

THE
SCOTTISH
CONGREGATIONAL
MAGAZINE.

NEW SERIES.—VOL. VIII.



A. FULLARTON & CO.:
EDINBURGH, GLASGOW, AND LONDON.
MDCCCLVIII.

EDINBURGH:
FULLARTON AND MACNAE, PRINTERS, LEITH WALK.

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THE SCOTTISH CONGREGATIONAL MAGAZINE.

JANUARY, 1858.

MEMOIR OF THE LATE DR. PATERSON.

In our obituary notice of this revered friend, which appeared in the number of this Magazine for August 1855, we expressed a hope that from the papers Dr. P. had left behind him, some account of his various and important labours, and of the scenes of peril and adventure through which he had passed, might be prepared and given to the public. We are happy to find this hope realized in the appearance of a handsome volume of about 450 pages, of which the full title is given below.* It was well that Dr. Paterson's manuscripts were put into the hands of so competent an Editor as Dr. Alexander, for the result is such as must be highly satisfactory to Dr. P.'s friends, and not less welcome to those friends of Christianity who take a lively interest in the efforts made by good men to make inroads upon the regions of moral darkness, where Christianity is but a name, and where a state-bound formalism forbids all free action, and would, if it could, forbid even free thought. Dr. Paterson's career, from the day he left his native shores, with the purpose of visiting the East as a missionary, was a career of adventure as well as of labour, and, therefore, many of his reminiscences have all the strangeness of fiction, with the additional charm of being a sober narrative of facts. But in this brief sketch, the materials of which we take chiefly from Dr. Alexander's prefatory Memoir, we shall confine ourselves to the earlier period of our friend's history, and we are persuaded that the account of his early days will stimulate the curiosity of every intelligent reader to learn his whole story, and that they may find in the volume we now introduce to their notice, but upon the main contents of which we do not trench by the slight notices which follow. And here we say, once for all, that we are much indebted to the Editor for the careful and judicious use he has made of the materials placed at his disposal for the construction of the work.

* The Book for every Land; Reminiscences of Labour and Adventure in the work of Bible Circulation in the north of Europe and in Russia, by the late John Paterson, D.D. Edited, with a prefatory Memoir, by William Lindsay Alexander, D.D., F.R.A.S. London: John Snow.

Dr. John Paterson was the son of George and Isabella Paterson, and was born at Duntocher, near Glasgow, on the 26th of February 1776. He was the third of a family of six, of whom four were sons, and two daughters. His parents were persons of intelligence, and were held in repute among those who knew them. On the subject of this memoir, the religious instruction he received from his parents made, at an early period of his life, a deep impression.

At school these impressions were deepened, but as in many cases, these neither wholly passed away nor deepened within him so as to lead to religious decision. There can be no doubt whatever that they prepared the way for subsequent impulses, which brought him, while yet a youth, to give himself to the Lord, with a resolution from which, during a long life, he never swerved. The Rev. Mr. Watson, a minister of the then "Burgher synod," was the instrument to whom he owed his final christian decision. The saving light of gospel truth gradually dawned upon his mind, after being brought through darkness and almost despair. He cast himself on the provision made for the guilty in the sacrifice of Christ, and found peace and rest to his soul. The perusal of a christian tract was helpful to him at that early stage, and perhaps that circumstance made him ever after partial to this method of christian usefulness.

After leaving school he was apprenticed to a handicraft, but his love of reading led him to devote his spare time to study, and he also sought and found advantage from the society of christian people. Having removed to Glasgow he came under the influence of those religious movements which, at the close of the last century, stirred the whole community. Mr. Paterson did not at first approve of what he heard and saw among the followers of Mr. Haldane, and his Presbyterian leanings made him averse to any connexion with "Independents;" but he could not be satisfied till he had calmly examined the whole question of church government, which then occupied and divided the minds of many good people. The result was that he joined the new body, became a student of Mr. Haldane's class, first, under Mr. Innes at Dundee, and afterwards under Mr. Ewing at Glasgow. Having finished his studies, he was sent to preach at the village of Cambuslang, near Glasgow. A church was soon after formed there, and Mr. Paterson was ordained pastor in 1803.

The churches in Edinburgh had their attention about this time turned to India as a field of missions, and resolved to send forth one or two labourers thither. A request was sent to Mr. Paterson that he should be one of the agents in this enterprise. His missionary spirit responded to the call, and he left his people, resolving to give himself to the Lord's work among the heathen. With this view he removed to Edinburgh to prosecute some preparatory studies before going out. It was thought desirable to send out two men to this work, and Mr. Haldane requested Mr. P. to endeavour to procure a suitable companion. He observed among the students one whose appearance and manners pointed him out as the kind of man required, and though previously little known, Mr. P. unhesitatingly said that is the man. The individual thus selected was Mr. Ebenezer Henderson, and the subsequent harmonious and useful career of the two devoted evangelists sufficiently

proved the wisdom of the choice. The destination of the missionaries was Surat, and the two friends in due time embarked, but not to India. It was needful then to seek an entrance into India through a circuitous channel. Admission could be obtained only by passengers in Danish vessels landing at a Danish settlement; and so our young friends took their passage in a vessel going to Denmark, intending to sail thence in a Danish vessel to the East. In this they were disappointed, and were obliged to winter in Copenhagen. While there detained, they began to try to be useful by circulating tracts,—got some printed, and found so much encouragement in the distribution of them, that ere long they found their hands full of work, and a field of usefulness opening before them fitted to command their highest energies, and to gratify their best wishes. In short, they soon found the whole of the north of Europe opening up to them as a sphere for evangelistic effort. The want of the Scriptures pointed out the importance of providing versions and editions in the languages of the people;—their want of religious knowledge rendered the christian tracts prepared for them of high value, and everywhere providence seemed to be leading them on so that they could neither mistake the path of duty nor refuse to walk in it.

These few facts have conducted us to the scenes of Dr. Paterson's labours in the cause of the Bible and of christian effort among the northern nations, of which he has himself given so graphic an account in the volume now published. Upon the details there given we do not enter, but recommend the history of Dr. P.'s proceedings in Denmark, Sweden, and Russia, as fraught with the deepest interest. After the Russian Bible Society's operations had been brought to a close, Dr. P. found there was nothing farther for him to do in Russia, and he returned to his native land. This was in 1827. From that time till his death in 1855, Dr. P. was variously and usefully occupied. He often preached in the pulpits of his congregational brethren, and his public appearances were highly acceptable to many. His knowledge of business also made him a useful member of committees connected with the Institutions of the congregational body, and his services for the British and Foreign Bible Society, and the Missionary Society, were always willingly rendered by him, and highly appreciated by the directors of those Institutions.

Dr. Paterson has said little or nothing of his private and domestic circumstances in these reminiscences, and his editor has followed the same course. It would, therefore, be out of place to render such matters prominent in such a brief sketch as this. Suffice it to say that his last days were cheered by his being able to take up his residence in Dundee, where the presence of his daughter and of other friends shed a pleasant light over the calm evening of life.

He spent the summers with Mr. and Mrs. Baxter at Kincaldrum, where he enjoyed the quiet of the country, and was able to be much in the open air, without fatigue. His feebleness had increased during the preceding winter so that he could not walk out of doors without assistance, otherwise his health was much as it had been. "I was struck," writes his daughter, "by an unusual degree of gentleness and affectionate gratitude for any little service rendered, and of patience in bearing

the feebleness which his constant habit of activity rendered the more trying. He evidently did not expect to be long spared, and had even chosen for himself the site in the new cemetery, Dundee, where he is now interred."

After a few days more of suffering and increasing weakness, he peacefully fell asleep, and bade an eternal adieu to sin, sorrow, and suffering. He died in his eightieth year.

The following is Dr. Alexander's estimate of Dr. P.'s character, and we give it with but slight abridgment. It substantially agrees with the brief utterances of our own view of our departed friend's characteristic excellencies. We knew him well, and esteemed him highly, and valued his friendship, and lamented his death. Though, for his own sake, we could not desire his prolonged stay, yet for our own, we could have wished the continuance of Christian fellowship with him on earth, till we had ourselves been permitted to depart with him, to be with Christ, which is far better.

"Dr. Paterson was a man of a robust and massive frame, and in this respect there was a somewhat striking correspondence between his outward person and the prevailing cast and character of his moral development. There was nothing particularly refined, elegant, or graceful in either. But the strength, energy, and decision, which his large structure, his firm tread, and his strongly marked features betokened, were not belied by his actual character and conduct. His mental operations were not quick; he was wont to survey a subject calmly, cautiously, comprehensively, before he came to a conclusion upon it; but having once seen his way to a decision, he went to it firmly, and adhered to it with indomitable perseverance. The most prominent characteristic of his mind was strong, robust sense, combined with great practical sagacity. His judgment of men and affairs could almost always be depended upon; and his capacity for business, especially in the conducting of religious societies, was of the highest order. He was not a man who talked much; he had little to say either in commendation or defence of the measures he suggested; but these were usually so judicious, so manifestly the best, that it very rarely happened they were either rejected or greatly modified.

