' religion; others said my head was turned—I was mad, and others said I was possessed, and went to throw water upon me. There was also a wicked man among them, who seized and carried off two of my domestic fowls. As for the rest of my neighbours, there were some, both of scholars and tradesmen, who heard and wished to believe, some who heard only to revile, and some who heard in silence. For more than ten days the whole town was in excitement, and as they saw me abandon my ancestral worship and my idols, and also throw up my employment in the sacred temple, the general opinion of the inhabitants was that I was crazed. Some of them among them gave information to the government officials, that I had been deceiving the people with heretical doctrines. Accordingly they seized me and all my Christian books, and brought me to the magistrate's office. Some proposed the *canque* and some proposed chains, and they all exerted themselves as much as they could to frighten me. But I was not afraid, nor did I answer them a word. Afterwards I came to know, that

these men took the opportunity, when the magistrate was not in the office, to practise extortion on me. But, to their disappointment, they found that I was poor, so they pretended to be in a great rage with me, but withal were glad enough to leave me alone. Some of them suggested that perhaps the present disorder of the country had driven me mad, and after squabbling for about three hours they let me go.

"After this, three educated men, Hon, Tsang, and Wong A Lun, saw that my principles were true, and advised me to be revenged for this hostility on the part of the officials; but I said that the disciples of Jesus do not strive with men. There was also my maternal uncle, Hon Now Che, a descendant of a family which had transmitted the doctrines of the Papists from the time of the Ming dynasty, who, while he did not dispute my principles, and said that idols are nothing, yet advised me to worship my ancestors. I replied that I was not afraid of men's reproach or persecution, I only feared God. I found not a few people who wished to believe, but, for the most part, they feared man more than they feared God. Day after day passed away, and the eighth month arrived before I was aware.

"One day about that time, I left the city by the west gate, and walked on three or four miles to a place called Kum Ky Ngan. There are three or four hamlets, and it is the native place of the man who has come along with me, Ho A Yuk. At Tae T'ong Meen, also, I found two men, Ley A Ch'un and Ley A Wong, who understood that all things are of God. They desired to worship God, and believe in Jesus along with me, and were very angry with others that they did not believe. At that time they agreed to come to Hong Kong with me, to seek instruction; but, as they had some family property, at last they were deterred by fear, lest their neighbours should combine against them. I ought to mention, that these men had received and read the New Testament before, when brother A Wy came.

"About the beginning of the tenth month I left the city again by the north gate, proceeding to a place called Hong Shooey, distant about ten miles. There I preached three or four times. The people said these were

foreigners' books, which the high officers had prohibited, and I must on no account expound them. They neither reviled nor injured me, yet they believed not. From Hong Shoey, I went on three miles farther to Mooey Lung. There I met with one Cheong, a schoolmaster, fifty years of age, who taught a school in the place. I spoke with him for a day and a night. His reverence and faith were very great, and he said to me, 'Your coming has been my salvation.' There were also two old men, both over sixty years of age, who reverently heard the truth, and were greatly affected by the grace of God, so that they vowed they would believe these doctrines, even if it should cost them their lives.

"Afterwards, in the eleventh month, I went forth by the east gate, upwards of twenty miles; to a place called P'ae Me Market. There the people showed not much sincere faith, so I soon went on to the village of the Ch'ea clan. But during a stay of more than ten days there, I still found no instances of sincere faith; only, as the people were of my own clan, many respected and looked up to me, and they did not dare to speak against the truth. I then returned home to pass the New Year, when again, in the first month, I went westward to the village of Teen Sum, one of the villages of Kum Ky Ngan. On the way I met with Tsü Moo Sow, going to worship an idol, having a basket loaded with meat for sacrifice. In a wayside tea room I exhorted him not to worship idols, but to worship God the Lord of heaven and earth and all things. The man at once gladly consented to this, and the same night he invited me to his house. Nothing could exceed the respect and kindness with which he treated me, and he said Heaven had sent me there to save him. This man heard the truth with gladness, and has persevered, in the hope of salvation. He wished to get an opportunity of coming to Hong Kong to ask for baptism, but at the time I left I had made no agreement with him. When, however, he heard of our coming, he immediately set out and came to the house of Kot Yuk, a distance of four miles; but when he got there, Kot Yuk had already come to my house. Afterwards a neighbour came to Pok

Loh and told us of his desire to come, and then we were sorry that we had not invited him to join us.

"For two or three months after my first meeting with this person, I did not find any others willing to receive the truth; only I went about visiting from time to time the ten or more families of those who had already believed. There were five or six persons among them, who wished to come to Hong Kong to ask for baptism. At one time it was my desire that we should all come together; first, for a testimony to the truth to shut the mouths of all those that reviled and make them know that I was not mad; and second, because the great difficulty of transmitting letters might have caused trouble and anxiety to our worthy teachers. Now, however, the greater part have not come, because, indeed, they were afraid of the difficulties of the way. Therefore we two, under the gracious protection of God, have come here all the way safe and sound. This simple statement of facts we present to our honoured Pastors, praying for the favour of their counsel, and that the Lord, the true God, may bless us evermore.

"Hong Kong, 21st May, 1857."

11.

*"An Account of the Conversion of Kot A Tuk, a Native of Kum Ky Ngan, in the District of Pok Lok."*

"In the end of the eighth month, of last year, when I was at work in the fields, I met by chance on Mr. Ch'ea, who had come to look after the grave of his ancestors, but had brought neither meat nor wine for sacrifice, and, as I observed, merely cut away the grass about the grave with a reaping-hook. There were ten or more people sitting down on the grass listening to him speaking about the bounty of God in creation and providence, and about the propitiation made by Jesus Christ for the sins of men. He also spoke much, which I cannot now remember particularly, about the soul, and exhorted the people not to worship idols. At this time I half believed and half doubted what he said. All the rest, when they heard him say that he had divine books, took him for mad. Having asked him where he lived, after a month or more I went myself to his house, not indeed at first, with any desire to hear the doctrine.

but I wished simply to look at his domestic arrangements. But when I came and saw that, of a truth, there was in his house neither Koon Yum, nor Kwan Ty, neither ancestral tablets, nor incense pot, I went home and told the people that what Mr. Ch'ea had done was the truth. They, on the contrary, held him to be mad. I then took the books which he gave me and looked them over again, two or three times. But, although they were true, I was still kept back, by the influence of worldly custom, from worshipping God myself. After this, brother Ch'ea came to my house three or four times, and worshipped God and conversed on the doctrines with me. I also went to his house twice, and we conversed and worshipped together. As I witnessed his great earnestness and reverence, I began to be influenced by him,

and at last faith preponderated in my heart, I was six tenths of a believer. Then I wished to come to Hong Kong that I might see for myself. And now, by the favour of God, I have got here; but I never anticipated seeing such pious worship, and such excellent rites, surpassing even what Mr. Ch'ea himself said and did. Therefore I cannot but desire to believe and follow these.

"Now, I know well my own principles are but young and tender. I regret much that I did not carefully peruse every one of the books, as soon as I received them, for I thus put off attending to the great business of my life. But I address this correct account respectfully to the Rev. Pastor, with a prayer that he will give his counsel.

"Hong Kong, 21st May, 1857."

## POLYNESIA.

### AITUTAKI.

**THE** Rev. H. Royle, who, with no other European companion or assistant but his devoted wife, has laboured for a number of years with signal success in this remote island, in a letter dated the 18th December, 1856, communicates some interesting occurrences. The first has reference to a party of Penrhyn islanders, who, having by a singular providence found their way to the shores of Aitutaki, were all eventually brought to a saving knowledge of the truth. Secondly, Mr. Royle records the escape of a young native of Aitutaki from the perils of a watery grave, under circumstances so remarkable as scarcely to be paralleled in the annals of maritime adventure:—

"From the incidents of the year," writes Mr. Royle, "we may select one or two to illustrate the grace and providence of our Heavenly Father.

#### ARRIVAL OF PENRHYN ISLANDERS.

"If my memory serves me faithfully, I mentioned in my last that seventeen Penrhyn islanders had found their way to Aitutaki. These islanders have been reputed the most savage and irreclaimable in the whole Pacific Ocean. When the brig 'Chat-ham,' left here for California, the captain secreted one of my scholars and carried him off. Now, although he was not a good boy, yet he was the means of saving the crew from

intended violence. On arriving at Penrhyn Islands, his glowing tales of what the Gospel had effected in Aitutaki awakened desires so strong to see our people, that the party now here engaged themselves to a trader to dive for a given quantity of pearl-shell, for a passage to Aitutaki. Having fulfilled their agreement, they were brought here. They came naked. Our people immediately clothed them, and they were located among the members of the Church. Their frequent quarrels among themselves, drew largely upon the patience of the Aitutakians, and, although prompt and effectual interference was always at hand, yet they would persist

in venting their savageism in self-mutilation.

THEIR CONVERSION AND ADMISSION  
TO THE CHURCH.

"After 'eight months' stay among us, during which time they attended regularly our schools and public ordinances, a very marked change was apparent. We heard they had begun to pray, and, at a later period, they sought class fellowship. After a short time they applied for baptism. In addition to my personal attentions, with a view to preparation for the rite, I appointed the most intelligent members of the Church to aid them to a proper appreciation of the requirements of the Gospel. After various examinations, their conduct and scriptural knowledge being deemed satisfactory by the Church, sixteen of them were publicly baptized on the 30th August, 1856. I need hardly say, that it was to myself and brethren here, a most interesting and solemnly impressive occasion.

"One week after this service, we held our usual Church-meeting, at which we had, from one of the probationers (a native of Aitutaki) a narrative of very peculiar interest. The young man, Toma, or Thomas, gave the following account to the Church of the manner by which he was brought into a state of grace.

TOMA'S NARRATIVE.

"'Five of us,' observed Toma, 'were decoyed\* on board ship; we all intended to return on shore in the evening, but the captain told us we should remain a few days to recruit his ship. That night, under a crowd of sail, we were leaving Aitutaki far behind us. Two days from our home, we were before Rarotonga. Here we asked the captain's permission to remain; two of our number were allowed to do so, while three of us were detained in unwilling servitude. At Rarotonga the ship lay, on and off, three days, the whole of which time the captain kept a strict watch over us, or we should have escaped. Thursday afternoon he came on board, and we saw, from his preparations, that we should leave that evening. My companions, Kaiapha and Philipa, being the

elder, had laid their plans for escape, but had said nothing to me. At sunset we had been a short time under all sail. As the bell rang for supper I was below with the men, when Philipa came to me and tapped me hurriedly on my shoulder. I followed him on deck, and before he could say anything, I heard a plunge into the water. "There!" he exclaimed, "Kaiapha has gone to swim to shore: I am going too." Taken thus by surprise, unprepared and undecided, the conflict between hope and fear was severe but short. The most pleasing visions,' he said, passed before his mind's eye—his home and friends at Aitutaki—his school-mates and companions now gone, for he had heard them both plunge into the sea. He resolved to follow them. He now passed on, unnoticed by the man at the helm, to the stern of the ship; by the aid of a loose rope he let himself down into the water, and, placing his feet against the rudder, he struck off from the ship. Before descending into the water, he thoughtfully took the bearings of the land to the ship. Under the excitement of the occasion, he swam vigorously until he could no longer discern from the crest of the wave the ship-lights; he then paused to take breath, and now his perilous condition flashed with awful power upon his mind. His first act was, for the purpose of swimming, to free himself from the incumbrance of a shirt he had on, which had been given to him by the captain; and then, to aid his powers of endurance, he tied it round his waist as a belt. At this period he said his mind was filled with tumultuous thoughts to which he could assign no definite shape; on the retrospect, he thought they had an analogy to the waters of the troubled sea, with which he was holding a conflict for life. This, he was distinctly conscious of—a total absence of fear. His first wish, as he looked around on the wild waste of waters, was for companionship with his kind; he called aloud for Philipa, and then for Kaiapha, but he met with no response, not even the echo of his own voice: the only sound was that produced by the rush of the waters, the effect of a strong south wind tinging each billow with a crest of white foam. The powerful instincts of humanity inspired him

\* This is a very common case among the islands of the Pacific; some, no doubt, are glad to be thus decoyed, but others are not.—H. K.

with buoyant hope; life was at once the prize contended for and the reward of trials to be endured. Those instincts, too, supplied to him his only guide, for the night was cloudy and tempestuous, and the dark peaks of Tarotonga were merged in the surrounding gloom. Again and again he called for his youthful friends, and at length he heard a faint response in the distance. He now swam vigorously in the direction of the sound, and, to his great joy, he met Phillipa. At once they rushed into each other's arms; and, defiant of the cold embrace in which the angry waves held them, they imprinted upon each other's cheek a kiss of warmest greeting. Encouraged by this happy meeting, they now swam together with renewed energy. Their mutual inquiries had respect to Kaiapha, whom neither had seen, and, in fact, he was never seen again. He had been the impetuous leader of this small band of fugitives; he had vehemently denounced their detention by the captain; the first to set a bold example of daring flight, in the hurry of which he is supposed to have swum *from* instead of *to* shore, and so perished.

"At this point of Toma's narrative, a deeply subdued feeling pervaded the assembly—the big tear glistened on many a cheek, and so intense was the emotion that none cared to lift the arm to wipe that tear away.

"Here, in mid-ocean, these youthful friends warmly reciprocating the sympathies of our common nature, after bearing up in the might of their youth against the surging billows, till, as they supposed, a little beyond midnight, Phillipa complained of fatigue. Thoma now proposed prayer, and he being the stronger and also the best swimmer, he lent his shoulder as a resting place to Phillipa, while the latter offered a short prayer to Heaven for Divine succour in this solemn hour of need. This act of devotion over, Thoma gave suitable advice to his friend with regard to sparing his arms, as he complained they were growing rigid. Again they pushed forward, Thoma's progress being sensibly retarded by the weaker advances of his friend. After an interval of silence and long toiling, Phillipa confessed to his inability to hold out much further; his friend encouraged him, repeatedly advanced to his side, placing his shoulders

under Phillipa's arm, on which he would rest. As his eyes now were more frequently directed to his friend than formerly, he observed a sea-bird hovering over his head; he asked Phillipa if he saw it: he replied in the negative; his eyes, he said, were dim, but added, 'It is a messenger from God, I shall die;' and begged Toma, if he survived, to report his fate to his family. Help was again afforded him, and in the usual manner; but Toma felt unable to sustain him as heretofore, as well as Phillipa's being less willing to relax his hold; so that, to prevent suffocation, Toma had to force a liberation.

"The last utterance heard from Phillipa was, 'Kotui kubu; tai toi; ko tifana;' One cup of sea-water more, and I shall have done. The death struggle was now upon him; they rose together upon the waves, until one broke into a larger sheet of foam than usual—it was the winding-sheet of Phillipa; he sunk below the surface to rise no more, and, wrapped in the folds of his ocean bed, Phillipa sleeps until the morning of the resurrection. Two of this little band had now passed over to the spirit world, and Toma remained alone. 'Truly alone,' he said, 'I felt myself to be. While Phillipa remained, he was to me instead of many; but, when he was gone; my flesh trembled at my loneliness. I felt the bond broken that held me to Phillipa; I wanted to flee from the spot. I clung to life, and urged my remaining powers to the utmost to near the shore, and to get away from proximity to the dead.' If it had been day, he might, he said, have been seen from the shore. 'I saw the great eye of morning (Venus) rise o'er the peaks of Ra-rotonga: it was my lamp of hope.'

"Day at length dawned upon Toma, and as he rose upon each surging billow, he could distinctly see the people going to the morning school, book in hand. It was the last vivid recollection he had; he felt too exhausted to struggle up to the passage through the reef; a sort of indifference to life was now coming over him, and finally all conscious power was entirely suspended. When he came to himself, the sun was directly over him, and he lay among some tall grass a little beyond the range of the tidal wave. [See Frontispiece.] All his muscles had become so rigid that he had not power to move

a limb, or to articulate a sound. After lying a night and day, he was found, and kindly attended to by Mr. Pitman and the people of Rarotonga, until he had an opportunity to return to Aitutaki.

"After Toma's narrative, the Church united in singing the beautiful hymn of Cooper, 'God moves in a mysterious way, &c.'"

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## SOUTH AFRICA. KAT RIVER SETTLEMENT.

### PORTRAITS OF CHRISTIAN LIFE AND CHARACTER.

THE following notices of some of the pious and laborious deceased elders and deacons of the Philipton Church, Kat River, have been contributed by the Rev. Jas. Read of that Mission, and as they furnish impressive evidence of the power of the Gospel in elevating the mind, and transforming the character of the native African, we feel much pleasure in giving them circulation through the present medium.

"We have portraits of ancient and modern statesmen, of eminent clergymen, ministers, and missionaries, with monthly and quarterly notices of pious and devoted members and office bearers of European and American churches; with now and then an obituary or short memorandum of pious native converts, in the periodicals of the various Societies. Such reminiscences are often as instructive as they are productive of emulation to become followers of them who, through faith and patience, inherit the promises—nay, to rise even higher in the scale and be followers of God, as dear children, and to imitate Him who was the only begotten of the Father, full of grace and truth, and who hath left us an example that we should follow his steps.

"The individuals whose lives are above indicated, lived at various periods within the last five-and-twenty years. But the subject has not, by length of time, lost its interest. No; to use a vinous simile, as wine does not lose its strength and flavour by being kept, but is, on the contrary, thereby improved, so does biography improve by deferring its narration till some time has elapsed. In asking an eminent literary friend why he and others of the friends of the late African poet, reformer, and philanthropist, Thomas Pringle, had not given a more complete life than that by Ritchie, he replied, that it is not well to write the life of any one so near the time in which he lived, ripe with predilections

and antipathies, but I may one day do it when my friend is further removed from the time in which he lived and acted. The individuals under consideration were those, as there are hundreds more, who had for a long time adorned their profession and sustained their official standing in the Church with credit to themselves and honour to the cause they served. We have already explained that the Philipton Church is Independent-Presbyterian in her form, and hence the term ruling elder. The Church may be said to have been an emigrant Church, or formed from members of other native congregational and denominational churches, such as Wesleyan, Methodist, Dutch Reformed Church, and members of the Glasgow Missionary Society at Chumie.

#### PORTRAIT I.

##### *John Valentine, Ruling Elder.*

"He was the son of the late John Valentine of Bethelsdorp, the first Hottentot deacon of that Church, then under the joint pastorate of the late Dr. Vanderkemp and Mr. Read, sen., a man remarkable for his strength of mind, piety, and zeal. This son inherited a great many of his father's virtues, and excelled him in his suavity, Christian meekness, and gentleness, which threw an inexpressible moral beauty and charm over his Christian character, which made him the point of attraction to an extensive circle of friends and acquaintances. He was brought to the knowledge of the truth in Jesus during

Mr. Campbell's first journey into the interior—I think in 1811—when he acted in the capacity of a leader. He was baptized on the journey, and as there were several members who met in fellowship on the first day of the week, and formed what may either be called the Church in the wilderness, or the travelling Church, he was received into fellowship. In attempting to cross the Ganiep, or Orange River, when very full, he almost lost his life, and contracted disease of the lungs, from which he never completely recovered, and from which he eventually died. He was not only what may be called a pious and very 'devout man,' but was well versed in the knowledge of the Bible, and had besides a good acquaintance with several standard theological Dutch authors. After he had, for at least twenty years, lived an unblemished life, and assisted the Missionaries in their itinerancies to Uitenhage, Algoa Bay, and other preaching stations, he was, during the pastorate of the Rev. A. Robson, of the Bethelsdorp Church, in 1826, nominated deacon, and on returning to Theopolis he sustained the same office there, under the Rev. G. Barker, now of the Paarl. In 1830 he removed to the Kat River, and on coming to that settlement was nominated elder of the Church, pro. tem., and sustained the office with eclat to himself and satisfaction to the Church and congregation, to the day of his death. Following the avocation of shopkeeper and agriculturist, he carried his Christianity into every walk of life. He was a good father and head of a family, and seldom missed evening and morning family devotion; strict in keeping holy the day of rest, and in fine, seemed to aim to copy the father of the faithful, whose witness was with God, who, on a solemn occasion, said of him, 'I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' Being blessed with a partner every way fitted to be a help-mate, they succeeded well in bringing up their offspring religiously, and teaching them the way they should go. All the children, consisting of two sons and four daughters, were in time brought to a knowledge of the truth, and joined the Church at this place, though the two sons have latterly rather diverged from

the right and narrow path of life, and become cold and indifferent to their eternal interests. The four daughters, three married and one single, have maintained intact their Christian life and conversation, and adorn the Gospel by their Christian virtues and zeal for the general cause of the Redeemer, and the sustentation of the schemes and objects of the Church with which they are more immediately connected, educational and domestic, in concert with the other members of the Church. The widow of John Valentine, already alluded to, is, after fifty years' profession of the truth, still a consistent, intelligent, and consequently influential member of the Church. Valentine died of pulmonary complaint after long and patient suffering. His end was peaceful and triumphant. His memory is still precious. His example is still exhibited for imitation, and his words and sayings still quoted. The names of men of such symmetrical Christian deportment establish an historic character in the Church with which they were connected. 'The memory of the just is blessed.'

PORTRAIT II.

*Matthias Jury, Ruling Elder.*

"Matthias Jury, or Tys Jury, as he is commonly called, ruling elder, was born of very pious parents, though of his father he said not much, as he was, from habit, of a retired disposition, and the administration of domestic affairs devolved principally on his mother, who was a stirring person and of sterling worth. She lived to a very great age, being near eighty when she died, and had for many years been looked upon, in the Church, as one of the mothers in Israel. Jury came to the Kat River at the great exodus from various parts of the colony, and being a hard-working, thrifty, and intelligent man, he got a very fine Erf of land in one of the beautiful and picturesque glens of the Kat River basin. Though he had always been most scrupulously moral and exact in his conduct, and besides a constant attendant on the means of grace, he for a long time seemed very indifferent to his eternal interests; and when there were signs of spiritual motion in his soul, he appeared uncertain as to whether he should join the Dutch Church, or the Independent body, or the Church of the London Missionary Society, as it is often termed in this country.

At this time the London Missionary Society's interest was, from the very fact that it had taken a leading part in bringing about the social and political changes which had been effected in the country, not very popular. Even the venerable and patriotic statesman, Sir A. Stockenström, has more than once told the writer, that, till his visit to England, in 1833, he scarcely comprehended the position of the London Missionary Society in the country, or the aim of such of her agents as the Vanderkemps, Phillips, and Reads. Some thought it was similar to that of the Jesuits in foreign lands, and that its ulterior object was to level existing institutions, and to reconstruct on them a native power! Gravely were such, and are such, notions still to this day entertained by some in the colony. But many have become convinced that the great aim of the Society was to christianize and civilize the lower classes, and that their object embraced religion with philanthropy. The same feelings were prevalent at Kat River, which usually obtain where an establishment and dissent co-exist, viz., that there is some honour or advantage connected with adherence to the former, and vice versa with regard to the latter; and a little feeling of worldly policy, at the time, made Jury incline that way for a season; but he at last overcame these considerations, joined the inquirers' class, and, after a long curriculum of initial instruction, he was, after a while, baptized and received into communion with the Church, and after two years of further novitiate, was elected deacon, and was eventually appointed ruling elder. It was at this time, and while serving in these capacities, that his mental and moral powers began consentaneously to develop themselves. As a deacon and elder he possessed what may be called great administrative talent in guiding and superintending the affairs of the Church. He possessed unlimited influence, which he never abused for the aggrandizement of his own fame by lording it over God's heritage; or to the embarrassment of the minister, or the depression of the pastoral power and influence, as is often the case in British and American churches. While deacon, he looked strenuously after the eleemosynary support of the poor, and the temporal concerns of the Church and pastorate, and

considered it as a part of his duty to attend to some of the temporal concerns of his minister. As a ruling elder he attended to the sick and dying, watched over doctrine, took an interest in Sabbath and day schools, and when difficulties arose acted like a safety-valve, or conservative power, between the authority of the pastorate and the rights of the Christian people. It was at this time that the Church and congregation conceived the scheme of sending the Gospel, by means of Native Teachers, to the wild Bushmen in Madona, or the country of the chief Makou, and the Sambokie and Amupunda chiefs on the Kie, Luppunda, and the Chachado.

"He was one of a commission sent to explore the country, and find out the residence of these wandering children of the desert, and to induce them to fix on a given spot, in their own country, where they could be instructed in the doctrines of the Christian religion, and be trained to industrial pursuits. And he was one of the first of many who offered to accompany their aged Missionary, in their own wagons, and at their own expense, to erect houses of prayer, and Native Teachers' premises, at the localities above mentioned, and they were absent for nearly three months. It really was as if Jury could never do or give enough for the cause of God. He gave willingly and not of constraint, and as the Lord had prospered him he considered himself as not his own but as bought with a heavy price, and therefore sought to glorify God with his body, soul, substance, and influence. He well understood the Christianity of money, a Christian science, so to speak, which is but in its infancy, and which has lately been so beautifully elucidated and graphically enforced by Dr. Macfarlane, in his sermon before the London Missionary Society. Jury was a man of a well-balanced mind, grave, without ascetic austerity, firm, without obstinacy, conciliating, without fawning, and fervid, without being impulsive. Though very meek, gentle, and unassuming, he could give his negative or affirmative with emphasis, and was withal a man of high moral principle. He was of course not perfect, but had infirmities from which none of us are exempt.

"While he abounded in labours, and was ever set on advancing the present and eternal



welfare of his fellow men, he did not forget to watch over and cultivate his own mind, or to scrutinise his acts and motives. He was, consequently, very meditative, deeply pious and prayerful. He had a good house, and was very neat in his dress, and in everything he did; and if to be above meanness, gentle in manner, or if to esteem others above one's self, if to know the proper and delicate way of doing or saying a thing, constitutes gentlemanly conduct, then we say Jury was a Christian Hottentot gentleman. It has been said that George the Fourth, with all his fastidiousness, was only a gentleman in manner, but not in sentiment or feeling. Jury was one in both. In fact, a friend of mine, of rather punctilious habits, and a connoisseur in these matters, residing in Graham's Town, once said of Jury to me, 'Mr. R., I think Jury is the only Hottentot gentleman I have ever met with.' In one sense my friend was right. Jury was, according to our formula, a Christian gentleman. But he was wrong when he styled him the only one. There are, on the contrary, hundreds of Caffirs, Fingoes, Hottentots, Griquas, and Bechuanas, who answer to the foregoing ideas of gentlemen, despite their sable colour, eye, and Boers as well, despite their rusticity. Umhala is, for instance, a gentleman in his manner—nay, a courtier; so was the late chief Tyalie. So has Cornelius Kok, chief of Campbell, been pronounced by competent authority such, and many living characters among Hottentots who might be named.

"This excellent man died of pulmonary affection, and a long and painful illness it proved. The spread of the Gospel, the happiness of his fellow men, and the prosperity of the Church, occupied his mind to the very last. Jury's loss has not yet been repaired to the Philipton Church.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

#### PORTRAIT III.

##### *Boosman Stuurman, Ruling Elder.*

"The labours of this pious, devoted, and patriarchal man among the tribe of Segalagalu, one of the chiefs of the Tambookies on the Kie, were noticed in the monthly number of the 'Missionary Magazine' of 1846. Boosman Stuurman was inferior to either

Valentine or Jury in intelligence and civilization, as he belonged rather to Hottentots of a bygone age; but he excelled them in fervour and abundant labour. He had been brought up in nomadic life, had lived in kraals and in semicircular huts on his paternal lands, had played the plaintive lute while herding the kine on the streams of the Gamtoos, ushered in the morn on the Goroh, had mixed in the dance and joined in the chase in Yanden gien. His soul was full of poetry. His habits and associations were purely Hottentot. When the Gospel took possession of his mind, it absorbed all his feelings, and the Saviour and his finished work became to him all in all. It was once said by a missionary brother, after hearing a statement of Boosman's labours as an Evangelist, that if deep and fervent piety, untiring zeal, 'self-annihilating and disinterested devotedness, noiseless pecuniary sacrifices,' constituted moral greatness, then this single-hearted man possessed some of the main ingredients which go to make up such a character. I trow it is not presumptuous to say of Boosman, that, like the Saviour, whose he was and whom he served, the zeal of God's house or cause consumed him, and impelled him to constant and unremitting exertions to make manifest the savour of Christ's knowledge in every place. It was at Theopolis where God once, by the success attendant on the labours of such men as the Ulbrichts, Barkers, Wrights, and Edmonds, justified the beautiful appellation of City of God, that he was brought to a knowledge of the truth. It now is—like very many an ancient city, where patriarchs burnt incense, prophets taught, the priests of God wept between the porch and the altar for the sins of the people, the Saviour laboured and agonized, apostles preached and martyrs bled—in ruins, and soon the plough-share of God's house, as Titus up-dug that of the ancient temple. Theopolis is a complete destruction; the wild beast of the desert meets with the wild beast of the island, and the satyr cries to his fellow; the screech-owl also rests there, and finds for herself a place of rest; and all this, because of our sins, for we knew not the day of our merciful visitation, and would none of His reproofs.

Though he could not read, our evangelist had extracted the essence of the leading truths of the sacred oracles, and like Peter preached the substance of the Bible, Christ and him crucified, in a simple, direct, and powerful manner. He was well acquainted with the history of the ancient and primitive or apostolic churches, the lives of scripture personages, the doctrines of divine providence and redemption. He was ever on the move through the settlement or among the farm servants in the Winterbergen and other places, to make known Christ, and I think that eternity will attest the pleasing fact, that, as a pioneer, Boosman was the means of bringing as many souls to the Saviour as ministers and others were in building them up in faith and love. Being set entirely free from domestic cares after his wife's death, he devoted himself to the work of an exhorter, taking (no) wages, to do them (the Church) service, except enjoying their hospitality. Being about the year '42 appointed Native Exhorter among the Bushmen and the Tambookies, whose languages he understood, he gave himself to the work with all his might, labouring night and day, and with many tears, if God peradventure would give them repentance to the acknowledging of the truth, that they might recover themselves out of the snare of the devil, who are taken captive by him at his will. He attended the Bushmen on their periodic hunting expeditions, slept with them in their caves, which often resounded with the songs of Zion in a strange land, and fulfilled, literally, that beautiful Scripture in Isa. xlii. 11: 'Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.' He was the instrument in God's hand of bringing many of these sons of the desert, who were at one time considered so imperviously stupid that divine grace could not enter their minds, and so low in the scale of humanity, as to be denied the identity of a common origin, to a knowledge and reception of the truth, and an inheritance among them that are sanctified.

"This excellent man gave practical illustration of that entire devotion to a great

cause, which we often meet with in the Romish Church, and especially among the adherents of Loyola. He had received but one talent, being devoid of learning, eloquence, riches, and influence, yet he was and traded with it, and brought another for his Master; and if every good man, woman, and child, who loves the Saviour, were thus to present themselves as living sacrifices to God, how soon, as with lightning speed, would the Gospel of God's grace be diffused over earth's surface, Satan as lightning drop from the clouds, millennial glory be ushered in, man redeemed, earth renovated, and the reign of God re-established in a revolted planet! The many crowns which stud the head of the adored, exalted, and crucified One, will sparkle with infinite splendour of such fruits of the mediatorial scheme as are exhibited in the life, character, devotedness, and death of this humble but venerable servant of God. His exit was peaceful, and he felt, in passing the rapids of Jordan, the all-sustaining arm of his Saviour upholding him, and as if carried to his resting place in the regions of immortality by convoys of the shining ones. He spoke in the article of death, of a hope full of glory, a weight of glory, of being with God, seeing an absent Saviour, and being like him. 'They that are wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.'

"This is not an overdrawn picture, or a commodity, specially got up, for what, in mercantile parlance is styled the home market. The portrait will be recognized in the locality where Boosman laboured, wept, and died, and by which he now from his tomb speaks to the members of the Christian Church all over the world, and to whom have been intrusted various talents of learning, genius, eloquence, property, wealth, and the exercise of their influence for the common cause of the Redeemer, even in kings' houses, where they glide about in soft clothing. Great and awful responsibilities attach to Christians in these stirring times. What we possess belongs to Christ, and he says to his servants, 'Occupy till I come.'

**CONTRIBUTIONS TOWARDS THE ESTABLISHMENT OF NEW MISSIONS IN CENTRAL SOUTH AFRICA.**

THE Directors desire to express their very grateful acknowledgments to the friends who have already so liberally responded to their appeal on behalf of the intended New Missions in Central South Africa, and would earnestly solicit the contributions of many other friends who have intimated their intention of co-operating in this interesting and important object.

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 Master Robert Prignot 0 2 2  
 Master Harry Rendie 0 1 9  
 Miss Ada Cook 0 5 0  
 Miss Harvey 0 1 3  
 Miss Hodson 0 3 0  
 Master Bedford 0 7 9  
 Master Graham 0 4 3  
 Master Gairdner 0 10 10  
 Master Fritchard 0 7 4  
 Master James 0 13 8  
 Master Frederick Lipcombe 0 1 3  
 Master Malcolm Graham 0 0 0  
 Master John Graham 0 0 0  
 Master Tyrrel Payne 0 3 3  
 Master Edward Barrett 0 5 0  
 Masters William Griffin and Wilkins 0 4 4  
 Miss Maria Butcher 0 5 0  
 Miss and Master Hayne 2 3 8  
 71. 4s. 2d.

**Belsham Green, A Lady for Chinese Evangelist, half-year 30 0 0**  
**Coventry Chapel.**  
 Collections, less expenses 2s. 6d. 8 3 6  
 Mr. Babby, for New African Mission 1 0 0  
 71. 3s. 6d.

**Holloway.**  
 Contributions, per Mr. B. B. Turner 33 2 9  
 Mr. McNeil and Family, for Native Boy at Cuddapah 3 0 0  
 Mr. B. B. Turner and Family, for Native Girl, to be called Kate Turner 4s. 2s. 9d. 3 0 0

**Horton Auxiliary,** per Miss Percy, on account 20 0 0

**Portland Chapel.**  
 T. Morgan, Esq., 10 0 0  
 Ditto, for New Missions in Africa 10 0 0

**Whitefield Chapel.**  
 Holborn Sunday School 2 10 0  
**Hackney College** Students 1 3 0  
**Robert Street, New Cut** Sunday School 0 6 0

**BEDFORDSHIRE.**

A Bedfordshire Farmer 1 0 0

**Bedford.**  
 Per Mr. W. M. Blake.  
 Friends at Howard Chapel, for the Native Girl, Martha Alport 5 0 0  
 For Female Schools at Vinsagapalan, A Friend 0 10 0  
 Collection at Sandy 1 0 0  
 41. 1s.

**BUCKINGHAMSHIRE.**

Contributions, less Expenses 2s. 3 4 0

**CAMBRIDGESHIRE.**

**Soveton.**  
 Rev. L. Davis.  
 Collection 8 17 8  
 Sunday School Children's Boxes 1 16 3  
**Little Shelford.**  
 Collection 3 0 0  
 14. 1s. 1d.

**CHESHIRE.**

**Hathelod near Stockport.**  
 Collected for the New Mission in Central Africa 1 3 3  
 Sunday School Girls 1 3 3  
 Ditto, Boys 0 11 1  
 Mrs. Heyworth, Dak-wood 3 0 0  
 The Miss Colliers 0 10 0  
 Rev. W. Urvick 0 10 0  
 Smaller sums 0 7 0  
 54. 1s. 6d.  
**Sandbach.** John Charles Billington, Eleventh Birthday Present 5 0 0

**DERBYSHIRE.**

**Derby.**  
 Victoria Street Female Missionary Working Society, per Mrs. Sparkes, for General Purposes 3 0 0  
 For New Missions in Africa 5 0 0

**Glossop.**

**Littlemear Chapel.**  
 Rev. T. Atkin.  
 Collections 13 0 0  
 Mr. Kershaw 3 0 0

**Boxes.**  
 Mrs. Athin 1 10 0  
 Miss Kershaw 1 5 0  
 Miss H. Kershaw 1 4 4  
 Miss Downes 1 1 11  
 Miss Lloyd 0 10 0  
 Miss Robinson 0 5 0  
 Ralph Hill 0 3 10  
 Charlotte Hampson 0 2 3  
 Sarah Hays 0 15 11  
 Sundries 54. 2s. 8d.

**New Mills.**

Rev. S. Simon.  
 Subscriptions and Collections 4 18 0

**DEVONSHIRE.**

**Exeter, A. E., per Rev. D. Hewitt 15 0 0**

**DORSETSHIRE.**

**Isle of Portland.**  
 Rev. J. Cheney.  
 Missionary Boxes.  
 Mrs. Cannon 1 0 0  
 Servants 0 5 4  
 Miss B. Fay 0 10 0  
 Miss L. Way 0 3 10  
 Miss M. Way 0 1 7  
 A Poor Widow 0 2 0  
 S. White 0 2 0  
 Mrs. Comben 0 1 5  
 Selah 0 5 0  
 Public Meeting 2 5 1  
 34s. 3d.; 54. 2s. 6d.