"The same largeness and strength appeared in the sphere of his affections. He was endowed with a capacious heart, over which the kindest and most generous emotions prevailed. There was nothing mean, nothing selfish, nothing hypocritical, nothing tortuous about him; all was simple, genuine, straightforward, and honourable. With all his native shrewdness, and after all the experience he had had of the world, he retained, in a singular degree, the "charity which thinketh no evil," which "believeth all things," which "hopeth all things." . . . He knew well enough there were bad men in the world, and he knew also that good men often do very bad things; but it seemed to be his habit not to think of such subjects; nor to realise their existence, excepting where prudence or duty required.

"Within the domestic and social circle his deportment was singularly amiable. He loved the society of Christian friends, and all such were received by him with a cordial and genial welcome. He stuck firm by old friendships, and at the same time was not unsusceptible of new

attachments. As a son and brother, as a husband and father, his conduct was most exemplary; from the full fountain of his affections a stream of love continually flowed around the circle within which were gathered those whom the ties of relationship bound to him.

"His religious character was marked by simplicity, meekness, purity, and consistency. He was not a man to talk about "experiences," or to indulge in cant of any sort. But he knew well what religious experience is, and many a kind and wise word he was able to drop for the guidance of the perplexed, or the comfort of the depressed in spiritual matters. His theological views fell in with the system of moderate Calvinism, though, on some points, he had not wholly cast from him the bias early acquired from the writings of Sandeman. He loved to contemplate, and delighted to proclaim a free Gospel, in which salvation is offered to the chief of sinners. In his sermons, the expression, "a full, free, and everlasting pardon through the doing and dying of the Son of God," was often on his lips. It was on this precious truth that his own soul rested, so as to find peace; here was the beginning of his confidence, and the pillar of his hopes; with this as his stay and solace he went through life; and in the faith of this he died, an old man and full of years, but strong in faith, and having "a hope full of immortality."

"His life was one of constant, severe, and self-denying labour for the glory of God, and the good of his fellow-men. On earth such labours are seldom appreciated as they ought, and they are apt to be soon forgotten. But his record is on high. That gracious Master, whom so faithfully and so lovingly he served, has "not been unmindful of his work of faith and labour of love." Already he enjoys his reward in "an inheritance with all them that are sanctified." And on earth there are still many to whom his memory is dear, who count it a privilege to have known him, and laboured with him, and who are hoping, through grace, to rejoin him in the "better country," there to resume the intercourse which death has interrupted, and to essay nobler service than the infirmities of earth permit."

JOURNALISM.

HAD we space and time at our command we might write an article of sufficient breadth and length—of sufficient research and interest—to warrant our putting so presumptuous a heading to this paper as "Journalism." The word is too general, for our remarks must be limited to religious journalism; and restricted still further to some features which our modern religious journalism does exhibit, or which it ought. Our object is not to give photographs of individual journals, but to throw out some thoughts on what our title expresses. So much then for what we propose.

The important place which journalism now holds among the elements of our intellectual life must strike every reflecting mind. Every man who reads any thing, reads something of the periodical kind. It may be a penny newspaper, or a penny magazine—some daily, or weekly, or

monthly digest of news or instruction. We fear that many who seldom open their Bibles never fail to look at "the paper;" and that their thoughts are more occupied with the topics of the day than with THE GOOD NEWS—the gospel—and their opinions moulded more effectually by the tone and teaching of their favourite periodical, than by the great verities of revelation, and the everlasting principles of mercy and righteousness it unfolds.

Let us not be mistaken. We do not decry the value of the weekly or monthly organ of intelligence and criticism. Far less would we proscribe that sort of reading. It holds, as we have said, an important place among the elements of modern intellectual life: and the best class of religious magazines may minister to the spiritual life: what we mean is to interpose a caution.—for which there is abundance of room—lest the constant habit of reading periodical literature, and stopping short there, should induce the neglect of more solid mental food, and especially lest the Book of books should be neglected, while a thousand other publications are eagerly devoured.

The fact, however, that periodical literature is so much the order of the day, renders it all the more important that its character *should be as pure* and lofty as its influence is extensive. In a former age, when authors produced folios, and readers had time to study them, the ephemeral pamphlet had little effect, and was soon forgotten, but now, when our first writers issue their works as serials, and are content to be perused in bits, it is difficult to over-estimate the power of the press as so employed, and, therefore, it is in the highest degree desirable that the literary food so provided should be sound and wholesome, and, at the same time, so superior in point of talent, that pernicious stuff of inferior quality may have no chance in competition with it.

In a recent article on "the Religious Press," we expressed, in strong terms, our sense of wrong done to that section of the press, by the indiscriminate condemnation in which some writers have indulged. We have a high sense of the character for truthfulness, fairness, impartiality, and uprightness the religious press ought to maintain; and when any portion of it plays a dishonourable part, none would more sincerely deplore it, and none feel more indignant than ourselves. It is high treason against the holy cause of religion when any public representatives of that cause through the press give occasion to the enemy to speak reproachfully. Far be it from us to screen the guilty, but as far be it from us to condemn the innocent, or to involve innocent and guilty alike in one sweeping sentence of condemnation.

Religious journalism ought to erect a lofty standard of morality. Whatever things are pure, lovely, of good report—these it ought to honour and to render honourable and admirable. Whatever is polluting, debasing, of evil report, it ought to render odious, and to denounce with unsparing severity. Still it is vice, rather than the vicious, it is the part of the journalist to hold up to public reprobation. Sometimes it may be difficult to avoid personalities, but when "a parable" may convey the censure, and the guilty be left to pass sentence upon himself, then he will bear to hear the application, "Thou art the man." We have often observed that a malignant nature is gratified by an opportunity of driving home an accusation to some individual culprit, while

a nature purified and sweetened by the spirit of Christ, rather uses means to bring the guilty one to repentance without exposure. To produce contrition of heart, the directest way, by the blessing of God, is to deal very tenderly with the offender. To produce irritation and to harden in the ways of transgression, it is only necessary to deal in taunts and unfeeling reproaches. In private quarrels a soft answer has a proverbial efficacy in turning away wrath. The same rule applies to written controversies. The war of words may rage long enough, indeed as long as the combatants try who shall use the most cutting, stinging, offensive language. In such a conflict it is no longer matter of argument, but of abuse, and the contest is not for truth and right, but for the mortification of the enemy. Sometimes the tone of a religious journal may be controversial without its having the pleasure of finding an actual opponent. In that case its acerbity of language and fulmination of threats are wasted, or at least thrown away, upon an enemy that cares not for it, as when some irate editor, for want of other foe, will attack an author of the last century.

Another thought about religious journalism is that in the department of it devoted to practical Christianity, whether as exhibiting specimens of it in the shape of memoirs of the departed, or as laying down the principles, and stating the motives, and illustrating the spirit of Christianity, there should be a studious adaptation of the manner of presenting the truth to the *general* readers of the journal. The editor, if he knows his duty, will, in the selection of his materials, never lose sight of this. In other words, the contents of the journal must be aimed at the readers viewed as a class:—a class, no doubt, diversified, but still a class. Guided by this principle a wise editor may as often reject an offered communication because it is too high, as because it is low, for the readers whose mental wants he has to supply. It is not the best watch that goes fastest, nor the best marksman who fires at the greatest angle with the horizon, nor the hottest oven that makes the best bread, so it is not the most learned, or scientific, or fiery article that may best suit the case of those who are neither philosophers nor furies. Of course, the aim of a wise journalist is to elevate and instruct his readers, and, therefore, be the general class to which they belong what it may, nothing low, vulgar, or raving is fit pabulum for their intellectual and moral nutriment.

Then, in regard to literary criticism, which generally occupies a place in our religious journals, one great qualification of the critic is, that he be honest; a second, that he be sober-minded; a third, that he be of a sound judgment; a fourth, that he possess the competent literary ability for his office. Do any readers of this paper wonder at the *order* in which we have ranged these qualifications of a reviewer? We have done it advisedly, being persuaded that there is little danger of persons incompetent, in point of talent, assuming the critic's chair, and little mischief likely to accrue from weak criticism; while there is great danger and great mischief to be apprehended from the dishonesty, the rabid violence, the cool insolence, and the insane prejudice of reviewers. Strange, indeed, that such should be the characteristics of any journal that ranks itself among the religious portion of our periodical literature, and yet the thing is not unknown. We fasten no charge of delinquency

in this respect on any existing print, far less do we pronounce a sweeping censure upon the entire class of religious journals. This is the very thing we showed in a former article to be so unjust and so impolitic. An enemy of religion could not more effectually serve the cause of infidelity than by raising a prejudice against all the periodical publications of the religious class, as if they were without exception vehicles of malevolence, slander, and falsehood.