**ESSEX.**

**Auxiliary Society.**  
 Per T. Daniell, Esq.  
 Broxtree, Rev. J. Carter 33 0 0  
 Witham, per E. W. Dixon, Esq. 30 6 0  
 Chesham, per Messrs. Wells and Ferry 195 18 0  
 54. 12s.  
 Broxtree, Misses Bright, for New Mission in Africa 3 0 0  
 Burnham, Legacy of late Mrs. Milburn, less deficiency in assets & expenses 12 5 5

**Mark's Gate near Bristol.**

Rev. J. Mully.  
 Missionary Boxes.  
 Mr. Drake 0 1 1  
 Mrs. T. Sapsworth 0 1 1  
 Mr. M. Sapsworth 0 1 1  
 Mr. Hitchcock 0 1 1  
 Mr. J. Sapsworth 0 1 1  
 Mr. Farmer 0 1 1  
 Penny Subscriptions Rev. J. Mully, for New Mission to Africa 1 1 1  
 Rev. J. Mully 1 1 1  
 The late Mrs. Mully 1 1 1

**GLOUCESTERSHIRE.**

**Fromton on Severn.**  
 Legacy of the late Mr. W. Smith, less duty interest, less duty Rev. G. Williams and Miss Morris 15 0 7  
**Moreton in March.**  
 Missionary Boxes.  
 Mr. Baddeley 0 1 1  
 Mrs. Horse 0 1 1  
 Mrs. Young 0 1 1

**HAMPSHIRE.**

**Southampton.**

**For New Missions in Central Africa.**  
 Per H. Buehan, Esq.  
 Marquis of Cholmondeley 5 0 0  
 Rev. Theobald Adams 5 0 0  
 Mr. Buehan 5 0 0  
 Mrs. Curtis 5 0 0  
 Miss Curtis 5 0 0  
 Mr. B. M. Randall 5 0 0  
 Miss L. Shary 5 0 0  
 Mr. Champness 5 0 0  
 Mr. R. S. Boyter 5 0 0  
 Admiral Sir Henry Paget 5 0 0  
 Mr. H. J. Buehan 1 10 0  
 Rev. G. S. Fitzpatrick 1 10 0  
 Mr. Park 1 10 0  
 Mrs. Sedgwick 1 10 0  
 Miss Ford 1 10 0  
 Mr. Phillips 1 10 0  
 Mrs. Forbes, Northampton 1 10 0  
 Mr. James Rogers 1 10 0  
 Mr. K. Lambour 1 10 0  
 The late Mrs. Gillies 1 10 0  
 Mr. James Shary 1 10 0  
 Mr. Sutton 1 10 0  
 Miss L. Shary 1 10 0  
 Mr. Partridge 1 10 0  
 Mr. Paget 1 10 0  
 Small sums 1 10 0  
 Public Meeting 1 10 0  
 Mr. Forbes 1 10 0  
 34s. 3d.; 54. 2s. 6d.

**GUREST.**

**Auxiliary Society,** per A. D. Gure, Esq. 5 1 1

**HERFORDSHIRE.**

**Assoc. An Orphan, for the New Mission in Africa 1 1 1**

**HERTFORDSHIRE.**

*Bushy, The Young Ladies in Mrs. Kidd's establishment, for the Native Girl Esther, at Cananah, St. Albans. A few Friends, per Rev. J. Harris, for New Mission in Africa* 8 15 0

**KENT.**

*Bromley. Rev. G. Verra'l. Subscriptions* 9 10 0  
*Collection* 6 1 3  
*Missionary Boxes* 5 8 10  
164

*Lewisham. Union Chapel. Rev. H. Baker. Mr. and Mrs. W. H. Ropes, for Central Africa* 10 0 0  
*For Six Children in Salem School* 12 0 0  
*For one Child, by Mr. and Mrs. E.'s Children* 2 0 0  
342

*Tunbridge Wells. For the Institution under the care of Rev. G. Hall, Madras per Rev. W. P. Lyon Sunday School children, per Mr. J. Twissan* 9 11 5  
*Rev. C. Langton (A.)* 8 0 0

**LANCASHIRE.**

*West Auxiliary Society, per S. Job, Esq., on account* 350 0 0  
*Birkenhead. Grange Lane Chapel, Rev. F. S. Williams* 14 15 10

*Fleetwood. Per Mr. B. Whitworth. Sermons* 3 10 0  
*Public Meeting* 8 15 2  
*Sunday School* 0 19 3  
124. 4s. 5d.

*Halifax near Beckdale. Rev. E. Robinson* 6 2 0

*Littledale. Per Mrs. Dodson. Collection after Sermon* 3 4 5  
*Sunday School Missionary Box* 0 7 4  
24. 11s. 6d.

*Manchester. For New Missions in Central South Africa. Per Rev. W. G. Barrett. Sir Elkanah Armitage and Co.* 5 0 0  
*Hope Chapel, Salford, Sunday School Collection* 6 17 1  
124. 17s. 1d.

**LEICESTERSHIRE.**

*Auxiliary Society, per T. Nunsey, Esq. Abby de la Soach, Rev. T. Mays. Barton, Rev. D. A. Bell. Burton Overy. Churchboor* 6 7 0  
1 2 3  
2 2 0  
8 3 0

*Brington, Rev. J. Dimmock* 9 12 3  
*Hallaton, Rev. T. Dale* 4 17 10

*Hinckley. Rev. T. Johnson. Contributions* 19 1 2  
*For Widows' Fund* 1 5 0  
11s. 6s. 2d.

*Hugglescote, per Mr. Page, 3 years* 1 10 0

*Kibworth. Rev. F. Falip. Contributions* 6 3 0  
*For Leighton* 1 10 6  
74. 19s.

*Leicester. Bond Street. Rev. R. W. McAll. Collections* 22 6 1  
*For Widows' Fund* 8 8 4  
*Subscriptions* 7 5 0  
*Ladies' Association* 20 3 0  
*Missionary Boxes* 5 13 4  
*Sunday School Association* 5 5 0  
*Annual Meeting at Bond Street* 9 13 1

*Gallowtree Gate, Rev. Dr. Legge. Collections* 27 1 2  
*Ladies' Association* 26 0 0  
*For Widows' Fund* 7 3 0  
*Sunday School Association, for Dr. Legge's Schools, Hong Kong* 9 4 4  
74. 12s. 6d.  
*Contributions for New Missions to Africa (see Orange of last month)* 104 5 0

*Loughborough. Rev. J. Mason. Contributions* 8 2 5  
*For New Missions in Africa* 3 15 0  
54. 17s. 5d.

*Lutterworth. Rev. W. R. Lewis. Subscriptions* 9 7 6  
*For Native Teacher, John Wickliffe* 10 0 0  
*Missionary Boxes* 3 2 11  
*Collections* 10 13 3  
*For Widows' Fund* 3 0 0  
Ers. 12s. 9d.; 23s. 11s. 11d.

*Melton Mowbray, Rev. J. Twisdale. Missionary Boxes* 2 6 8  
*Sunday School, ditto* 2 3 2  
*Subscriptions* 4 5 9  
*Rev. G. W. Sawyer, 3 years* 4 8 0  
*Collections* 19 17 2  
Ers. 12s. 9d.; 23s.

*Narborough, Rev. W. Bedford* 7 15 0

*Newton Burgoland, Per Mr. Hunt. Collection* 1 5 2  
*Sunday School Children* 1 4 10  
24. 10s.

*Skilton, Rev. T. Dix* 8 0 0

*Theddingworth, Rev. T. Morgan* 5 5 0

*Wymondham, Mr. Godfrey (A.)* 2 0 0  
404 12 9  
*Less Expenses* 10 14 6  
393 18 3  
Including 264. 18s. 6d. previously acknowledged.

**MIDDLESEX.**

*Brentford, Albany Chapel, Rev. H. Morley* 2 7 1  
*Uxbridge, Rev. Mr. Collins* 9 10 10

**NORFOLK.**

*Sunderstone, Mrs. A. L.* 2 0 0

**NOTTINGHAMSHIRE.**

*Auxiliary Society. Per A. Morley, Esq., Treasurer, Nottingham. Castle Gate Auxiliary* 25 6 0  
*Mary* 17 15 3  
*St. James's Street* 17 15 3  
*Albion Chapel, Snenton* 1 9 8  
*Castle Gate, Collections* 64 5 2  
*Friar Lane* 21 15 2  
*St. James's Street, Albion Chapel, Snenton* 10 14 4  
*Public Meeting* 11 18 2  
*Laxton Collection* 3 0 0  
*Lyson Green* 1 2 8  
*Radford* 3 4 2  
*Moor Green* 1 19 0  
*East Bridgford* 1 5 6  
*Sutton in Ashfield* 4 11 2  
*Notford and Sutton-cum-Lound* 6 1 1  
*Mr. Lockwood's Subscriptions* 1 1 0  
*Mr. Glover, ditto* 0 10 0  
219 14 6  
*Less Expenses* 11 4 0  
208 10 0

**Mansfield.**

*Rev. W. Jackson. Thomas Foster, Esq.* 5 8 0  
*Mrs. Wilson* 5 0 0  
*William Wilson, Esq.* 5 0 0  
*Solomon Foster, Esq.* 5 0 0  
*Mrs. S. Foster* 0 10 0  
*Rev. W. Jackson* 0 5 0  
*Mrs. Grierson* 0 5 0  
*Miss Roe* 0 5 0  
*Mr. E. M. Watson* 1 1 0  
*Miss F. P. Watson* 0 10 0  
*Mrs. Murphy* 0 4 4  
*Mrs. Weaver* 0 4 4  
*Mr. Grant* 0 10 0  
*Mrs. Ellis* 0 5 0  
*Mrs. Thompson* 0 4 4  
*Mr. Bradshaw* 0 5 0  
*Mrs. Place* 0 4 4  
*Mrs. Allen* 0 4 0  
*Missionary Basket* 5 0 0  
*Juvenile Missionary Society* 1 3 4  
*Anniversary Collections* 17 9 2  
Ers. 12s. 9d.; 23s. 12s. 6d.  
*2s of the above to be paid for the support of "Ass Foster" at Mrs. Porter's School at Madras.*

**Newark.**

*Rev. T. Attenborough. Produce of Ladies' Missionary Basket* 15 10 0  
*Girls' Adult Class* 4 19 0  
*Public Collections* 31 4 4

*Subscriptions. A Friend* 1 1 0  
*Mrs. Weston* 0 10 0  
*Mrs. Eilson* 0 10 0

*Boxes. Mr. Swift* 0 14 0  
*Mrs. Menzies* 0 8 2  
*Miss Pawson* 0 8 3

*Master Carpenter* 0 3 0  
*Master F. Carpenter* 0 3 0  
*Sarah Clark and Ann Stock* 0 10 3  
*Mrs. Gilling* 9 3 4  
Ers. 12s. 9d.; 23s. 6d.

**OXFORDSHIRE.**

*Oxford, per Miss Fairbairn, for Female Education at Visagapatam* 5 0 0

**SHROPSHIRE.**

*Bridgnorth. Mr. J. B. Grisson's Missionary Box* 2 7 0

**SOMERSETSHIRE.**

*Othley, Rev. A. Gram, for New Missions in Africa* 0 10 0

**SURREY.**

*East. A. C. Collins, Esq., for New Missions in Africa* 2 2 0

**Dorking.**

*Subscribers. Rev. J. S. Bright* 2 2 0  
*Rev. W. Esq.* 2 0 0  
*Mr. Bodman* 1 0 0  
*Mr. Paddy* 1 0 0

**Collectors.**

*Miss Newby for Nagrool Seminary* 2 15 0  
*Miss Newby* 1 5 1  
*Mrs. Todman* 1 7 6  
*Miss Edwards* 0 17 4  
*Mrs. Beckett* 1 15 10  
*Mrs. Gosling* 3 6 6  
*Mr. King* 0 2 11  
*Miss Wally* 1 5 0  
*Mr. Paddy* 2 5 6  
*Girls' Sunday School* 1 10 11  
*Infants' ditto* 0 6 1  
*Boys' ditto* 0 6 11  
*Feetery Basing* 0 1 6  
*Annual Collection* 11 15 7  
*Sacramental ditto* 4 0 0  
Ers. 12s. 9d.; 23s. 16s. 11d.  
Including 23. 11s. 2d. previously acknowledged.

*Dunwick, Miss A. Boobyer* 1 0 0

**Egham Hill.**

*Rev. W. Knight. Collection* 7 15 1  
*Belgate, Rev. G. J. Adeny, Collections 17th May* 0 8 2

**Footing.**

*Rev. F. F. Thomas. A Friend* 0 2 0  
*Annual Sermons* 8 8 0  
*Boyd Miller, Esq.* 8 0 0  
*Sunday School Children* 5 9 7

**Collected by**

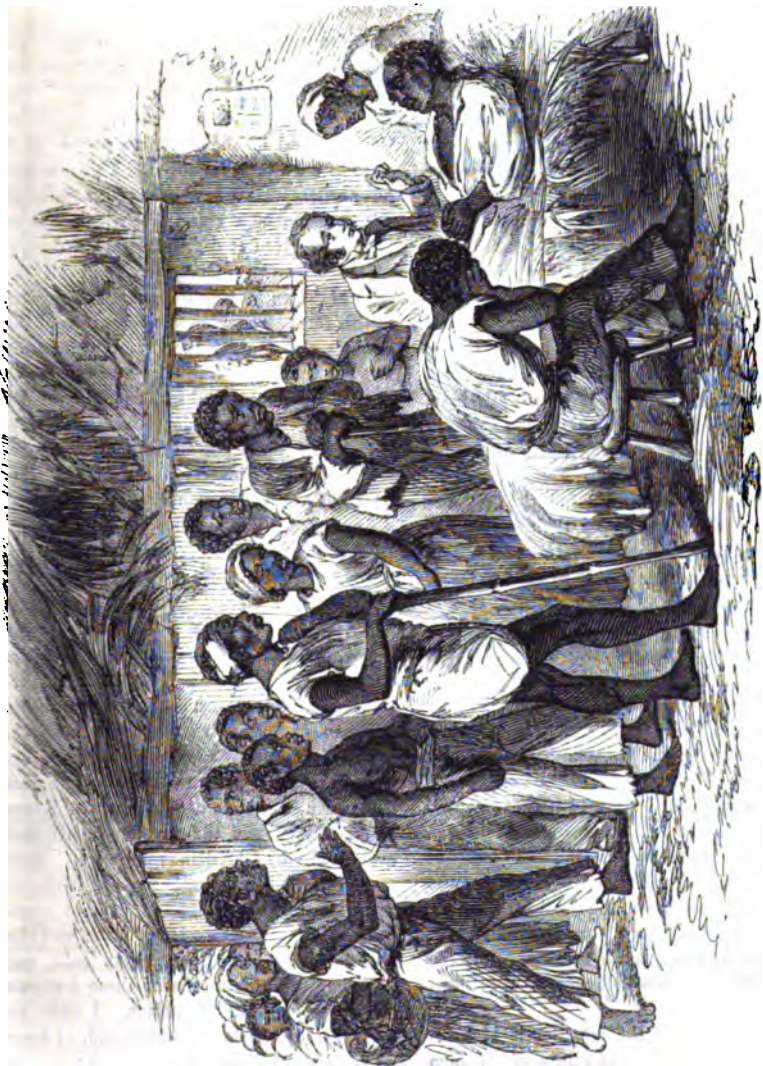
*Miss Hans* 2 20 4  
*Mrs. Chapman* 8 15 0  
Ers. 6s.; 23s. 9s. 5d.

*Wundsworth, Ladies' Auxiliary, per Mrs. Hickson* 19 12 3



THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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“HE EXCLAIMED, ‘I KNOW THAT THE BLOOD OF OUR LORD JESUS CHRIST CLEANSETH FROM ALL SIN.’”  
(SEE PAGE 232.)

## INDIA.

As the Society's friends, in common with the entire British public, have been fully made acquainted, through the newspaper press, with the calamitous events that have lately transpired in India, our present object is merely to give a few additional details from the letters of our correspondents, in reference more particularly to the position and prospects of some of the Mission stations at this season of peculiar distress and peril.

Under date Calcutta, July 18th, 1857, the Rev. Dr. Boaz, Minister of Union Chapel in that city, writes:—

"The whole country, from Allahabad up to Delhi, at least, is in the hands of the rebels, and will have to be reconquered. Delhi has not yet been retaken by our troops. The cities of Allahabad and Cawnpore have been entirely destroyed—at the latter place I fear every Christian has been barbarously murdered. The stories that reach us from the Mofsozil are most heart-rending and sickening. The details, so far as women and children are concerned, are not fit for recital—they are the records of the acts of demons and not of men. Several of our best friends, and most generous supporters, have been foully murdered. In fact nearly all there, on whom we depended for aid, in the Mofsozil, are gone; others, and some of my own flock, have lost all, not only stock and premises, but books and clerks, so that the very memory of their debts and their records of business are destroyed. In fact every one, in some way or other, appears to have suffered, and the suffering and loss is so great that in many cases one man cannot help another.

"Three months ago this was one of the most prosperous countries in the world—it is now one of the most afflicted and broken: the Church, Baptist, and American Missions, have suffered great loss, both in men and property. Up to the present time, through Divine mercy, our Missions have not suffered, and I hope they will be preserved.

"There is one consolation in the midst of all this suffering and trial, it is this—that the rebellion is not laid at the doors of Missions. The rebels have shown no enmity to Missionaries as such, and if they have suffered it was because they belonged to the European race.

"The origin of the rebellion is Moham-medan. It is the fruit of a deep-laid Moslem

conspiracy to expel the whole European race from India, and to establish once more the Mohammedan rule in this country. The rebellion was to have been first begun in Calcutta, and all the Christian people in it were to have been destroyed. This murderous purpose was to have been commenced on the occasion of a grand fête which was to have been given at the Botanical Gardens at night. The Governor-General and all the élite of Calcutta were to have been present at this fête. The plan was to surround the gardens and murder the guests, to take the fort and sack the city. The Sepoys were to have joined in the work. The fête did not take place. For some days it rained heavily, and the affair was put off for another opportunity, and the counsels of the wicked frustrated. I heard the rumour, at the time, and did not give it more than a passing thought. In fact it seemed too monstrous to be believed. I now believe the thing was substantially true.

"Another plan was entered on by the Sepoys, and the day fixed for their rising the 14th June, Sunday. The Governor got intelligence of this plot on the Saturday evening, marched European troops to Barrackport, and disarmed the Sepoys on the very day they were to have risen. This city has ever since been in a state of excitement. Every man is armed, and the streets are patrolled every night by Christian volunteers. Next month we shall have some popular Moham-medan festivals, the Buckra Ead, in commemoration of the sacrifice of Isaac, and the Moslems, who have become very bold, say that they will rise on one of these festivals and destroy all the Christians. I have no doubt they would do so if they could. I have no fears about their threats, for the people



will be quite prepared to meet them if they attempt to rise, and I believe that a faithful God, who has preserved us hitherto, will deliver us again out of the hands of these cruel and bloody men. My own mind has been kept in peace in the midst of all this strife, and I have been, through the grace of

Christ, able to go on with my work, and to keep up those who are in fear and perplexity. Pray for us that we may be preserved, and that this heavy national affliction may work in us, and in all, in the end, the peaceable fruits of righteousness, to the glory of Christ."

Under date Benares, 4th of August ult., the Rev. James Kennedy observes:—

"As I write you mail after mail, I am always hopeful my next communication may be of a more cheering cast than the one just going off, but the hope has not yet been realized. On the contrary, almost every successive communication has a darker hue than its predecessor. We have often thought things had come to the worst, and would mend, but we find there may be a worse condition than any we have yet known. We have not yet come to the point of actual suffering, in person or property, but we are in a state of greater apprehension, and, I believe, of greater danger than ever.

"In the district around Benares the rebellion is still smouldering, and if an enemy come from without, will blaze forth into greater fury than ever. The city itself is quiet, but it is too plain there are many in it bent on mischief. Last week, on account of information brought by a spy, the house of a native banker was suddenly visited by several officials, and there several papers were discovered, detailing a plot to murder us all. A person was named as having arms ready for distribution. This person's house was at once visited, and a large quantity of arms and ammunition was seized. The parties implicated are wealthy and influential, and their capture has made a great sensation. Last night was named as the night fixed for the massacre of us all; and such was the apprehension of an outbreak last night, that the European residents generally, (the Mission families included,) slept near the barracks within the shelter of the guns. The night, however, passed peaceably away; but all were on the alert. You see then the position we occupy here. Extraordinary preparation is now being made here, to meet the crisis which seems to be approaching. Some little time ago the barracks were entrenched, but they are in a most unfavour-

able position for defence. Lately, a new place has been fixed on which is extremely strong by nature, about three miles distant. It has the Ganges on one side, the Burna with a deep ravine on the other, and is, for this country, very elevated. A merchant has his storehouses on the ground, which will now be very useful. Some two thousand men are labouring hard at this new entrenchment, which is expected to be ready some five or six days hence. Guns are being brought to it from Allahabad and Chunar, and the place is already partially occupied. An immense store of provisions is being gathered. We have been often taught not to trust in an arm of flesh, or in human skill; we are dull learners if we have not learned the lesson in some degree; but the exercise of such trust is surely consistent with the adoption of means for our own safety, and we rejoice in the means now employed.

"Mrs. Kennedy and the children left Benares some ten days ago for Calcutta. I am now living with Mr. Buyers, having given up my own house. Mrs. Buyers and Miss Buyers are still here, but they intend to go to Calcutta by the next steamer, as do all the ladies still remaining in Benares. What the non-combatants may be required to do we know not. We are most anxious to remain at Benares, in the hope of doing good, and will not probably leave, except we be absolutely ordered away by the authorities.

"We do not yet know the full extent of the injury done to Missions, and of the loss of Missionary life, but we know enough to call forth our deep sorrow and sympathy. At Delhi, the chaplain, the Propagation Society's and Baptist Society's Missionaries with their families, and all connected with them, were killed. At Mattra the Baptist Society's property was destroyed. At Agra

the Church Missionary Society, Baptist Society, and the American Presbyterian Mission have lost a vast amount of property, but, so far as we hear, life has been preserved. Four American Presbyterian Missionaries at Futtygurh, with their wives and children, fell with many others into the hands of Nena Sahib, as they were fleeing down the country, and were cut in pieces by the order of that most cruel chief. Our American brethren, having all their Missions in Upper India, have suffered greatly. Their lives have been preserved at Loodianah, Saharunpore, Mynpurie, and Allahabad, but I believe almost all their property has been destroyed. The Church Missionary Society has lost property at Jaunpore and Azingarl. I have not heard a word about Almorah since I wrote you last. The last tidings from that quarter were rather favourable, though Rohilcund, the country below, is for a time entirely lost to British rule. This must be said, there has been no peculiar hostility shown to Missionaries throughout these disturbances. They have suffered with their countrymen. The attempt everywhere has been to kill the officials, under the impression, no doubt, that their destruction would

insure the expulsion of us all. Wherever the Mussulmans have had the upper hand, the cry has always been, 'Let the Christians become Mussulmans or be killed,' a striking commentary on the opinion of some, that the Mussulmans of India had become converts to the doctrine of a full toleration.

"But we desire to look up; our God has not forsaken us, and will not; He is King for evermore, and we cannot for a moment doubt that He is, by the deplorable events which have occurred and are occurring, working out His great designs. Whatever may become of us, His kingdom will extend and triumph in this land. With all our unworthiness, and we are a most unworthy people, we have, as a people, wofully failed in our duty to this people; we deserve to be utterly cast off for our unfaithfulness; but still the cause of God has been committed to us. I feel assured the battle is His, and we cannot, therefore, doubt with whom eventually the victory will be. God himself visit us in mercy, disperse these dark threatening clouds, and cause the light of His countenance to shine upon us! Our hope is in Him, and our trust is in His Word."

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### STATE INTERVENTION IN THE RELIGION OF INDIA.

UNDER the above title an ably written letter, dated Calcutta, 20th July, and signed "An Old Indian," was published in the *Times* of the 1st ult.

In exposing the utter fallacy of the statements that have been put forth in certain quarters, with a view to convey the impression that the insurrection is attributable to the efforts made for the evangelization of India, the writer strengthens his opinions by adducing the testimony of a shrewd and discerning Brahmin, who, without any predilections in favour of Christianity, shows by the most convincing arguments that the promoters of the insurrection have in no way been influenced by any alarm at the success of Christian and Missionary efforts in India.

The subjoined few extracts from the letter of "An Old Indian" will, we think, interest such of our readers as may not have seen the original.

"A few days ago, a Kulin Brahmin—one of the astutest of his race, whom I have known for the last quarter of a century—called on me. 'Have you noticed,' asked

he, 'what Lord Ellenborough has been saying in the House of Lords about the cause of the Sepoy mutinies?' 'Yes, I have,' was the curt reply. 'Did you ever,' added

he abruptly, and with emphasis—"Did you ever see such nonsense? Why, there is not a sensible native in all India but will see through it and laugh at it, while the disaffected will be sure to employ it as a handle for exciting, among the ignorant, fresh fears and alarms.' The shrewd Brahmin, profoundly conversant with the feelings of his own countrymen, was right. 'Our rulers,' continued he, 'do not yet seem to know the people of this country. What they fear is not instruction or discussion, for they are rather fond of both in religious matters; but the Mahomedan-like use of force—the doings of Mahmoud of Ghuznee, Timur, and Aurungzebe, have frightened them. But so long as force is not used, they do not care how many instructors of your religion may be working peaceably among them, nor how much money may be subscribed in India or elsewhere for their support, nor who the subscribers may be—whether you, or any other British gentleman, or the Governor-General, or Queen Victoria herself.' Again was the shrewd Brahmin right, expressing in few words the innermost convictions of his people. In illustration of this, it may be stated that only the other day the Brahmin editor of, perhaps, the ablest and most popular of our Bengalee newspapers, furnished his readers with an engraving of a new edifice for the largest missionary educational institution in Calcutta, accompanied with an elaborate eulogy of the zeal and activity of its founder, the liberality of the subscribers for its erection, and the perfect fairness of its conductors, who, though they fully taught the doctrines of Christianity, resorted to no compulsory means, but left all freely to follow the convictions of their own minds.

"Again," added my old friend the Brahmin, 'there is another point on which our rulers seem to be utterly mistaken. It is this: the great mass of the Hindoo population have no intelligent persuasion as to the principles of their own religion. It is with them a matter of immemorial tradition, mythological legend, outward form and ceremony, civil and social usage. Their life is made up of a ceaseless round of rites, forms, and customs, all, in their estimation, more or less sacred. Were the Government by law—that

is, practically by force—to abolish any long established rite, form, or custom; were it, for example, to order the *porta* (or sacred Bhraminical thread) to be worn on the right instead of the left shoulder, or the *dhootie* (a piece of cloth round the waist) to be differently tied, or the marriage of mere infants to be declared illegal, or the marriage ceremony to be performed on unlucky days, such interference would create a far more intense sensation and alarm than any amount of voluntary subscriptions for the peaceful establishment of Christian schools or preaching bungalows in every district or village throughout the land.'

"Such was the deliberate judgment of the experienced long-headed Brahmin; and, surely, on such a subject he must be accounted by the whole world a more trustworthy authority than the Earl of Ellenborough. Contrast, then, the statements of the former with the views expressed by the latter! The Brahmin did not for a moment hesitate in declaring that these views, so far from being well founded, could not fail to be received by every sensible native in India with shouts of derision. That this must be the case, I am thoroughly satisfied from all that I have ever seen or heard of native sentiment and feeling. He must, indeed, proclaim his own ignorance who does not know that the Hindoos, left to themselves, are, speculatively at least, the most tolerant of religionists. To the labours of individual missionaries of the Christian or any other faith who are not cursed with the intolerant, iconoclastic spirit, they never object. And though almost all parts of India have now been pervaded by itinerants, who ever hears of a Christian missionary being hooted, insulted, or pelted with mud and stones, as George Whitefield often was in civilized and nominally Christian England? Yea, rather, is there a missionary of note in India, from Schwartz downwards, who cannot point to the kindly reception he has met with in the palaces of Zemindars and Rajahs, and the amicable religious discussion to which he has there been invited? Away, then, with the idle and ceaseless surmise that the pacific labours of the missionaries, or any subscriptions of the Governor-General, or of any others, have had anything whatever to do

with the origination of the recent deplorable mutinies. \* \* \*

"Still, no one who really knows the native mind can possibly believe that the pre-existing causes of discontent could have prompted the recent almost unparalleled atrocities. No; a formidable conspiracy of a political character had for a long time been breeding in impenetrable secrecy. The Mahomedan system is one based on a fanatical spirit of conquest and dominion. 'The Koran,' says one of the Mahomedan historians, 'declares that the highest glory man can attain in this world is, unquestionably, that of waging successful war against the enemies of his religion.' Accordingly, how often do we read in Mahomedan narratives of warriors hastening to the doomed cities of unbelievers, that they might 'share in the merit of sending their souls to the abyss of hell!' How often do we read of their sparing neither old men nor young children, neither rich nor poor, male nor female, and of scores of pyramids being made of their heads for trophies! \* \* \*

"Upwards of a dozen years ago, the late Sir William Sleeman, who, perhaps, more than any other man of his day, had mingled freely with the natives and gained their confidence, remarked in one of his works, that 'the Mahomedans in India sigh for the restoration of the old Mahomedan régime.'

'We pray,' said they, 'every night for the Emperor and his family, because our forefathers ate of the salt of his forefathers.' As the result of personal inquiry, I am enabled to state positively that for nearly the last 100 years *daily* prayers have been offered in the mosques throughout India for the House of Timur and the re-establishment of the King of Delhi on the throne of his ancestors—a fact, probably, which at this moment is wholly unknown to the British rulers of this land!

"Such having been all along the unquenched and unquenchable spirit of Mahomedanism in India, the introduction of the new rifle cartridge came opportunely to the aid of the conspirators. Adroitly and eagerly was the occasion seized on, in order to awaken and alarm the religious prejudices of the poor, ignorant, superstitious Sepoys. \* \* \*

"The great bulk of the Sepoys, and especially the Hindoo portion of them, must thus be regarded in the first instance as merely the dupes of more knowing and evil-designing men—men who took base, but skilful advantage of their superstitious foibles and weaknesses, in order to convert them into tools for the execution of their own political projects of re-conquest and dominion."

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## CHINA.

### AMOY.

FROM the following extracts of a letter subscribed jointly by the Missionary Brethren at this station, under date 18th June ult., it will be seen that their labours continue to be followed by many decisive tokens of the Divine favour and blessing.

"You will be glad to hear that the hopes we formerly expressed of being allowed to continue our labours here uninterrupted by civil trials, or by the war still raging at Canton, have been hitherto graciously fulfilled; and that our Master is continuing to prove to us, that these labours are not in vain.

#### INCREASE OF THE NATIVE CHURCH.

"We have now the pleasure of informing

you that on Sunday last, the 14th June, we received into the Church, by baptism, no fewer than eleven adults, nine men and two women. The following particulars concerning some of the converts may be mentioned.

"Li Chu Eng is an oil merchant on the island of Formosa. He had long been troubled with a disease in the eyes, but finding no benefit from the prescriptions of native doctors, he resolved to try what Amoy

could do for him; and not knowing what length of time might elapse ere his cure could be effected, he removed his wife and family to his native residence, in a village a few hours' sail from this. At the hospital he had frequent opportunities of hearing a doctrine altogether new to him, and he was not long in perceiving its reasonableness and its infinite superiority over both idolatry and Confucianism. His relatives offered no objection to his profession of Christianity; but as he has only a joint share in the family dwelling, he has not such a control over the idols in it, as would allow him to throw them away, or give them to the Missionaries. He hopes, however, to prevail upon his five brothers to give up idolatry as decidedly as he has done; and in the meantime, neither he, his wife, nor any of those under his authority have the slightest connexion with the worship of idols, and he is prepared, at whatever cost to him in conducting his business, to keep holy the Sabbath day.

"This determination to sacrifice gain to godliness, on the part of a respectable merchant, is small, however, compared with a similar one, most willingly resolved upon, and carried into execution by Law Siu, a poor shoemaker, who maintains his parents and himself on a pittance of 150 cash—a little more than 4*d.* a day. He staggered not at the possibility of having to endure hardship and privation in consequence of thus diminishing his gains by one seventh; nor do his parents urge him for their sakes to continue working on the Sabbath day. We regard his case as a powerful evidence of the constraining influence upon the mind exerted by the powers of the world to come, in opposition to considerations which have respect only to present welfare.

"The same remarks apply with almost equal force to the case of Chiu Kan, a boatman, of 57 years of age, who has a wife and family to provide for. We were much struck by the sturdy good sense and energy which marked his statement of divine truth and of his own feelings as affected by it. He spoke with much emphasis of his contempt for idols, and of his efforts, even already, to induce his neighbours and companions to feel and act as he did; and he has the look of a man who will bear an unflinching and

effective testimony to the cause he has adopted. His conversion to Christianity may be ascribed, under God, to the efforts of Chau Se Siong, one of the colporteurs paid from the funds of the Bible Society, whose zeal has also, we trust, induced a change of heart and conduct in his step-son Tan Bun, another of the men baptized on this occasion.

"Lui Cheng Tiong is a scholar in Mr. A. Stronach's boys' school, who has for four years and a half sustained a high character for steadiness and correctness of deportment. His knowledge of divine truth bears good proportion to the abundant opportunity he daily enjoys, of attaining an acquaintance with the lively oracles, and his brother, who has long made a highly consistent profession of Christianity, testifies very favourably to his fitness for admission to the Church.

"The services were conducted in the way frequently before described. The chapel was filled with a quiet and attentive audience, and the answers made by the eleven individuals, prior to their baptism, were as satisfactory as could be desired.

#### DEATH OF BELIEVERS.

"Two of our Church-members have been recently removed from us by death. One of these is Li Lim, father of another of our communicants, Malek, Mr. J. Stronach's servant. He was baptized in December, 1854, and has ever since maintained a consistent Christian character. During his last illness he was more than once visited by Mr. J. Stronach, and showed, by his simple trust in the Saviour, and his growing desire to be with him in heaven, that he was prepared by divine grace for the solemn change. His funeral was attended by many of the neighbours, and also by many of the members of the two Churches in Amoy. Both at the house and at the grave, opportunity was afforded of addressing those present on the grand truths of revelation. At the grave much surprise was expressed by the men hired to carry the coffin, at the absence of the usual heathen accompaniments to a funeral; such as the sedan chair, provided for the deceased spirit, to enable it to reach the grave along with the corpse—the sacrificial offerings to be presented to the manes—the incense which should have been burnt, and other superstitious parapher-

nalia—a surprise which was taken advantage of to show the infinite superiority of Christianity over the doctrines familiar to the Chinese, especially of the revelation it gives of the state of ‘the dead who die in the Lord.’ The other lately deceased Church-member, Tiu Beng Ch’un, was taken away while engaged in one of his trading trips in a coasting vessel, and when at some distance from Amoy. No doubt was entertained of his piety and consistency as a Christian.

PREACHING THE GOSPEL IN AMOY  
AND ITS VICINITY.

“Mr. John Stronach has continued, during the last twelve months, almost every day, those out-door labours, of which an account was given in the letter of June, 1856. There is still the same readiness to listen manifested by the mass of the people. Not unfrequently intelligent men join in the crowd and in the discussion, who are not likely to hear the Gospel in any other way, and repeatedly have the same individuals been recognized and addressed on the subject of their increased responsibility, as having thus again and again heard God’s message to their souls, though not in the habit of attending our chapels. Sometimes a purse-proud man, or one who affects superiority on account of his book learning, attempts to scatter the assembly by a sneer at ‘foreign doctrine, believed only by the poor and the unlearned;’ but the attempt is never successful. The only persons zealous in defending idolatry are the Buddhist priests, or the keepers of the temples, a class of men who are as scantily furnished with argumentative powers, as they are with ability to gain their living in any honest way; and of course it is not difficult to convince every listener but themselves, how unfit they are for the task of defending, by reasoning, idols, but for which, and the worship paid to them, these feeble champions would have to beg or starve.

“While in Amoy itself we have a field sufficiently extensive for many more labourers, there is an immense and thickly populated region around us, whose thousands and tens of thousands have, many of them, never yet heard the sound of the Gospel. From one district we have lately heard the

cry, ‘Come over and help us.’ When, therefore, in December last, Mr. Lea felt himself able to address the people in their own language, he commenced a series of occasional visits to this part of the country, walking from village to village, and by the way-side, or from house to house, or perchance in some convenient temple, proclaiming the glad news of salvation by Jesus Christ. Among some thirty villages, many of them repeatedly visited, the Missionary met with few interruptions. The people everywhere received the word, if not with joy, yet with apparent interest, wondering and saying, with some of old, ‘What new doctrine is this?’ It is to be regretted that the work must be relinquished during the hot season; but, unless there be more urgent demands elsewhere, it is hoped that this most interesting district,—containing, as it does, 112 large towns or villages, in an area of about 40 square miles—may be more vigorously and continuously worked during the coming winter.