Some of our first-rate Reviews are worthy of a careful study, irrespective of the interest attached to any particular work laid on the table for literary dissection. Profound thought, luminous writing, elegant criticism, noble and large-minded sentiment, are found in some of our high-class quarterlies. The talent of some of the minor publications that devote a few pages to the review of books, seems to lie very much in carping and spleenetic fault-finding. An author, whose orthodoxy may be well known, and whose consecrated talents may have rendered him a blessing to his age and country, is in miserable plight when he falls into the hands of reviewers who dislike his theology, and perhaps envy his influence. The age, they tell us, is far ahead of his antiquated teaching. Such an author's day has gone by; and now, other and more hopeful aspirants to the teacher's office present themselves, and them we are henceforth to hear! Another author, who thinks for himself, and writes as he thinks, who has left the rut worn by the wheels of theological systems for ages, and pursues his course over fresh fields and untrodden uplands, is sure grievously to offend another set of reviewers. They are the sticklers for *words* rather than for ideas. It matters not that an author is true of heart and sound of head, he has dared to think and utter his mind as if the power of thought and the gift of speech were derived from God, and not from man. And because he refuses to filter his thoughts and words through the apparatus provided by some human tribunal for separating truth from error, he is to be denounced as an infidel, a papist, a rationalist, a pantheist, an antinomian, as the case may be. It is pitiful to see a good man run down by a merciless reviewer, who all the while is safe behind his screen. The hunted stag, with a pack of hounds after him, may well wonder why they seek his life, and find it delightful sport to worry him to death, for he never did them any harm. So the poor author, when pursued by a relentless critic and his followers, may well ask wherefore he is so hunted. Were he but to turn on the yelping fraternity, he might, perhaps, soon send some of them away howling, as the stag at bay may, with a toss of his antlers, silence for ever the foremost of his pursuers.

Such treatment of authors is, of course, the rare exception, but it is not unknown. The time was when the Edinburgh Review impaled at least one author in each number, and to many of its readers of those days, perhaps, it was an excitement and an amusement to see the luckless father of a book in the hands of Jeffrey or Sydney Smith. If there be specimens of human nature that can derive gratification from witnessing the pain inflicted on a victim of critical insolence or literary injustice, surely no Christian reviewer would stoop to such a disgraceful propensity.

Now, to come to the point: we sincerely avow, that in the remarks now laid before our readers, we have attempted to read a lecture to our-

selves. We have dwelt on excellences and defects of modern religious journalism, that we may study to attain to the first, and carefully eschew the second. We have no great hope that our strictures will be laid to heart by any of our erring fraternity, but if we are ourselves the better for the hints now thrown out, we shall not have written in vain, and our readers will be gainers.

Do any of them need to be informed that an editor, with his best efforts, cannot make his journal what he wishes it to be without the aid of others? A magazine like *this* should be the production of—to speak moderately—not a few minds, and those the most cultivated and best disciplined amongst us. Among editorial secrets may one be divulged, and be a secret no longer? It is this, that the editor, though always conscious of a craving appetite for contributions, sometimes declines in a month more than he accepts. Some brethren know that he has never rejected any offering of theirs. That means, in certain cases, that he has readily given insertion to all they have sent, for their ability and good taste were sure to gain a place for their thoughts. But for a different reason he has never refused the offerings of certain brethren; they were never presented. This is stated not by way of complaint, or even insinuation of neglect. It is mentioned simply as matter of fact, which parties referred to could no doubt well explain.

It is but justice, however, to those who do enrich our pages with some of their best thoughts to state, that they supply us with matter faster than we can sometimes make room for it. We find it so much pleasanter to have a redundancy than a deficiency, that we hope this announcement will have no effect in slackening their diligence, and both we and our readers will thank them. We sometimes receive large remittances of dull prose, and duller poetry, which we do not trouble the printer with, but we always have pleasure in contributions of earnest, thinking and sound-hearted brethren. They may not in every point think as we do, nor entirely agree among themselves as to the minutiae of doctrine or practice; but the ventilation of thought is healthful, and our churches have nothing to fear from their usages or their tenets being subjected to candid examination. If all be right, they need fear no scrutiny, and if any thing be wrong it cannot be too soon detected and abandoned.

These remarks may some day be appropriately followed up by some others on reviews and reviewing, and meanwhile we leave the thoughts now offered to the candid attention of our readers.

DR. LIVINGSTONE'S TRAVELS.*

HERE is Dr. Livingstone's long-expected volume at last; and a goodly octavo it is. In a modest preface the author speaks of the work of

* "Missionary Travels, and Researches in South Africa, including a sketch of sixteen years' residence in the Interior of Africa, and a journey from the Cape of Good Hope to Loanda on the west coast; thence across the continent, down the river Zambesi, to the Eastern ocean, by David Livingstone, LL.D., D.C.L., &c. &c. with a Portrait, maps by Arrowsmith, and numerous illustrations." London: John Murray, 1857.

authorship as by no means to his taste, and seems conscious of the defects of the work as being the production of one so unacquainted with the art of bookmaking. We observe that some reviewers of the volume begin their observations upon it with the announcement that Dr. Livingstone's qualifications for authorship are very small, and that marks of his unskilfulness are not hard to find. This estimate we consider to be both ungenerous and unjust. An apology for artistic blemishes came gracefully from the missionary traveller and discoverer; the criticism that condemns his work in this wholesale manner says little for the candour and less for the discrimination of the reviewer. We make this remark at the outset, for we took up the volume prepared to find in it many tokens of the disadvantages the author had to struggle with in preparing his notes for the press; but we had not proceeded far before we were agreeably disappointed. The honest simplicity and racy humour of the writer—his keen sagacity, and excellent common sense, his real Scotch perseverance and knowledge of human character, and his brave bearing up under all difficulties, provocations, and unkindness, soon won our admiration and our entire confidence, so that we travelled on with him through his long narrative, not without occasional weariness, we confess, but with unabated interest to the end. At the same time the scientific accuracy, and the vast amount of information about man and nature new to most readers, give a permanent value to the work. It must, from the day of its publication, take an undisputed place in the very front rank of books of authority on the geography and ethnology of those regions of Africa our missionary traveller explored. The maps and other illustrations greatly assist the reader in forming a vivid conception of the scenes described, and we have no hesitation in saying that Dr. Livingstone's *Missionary Travels and Researches* will disappoint no intelligent reader who sits down to the perusal of the well-filled volume with a candid temper, and a thirst for knowledge. Perhaps a measure of Christian sympathy with Dr. Livingstone's character and objects may be requisite for the enjoyment of the work with that peculiar zest which only a Christian brother can partake of. With these introductory hints we now proceed to lay before our readers a few specimens illustrative of some of the scenes of African life.

Dr. Livingstone's accounts of the Boers with whom he came in contact, their hostility to the natives of the country, their injurious influence as having the name but disgracing the character of Christians, and the wars and confusions that have arisen from their marauding excursions, and the reprisals they have provoked, throw much light on the subject of the African disturbances of which we have heard so much. When at a distance from home, Dr. Livingstone had some experience of their talents for mischief. They burnt and destroyed his house and property, and as he quaintly remarks, rendered it unnecessary for him to make a will as to the disposal of what belonged to him in the event of his not returning from the journey he was then meditating. He had for a long time wished to push his way to the north, and made several tentative journeys, which had the effect of determining him to make a grand effort to penetrate into regions where no white man had ever been, and where he hoped a path might be eventually opened

for the introduction of the Christian teacher, with all the elevating and purifying influences of the gospel.

Passing over these preliminary stages of the narrative, we find him at last on his journey in a north-west direction from the central point where the Bakololo tribes are located. He was accompanied by a goodly number of travelling companions of that tribe, and they started with the good wishes and friendly help of the chief Sekeletu, whom Livingstone had so far enlightened as to the advantages of opening a traffic with the coast. Our travellers found those regions well watered, fertile, populous, and abounding in game. Much curious information both as to the zoology and botany of the country traversed is found interspersed with the narrative of the diversified progress both by land and water of the adventurous party. After many hardships, and delays, with occasional obstructions from unfriendly or unreasonable chiefs through whose territories they passed, Livingstone and his friends at last reached Loanda, a Portuguese settlement on the west coast. Here the exhausted travellers were kindly received, and Dr. L. speaks in terms of the warmest gratitude of the hospitality and generosity of friends he met there, and with whom he sojourned for some months. Meanwhile they were preparing to return, and furnished themselves with supplies of clothing, and a variety of articles highly valued in the interior. These they procured in exchange for the ivory they had brought with them from the country of the Bakololo.