A NATIVE ENTERTAINMENT.

“Before we close, it may not be uninteresting to mention the following illustration of the very friendly feelings entertained towards foreigners in Amoy—a state of feeling so different from that cherished by the Cantonese. The most respectable merchants of the place invited all the foreigners resident here, without exception, to an entertainment intended to express their gratitude for foreign kindness, and their hopes of foreign assistance in case of any future insurrection in the neighbourhood. Mr. Crofton Morrison, our acting Vice-Consul, Commander Jenkins, of the Brig ‘Comus,’ and some of the officers, many of the merchants, and five of the Missionaries, accepted the invitation, and we had every reason to be pleased, both with the entertainment itself and with the kind spirit of the entertainers. The picnic, tiffin, or dinner, was served altogether in European style, and toasts were drunk to the health of our most gracious Queen, (the next day, Sunday, being her birthday,) and of the Emperor of China, and earnest desires were expressed for long-continued kindness and harmony between the English and the native inhabitants of Amoy.”

## CHINESE MISSION IN AUSTRALIA.

In a former Number we gave some account of this important Mission, which has been undertaken by our Colonial friends to convey the message of salvation to the multitudes of Chinese emigrants resorting to the gold fields. The Mission is superintended by the Rev. William Young, formerly of Amoy, who is ably assisted in his evangelical labours by two zealous and devoted young Chinamen, educated under Dr. Legge at Hong Kong.

The following are extracts from Mr. Young's report, under date April, ult. :—

“ During my absence at Ballarat for the purpose of establishing a Chinese Branch Mission, the operations of the Castlemaine Mission have been carried on by the native agents, Chu-a-luk and Leong-a-toe, in a manner with which I have every reason to be satisfied. The Sabbath services have been regularly conducted, daily visits to the people have been kept up, tracts and Bibles have been distributed as usual, and their united efforts are, in my opinion, beginning to tell favourably on some, at least, of the multitudes with whom they come into daily contact. Since my return to Castlemaine, I have gone out in company with these agents, and have had, with them, interesting interviews with the Chinese, both during the day and in the early part of several nights. The interviews at night (when the claims of business no longer distract the attention), promise to be exceedingly beneficial to our hearers; they elicit much argument, and many important inquiries concerning the doctrines of the Holy Scriptures, which bid fair to result in the awakening of the people out of their state of spiritual lethargy, and in the stirring of them up to seek and feel after God. These interviews have always been closed with prayer.

“ I have found much interesting matter in the journals kept by the two Christian teachers during my absence. These serve to show with what faithfulness they expose the errors of the Chinese system of belief, the prominence they give to the doctrine of the atonement, and the pre-eminence they claim for Christ over the sage Confucius and every heathen deity. At the same time they exhibit the tenacity with which the heathen cling to their own system, and the great need there exists for praying for the influence of

the Holy Spirit to wean them from the system of delusion to which they are so wedded, and incline them to embrace the truth as it is Jesus.

“ Towards the last week in March, hearing that several sick Chinese, afflicted with a species of elephantiasis, had been received into the Castlemaine hospital, the two native agents and myself paid them a visit. The resident surgeon kindly led us to the ward occupied by them, and after putting several questions to them through Chu-a-luk, about their state of health, food, effects of medicine, &c., he withdrew and left us with them. After some little conversation with the invalids, I called upon Chu-a-luk to read to them a portion of the eighth chapter of the Gospel of St. Matthew. This was probably the first time the name of Jesus Christ sounded in their ears. The healing of the leper, mentioned in that chapter, produced a thrilling sensation, which showed itself in loud exclamations of delight, uttered by the invalids. That Saviour who showed himself so willing and powerful to save the wretched applicant who came to him for cleansing, we told them was able to help them also. We directed them to seek of him the pardon of their sins, and the restoration of their bodies to health; also, to pray for submission to whatever might be the will of God concerning them. We took occasion, also, to point out to them some of the blessed effects of the Christian religion; how it taught those who believed in it to extend their sympathies to all men; to care for their brethren suffering from disease, of whatever clime or nation, and to devise means for alleviating or removing the maladies that afflicted our race. The hospital, wherein they were so comfortably accommodated and cared for, we told them

was a fruit that sprung from the influence of Christianity. They seemed to feel that they themselves exhibited proof of the truth of the remarks we made, and most cordially accorded to the Christian religion the palm of superiority over their own, which (as they experienced in their own cases), when the sufferer most needs help, leaves him lonely, and destitute, and wretched. After the por-

Again, under date June ult., Mr. Young observes:—

“ During my recent absence, not only have the ordinary duties in connection with the Mission been attended to, but the native agents have made two important extra efforts which will have a happy tendency, not only to increase the efficiency of the Mission, but to impart to its operations a character of fixity, which all along has been greatly desired. The extra efforts to which I allude are—first, the establishment of two regular weekly evening services in the chapel at Clinker's Hill; second, the raising of a fund from among the Chinese, by subscription, for the erection of a new chapel at Forest Creek. Already the sum of £33 has been paid by the Chinese towards this object, and £26 more has been promised. It is intended to raise altogether somewhere about £150, so as to enable us to erect a commodious and respectable-looking place of worship. Besides the sum above mentioned, the native teachers have collected £6 17s. for the repair of Clinker's Hill Chapel. The sides of the chapel, which were of calico before, are now boarded; it is also supplied with a pulpit covered with green baize, and the necessary apparatus has been furnished for lighting the chapel on those evenings that divine service is performed there. The Chinese have paid for the candles that have been required for lighting; no debt rests on the chapel on account of any item whatever. I was cheered on my return to Castlemaine to see these evening services commenced, and the repairs and improvements of the chapel all effected. Not a word regarding these movements was uttered by the teachers, when I came back—they left their works to speak for them. It is needless to add that what I saw greatly rejoiced me. The attempt to raise the sum we want for the new chapel will, I hope, be attended with success.

tion of scripture was read and explained, the patients rose from their beds to join in prayer. We had a little further conversation with them, and then bade them good bye. They expressed themselves extremely grateful for the visit we paid them. We left a copy of the New Testament with one of the patients who could read. There were four of them; three of the number were uneducated men.”

The encampments about Forest Creek partake of a sufficiently permanent character to authorise the construction of a substantial building as a place of worship for the Chinese. When we get such a building we shall be able to conduct our religious services in a regular and systematic manner. Under present circumstances (except at Clinker's Hill) it is impossible to do so at any of the encampments. While the teachers have been indefatigable in their efforts to procure subscriptions for the objects above mentioned, they have not neglected the more important duties of teaching the people the word of God, visiting the sick in the hospital, and giving away tracts and copies of the New Testament when suitable opportunities for doing so have been present. The difficulties they have to contend against are manifold; many of them peculiar, and cannot be experienced or appreciated fully by those who preach the Gospel to a professedly Christian community. The vices peculiar to the Chinese, their strong attachment to the idolatrous system of their forefathers, their Confucian pride, the profound ignorance of nine-tenths of the people of their own character, added to the natural hostility of the human heart to the things of the Spirit, are obstacles which those would do well seriously to weigh, who think it is now high time to look for numerous conversions from among the Chinese. Notwithstanding these difficulties we have two individuals who are seriously inquiring after the truth, and to whom religious instruction is regularly imparted by the native agents. I have every reason to believe, from personal interviews with these inquirers, that they are sincere in their search after truth, and I entertain the hope that they will eventually be able, by God's help, to shake



off the shackles of their system of error, and take upon them the yoke of Jesus Christ.

“Fully one-half of the Chinese population on these gold-fields are worshippers of Buddha. How painful the thought, that to this miserable deity so many thousands of our fellow immortals are daily looking for present protection and future blessedness. And the other half confide in Kwan-ty and Confucius, equally miserable and impotent to save. How easily has Satan persuaded them to believe a lie. How willingly they permit themselves to be duped by the grossest absurdities. They often admit that theirs is a system of error, and yet they cling to it—cling to it because so congenial to their depraved hearts. The Gospel of

Salvation, which we urge them to receive, aims a blow at their darling lusts, and at the hoary fabric of their error and superstition; calls upon them to repent and believe in the Lord Jesus Christ, and to do works meet for repentance. This demand their unrenewed hearts are unwilling to accede to; and as it involves a surrender of all their depraved nature holds dear, we need not wonder at the enmity that is sometimes, in a most undisguised manner, evinced towards the preaching of the Cross. He only who has the Spirit to bestow can so soften, so enlighten the heathen mind, as to make it willing to submit to the claims of the Saviour of the world. May He pour down the influences of His blessed Spirit, and convert the wilderness into a fruitful field.”

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## BRITISH GUIANA.

### BERBICE.

It will be in the recollection of our readers that in the early part of the present year cholera prevailed in this Colony to an alarming extent, of which some affecting particulars were given at the time. Happily the scourge has disappeared, but the Rev. James Roome, in a recent communication, taking a retrospective view of the painful visitation, adduces some additional facts, of an interesting character, in reference to his own sphere of labour. Writing from his Station at Ithaca, under date 22nd July, ult., Mr. Roome observes:—

“It may be well, now, after some six months from the first outbreak of the cholera, to state some of the effects produced, under God, by the visitation.

“A few weeks previous to its commencement, we had appointed some twenty visitors to go round every morning to inquire at each house as to the health of its inmates. Upon the whole, many of them discharged their duty very well; but when the disease had set in, it was found necessary to appoint three paid visitors, who devoted themselves day and night, when required, to attend to the sick, the dying, and the dead.

“On the 10th January, ult., I was called to attend to the first case of cholera in this settlement. This was soon followed by many more; so that within a fortnight—what with labour, anxiety, and broken rest, I was quite

exhausted and laid up with fever. I had then on my sickbed to hear the reports of the different visitors, and give orders accordingly. Through Divine mercy, however, I soon rallied and was again in attendance on the sick and the dying.

“At Ithaca we had from 250 to 300 cases, 70 of which were fatal. At Hanover (4 miles hence) the cholera assumed the virulence of the plague. There we had 100 cases, 32 of which were fatal.

“An affecting circumstance occurred there; just before the pestilence came, the people, in high spirits, and of their own free will, had carried more than 10,000 feet of boards, &c., from the water side, to make the new chapel. After no long time, some thirty of them were in coffins made out of the very same boards: I should add, that at Hanover, when in the

depth of our distress the Rev. Mr. Dalgleish, A. Winter R. Barnes, and — Perrot Esquires, came over from New Amsterdam and brought blankets, bedding, medicines, &c. &c., for the patients.

“Some were most providentially rescued from the jaws of death. One day, just as I was mounting my horse, to visit Hanover, a person came to tell me that one of my deacons was very severely seized. As he was one of the very few who had a medical man, and as I could not attend him until my return, I ordered the doctor to be sent for instantly; whilst on my journey I hailed some of my most trusty men to attend to the deacon. Constant attention was paid to him from 2 P.M. till midnight, when I left him happily out of danger. Thus, through the mercy of God, the life of the sufferer was preserved.

“Not so, however, in the case of Edward Richard, an amiable Christian African, one of those rescued from captivity. He had been paying earnest attention to a dying neighbour of his, on the second Sabbath in February, I think it was. He left late at night in a profuse perspiration, took cold, and on that day morning a messenger came to inform me he was very ill. I was soon at his bed-side. Some 40 or 50 other rescued Africans were in and around the house. I directed and stimulated

operations, and in turn, six or eight persons at a time made a vigorous application of the usual remedial measures. Well, we laboured to our utmost for hours. I endeavoured, meanwhile, to cheer the dying man and his countrymen, until he got into a fine glow, when we made sure the danger was over. As I had a call to attend another patient just seized, I left Richard for that purpose. In half an hour a person came to tell me Richard was worse, and only waiting to see me before he left the world. I hastened to his bed-side and found it only too true. He exclaimed, ‘I know that the blood of our Lord Jesus Christ cleanseth from all sin—and it has cleansed me from mine.’ He added, ‘I do not want to stay any longer in this world, I want to go to our Lord Jesus Christ.’ On hearing this dying testimony his countrymen burst into tears. And indeed the scene was deeply affecting. [See *Frontispiece*.] I hastily made his will, which he signed, and soon after died in peace.

“Through the Divine blessing, the effects of the cholera upon the minds of our people have been most salutary. There has been a greatly increased demand for sittings in the house of God. Some fifty candidates have formed the class, all of whom, very nearly, I have carefully examined, and found very promising.”

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## POLYNESIA.

### ANEITEUM, NEW HEBRIDES.

WE have the pleasure to supply the subjoined extracts from the last report received from the Rev. Messrs. Geddie and Inglis, of the Nova Scotia Society, from which it will be seen that those esteemed friends continue to enjoy the most signal tokens of the Divine blessing upon their labours. Under date Aneiteum, 11th Nov., 1856, Messrs. Geddie and Inglis write:—

#### MISSIONARY TROPHIES.

“The Lord’s work continues to prosper. The entire population of Aneiteum, nearly 4000, have now, with the exception of about 200, abandoned heathenism, professed Christianity, and placed themselves under our instructions. The number of Church-members is 150, the number of candidates for membership is 75. We have four large places of

worship, two on each side of the island, capable of containing upwards of 2000 worshippers. We have upwards of fifty schools: the whole Christian population attend school for an hour five mornings in the week, and also on the Sabbath afternoon. In several of the schoolhouses public worship is also performed on the Sabbath. The four Gospels, the Acts of the Apostles, the half of Genesis,

the book of Jonah, the first epistle of John, and other detached portions of Scripture, are translated into this language.

"Upwards of 1400 of the natives have mastered the elementary books, and are reading in the Gospels. About 300 have made considerable progress in writing; a good many of them have also commenced arithmetic. For nearly four years marriage has been established upon Christian principles; and without disturbing any previously recognised marriage, upwards of a hundred marriages have been solemnised with Christian rites.

#### PROGRESS IN THE ARTS OF CIVILIZATION.

"The civilization of the natives is keeping pace with their Christianity. Agriculture is extending, and food is becoming much more plentiful. The people are manifesting a strong desire for the arts and conveniences of civilized life. House-building and road-making are fast improving the appearance and condition of the island. In addition to our four places of worship, there are now twenty-four large schoolhouses, framed with wood, and the walls plastered with lime, while cottages of the same materials for chiefs, teachers, and others, are rising up in all directions. The natives will now sell anything, or work at anything, to obtain European clothing.

#### STATE OF RELIGION.

"The Lord has wonderfully, silently, and gradually inclined the hearts of this people to receive the truths of His holy word. There has been no special excitement; at no time have any large numbers come in at once; but for years, scarcely a week has elapsed, but we have had some accessions from the heathen, till, now, they are reduced to a few straggling individuals, having neither political nor moral influence among the community. We are safe in saying, that on this island idolatry is abolished, Christianity is the religion of the people. The Sabbath is universally observed as of Divine appointment, slavery has been abolished by statute, and, as in Britain, *the Bible is the common law of Aneiteum.*

"But let us not, however, be misunderstood. Through the Lord's blessing a great work has already been accomplished on this island; but a far greater work has yet to be

done. Nearly the whole population have been brought from heathenism to Christianity; but the number who have been brought from sin to holiness is as yet comparatively small. The work is spread over the whole surface of society, but it has gained a deep and firm hold only to a limited extent. Still we hope and pray that He who has begun this good work among the people, will watch over it, and carry it forward, till every heart submits to the authority of Jesus.

#### OPERATIONS AT FUTUNA, TANA, AND EROMANGA.

"On the adjoining islands the prospects of the Mission are very encouraging. We have five teachers, natives of this island, on Futuna, and seven on Tana. About a fortnight ago, our Mission boat returned from visiting our teachers on Futuna, and brought the most encouraging intelligence that we have ever had from that island. We consider Futuna as quite open at present for the settlement of a missionary.

"We consider that Tana, also, is now fully open for two missionaries. We are looking anxiously for the arrival of Mr. Gordon to be settled as one of these two at Port Resolution. A few days ago, a vessel from Eromanga brought us two interesting letters from Elia, the Samoan teacher stationed at Dillon's Bay. He has charge of one station himself, and Mana, a native of Eromanga, who was some years at the Institution in Samoa, has charge of another. Elia makes a very urgent application to us to send him some natives from this island, to assist him in the work. He says that he is well; that the natives are peaceable, and steal nothing from him, that they are becoming desirous for books, and eager to learn to read, and wish very much to have missionaries to live among them. Our earnest prayer is, that this wish may be soon gratified.

#### NATIVE AGENCY.

"You are already aware that we are about to obtain a small schooner for this Mission, to be called the 'John Knox.' This will enable us to maintain safe and regular intercourse with our teachers on the adjoining islands, and with any missionaries that may join us in this group. Native agency is in-

dispensable in opening up new islands or new stations; and if native teachers are regularly visited, and carefully superintended, they are capable of doing a great amount of preparatory work. It is, however, only preparatory work that any native agency can accomplish in these western groups. When they have brought the work forward a certain stage, unless it is taken up by resident missionaries at that point, it not only stands still, but it goes back, and the preparatory work itself is in danger of being lost. The great felt want in this group is the want of missionaries. Native agency to any amount can soon be raised; but unless there are missionaries to direct that agency, it is of little or no value. This is a large and important group of islands. It contains a

larger surface, and a much larger population than is to be found in all the islands to the eastward, occupied by the London Missionary Society. The climate is not so healthy as the eastern groups; fever and ague prevail on most of the islands at certain seasons; but there is every reason to believe that by proper care a fair measure of good health may be enjoyed. We hear very encouraging accounts respecting the mild and docile disposition of the natives in the large islands to the north of this group. For the last two or three years, sandal-wood vessels have been constantly trading with the natives of Espiritu Santo; and so far as we have been able to learn, not a single quarrel has taken place between the natives and the traders."

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#### OBITUARY OF A NATIVE TEACHER AT SAMOA.

IN a letter dated Tutuila, July, 1856, the Rev. T. Powell gives the following narrative of the life and labours of one of the first converts in the Mission. The subject of this notice had been brought to the knowledge of the truth through the instructions of the excellent Mr. Barnden, whose valuable life was cut short by drowning while bathing at Upolu; but although that lamented event happened so far back as the year 1838, Mr. B.'s zealous labours in the Mission continue to bear fruit to the praise and glory of God.

"The improved state of the teachers," writes Mr. Powell, "may partly, I think, be ascribed to the removal by death, in February last, of one of the most faithful of their number. His name was Joane. He was a pupil of the lamented Mr. Barnden. He was employed by him as teacher: used to obtain sermons from him, and go to distant villages to deliver them, and when he had exhausted his stock, would return for a fresh supply. He was among the first members of the Church of the Leone district. When subsequently settled as teacher of a village, he was the means, by his preaching, of converting a foreign resident, who is still a member of the Church. He remained faithful to his Redeemer until death. I never knew a more conscientious native. His constant aim seemed to be to pursue the course which he thought right; though in

so doing, he often had to withstand the opposition of even his brethren. He walked in the fear of the Lord. He was a man of much prayer. His faith in the Redeemer was strong. He manifested great delight in the word of God. He took an enlightened view of the wants of the heathen, and contributed, according to his means, to send them the Gospel. He seemed to feel, and often expressed much concern, at the prevalence of wickedness in the world and lukewarmness in the Church. He was anxious for the steadfastness of his fellow teachers, especially those with whom he had long been associated, and often, by his faithful admonitions, was the means of encouraging and strengthening their hearts in the way of God. He had the salvation of souls much at heart. Not long before he was taken by two or three persons of the village of which

was teacher had joined the class of instructors. This gave him great delight; and from his dying bed he sent an affectionate message to the whole village. He was an affectionate husband; a kind and faithful friend. He manifested a very tender sympathy with us in our trial of parting with our dear children, who went home in the 'John Williams.' He seemed much concerned for their highest welfare, and wrote them an affectionate letter not long before he died. His disease was of short continuance; but the approach of death caused him no alarm. He was fully prepared. He preached his last sermon only nine days before his death, from John ix. 4: 'I must work the work of Him that sent me while it is day: the night cometh, when no man can work.' The evening before he died, he said he should prefer, were it the Lord's

will, to live a little longer, to aid in his work; he was, however, resting on Jesus, and should like to be with him. He calmly gave his dying charge to his wife and adopted children, and shortly after, sweetly fell asleep in Jesus. Mrs. Powell and myself watched his departure; and, while his spirit rose to meet his glorious Redeemer, the spontaneous ejaculation of our hearts was, 'Blessed are the dead which die in the Lord.' If, as I believe was the case, this man's conversion was the result of Mr. Barnden's labours, what a consolation and reward does this afford to the family who gave, and the church who sent forth, that zealous Missionary of the cross! Though his career was so lamentably short, yet we see that it was eminently useful; and that the succession of his spiritual children may, perhaps, extend to the very end of time."

#### DEATH OF MISS ANNE ADDIS.

IN a letter recently received from the Rev. W. B. Addis, of the Coimbatore Mission, India, he announces the death of a beloved daughter; and as the departed had not only endeared herself to her family by her amiable dispositions, but had also during several years evinced her attachment to Christ and his cause by her indefatigable and successful labours in the Mission, we feel a mournful pleasure in taking this public notice of the event, in the hope that her example may prove a stimulus and encouragement to other young people to devote themselves betimes to a course of Christian usefulness.

Miss Addis, after completing her education in this country, left England about seven years ago, to rejoin her parents in India, and during the intervening period her talents and energies have been entirely devoted to the mental and religious improvement of the young native females at Coimbatore. Miss A. died on the 13th June ult., at the age of 23 years and 4 months.

In adverting to the event, Mr. Addis observes:—

"It has pleased Almighty God to take our dear daughter, Anne, to himself. She died in the full hope of the Gospel, faith in Christ, his precious atoning blood and perfect righteousness being her reliance. The disease (fever) had become so very violent as to leave her but few lucid intervals, but when her intellectual faculties allowed, she gave us full and satisfactory evidence of the blessed state of her mind, and her end was peace. A more devoted young woman, perhaps, never entered the Mission field. Naturally energetic, the love of her Saviour constraining, her exertions for

the spiritual and mental good of her sex among the natives were untiring, especially among the young females of our school. Her death will prove a severe loss to this Mission in that department, and the void cannot in all respects be ever filled. Perfect knowledge of the Tamil language, which but few English women ever attain; and an intimate acquaintance with the peculiar habits and customs of the Hindoo females, &c., made her acceptable to all classes. Her loss I consider to be quite a public one, especially as it regards our Society and, more particularly this mission as connected with it."

## ARRIVALS IN ENGLAND.

Rev. William Dawson, and four children, from Vizianagarum, India, Sept. 11.  
 Rev. Henry Ingram, and Mrs. Ingram, from Berbice, Sept. 13.

## DEPARTURES.

Mrs. Gordon, wife of Rev. J. W. Gordon, of Vizagapatam, India, and three children; accompanied by two daughters of Rev. John Cox, of Trevandrum embarked at Gravesend for Madras, Sept. 1.

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CONTRIBUTIONS TOWARDS THE ESTABLISHMENT OF NEW MISSIONS IN  
 CENTRAL SOUTH AFRICA.

THE Directors desire to express their very grateful acknowledgments to the friends who have already so liberally responded to their appeal on behalf of the intended New Missions in Central South Africa, and would earnestly solicit the contributions of many other friends who have intimated their intention of co-operating in this interesting and important object.

Henry Hopkins, Esq., Hobart		Messrs. Wells and Perry, Chelms-	50	0	0
Town . . . . .	500	ford . . . . .			
A Friend . . . . .	500	Joshua Wilson, Esq. . . . .	50	0	0
Ditto . . . . .	500	Mr. R. Topp, Farnworth . . . . .	30	0	0
Ditto . . . . .	200	T. Powell Buxton, Esq. . . . .	25	0	0
C. E. Mudie, Esq. . . . .	105	P. Carstairs, Esq. . . . .	25	0	0
A Friend, Gloucestershire. . . . .	101	A Friend, per Rev. J. W. Ri-			
Thomas Barnes, Esq., Farnworth	100	chardson . . . . .	25	0	0
R. C. L. Bevan, Esq. . . . .	100	W. M. Newton, Esq. . . . .	25	0	0
W. Boulton, Esq., Bristol . . . . .	100	D. Paton, Esq., Tillycoultry . . . . .	25	0	0
Sir E. N. Buxton, Bart., M. P. . . . .	100	J. Paton, Esq., Ditto . . . . .	25	0	0
Sir C. E. Bardley, Bart. . . . .	100	C. M. Robison, Esq. . . . .	25	0	0
S. Fletcher, Esq., Manchester . . . . .	100	Seth Smith, Esq. . . . .	25	0	0
John Henderson, Esq., Glasgow	100	A. Taylor, Esq., Tunbridge Wells	25	0	0
Titus Salt, Esq., Bradford . . . . .	100	T. H., Birmingham . . . . .	25	0	0
William Sharp, Esq. . . . .	100	Lady Dowager Buxton . . . . .	20	0	0
Messrs. J. Crossley and Sons,		Mrs. Casterton . . . . .	20	0	0
Halifax . . . . .	75	T. M. Coombs, Esq. . . . .	20	0	0
F. W. Cobb, Esq., Margate . . . . .	52	J. Cropper, Esq., Liverpool . . . . .	20	0	0
Edward Baxter, Esq., Dundee . . . . .	50	W. Crossfield, Esq., Ditto . . . . .	20	0	0
The Misses Baxter Ditto . . . . .	50	A Friend to Missions, Exeter . . . . .	20	0	0
George Brooks, Esq. . . . .	50	T. Gatley, Esq., Sheffield . . . . .	20	0	0
A Country Merchant . . . . .	50	Samuel Job, Esq., Liverpool . . . . .	20	0	0
C. Curling, Esq. . . . .	50	S. Olding, Esq. . . . .	20	0	0
Joseph East, Esq. . . . .	50	Rev. E. T. Prust, Northampton	20	0	0
Joshua Field, Esq. . . . .	50	John Rogers, Esq. . . . .	20	0	0
A Friend, by Mrs. F. Smith . . . . .	50	Lady Shaw . . . . .	20	0	0
Henry Rutt, Esq. . . . .	50	Rev. Henry Townley . . . . .	20	0	0
T. Spalding, Esq. . . . .	50	A Widow's Tribute to the Me-			
Eusebius Smith, Esq. . . . .	50	mory of her Husband . . . . .	20	0	0

Woolston, Esq., Wellingborough	20	0	0	T. Morgan, Esq.	10	0	0
Travers Buxton, Esq.	15	0	0	W. W. Nash, Esq.	10	0	0
Rev. Dr. Burder	10	10	0	W. P. Paton, Esq., Glasgow	10	0	0
W. Curling, Esq.	10	10	0	Mr. and Mrs. W. H. Ropes	10	0	0
L. Curling, Esq.	10	10	0	S. Saddington, Esq.	10	0	0
E. Daniell, Esq.	10	10	0	W. Sedman, Esq., Headingley	10	0	0
William Edwards, Esq.	10	10	0	J. Stitt, Esq., Liverpool	10	0	0
V. Griffiths, Esq.	10	10	0	E. Swaine, Esq.	10	0	0
Samuel Gurney, Esq.	10	10	0	Mr. Teede	10	0	0
Edice Hopkins, Esq.	10	10	0	G. Thomasin, Esq., Witham	10	0	0
C. E. Plint, Esq., Leeds	10	10	0	J. Vallance, Esq., Hurstpierpoint	10	0	0
Messrs. J. and S. Porter, Braintree	10	10	0	H. Walker, Esq., Rotherham	10	0	0
John Radley, Esq.	10	10	0	T. White, Esq., Peterborough	10	0	0
J. Roberts, Esq.	10	10	0	Rev. T. Wildbore, Falmouth	10	0	0
The Hon. H. E. Rutherford, M. L. C., Cape Town	10	10	0	Miss Wontner	10	0	0
Thomas Thompson, Esq. and The Hon. Mrs. Thompson, for their Children:—				James Carter, Esq.	5	5	0
Jemima	10	10	0	Mrs. F. Smith	5	5	0
Christiana	10	10	0	M. Ware, Esq.	5	5	0
Elizabeth Pinkney	10	10	0	R. M. Allen, Esq., Newcastle	5	0	0
Selina	10	10	0	Sir E. Armitage, Manchester	5	0	0
Marion Elphinstone	10	10	0	T. Beilby, Esq., Birmingham	5	0	0
John Viney, Esq.	10	10	0	Miss Blyth, Richmond	5	0	0
K. Welch, Esq.	10	10	0	John Capper, Esq.	5	0	0
P. Arnold, Esq.	10	0	0	J. Churchill, Esq.	5	0	0
L. R., Leeds	10	0	0	T. Clayton, Esq., Wakefield	5	0	0
Messrs. E. Baines and Sons, Leeds	10	0	0	Dr. Cooke	5	0	0
John Ballance, Esq.	10	0	0	William Cullum, Esq.	5	0	0
John Bockett, Esq.	10	0	0	Death Woodham, Esq., Bishops Stortford	5	0	0
L. Brightwen, Esq., Norwich	10	0	0	Miss Denston, Derby	5	0	0
Colossians III., 23	10	0	0	Captain Dougall	5	0	0
P. Cator, Esq., Beckenham	10	0	0	J. Fleming Esq., Aberdeen	5	0	0
Miss Cooper	10	0	0	A Friend, Macclesfield	5	0	0
P. Coote, Esq., Fenstanton	10	0	0	A Friend to Missions, Exeter	5	0	0
Joshua Denston, Esq., Derby	10	0	0	A Friend, per Rev. H. Quick, Bristol	5	0	0
John Denston, Esq., Ditto	10	0	0	Dr. W. Ferguson, Liverpool	5	0	0
E. Edwards, Esq.	10	0	0	R. Goodwin, Esq., Glasgow	5	0	0
E. Fordham, Esq., Melbourne, Bury	10	0	0	N. Griffin, Esq.	5	0	0
W. French, Esq.	10	0	0	J. Groom, Esq., Cheltenham	5	0	0
A Friend, per Rev. E. Prout	10	0	0	Mr. Jaye	5	0	0
A Friend, per Rev. G. B. Kidd, Macclesfield	10	0	0	J. B. Jones, Esq.	5	0	0
A Friend at Tiverton	10	0	0	R. J. Kitchener, Esq.	5	0	0
V. G. Gellibrand, Esq.	10	0	0	Mrs. Mallows, Wattisfield	5	0	0
V. G. Gibson, Esq., Saffron Walden	10	0	0	J. Martin, Esq., South Shields	5	0	0
Mrs. Gray	10	0	0	Mrs. Admiral Pearson, Plymouth	5	0	0
H. Gurney, Esq., M.P., Norwich	10	0	0	Mr. Parker	5	0	0
Misses Hall	10	0	0	S. Portlock, Esq., Brighton	5	0	0
Mrs. Hill, Clifton	10	0	0	R. Pow, Esq., North Shields	5	0	0
P. R. Hill, Esq., Worcester	10	0	0	Miss Powell	5	0	0
F., Roxburgh	10	0	0	A. Scrutton, Esq.	5	0	0
V. Leavers, Esq.	10	0	0	J. G. Seymour, Esq., Odiham	5	0	0
Edward Lewis Esq.	10	0	0	W. Seth Smith, Esq.	5	0	0
Maynard, Esq., Henley	10	0	0	W. Taylor, Esq., Bishops Stortford	5	0	0
L. Mirrielees, Esq., St. Petersburg	10	0	0	R. Troup, Esq., Rhyne	5	0	0
				Rev. W. Tyler	5	0	0
				S. G. Underhill, Esq.	5	0	0
				Misses Viney	5	0	0
				J. A. Webb, Esq., Stowmarket	5	0	0
				J. Wemyss, Esq., Fraserburgh	5	0	0
				A. Wilson, Esq.	5	0	0
				Friends at Leicester	104	5	0

Rev. T. Adkins and Friends, Southampton	62	7	7
Hibernian Auxiliary, per Rev. J. Hands.	5	0	0
Miss Pinkerton, Belfast	10	0	0
The Misses Hamilton, Belfast	6	0	0
Mrs. Donaldson, Cavananore	1	0	0
A. Crawford, Esq., Dublin	1	0	0
Rev. Mr. Ritchie, Coleraine	1	0	0
Countess of Aldborough	0	10	0
W. Roberts, Esq.	247	10s.	
Juvenile Bazaar, Portsea	20	0	0
Rev. Dr. Wilkes and Friends, Canada	19	7	0
A. B., Produce of Plate, per Rev. E. R. W. Krause	12	2	6
Rev. J. Shillito and Friends, Drewsbury	10	5	0
Rev. B. Beddow and Friends, Barnsley	10	0	0
Auxiliary Missionary Society, Elgin	7	16	0
Rev. J. Hyatt and Friends, Gloucester	6	18	8

Hope Chapel Sunday School, Salford	6	17	1
Friends at Wick	6	12	0
Rev. A. E. Lord and Friends, Hersham	6	5	0
Rev. J. Fletcher and Friends, Christchurch	5	14	8
Rev. William Gill and Friends, Woolwich	5	15	0
Rev. W. Urwick and Friends, Hatherlow	5	1	9
Victoria Street Missionary Wor- king Society, Derby	5	0	0
Female Missionary Society, Fenwick	5	0	6
Juvenile Missionary Society, Morden Hall	5	0	0
Record, per the Yarmouth Congregational Church	5	0	0
Sums under £5	80	13	6
	5478	16	3

MISSIONARY CONTRIBUTIONS.

From 15th August, to 14th September, 1857, inclusive.

For a Friend who was unable to ful- fil his intention in 1856	500	0	0
J. G. Haines, Esq.	5	0	0
J. L. L.	0	10	0
J. Large, Esq., for the Native Teacher John Owen	10	0	0
A Commercial Traveller, for Cen- tral South Africa	0	10	0
<i>Fensbury Cross Chapel</i> <i>Clapton.</i>			
To meet the extra- ordinary expenses caused by the re- bellion in India, per Rev. Frank Soden	12	5	0
<i>Portland Chapel.</i> <i>St. John's Wood.</i> Ladies, for the Native Girl Marianne Wilkins at Trevandrum	5	0	0
<i>Poultry Chapel,</i> per J. East, Esq., on account	11	19	0
<b>BEDFORDSHIRE.</b>			
<i>Deanstable, Mrs.</i> <i>Flemens</i>	150	0	0

<b>BEEKSHIRE.</b>			
<i>Maidenhead Auxilli- ary, per Mr. J. Foulton, on ac- count</i>	50	0	0
<b>BUCKINGHAMSHIRE.</b>			
<i>South Bucks Auxiliary, per Mr. W. Butler.</i>			
<i>Wycombe.</i> <i>Crendon Lane.</i> Collections	5	10	0
<b>Subscriptions.</b>			
J. Parker, Esq.	1	1	0
Mr. W. Butler	0	10	6
J. Nutty, Esq.	0	10	6
<b>Missionary Boxes.</b>			
E. Wall	0	1	10
Miss Parker	0	6	0
S. School	1	10	0
H. Little	0	5	8
Mrs. Mullock	0	8	11
Miss Drewett	0	3	1
Misses Butler	0	5	5
10l. 6s. 6d.			
<b>Trinity Chapel, Rev.</b> <b>J. Hayden.</b>			
Collections	3	15	11
Sunday School	0	6	3
<b>Subscriptions.</b>			
Rev. J. and Mrs. Hayden	2	10	0
Rev. J. Hayden, for China	8	0	0
11l. 15s. 1d.			

<i>West Wycombe</i>	1	0	3
Miss Coles	0	8	6
Sunday School, Miss Angur	0	12	0
Collection in Town Hall	5	8	7
<b>Subscriptions.</b>			
Misses and Gilbert Goodere	0	10	6
Miss Wheeler	1	1	0
E. Wheeler, Esq.	1	1	0
Thos. Wheeler, Esq.	1	0	0
H. Wheeler, Esq.	1	1	0
W. H. Williams, Esq.	1	1	0
5l. 14s. 6d.			
<i>Great Marlow</i>	2	12	8
<i>Covee End</i>	0	12	1
<b>Beaconsfield.</b>			
Collections	0	14	7
Public Meeting	2	16	4
J. Stuchbery, Esq.	3	0	0
<b>Boxes.</b>			
Mrs. Owen	2	10	0
Miss Marshall	0	12	0
Miss Hitchcock	0	5	9
Miss Bishes	0	5	0
0	6	4	
<b>Sunday School.</b>			
Boys	0	5	10
Girls	0	5	0
16l. 8s. 6d.			
Loss Expenses	61	6	0
	3	7	4
58	18	5	
<i>Stony Stratford</i>	2	4	0

<b>DERBYSHIRE.</b>			
<i>Abbourn Juvenile Association, for the Native Teacher, John Wigley</i>	3	0	0
<i>Charterwell, per Mr. M. Cooper, less expa. &amp;c. &amp;c.</i>	6	1	1
<i>Derby District, per F. Shaw, Esq.</i>			
<i>Victoria Street Chapel</i>	5	0	0
<i>London Road Chapel</i>	2	0	0
<b>Marple.</b>			
Collections	1	2	0
Public Meeting	1	12	0
<b>Donations.</b>			
John Ray, Esq.	0	0	0
Heanor Hall	0	0	0
Miss Gething	0	0	0
Mrs. Anthony	0	0	0
<b>Missionary Boxes.</b>			
Miss S. A. Brunstall	0	12	0
Mrs. A. A. Eley	0	0	0
Miss Mary A. Cross	0	0	0
Miss Matilda A. Griffith	1	1	0
Mrs. Boscoe (Mrs.)	0	0	0
Miss Bowler	0	0	0
Sarah Haddington	0	0	0
Mrs. Marshall	0	0	0
Elizabeth Baker	0	0	0
Charles Smedley	0	0	0
Sarah A. Smedley	0	0	0
Henry Boman	0	0	0
Miss Cook	0	0	0
Miss Turner Boman	0	0	0
Fractions	0	0	0
16l. 10s. 4d.			