We cannot afford to deal largely in extracts, but the following paragraphs will give our readers who have not access to the volume itself an idea of this town, hitherto little heard of, which Dr. L. reached from the interior—

“S. Paul de Loanda has been a very considerable city, but is now in a state of decay. It contains about twelve thousand inhabitants, most of whom are people of colour. There are various evidences of its former magnificence, especially two cathedrals, one of which, once a Jesuit college, is now converted into a workshop; and in passing the other we saw with sorrow a number of oxen feeding within its stately walls. Three forts continue in a good state of repair. Many large stone houses are to be found. The palace of the governor and government offices are commodious structures, but nearly all the houses of the inhabitants are of wattle and daub. Trees are planted all over the town for the sake of shade; and the city presents an imposing appearance from the sea. It is provided with an effective police; and the custom-house department is extremely well managed. All parties agree in representing the Portuguese authorities as both polite and obliging; and if ever any inconvenience is felt by strangers visiting the port, it must be considered the fault of the system, not of the men.

“The harbour is formed by the low sandy island of Loanda, which is inhabited by about 1,300 souls, upwards of 600 of whom are industrious native fishermen, who supply the city with abundance of good fish daily. The space between it and the mainland on which the city is built, is the station for ships. When a high south-west wind blows, the waves of the ocean dash over part of the island, and, driving large quantities of sand before them, gradually fill up the harbour. Great quantities of soil are also washed in the rainy season from the heights above the city, so that the port, which once contained water sufficient to float the largest ships, close to the custom-house, is now at low water dry. . . . There is not a single English merchant in Loanda, and only two American. This is the more remarkable, as nearly all the commerce is carried on by means of English calico brought hither from Lisbon. Several English houses attempted to establish a trade about 1845, and accepted bills on Rio de Janeiro in payment for their goods, but the increased activity of our cruisers had such an effect on the mercantile houses of that city, that most of them failed. The English merchants lost all, and Loanda got a bad name in the commercial world in consequence.”—P. 396.

"The objects which I had in view in opening up the country, as stated in a few notes of my journey, published in the newspapers of Loanda, so commended themselves to the general government and merchants of Loanda, that, at the instance of his Excellency the Bishop, a handsome present for Sekeletu was granted by the Board of Public Works. It consisted of a colonel's complete uniform and a horse for the chief, and suits of clothing for all the men who accompanied me. The merchants also made a present, by public subscription, of handsome specimens of all their articles of trade, and two donkeys, for the purpose of introducing the breed into his country, as *tsetze* cannot kill this beast of burden. These presents were accompanied with letters from the Bishop and merchants; and I was kindly favoured with letters of recommendation to the Portuguese authorities in Eastern Africa.

"I took with me a good supply of cotton cloth, fresh supplies of ammunition and beads, and gave each of my men a musket. As my companions had amassed considerable quantities of goods, they were unable to carry mine, but the Bishop furnished me with twenty carriers, and sent forward orders to all the commandants of the districts through which we were to pass, to render me every assistance in their power."—P. 397.

Dr. Livingstone evidently impressed all sorts of people, with whom he came in contact, with the persuasion that he was a true man—upright, candid, humane;—a man to be trusted, and to be respected. He found human nature, even in its least favourable specimens, able to appreciate truthfulness, kindness, and fair and yet firm dealing, and so he made his way where a rash or a vain man would have inevitably failed.

Our travellers retraced their steps to the Bakololo country, and the marvels they had to recount to their chief and other friends were listened to with profound admiration and with high satisfaction. Livingstone evidently rose in the estimation of the people when his fellow-travellers related how much he was respected by his own countrymen, how honourably he had behaved to all, and how faithfully he had redeemed every promise and fulfilled every engagement.

The next and equally important movement was a journey to the eastern coast in the direction of the great river Zambesi. As before, a number of natives accompanied Dr. L., and after many toils, dangers, and adventures, this enterprise was also successfully accomplished. They reached Tete, a Portuguese settlement, where the commandant showed the travellers much kindness. He persuaded Dr. L. to defer his departure to Kilimane for a month, as that unhealthy place could not be visited with safety at that season. The accounts given of the locality and the climate sufficiently explain its insalubrity. A British brig-of-war had been sent to receive our traveller on his arrival. He embarked along with one of his fellow-travellers, who, poor fellow, soon became insane, and drowned himself as they were approaching Mauritius. From that island Dr. L. soon after took his departure, and in due time arrived in England.

Such is the very briefest sketch of these journeys across the African continent, and for the minute and interesting details we must refer to the work itself. Perhaps some readers may be disappointed that Dr. L. has not indulged more in the pen and ink sketching of scenery, and thrown a little more of the graphic and the dramatic into his narrative. We think he has done well to confine himself to an unvarnished tale of his travels and researches. It must be for others to classify and arrange the multifarious matter the work contains, throwing light on the climates, the geography, the zoology, the productions of the soil, and the industrial prospects these travels have opened up. This volume will be

a storehouse from which many compilers of books will draw materials for many days to come, and to future travellers who may track Dr. L.'s steps in those regions his book will prove an invaluable guide.

We take leave of him with respect and gratitude. When he visited his native land some months ago we thought he was sufficiently lionized and honoured, and if there was any passing feeling that his admiring countrymen were making too much of a missionary traveller, the perusal of his volume has removed any such impression, and we close it thankful that in the ordering of Divine Providence Dr. Livingstone was directed to attempt the exploration of those unknown regions, and that by the good hand of God upon him he was enabled to accomplish his hazardous enterprise. We doubt not that in the future history of the civilization and evangelization of those numerous and yet unknown tribes that inhabit Central Africa, the name of David Livingstone will be honourably recorded as a pioneer, and one of the first who stimulated his enterprising countrymen to follow in his steps and reap the fruits of honourable commerce, to which he directed them.

IS THE DECALOGUE OF PERPETUAL OBLIGATION ?

THE consideration of this question has been suggested by sentiments expressed by some of the most popular writers of the day, and retailed pretty extensively through the press, in their discussion of the many social questions that from time to time have engaged public attention. Such discussions naturally involve the consideration of the laws upon which society is based ; but upon these points, while admitting generally that these laws must have been given by man's Creator, and further, that they must be the reflexion of His attributes, the writers referred to join issue with the friends of truth, whose opinions regarding the character of God and the consequent claims of His law, they represent as too strict and severe, and, moreover, unfounded in the revelation He has given of Himself. As viewed by those whose opinions we are opposing, the character of God is divested of its supreme glory—His unchangeable holiness and justice,—and degraded below the level of his own creatures : a weakness and clemency is attributed to Him which is seldom found in them, and—where found—excites rather the pity and contempt than the reverence and regard of their fellow-men. If such then be the Lawgiver, it cannot be expected that the law should be superior to Himself : hence every effort is made to undermine the authority, and explain away the requirements of that code which Christians believe to be the divinely appointed, universal, and perpetual law for the human race—the Decalogue.

This controversy is in fact but a repetition of the attempt to injure Christianity with its own weapons ; and it is to be regretted that many Christians, seduced by the loud professions of charity and the apparent earnestness of those who make the attempt, have espoused the cause of the assailants of their own faith. Since, however, the appeal is virtually made to revelation, there can be no doubt as to the side for which

its decision will be given : and the following attempt to elucidate its teaching upon this subject may, it is hoped, not be without its use.

As implied in a previous remark, the authority of the Decalogue rests upon its divine origin, and this, if proved or admitted, obviously involves its perpetuity. Every law is intended to realize what, in the estimate of the legislator, is the highest welfare of those who are subject to it, and in proportion to the perception by the legislator of all the contingencies affecting this end, will be the adaptation of the law to promote it, and its consequent perpetuity. Human laws are continually changing, because those who frame them vary in their estimate of what is really for the good of their subjects, or are not sufficiently disinterested to carry out their convictions, or are too shortsighted to anticipate the obstacles that prevent the realization of their ends. But where the lawgiver is the unchangeable, holy, and omniscient God, we cannot for a moment suppose it possible that He would either alter in His estimate of what it is for man's welfare to pursue, or be ignorant of any contingency by which that object might be frustrated ; his law, therefore, like Himself, must be perfect and unchangeable.

To weaken the force of this argument the attempt has been made to confound and identify this code with the Mosaic system, of which it undoubtedly formed a part ; indeed, so important a part, that the system was itself designated "the Law ;" and as passages are found in the Bible in which the abrogation of the law is referred to as one of the objects of the manifestation of Christ, it has been very carelessly, though confidently assumed, that that abrogation applies equally to the enactments of the Decalogue. Now we may without prejudice to our argument admit that the Mosaic system was of divine origin and authority, inasmuch as, while the *obligation* of a law rests upon the authority of the Lawgiver, its *perpetuity* is dependent upon the object for which it is given, and its adaptation to promote that object. The peculiar and unique relation in which Jehovah stood to the Jewish nation, being at once their God and their temporal King, sufficiently accounts for the peculiar nature of their laws ; while this divine origin of the Mosaic system or Theocracy secured the ends for which it was devised, yet being only intended to serve a temporary purpose, or as described Heb. ix. 9, being only "figures for the time *then* present," all that was essentially Mosaic could pass away when that object was secured, without detracting from its claim to divine authority while it lasted, or lessening the force of a similar claim on the part of elements which, though incorporated with this system, were yet of universal application, and therefore of perpetual obligation. That such a distinction between the moral law of the Decalogue and the political and ritual enactments of Mosaism was known to the Jews and their writers, we shall have repeated occasion to point out in the sequel.

Let us then proceed to offer a few considerations in support of the position that this code is the divinely appointed law for the *race of man*, and therefore, perpetual in its obligation : and these considerations are suggested by the accordance of this law with the nature of man ; by the fact, that in all His dealings with men as their Ruler or Judge, God has vindicated the authority of this law alone ; and further by the relation of this code to Christianity, which being admittedly both

divine and perpetual, necessarily involves the perpetuity of the moral law.

I. All the commands of the Decalogue find a correspondence in the nature of man.

In every department of creation the constant recurrence of the same phenomenon in connexion with the same circumstances and results, enables us to infer with certainty what are the conditions by which each department is to realize the objects of its existence, and no theory of natural history or of science can be correct that does not accord with these manifestations. In the Decalogue we have a code professing to be the enunciation by the Creator of the laws or conditions of man's moral and social existence : if, therefore, this law be what it professes, the phenomena of man's existence will be in full accordance with it ; and notwithstanding his depravity, the traces of such accordance always have been, and still are, deeply marked in the history of man. Wherever and whenever he has been found, his belief in the existence of a god or gods, in many cases of one supreme God, to whom he has paid reverence, often great, and to whose worship he has devoted a certain stated portion of his time—the esteem and commendation he has attached to filial honour and obedience—the laws he has made for securing the rights of property, and the sacredness of life, marriage, and reputation—these are sufficiently attested phenomena of his existence. Their correspondence to the commands of the moral law is no less obvious ; but we are naturally led to inquire, Whence comes it that men have thus universally agreed that it is for their welfare to endeavour to realize the objects indicated ? Some have referred these preferences to education ; but such an opinion is opposed to the fact, that they are found among men in every grade of enlightenment, from the rudest savages to the most highly cultivated. The belief in, and worship of a deity, is common to the untutored Indian and the profoundest philosopher : the former avenges his kinsman's murder or his squaw's dishonour, even with the blood of the foe who has perpetrated them, and the most civilized regard these as crimes to the commission of which the severest penalties should be attached : savage and sage alike adopt measures to vindicate their reputation : and more conclusive still, their infants, long before they can speak, will equally struggle for their little *meum*. Such manifestations indicate a far deeper origin than mere conventionalism or education. Even allowing any practice to have become pretty generally prevalent as the result of imperfect education, yet as the inseparable characteristics of education are enlightenment and progress, there must surely have existed communities which had attained so much enlightenment as to have seen these preferences and practices in their true character, and have abandoned their pursuit ; their universality can only be accounted for on the supposition of their being the natural developments of humanity. Our great poet has enunciated the principle to which they must be referred when he says :—

“One touch of nature makes the whole world kin.”

He, however, with all his deep insight into human nature, *might* have been wrong ; but that this is the true source to which to refer the manifestations described, we have the authority of one who was not

only as deep a thinker, but whose utterances were guided by divine inspiration. The apostle Paul, Rom. ii. 14, 15, distinctly asserts, that "the Gentiles *do by nature* the things contained in the law," . . . and "shew the work of the law *written in their heart.*" And this authority is infallible as to the source to which we are to refer the accordance we have endeavoured to indicate as existing between the free, unbiased, spontaneous actings of man in all stages of his development, and in every variety of circumstances, and a code of law which professes to be the enunciation by God of the conditions of man's existence. That source is the same as that from which man himself sprung; in following out its dictates he is as much obeying the instincts of his moral nature as he does those of his physical in providing food, clothing, and rest, or the satisfaction of any of his other necessities; and we are fairly entitled to conclude, that so long as man remains what he is and always has been, so long will the requirements of the Decalogue embody the wants of his moral and social nature; while if we defer to the only oracle the revelations of which regarding the future can be trusted, it declares that the only change that man's nature will *ever* experience, will be effected by this very law as its instrument, and for the purpose of enabling him to realize more fully the blessedness which it is the object of its enactments and provisions to produce.

(To be continued.)

REALITY AND UNREALITY IN RELIGIOUS WORSHIP.

ONE is sometimes saddened, and even confounded, to think how little *reality* there is in many of our religious services. These services performed at set times, and consisting of set forms, must, in the nature of things, be in danger of degenerating into heartless, meaningless ceremonies; and the worst of all is that when they do so degenerate, we are not shocked by the profanity of them. Divine worship, when it becomes a thing of sounds and gestures, bodily service, and gross make-believes, so outrages our sense of decency, to say nothing of the solemnity of heart required in our approaches to the Deity, that when a whole congregation can go through the service in a light thoughtless manner, it argues a grievous departure from the true spirit of religion, or denotes the entire absence of it.

Even where there is some feeling of becoming awe and reverence, there is a sad lack of truthfulness in our words—of reality in our professed emotion. Our prayers are unreal. The words we use express ideas and feelings, to which our hearts are strangers. How often, for instance, in prayer the words "we rejoice" are used—perhaps repeated ten times—and were the person conducting the devotions of the assembly examined, he would be constrained to confess that there was no joy in his heart, when he uttered the words;—they were mere words of form and custom, learned by rote, and repeated without thinking of their meaning. Prayer, rightly understood, is an exercise in which the *heart* is moved. Penitence, desire, gratitude, adoration, abasement, hope, rapture—these are not exercises of the understanding, but of the

emotional part of our nature. So, prayer must be a movement of the affections, not of the intellect. And yet, how often is the intellect active in prayer, and the heart dormant! The play of the imagination, the excursions of fancy, the embellishments of poetry and rhetoric may be there, but not an utterance of the soul worshipping and trembling and wrestling or exulting in the felt presence of God.

The same thing is true of praise. The precomposed hymn or psalm expresses sentiments in which the devout soul may pour forth its adoring gratitude, or earnest longing for spiritual light, strength, comfort, liberty. When the heart is in harmony with the words then there is real worship, otherwise there is none. And is it not frequently the experience even of the people of God, that their hearts are drowsy and their thoughts wandering, and their devotions languid, when the high praises of God are upon their tongues? The *real* exercise of praise *cannot* be performed by an unbeliever, but there are many such in our congregations. They may join loudly and skilfully with the voice when the praises of God are sung, but there is no response of their cold unawakened hearts to the utterance of their lips. There should be a complete contrast between the state of mind of these two classes—the Christians and the unbelievers, who join in the same melody—the latter singing with the voice—the former with the heart and the understanding also. But instead of a contrast, is there not a similarity to be found?—the Christians as cold and unaffected—as unconscious of the meaning, and as little in sympathy with the sentiment of their song as those dark and dead fellow-musicians? How little realizing thought of God may there be in these solemn acts of worship? What self-deception!—What solemn mockery! What hypocritical formality! How easily people fall into this listless and inconsistent habit of singing praise and offering prayer with a tuneful tongue but with a thoughtless heart!

Can any remedy be proposed for this evil? A radical cure must go to the deep, hidden sources of this irreverent worship, and wise ministers may do much in warning their people, exhorting them to serious thought, and fixed attention in their public services. But it must be left to the sanctified wisdom and considerate and tender skill of servants of God, to deal with the modes and degrees of the evil now referred to. We, therefore, merely call attention to the subject, and with these few hints, commend it to the consideration of all whom it concerns.

ON BUILDING A HOUSE.

MR. EDITOR,—When the subject of this letter occurred to me, I doubted whether it might be thought suitable for the pages of the Scottish Congregational Magazine. Had it been a paper on chapel building it would have been *all right*, but what has the Magazine to do with the building of a house? We shall see.

Is it not admitted that a Christian man should acknowledge God in *all* his ways?—in his buying and selling—journeying and resting—gaining and losing?—Then why not in building a house?—And if your

Magazine has to do with practical Christianity, I don't see why the subject of this letter should not be an appropriate theme for discussion in your pages. I am all the more inclined to send you this letter, because of all the many hundred sermons I have heard, I don't recollect one that took up the subject of house building, and treated it in a business-like, sensible manner. As to *castle-building*, I admit that I have heard sermons that denounced the folly of these aerial erections, and yet the castle builders are as busy as ever. I suspect not a few are to be found every Sunday gravely looking at the minister when he is preaching, perhaps about Paul, perhaps about Abraham, perhaps about the grave, perhaps about faith and repentance; but the man is all the while busy building castles in the air.