**Repton and Barrow.**

Rev. James Wilson.

Lepton Collection	2 7 4
Mary Wright	0 18 4
Edward Wilson	0 6 10
Fanny Walker	0 2 2
Elizabeth Meakin	0 2 4
John Ward	0 1 1
John Colher	0 4 6
Ann Watts	0 2 9
Mary Thorp	0 0 3
Cleanor and Sarah Somers	0 6 10
Small Sums	0 9 10
Barrow Collection	2 19 9
Misses Coeks	0 15 6
Miss Bates	0 3 4
Sarah Garrett	0 2 3
Richard Sale	0 15 0
W. Sale	0 2 0
Thomas Shevayne	0 5 0
Isannah Bates	0 10 0
Ex. 8s. 6d.; 12s. 6d.	1 2 3
Biddings Collection	1 2 3
	150 0 0

Warples Bridge, Rev. J. W. Benson

Middleton by Foulcreave, Collected by Miss Bateman	0 0 0
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**DEVONSHIRE.**

Bilford, per Mr. W. Cawthorn

Suckfastleigh, Mrs. Petherbridge's Class	11 0 0
	0 1 8

**DORSETSHIRE.**

Abbottery, W. Sweeting, Esq., towards extraordinary expenses caused by the rebellion in India

	1 0 0
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**Corn.**

Rev. J. Trowbridge.

Mrs. Jennings	3 0 0
Mrs. Petty	3 0 0
	6

**DURHAM.**

Durham. Rev. S. Goodall.

Collections	5 17 0
Public Meeting	3 0 2
Female Society (£3 to be appropriated to the support of a girl in Mrs. Porter's School, Madras, called Jessie Matheson)	4 16 0
Mrs. Gowlan (Sunderland), for the support of a girl in ditto, called Isabella Hay	4 0 0
Wm. Hay, Esq., (Sunderland), for the support of a girl in ditto, called Jane Gowlan	4 0 0
Collected by Mrs. Forster	0 19 0
Miss Mary Forster	1 14 4
Mr. Day	0 10 0
Mr. Fleming	0 10 0
Mrs. Gibson	1 0 0
Rev. S. Goodall	1 0 0
M. Green, Esq.	1 0 0
Mrs. Green	1 0 0
Miss Green	1 0 0
Miss Hoggett	0 10 0
Mr. Morton	0 10 0
Wm. Shields, Esq.	0 10 0
Mrs. Wadingham	1 0 0
Exps. 21s. 6d.; 51s. 2s.	

**ESSEX.**

Auxiliary Society, per T. Daniel Esq.

Dunmow, per Mr. H. Taylor	40 18 3
Maldon, per Mr. J. Wood	75 16 0
	116s. 15s.

**GLOUCESTERSHIRE.**

Gloucester. Rev. J. Hyatt.

For Native Girls in Mrs. Cox's School, Trevandrum	
H. B., for Martha Fearnot	3 5 0
C. E., for Caroline Stroud	2 5 0
	4s. 10s.

Stroud.

Bedford Street Chapel, Rev. W. Wheeler	8 0 0
Old Chapel, Collection and Public Meeting	18 7 0
Exs. 14s.; 26s. 18s.	

**HAMPSHIRE.**

Ringwood Sunday School Children, for the Native Girl Charlotte Harris Kingwood

	2 6 0
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**ISLE OF WIGHT.**

Ryde. Rev. Dr. Ferguson, Treasurer.

Mrs. Guyer, Secretary.

Mrs. Percival	1 0 0
Mr. Hawkins	1 0 0
Collected by	
Miss Butter	0 2 11
Miss Coleman	1 18 3
Miss E. Coleman	0 1 9
Margaret and George Fulton	0 9 7
Mrs. Guyer	3 8 1
Miss Halsted	1 0 0
Miss Joblin	3 0 4
Miss S. Jolliffe	6 6 8
Miss Lewis	2 1 0
Miss Moore	3 2 0
Mrs. V. Newman	0 8 0
Miss Scammel	0 17 8
Mrs. Percival	3 2 0
Fractions	0 6 2
Sunday children	6 15 1
Native Teacher, T. S. Guyer, by Miss Breden	10 0 0
Collections after Sermons and Public Meeting	13 17 0
Sacramental collection for Widows and Orphans Fund	4 0 0
Exs. 34s. 6d.; 190s. 5s. 11d.	

**HEREFORDSHIRE.**

Per Rev. W. Jones.

Huntingdon	1 9 7
Gore (Radnor)	3 10 8
	5s.

**HERTFORDSHIRE.**

Chipping Sunday School

	0 10 0
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**KENT.**

Grossend, per Mr. J. H. Bates

	20 4 0
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**LANCASHIRE.**

East Auxiliary Society, per S. Fletcher

	150 10 1
Including the following, viz—	
Bamford near Rockdale.	
Mrs. Fenton, for Criminal School in India	13 0 0
Missionary Boxes.	
Misses Emily and Helen Fenton	1 0 0
Mrs. John Ramsbottom	1 0 0
Mrs. James Ramsbottom	1 0 0
Mrs. James Tattersall	0 16 2
Mrs. James Jackson Girls' School.	2 12 10
Samuel Broadbent's Class	0 9 1
1st Class, Lewis Smith, Teacher	0 5 3
2nd Class, Hannah Mills and Esther Pitton, Teachers	0 11 6
3rd Class, Susan Cockrill and Mary Clegg, Teachers	0 12 2
4th Class, Betty Lees, Teacher	0 6 1
5th Class, Alice Clough and Sarah Howard, Teachers	0 6 1
6th Class, Mary Sheeham, Teacher	0 4 7
7th Class, Betty Howard and Mary Mather, Teachers	0 3 0
8th Class, Ann Clough and Mally Kay, Teachers	0 4 0
9th Class, Hannah Ashworth and Hannah Butterworth, Teachers	0 4 0
10th Class, Betty Clegg and Ann Howard, Teachers	0 3 2
11th Class, Mary and Rachel Jackson, Teachers	0 4 6
12th Class, Ann Butterworth and Ruth Birtwistle, Teachers	0 3 2
13th Class, Mary Kershaw and Mary Horrox, Teachers	0 1 0
14th Class, Mary Chadwick and Sarah Ann Woolstenholm, Teachers	0 1 8
Boys' School.	
Young Men's Class, James Leach, Teacher	3 10 0
1st Class, Robert Ashworth, Teacher	1 5 0
2nd Class, William Howard, Teacher	0 6 8
3rd Class, John Manock, Teacher	0 5 7
4th Class, James Ashton, Teacher	0 10 0
5th Class, Samuel Tetlow and Robert Woolstenholm, Teachers	0 8 0
6th Class, Samuel Leach and Robert Wood, Teachers	0 8 7
7th Class, Frederick Jackson, Teacher	0 2 7
8th Class, James Birtwistle and Isaac Wrigley, Teachers	0 18 6
9th Class, Edward Tattersall, Teacher	0 2 8
10th Class, Frederick Butterworth, Teacher	0 1 8
Superintendent's Box	0 10 0
Collections in Chapel	11 17 7
	4s. 18s.

**LINCOLNSHIRE.**

Brigg, Ladies' Working Society, per Mrs. Bradley, for the Native Teacher, William Martin (half-year)

	5 0 0
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Spalding. Mrs. Hawkes, for the Native Girl, Amelia Hawkes, at Trevandrum

	3 0 0
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**MIDDLESEX.**

Tottenham. For the support of Three Children in Mrs. Lechler's School, Salem.

West Green Sunday School	2 0 0
J. W. Janson	2 0 0
Collected by J. E. Janson	2 0 0
	6s.

**NORFOLK.**

Horleston. Rev. S. Laddler.

Mr. Hart	1 0 0
Mr. Pratt	0 10 0
Mr. Denny	0 10 0
Mr. Cobby	0 18 0
Sums under Ten Shillings	1 18 6
Collected by Miss Crosskill	1 6 10
Teachers and Children of the Sunday School, for a Girl at Bangalore, named Susau Priest	3 0 0
Ditto ditto, for Indian Orphan, Ellen Laddler	3 0 0
Exs. 6d.; 11s. 15s.	

**NORTHAMPTONSHIRE.**

Owadie, Miss Sophia Greene

	100 0 0
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**NORTHUMBERLAND.**

Awick. Per Mr. M. Hindmarsh.

Ston Meeting House, Rev. B. Greener, less expenses 10s.	35 10 0
For the Native Girls Mary Anlwich and Margery Hindmarsh	4 0 0
United Presbyterian Church	3 0 0
	42s. 10s. 6d.
North Shields. St. Andrew's Chapel. Rev. A. Jack.	
Collections	22 10 0
Public Meeting	19 16 0
	42 6 0
Less Expenses	1 16 2
	40 9 10
For New Missions in Central South Africa.	
B. Pow, Esq.	5 0 0
A. Fryer, per Rev. A. Jack	2 2 0
	47s. 11s. 10d.

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Mr. Thornton	0	10	0
Miss Chillingworth	0	10	0
Mrs. Franking	0	10	0
Mr. D. Leary	0	6	0
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Collected by—

Miss Collier	2	13	5
Master Collier	1	14	11
Miss Tomes	1	14	11
Boxes	0	9	3
Collections	12	7	11
Public Meeting	5	2	8
Exs. 100s. 6d.; 33s. 17s. 1d.			

**SHROPSHIRE.**

North Auxiliary, per R. Gough, Esq. 25 8 8

**Shrewsbury.**

Per Mr. S. L. Lewin.

Mrs. Smith, Beabrook Place, (deceased)	15	0	0
Ditto, for the Widows and Orphans' Fund	10	0	0
23s.			

**STAFFORDSHIRE.**

**Cannock.**

Rev. D. Griffiths.

Collections and Subscriptions	6	10	2
Mrs. Barlow, for Aged and Infirm Missionaries	0	10	0
Mrs. Birch, <i>Boxes</i>			
<i>Hills</i>	1	0	0
Mr. Hobday	0	13	4
Exs. 72s. 9d.; 7s. 15s. 9d.			

**WARWICKSHIRE.**

Cocentry, West Orchard Chapel, per Mr. W. F. Taylor, on account 18 0 0

**YORKSHIRE.**

*Eridington*, Zion Chapel, per Mr. W. Heslton 28 5 0

*Ellington*, Mrs. Eiddle, for the Native Girl Maria Eiddle, at Trevan-drum 5 0 0

**Great Ayton.**

Rev. H. Hustwick. Missionary Boxes.

Miss Wilson, Nunthorpe Hall	1	5	1
Miss Louisa Anne Hustwick	0	10	0
Miss Ellen Havelock	0	8	0
Master George Lincoln	0	6	0
Master L. Rainsbeck	6	0	0
Master William Hutton	0	4	0
Master John Esby	0	2	2
Public Meeting	3	4	8
1 s. 7s. 2d.; 5s. 14s.			

**Middleborough.**

Rev. H. P. Bowen.

Collections	4	10	5
Isaac Wilson, Esq.	2	0	0
Boxes			

Mrs. Reid	1	4	1
Mrs. Rodgers	0	14	1
Mrs. Roberts	0	14	0
Mrs. Allan	0	13	7
Mrs. Shiel	0	5	0
Mrs. Buckney	0	9	0
Mrs. Bell	0	4	1
Master Cooper	0	2	4
Miss West	0	2	2
Master C. Gilmore	0	1	1
Miss M. J. Hill	0	5	2
Miss Spence	0	2	7
Sunday School	1	0	5
Exs. 2s. 11s. 5s.			

**Redcar.**

Rev. W. Lothian.

J. C. Hopkins, Esq.	1	6	0
Miss Clode	0	2	0
Mrs. Jeffrey Smith	0	2	0
Missionary Boxes.			
Mrs. Fairbridge	0	4	7
Mrs. Unthank	0	3	0
Mrs. Watson	0	5	0
M. Catherine Lotherian	0	4	0
Exs. 5s. 2s. 6d.			

**Scarborough.**

Per Mr. R. Hale, Jun.

Bar Church, Rev. E. Balgarnie, Collection	34	1	6
Ditto, United Com-munion, for Widows' and Or-phans' Fund	6	18	5
Old Chapel and Assembly Rooms, Rev. B. Beckhouse, Collections	15	16	7
Public Meeting	8	5	6
Juvenile Ditto	3	13	10
88	15	10	
Less Expenses	4	0	6
64	15	4	

Rev. E. Balgarnie, part payment of Educational Expenses 50 0 0

Donation from the Residuary Estate of the late William Smith, Esq., per Henry Fowler and Matthew Smith, Esq., Executors and Trustees 100 0 0

16s. 15s. 4d.

**Stokesley.**

Rev. R. Daw. Missionary Boxes.

Mrs. Farrow	8	14	0
Mr. T. Skelton	0	13	6
Mrs. Daw	0	6	0
Master Henry Wetherill, Esq.	0	11	0
Mr. Thomas Wed-dell	0	6	0
Mrs. Kilgower	0	2	3
Collection	0	18	0
Exs. 3s. 6d.; 2s. 3s. 3d.			

*Wakefield*, Juvenile Association, per Rev. J. Stuch-berry, B.A.

Proceeds of Mission-ary Baskets for Edu-cational Purposes in connection with Rev. F. Baylis, Naylor 6 10 0

**WALES.**

*Grossleyd*, Miss Jane Rogers' Mis-sionary Box 1 0 0

*Rhesypse*, A Friend, per Rev. O Owens 2 10 0

**SCOTLAND.**

*Appin*, Portenacraich Sabbath School, for the John Williams 0 10 0

**Bucks.**

Female Missionary Associa-tion.

Per Rev. A. Lind.

For Native Teacher Adam Lind 10 0 0

For Female Educa-tion in India 2 0 0

*Campbellton*, Long-rows St. Sabbath School, for China 0 10 0

**Dunbarton.**

Rev. Thomas Brisbane.

Robert Smith	1	0	0
A Friend	1	0	0
Peter Laing	0	14	0
George Laing	0	12	0
Mrs. Smith	0	6	0
A Friend	0	7	0
Smaller Sums	0	7	2
Boxes.			
Robert S. Craig	0	12	7
Mary Ronald	0	12	6
Jessie Catto	0	11	3
Prayer Meetings	1	16	0
Public Meeting	5	1	2
13s.			

**Dunee.**

Per Mr. B. Wilson.

South United Pres-byterian Church	1	0	0
Alpha, for New Mis-sions in Central Africa	2	0	0
2s.			

**Greenock.**

Per T. Hamlin, Esq.

John Cunningham	1	0	0
John Haddow & Co.	2	0	0
James Miller	1	0	0
Collection at George Square Chapel	5	10	0
J. H. Carmichael	1	1	0
Robert Macfie	2	0	0
Robert Binnie	1	0	0
James J. Grievie	1	0	0
Charles P. Hunter	1	0	0
A. Lyie	1	0	0
J. B. Cumming	0	10	0
Carl & Co.	1	0	0
W. Stewart	1	0	0
John Kerr	1	1	0
James Stewart	1	1	0
90s. 4s.			

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Collections by Rev. Dr. Spence.

Free High Church, Rev. W. Trull	6	5	8
Free East Church, Rev. D. Sutherland	6	0	0
Independent Chapel, Rev. J. Kennedy	4	10	0
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*Iole of Arona*, after an appeal for India by Mr. W. M. Elphs 6 0 0

*Metlons*, Mission Nook Chapel, Rev. G. B. Watson 2 5 1

*New Deer*, Mr. and Mrs. Knox, for Central South Africa 1 0 0

**Townsend by Desp.**

Miss E. Laing's Sab-bath Scholars 0 4 0

**Wick.**

Per Mr. A. Corner.

For Central South Africa Mission.

Joshua Rhind Esq.	2	2	0
Mr. M. Smith	1	0	0
Mr. J. Quays	1	0	0
Mr. D. Donaldson	1	0	0
A Subscriber for 21 years	1	0	0
Mr. A. Bruce	0	2	0
6s. 12s.			

Collections by Rev. Dr. Spence.

Independent Chapel, Rev. J. Currie 8 0 0

Public Meeting ditto 3 11 2

Collected at Free Church, Rev. C. Thomson 18 1

21s. 12s. 2d.

**Boxon.**

Miss Jenny Brunner	0	9	0
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Miss Mary Webster	1	16	0
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7s. 7s. 2d.			
26	13	0	

**NEW YORK.**

Anglo American 1 0 0

**VAN DIEMEN'S LAND.**

**Lanarkshire.**

Rev. C. Price.

Auxiliary Society	2	10	0
Tamar Street Sunday Sch.			
Bible Class	2	12	0
For the Native Teacher Charles Price	10	0	0
32s.			

Contributions in aid of the Society will be thankfully received by Sir Culling Hardley Hardley, 3rd Treasurer, and Rev. Ebenezer Frost, at the Mission House, Blomfield-street, Finsbury, London. Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 225, George-street, as Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hinds, Secy House, 23, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Frost, and payable at the General Post Office.

THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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INCIDENT OF MISSIONARY LIFE IN BENGAL. (SEE PAGE 248.)

## INDIA.

IN resuming our extracts from the correspondence of the Society's Missionaries in India, in relation to the all-absorbing topic at this momentous crisis, we have to express our grateful sense of the Divine goodness, which has hitherto exempted them and their families from that extremity of suffering to which others of God's devoted people have been exposed in the course of this fearful conflict. It is truly painful to record that, since the commencement of the outbreak, the lives of not fewer than fifteen ministers of the Gospel, viz., five Government Chaplains and ten Missionaries, belonging to different Societies, have been sacrificed.\* But it should be borne in mind that none of the sufferers, or those of their families who perished with them, were marked out for death on the special ground of their being teachers of Christianity. On falling into the hands of the savage mutineers, they were regarded merely in the light of foreigners—as belonging to the hated race which they were bent on exterminating. Indeed, recent and accumulating evidence serves to show that Missionaries, and the results of their labours, were never more highly appreciated by the most respectable and influential portion of native society in India than at the present moment.

Our Missionary Brethren occupying stations in Northern India are still exposed to peril; but all the means that prudence could suggest have been adopted for the safety of their families, and we trust that, in the gracious providence of God, their own lives will be preserved, and that, while remaining at their posts in the discharge of appointed duty, their faith may be sustained and their spirits refreshed by the consolations of the Gospel.

Our first extract is from the pen of the Rev. M. A. Sherring, who, under date Benares, 28rd August ult., writes:—

“The Dinapore mutineers, together with the force of Rajah Koor Singh, a powerful native of Behar, who possesses several guns and a considerable number of followers, and the Ramgurh battalion, are said to be not far from Mirzapore. The advanced body, consisting of 2000 men, were at a place called Ghorawal, 30 miles distant; but on the approach of a detachment of the 5th Fusiliers, sent from Mirzapore, they all fled.

“The residents at Mirzapore have been making preparations for an attack. \* \* \*

“You are aware, I believe, that my wife has been residing for some time in Benares. Had she remained in Mirzapore she would have been obliged to go into entrenchments

with me. But even Benares is now said to be in danger of an attack, in the event of which all the residents would at once flee to the entrenchments. The commanding officer of the station therefore has been reiterating his request that all ladies and children should be sent to Calcutta. At length it has been deemed proper for the Missionaries to send away their wives and children. I should tell you, however, that the Missionaries generally have been among the last to send away their families. Yesterday my dear wife, her infant, and Miss Mather, left in the steamer ‘Horungutta’ for Calcutta. The Government has given them a free cabin passage. They will reside in the Instit-

\* See Mr. Lacroix's letter, page 244.

tion, Bhowanipore, where Mr. Lacroix tells me rooms have been prepared for their reception. \* \* \* \*

"I think the Directors should know that it is not at all unlikely that all non-combatants will be strongly requested to leave, or will be ordered away. Little in reality, be-

side the public services, is being done in our Missions, whether in Benares or Mirzapore. The schools in Mirzapore are still open; but they are so on public grounds, as their being open inspires some degree of confidence in the minds of the natives."

Again, under date Mirzapore, September 3rd, Mr. Sherring writes:—

"Since the date of my last I have ventured to Mirzapore, which, I am sorry to say, is still in considerable danger on account of the proximity of the rebel rajah, Koor Singh. It is not known what the ultimate object of this chieftain is. The report from the district to-day is, that he has seized a considerable portion of territory to the south of the Mirzapore district, and has chosen a neighbouring rajah, the rajah of Maru, as his prime minister, and that he is ejecting the Company's servants from their posts, and appointing his own men in their stead. His own force amounts to four thousand men, with four guns, and his brother, it is said, is coming on behind with the same number of men. In Mirzapore we have only ninety-nine English soldiers, all of whom are needed to guard and defend the entrenchments, and to keep the remnant of the 47th N. I., still in the station, in order. The property of the Mission is in the same state as when I last wrote. I have not thought it prudent to alter its disposition, on account of the continued insecurity of the station. Two forced marches might bring the enemy down upon us, who, if they came, would infallibly plunder and burn the place, as the Europeans would all remain in the cantonments.

"This state of things entails much anxiety. Money comes in very tardily, and yet I must support, for a time at least, the Native Christians. I have thought it well to advise some of them to enter the Native Christian Military Corps, now forming in Benares. By this, their status and influence among the natives will be greatly increased. You are aware that the Military caste in India is looked upon with great respect by the people generally. In two ways the formation of this corps will do good. It will help the government in the first place, which is begin-

ning to perceive the egregious folly of trusting absolutely in the fidelity of the heathen and Mussulman classes, and of neglecting the Christian class, which is bound by every consideration to be faithful to a Christian government. And then, secondly, they themselves, the Christian class, will be raised in station and importance. About eight Christians have gone to Benares to enrol themselves as soldiers. The Missions in Benares, Allahabad, Gorruckpore, and other places, are similarly supplying a few for this new corps. This arrangement which I have made will leave me a sufficient number of workmen for carrying on the press when it is re-opened, while, in the meantime, my expenditure will be diminished to the amount of the pay of the men who have left. \* \* \* \*

"I think little doubt exists in the minds of Europeans in India, that the Mussulmans, and they alone, have originated this foul conspiracy to upset the government and massacre all white faces. The papers in the hands of the government implicate several of the chief Mussulman families in India, including the great Mogul and the King of Oude. The Hindoos have been gulled by them into rising against their rulers, and have been too infatuated to perceive, until too late, the fatal mistake they have made. How it is the authorities were not acquainted with this conspiracy—which was so widespread that I suspect there was scarcely a Mussulman of influence in all Northern and Central India who was ignorant of it—is a mystery as great as the conspiracy itself. Some of the military authorities were profoundly conscious of the combustible nature of our Indian army; but their opinions and advice, had they given utterance to them, would have been pooh-poohed.

"You will perhaps have heard of the

mutinies and threatened disturbances in both the Madras and Bombay Presidencies. Should the two native armies in those presidencies rise, England must be drained of troops to supply the need of India, or we shall all be driven into the sea. I hope, however, these attempted outbreaks will proceed no further. The Lord grant they may not.

"The reinforcements just moved up in the direction of Cawnpore will reach that place, I hope, by the middle of next week, when General Havelock's force will number

some 2500 men, with a good number of guns. He will then cross over the Ganges once more, and march for Lucknow. He will be opposed by an innumerable host every step of his way. I believe that what can be done will be done by him, and I am very sanguine of the ultimate relief of that brave garrison. There must be a deal of bloodshed first and afterwards, and already nearly a thousand lives, some say, have been sacrificed by us in that one expedition."

Under date Calcutta, 9th Sept., the Rev. A. F. Lacroix observes:—

"Through God's infinite mercy we have hitherto been preserved in Calcutta. Great fears were entertained a week ago that a rising of the Mohammedan population would take place during the great annual festival of the Mohurrum, which has just come to a close; but nothing happened. On the last day of the festival upwards of 40,000 Mohammedans passed in procession before my house (which is in the outskirts of the town), but I did not observe any symptom of disturbance. It is true Government had taken every precaution to insure safety by placing pickets of European troops with guns along the principal thoroughfares, which, no doubt, had a good effect in intimidating the ill-disposed. We are at present enjoying comparative quiet, and feel more at ease than

we have done for the last three months. I therefore hope at no distant period to be able to resume my preaching labours without danger to the public peace. \* \* \*

"It is now fully ascertained that *ten* Missionaries, with their families, have by this time met with their death in the upper provinces by the hands of the rebels. Four of these belonged to the American Presbyterian Board, one to the General Assembly of the Church of Scotland, four to the Propagation Society, and one to the Baptist Missionary Society. Five Government Chaplains have met the same fate, and also a great number of native converts. It is a pleasing fact that not a single Christian convert is known anywhere to have joined in the rebellion."

The subjoined communication from the Rev. William Beynon, under date Belgaum, 24th August ult., affords recent information as to the state and prospects of public affairs, at this great crisis, in the PRESIDENCY OF BOMBAY. Its contents will serve to show that, although not without anxiety as to the probable spread of the revolt in that Presidency, our brave countrymen are sanguine in the belief that they will be able to maintain their ground until the arrival of the long-expected succours from England. Our esteemed correspondent also, in common with the Missionaries in other parts of India, expresses the strong assurance that out of this great trial will ultimately be evolved incalculable benefits—social and religious—to the population of that country.

"In my last I mentioned to you, I believe, that in these troublous times we have had several panics; but I thought nothing of them, as no doubt seemed to be entertained of the staunchness and fidelity of the Bom-

bay Army. The country I believe to be all quiet and peaceable, except the Mohammedan population. They are a restless race, and, as Mohammedans, must hate us and our religion. And for the same reasons they

would oppose every other government and religion except their own. It is also well known that they have always looked to the King of Delhi as their real sovereign, and the fact of his being placed on the throne by the mutineers, has excited the Mussulmans throughout the length and breadth of the land. But their number here is proportionally so small, that, with all their duplicity and treachery, in themselves we can have little to apprehend from them. In Belgaum, of a population of upwards of 20,000, there are not 4000 Mohammedan inhabitants. In Shapore and the Cantonment Bazar they are much fewer. With rare exceptions, they are a poor, ignorant, degraded race. Few of them study our language, or qualify themselves for government appointments, while numbers of them are employed as house-servants and peons. The proportion in the two regiments here is not large. However, they seem better adapted for handling the sword than anything else. There are but few farmers, and they make wretched cultivators.

"We have lately been in a state of considerable alarm. I generally spend three or four hours in the town, in the schools, every day. On my return on the 27th ult., I found Mrs. B. and my daughters preparing to go to the fort, in consequence of a note received from my son-in-law, Captain Biggs, telling us that the horses and the battery stationed outside had been ordered to the fort, and that, though he was not aware of any immediate danger, and did not wish to alarm us, at the same time advised our sleeping in the fort. We spent the evening with him, but returned to our own house to sleep, as I did not like alarming the assistants and Native Christians. The natives were in great commotion, closed their shops, and fully expected to be plundered by the Sepoys—the only quarter from which they anticipated danger. Things began to subside into their usual order, when, at length, an intimation was given that it was advisable that all Europeans and East Indians should retire to the fort. All that could find any kind of room availed themselves of this proposal. There is no doubt we have been in danger, and perhaps owe our lives, and the prevention of mutiny in this division, to our

friend Mootoo Comar. He fully believed the people of the town were all quiet. Still, he did all he could to preserve the peace, and prevent anything in the shape of conspiracy. As most of his peons were Mohammedans, he had not the slightest confidence in them; still, he thought it his duty to employ in his own pay a few in whom he could confide. This led to the detection of a wide-spread plot among the Mohammedans. They were to do what they could to seduce the Sepoys—not without a prospect of success—to rise on a certain day and murder all the Europeans between this and Poonah. His information, by means of the electric telegraph, led to the detection of the seditious letters that were written from this to Kolopore and Poonah. A Moulor and several other Mohammedans were apprehended. The Moulor is a man of influence. He and several others are sent to Bombay. With a view to their safe custody, they have been placed on board the 'Achbar' steam frigate. The chief of the conspirators has been tried and convicted, and he and another have been blown from guns here. The same doom probably awaits others. These discoveries induced the authorities here to adopt precautionary measures for putting the fort in a proper state of defence. We have had an accession of about 600 European soldiers. Here there are nearly 300; 150 are gone to Dhawar, about forty-eight miles east of us, and about the same number to Kolopore, seventy miles west. The Kolopore regiment mutinied on the 31st ult., and murdered three of their officers. It is supposed that it was their intention, like their comrades in Bengal, to murder all the Europeans there; but their plans failed, for want of proper organization. About 150 of the mutineers are in custody. Their trials have commenced. As the result of the first day's trial, nineteen were shot, and two hung. One of the regiments here is in a state of disaffection. Several of the men are confined, and are to take their trial, I believe, for endeavouring to excite others to mutiny. The officers say we have nothing to fear from them—that they are all staunch! So said the officers of the Bengal regiments; but if all is right, what mean the extensive preparations that have been made? As regards

the fort, guns and mortars are mounted in all the exposed positions. In fact we are ready for a siege. Wherever there are single Native regiments or detachments, all the ladies and children have retired to the nearest station where there are European soldiers. Here, no one thinks it safe to go out after night, not even the officers, without their revolvers. The towns of Belgaum and Shapore, and the Cantonment Bazar, have been disarmed. Indeed, there can be no doubt but that a spirit of mutiny exists in a portion of the Bombay Army, and mutiny seems as if it were infectious. It is known that nothing but fear has prevented an open outbreak in some of the regiments. The Bombay Army, regular and irregular, amounts to between forty and fifty thousand, scattered over an immense territory, from the banks of the Tamboodra, about 150 miles east, to the states of Rajpootana, north and west. At present we have only four European regiments, (they cannot be altogether 3000 strong), a wing of the 14th Light Dragoons, four troops of Horse Artillery, and two battalions of European Foot Artillery, including four companies each. In our Presidency we have a number of Native States, and some of them rather powerful. The Dharwar, Belgaum, Sholopore, and part of the Poonah Collectorate, have Hydrabad on their northern frontier. I mention all this, that you may see our critical state until reinforcements reach us from Europe. Our greatest danger in this Presidency is in Guzurat, where there are so many Mohammedans. As the liberty of the press is suppressed, we can hardly know what the actual state of things is, except what we learn from private letters. I heard two days since from one of my daughters who is at Surat. They are looking forward with some apprehension to the Mohurrum. They have a few Europeans there, and a strong fort.

“But notwithstanding the critical state of the country, there is much to excite our confidence and gratitude, and to fill our hearts with thanksgiving to our heavenly Father. The whole country, including all its wealth and respectability, is with us—that is, the mass of the Hindoos, and they are the people with whom we, as Missionaries, have had chiefly to do, and who have been brought

more under the influence of Christianity and our educational establishments, whether Missionary or government, than the Mohammedans. Indeed, the army and the Mohammedans are the classes with whom we come but little in contact. And in all the schools, whether English or vernacular, there are very few Mohammedans. In our English Institution there are four, and it is very seldom they remain long enough to qualify themselves for any situation. When the mutiny broke out, we had no external foe to contend with. This is another cause for praise. If the mutiny had occurred during the Russian or the Persian war, we might have felt ourselves much more straitened than we are. The peace with Persia enabled the Bombay government, in the emergency, to spare three regiments—the 14th, the 78th, and the Fusileers, which, with the aid of the Madras Fusileers, have turned back the mutinous wave.

“As it regards the cause of the revolt, I see that in England some do not hesitate to ascribe it to religious causes. In India this view, as far as I know, is now never mooted. There is no reference to the cartridges. We all see and know that the Bengal Sepoy has no objection to use and bite the cartridge, when it is for the purpose of murdering us. It is evident, from what is taking place around us, and especially in this Presidency, that religious principle and religious feeling have had nothing to do with the revolt. There is no doubt that the enmity of the human heart in the Hindoo is against the pure doctrines of Christianity, and the hatred of the Mohammedan to *Jesus the Nazarene* is doubly so; but all this was not the proximate cause of the rebellion. I have no doubt that it is of a political nature, of course mixed up, especially in the case of the Mohammedans, with the religious motive and principle. When thoroughly investigated, I fully believe it will turn out to be a matured plot to overturn the British rule in India; and I feel no less assured that when the tide of rebellion ebbs, as with the Divine blessing it must soon, the British power will be more firmly than ever established in India. All this terrible convulsion will contribute also to the extinction of Mohammedanism, the uprooting of Brah-



minism, and to the spreading of our religion, language, and literature, throughout the country. Oh that the Churches in England and America, and the people of God everywhere, would stand up to take advantage of the openings presented by the providence of God! Our present circumstances must, as a matter of necessity, somewhat affect our operations in the Mission. Our Sabbath services and operations in the schools are conducted as usual, but all bazar preaching, and preaching in the evening, have been suspended. Threatening language has of late been used, especially to the assistants, by Mussulmans.

"My eldest son is at Agra. The Kotch Contingent, with which he was serving, mutinied on the 4th ult. The men fired at their officers and European non-commissioned officers, but all escaped unhurt, except my son's serjeant-major. We heard from him yesterday: he is in the Agra fort. They have sixty-five guns and ten mortars mounted on the walls. There are about 5000 in the fort, with provisions for six months. These numbers include about 700 fighting men, and nearly 1200 of our country-women, but they feel themselves fully secure. Our country-women have been the

chief sufferers in this revolt. Death itself, in its worst forms, would have been a happy relief, compared with the atrocities they have had to endure, chiefly, I believe, from the sensual Mussulmans. Happy will the time be, when these people shall be brought under the benign and sanctifying influences of the Gospel. The voice of Him alone, who subdued and changed the apostle Paul, when, like them, breathing threatenings and slaughter, can change and subdue them, and make them what the apostle was. The Mohammedan population have been too much neglected—our labours among them are but desultory. A few converts we have had, and some of them men who adorned the doctrine of God our Saviour. Pray for us, that the Lord may preserve us in our present trying circumstances. I am afraid that most of our Missions in Bengal, and chiefly in Benares and Mirzapore, have greatly suffered. The mutineers themselves, as far as I know, have never shown anything like peculiar hatred to Missionaries or Native Christians; their main object everywhere seems to be the indiscriminate murder of Europeans. The same feeling seems to prevail, as far as it has shown itself, on this side of the country."

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### MISSIONARY ITINERANCY IN BENGAL.

DURING the months of February and March, ult., the Rev. James Bradbury, of the Berhampore Mission, in returning from a visit to Calcutta, traversed an important tract of country lying between that city and Berhampore, for the special purpose of preaching the Gospel and distributing Christian books. Although this journey was accomplished a very short period only before the breaking out of the revolt, which has occasioned such unparalleled disasters in India, it will be seen from the subjoined notes that nothing occurred in the course of Mr. Bradbury's tour to betoken the approach of so terrible a convulsion, but that, on the contrary, he was welcomed with the utmost courtesy and respect at the various towns and villages he passed through, and his message was listened to by the people with general attention, and in many instances with evident interest, which may serve, amongst innumerable other facts, to show that Christian teaching has in no respect tended to bring about the catastrophe.

#### INCIDENTS OF THE JOURNEY.

"I have usually itinerated," writes Mr. Bradbury, "in the district of Moorshedabad

and the most spiritually destitute parts of the surrounding country; but this year, as my wife and children, owing to ill health,

were necessitated to leave India, I accompanied them to Calcutta and saw them embark. After they sailed I made preparations for a journey over a tract of country lying between Calcutta and Berhampore, on which I set out on the 31st of January, accompanied by Gooruprasad, a catechist, and proceeded northwestward in the direction of Baraset, where we encamped five days. This district, which has an area of 1424 square miles and a population of 522,000 souls, was for many years unprovided with a missionary; but a few months ago the Baptist Society located two Native Brethren in it, who are zealously prosecuting their labours, and will, it is to be hoped, be honoured by Heaven to be the instruments of evangelizing many of their countrymen. The population of the town is small, but the villages to the south and west, which are numerous and not distant, are thickly peopled.