But I am digressing from my point. Well, then, there are some grave questions to be settled by a Christian man, before he sets about building a house. One is, does he *need* to build? Can he not find a suitable house ready built? Does the house he occupies not answer his purpose? Is the rent too high? May he not seek a cheaper one? Is the house too small? May he not find a larger one? If not, is it a *very bad thing* for one who is "a stranger and a sojourner as all his fathers were," to suffer some inconveniences and annoyances in his earthly abode? Would he be happier, more useful, and more like Christ in a better house than the one he occupies? Does he calculate as among the expenses of building a new house, the expense of *time, thought, anxiety, and irritation* it may bring upon him? And can he *afford* all this expense? Well, supposing these questions are all to be answered in the affirmative, and he is determined to build, another set of queries comes up.

Where is he to build? I refer him to Lord Bacon on such points as aspect, dryness, climate, water, proximity to roads, towns, and such like. When I ask *where*? I have in my eye the importance of building near enough the house of God where he and his family worship, to afford them all requisite facility for regular attendance. If he builds in the country, this is a very material point, and I have known Christian men, who, by forgetting or disregarding it, have entailed upon themselves spiritual loss, and exposed their families to evils akin to those endured by the backwoodsmen of America, who are far beyond the reach of the church-going bell, and beyond the confines of a church-going, and Sabbath-keeping population.

Dear friend, when you build your house, plant it within reach of your minister, that he may visit you, and you him, and you and yours profit by his pastoral care. Grieve not his heart, and perhaps the hearts of other brethren too, by virtually banishing yourself from their fellowship. If Providence call you to some distant locality where you have to choose a new home, be sure that these principles guide you in fixing your residence. Ask before you settle down in your abode whether you can there for yourself and your family enjoy Christian fellowship with kindred minds. Ascertain whether you may have intercourse with people who will be helps to you on your way heavenwards. The only warrantable motive for taking up a residence in the midst of gay, fashionable, godless people, is the hope of doing them good; but this hope can be realized only if you are a person of strong character, and decided principle, prepared to act out boldly your own

views of duty, and neither afraid nor ashamed to stand the brunt of the scoffs and sneers of your irreligious neighbours. You must consider well beforehand whether there be not greater risk of their dragging you down to their level than hope of your raising them up to yours.

Then *how* is he to build? *How*, I mean in regard to size, style, decoration, appendages, &c. The answer to this question involves an examination of the *purse*. There must be a proportion between means and ends. An architect may produce a beautiful plan which has but one fault—the cost of *such* a house would render the builder a bankrupt, and

“He that builds, and wants wherewith to pay,
Provides a house from which to run away.”

It seems that the folly of aiming at a style of mansion beyond a man's circumstances is as old at least as the New Testament, otherwise it would not have furnished the illustration there given. “This man began to build and was not able to finish.”

But something else must be taken into account. A fine house requires a corresponding style of the whole establishment. The retinue of servants, the furnishing of the table, the exercise of hospitality, should all be in keeping with the mansion. A man in affluent circumstances then may build as he pleases, and spend as he can afford, and enjoy as he may; but a poor man, who would assume the port of a man of wealth, and affect the lavish expenditure which he cannot afford, renders himself ridiculous, and must soon descend from his dishonest eminence, perhaps to occupy a hovel, if not a prison cell. Then a christian man must remember that if he builds a house beyond his station and means, he is drying up his sources of benevolence, rendering it impossible to *give* in proportion to his apparent condition, and entailing upon himself and his children a life of splendid inconsistency.—Better far to live in a fourth-rate house, and deal his bread to the hungry with a bountiful hand, than live in a first-rate mansion, and turn away the beggar from his gate without his alms. It is my firm persuasion that both in town and country many of our friends are too splendidly lodged, if they are not too luxuriously fed. Such has been the rise in style of house accommodation of late years, that there is little or no difference between the dwelling of our noblemen and the tradesmen they employ.—Our merchant princes may dwell in palaces, for they can afford to do so, but why should men without capital or credit ape their magnificence. But surely Christians are not guilty of such folly. I hope so, and yet as both folly and wisdom admit of degrees, there may be approaches to this insane desire to be thought rich and great by dwelling in houses which only the rich and the great ought to occupy—and yet

“Howe'er it be—it seems to me,
’Tis only noble to be good,
Kind hearts are more than coronets,
And simple faith, than Norman blood.”

I would not have christian people to live meanly, or to inhabit houses, whether built by themselves or others, below their proper condition in life. But it is for the very purpose of enabling them to avoid meanness and shabbiness in the matter of benevolence, hospitality, and urba-

nity, that I would have them to shun all extravagance. And I confess I would like to see always a due proportion observed between a man's real self, and his lodging. It is pitiable to see a man with an ill furnished *mind* inhabiting a grand house, with perhaps a rich array of finely bound books in the library. It is pitiable to see a man seated at his own table with guests around him, whose manners and conversation are far superior to his own. There is a want of congruity in such displays; but what can one do? we cannot help ignorant people becoming rich, and vain people becoming ostentatious. But we should learn to respect worth wherever it is found;—to put a high estimate upon humble consistency, and to value christian excellence beyond titles, rank, equipage, fine houses, and broad acres.

It will be a happy change in our social customs when a man's house and dress and mode of life shall be a true index of his real position as a man and a Christian, neither raised out of his sphere, nor sunk below it, but prepared to fulfil its duties, meet its responsibilities, endure its hardships, and adorn the doctrine of God his Saviour in all things.

To sum up what I meant to say in this letter, I would like to see my christian brethren making it more a matter of conscience than some of them seem to do, to build their houses, and furnish them—to conduct their affairs, and order their household in strict accordance with the idea that they are but stewards of the manifold gifts of God. The claims of the church must be met liberally. The duties we owe to the poor must not be neglected. The poor we have always with us, and we should never refuse to lend to the Lord by generously supplying their wants. The world is not yet converted, and missions cannot be supported without funds. The world is not yet full of Bibles, and to provide and sow that precious seed costs much. The Lord's house in heathen lands lies waste. Is it right for us therefore to dwell in ceiled houses, careless about the diffusion of the truth, and the building of the spiritual temple? Nay, in our own land are not churches to be built, ministers and evangelists to be supported, wanderers to be reclaimed, ragged kirks and ragged schools to be provided, and good to be done with money, which, if spent on the magnificence of our private dwellings, may be found cursed with a curse instead of being blessed with a blessing? If these thoughts are not approved, will you admit into your Magazine any candid statement of objections to them?—I am, &c.

OIKODOMOS.

RETRENCHMENT.

MANY fears have, of late, been expressed, that at the Anniversaries of Home and Foreign Missionary Societies, to be held during the present year, a considerable diminution in their finances must be expected. This is looked upon as the necessary consequence of the commercial crisis through which our country is passing. Is it, however, a necessary consequence? Or is it possible for such retrenchment in expenditure upon temporal comforts and luxuries to be practised as to render it unnecessary to lessen our contributions to the cause of God?

Since every man has to give as he thinketh in his heart,—every man, too, must cease to give in the same way. No one can, and no one ought, to lay down the law to his brother. General principles, however, may be stated and enforced, and their application left to our readers.

The remark is frequently made that a style of living has become common, which requires houses at a heavy rent, furniture of a costly description, dress bordering on extravagance, and entertainments lavish and prodigal. The apostle John, in his first epistle, speaks very plainly on these points:—"If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Might not a Christian ask himself,—can I not begin my course of retrenchment by making inroads on my outlays in gratifying the lust of the flesh, the lust of the eyes, and the pride of life? If the problem be, whether shall I withdraw my subscriptions from societies, or discontinue my feasts to friends for a season—how should I solve it? The evangelistic enterprise is of the Father, the feasting is of the world. It is necessary for me to retrench,—it is not obligatory on me to "begin at the house of God."

It is to be deplored that any Christian should at once leap to the conclusion that he must curtail his liberality. The impression produced by his resolution is, that he has never honestly considered the power which 'the love of the world' is exercising upon him. He does not spend money grudgingly in household and family decorations, and living. He has no idea of a change in these. Has he never thought that he has erred in bestowing of his goods so plentifully in this way as to cripple him in his giving to the cause of Christ? A merchant reckons it a false commercial principle to lock up capital, or to take from it for personal use, an amount that embarrasses his ordinary trading operations. Is it not an equally false principle for a Christian to spend so much upon himself, as to be unable to do conscientiously his part in executing the general commission,—“Go ye into all the world, and preach the gospel to every creature?”

If there is to be self-denial, by whom is it to be borne? By the Missionaries and Agents employed by the churches and institutions. The bulk of them have enough of it to bear already. Or if each is to receive his stated allowance, and the income of societies is diminished, the number of agents will be fewer. Men will either be paid off, or a reduction of salaries take place. The progress of Missions has to be retarded, or Christ's labourers suffer straits. Meanwhile, life in christian homes is what it was, and it would but be bitter irony to say that their inmates felt their inability to support societies to be a sore self-denial.

Alas! there are some godly men on all sides who know experimentally the sacred joy to which our Lord refers,—“It is more blessed to give than to receive,” but who, through the misconduct of others, have been reduced to poverty. Their case is a melancholy one. In a moment their riches made to themselves wings and flew away. Instead of retrenchment in charity, there will need to be expansion. “I mean not that other men be eased, and you burdened; but by an equality,

that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Not a few are destitute who will be ashamed to beg. Shall not our eye affect our heart and induce us to retrench to the point of self-denial to aid them in the day of their calamity?

M. L. C.

INDIA.

FORETHOUGHT, AND PREPARATION FOR PROSPECTIVE DUTY.

It is gratifying to note the signs of right feeling in the public mind in reference to India. There is, as it were, by common consent among men of all parties, and of various shades of opinion, a disposition to acknowledge that the "traditional policy" of the Indian government in the matter of religion has been a blunder and a sin—and that a new and very different course must be pursued in future, if it shall please God to prolong our sway over those populous regions. This *if* we would never forget in our speculations and purposes as to the future of India. If there be genuine repentance for the errors of the past, there will be earnest prayer for divine guidance in time to come, and our people will bring forth fruits meet for repentance. We have observed with much satisfaction the spirit of prayer which has shown itself in many instances both private and public, and we doubt not many sincere and earnest hearts are ready to act out the spirit of their petitions by *doing* what they can to bring about the peace and light and love, which have been so sadly marred during the past year.

Many complicated questions will arise as to the best way of fulfilling the duties of our high destiny, should the evangelization of India come before us as a present, practical measure. It may be expected that great differences of opinion may be found even among the best friends of Christianity, and the most zealous in the work of bringing the teeming millions of the East under the influences of the gospel of Christ. The position the government ought to take in the education and evangelization of the people is one of those great questions on which the efficiency of the work will mainly hinge. Differences of opinion already appear, and yet they are not irreconcilable. We are happy to see that those who hold to the Establishment principle are disposed to make concessions, and we doubt not that voluntaries will be found on trial to be equally reasonable and conciliating. Without indulging in any general remarks on such topics, we shall devote the remainder of the space we can give to this subject to some extracts taken from the prints of the day, and which we think are significant of the spirit we have adverted to, and suggestive of courses in which many may unite in promoting a great common end.

Our first extract is from the columns of the *Liberator*, where the ecclesiastical aspects of the Indian question are thus adverted to :

"Now that the heel of British power is planting itself on the neck of rebellion, this is the problem which is pressing itself on the mind and conscience of the nation. Like most of the great occurrences of these times, it has relation to ecclesiastical principles, and is compelling our statesmen and journalists to give heed to, and even to advocate, truths which they have hitherto consigned to the exclusive keeping of 'theorists' and 'dreamers.' Anti-State-Churchmen are, in fact, fast becoming the most severely 'practical' men of the day.

"Are we wrong in supposing, that had this Indian outbreak happened a quarter of a century ago, there would have been a reaction in our ecclesiastical treatment of our eastern empire? In addition to the abandonment of the special form of State-Churchism existing in India—which has consisted in the repression of Christianity and the patronage of heathenism—would it not have been proposed to send out a batch of bishops, and an army of chaplains, to build cathedrals and churches, and to give State-grants to everybody willing to take part in Christianizing the land.

"It is very probable that many an Establishment man even now hopes that out of all this evil will come what he deems the great good of a State-provision for the maintenance of Christian teachers, and of Christian worship. The old, lingering, traditional notions about the duties of Christian rulers are not shaken off in a day; and as tranquillity is restored, and the first outburst of alarm passes away, we may be prepared for, at least, some indirect or insidious scheming by which Church-of-Englandism may extract capital from the deplorable events of the year 1857.

"As yet, however, we admit, and we note the fact with delight, not unmingled with surprise, that State-Churchmen appear to have been startled into a practical disavowal of their creed, and even the enunciation of sentiments which, whether they are conscious of the fact or not, would come most consistently from the lips and pens of thorough-going voluntaries.

"What, for instance, do our readers think of these emphatic utterances of a High-Church organ, the *Literary Churchman*, which seems to go out of its way to give a breadth of application to the sentiments which it avows in regard to India:—

"First of all, there lies in our way the preliminary enquiry, what ought a Government to do in matters of religion? And we hold that it is impossible to give an uniform answer to that question in all cases. We should dread the most distant approach of Government interference in matters of religion. *Enough, and infinitely more than enough, has the world suffered from the audacity, cowardice, and tyranny of State-meddling in things spiritual.* Let the State, however, learn her one great duty of holding the balance of toleration between man and man. The maintainers of the papacy, and the pure Establishmentarians, may yet dream, as Dr. Newman expresses it, of "elaborating a more perfect theory of persecution." But, philosophy and civilization have left all such theories behind. We ask for the Church of Christ, *whether in India, or at home*, the liberty to act in Christ's name, as Christ commanded; unprotected, if so be, any more than any other religion,—but un molested. No churchman who reads the minutes on Foreign Missions in the last session of the Convocation of Canterbury, or who considers the memorials of the Society for propagating the Gospel, can doubt that if the Government of England will cease from its cruel policy of oppressing the action of the church, the church will hasten to fulfil *her* mission to the world, and blot out the foul dishonour which cleaves to our national character as yet,—that we profess a religion, which our people but rarely practise, and which our Government entirely FEARS TO TRUST. We would preach CHRISTIAN MORALS, CHRISTIAN TOLERATION, CHRISTIAN FREE-ACTION for Christ's church as the remedy for those great and penetrating evils which infect our government everywhere—at home in no slight degree, but pre-eminently abroad. And we venture to predict that if such searching remedy be not speedily applied, our civilizing mission for mankind is at an end. Let there be no empty declamation about our neglecting "the national duty" of christianizing India. *To christianize is the Church's work, only let not the State hinder us!*"

These are manly as well as Christian sentiments, and they indicate the spread of enlightened views where we least expected to find them.

The following passage is taken from a speech of the Bishop of Oxford at Chester upon a recent occasion, and certainly we could not have expected more liberal sentiments from that quarter :

“As Christians, and as Englishmen, to study this matter—to be ready to take a positive attitude of resistance, if God blesses our arms, to the re-settlement of the Indian question upon anything but a Christian basis. Let there be no mistake amongst us on this point. By a ‘Christian basis’ *God forbid that I should mean, or that you should understand, that we ought to use one iota of force, of fraud, or of earthly favour, to draw one man into the profession of our faith.* No such thing. Our duty seems to me to be a perfectly simple one—that we should, in the first place, maintain peace, truth, and quietness: that we should say, ‘*No man shall be punished for his religion, disgraced for his religion, or suffer for his religion.*’ But having declared that, we ought to declare with as bold a front, ‘We are the servants of the Crucified—it is our grace, it is our blessing, it is our birth-right; we desire to see you so, because that faith, and that only, will elevate you here and will save you hereafter.’ We are Christian men administering to heathen nations. We will not attempt by force or by favour to draw a single heathen man over, but we will make no secret of our own Christianity, our own belief, that we hold our power on this condition, that we should use it for God, and with this responsibility, that it will be taken from us if we use it for ourselves. That, my friends, seems to me to be our Christian basis, and if every Christian man will firmly assume that attitude, the Government of England will see what its necessity is, and, I doubt not, will gladly do that which you will compel it to understand it must do, or fall.”

We have barely room for the following “special minute,” in which the Society for the liberation of religion from State patronage and control have recorded their views on the future government of India:—

“1. It is undoubtedly a matter to be earnestly desired, that the Government of the British possessions in India should be framed and conducted upon an acknowledgment that such possessions are held in trust for the highest benefit of the inhabitants, for the faithful discharge of which this nation is responsible to Almighty God. A due regard to that trust will recognise the spiritual as well as temporal interests of the people, and will seek—by personal example on the part of those who are placed in authority—by the principles on which the civil laws of the country are based, and by the spirit in which law is carried into effect—to place the Christian religion in as favourable a light in the eyes of the natives as its divine origin and intrinsic excellence deserve.

“2. The Committee consider it to be the duty of the Government, keeping in view the high object it is bound to subserve, to give the fullest protection to Christian Missionary enterprise—to shield from all wrong to their persons, or their property, those who are engaged in the attempt to evangelize the population—to secure from all injury, by wilful mischief, the churches, chapels, colleges, schools, and other effects, necessary to the prosecution of religious objects—and to allow of no impediment to the free action of Christian zeal being thrown in the way by misuse of authority on the part of its subordinate officers. But the Government, having thus cleared the stage for the unrestricted pursuit, by Christian societies of every denomination, of their spiritual purposes, should carefully abstain from officially identifying itself with any of them—and, neither by contributions from public funds, by grants of public land, by appointment to ecclesiastical office, nor by the establishment of ecclesiastical law, should it give countenance to the idea, that to convert the natives to the Christian religion, or to control the efforts of those who within the proper limits of law seek their conversion, is any part of the business of the State.