"On leaving Baraset we proceeded to Bara Jaguli, which is the birthplace of a very spiritually-minded Native Christian, whose life forms one of the excellent publications of the Calcutta Tract Society. He was led to inquire about the truth by meeting with a book which had been presented to another Hindoo by the late Mr. Ward. Feeling deeply interested in it, and learning it was printed at Serampore, he travelled to that town to obtain further information. There, in the year 1799, Pitambar Singh was baptized, afterwards became a preacher of the Gospel, and eventually died, as all good men would wish to die, resting on the Redeemer, in full assurance of a better life. We had the privilege of meeting almost every day, either at their own dwellings or in camp, with some of his relations, who are landholders and in circumstances of comparative affluence. Instead of considering themselves disgraced, as is usually the case, by their kinsman's renunciation of Hindooism, and on that account cherishing bitter feelings against him, they seemed to revere his memory, and never spoke of him but in respectful language. Two of them, both heads of families, manifested much interest about Christianity, and, with the view of prosecuting their inquiries, purchased from us copies of the Bible. The absence of all bitterness against

their kinsman, and their respect and affection for his memory, may in some measure be accounted for by the period which has elapsed since Pitambar embraced the Gospel, which is more than half a century, so that any excitement which might have been caused at the time of his conversion, and any trials that event brought upon the family, must long since have passed away, and most, if not all, of the individuals who felt them.

"Our next march was to Ranaghat, a large and populous town on the eastern bank of the Matabhanga, in the district of Nuddea.

"Thence we proceeded northwestward in the direction of Krishnagar, which stands on the eastern bank of the Jellinghi, and contains a flourishing mission of the Church Missionary Society. The houses in which the Europeans reside are pleasantly situated, and built with some regard to comfort, but present the same uniform appearance as the dwellings of our countrymen in other parts of India. The only edifices that attract the attention of the traveller are the Church and the Government College, which are ornaments to the town, and well adapted to serve the respective purposes for which they were reared.

"Leaving Krishnagar, we crossed the river and went to Belliah, where we encamped in the same grove as a detachment of sick European troops, proceeding to the Darjeeling Hills for a change of climate.

"Thence we travelled in the direction of Paneghata, and pitched our tent on the banks of a beautiful lake. Much of the surrounding country is in a high state of cultivation, but here and there, even quite close to the villages, are patches of jungle infested with beasts of prey, which prove very destructive to the flocks and herds, and occasionally seize the farmers themselves. On Monday morning, the 23rd of February, in going to preach at Gobimpore, a large leopard started out of a thicket, that for a moment fixed his eyes on us, then dashed across the road into a coppice several hundred yards distant. [See *Frontispiece*.] On arriving at the village we mentioned the circumstance to the inhabitants, who informed us that such animals had been

prowl about for some time, especially during the night, and destroyed a considerable number of their cattle; but they carefully avoided using the word *bagh*, which signifies tiger, and, with an adjective prefixed, leopard, hyena, and wolf, from a superstitious feeling that the mere pronunciation of the word would prove fatal to their existence, that the very next time they went abroad the bagh would waylay, seize, and devour them. This fear is not peculiar to the villagers of Gobiapore, but prevails among some people similarly situated in other parts of India. From this circumstance it must not, however, be supposed that they live in continual dread of their savage neighbours: nothing could be further from the truth than such a supposition; for within a few hundred yards of the lair of a tiger they will assemble to gossip, to bask in the sun, or in the hot season to enjoy the cool refreshing shade, and there, with all the indifference imaginable, squat, smoke and chat, with their children playing around them. The occupations of husbandry are pursued in the same spirit, and seldom interrupted from apprehensions of danger. In passing near a field, in which a labourer was working alone, we had occasion to ask him to direct us to camp, having missed our way: this he very kindly did. We then inquired, 'Have you seen the tiger that was prowling about last night?' 'No, but he is in the jungle yonder, at the other end of the field.' 'Are you not afraid, then, to remain here alone?' 'My life is in God's hand: he can protect me should it be his pleasure; but if fate have written on my forehead that I am to be killed, nothing can prevent it; the crop must be reaped, or the hares, which are very numerous here, will eat all of it.'

"Bengal has now been under British rule nearly a century; yet the traveller cannot proceed from the metropolis fifty miles in any direction, without meeting with extensive tracts of fertile land overrun with dense jungle, and resigned to the dominion of wild beasts, and to the south-east a wilderness with an area of many hundred square miles lies almost close to the gates of the Viceroy's palace. What can be the reason of this? is a question which will naturally arise in every inquiring mind. It is owing to the diminu-

tion of the inhabitants and the want of labourers. The increase of the population has been remarkably great, and many thousands of husbandmen have emigrated to Ceylon, the Mauritius, and the West Indian Isles. With the most fertile land lying waste at their own doors, they have left their homes to supply the labour market of foreign countries. This indicates something radically wrong in the laws of revenue, or their administration, and is a fact which speaks volumes against the practical working of our Government. It clearly shows that, however favourable it may be to the higher classes, it bears hardly on the labouring poor, when it leads them to resort to exile, the last refuge of the oppressed. In America, where, only a few years ago, there stood primeval forests, we see well-built towns, commercial cities, and confederated states, peopled by emigrants from all portions of the globe, while in some places of India the jungle is actually increasing upon us.

"On leaving Paneghata we continued our march in the same direction only a few miles, and then turned westward and crossed the Bhagirathi at Plassy, celebrated for the victory achieved on the 23rd of June, 1757, which laid the foundation of our Indian empire.

"After visiting a large portion of country on the western bank of the river, we recrossed the stream at Daudpore, and proceeded home, where we arrived on the 12th of March.

#### NOTICES OF THE COUNTRY.

"The districts through portions of which we passed, pay an annual revenue to Government of about £300,000 sterling, have an area of 6222 square miles, and a population of 2,366,123 souls, averaging 310 persons to the mile, the number being, in the parts the most thinly peopled, 126, and in those most densely, 522. Like the rest of the delta of the Ganges they are well watered, have a luxuriant foliage, and a rich soil, which yields plentiful crops. The chief productions are rice, wheat, and barley; peas, dana, masur, khersari, arabar, kalai and mug,\* the indigo, mulberry, sugar, linseed, mustard, sesamum, anise, coriander,

\* Dana, masur, khersari, arabar, kalai and mug, are different kinds of pulse.

hemp and tobacco plants, the betel leaf, turmeric, garlic, and ginger. The principal manufactures are oils of several kinds, spirituous liquors, tobacco, sugar, hemp, cotton, silk, lac and indigo.

#### CONDITION OF THE PEOPLE.

"The condition of the peasants, who form the body of the inhabitants, resembles that of their countrymen in other parts of Bengal. A few are in circumstances of comparative comfort, others earn sufficient to satisfy the cravings of nature, and are just above absolute want, but thousands subsist on one meal a day, composed of the least nutritious ingredients, and cannot always obtain even that. Their dilapidated hovels, half emaciated frames, and the tattered rag hanging round their loins—dress it cannot be called,

for it scarcely conceals their nakedness—present a spectacle of wretchedness and misery which no humane person can view without emotion.

#### MANNER OF PROCEEDING.

"The period of our stay at the respective places where we encamped was regulated by circumstances, and averaged six days. The plan of procedure was generally the same as that adopted in previous years—to carry on our labours at the tent, and to go out both in the morning and afternoon to the towns and villages within a distance of four or five miles, and while marching from one encampment to another, to visit the bazars, markets, and hamlets, situated on the road.

*(To be continued.)*

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### FORMATION OF A CHRISTIAN CHURCH IN CONNEXION WITH THE EDUCATIONAL INSTITUTION AT MADRAS.

It may be gratifying to the friends of Christian Education to learn that a Church has recently been organized, consisting of three students in the above Institution, who, through the Divine blessing upon the labours of its superintendents, have been led to abandon heathenism. The particulars of the interesting event are thus described by the Rev. George Hall, under date 14th August, ult. :—

"I take advantage of the delay in the arrival of the Mail from England to inform you of an event more particularly connected with our own work, which is calculated to cheer us in these times of trouble and bloodshed in India. This is the commencement of a Native Church in connexion with the Educational Institution of the Society in Madras. We have from the beginning of our work had two public services, each Lord's-day, in Tamil; but, as the Native Church, raised up by the efforts of the Society here, during the last thirty years, is at some distance in the suburbs, it was thought desirable that we should begin a Church in connexion with the Institution, which is situated in the centre of Black Town, amid a dense population of heathen and Mohammedans. Last Sabbath afternoon, at the conclusion of our public service, seventeen of us sat down to

commemorate our Redeemer's dying love. It was a deeply interesting season to Mr. Duthie and myself, who are engaged in this department of the Society's operations. We had known six of those in that little company when they were heathen pupils in the Institution; we had marked with deepest interest the influence of Gospel truth on their minds; we had seen them break their caste, which is so dear to all Hindoos, and leave father and mother, and every earthly consideration, that they might serve the Lord Jesus, and now we sat with them at the table of our Lord. The interest connected with these young men is also enhanced from the fact that all of them, after mature deliberation, have declared their earnest desire to be engaged hereafter in spreading the light of life among their benighted countrymen, and are now pursuing a course of study to fit them for this great work."

MRS. ADDIS'S FEMALE BOARDING-SCHOOL,  
COIMBATOOR, INDIA.

WE have been requested by Mrs. Addis to give circulation, through the present medium, to the subjoined notice, addressed to the friends who have from time to time kindly and liberally contributed to the support of the valuable Institution under her charge.

"Mrs. Addis acknowledges, with her best thanks, the kind donations of the Ladies' Working Society.

Whitby, through Mrs. Potter, of	.	.	£20	0	0
To Mrs. Somervell, Kendall	.	.	£8	0	0
and to J. D., for	.	.	£10	10	0

towards the support of her Female School. Also for the continued support of seven girls by kind friends in Ireland, through the interest of Rev. Mr. Hands, and to the other unknown friends who kindly support several girls in her school.

"Mrs. A. having sustained a severe domestic affliction by the early and sudden removal by death of her dear daughter,\* who was of very great assistance to her in the girls' school, and also in the infant class, and in the midst of much usefulness in this Mission, she is unable to write in detail to these kind friends (as she has hitherto done), at present, and therefore takes this method of letting the kind donors know of the reception of their valuable contributions, and of saying that they shall be economically and strictly applied for the purposes they intended.

"Coimbatore, 5th August, 1857."

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JAMAICA.

CHAPELTON MISSIONARY ANNIVERSARY, AND COMMEMORATION OF  
FREEDOM.

THE following notice of the late Anniversary Services held at this Mission Station, which is under the pastoral charge of the Rev. Duncan Fletcher, has been extracted from the "Colonial Standard and Jamaica Dispatch," of the 13th August ult. :—

"The anniversary services held here in connection with the London Missionary Society, have this year been unusually auspicious and interesting. The public school was examined on Wednesday, 29th (July) ult., in the presence of the Rev. C. H. Hall, Rector of Clarendon, the Rev. W. Hillyer, Independent, the Rev. D. Fletcher, V.P., and of the parents and others interested in education. The number of scholars this year is nearly double that of last year, and about treble what it was the year before last. The children appeared neat and cheerful ;

their conduct was admirable, and their proficiency in the branches of education usually taught in public schools most satisfactory. The acquisition of the children in English reading and grammar, in mental arithmetic, and in the theory and practice of music, we have never seen surpassed, if equalled, by any scholars of their age.

"Besides taking part in the examination, the Ministers present addressed the children in terms highly complimentary to themselves and their teacher. The Rector said it gave him much pleasure to bear public testimony

\* A notice of this affecting event was inserted in the "Missionary Chronicle" for last month.

to the progress which all the classes had made, and to the manifest improvement in the entire appearance of the school since the last examination. Besides the prizes provided for the successful competitors, Mr. Hall felt so delighted with the advancement in learning, and the good behaviour of the children generally, that he handsomely promised a small book, as an encouragement to each child present who had failed in obtaining a prize by regular competition. The worthy Rector, from his liberal sentiments, affable manners, generous heart, and beneficent hand, stands most deservedly high in the esteem and endearment of dissenters as well as of the church-men of Chapelton and its vicinage.

"The Annual Missionary meeting was held on Wednesday the 5th (August) inst. The spacious chapel was densely filled. After the devotional exercises the Rev. D. Fletcher, pastor of the Church, called upon J. P. Wakeford, Esq., of Kingston, to occupy the chair, who made a very excellent introductory speech. He was followed by the Revs. T. H. Clark, Mr. Claydon, Mr. Allo-

way (tutor of the Ridgemount Institution), H. Carter, C. H. Hall (Rector), F. Jones, Mr. Johnson of St. Ann's, and Mr. Hillyer. The speeches on the occasion were of a very superior and animating character; and from the eager attention, and manifest expressions of delight pervading the entire assembly, it appeared very evident that they were highly appreciated.

"From the report submitted by Mr. Fletcher, it was most cheering to learn that, since the last anniversary, exclusive of the ordinary subscriptions and collections of the Church, the people had raised the large sum of £80 for Missionary purposes, which, together with that received at and after the meeting, amount to one hundred pounds sterling. Twenty pounds of this sum have been contributed and collected through the Chapelton Juvenile Missionary Society towards the New African Mission in connexion with Dr. Livingstone. The above is (with one exception) about four times as much as the highest annual missionary contribution ever realized by the Church and Congregation.

"Chapelton, Aug. 10, 1857."

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## DEMERARA.

### MOVEMENT IN AID OF THE PROPOSED NEW MISSIONS IN CENTRAL SOUTH AFRICA.

THE Rev E. A. Wallbridge, of Smith Chapel, George Town, in this colony, in a letter dated the 8th September ult., after conveying the gratifying intelligence that his station would in all probability, by the close of the present year, realize the position of entire self-support, proceeds to state that he had transmitted a bank bill, the proceeds to be applied in part as a donation from his station, to the Society's general funds, and the remainder in aid of the intended New Missions in Central South Africa. With respect to the latter object Mr. Wallbridge observes:—

"Of the balance, £30 is the *first fruit* of the interest taken by my congregation and others in this town, in Dr. Livingstone's New Mission to Central South Africa.

"A very numerous attended public meeting was held in Smith Chapel last Wednesday evening, at which His Excellency Lieut. Governor Walker took the chair, and entered very cordially into this new movement on behalf of the sons and daugh-

ters of Ham. Several interesting and instructive speeches were delivered, and nearly eighty dollars collected towards the New Mission Fund.

"On Sunday last my pulpit was occupied, morning and evening, by two esteemed brethren of pure African descent, the Rev. George McFarlane and Mr. Joseph Hamilton of Barbadoes, who again pleaded for the evangelization of their fatherland, and the

sum of fifty dollars was collected, including a contribution from the Sunday-scholars, to whom I preached on the same subject in the afternoon.

“Particulars of the amount now forwarded on account of the New Mission to Africa will appear in my report at the end of the year.

“Last evening, at the close of our usual missionary prayer meeting, a *New African Mission Auxiliary to the London Missionary Society* was organized at this station, with treasurer, secretaries, and collectors, for the purpose of permanently aiding Dr. Livingstone's undertaking in Central South Africa. I hope, if spared, to have the pleasure of remitting, as its treasurer, many a bill from this infant association to your funds.

“I delayed getting the bill until after the above was written, since which the Rev. G.

McFarlane has sent twenty-five dollars, i. e. £5 4s. 2d., requesting me to forward the same, with the Smith Chapel amount, as from Salem Chapel Lodge Missionary Association, for Dr. Livingstone's New Mission in Central South Africa.

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“The terrible cholera,” adds Mr. Wallbridge, “has now almost entirely disappeared from this city, as well as from most of the country districts, though there have been a few fatal cases in this neighbourhood even within the past month. Whilst it has fallen heavily on some families, and many hundreds have been its victims, yet we have reason to be thankful to a gracious Providence that the scourge has not, upon the whole, proved so extensive in its ravages here, as it has done in some other countries which it has been permitted to visit.”

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#### DEATH OF MRS. BUYERS.

By the last Mail from India we received the mournful intelligence of the decease of Mrs. Buyers, the beloved and excellent wife of the Rev. William Buyers, of the Benares Mission. Our departed friend was called to her rest and reward on the 3rd September, ult., and by her surviving and sorrowing family, who were best able to appreciate her estimable qualities, her memory will long be held in honour, and cherished with affectionate regret, while the Native Converts at Benares, for whose spiritual benefit she had laboured with untiring zeal for many years, will feel that, by this affecting bereavement, they have indeed lost a mother in Israel.

The event is thus announced by the Rev. James Kennedy, under date Benares, September 3rd, the day of Mrs. Buyers's decease:—

“I am very unusually pressed for time to-day, but I must send you a line to give you the mournful news that our excellent sister, Mrs. Buyers, died this morning of diarrhoea and dysentery. She had been ailing for a month; but it is only a week since the disease assumed a threatening form, and medical aid was sent for. Our dear sister died as she had lived—trusting in the only Saviour. The change is gain to her—of that we can entertain no doubt; but the loss is irreparable to this family, and well nigh irreparable to the Mission. Her motherly conduct to the Native Christians has secured their esteem and love in no ordinary degree, and her death is most deeply lamented by them. Poor Mr. Buyers is much knocked up, and I fear very much the effect this bereavement may have on him. His health is very broken and uncertain. It is a great comfort to him to have his two sons, John and William, with him. His daughter Margaret went to Calcutta twelve days ago, in consequence of the strong and repeated recommendation that all ladies should leave the station.”

## DEATH OF MRS. YOUNG.

It will be in the recollection of many of the Society's friends that the Rev. William Young, formerly a member of the Mission at Amoy, China, quitted that field of labour a few years ago for Australia, with a view to the benefit of Mrs. Young's health, which had become seriously impaired. It is also well known to the readers of the "Missionary Chronicle" that, since his arrival in Australia, Mr. Young has found a wide sphere of evangelical effort among the thousands of Chinese emigrants continually arriving in search of employment in the gold fields. We regret exceedingly to have to announce that, whilst pursuing these labours of love, he has been called to sustain a severe trial in the death of his affectionate and devoted wife. Although Mrs. Young had long been in feeble health, her final removal appears to have been sudden, and we have reason to believe the event took place in the early part of last January; but the exact date has not transpired. "The memory of the just is blessed."

## DEATH OF MRS. J. J. LE BRUN.

We have further the painful duty of announcing the decease of the exemplary wife of the Rev. J. J. Le Brun, of the Society's Mission in the Island of Mauritius, leaving an affectionate husband and three little girls to lament their sad bereavement.

"She lingered," writes our Missionary Brother, "for eighteen days, and on the 10th of last month (August) she departed this life. \* \* \* Her love for the Saviour was sincere. She had left all for his sake; and now, having laboured with patience amid much bodily and mental suffering, she has gone to the rest that remaineth for the people of God. Her labours of love will long be remembered by the members of the Church at Moka; she took a lively interest in old and young, teaching them the ways of Zion, and rearing them in the nurture and admonition of the Lord."

## PROPOSED NEW MISSIONS IN CENTRAL SOUTH AFRICA.

It will be in the recollection of our readers that, as the result of the arrangements entered into by the Directors, in conference with Dr. Livingstone, for the establishment of two New Missions in the most eligible part of the country recently explored by him, it was decided that one of these Missions should be opened among the Makololo, north of the Zambesi, and the other to the south of that river, among the Matabele under the potent chief Moselekatse, the former to be superintended by Dr. Livingstone, and the latter to be placed under the charge of Mr. Moffat, should the state of his health, and other providential circumstances, favour his entering upon the undertaking.

We feel much pleasure in presenting the subjoined extracts of a letter just received from Mr. Moffat, in reply to the invitation of the Directors, from which it will be seen that our honoured friend and brother, with characteristic energy and decision, has not only engaged to take an active part in this great work, but was actually preparing to set out forthwith on



the journey to Moselekatsé's country, with a view to make such preliminary inquiries and arrangements as the exigencies of the case might require.

Mr. Moffat's letter, addressed to Dr. Tidman, under date Kuruman, 15th July ult., cannot fail to gratify our friends, and especially those of them who have so liberally contributed to the establishment of the New Missions. We trust it will also encourage others of our friends to testify, in like manner, their sympathy and interest in this important undertaking.

"Your favour of the 4th of April," writes Mr. M., "containing the resolutions adopted by the Directors in reference to commencing a Mission among the Matabele, has just come to hand, and I hasten with great pleasure to reply to the same. Verily it did my heart good to see that the temporal and eternal interests of the benighted interior tribes were not forgotten by the Directors. Much as I have always sympathised with them—a feeling greatly increased by my late journey—I felt extremely cautious about pressing the subject on your attention, being aware that there were other, and perhaps more promising fields of labour, calling for extended efforts on your part, beyond your power to meet. There were also difficulties in the way of extending our Missions among the tribes in our immediate vicinity, as stated at the close of my journal, owing to the proximity of the Trans-Vaal boers, who have hitherto proved themselves to be most inimical to every part of missionary labour, except it were by Missionaries of their own appointing, who would consent to teach the free-born natives passive obedience and non-resistance to the slave-holding boers. For this they are not yet prepared, and I hope and pray that it may never be realized.

"With regard to your proposal that I should accompany my son John and another young brother, and devote about a twelve-month of my time and experience in assisting them to establish a Mission among the Matabele, I am perfectly willing. No duty can appear plainer. As to Mrs. Moffat, it would be out of the question for her to accompany me at all—her strength being now quite unequal to such an undertaking: she, however, most cordially approves of the measure proposed in the Resolutions, and will consider no sacrifice too great for the accomplishment of an object of such vast

importance to the interior tribes. Thus, in the event of the Directors succeeding in raising funds (and who can doubt it?), they may, if I am spared, fully rely on the vigorous exercise of all my faculties, mental and physical. As to my present state, it is such as any one might expect from the nature of the work in which I have been engaged—a head jaded with study, and a heart often palpitating with irregularity, from much anxiety in labouring to give a correct translation of the sacred volume in the Sechuana language, a work which has involved an amount of application for which I was not prepared. The incurable buzzing in my head still continues, but I have got accustomed to it. I have had exercise and manual labour too, sometimes more than I could have wished, while the translation was in hand, and probably, but for that, I might have broken down altogether before the work was completed. As before stated, I have received important assistance from Mr. Ashton, my colleague, whilst revising the manuscript. The last sheet will be turned off this week, and I think I can say with all my heart, 'Bless the Lord, O my soul!' My mind having been kept for such a time on something like a rack, I feel thankful that another spirit-stirring subject will now occupy my fervent thoughts and prayers. I felt a kind of nervous dread of cessation, and, but for what is about to follow, would have devoted all the time spared from public duties to a revision of the New Testament. I had long promised to our Native Teachers and Sechéle that I should visit them. I had intended to leave this day for that purpose; but, after much deliberation and prayer for counsel from above, occasioned by the receipt of your letter, I have resolved on deferring another week to get ready, and extend my journey at once to Moselekatsé. I persuade myself that the

reasons which I give will approve themselves to the Directors.

"During my former sojourn with Moselekatse, I did not fail to set forth the value of Divine knowledge, and what Christianity had done for the wisest and greatest of nations. When I was wont to tell him how happy I should feel if he had teachers, his answer invariably was, 'You must come; I love you; you are my father,' &c., &c. Could a trusty messenger be sent to prepare his mind, I might be spared the journey; though even then, it would be difficult to find out the real state of his mind on the subject, or his answer might be something like that of the oracle of Delphos. Almost every other tribe would receive Missionaries, come from where they might. Not so with the Matabelian monarch; he has acquired sufficient knowledge, from what he has heard from my lips, to understand that if the doctrines of the Word of God are to prevail among the Matabele, *his* godship will be inevitably overthrown, and his name cease to vibrate in accents of dread to the farthest corner of his dominions. Human nature loves power, and it is difficult to give you a correct idea how overwhelming is his influence over his adorers. For all that, there was something in the Gospel which he could not help admiring. Feeling the dread which tyrants generally feel, he said, 'If all would think and act as that book teaches,' pointing to the Bible, 'how sweetly could I sleep!' There is another reason. Moselekatse, who was frail, may be dead, and Manguane in his room, and that event it may be difficult to find out. I may not discover it till I reach head-quarters, when his non-appearance would tell that he was no more; for who among the Matabele would dare to think that Moselekatse could die? From all I could learn of the heir to power, I am convinced that if Moselekatse chastised his people with whips, his son Manguane will do so with scorpions. I did not see much of him, for he was not allowed to come where his father was. For all that, he would pay stealthy visits by night, and assure me that he regretted he could not be with me as others of his father's nobles. His mind, therefore, could not be expected to have such liberal views as his father, who has

had such a lengthened acquaintance with me, and he has therefore to be won.

"From all these considerations, I think, you will see that the present undertaking is anything but unimportant; much may be gained, and nothing lost. I shall take care that the journey cost the Society very little, if anything, though I wish it to be understood that I *never* barter on these excursions, except it be for curiosities, or food to supply the wants of my attendants. It is considered by us who have lived long in the country to be very impolitic to be under pecuniary obligation to natives; and on that account my only regret on the present occasion is, that I have not a handsome waggon to take to him, as an acknowledgment for the handsome present which he forced upon me on my last visit. However, I hope to be better prepared by the time the young brethren come. I might add, that I know of nothing so likely to establish my health as the contemplated journey: and it may easily be conceived that, after going direct to the country with the project in my mind, I shall be much better fitted for making arrangements for that Mission, and especially in reference to a suitable and healthy locality for the site of the Mission. I remember Moselekatse being very much struck with my pointing out parts of his country which we traversed as being unhealthy, of which he was aware, but ignorant of the cause. There is one thing which I think ought not to be lost sight of; that is, an intermediate station as a connecting link between this and Moselekatse. Seven hundred miles is a long stretch in an ox-waggon. This station, moreover, ought to be sufficiently strong to allow one Missionary to itinerate on a large scale, that is, so as to enable him to go and remain two months at one, and then at another or more interior station.

"I need scarcely add, that we have been highly gratified with the richly-merited reception with which Livingstone met from all parties in England. The Divine protection afforded to him in all his wanderings, dangers, and 'deaths oft,' is surely calculated to call forth the liveliest gratitude from the Church of God. His endurance and perseverance are well worthy the imitation of the young men of the present age."



**Missionary Boxes.**

Margaret Fell	0 1 0
Miss Patrickson	0 8 2
Miss Wilkinson	0 6 0
Ellen M'Adam	0 4 0
Ann Bell	0 1 8
Mrs. George Bell	0 1 6
Mrs. Buck	(D.) 10 10 0
Anonymous	0 5 0
Miss Wilkinson's	0 5 0
Infant Class	0 2 0
Exs. 11s. 2d.; 7l. 2s.	

**Workington.**

Rev. T. Hind.

Collection	5 10 10
Public Meeting	8 9 1

Collected by—

Miss Morley	1 8 0
Mrs. Westray	1 7 0

Miss Bell's Missionary Box 1 0 0

Sabbath School Children 0 6 2

Exs. 7s. 6d.; 13s. 10s. 7d. 11s 4 11

**DERBYSHIRE.**

**Chinley.**

Rev. J. Spencer.

Collection	8 0 6
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**Derby.**

A Friend	5 0 0
Ditto, for Central South Africa	5 0 0
10s.	

**DEVONSHIRE.**

An Anonymous Contributor to Missions 50 0 0

**Barnstaple.**

Per Z. C. Stiff, Esq., on account 14 4 7

**Braunton.**

Rev. J. Young.

W. Harris, Esq., Treasurer.

Public Meeting	2 10 0
Collection	2 10 0
Sabbath School	0 4 0
Two Friends	0 4 0

**Missionary Boxes.**

Mrs. W. Harris	0 9 0
Miss Harris	0 8 0
Miss Lowe	0 8 0
Miss Lows	0 6 1
Henry James Young	0 4 8
Miss Hartnoll	0 3 0
Mrs. Darracott	0 5 1
Mrs. R. Darracott	0 4 1
Mrs. Bartlett	0 1 0
Exs. 2s. 6d.; 7l. 5s. 6d.	

**Okhampton.**

Rev. J. Hopwood.

Collection	2 17 9
Public Meeting	1 5 1
Rev. J. Hopwood	1 1 0
John Pearse, Esq.	1 0 0

Collected by—

Mrs. Pitts	1 10 9
Mrs. Seymour	0 14 9
Mrs. Treiving	1 3 10
Miss Philip	1 1 6
Sunday School	0 7 10
Mr. Moore's Missionary Box	1 0 6
Exs. 10s.; 14s. 6s.	

**DORSETSHIRE.**

**Bosminster.**

Rev. G. Waterman, A.M.

Sunday School	0 10 8
Female Bible Class	0 4 8
Male Bible Class	0 3 8
Missionary Prayer Meetings	0 1 9

**Boxes.**

Miss Clara Hine	0 1 4
Miss Mary Spink	0 0 9

Collected by—

Miss Mitchell	1 2 6
Miss Sarah Hine	0 6 0
Miss Z. Brown	0 7 3
Miss E. Whitty	0 9 8
Miss Virgint	0 11 8
Annual Meeting	1 13 7
Exs. 4s.; 5l. 6s. 6d.	

**Blandford, per M. Fisher, Esq.** 7 8 9

**Poole, Rev. E. R. Coender, for Sufferers in India** 1 0 0

**Sterborne, per R. Worsley, Esq.** 8 0 0

**Upway.**

Rev. C. Gower.

Collected by Mrs. Gower—

Mrs. J. Homer	0 10 0
Mr. W. Thomas	0 10 0
Rev. C. Gower	0 10 0
Mrs. Roper	0 4 4
Mrs. C. Gale	0 4 4
Mrs. Musell	0 4 4
Mrs. Paahen	0 4 4
Mrs. Fowler	0 4 4
Mrs. Hitt	0 4 0

Collected by Miss Drake—

Miss Drake	0 4 4
Mr. Thomas	0 4 4
Mrs. Crooker	0 4 4
Miss Hitt	0 3 3
Hannah Bag	0 2 2
Mary Craig	0 2 2
Judith Christopher	0 1 7

Collected by Mrs. S. Gale—

Mrs. S. Gale	0 5 0
Mrs. W. Symonds	0 4 0
Master W. Gale	0 4 0
Small Sums	1 14 0
Collection	1 14 0
Little Annie's Box	0 12 0
Sunday School Box	0 6 7
Miss Hitt's Box	0 4 3
Exs. 2s.; 7l. 10s. 11d.	

**DURHAM.**

**Sunderland Auxil-**  
iary Society, per W. Thackeray, Esq., on account 85 1 9

**GLOUCESTERSHIRE.**

**Cheltenham, for India, Special.**

Rev. W. Martin	1 0 6
Mrs. W. Martin	0 10 0
1l. 10s.	

**HAMPSHIRE.**

**Hayling, Mrs. G. F. Woodman** 1 0 0

**ISLE OF WIGHT.**

**Newport, Legacy of late Miss Jackson, per Mr. G. Upward, less duty** 22 10 0

**HERTFORDSHIRE.**

**Bishop's Stortford, W. Bird, Esq., for the Native Teacher, Rebecca Bird** 10 0 0

**HUNTINGDONSHIRE.**

**Awolton, A Thank-offering for the past harvest** 0 10 0

**LANCASHIRE.**

East Auxiliary Society, per S. Fletcher, Esq. 235 6 10

Including the following—

**Manchester, Grosvenor Street Chapel** Collection, for New Missions in Africa, on occasion of the visit of Dr. Livingstone 61 12 4

**Bolton.**

Mawdsley Street Chapel.

Collections	15 5 0
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Collected by—

Rachel Hamer	1 14 2
Miss Dinon	0 10 0
Mrs. Priestley	0 6 7
Mrs. Johnson	0 11 7
Miss Alice Haddock	1 14 4
Miss Birchell	0 13 0
Miss Greenhalgh	1 10 2
Master John Watson	1 11 0
Master James A. Brown	1 15 3
School Classes	4 2 6
Miss Lemon	0 6 7
Rose Hill School	0 18 5
Miss Ellen Hart	1 10 1
32l. 8s. 6d.	
Public Meeting	6 14 6

**Egerton.**

Voted on Sunday School Box 1 8 0

To Society for Female Education in India and Africa 1 8 8

Collections 4 7 9

7l. 4s. 5d. 2 1 7

Exs. 17s.; 39l. 18s.

**Farnworth, T. Barnes, Esq.** 100 0 0

A Friend, per ditto 40 0 0

14l.

West Auxiliary Society, per S. Job, Esq.

On account	60 0 0
For Central South Africa	60 0 0
120s.	

**Preston.**

Auxiliary Society, John Hamer, Esq., Treasurer. Half-yearly remittance. Annual Collections. Grimsshaw Street Chapel 11 14 10

Cannon Street Chapel 29 3 2

Missionary Communion, for Widows' and Orphans' Fund 4 11 10

Public Meeting 8 7 5

Public Breakfast 34 11 0

Subscriptions for the Education of two native teachers at Harolonga, by Miss Aughton 10 0 0

Mrs. Jas. Robinson for the Education of a native boy in Mr. Rice's School, Bangalore, named Jos. Robinson 5 0 0

**Everek Branch.**

Annual Collection, by Rev. Joshua Armitage 5 0 4

Ditto, after Sermon 1 13 1

Collected by—

Miss E. Thompson	8 6 6
Miss E. Parkinson	0 17 0
Miss B. Jackson	1 1 0
Miss A. Jackson	0 10 2
Miss A. Blackburn	1 4 0
Miss M. Parkinson	1 1 0
Mr. G. Tunstall	0 12 11

**Missionary Boxes.**

Bible Class	2 2 4
M. Parkinson	0 8 6
H. Parkinson	0 8 6
Produce of a Missionary Hen	0 16 0
Exs. 4s. 10d.; 16l. 6s.	

**African Branch.**

Annual Collection, John Bryning, Esq. 5 1 2

Collected by—

Thomas Bowdler	2 1 9
Miss B. M. Michie	4 3 3
Miss E. Houghton	15 7 7
Miss Eliz. Whiteside	9 4 4
Miss Eliz. Batterley	1 1 8
Miss Eliz. Whiteside	0 4 1

**Missionary Boxes.**

E. and E. Bryning	0 15 4
Mrs. Bowdler	0 4 4

New Missionary in Central South Africa.

John Bryning, Esq. 3 4 0

Mr. Bowdler 0 15 0

17l. 15s. 3d.

**Leyland Branch.**

Annual Collection, by Rev. Jos. Bliss 3 4 7

Miss Bardon 1 0 6

**Missionary Boxes.**

Misses Marshall and Sumner's	1 7 1
Mary Ann Sumner	0 3 9
Mary Williamson	0 2 3
Master Brown	0 1 7
Exs. 7s.; 6l. 5s. 3d.	

**Garstang Branch.**

Annual Collection, by Dr. Bell 5 1 6

Less Expenses 4 2 4

12s. 5d.

**Preston.**

Contributions towards the Establishment of New Missions in Central South Africa.

Mr. John Hamer	6 1 0
Mr. George Teale	5 0 0
Mr. John Crook	5 0 0
Dr. Bell	2 2 0
John Horrocks, Esq.	3 0 0
A Friend per Mr. Hamer	1 10 0
Mr. Fred. Thorp	1 1 0
Mr. Horrocks, Lambill	1 0 0
Miss Bayliss	1 0 0
Mr. John Stevenson	1 0 0
Mr. John Hawkins	1 0 0
Rev. T. and Mrs. Davies	1 0 0
Mr. Andrew Robinson	1 0 0
Mr. John Grimes	1 0 0
Mr. Edw. Puleton	1 0 0
Mr. Rich. Aughton	1 0 0
Friends, per Rev. T. Davies	1 0 0
Mr. John Hague	1 0 0
Mr. J. C. Welch	1 0 0
A Friend	1 0 0
Mr. Jos. Kirkham	1 0 0
Mr. J. A. Bell	1 0 0
Mr. Edw. Robinson	1 0 0
Mrs. Halliday	0 10 0
Miss Brerly	0 10 0
Small Sums	5l. 10s.
30l. 11s.	

**Rockdale.**

Milton Church, per Mr. E. Southworth, President of the Synod, per Mr. T. Smith 5 0 0

**LINCOLNSHIRE.**

**Barton-on-Humber.**

Rev. E. Lewis, B.A.

For New Missions in Central South Africa.

Collected by Miss E. Tomblieson.

T. Tomblieson, Esq.	5 0 0
Mrs. Tomblieson	0 0 0

Mr. R. Brown	1	0	0
Mr. Gresham	0	10	0
Mr. W. Waddingham	0	10	0
Mrs. Thos. Tomble-son	0	10	0
Smaller sums	2	7	10
144. 17s. 10d.			
<b>Long Sutton.</b>			
Rev. A. Buscott, Jun.			
Contributions, per Mr. Fletcher	19	7	5

**NORFOLK.**

Collections by Rev. E. Crisp			
<b>Wortwell.</b>			
Collection after Sermon	1	14	0
<b>Hingham.</b>			
Collection	0	16	7
J. Bradfield's Missionary Box	0	1	11
<b>East Dereham.</b>			
Collections	4	0	1
<b>Walsingham.</b>			
Collection	0	15	0
71. 7s. 7d.			

**NORTHUMBERLAND.**

Atwick, Clayport Street, U. P. Church	2	3	10
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**SOMERSETSHIRE.**

Bristol, Auxiliary Society per W. D. Wills, Esq.	1	112	2
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**STAFFORDSHIRE.**

Brewood & Watton Aston			
<b>Rev. B. Way.</b>			
Collections	4	19	2
<b>Collected by—</b>			
Miss E. Smith	1	0	2
Miss A. Fernie	0	8	9
<b>Boxes.</b>			
Mrs. Pearson	0	4	4
Miss Elizab. Moore	0	4	4
Sunday School	0	2	7
Mrs. Henry Hayne	0	1	1
Exs. 18s. 11d.; 18. 2s. 8d.			
Stafford, Rev. T. S. Chalmers (A.)	1	1	0

**SUFFOLK.**

Auxiliary Society, per W. Prentice, Esq.	170	1	3
<b>Hadleigh, A Friend, for Central South Africa</b>			
	5	0	0
Ditto	1	0	0
6s.			

**SURREY.**

Surbiton, W. Leavers, Esq., for Central South Africa	10	0	0
Ditto, for India	10	0	0
Special	20		

**WARWICKSHIRE.**

<b>Birmingham.</b>			
A Thank-offering for mercies received	0	5	0
Young Friends connected with Wilton House, for the Native Girl, Mary Anne Phipson, at Bangalore	8	0	0

A Friend, by Rev. J. A. James, for the Chinese Mission	300	0	0
<b>District Auxiliary Society.</b>			
W. Beaumont, Esq., Treas.			
Collection at Public Meeting	47	2	9
Ditto United Juvenile Ditto, less exps. 18s.	7	17	3
Rear-Admiral Moorson	1	1	0
<b>Carr's Lane.</b>			
<b>Rev. J. A. James.</b>			
<b>Rev. E. W. Dale, A. M.</b>			
Wm. Beaumont, Esq., Treas.			
Mr. J. Eubery, Sec.			
Collected after Public Services	186	2	7
<b>Subscriptions and Donations.</b>			
W. Beaumont, Esq.	10	0	0
Thos. Beilby, Esq.	10	0	0
E. Barnett, Esq.	2	2	0
Rev. T. B. Barker	2	2	0
Mrs. Barker	0	10	0
John Graham	10	0	0
Henry Wright, Esq.	10	0	0
Mrs. Sloane	2	0	0
Mr. J. B. Kenworthy	2	0	0
Mr. George Wright	0	7	0
Rev. T. B. Barker	2	2	0
Mrs. Barker	0	10	0
Mr. J. Rubery	2	0	0
Mr. J. Eubery	2	0	0
A. B. (for China)	1	0	0
A. B.	2	0	0

A few Young Ladies at Stratford House, for the support of a Chinese Girl in Mrs. Multhead's School, Shanghai, to be called Fanny Southwell	4	4	0
Mrs. Porter	1	0	0
"Thy" Kingdom	5	6	0
"It is more blessed to give than to receive"	5	0	0
Mr. J. Gittins	0	8	0
Mr. and Mrs. Piercy	2	2	0
For Native Teacher, Miss J. A. James	10	0	0
J. C. or H.	1	0	0
Mr. Fresh	3	0	0
Mrs. Thos. Avery	2	2	0

<b>Collected by—</b>			
Mrs. Abbott	2	16	6
Mrs. Brooks	4	15	0
Misses Taylor and Burton	5	11	6
Miss Hudson	8	4	4
Mrs. Harris	2	19	8
Misses Hamilton & Northwood	1	10	4
Miss Hill	0	12	0
Miss Parkes	0	12	4
Mrs. W. Perkins and Mrs. Hunt	7	6	6
Mrs. Robinson	0	2	0
Miss Rock	1	15	8
Misses Rayner	8	9	9
Miss Scott	1	11	0
Miss Worboise	1	11	0
Mrs. Brittain	3	18	6
Rain from Heaven	2	16	8

<b>Missionary Boxes.</b>			
Mrs. Beaumont's Family Box	2	0	0
Mrs. Banks	0	5	6
Mr. J. B. Collier	0	13	0
Mr. Thos. Saville	1	0	8
Masters J. and F. Davidson	1	0	0
Miss H. Wrighton	0	18	0
Mr. A. Hinton	0	17	0
Mrs. H. and J. Grainger	1	15	3
Master Masfield	0	13	0
Miss F. Eubery	1	0	0
Mr. Castle	0	18	5
First day of the week Box	0	15	8

<b>Missionary Boxes.</b>			
No. 15	0	15	0
Elizabeth Peacock	0	9	10
Catharine Jones	0	4	2
E. Flint	0	19	0
Ann Lee	0	7	6
Mary Ann Hopkins	1	4	6
Jane Webb	0	19	0
Mr. Wright's Servants	1	1	2
<b>Garrison Lane.</b>			
Girls' School	3	8	0
Boys' Ditto	0	10	5
<b>Carr's Lane Schools.</b>			
Girls' School	10	10	8
Female Adult Class	1	0	8
Girls' Schl. Teachers	4	1	8
Female Bible Class	1	1	6
Boys' Schl. Teachers	12	15	0
Young Men's Bible Class	2	7	2
Other Classes	5	0	8
Girls' Day School	0	4	0

<b>Yardley.</b>			
<b>Collected after Sermon</b>			
Do. by Miss Lake	1	2	6
Do. by Mrs. Brittain	2	2	0
<b>Family Boxes.</b>			
Master Willett	0	18	11
Miss Lucy Smith	0	6	4
Sunday School	0	7	11
Sundry receipts not classed	2	14	0
36l. 7s. 9d.			
<b>Edglaston.</b>			
<b>Francis Street Chapel.</b>			
<b>Collected by Miss Avery.</b>			
Mr. W. H. Avery	5	0	0
Ditto, for African Mission	2	0	0
Mr. E. Parry	1	0	0
Mrs. Avery's Missionary Box	0	10	2
Sums under 10s.	0	9	6

Master Atkins	0	5	8
Master A. Atkins	0	5	8
Mr. George Taylor's Family Box	2	3	6
Mrs. Bull's three Little Children	0	6	3
Mr. Short's Family Box	2	2	0
Miss Best	0	10	0
Mr. Witt's Family Box	0	6	2
Master H. Jones	0	10	0
Mrs. Piercy	0	15	0
Miss Foster	0	16	0
An Afflicted Child	0	8	6
Mrs. Phillips's Family Box	0	10	0
Mrs. Webb, do.	0	12	0

<b>Servants' Missionary Boxes.</b>			
No. 15	0	15	0
Catharine Jones	0	4	2
E. Flint	0	19	0
Ann Lee	0	7	6
Mary Ann Hopkins	1	4	6
Jane Webb	0	19	0
Mr. Wright's Servants	1	1	2

<b>Collected after Sermon</b>			
Do. by Miss Lake	1	2	6
Do. by Mrs. Brittain	2	2	0

<b>Francis Street Chapel.</b>			
<b>Collected by Miss Avery.</b>			
Mr. W. H. Avery	5	0	0
Ditto, for African Mission	2	0	0
Mr. E. Parry	1	0	0
Mrs. Avery's Missionary Box	0	10	2
Sums under 10s.	0	9	6

<b>Collected by Miss Burton.</b>			
Mr. S. Burton	1	1	0
Mr. C. Breese	0	10	0
Mr. W. Churley	0	10	0
Mr. C. Corfield	0	10	0
Mr. J. Collins	2	2	0
Mr. J. Hinkley	0	10	0
Mr. E. Langebear	0	2	0
Mr. W. Pigott	0	10	0
Sums under 10s.	0	10	0
<b>Collected by Miss Williams.</b>			
Miss Smith	1	0	0
Mrs. Syson	0	10	0
Sums under 10s.	0	10	2
<b>Mr. J. Warden, for African Mission</b>			
	1	1	0

<b>Collected by Master R. Payne.</b>			
Mr. F. Keep	1	0	0
Sums under 10s.	0	11	6
<b>Collected by Master A. Payne.</b>			
Small sums	0	6	0
<b>Collected by Miss Petford.</b>			
Mr. E. Phipson	4	0	0
Mrs. E. Phipson	1	0	0
Mr. J. Warden	2	0	0
Mrs. J. Warden	1	0	0

Mr. W. Robinson	1	1	0
Mrs. W. Robinson	1	1	0
Mrs. Robinson, sen.	0	18	6
Mrs. Bedford	0	15	0
Miss Buckton	0	15	0
Mr. F. Rayner	0	10	0
Mrs. F. Rayner	1	1	0
Sums under 10s.	0	8	0
<b>Collected by Miss Taylor.</b>			
Mr. H. Christian	1	1	0
Mrs. H. Christian	0	10	0
Miss Buckton	0	15	0
Mr. R. H. Taylor	0	10	8
Mr. C. Gibbs	1	1	0
Mr. Puraar	0	10	0
Mrs. Puraar	0	10	6
Mr. B. Wright	0	15	0
Sums under 10s.	1	17	6

<b>For Africa.</b>			
Miss Buckton	0	10	0
Mr. Cutler	0	5	0
<b>Missionary Boxes.</b>			
Mr. Bird	0	15	6
Miss F. Williams	0	6	0
Samuel Taylor	0	6	0
Mr. Parry (D.)	8	10	0
Collections	40	0	0
92l. 4s. 6d.			

<b>Lozell's Chapel.</b>			
<b>Mr. B. Millicham, Treas.</b>			
<b>Collections</b>			
	15	1	8
<b>Subscriptions.</b>			
Thos. Hinkling, Esq.	5	0	0
Rev. F. Miller, B.A.	1	1	0
Mrs. Pinches	1	1	0

<b>Collected by Mrs. Whittingham.</b>			
Mrs. Fido	0	10	0
Misses Rogers	2	2	0
Ditto School Box	1	10	0
Mrs. Satchell	0	10	0
<b>Boxes and Cards.</b>			
In Sabbath Schools	3	15	2
Mr. Joseph Barber	0	8	7
Miss Birch	0	12	2
Rev. C. Greenway	0	8	0
Miss Grief	0	8	0
Mr. Millicham's Family	2	5	4
Miss Ellen Rogers	1	7	2
Miss Fanny Rogers	0	8	6
Misses Tolkien	0	6	8
Mrs. Whittingham	0	12	2
Miss Esay Williams	0	10	10
Mrs. Wright	0	7	2
92l. 4s. 6d.			

<b>Erdington.</b>			
<b>Rev. H. J. Heathcote.</b>			
Collection	6	13	2
Mr. W. Fowler (A.)	1	1	0
<b>Boxes.</b>			
Sarah Baker	0	4	0
Hannah Clarke	0	2	7
Mr. Dospett	0	3	1
Elizabeth Ellis	0	6	0
Agnes Gathers	0	11	11
H. & L. Heathcote	0	3	1
Samuel Lambert	0	1	0
G. Loescher	0	3	0
Anne Taylor	0	3	0
Exs. 6s. 8d.; 8s. 16s. 2d.			
Less Expenses	57	17	11
	15	9	4
	57	8	7

**WORCESTERSHIRE.**

<b>Auxiliary Society.</b>			
<b>E. Wall, Esq., Treasurer.</b>			
<b>Bromsgrove.</b>			
<b>Rev. J. Parsons.</b>			
<b>Ladies' Working Party.</b>			
Mrs. Parsons, Mrs. Jackson, Miss Bolt, Miss Parry	3	0	4
<b>Juvenile Auxiliary.</b>			
Master Amias	0	18	0
Master Engling	0	18	0
M. Jesse Crawford	0	10	10

Masters W. and C. Griffin	2	3	4
Miss Rose Parsons	0	9	10
Master E. Parsons	0	11	4
Miss Parsons	1	5	7
Master A. Sealey	1	1	10
Mr. B. Withford, Jun.	1	0	0
Master C. Withford	0	11	0
Master W. Whitford	0	4	8
Miss Withford	0	4	6
Miss E. Withford	0	4	4
Master E. Warner	0	4	2
Two Friends	0	0	0

**Sabbath Schools.**

<b>Boys.</b>			
B. Withford	0	7	6
D. Sanford	0	6	4
James Skidmore	0	5	6
James Amies	0	5	0
J. Reed	0	4	7

**Infant Class.**

J. Sealey	0	4	0
G. James	0	4	0
W. Withford	0	3	4
E. Warner	0	3	1
Jesse Crawford	0	2	7
Frederick Halfpenny	0	1	8

**Girls.**

Sarah Jones	0	10	0
Ellen Lovie	0	3	6
Elizabeth Crawford	0	3	6
Elizabeth Withford	0	1	1
Mrs. Parsons' Infant Class	0	5	9
Mrs. Amies' School	1	2	6
Edward Perkins, Esq. (Superintendent)	4	18	10
Mr. Grover and Friends, Wichebold	1	10	0
Sacramental Collection	1	6	0

**Missionary Boxes.**

Mr. Amies	0	12	0
Miss Adams	0	12	6
Mr. W. Hughes	0	7	5
Master G. Buckingham	0	5	6
Mrs. Mann	0	12	5
Mrs. Pinfield	0	4	6
Miss Parry	0	5	6
Mrs. Shaw, Dodford	0	6	11
Master H. Smith	0	2	0
Mr. Thomas Wall	0	3	1
Practitioners	0	0	7
Anniversary Sermons	5	11	2
Ex. 26s. 6d.; 28s. 14s. 6d.			

**Dudley.**

Rev. D. K. Shoebottom			
Sacramental Collection	7	5	0
Collections	25	9	0
Address to Sabbath Schools	3	10	4
Public Meeting	4	4	8
Annual Subscriptions	10	19	11
Juvenile Missionary Society	15	15	11
Sabbath Schools	13	6	2
Ditto, Missionary Boxes	1	15	9
Missionary Boxes	3	2	5
Female Bible Class	1	13	3
Collected by Richard Pickersell, a blind man	0	13	6
Thank-offering by a Friend	3	10	0
A Friend (D)	3	0	0
Mr. Tandy (D)	1	0	0

For two Boys and two Girls at Mirzapore	12	0	0
For Native Teacher James Dawson, by John Whitehouse, Esq.	10	0	0
Ditto, John Whitehouse, by Mrs. Whitehouse	10	0	0
John Whitehouse, Esq., for New Mission in Central South Africa	10	0	0
Ex. 47s. 6d.; 138s. 17s. 9d.			

**Makers.**

Rev. P. C. Turner	0	10	0
Collected by Rev. Mr. Hooper	0	10	0
Rev. P. C. Turner	0	10	0
Mrs. Blackburne	0	10	0
Rev. Mr. Hooper	1	0	0
Mrs. Hooper	0	10	0
Mrs. Saunders	0	6	0
Rose Teague	0	4	0
Mrs. Baker	0	2	0
Small Sums	0	1	4

**Collected by Miss Mary Lumb.**

Mr. Taylor	0	1	0
Rev. J. Lumb	0	1	0
Mrs. Lumb	0	2	0
Miss Emily Lumb	0	2	1
M. Lumb	0	1	0
Martin Prior	0	8	0
Master Hoare	0	1	0
Master Tarley	0	0	5
D. B. Daisell, Esq.	0	10	0
Mr. Chapman	0	2	6
A Friend	0	2	6
Mr. Hill	0	1	0
Miss Roberts	0	1	0
Mrs. Smith	0	1	0
Small Sums	0	7	6
Collected after Sermons	3	12	1
Sunday School Missionary Boxes	1	0	0
Vestry Missionary Box	0	11	3
D. B. Daisell, Esq. (D)	0	10	0

**Missionary Boxes.**

Rose Teague	1	15	1
Mr. Darke	1	0	0
Miss King	0	12	1
Doctor Grindrod	1	1	0
Mr. Stratton	1	0	0
Public Meeting	5	15	3
Ex. 2s. 6d.; 37s. 4s. 7d.			

**Redditch.**

Rev. T. Ashwell			
Public Meeting	4	15	0
Missionary Boxes	10	17	0
Exs. 12s.; 14s. 18s.			

**Stourbridge.**

Rev. J. Richards			
Collections	8	5	0
Ditto, after Public Meeting	7	5	0
Boys' Sunday School	4	2	0
Girls, ditto	1	10	0
Missionary Boxes	0	19	8
Mrs. Mose (A)	1	2	0
Teacher, to be called	1	0	6
Exs. 14s.; 22s. 10s. 1d.			

**Worcester.**

Annual Subscriptions			
Richard Padmore, Esq.	1	1	0

D. Everett, Esq.	1	1	0
William Hill, Esq.	1	1	0
Robert Gilliam, Esq.	1	1	0
Edward Wall, Esq.	1	0	0
R. Hill, Esq.	0	6	6
Edward Evans, Esq.	4	10	6
Rev. Dr. Bedford	0	10	0
Jabes Horn, Esq.	1	0	0
George Joseland, Esq.	1	0	0
Mr. James Cope	0	10	0
Miss Chivers	0	10	0
Mrs. Taylor	0	10	0
Rev. W. Crow	0	10	0
Sacramental Collection	7	10	6
Mr. Brecknell's List	1	3	5
Richard Evans, by T. R. Hill, Esq.	10	0	0

**For Native Teacher For Native Schools in India, by Miss Richards.**

Miss Richards	2	16	3
Missionary Boxes	5	7	7
Home Schools	1	14	1
Home School	1	10	0
Hallow School	0	13	2
Miss Taylor of Cornhampton	0	15	0
Young People's Missionary Society	23	5	0
Collections after Sermons	27	6	7
Donation, Rev. Mr. Dodd	1	1	0
Servicestown Countess of Huntingdon's Chapel, Rev. Henry Wardley, Minister	11	0	7
Collection after Public Meeting	3	2	6

**Leigh Sinton.**

Rev. G. Bearcroft			
Sacramental Collection	0	7	10
Collected after Sermons	3	15	4

**Missionary Boxes.**

Miss C. Jones	2	15	9
Miss Smith	0	16	7
Mrs. Haun	0	10	4
Miss Lucretia Jones	0	2	0
Mrs. Benson	1	2	0
Mrs. Bennett	2	6	2
Sunday School Missionary Box	2	3	6
Oradly School Box	0	3	1
Mrs. McLeod	0	7	0
Mrs. Lounney	0	15	5
Eliza Field	0	6	7
18s. 7s. 6d.			

Less Worcester and part County Expenses 7 2 0

188 14 1  
139 12 1  
361 17 3

Including 10s. 1s. 6d. previously acknowledged.

**YORKSHIRE.**

**Brighouse.**

Rev. E. Harley			
Ladies' Sewing Society, for a Native Teacher, to be called Thomas Pullan Sudgen	10	0	0
Peter Allott, Esq., for a Native Teacher, to be called Peter Hirst Allott	10	0	0
30s.			

Horbary, Sacramento Collection, per Rev. V. Ward, for Widows' Fund	0	12	0
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**WALES.**

**FLINTSHIRE.**

Buckley Mountain, Rev. John Griffith			
Mrs. W. & T. Cath- erall's Missionary Box	3	0	4
Mrs. Griffith's Do-	3	1	0
Collected by Ed. Jones, Jun.			
Edward Jones and Family	0	16	0
Mr. E. Parry	0	2	4
Smaller sums	0	15	0
Public Collection	2	0	0
Sunday School	0	4	4
12s. 4s. 6d.			
Foreign	2	1	1
Home	16	3	1

**SCOTLAND.**

**Aberdeen.**

For New Mission in Central South Africa			
J. Fleming, Esq.	3	0	1
Mr. Niel Smith, Jun.	1	1	1
Mrs. Niel Smith	1	1	0
7s.			

**Dumfriesshire.**

W. B. ...	5	0	0
For Central South Africa	2	0	0
5s.			

**Dumfries.**

Legacy of late Dr. Dick, of Broughdy Ferry, per Mr. T. Dick	5	0	1
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Falkirk, per Rev. W. Wilson, for Mr. Muirhead's School, Shanghai	3	7	1
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Helensburgh, Mr. Reeves	1	0	0
St. Andrews, A Friend	1	0	0

**IRELAND.**

Ribblesdale Auxiliary, per Rev. J. Hand, on account	76	0	0
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**DEMERARA.**

Smith Chapel, Rev. E. A. Wallbridge			
On General Account	14	2	1
For New Missions in Central South Africa			
First fruits of Auxiliary in aid of the above object	28	0	0
Salem Chapel Lodge Missionary Association, per Rev. G. M'Farlane	3	0	1
28 14			

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Hawley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London: Mr. W. F. Watson, 53, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hand, Secretary House, 23, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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THE MISSIONARY'S WELCOME TO LIFU. (SEE PAGE 269.)

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND MISSIONARIES INCAPACITATED FROM LABOUR BY AGE AND INFIRMITY.

IN again presenting their Annual Appeal on behalf of these interesting claimants upon Christian sympathy and support, the Directors of the London Missionary Society, while greatly encouraged by the results of former efforts, entertain a strong and growing conviction that, in proportion as the object becomes known, and its importance and urgency are appreciated, the Christian Churches attached to the Society will, to a wider extent than heretofore, be desirous to afford their generous and effective co-operation.

The Missionaries who forsake country and kindred to labour among the heathen, are properly regarded as the messengers and representatives of the Churches at home; and it cannot but be a great solace to those who have gone forth on this errand of mercy, to have the cheering assurance that they, when incapacitated by age or infirmity, or their surviving families, in the event of their own removal by the hand of death, will still enjoy the kindly sympathy and succour of the same Churches that sent them forth.

If the number of recipients from the Fund has not increased, neither, on the other hand, has it undergone any diminution during the last year—those who have received valuable assistance within that period amounting to EIGHTY INDIVIDUALS; namely, TWENTY WIDOWS, FIFTEEN AGED AND DISABLED MISSIONARIES, AND FORTY-FIVE ORPHANS AND CHILDREN OF MISSIONARIES.

The SACRAMENTAL OFFERINGS of the present year (with Interest on the Widows' Fund) amounted to £2202 0s. 1d., which sum represents the Contributions of *Five hundred and ten Churches*.

In making the above statement it is gratifying to be able to add that the number of contributing Churches has been considerably augmented during the past year, and that the aggregate of the contributions has increased in a like proportion; but that aggregate would still be susceptible of a large and important addition, if the Fund had the benefit of the aid and co-operation of numerous Churches which, although affiliated with the Society, have not yet responded to its appeals.

The Directors, while recording their grateful sense of the liberal manner in which the Pastors, Officers, and Members of Churches have, during the past and preceding years, aided the Fund for the relief of the surviving families of departed Missionaries and of those veteran labourers who have retired from active service, would again, and with reiterated urgency, solicit a continuance of their contributions for the forthcoming year, and they would also respectfully invite other Christian Churches which, although sympathizing in the object, have been hitherto prevented from aiding it by their benefactions, to appropriate on its behalf such a moderate proportion of the New Year's Sacramental Offerings as, in their kind discretion, would not interfere with the just claims of those for whose benefit such offerings are ordinarily and very properly bestowed.

In renewing this Appeal, the Directors once more, as on former occasions, *ask only that those Christian Communicants who are willing may have the opportunity of making some addition to their usual contribution, and that the amount thus contributed over and above the average of the ordinary Sacramental Collection, may be appropriated for the relief of the Widows and Fatherless Children of departed Missionaries, and of those venerable servants of Christ whose years and energies have been spent in their Divine Master's service.*

The Directors very urgently request the kind co-operation of Christian Pastors in this expression of sympathy and love, by presenting this Appeal to the Officers and Members of their Churches, and entreating their kind compliance with the application.

Signed, on behalf of the Directors,  
 ARTHUR TIDMAN, }  
 EBENEZER PROUT, } *Secretaries.*

P.S.—It is hoped that, should it be found impracticable that the Sacramental Offerings now solicited be made on the *first Sabbath* of next month, they will kindly embrace the *first Sabbath* in February for the occasion.

It is respectfully requested that the amount specially contributed in reply to this Appeal be transmitted FORTHWITH to the REV. EBENEZER PROUT.



## INDIA.

As the British public are already in possession of more recent information, as to the course of political events in India, than that conveyed by our Missionary Brethren, who are for the most part cut off from communication with Stations remote from their own, we give insertion to the following correspondence, chiefly with a view to make our readers acquainted with the sentiments entertained by our Missionary Brethren in relation to the probable causes of the mutiny, the effects it has produced and is producing upon the various classes in the community, and the ultimate results—political, social, and religious—which may be anticipated from this great convulsion, when the cause of justice and humanity shall once more be vindicated, and the revolted provinces shall again bow to British supremacy.

Our first extract is from a letter of the Rev. J. H. Budden, of Almorah, in the Hill District of Kumaon, under date 3rd August ult.

“The atrocities which have been perpetrated (by the mutineers) are indescribable, and the perfidy which has marked the whole proceeding makes one blush for one’s own nature, that can be capable of it. Of course opinions differ as to the cause and meaning of this unexpected state of things, and no one can say positively how it is to be accounted for. But the general opinion is, that it has been set on foot by the Mohammedans—that the King of Delhi, whether willingly or otherwise, has really taken a share in it—that it has been in progress since Oude was annexed, when the last reigning Mohammedan prince was dethroned—and that the Hindoo portion of the army has been induced to join in it by an artful excitement of their fears regarding the decay of Brahminism, the spread of Christian knowledge, and the alleged designs of Government to make all the people of the country Christians by force. The Brahmins—a large portion of the army—would only be too glad to lend their influence to any course by which they might hope to recover their waning influence. It seems probable that in this way the remaining Hindoos in the army have been constrained to join in the conspiracy—but a large number of them much against their will. The non-military Hindoo population, every where, I believe—and a great portion of the Mohammedan, too—is on our side. It is difficult, after

such perfidy as has been exhibited on every hand, to feel any confidence whatever in any thing from the lips of a Hindoostanee; but, as far as my observation goes, there is no real apprehension in the mind of any one that Government really intends to use coercive measures to make them Christians. Nevertheless, that the actors in the conspiracy are inspired by a fanatical enmity against every thing Christian, is plain enough from their proceedings. They slaughter every East Indian and Native Christian they can find, without mercy. Even Bengalees who have received an English education, but are no Christians, do not always escape. It appears like a desperate struggle—and, we may hope, the last—to extinguish by violence every ray of Christian and European light. Churches and schools, and such places, are the first that are burned down; then all Europeans’ bungalows. \* \* \*

“Regarding ourselves, I can tell you positively that the reason of our continuing hitherto in peace and quiet, is, under God, the fact of the regiment here—the 66th—consisting of Goorkhas, being faithful. The reason why we are not *sure* to continue so is, not that the population of the province is disaffected—on the contrary, they earnestly desire the continuance of our rule—but that the unruly population of Mohammedans in Rohilkund threaten us. \* \* \*

“Agra was attacked on 5th July by be-

tween five and six thousand mutineers. The Europeans, with about 100 volunteers, went out to meet them, and drove them back, killing great numbers. But two of our tumbrils blew up, and the ammunition failed, and it was night, and the officer in command was killed, and they had to retire to the fort at Agra, in which all the European women and children had taken refuge. They retired in perfect order; upon which the mutineers burnt every European building in the place, and then went off to Delhi. What became of the poor Native Christians and the extensive printing establishment at Secundra, four miles from Agra, no one knows, but in all probability the latter at least was entirely destroyed; if so, two of my books, one on the Hindoo and one on the Mohammedan controversy, in Hindoo and Urdu respectively, which were being printed for the Tract Society, have shared the same fate, and the Bible and Tract Societies' depôt of publications, and all the Government educational works, too. These are sad and mysterious events. It seems like the sudden extinction of a whole magazine of light. Nevertheless, I have no doubt, neither has any Christian man with whom I have conversed, that the effect of this insurrection will be greatly to the furtherance of the Gospel. Mohammedanism and Hindooism have made themselves odious and abominable, even in the view of their advocates, by these atrocities; and even worldly men are of opinion that the Hindoos themselves have dealt the heaviest blow against caste it has ever suffered. It seems certain that the general population of the country is opposed to the movement. The only part it takes in it, with the exception of the bad characters, and the jail birds set at liberty by the mutineers, is to shelter European fugitives—here and there to oppose the mutineers and to cry for the restoration of the English Government. Instead of a prejudice against an English education—apart from religion—the people in general are in favour of it, on account of the secular advantages it brings with it. It is only in the army that the inveterate darkness, and prejudice, and enmity of former times has continued, fostered in a great degree, I believe, by the unworthy concessions of Government in former times. The

soldiers have always been the chief supporters of pilgrimages, idolatrous processions and festivals, caste, and such things, and they have been allowed to use the regimental bands, and often accompanied by their European officers, in celebrating them. They have also worshipped the colours of their regiments, and English education has made no progress amongst them whatever; while at and around them it has been producing its natural effect—diminishing the respect paid to the Brahmins and the Shastras, reducing the attendance at melas and pilgrimages, and introducing in various ways a new order of things. It is probable that in no other way than the one which Providence has appointed could Government have been brought to see that it would be impossible on the one hand to allow the diffusion of European and Christian light, while on the other it attempted to hold the country in subjection by a native army whose allegiance could only be preserved by jealously guarding their original darkness from the intrusion of the least ray of light. But the delusion has now, I trust, been effectually dispelled. If England is to hold India any longer, it must be by a different tenure. There must be a sufficient European, or, at least, non-Hindoo and non-Mohammedan force in the country to enable Government firmly to maintain a perfect toleration of all—Christians as well as others—in the exercise of their religion, and then no Christian man can have a doubt of the issue. \* \* \*

"I trust the Christian community at home may take a right view of the present emergency, and regard it as an indication of the real progress made by Christian light, a consequence of which the hostile darkness has endeavoured to extinguish it. I also hope that it may lead to such an acquaintance among English Christians with the circumstances of India and the character of the people, as may enable them better to understand the nature of the struggle between light and darkness, and the form it will assume in this country. It ought also to lead us all to very earnest and continued prayer on behalf of this great country in the present crisis, for a crisis it undoubtedly is. If the prevalence of false notions at home should lead to an inadequate cor-

tion of its importance, and England be in consequence at all remiss in fulfilling the high function which God has assigned her in the East, to all human appearance the effect must be that the light will be extinguished by the darkness, and the labours and pray-

ers of years be utterly lost. If, on the other hand, she has grace given her to feel and to discharge her high mission, and put things—as she well can—on a proper footing, the results will doubtless be most glorious, both for India and for herself."

The Rev. James Kennedy, under date September 22nd, gives the following interesting intelligence respecting the city of Benares.

#### PERSONAL SAFETY OF MISSIONARIES.

"Whenever it has been practicable I have gone to the Central School, which is not far from the heart of the city. There were successive days, when the school was shut up, and there were other days, when I thought it prudent to remain at home; but for some time now the work in the school has been carried on with little interruption. We Missionaries are the only Europeans who have ventured into the city unarmed for the past four months. Officials have gone generally with loaded revolvers, and escorted, while Missionaries have gone often to their schools without a weapon of any description. We have been sometimes strongly counselled either to go armed or not go at all; but I believe we have all had an insuperable aversion to appearing in so new a character, and our confidence so far has been well judged. Not a finger has been raised to touch us, though the people have now and then stared at us with astonishment, as wondering at our temerity. At all times many natives go about armed, and during the late alarms the number has been greatly increased, so that if they had any peculiar hatred of us they had us entirely in their power.

#### DIMINUTION OF LOCAL CONTRIBUTIONS.

"As the city and European station of Benares have been preserved, it might be supposed that our local resources ought not to have been affected. We, on the spot, knowing the circumstances, clearly see how it is local aid fails us at this season. Several of our friends have been at other stations, and have lost all their property. There is not one of the friends of our Mission here who has not been a loser. One, for instance, is an extensive merchant, and has lost very heavily. Two sons-in-law of one of our most liberal friends escaped with their

families from their respective stations, happy to save their lives, and leaving every thing they had to be destroyed. Several who have helped us steadily for years have left the station, I fear never to return to it. By the necessity of sending away their families, our friends have been put to great expense. Our good friend Mr. ——— continues his very liberal subscription, but it is evident he is well nigh ready to despair of the people. He has hitherto done much for them, and has been most hopeful of their improvement; but the recent wretched displays of fawning with the intention to destroy, of treachery in the face of the strongest obligations, of eagerness to shed the blood even of benefactors, have quite sickened him, and would lead him, if he could, to leave the country altogether.

#### DIFFICULTIES AND TRIALS OF NATIVE CHRISTIANS.

"Mr. Buyers and I have conducted the services with the Native Christians as formerly. The attendance has been fair, but not so good as it was before the outbreak. Some who live at a little distance have been afraid to come, and others have been obliged to leave in quest of employment. Our Native Christians have suffered greatly from the disturbances. A considerable portion of them were employed at a printing-office belonging to a European. He has gone away with his family to Calcutta, and has suspended the business till the times improve. Most of the press property has been, I believe, buried. Our poor people have been dismissed, and, with food at an exorbitant price, they are in great distress. We help them as we can, but we know not what to do. They were improving greatly in their circumstances, and this cessation of employment is a great check to them. A few unmarried young men have entered a corps in

which there are a number of Native Christians, but as they have to bind themselves for a certain period, and have to leave the station, the service is very unpopular with the married men. Some inquirers we had before the outbreak have shied off; but we hope they may yet return.

#### PROSPECTS FOR THE FUTURE.

"We are not, however, discouraged. We are full of hope regarding the future. When the country is stilled we expect to have a field for our exertions such as we never had before. Caste has received a blow from which we believe it will never recover. The Brahmins in the army, and the high-caste men generally, have acted a suicidal part, as some of them must by this time have discovered. Here we see already the beginning of a new order of things. Formerly there was nothing heard among worldly men but that it was requisite to pay respect to the religion of the people, and we must not infringe the laws of caste. High-caste men must always have the preference, and a Native Christian must be, above all things, discountenanced! To put him, however capable, into a good situation, would be offensive to the people!

Our next quotation is from a letter of the Rev. Benjamin Rice, under date Bangalore, 23rd September ult., who, after giving an encouraging view of the state and progress of Missionary operations at that Station, also propounds his opinions in relation to this great crisis in the affairs of India, and which will be found to be in general accordance with those of our Brethren who are nearer to the scenes of conflict:—

#### NOTICES OF THE MISSION.

"In addition to regular preaching engagements in Canarese and English, I have devoted much attention to the press. Since the beginning of the year new editions of three of my former publications have been printed. I have also prepared an enlarged edition of the Canarese Hymn-book, and have revised and carried through the press the Prophecies of Isaiah, and am now proceeding with Jeremiah.

"Mrs. Rice has the superintendence of the Girls' Boarding-School, and also of the domestic part of the Boys' Boarding-School. May the Divine blessing, without which all our labours are in vain, graciously accompany these various efforts to promote the spread of the Redeemer's kingdom.

All this is changed. Even worldly people are loud in saying that our pandering to heathenism has brought us to the verge of ruin, and that our profound respect for caste must be thrown to the winds. Lately 300 men were added to the police force of the district, and orders were given that all countenance should be given to Native Christians and low-caste men—that Brahmins and Rajputs ought not to be taken, A worse service than the police for our Native Christians there could not be; but this order shows whither things are now tending. In a new corps, too, levied here, preference is given to classes from among whom candidates would have been formerly rejected with scorn. We cannot doubt that through God's blessing British rule will be more firmly established in this land than ever, and we must hope that it will be a greater blessing than ever to this people. Their minds have been wonderfully excited by recent events, and we must pray and hope that the claims of Christianity will be soon pondered by them as they have never yet been."

"There have been two adult baptisms in connexion with the Canarese congregation since I took charge of it, viz., one of the wife of a native convert (now a schoolmaster), whom I had the happiness of receiving into the Church shortly before my return to England; and the other, a servant of one of the Government chaplains here. The former was, at the time of her husband's conversion, much opposed to Christianity, and refused to live with him on account of his change of faith; but since then she has been led gradually to an acquaintance with the Gospel, and, I trust, to a sincere attachment to the Saviour. The latter owes the spiritual benefit he has received principally to the influence of the lady of the chaplain in whose service he has been long employed.

His knowledge of Christian truth is not very extensive, but he appears to be truly in earnest in seeking his soul's salvation.

"When looking at the progress of Missionary work in this country from year to year, one is sometimes apt to be discouraged at the comparative smallness of the results. But a wider survey produces a very different impression. On resuming my work here, it was natural to look back to the state of Missions in this part of the field when I first arrived at Bangalore, twenty years ago; and the result of the retrospect has been cheering to my own mind; it shows the advance that has been made since that time to be considerable. Then the entire number of Missionaries labouring among the 5,000,000 of people who speak the Canarese language was only 5; now there are 30, i.e. including Missionaries of all denominations. Then, there does not appear to have been a distinct Canarese Church formed, except at this Station, where there were 9 members. There are now 92 baptized persons in connexion with the Canarese congregation here, and 162 with the Tamil. The number in the Native Churches of all communions throughout the Canarese country now amounts to 1884. At four of the stations these include a considerable number of Tamulians; how many, does not appear. The youth under instruction in schools could not in 1837 have exceeded 800; now, there are nearly 4000, of whom from 900 to 1000 are receiving a superior education in English, and some are training for the ministry. Progress has also been made in female education, which at that time could scarcely be attempted at all. Then, there was scarcely a native school-book in existence; now, we have some 60 different kinds suitable both for English and Canarese schools; besides a variety of tracts and other publications. A thorough revision of the entire Bible has also been in great part completed. And if to this is added the number of those who have died in the faith, the extensive promulgation of Christian truth throughout the country, and the fact that much of what has been already accomplished has been preparatory work, containing within itself the seeds of future development, I think there is ample reason to 'thank God and take con-

rage.' At the same time it must be confessed that the work of actual conversion from the power of Satan unto God goes on but too slowly amongst the Canarese people. A fair view of the entire state of the case, while, on the one hand, affording matter for gratitude and hope, yet should, on the other, produce humility, and lead to more earnest effort and prayer in seeking those spiritual and saving results which we are anxious to secure in far greater measure.

#### REMARKS ON THE POLITICAL CRISIS.

"The present Mail will convey tidings of a slightly improved character from the North of India, though the state of things is still sufficiently distressing, and must be expected to remain so until Delhi has fallen, and the European force now on its way from England has arrived and is able to take the field. It is fearful to contemplate the atrocities that have been committed. The real cause of this terrible outbreak remains yet to be discovered. It is evident that Missionaries have nothing to do with it. Still it may be found that *one* of the causes has been the gradual uprooting of old habits and ideas, and the growing prevalence of European civilization and of Christian influence, leading to an extensive impression that the days of caste, and of the old system of things, are numbered. Although the Mohammedans seem to have taken the lead in the revolt, yet it has been, to a large extent, a high caste Hindoo rebellion. No one ever expected Brahminism to descend from the position which it has held for ages without a struggle, and the present conflict may be the beginning of the end. That end, the utter downfall of Brahminical power and of Hindoo superstition, must come, and the sooner the better for this benighted, priest-ridden, wretched country. We have been mercifully preserved from any outbreak in this neighbourhood, though there have been many fears, and a painful feeling of insecurity for the last three months. Every precaution has been taken by the authorities, and so far with success. I trust that the worst is now over, and that, as European troops are beginning to arrive, the guilty will ere long be punished, and order restored; but this cannot but be the work of time. Though the crisis through which India is now passing is

a fearful one, no one who recognizes the Divine hand in all human events can for a moment doubt that the ultimate result will

be for good. Clouds and darkness are round about Jehovah, but righteousness and truth are the foundation of His throne."

The following passages, also, from a communication of the Rev. J. B. Coles, of the Bellary Mission, under date 10th October, ult., will serve more fully to exhibit the state of public sentiment in Southern India, in relation to passing events:—

"You will be glad to know that during these troublous times we have been kept in peace and safety. We have had our anxieties, but nothing more. At the time of the Mohurrum, some vague apprehension was felt here, as well as in every part of India. The authorities adopted precautionary measures, but everything passed off quietly. By this mail you will learn that Delhi has been retaken; and we are now hoping to see the rebellion entirely extinguished. With regard to the cause of the outbreak, we must yet wait, I think, for full and satisfactory information. The causes are probably more numerous than some suppose; but that Christianity has been the cause, surely will not be maintained by those who dispassionately investigate the matter. The assertion that the fact of the Governor-General being a subscriber to Missions has been the occasion of the outbreak is undeserving of mention. The rumour of the greased cartridges may have been industriously used by designing men to gain over simple-minded and unsuspecting ones; but it seems to me to have been more a blind to cover dark designs, than the real cause of the mutiny. As you are aware, our Governor, Lord Harris, supports Missions, both with his money and with his influence. Christianity is said to have more power among the civil and military servants of the Company in the Madras Presidency than in any other, and the Gospel has gained far more ground here than elsewhere, and yet here we have been peaceable and quiet. I hope people in England will not be misled by the assertions contained in the pamphlet 'How to lose India.' Some extracts which I have seen are calculated to convey many false impressions, and to do much mischief. As far as

this part of the country is concerned, I am persuaded that the mass of the people—the agricultural and mercantile classes—are well affected to the British Government. The evils existing are not evils introduced by the British, but evils of ancient growth, which their rulers have not yet been able to eradicate. Large numbers of the people are quite aware that they are better off in every way than their fathers were; and of late important ameliorations have been set on foot, for which I have heard the people bless the British Government. It was only last week that I heard the people, in a town where I was lodging, singing a song in the night in praise of the British, and praying for the perpetuity of their rule. The Catechist who was with me, told me that a short time ago he heard the people in another large town singing a similar song in the night, and on that occasion there was no Englishman anywhere near. I could mention many facts to the same purpose. There may be disappointed Government employés, and men whose rapacious practices are restrained by the British power, and these no doubt regard us with ill-will. Besides, in every large place, there are many bad characters always ready for pillage. But the sentiments expressed by these are not to be taken as the sentiments of *the people* of British India. I speak, however, of the people of this part of the country, and I do so as the result of a good deal of free intercourse with them. But I did not intend to enter upon Indian politics. Recent events, however, are momentous, and set us all thinking. No doubt God is teaching our rulers, and ourselves, many lessons by these sad calamities. May he give them and us grace to profit by them."



## POLYNESIA.

## LIFU, LOYALTY GROUP.

IN some preceding Numbers we have taken occasion to notice the commencement of Missionary operations at the Island of Maré, one of the Loyalty Group, and the encouragements which, since their arrival in October, 1854, have attended the labours of the Revs. J. Jones and S. M. Creagh.

During the interval no suitable opportunity has, until recently, occurred for visiting the neighbouring Island of Lifu, where native agents have been labouring for a considerable time; but in the course of last year Mr. Jones was enabled to accomplish this long desired object, and some interesting particulars of his visit are given in the subjoined letter, dated 12th December, 1856.

"In May last," writes Mr. Jones, "I was favoured with a passage across to Lifu, in an English vessel named the 'Black Dog,' Captain Ably, and was landed at the most southerly station, Huru, in the whale-boat belonging to the above vessel, which was going round the island, and which would relieve me of an immense amount of walking.

## INCIDENTS OF THE VISIT TO LIFU.

"Huru is the oldest station on Lifu, and is the residence of Bula, or Augha Theku, the chief of the southern half of the island. I merely spent the night here, as I should be necessitated to call again on my return to Maré, and in the morning I left in the boat, and passing by two minor stations, with plastered chapels, and one principal station with a stone chapel, occupied by Daniela, a Samoan teacher, I arrived about midnight at Ua, one of our principal stations on Lifu, which has been for some time occupied by Pao, a most enterprising and zealous Rarotongan teacher. When I arose the next morning, to take a view of the Mission premises, (which consisted of a very large plastered chapel, the teacher's plastered house, and a stone building, which I learned was intended for the Missionary when he might come), I saw the beach, in both directions, blackened with crowds of natives, all bringing in their hands a yam; at first I thought they were assembling to barter, there being three boats lying on the beach, from three different vessels; but I soon learnt, from their taking their stations before me, and laying their commodities at my feet,

that they were expressing their joy at the appearance of a Missionary among them. I was now required to shake each one by the hand, though I managed sometimes to kill two birds with one stone, and take hold of two hands at once, which the natives evidently thought incomplete. Parents brought their children, and would forego the privilege themselves, to have their children brought before my notice. It was, indeed, very gratifying to see their earnest delight. [*See Frontispiece.*] I made several attempts to stop, and complained of my shoulder aching; however, this was unheeded, and the teacher too in vain endeavoured to gain a reprieve for me, so I was compelled to support my right arm by means of my left, so great was the pain of shaking hands with such a multitude. In addressing them I said we expected a Missionary by the 'John Williams,' and hoped that their interesting station would be possessed of one before long. This station is about central, and should Lifu only get one Missionary, on the return of the 'John Williams,' this would be the most eligible place for him; but finally Lifu must have three, one at Huru, a second at Ua, and a third in the Big Bay; and even then, each one will have an immense field of labour. It would be more comfortably supplied with five Missionaries; but in these days, when men are so scarce, we only ask that which is absolutely necessary. Likewise on Maré, at a future day, when the heathen shall embrace Christianity—which they must all do eventually

—we shall require a third, Mr. Creagh and myself only occupying at present a cape of the island, the great bulk being as yet without the light of the Gospel. This island, too, would be more comfortably settled with five Missionaries, and then it would be no better supplied than is Aneiteum now with two. The time for a good supply of Missionaries is at the commencement of a Mission; in after years it can be left, to a great extent, to the natives whom they have instructed; and how long ere that day shall arrive, when both men and means shall be waiting for spheres of usefulness, rather than the heathen be longing in vain for liberation from the thralldom of Satan's power!

"I left this most interesting station in the afternoon of the same day, and continued all night upon the sea; a full moon and calm sea made it exceedingly pleasant. It was with the greatest exertions of six excellent pullers that we reached the Big Bay on the west side of the island at sunrise the next morning. Coming opposite a large station, about eight o'clock in the evening, I went on shore in a canoe from the boat, to see Lepatoa, the Samoan teacher: the people assembled by moonlight in great numbers, to express their joy at my arrival among them. I was not suffered here to walk, but was borne aloft upon their shoulders to the Teacher's house, where a very bountiful table of native productions was spread. I left it much as when I sat down to it, wishing to hasten to the boat, which was waiting outside the reef for me.

"Having rounded an inner head of the Big Bay we saw the 'Black Dog' at anchor, whose whale-boat had favoured me with a ride round the island to this point. After breakfast with Captain Aply I entered into conversation with the chief of the north part of Lifu, who had by this time come on board. Though most of his subjects have embraced Christianity, he still remains a naked savage, and feels no disposition to be taught by Samoans or Rarotongans; he says they are the same as himself: he wishes a Missionary to come, and then he will become one of his followers. He appeared quite pleased when I told him that I was a Missionary, and had come with the express

purpose of visiting Lifu. He made me an offer at once, if I would stay with him, and not return again to Maré, he would forthwith give up his former customs and become a hearer of the Gospel. I was loath to be obliged to reject so eligible a proposal, but told him that most probably, on the return of the Missionary vessel from England, white Missionaries would come to reside with them, and then I hoped he would prove a stable supporter of Christianity. I now proceeded to the shore, and found Assolo, the Samoan Teacher at this station, nearly at the completion of a new plastered house. This part of the island has only lately been occupied by a teacher. Still, the people appear to desire exceedingly the Gospel of our Lord Jesus Christ in all its fulness. A large present of yams here also manifested the people's regard for the Missionary.

"Before daybreak the next morning I left this station and crossed the island at its narrowest part, almost an isthmus: I did not proceed any further south than the Big Bay on the west side of the island, that part of Lifu being occupied by heathens who obstinately refuse to accept the Word of God.

"About midday we reached the sea, and saw a stream of water, for the first time on these islands, issuing from beneath a rock only visible at low tide. This is the greatest curiosity to be found on the Loyalty Group. I had firmly believed there was not such a thing, until I saw and tasted it. The station in this bay is the one at which I called on the night of my journey round the island in the boat occupied by Sessetaio. Another large pile of yams had been prepared for me; I gave them to the teacher and his family, as at the other stations, and, this being Saturday, I made all haste to reach Us, as I wished to spend the Sabbath there. After a forced march we reached the long sand-beach at sunset. I occupied the pulpit in this large chapel on the Sabbath morning, preaching in the Maré dialect, which was rendered into Lifu by Davita, a Tongan who had accompanied me from Maré as my interpreter; the whole multitude listened with deep attention. I questioned them at noon upon the sermon; few, however, replied. I have no doubt they had



paid more attention to my face, voice, and manner than to my subject. They were addressed again in the afternoon by Akatang, a Rarotongan, in their own language.

"On the Monday morning we proceeded on our way southwards on the eastern side of the island, having to endure the fatigue of walking round all the bays and ins-and-outs, quite annoying to an Englishman, but quite satisfactory to a native, who has no other way. We reached the station occupied by Daniela about noon. I had passed by this in my journey in the boat. Here is a large new stone chapel, which I had engaged to open this afternoon. The place was crowded, and many without who could not gain admittance. Materials for a feast were outside; and as soon as service was ended the natives quickly repaired to it. I did not spend the night here, but hastened on to a vessel lying at anchor in the bay—the 'Water Witch,' Captain Rodd (he served his time under Captain Morgan in the 'Camden,' and in the 'John Williams') to know if there were any possibility of my getting a passage across to Maré; but finding the captain bent upon another course, I proceeded the next morning to Huru, the station at which I first landed, and which formed the end of my journeyings on Lifu for this time. Here I found our large boat, which had followed me to convey me back to Maré in case I should not meet with a larger vessel. The wind being dead ahead, I had to wait a few days. During this time, the chiefs and people assembled as at former places, to express their great joy at seeing a Missionary among them, by presents of yams, taro, sugar cane, potatoes, fowls, &c., when I gave them an address, and told them that I hoped when the 'John Williams' returned, Missionaries would come to reside among them, and that I expected she was now about leaving England. This address was followed by many others from the natives. One man said in his speech, that one Missionary must come to reside with them, for there were more people than at any other station, and there was the chief too, who had from the beginning embraced the Gospel and cared for the teachers. Another replied in a joke, 'But you have no harbour here for a Missionary's boat.' 'Silence,' replied

the former; 'if the boat cannot come over the reef, we will go out and carry it over.' Another man arose, and said, 'Is it true that the Missionary ship is on her way with Missionaries for us! why, I shall not be able to sleep nightly, for joy.' The meeting was addressed in many other similar speeches, all characterised by a belief and consequent joy that Lifu was about to be blessed with white Missionaries.

#### PERILS OF THE RETURN VOYAGE TO MARÉ.

"On Friday morning the wind having come two or three points round towards the north, we left for Maré, but found the wind still foul, and as the day advanced it returned to its old quarter (south-east), the very course we wished to take. We ran till moonrise, about eight o'clock, when we put the boat on the other tack, to see what we had gained by the day's run, and, in case of not having made much way, to put in again to Lifu, to wait a decidedly fair wind. We passed a small island, which showed us that we had made but little progress for so long a run. We continued on this (the starboard) tack till daylight, expecting then to be opposite the central portion of Lifu; but as day dawned, so rain, mist, and increased wind came too, so that we could not see land. We continued, as we supposed, in the same course; but, never making Lifu, we found that the wind must have changed in the night or early in the morning, and, being without a compass, we could not tell from what quarter the wind was blowing. I had laid myself down upon the seat in the stern-sheets to take a nap, supposing that we should be in sight of the reef and houses on Lifu at daylight, but was surprised to hear Davita, my interpreter, quoting in a loud voice the following passage from the Gospel of Mark, which has been published in the Maré language, chapter fourth, verse thirty-eight: 'Nata ke! uge ke hua deko ma nane da Panije achi hunae?' 'Master, carest thou not that we perish?' On rising and looking around, I saw nothing but the wide sea. The waves came rolling before the tempestuous wind, with their white crests, threatening to swamp us. The rain poured in torrents, so that at one time we were in more danger of sinking from rain-water than from sea. The boat behaved herself remark-

ably well for so rough a sea; and, to secure our safety, I got the natives to assist me in heaving both masts overboard, lashed well together, and, having tied together all the tackles connected with the sails (for we had no extra rope to serve as a line), we made them fast to the midships of the two masts, and though the line was not sufficiently long, yet it greatly assisted in keeping her head to the wind, and with an oar on each side we managed to ride out the waves without taking any sea. In the afternoon of the same day the mist cleared away to some extent, and we saw the high mountains of New Caledonia apparently quite close; we now saw our position, and found that we had a fair wind to take us home.

“About midnight we came in sight of some land, and I gave orders to make more sail. Having a good breeze we soon came sufficiently near to see that it was *Maré*; and at day dawn on the Sabbath morning we landed all safe at *Neche*, having been two days and two nights on the sea in an open boat, with nothing but light summer clothing, completely saturated alternately with rain and sea-water, so that we were wretchedly cold. We were fifteen in number, besides a boat-load of yams, &c. We assembled ourselves together to give thanks to our heavenly Father, who had so graciously brought us through the perils of being cast away upon the wide sea or of being drowned.”

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## CHINA.

### SHANGHAE.

#### EXCURSION TO THE YELLOW RIVER.

If proof were wanting that the political disturbances prevailing at Canton excite no interest or sympathy among the people of China beyond the city and provinces where those disturbances have arisen, we might adduce the fact that Mr. Wylie, of the Shanghai Mission, has not long since returned from a three weeks' journey to the interior, in the course of which, though everywhere recognised as a foreigner, he experienced no incivility either from the authorities or the people.

For the particulars of this tour, which was extended considerably beyond the usual limits of Missionary itinerancies, we refer to the subjoined extracts. Writing under date 28th May ult., Mr. Wylie observes:—

“After prolonged and unremitting engagements in the printing-office, I was induced about a month ago to seek temporary relaxation by a trip into the interior, in the prosecution of which I have met with unexpected success; and a few notes gathered by the way may not be uninteresting to you.

#### NOTICE OF CITIES EN ROUTE FOR THE YELLOW RIVER.

“Mr. Muirhead having kindly undertaken my charge during my absence, I started at daybreak on Saturday, May 2, by boat for the Yellow River, with the conditional prospect of extending the journey, taking with

me a guide and a servant. Early the following morning we reached *Kwan-shan*, about forty miles from Shanghai, where we remained till Monday morning. This city has been frequently mentioned, in the reports from Shanghai, as the residence of several believers in Christ, and one of our church members now lives there. It is a place of considerable importance, as the scene of the literary examinations for the populous prefecture of *Soo-chow*, but is of little account as a place of trade. Ten years since, a visit to *Kwan-shan* was considered a hazardous undertaking; now, foreigners are no rarity there. After the heat of the day, I walked

through part of the city, and gave away a number of Christian books, which were very readily received, though by no means so greedily caught at as in some other cities. A large number of the people have a knowledge of our religion. A few hours brought us within the suburbs of Soo-chow, which city has also added a few to the numbers of our church in Shanghae; and, from the reports of the Bible Society's colporteur, Wang Chuh-seng, who has lately visited it several times, there is an advancing spirit of inquiry, and a desire to become more perfectly acquainted with our doctrine. Thence pursuing our course through the busy town of Luh-now, next day we entered the Grand Canal at Woo-seih, a district city pleasantly situated at the foot of a range of hills bordering on the Great Lake (Tae-hoo). There are several extensive manufactures carried on here. The bell and vase foundries are famed throughout the empire, and many hands are employed in the fabrication of bricks and coarse pottery. The Roman Catholics have two chapels—one outside the east gate, and another outside the west gate; and several of the natives, observing me as a foreigner, inquired, with apparent interest, if it was the Sabbath, thinking I was come to perform service. Leaving this place, another day brought us to the prefectural city of Chang-chow, where change of boat and other preparations detained us till the following morning. Ten miles further on, at the town of Pun-new, we left the Grand Canal and entered a small stream, which took us in about thirty miles to the Yang-tsze-keang river. An active contraband commerce in salt is carried on in this neighbourhood, without restraint from the government. Although very near Chin-keang-foo, one of the principal rebel stations, there was thus far nothing observable among the population to indicate so close a contiguity to the belligerents: here and there along the banks might be seen dilapidated forts, implying that guns, and possibly soldiers, had occupied the place; while at remote intervals an assemblage of small triangular flags, with two or three stragglers in uniform, told that a salaried officer of the imperial government was stationed there. All breaches in the city walls which had

been effected by the ravages of time or other causes had been carefully repaired.

#### THE GRAND CANAL AND CIRCUMJACENT LAKES.

“Reaching the Yang-tsze-keang on Thursday afternoon, we were much chagrined to find that the wind was unfavourable, and no boat could cross till a change took place. Some had been waiting there nine or ten days from the same cause; and Friday and Saturday proved a further trial to our patience on this account. On Sunday morning, however, before daylight, a change having taken place, the whole fleet of vessels, large and small—upwards of a hundred in number—were in motion by the bright light of the moon. It is customary to cross in large parties, as a protection against pirates, who abound there. As the day advanced, and we approached Chin-keang, the guns were several times heard distinctly booming in that direction. Kwa-chow, the key to the northern branch of the Grand Canal, being now in the hands of the rebels, and the wealthy city of Yang-chow having been reduced to ruins by them last year, the course of traffic is diverted from that channel into a large branch river of the Yang-tsze, about ten miles to the east. The Kwa-chow and Yang-chow imperial custom-houses, have been removed to the borders of this stream, and every vessel that passes is submitted to a rigorous examination. Two miles beyond the latter custom-house, at the town of Shavu-pih, we again entered the Grand Canal. From this, onwards to the Yellow River, is truly a region of water. On the west of the canal, merely separated by a bank from thirty to about one hundred yards in width, is a series of lakes about 200 miles in length, and in some places twenty miles broad: the few inhabitants who live on the bank are chiefly fishermen. On the east of the canal the chief portion of the country appears to be a low marshy flat, in general six or eight feet below the level of the canal, and in parts nearly twenty. The cities of Kaou-yavu, Pavu-ying, and Hwae-gan are so much below the level, that the battlements in some places are only a few feet above the bank. Floodgates at intervals along the line admit the waters of the lakes into the canal on the west, and discharge

them by so many falls into channels and reservoirs on the east. These apertures consist of strongly-built stone piers, with an interval of five or six feet between, having grooves in the stone, which admit of a stout plank sliding up and down, by which means the supply of water can easily be regulated at any part. A marked difference in the condition of the people here may be observed, from those south of the Yang-tze. Their general appearance denotes an inferior degree of prosperity, with a hard struggle to procure the barest elements of existence. Brick and tiled houses are comparatively rare beyond the city walls, while populous towns are found almost entirely consisting of mud-built and thatched dwellings. In that part of the river near Yang-chow, great numbers of ferry-boats and other vessels were seen conveying household furniture and effects from the scene of devastation to other parts; in some instances the inhabitants were removing to more secure retreats; but in the greater number of cases the property had been sacrificed to the pressure of circumstances, and was being carried off for sale elsewhere: at some towns the furniture was disposed for sale along the banks of the canal.

#### VISIT TO TSING-KEANG-POO AND THE YELLOW RIVER.

"By Wednesday evening we anchored at Tsing-keang-poo. This is a very large and busy town and centre of influence, being on the road to Peking, and distant from it eighteen days' journey. One of the highest officers in the empire, the governor of the Yellow River, has his official residence here. The office of the district (Tsing-ho) magistrate is also placed here, and a number of other mandarins of various grades. Leaving the boat early in the morning, we perambulated a considerable portion of the town, in which indeed there was little to be observed beyond what is found in any other Chinese town, unless it might be the extraordinary activity, which gave it more the appearance of a city of the first class. The sedan chair, which is so common in the south, is here scarcely to be seen, the common mode of travelling being by carts, donkeys, and wheelbarrows, which last crowd the streets in all directions, the

continual solicitations of the drivers being somewhat troublesome to foot-passengers. A great number of the inhabitants are Mohammedans. As we were now within two miles of the far-famed Yellow River, the scourge of China, a visit to its banks seemed indispensable. With this view, following the example of my guide, I placed myself on a wheelbarrow, and was speedily conveyed beyond the precincts of the town, up an ascending plane to the summit of the embankment.

#### PHENOMENON OF THE DRYING UP OF THE RIVER.

"Although I had previously heard of the drying up of the river, I was scarcely prepared for the scene that presented itself. Instead of the formidable stream that in other days had threatened devastation to the surrounding country, the bed was now a dry, sandy plain, upwards of a mile in breadth, with a small rut some five or six yards broad on the south side, filled with clear fresh water, agreeable to the taste, in some places not above a foot deep. Men, women, and children were walking through it. The dry river bed was covered in all directions by locomotives of various kinds—pedestrians, donkeys, mules, and barrows—a constant concourse being kept up between the northern and southern banks. For five years past the drying up of the river has been observed, but no full and satisfactory explanation of the fact has yet been given. The most probable supposition is, that in consequence of the inefficient state of the embankment, the river has somewhere burst its bounds, and found its way into other channels; indeed, a letter recently received from the north speaks of the swollen state of the river falling into the Gulf of Peh-chih-le, in consequence of their receiving the water of the Yellow River. In what part of the river the overflow has taken place I have not ascertained, but most probably it is high up, so that the water will be distributed among the tributaries of the Yang-tze-keang and the eastern gulf. Formerly, an enormous outlay from the imperial treasury was rendered necessary to keep in order the banks of this wayward stream. Since the outbreak of the rebellion this sum has been reduced to a small fraction, totally inadequate for main-

aining the operations which are constantly needful to render the embankments a sufficient protection. The consequence is as above stated, which the emperor has deigned to notice as not one of the least of the national calamities, and certainly forms one of the most remarkable epochs in the eventful history of the river. Other evils are attendant; in consequence of the withdrawal of the pecuniary supplies, many thousands of labourers and officers have been deprived of the means of subsistence, and large numbers of these have established themselves as banditti in the neighbourhood of the river, to the terror of the inhabitants, and are only held in partial check by the mutual operation of imperial troops and pecuniary compromise.

#### POSTPONEMENT OF VISIT TO THE JEWISH SETTLEMENT.

"On leaving Shanghai, it was my intention, had no obstacles occurred, to have continued the journey to Kae-fung-foo in the province of Honan, for the purpose of visiting the remnant of the Israelites who have lived there for many generations, to see their condition, and seek to do something towards bringing them to a knowledge of the Messiah. The local reports of the difficulty of travelling, in consequence of the bandit hordes above noticed, together with other reasons which it is unnecessary to mention, led me to defer the further prosecution of the journey to a future time. One of the reasons was, that my guide was taken seriously ill while we were at Tsing-keang-foo, and could not possibly have proceeded, as all the remaining portion would have been in an open cart. Such being my original intention, although I did not attempt any concealment, yet, being desirous to avoid any very public demonstration until I had reached the extent to which I wished to go, and being, moreover, uncertain as to the modes of conveyance I should be obliged to adopt, I thought, by taking a very large supply of bibles or tracts, I might probably defeat my object in the outset; so that I took only a small supply, which I intended to dispose of among the Jews in Honan. Had I foreseen the sequel, I should probably have done otherwise. The journey to the north of the Yang-tze-ang I cannot learn that any European has

undertaken since the embassy of Lord Amherst, if we except the Roman Catholic Missionaries, who seldom leave their boats, or other conveyance, till they reach their ultimate location.

#### CONCLUDING REMARKS.

"Besides Kwan-san, I have mentioned six walled cities, all of which I entered on my return, and walked about them with great freedom; and although frequently betrayed by my foreign features, I did not once hear the *offensive epithet* applied to me north of the Yang-tze, nor any symptom of disapprobation at my presence. The small stock of books I endeavoured to make the most of, distributing them as favours to particular parties, and in many instances they were doubtless appreciated. Although the similarity of our books to the rebel publications was readily observed, yet that did not prove any bar to their reception, nor did it at all excite suspicion; indeed, none were more eager to obtain them than officers and soldiers in the imperial service.

There are three different kinds of offices which every boat must receive permits from to pass: 1. The regular custom-houses, where there is a search for goods of any kind that may be concealed (and should bibles be taken on a large scale, they will probably have to pay customs). 2. The subscription offices, where a special tax is levied for carrying on the war, according to the value of the boat and its contents. 3. The examination houses, where every boat is searched to see that no improper persons pass. We had to pass in all thirteen of these offices, nor was there the least difficulty. In some cases the officers took no notice; in others, when spoken to, I always announced myself as an Englishman, and stated clearly the object of my trip, and never did I hear any token of disapprobation. On the other hand, several of them seemed much interested on the occasion, and had evidently the desire that such visits should be repeated. I received marked civility from them on every occasion, and all things conspired to show that the mandarins are evidently desirous of cultivating a friendly feeling with us at present; and, should we obtain their countenance, there is little fear of our maintaining amicable terms with the people. Besides the cities I have mentioned, there

are several large towns on the way, and innumerable villages; and further, there are water communications on both sides of the canal to cities and towns indefinitely numerous. Here, then, we find a new field opened up to missionary effort, which has not yet been touched; the dialect is a modification of the mandarin. Bibles may be advantageously distributed to a large extent, and many who have not yet heard the word of life may thus have that knowledge brought within their reach. Should future changes in our political relations throw open the country generally to missionary effort, of

course opportunities of sowing the seed in new fields will be no rarity; but, in the meantime, it is gratifying to find the continuance of our residence here attended with a gradual extension of facilities for operation. I was absent three weeks and a day: my journey was of a tentative character, and I am highly gratified with the success that attended it, looking forward with thankful anticipation to the time when the people of this now idolatrous land shall all know the Lord, from the least to the greatest, and when the blessings of Christianity shall be generally diffused among them."

**CONTRIBUTIONS TOWARDS THE ESTABLISHMENT OF NEW MISSIONS IN CENTRAL SOUTH AFRICA.**

THE Directors desire to present their very grateful acknowledgments to the friends who have already so liberally responded to their appeal on behalf of the intended New Missions in Central South Africa, and although they deem it inexpedient, at the present juncture, to extend the appeal to the churches at large, they would respectfully invite the co-operation and aid of any generous individuals, who, sympathizing in the object, may not yet have had the opportunity of contributing to the Fund.

*Received since the last Number.*

	£	s.	d.		£	s.	d.
A Friend to Africa . . . . .	300	0	0	Dr. Bell, Bath . . . . .	5	0	0
M. Prentice, Esq., Stowmarket . . . . .	50	0	0	Mrs. Bristow . . . . .	5	0	0
Demerara, per Rev. E. A. Wallbridge, additional . . . . .	20	0	0	Bradford, Wilts . . . . .	5	0	0
E. Firth, Esq., Heckmondwike . . . . .	10	0	0	A Friend, per H. Thompson, Esq., Framlingham . . . . .	5	0	0
Friends at Leek, per J. Alsop, Esq. . . . .	10	0	0	Mr. T. Hambidge, Towcester . . . . .	5	0	0
P. Le Gros, Esq., Frome . . . . .	10	0	0	J. Moore, Esq. . . . .	5	0	0
Mr. A. May, Chelmsford . . . . .	10	0	0	Miss Moore . . . . .	5	0	0
Miss M. Roberts, Sheffield . . . . .	10	0	0	Rev. T. Wildbore, Falmouth . . . . .	5	0	0
Mrs. Edwards . . . . .	5	5	0	Mrs. Wright, Dundee . . . . .	5	0	0
Miss Edwards . . . . .	5	5	0	Sums under 5 <i>l.</i> . . . .	28	18	11
Miss E. Edwards . . . . .	5	5	0	Total, including previous Acknowledgments . . . . .	6400	4	8
R. C. Allen, Esq., Hawes . . . . .	5	0	0				

**MISSIONARY CONTRIBUTIONS.**

*From 15th October, to 14th November, 1857, inclusives.*

A Friend to Missions, per Rev. H. Townley . . . . .	50	0	0	Todhunter, one-fourth of residue . . . . .	688	10	8	Buckingham Chapel, Fimlico.	For New Mission in Central South Africa.							
A Friend, by Rev. J. Taylor . . . . .	3	0	0	Miss Reid & Friends, for the Orphan School, Bellary . . . . .	3	1	0	Sunday School, per Mr. E. Smith . . . . .	4	11	0	Mrs. Edwards . . . . .	5	5	0	
N. K. C., a Thank-offering . . . . .	1	0	0	Mr. Thompson, for the Native Girl, Clara, at Cuddapah, 3 years . . . . .	6	0	0	Per Mrs. Edwards.	On account . . . . .	13	16	0	Miss Edwards . . . . .	3	3	0
D. B. K., half for Africa . . . . .	0	10	0	For New Missions in Africa. The Offering of a Poor Man . . . . .	1	1	0	For the Female Boarding School, Madras . . . . .	8	18	6	Miss E. Edwards . . . . .	5	5	0	
Legacy of the late Mrs. Sarah Hanbury, of Vassal Road, per Mr. W. Jones and Mrs.				Miss Mirehouse . . . . .	1	0	0					City Road Chapel.	For the Widows' & Orphans' Fund . . . . .	7	3	2

**Carley Street Chapel, Bow.**  
 Rev. S. Davis.  
 Fr. W. Howlett, Treasurer.  
 Miss Mark, Secretary.

Collected by—  
 Miss Mark ..... 3 7 4  
 Miss Saunders ..... 2 13 0  
 Mrs. Dalley ..... 0 13 0  
 Mrs. Hutchinson ..... 3 1 0  
 Annual Collections ..... 8 0 11  
 Juvenile Association ..... 8 0 7  
 Collected by Master Youngman, for the Missionary Ship..... 0 10 0  
 22. 4s. 10d.

**Holloway.**  
 Girls' Sunday School, for the Native Girl, Mary Holloway ..... 8 0 0  
 Albany Sunday School, for the Native Boy, George Albany ..... 3 0 0  
 6d.

**Horbury Chapel, per Rev. W. Roberts, on account.....** 30 0 0

**Kentish Town Sunday School, for the Girls' School, Madras, lately under the care of Mrs. W. Porter ..... 15 0 0**

**Kilburn, per Rev. J. C. Gallaway, for Sufferers in India 4 5 0**

**Orange Street Chapel, on account, per Mr. H. Weatherhead.....** 12 15 6

**Robert Street, Grosvenor Square.**  
 Per Mrs. A. Johnson.

**For New Mission in Central South Africa.**

Collected by—  
 Master F. Cave ..... 0 17 3  
 Master W. Cave ..... 0 7 11  
 Mary Barrett ..... 0 2 6  
 Miss E. Higgs ..... 0 13 0  
 Mrs. Hanks ..... 0 13 0  
 Mrs. Kirk ..... 0 11 6  
 Mr. Pratt ..... 0 6 6  
 Mrs. Waine ..... 0 6 3  
 4d. 10s.

**Stockwell Auxiliary, on account, per Mrs. Bristow ..... 15 0 0**

**Robert Street, New Cut, Sunday School 0 6 6**  
 Mrs. Winch's Missionary Box ..... 0 15 3

**BEDFORDSHIRE.**

**Bedford.** Bunyan Meeting Home Sunday School, for the Native Girl, Mary Jukes, in Mrs. A. Corbold's School, Guzerat... 8 10 0

**CAMBRIDGESHIRE.**

**Great Eversden, for Sufferers in India. . . 4 11 4**

**CORNWALL.**

**Auxiliary Society, per J. E. Downing, Esq.....** 14 4 7

**Falmouth.**  
 Rev. T. Wildbore (D.) 5 0 0  
 Ditto, for New Mission in Central South Africa. . . 5 0 0  
 1844. 4s. 7d.

**CUMBERLAND.**

**Carlisle.**  
 Rev. W. A. Wrigley, Subscribers.  
 Messrs. P. Dixon and Sons ..... 5 0 0  
 Joseph Ferguson, Esq. .... 5 0 0  
 John Nanson, Esq. . . 2 2 0  
 T. H. Hodgson, Esq. 1 1 0  
 Robt. Norman, Esq. 1 0 0  
 Robert Ferguson, Esq. .... (D.) 1 0 0

**Boxes.**  
 Infant Class ..... 0 3 5  
 Mrs. Bulmoor ..... 0 4 11  
 Miss Harper ..... 0 5 10  
 Master T. Dawson . . 0 1 1  
 Miss Armstrong ..... 0 10 0  
 Master G. Blaylock. 0 13 3  
 Miss Richardson . . 0 13 10  
 Master J. Maxwell and his Sister ..... 0 13 6  
 Miss Whitbridge . . 0 13 6  
 Master W. Blaylock . 1 1 3  
 Miss A. Blaylock ..... 1 3 0  
 Miss J. A. Norman . . 1 6 3  
 Miss Hamilton ..... 1 9 0  
 Mrs. Marshall ..... 2 4 2  
 Miss Ling's Class... 0 5 4  
 Girls' School ..... 0 11 0  
 Boys' School ..... 0 11 5  
 South Street School 0 11 1  
 Miss Wylie's Class . 0 18 5  
 Mr. Norman's Class 1 3 0  
 Fractions ..... 0 0 4  
 Collections ..... 7 18 3

Less Expenses (two years) ..... 2 2 0

36 17 4

**DERBYSHIRE.**

Per F. Shaw, Esq.  
**Derby, London Road, Balance ..... 12 9 3**  
 Victoria Street Do. 0 6 0  
**Ilkeston Collection 2 18 8**

**Melbourne.**

Rev. J. Fletcher.  
 Collection ..... 1 0 0  
 Public Meeting ..... 1 15 0

**Chesterfield.**

Rev. B. W. Selbie, B.A.  
 Mr. C. Tucker, Treasurer.  
 Subscribers.  
 Mr. Carrington ..... 2 0 0  
 Mr. Manlove ..... 2 0 0  
 Mr. C. Tucker ..... 1 5 0  
 Mr. Jos. B. Robinson ..... 1 0 0  
 Mr. C. Hull ..... 1 0 0  
 Mr. W. Pike ..... 1 0 0  
 Mr. E. Little ..... 1 0 0  
 Mrs. Baine ..... 1 0 0  
 Mr. Oonnal ..... 0 10 0  
 Mr. Tho. Mason ..... 0 10 0  
 Mr. K. Henderson . . 0 10 0  
 Mr. John B. Robinson ..... 0 10 0  
 Mr. W. Bradbury Robinson ..... 0 10 0  
 Mr. J. Marshall ..... 0 10 0  
 Mrs. Manlove ..... 0 10 0

Mrs. Hurst ..... 0 10 0  
 Miss Howden ..... 0 10 0  
 Miss Tucker ..... 0 10 0  
 Sums under 10s. . . 1 12 0  
 Ladies' Association 14 0 8  
 Collections ..... 9 0 4  
 Sabbath School Boxes ..... 4 11 9  
 C. T.'s Box ..... 0 12 6  
 47l. 2s.

**Glossop, J. Kershaw, Esq., per Rev. T. Atkin..... (D.) 20 0 0**

**Matlock Bath.**

Rev. W. Tiler.  
 Public Meeting ..... 1 7 6  
 Collections ..... 5 7 6  
 Mrs. Rule ..... 1 0 0  
 Ditto, Central South Africa ..... 1 0 0  
 N. Wheatcroft, Esq., for ditto ..... 1 0 0  
 Miss Rule ..... 0 10 0

By Miss Skidmore.

Rev. W. Tiler ..... 5 0 0  
 Mr. R. Walker ..... 0 5 0  
 Mrs. Broadfoot ..... 0 5 0  
 Mrs. Wheatcroft ..... 0 5 0  
 Mrs. Stone ..... 0 4 4  
 Mrs. Parker ..... 0 4 4  
 Mr. Toplis ..... 0 4 4  
 Miss Skidmore ..... 0 4 4  
 Miss Pearson ..... 0 3 8

By Miss Smith.

Mrs. Boden ..... 0 10 0  
 A Friend ..... 0 5 0  
 Mrs. Fitchell ..... 0 2 6

**Missionary Boxes.**

Mrs. Broadfoot ..... 1 6 6  
 Sunday School Girls 0 11 8  
 Ditto Boys ..... 0 7 7  
 Mrs. Tiler ..... 0 10 9  
 Miss H. Wood ..... 0 6 9  
 Miss Brookhurst ..... 0 5 7  
 Mr. Geo. Boden ..... 0 4 4  
 Misses E. Francis & M. A. Snowball . 0 2 0  
 Mr. John Boden ..... 0 2 0  
 Mr. Joseph Boden . . 0 2 0  
 Fractions ..... 0 0 3  
 22l.

**Matlock Green.**

Per Mr. T. Stevens.  
 Miss Goodwin ..... (D.) 10 0 0  
 Subscriptions ..... 2 0 0  
 Collections ..... 2 3 6  
 15l. 2s. 6d.

**DEVONSHIRE.**

**Chumleigh.**

Rev. J. Fernie.  
 Collection ..... 2 1 8  
 Rev. J. Fernie ..... 0 10 0

**Missionary Boxes.**

Miss E. Norington 0 11 6  
 Miss H. Coekram ..... 0 6 0  
 4l. 9s. 4d.

**Colyton.**

Rev. J. E. Isaac.  
 Collection ..... 2 11 0  
 Rev. J. E. Isaac ..... 0 10 0  
 3l. 1s.

**Exeter.**

**Castle Street.**

Rev. D. Hewitt.  
 Anniversary Collections ..... 27 17 8  
 Subscriptions ..... 2 17 3  
 A Friend ..... (D.) 5 0 0  
 44l. 14s. 6d.

**Essex.**

**Glennorby Chapel.**  
 Rev. E. Clapson.  
 Public Meeting ..... 2 15 0

**Kingbridge.**

Rev. J. Jack.  
 Collection ..... 5 14 6  
 Ditto at Loddiswell 2 3 0

Collected by—  
 Miss Rule ..... 1 1 0  
 Miss Prowse ..... 1 1 0  
 Exs. 9s. 2d. 10s. 6d.

**Tarvelock.**

Rev. W. M. Paul.  
 Mr. T. Windcut, Treasurer.  
 Subscriptions and Collection ..... 21 13 5  
 For the Native Teacher, William Rooker ..... 10 0 0  
 Ladies' Association 2 6 4  
 Sunday School Do. . . 3 3 3  
 For the Chinese Mission ..... 4 4 0  
 Exs. 54s. 11d.; 40l. 2s.

**Beeralton.**

Rev. W. Hill.  
 Subscriptions.  
 Rev. W. Hill ..... 0 10 0  
 Mrs. Hill ..... 0 10 0

**Missionary Boxes.**

Mrs. Whillans ..... 1 0 0  
 Mrs. Sampson ..... 0 6 2  
 Mrs. J. Matters ..... 0 6 3  
 Mrs. Hill ..... 0 5 0  
 Mrs. W. Westlake . . 0 4 0  
 Miss Luxmore ..... 0 10 0  
 Miss E. Rowe ..... 0 5 7  
 Miss F. Burrowman 0 10 6  
 Miss A. Spry ..... 0 2 7  
 Miss S. Langman . . 0 3 5  
 Miss M. J. Briggs . . 0 10 6  
 Miss M. Coram ..... 0 3 10  
 Miss E. Coram ..... 0 4 1  
 Miss M. Ball ..... 0 1 7  
 Miss M. J. Newcombe ..... 0 5 1  
 Miss M. Rowe ..... 0 1 10  
 Mrs. E. J. Ball ..... 0 6 3  
 Miss A. Muttons . . 0 1 1  
 Miss M. Peck ..... 0 1 7  
 Mr. J. Northam ..... 0 3 11  
 Mr. W. Northam ..... 0 2 1  
 Mr. W. Langman ..... 0 3 0  
 Mr. J. Kerswell ..... 0 5 1  
 Mr. J. Jasper ..... 0 6 0  
 Mr. J. Norris ..... 0 5 2  
 Mr. W. Langman (Furzehill) ..... 0 4 2

**Sunday School Boxes.**

Mr. J. Fuge's Class 0 1 10  
 Mr. S. Robin's Do. . . 0 6 1  
 Mr. W. Robin's Do. . 0 7 7  
 Mr. S. D. Skewes's Do. 0 3 3  
 Mr. G. Broy's Do. . . 0 15 3  
 Mr. J. Foot's Do. . . 0 3 4  
 Miss M. Rowe's Do. . 0 1 6  
 Miss M. Langman's Do. . . 0 2 6  
 Miss E. Rowe's Do. . 0 2 8  
 Public Meeting ..... 4 5 9  
 14l. 2s.

55 4 0

**Tainmouth.**

Rev. C. Clemanoe, B.A.  
 Mrs. Boes, Treasurer.

Miss M. Barber, Secretary.  
 Half-Yearly Remittance.  
 Subscriptions ..... 2 12 7  
 Collections ..... 5 11 9  
 Public Meeting ..... 4 0 0

Sabbath School	1 5 10
Miss M. Barber	0 6 10
Frances Beater	0 19 5
Mrs. Brock	0 5 1
Alice Burnet	0 2 3
Anne Burnet	0 2 2
C. Clapp	0 2 0
C. Cockrem	0 4 1
J. and G. Croat	0 3 2
E. Darks	0 1 1
C. England	0 2 3
M. Gates	0 2 7
E. Godfrey	0 3 5
-Hile	0 1 3
L. Hyne	0 1 4
Misses Sully and Rawlinson	0 5 1
Miss Mailes	0 3 3
F. Musgrave	0 4 0
C. Musgrave	0 3 2
L. Musgrave	0 2 4
G. Penyman	0 1 0
Mrs. Rees	0 5 1
F. L. & M. A. Shaw	0 8 0
K. Snelling	0 1 0
W. and A. Stradling	0 3 2
E. Thatcher	0 10 0
Miss Walker	0 4 0
Fractions	0 0 7

18l. 17s. 8d.

**DORSETSHIRE.**

Beaminstor, Sunday School, for New Mission in Central South Africa	0 5 0
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**DURHAM.**

South Durham Auxiliary, Per A. Common, Esq.	
Bishop Auckland.	
Annual Meeting	3 1 0
B. Collins, Esq.	2 0 0

5l. 1s.

**East Hartlepool.**

Anniversary Collections	5 5 4
Ladies' Work Basket	5 0 0
Sunday School Children	4 4 0

**Subscriptions.**

Mr. Robinson	2 0 0
Mrs. Robinson	2 0 0
J. James Robinson	1 10 0
Josh. John Robinson	1 10 0

**Missionary Boxes.**

M. A. Watson	1 13 5
M. Morzan	0 15 7
M. Younghusband	0 11 0
Henry Murray	0 6 2

**West Hartlepool.**

Anniversary Collections	7 6 2
Sunday School	1 15 0
Exs. 10s.; 32l. 18s. 2d.	57 19 2

**ESSEX.**

**Auxiliary Society.**

Per T. Daniell, Esq.	
Stebbing, Rev. C.	
Duff	39 11 0
Witham, per K. W. Ixion, Esq., balance	4 15 8

44l. 6s. 8d.

**Abbot's Roothing.**

A. F., by Rev. H. Stacey, for China	0 10 0
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**Chelmsford.**

Per Rev. G. Wilkinson, For the School at Kingston Jamaica	15 0 0
Mr. A. May, for New Mission in Central South Africa	10 0 0

25l.

**Halstead.**

Old Independent Meeting.	
Rev. W. P. Dothie, H.A.	
Mr. W. S. Wallis, Treasurer.	
Annual Subscriptions.	
A. Friend	0 10 0
Mr. J. C. Abbott	0 10 0
Mr. C. Blomfield	1 1 0
Mr. J. Blomfield	0 10 0
Mr. C. Crisp	0 10 0
Rev. W. P. Dothie	0 10 0
Mr. A. W. Linsell	1 1 0
Miss Paul	0 12 0
Mr. J. D. Piper	2 2 0
Mr. C. Portway	1 1 0
Mrs. J. Sewell	1 0 0
Mr. B. Sewell	1 1 0
Mr. J. Sudbury	1 1 0
D. Sinclair, Esq.	1 1 0
Geo. de H. Vaisey, Esq.	1 1 0
F. L. Wollaston, Esq.	5 0 0
Mr. Wallis	1 1 0

**Collected by--**

Miss C. Fairbank	0 15 0
The Misses Gilbert	1 5 0
Miss Oakley	3 0 0
Mrs. W. Prior, jun.	1 1 0
Late Miss Sewell	3 0 0
Miss Sudbury	1 11 0
Miss H. Sudbury	1 11 0
Mrs. Thorogood	0 15 0
Miss Vaisey	0 9 0

**Boxes and Cards.**

Miss M. Blomfield	0 6 1
Mrs. John Blomfield	3 4 7
Friends at Maplestead	0 15 0
Jane Jackson	0 6 7
Mr. Wallis's Children	0 16 0
Miss M. A. Wood	0 14 0
Sacramental Collection for Widows and Orphans	4 8 0
Collections	16 15 0
Public Meeting	3 1 6
Exs. 10s.; 68l. 18s. 3d.	

**HERTFORDSHIRE.**

**Ware.**

High Street.	
Rev. Dr. Leak.	
Collection, Oct. 25	50 8 0
Public Meeting	6 3 1
Exs. 14s.; 35l. 17s. 10d.	6 3 1

**KENT.**

Charlton, J. Sharp, Esq.	10 10 0
Greenwich Road, per Rev. W. Lucy	16 17 2
Rochester, Dr. Macdiarmid	1 0 0

**Tunbridge Wells.**

Per Mrs. Joshua Wilson.	
Quarterly Collections	14 11 7
Juvenile Association	3 15 0
18l. 6s. 7d.	

**LANCASHIRE.**

Heywood, per Rev. E. Davies, for Widows' & Orphans' Fund	2 0 0
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**West Auxiliary.**

**Runcorn.**

Rev. W. H. Mann.	
Collections	5 8 2
Public Meeting	5 13 4

**Boxes.**

Miss Jackson	0 3 0
Miss E. Brookes	0 4 0
Miss F. Morris	0 2 0
Miss A. Timperley	0 3 6
Miss M. Arrowsmith	0 6 0
Master J. Speakman	0 15 0
Master T. Handley	0 2 1
Master Bertie	0 3 0
Sabbath School	0 8 3
Exs. 32s. 3d.; 7l. 18s. 7d.	

**LEICESTERSHIRE.**

Leicester, Legacy of the late Miss Elizabeth Cranfield, per Mr. R. Robbins	30 0 0
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**LINCOLNSHIRE.**

Barton-upon-Humber.	
Rev. J. Winterbottom (D.)	0 10 0

**Boston.**

Grove Street Chapel.	
Rev. J. Keynes.	
Collection	5 15 1
Juvenile Missionary Working Society	1 8 3
Mrs. Palethorpe	1 0 0
Rev. J. Keynes	0 10 0
Mrs. Conyers	0 10 0
Mr. Thoms	1 1 0
Mrs. Thoms	0 0 11

**Collected by--**

Sunday School Boxes	3 2 8
Mrs. Phillips	0 11 8
Mrs. Leach	0 4 7
Mrs. Simpson	0 10 6
Juvenile Meeting	0 9 4
Exs. 15s.; 17l. 5s.	

**Brigg.**

Ladies' Working Society, for Mrs. Lechler's School, Salem	2 0 0
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**Louth.**

Auxiliary.	
Rev. J. T. Barker, Secretary.	
Mr. H. Hicks, Treasurer.	
Collected by--	
Mrs. Marshall and Mrs. J. Gray	12 7 5
Mrs. Colbridge and Mrs. Pettigrew	6 10 4
Miss J. Gray and Miss Newman	4 1 0
Miss Gray and Miss Atkinson	3 3 0
Misses Smith	1 6 10
Miss E. Gelsthorpe	0 15 2
Miss L. Flowers	0 11 0
Master J. H. Gray	0 12 4
Master F. Gray	0 11 0
Master Burditt	0 7 0

**Missionary Boxes.**

Miss Gray's School	3 8 8
Miss Forman	2 0 0
Mrs. Gelsthorpe	0 12 0
Master Colbridge	0 9 0
Sunday Schools	2 11 7
Missionary Basket	6 10 0
After Sermons by the Rev. W. G. Barrett	15 13 0
Public Meeting	30 11 0
Communion Service	3 10 10
Proceeds of Missionary Breakfast	8 7 8
	65 13 0
Expenses	4 15 0
	60 14 0

**Stamford.**

Star Lane Chapel.	
Rev. B. O. Bendall.	
Contributions per Miss E. Fysh	27 2 4

**Theale.**

Misses Sewell, for the Canmore School, Bangalore	3 0 0
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**MIDDLESEX.**

**Uzbridge.**

Per Mr. S. H. Collins.	
Subscriptions	11 4 10
For the Native Teacher, William Nash	15 0 0
33l. 4s. 10d.	

**NORTHAMPTONSHIRE.**

**Ashey.**

Rev. T. Coleman.	
Collections	4 0 0
Rev. T. Coleman	0 16 3
Mrs. Ward	0 10 0
Mr. E. Stafford	0 13 0
Mrs. Smith	0 5 0

**Northampton.**

Castle Hill.	
Rev. J. Bennett.	
Annual Subscriptions.	
Mr. Stevenson	1 1 0
Miss Wilkinson	1 1 0
Mr. Perry	1 1 0
Juvenile Missionary Society	8 15 5

**Missionary Boxes.**

Miss Ellen Bennett	3 0 0
Mrs. Home	0 15 0
Miss Annie Perry	0 17 0
Mr. Fisher	0 13 0
Mr. Chapman	0 10 8
Mrs. Muddiman	0 8 0
Mr. Fisher	0 2 2
Collections	25 4 2
Exs. 40s.; 44l. 10s. 7d.	

**Commercial Street Chapel.**

Rev. E. T. Prust.	
Mr. Adkins	1 1 4
Mr. J. F. Adkins	0 10 0
Mr. W. Adkins	0 10 0
Miss Adkins	0 10 0
Mr. Dafford	1 1 0
Mr. Grundy	1 1 0
Mr. Mumford	1 0 0
Mr. Notcutt	0 10 0
Mrs. Parker	0 10 0
Rev. E. T. Prust	15 12 0
Mr. Walker	0 12 0
Mrs. Walker	0 10 0
Smaller Sums	12 18 7
Collections	39 17 2
Sunday Schools (for Madras Institution)	8 10 10
Missionary Boxes	13 13 11
74l. 18s. 6d.	

**King Street Chapel.**

Rev. G. Nicholson, H.A.	
Annual Subscriptions.	
Mr. Haeger	1 1 0
Mrs. Edwards	1 1 0
Mr. Bunting	0 10 0
Rev. G. Nicholson	0 10 0
Collected by--	
Miss Bunting	2 10 10
Miss Betts	1 7 4

**Boxes.**

Miss Bunting	0 10 8
Miss Porter	0 5 0
For Widows' Fund	1 10 3
Collections	7 13 8
17l. 8s. 4d.	
Including 3l. 12s. 6d. over-remitted last year.	

Kilsby, Rev. H. Ault	2 1 10
Oundle.	
Rev. W. H. S. Fielding.	
Mr. G. Jelley, Treasurer.	
Collections after Sermons by Rev. H. B. Ingram	4 0 0



**Missionary Boxes.**

Master Willie Fisher	1	0	0
Miss Lenton	0	7	7
Miss Lydia Bloom	0	7	6
Misses Sarah and Panny Rowlett	0	8	0
Public Meeting	2	2	8
<b>Gr. Se. 4d.</b>			

**Peterborough.**

Rev. A. Murray.

**Widows' and Orphans' Fund**

**Memorial Collection**

Abnath School	2	14	4
fr. White	0	10	0
undry Subscriptions	0	8	2

**General.**

**Anniversary Collection**

	14	14	1
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**Subscriptions.**

fr. White	2	0	0
fr. W. Vergette	2	2	0
fr. Lound	2	0	0
fr. Thos. Rowell	1	0	0
fr. Caster	1	0	0
Rev. A. Murray	0	10	0

**Boxes.**

fr. W. Vergette	0	14	0
fr. White	0	15	0
fr. Thos. Holditch	0	5	3
fr. S. Rowell	0	5	0
Children's Collection	0	6	0
<b>Exs. 10s.; 2d. 2s. 4d.</b>			

**Feodon, Rev. I. Evans**

	8	0	0
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**Weldon.**

Rev. G. Bullock.

**Collection**

Collected by James Spindlewe	1	10	11
fr. Goward, Sub.	0	4	4

**Boxes.**

J. P. Chambers	0	6	0
I. Halford	0	8	0
frs. E. Cave	0	5	0
<b>4. 10s. lid.</b>			

**Welford.**

Rev. D. Williams.

**Collection**

Collected by— Miss Bishop	4	18	0
Miss Williams	1	8	1
Miss Hottel	0	18	6
Miss Woodford	0	16	3
Miss Linnell	0	15	0
Miss Butlin	0	13	6
Miss S. A. Smooton	0	10	0
fr. Clay	1	11	6
Master T. Smooton	0	18	6
Master J. P. Williams	0	10	1
Master Smooton	0	4	9
<b>Exs. 7s. 6d.; 2s. 6s. 6d.</b>			

**Wellingborough.**

Salem Chapel.

Rev. T. Thomas.

**Collection**

Miss Renala, for New Mission in South Africa	1	0	0
Miss Renala, for Rev. G. Hall's School at Madras	4	0	0
fr. W. Mayes	1	0	0
frs. Naylor by sale of arrownroot	0	15	0
Collected by Mrs. Mayes	0	15	0

**Missionary Boxes.**

Boys' School	0	16	8
Girls' Ditto	0	12	4
Widow Hackley	0	1	3
frs. Thompson	0	1	5
Miss Eliza Charlton	1	18	0
Miss M. A. Burkitt	0	4	8
Miss Sarah Perkins	0	4	0
Miss Dixon	0	1	6
Miss Lewis	0	1	6
fr. Robert Lewis	0	2	0
fr. Curtis	0	9	5
fractions	0	0	2
<b>27s. 2s. 8d.</b>			

**Wollaston.**

Rev. E. Berrill.

**Collection**

	1	18	0
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**Boxes.**

Miss Berrill	0	7	6
Miss Sibley	0	7	6
Miss Marriott	0	2	3
Miss Atack	0	8	2
<b>Exs. 5s. 8d.; 2s. 1s. 8d.</b>			

**Yelvertoft.**

Rev. G. Nettleship.

**Collection**

Mrs. Hall's Box	5	8	0
Scinford, Col.	1	0	8
<b>6s. 14s. 8d.</b>			

**NORTHUMBERLAND.**

**Newcastle-on-Tyne.**

Auxiliary.

Per D. H. Goddard, Esq.

**Collection**

St. James' Chapel	14	9	11
St. Paul's do.	8	15	6
Do. Chinese Mission	10	6	2
West Clayton St. do.	12	6	2
Juvenile Meeting	2	11	10
Public Meeting	9	10	0
Pelling	1	10	0
Winton	0	13	6
Rev. S. Meggison (S. 10)	10	6	0
Do. Chinese Mission	0	10	6
Do. African do.	1	1	0
<b>Exs. 5s. 15s.; 4s. 4s. 8d.</b>			

**OXFORDSHIRE.**

**Oxford.**

George Street Sunday School

Juvenile Association, Mr. A. S. Booth, Superintendent and Treasurer.

**Collection**

**Cards.**

John Thornton	0	3	1
Rebecca Alden	0	13	8
Selina Hassell	0	9	2
Martha Saunders	0	1	6
Elizabeth Thornton	0	8	0
Mary Hills	0	3	1
Jane Miller	0	6	0
Mary Castell	0	1	6
Susan Bason	0	4	0
Rebecca Searsbrook	0	1	7
William S. Frankling	1	4	10
John Smetton Booth	2	14	0

**Boxes.**

Elizabeth Bason	0	1	0
Marin Osborn	0	6	8
Sarah Ann Jones	0	12	0
Elizabeth Hills	0	3	2
Booth Elizabeth	0	8	6
Collection after Juvenile Meeting in April	0	10	0
Do. in October	0	13	0
<b>8s. 18s. 4d.</b>			

**RUTLANDSHIRE.**

Ketton, per Mr. F. Pinney

	1	8	6
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**SHROPSHIRE.**

**Shrewsbury.**

Collections by Rev. C. Hardie.

Per Mr. C. B. Nicholls.

Swan Hill Chapel.

After Sermon

Public Meeting	4	16	8
<b>Exs. 14s.; 13s. 5s. 6d.</b>			

Including 1s. for the Educational Institute, Upton.

Per Mr. S. L. Lewin.

Castle Gate Chapel	6	4	6
Welsh Independent Chapel	5	1	7
<b>11s. 6s. 10d.</b>			

**Wem, For the Native Teacher, David Simpson**

	10	0	0
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**SOMERSETSHIRE.**

**Bath Auxiliary.**

Per W. T. Blair, Esq.

**General**

Collected by few Friends of the late Minister of Argyle Chapel, for the Native Teacher, William Jay (23rd year)	235	14	8
Dr. Bell's Mission in Central South Africa	5	0	0
<b>240s. 14s. 8d.</b>			

**Episkop's Hall.**

Rev. J. Poole.

**Collection**

Mrs. Chorley	1	0	0
Sabbath School	2	7	4
Bag of Farthings	0	1	1
<b>5s. 16s. 7d.</b>			

**Frome Auxiliary.**

J. Sinkins, Esq., Treasurer.

Mr. W. T. Butler, Secretary.

**Collection**

Missionary Boxes	12	5	0
Sunday School Ditto	8	4	6
For Widows' Fund	2	10	0
Donations	8	4	0
P. Le Gros, Esq.	5	5	0
Ditto, for Central South Africa	10	0	0
Sunday Collections	18	10	9
Public Meeting	23	15	4
<b>92s. 7s. 10d.</b>			

**Zion Chapel.**

Rev. D. Anthony, B. A.

Ladies' Association

Missionary Boxes	2	16	6
Missionary Boxes	2	4	1
Sunday School Ditto	2	13	8
For Widows' Fund	1	0	0
Collected by— Miss Holloway	1	18	1
Miss Collins	1	11	0
<b>15s. 3s. 6d.</b>			

**Rook Lane Chapel.**

Rev. B. Edwards.

**Sunday Collections**

Missionary Boxes	2	16	6
Missionary Boxes	2	4	1
Sunday School Ditto	2	13	8
For Widows' Fund	1	0	0
Collected by— Miss Holloway	1	18	1
Miss Collins	1	11	0
<b>15s. 3s. 6d.</b>			

**Horsingallam.**

Rev. W. Geething

Truxox Hill	2	13	4
Maiden Bradley	1	15	6
	11	10	11
	13	10	11
Less Expenses	109	0	0
<b>109 0 0</b>			

Including 2s. 10s. previously acknowledged.

**Taunton.**

North Street Sabbath School Association, per S. Pollard, Esq.

H. F. and M. F.	1	10	0
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**Wellington.**

Rev. J. Le Coteur.

**Weekly Subscriptions**

Sunday School	6	11	1
Private Boxes	0	6	2
Collection	4	10	7
Mrs. Cuff	2	0	0
Mrs. Pyne	1	0	0
Mr. Thorne	1	0	0
A Friend	1	0	0
Widows' Fund	1	0	0
For Two Boys at Trevandrum	8	0	0
	24	14	4
Less Expenses	1	5	6
<b>22 8 3 10</b>			

Including 2s. 10s. previously acknowledged.

**STAFFORDSHIRE.**

**Buxton.**

Rev. R. Davies.

Rev. E. Davies

Mr. R. Thompson	1	0	0
Sunday School	1	12	6
Classes	1	12	6
Female Bible Class	1	1	0
Male ditto	9	6	0
Mr. Liddington	1	17	2
Mr. Williams	0	1	9
Miss Price	0	10	0
Mr. Roberts	0	11	6
Mrs. Harvey	0	5	1
A Friend	2	0	0
Sunday Collections	8	5	0
Public Meeting	2	15	10
<b>Exs. 2s. 6d.; 19s. 12s. 4d.</b>			

**Walsall.**

Rev. Dr. Gordon.

Mr. J. Cook, Secretary.

J. Shannon, Esq.

Mrs. Shannon	0	10	0
Master A. Sheldon's Card	0	10	6
Sabbath Schools	0	17	1
Collections	12	13	5
Public Meeting	8	2	7
Sums under 10s.	0	19	0
Collected by Mrs. Wiggins	1	1	0
Mrs. Greatrex	1	1	0
Mr. Holden	1	9	0
Mr. Birch	1	0	0
Mr. Kettle	1	0	0
Mr. J. Kirkpatrick	1	0	0
Mrs. B. Douglas	0	10	0
Mrs. Wigan	0	10	0
Miss Macquoen	0	10	0
Mr. Grant	0	10	0

Collected by Miss Potter—

P. Potter, Esq.	1	0	0
Mrs. Potter	1	10	0
Mrs. Neale	0	10	0
Mr. Cowley	0	5	0
Miss Potter	0	10	0
J. Potter, Esq.	0	10	0
Mr. G. Neale	0	10	0

Collected by Miss L. Smith—

Mr. Sheldon	1	0	0
Joseph Cook	0	10	0
Miss Smith	0	10	0
Mr. G. Douglas	0	5	6
Collected by Mrs. Whitehouse	1	0	0
Mr. Whitehouse	1	0	0
Mr. Abbas	1	0	0
Rev. Dr. Gordon	0	10	0
Mr. Wilkes	1	0	0
Mr. Ashby	0	10	0
Mrs. M. Miles	0	5	0
Master's Box	0	5	0
<b>Exs. 57s.; 2s. 8s. 10d.</b>			

**West Bromwich.**

Mayer's Green Chapel.

Per Mr. S. Mallin.

**Collection**

	21	10	6
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**Subscriptions.**

Mrs. Griffiths	2	2	0
Mr. R. S. Hudson	10	10	0
Mr. T. Stamps, jun.	1	1	0
Mr. Joseph Cooksey	5	0	0
Mrs. Smith	1	0	0
Miss Smith	1	0	0

**Boxes.**

Mrs. Hudson, sen.	0	17	9
Miss Edith Cooksey	1	6	8
Miss S. J. Cooksey	1	6	8
Miss J. Hood's Class	0	5	0
Miss Green	0	5	0
Miss Annie Beaves	0	6	0
Masters H. and F.	0	11	8
Stamps	0	11	8
Masters N. and J. Bowen	1	9	0
Master J. Cooksey	0	5	4
Mr. Boyd's Boys	0	1	0
Girls in Mr. Hudson's Warehouse	0	4	0
Sunday School Children	0	9	9
A Widow's Mite	0	10	0
<b>50s. 5s. 10d.</b>			

**Wolverhampton.**  
Queen Street Chapel, per Mr. S. Dickinson 48 0 0  
Yocall, Mr. Ellis ... 0 10 0

**SURREY.**  
Norwood, J. Evans, Esq., per the Record ..... 2 0 0  
Stroud Green, Miss Humphrey .....(A) 2 0 0

**WARWICKSHIRE.**  
*Birmingham.*  
T. Eollason, Esq., per Rev. J. A. James 5 0 0  
Legacy of the late Mr. James Coon, per Rev. W. Rogers, Mr. J. Pidgin, and Mr. W. Hawkesworth ..... 50 0 0  
Leggo Street Chapel. Rev. P. Sibbe. 1 19 8  
Collections ..... 1 19 8  
Juvenile Missionary Meeting ..... 0 9 10  
Mrs. Loveridge ..... 1 0 0  
Mr. Peter Sergeant ..... 0 10 0  
Mrs. Styles, by Rev. C. Vinco ..... 0 5 0  
Mrs. Holloway ..... 0 6 0  
Mr. Oorfield ..... 0 5 0  
Mr. Butler ..... 0 5 0  
Girls' School ..... 1 11 10  
Missionary Boxes. Girls' School ..... 0 5 7  
Boys' ditto ..... 0 17 4  
Mrs. Noakes ..... 0 9 0  
Mrs. Parish ..... 0 5 0  
The Misses Davis ... 0 5 0  
Mr. Butler ..... 0 1 0  
Chapel Box ..... 0 10 0  
For Native Teacher John Burder Sibbe 10 0 0  
19. 4s. 10d.

Per Mr. R. G. Reading.  
*Atherstone.*  
Miss Simmonds's Missionary Box ... 0 5 6

*Hampton in Arden.*  
Collection ..... 1 7 3  
Mr. Atkins's Missionary Box ..... 1 6 10  
2. 14s

*Kenilworth.*  
Abbey Hill Chapel. Rev. J. Button.  
Annual Collection. \$ 19 8  
Mr. Hennell .....(A.) 1 0  
Mr. Rice .....(A.) 1 0  
A Friend .....(D.) 10 10 0  
Missionary Boxes. Boys' School ..... 0 5 6  
Girls' do. .... 0 3 8  
Mrs. Hughes, Mrs. Hancock, Mrs. Akers, Mrs. Clarke, and Miss Andrews 0 13 8  
Exs. 10d.; 6. 11s. 8d.

**WILTSHIRE.**  
*Bradford.*  
Rev. P. Morrison.  
Mr. R. Harris, Treasurer.  
Anniversary Meetings ..... 13 12 1  
Donation for Central South Africa ..... 5 0 0  
Collected by—  
Mrs. E. Harris ..... 5 15 8  
Mrs. E. Harris ..... 1 3 4  
Mrs. Wilton ..... 4 0 2

*Caine.*  
For New Missions in Central South Africa.  
Mr. Henly ..... 2 2 0  
Mr. Harris ..... 1 1 0  
A Friend ..... 1 1 0  
4. 4s.

*Salisbury.*  
Scots Lane Chapel. Rev. H. J. Chancellor.  
J. C. Wheeler, Esq., Treas.  
Annual Collection... 8 18 11  
Public Meeting ..... 7 13 1  
Mr. J. Read, New Courts .....(D.) 5 0 0

*Subscribers.*  
J. C. Wheeler, Esq. 2 2 0  
Mrs. Wheeler ..... 2 2 0  
Mrs. Read ..... 1 1 0  
Mr. Chubb ..... 1 1 0

Collected by—  
Mrs. Wristbridge ..... 1 0 0  
Mrs. Armstrong ..... 1 1 0  
Miss Hill ..... 2 2 0

Missionary Boxes.  
Master Chubb ..... 0 8 3  
E. and F. Chancellor 0 5 0  
L. Cooper ..... 0 1 7  
Miss Read ..... 0 5 3  
Miss Cross ..... 0 4 7  
Miss Buckle ..... 0 3 6  
Miss Wapshaw ..... 0 5 11  
Mrs. Miles ..... 0 4 6  
Sunday School Children ..... 1 8 0  
85. 1s. 7d.

*Swindon.*  
Rev. G. Pilgrim.  
Zambesi Stations ... 2 17 5  
Sunday Collections 2 10 1  
Public Meeting ..... 3 7 4  
Mr. Pesty ..... 0 10 0  
Mr. Reeves ..... 1 1 0  
Mr. G. Reynolds ..... 1 1 0  
Mr. J. Reynolds ..... 1 1 0  
Mr. H. Reynolds ..... 0 10 0

Missionary Boxes.  
J. Reynolds ..... 0 4 1  
Duncan Wilson ..... 0 6 2  
John Barrett ..... 0 2 0  
Exs. 10s.; 12. 14s. 1d.

**WORCESTERSHIRE.**  
*Kidderminster,* per Rev. T. Greenfield, on account ..... 30 0 0  
*Malvern,* W. Casson, Esq., for New Mission in Central South Africa ..... 2 0 0

**YORKSHIRE.**  
*Bradford* District, per J. Rawson, Esq., on account ..... 130 0 0  
Per Mrs. Scott, for the Institution at Madras. 2.  
*Cleckheaton,* A Friend 1 0 0  
*Hopton,* A few Friends 1 0 0  
2.

*Halifax* District.  
Per J. Baldwin, Esq. Square Church.  
Children at Range Bank School ..... 0 6 10

*Brighouse.*  
Proportion of Collections ..... 12 6 8  
Collected by—  
Mrs. Surden and Mrs. Allatt ..... 17 6 6  
Mrs. Atkinson and Miss H. M. Freeman 5 2 6

*Somerby Bridge.*  
Collections ..... 5 18 6  
Juvenile Association 4 14 1  
Subscriptions ..... 8 5 0  
Mrs. James Fielding, for Education of a Boy Albert Fielding 3 0 0  
Exs. 4. 15s.; 62. 4s. 8d.

*Upper Mill, Saddleworth.*  
Per Mr. J. Platt.  
Sunday Collection... 7 9 8  
Public Meeting ..... 2 3 4  
Exs. 13s. 1d.; 84. 18s. 6d.

*Whitby.* Legacy of late Miss Chilton, per Rev. J. C. Potter 19 19 0

*York Central Auxiliary.*  
On Account, per J. Allen, Esq. .... 108 11 11

*Pocklington.*  
Rev. W. White.  
Public Meeting ..... 7 9 0

Missionary Boxes.  
Sunday School ..... 1 6 0  
Mr. Jackson ..... 1 0 0  
Emma Sherridon ..... 0 5 0  
Exs. 10s.; 9. 10s.

**WALES.**  
*Cardiff.*  
Charles Street Chapel. Rev. E. T. Verrall, B.A.  
Dr. Edwards, Treasurer.  
Public Meeting, 1856 3 1 0  
Ditto, 1857 ..... 7 7 8  
Exs. 50s. 6d.; 82. 17s. 8d.

**SCOTLAND.**  
*Beaf* Congregational Church.  
Rev. J. Murker, A.M.  
*Portooy* District ..... 2 12 4  
*Meedoy* District ..... 27 3 6  
Including £1 for Female Education; £5 for an Unknown Friend; and £1 from an Old Friend of Missions; also, £1 from Mr. G. Murdoch, and £1 from Mr. J. and Mrs. Valder, for Dr. Livingston's New Mission in Africa.

*Beaf* District ..... 15 13 5  
Including £1 from an Unknown Friend.  
Various Contributions for the Paraclete Factor, Inghladaganar. \$ 15 0  
51. 6s. 6d.

*Dundas.*  
Legacy of Dr. Dick, late of Broadly Ferry, per Mr. T. Dick ..... 10 5 0  
Erroneously stated to be £5 in our last number.

Mrs. Wright, per Rev. E. Speare, for New Mission in Central South Africa ..... 5 0 0  
The late William Kyd ..... 7 10 0

*Deakald,* for the relief of the sufferers in India, per Mr. J. Scott ..... 0 9 5  
*Galston,* Legacy of late Mr. G. Brown, per Mr. G. Reid ... 2 6 0

*Helensburgh* Auxiliary Society.  
Miss Arthur, Treasurer. James Hislop, Esq. 2 19 6  
Mrs. Hislop ..... 2 19 6  
A. Oswald, Esq. .... 1 0 0  
Rev. R. Maclean ..... 1 0 0  
Collected by Miss Arthur ..... 17 4  
Children's Offerings 0 1 0  
2s. 6d.

**IRELAND.**  
*Ballsig,* Annuity of the late Mr. Ebenezer Martin ..... 1 6 0

**DEMERRA.**  
Smith Chapel.  
Rev. E. A. Wallbridge.  
On General Account 7 0 0  
For New Missions in Central South Africa, additional 20 0 0  
24.

**HAVANNAH.**  
J. Barnes, Esq. .... 1 6 0  
Ditto, for New Mission in Central South Africa ..... 1 0 0  
2l.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Kardley, Bart Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London: by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 225, George-street, and Religious Institution Rooms, 13, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 23, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