“3. It will equally devolve upon the Government to guarantee the fullest liberty of worship, teaching, religious celebration, and moral efforts to proselytise, to the natives of British India, whatever faith they may profess—to protect the inhabitants from all insult and injury on account of their religious tenets—to guard their temples from wanton desecration—and to abstain from offering to them any civil or official advantage as an inducement to abandon the faith of their forefathers. But, on the other hand, no consideration for the religious prejudices of the natives, nor apprehension of exciting amongst them a mutinous or rebellious spirit, ought to prevail upon the British Government in India to cast a deliberate slur upon Christianity, or sanction by official acts—whether in the department of civil, military, or judicial rule—the idolatrous, impure, or persecuting tenets held, or rites practised, by the various races in the country.

"4. As it is incumbent on the governing authority to abstain most scrupulously from the exercise of the power committed to it in the direct support of any of the forms of religion professed by European residents in, and native populations of, the British possessions in India—that being no part of its duty—so, in the administration of justice between man and man—the specific and appropriate function of civil government—no plea of conscience should be permitted to override the plain course of law and equity. The right, grounded on religious pretexts, to annoy, injure, despoil, or destroy others, either in their liberty, their persons, or their property, should not be recognised by any judicial court. Without doubt, the determination of the mode in which this principle may be most safely and effectually reduced to practice—inasmuch as it will come into conflict with the ancient and inveterate prejudices of a large part of the population—will require the utmost wisdom; but it ought to be clearly understood that such is to be the steady aim and policy of the Government."

We may return to this subject in future numbers, and shall lay before our readers such facts and opinions as seem deserving of their special notice; meanwhile, we rejoice that the subject of India, in all its varied and interesting aspects, is fairly before the country.

REMOVAL OF MINISTERS TO AUSTRALIA.

TO THE EDITOR.

DEAR SIR,—In the last number of your excellent Miscellany, the regular perusal of which affords me great pleasure, you allude to the fact that several of the pastors of your churches have been induced, at the request of the Committee of the Colonial Missionary Society, to resign their respective charges and to devote themselves to the service of God in the far distant regions of Australia. It has sometimes occasioned me no little pain, that, in my solicitude to find suitable agents for this great work, I have been the means of severing the tie which binds a faithful pastor to an affectionate flock. But what is to be done? In the providence of God wide fields of usefulness are opened up, and we shall be wanting in fidelity to the great Master we serve if we do not seek after the most skilful labourers for their cultivation. There have been very many who have said to us, "Here are we, send us." But we have felt a solemn responsibility resting on us to send only those who we believe, after due inquiry, to be adapted to the work. For the comfort of those churches whose pastors we have tempted away, I would state that the history of our Society will show in a remarkable manner, that the vacancies we have occasioned have been soon filled up, so that no injury has been sustained by the bereaved communities. And I would ask, ought we not to expect this would be the case? If He who is Lord of all calls His servants from one part of His vineyard to another, He will take care to provide successors to those whom He thus removes.

But permit me, my Dear Sir, to express a hope that this augmentation of the number of Scotchmen connected with our churches in the colonies, will increase the interest taken in the operations of our Society on your side of the Tweed. I am quite aware that many, perhaps most, of your Congregational churches, are very feeble. But still

it would be an interesting thing if they would all indicate the interest they feel in their countrymen, (it may be their fellow-communicants, their relatives, who have emigrated,) by an annual contribution, however small. It would be a link of communication which would gratify their friends amidst the toils and deprivations of colonial life; and it would greatly encourage the Committee under the difficulties with which they have often to struggle. It would be a very pleasing addition to my duties, if I had to correspond with every minister of the denomination in Scotland, for the purpose of communicating from time to time information of what we are doing.

It will, I have no doubt, gratify your readers if I state how far the object which brought Mr. Poore to Britain has been effected. By the time the next number of your Magazine is in the hands of your friends, fourteen ministers will have sailed for the different Australian colonies. Two others, and probably a third, will soon follow. In addition to the contribution of the colonial churches, amounting to upwards of £2,000, sufficient funds have been obtained to meet the entire cost of the voyage and outfit of all these brethren. In this we have also been essentially aided by some noble-minded ship-owners, who have favoured us with passages either wholly free, or at greatly reduced charges. I believe the ministers selected are adapted for the stations for which they are intended, and that they will be adequately sustained by the people amongst whom they will labour. From this it will appear that we have every reason to "thank God and take courage." If the British churches will remember us in their prayers, and favour us with a measure of pecuniary assistance which their circumstances will admit, we cherish the confident hope that our Society will be rendered greater blessing to our colonial dependencies than it has ever before proved.—I am,

My DEAR SIR,

Yours faithfully,

THOMAS JAMES, *Secretary*

BLOMFIELD STREET, FINSBURY,
14th December, 1857.

CIRCULATION OF THE MAGAZINE.

TO THE EDITOR.

DEAR SIR,—The poorer members of our churches generally feel a deep and prayerful interest in the prosperity of these churches, and in the cause of Christ at large, as any of the more wealthy can testify. Your excellently conducted Magazine is the only medium through which they can gain occasional information on denominational matters, while the papers it contains of a profitable and practical nature afford a little Sabbath reading which I know is valued by not a few. I have always been in the habit, which I suppose obtains or should obtain in all the churches, of keeping a copy or two of the Magazine circulating gratuitously among the poor of the flock, who are not able to purchase it.

it for themselves. I need not tell *you*, that from the circumstances of our community, we have more of that class in the church here than are likely to be found in other districts.

By the generosity of an unknown friend, kindly communicated through you, we have had the privilege of circulating a few additional copies of the Magazine gratuitously for the year now ending, and I thankfully acknowledge the repetition of the gift for the ensuing year. Please offer to the unknown friend the sincere thanks, on behalf of the poorer members, of

Yours very truly,

W. L. F.

December, 1857.

Notices of Books.

THE GOSPEL NARRATIVE, or the *Life of our Lord and Saviour Jesus Christ, as given by the four Evangelists, divided into sections according to the order of time, and arranged in one combined and continuous history*, by James Peddie. Esq. Edinburgh: W. Oliphant and Sons. London: Hamilton, Adams, and Co. 1857.

We have many Harmonies of the Gospels of various merit and of various pretensions. Useful as such publications are, and helpful in the study of the four evangelists, we are persuaded that the facilities they promise, and the benefit derived from their smoothing the student's way, may be over-estimated. "Learning made easy," whatever be the branch of learning, is by that very process deprived of one of its most valuable properties. The easier the acquisition is made the less scope is there for the exercise of the mental powers. The disciplining of the mind should go on simultaneously with the accumulation of knowledge, but if every thing like real work and close hard thinking is done for the pupil he suffers a loss. The compilation of this work we doubt not was a most profitable exercise for the author's own mind, and his Bible class could not fail to profit by his able and well-arranged lessons; but we are not sure if the volume before us will be found equally instructive and useful to his readers. This effect follows from the very completeness of the plan. By having the four narratives interwoven in one continuous history, the reader is saved all the trouble of comparison, selection, and arrangement; but the

delight and the stimulus one feels in doing the thing for one's-self are lost.

With these remarks, and commending the work to the discriminating study of students of the scriptures, we close this imperfect notice. Every effort made to throw light on the Book of books must be more or less useful, and it is chiefly that our author has left his readers too little to do for themselves that we have ventured to hint a doubt of his work proving as profitable to them as it was, we are persuaded, delightful and improving to himself. We have great faith in the principle that it is better to teach pupils that they must get over difficulties by the exercise of plodding patience, hard study, honest working, than to save them all exertion by doing their tasks for them.

THE PHILOSOPHY OF THEISM: *An Inquiry into the dependence of Theism on Metaphysics, and the only possible way of arriving at a Proof of the existence of God*. London: Ward & Co. Glasgow: J. & D. Croll. 1857.

It would not be possible, within the limits of this brief notice, to give our readers even the slightest abstract of the able and recondite work before us; nor could we flatter ourselves that we could render an account of a work so purely metaphysical and abstruse, interesting to the generality of our readers.

The author sets out with an argument against the *à priori* proof of the being of a God. He then shows the importance, nay, the indispensable use, of metaphy-

sics in such inquiries; explains why it is that this important science is still so imperfectly understood, and why mathematics should be studied as preparatory to metaphysics. The author then proceeds with his method of proof of the existence of a God, discusses the question relating to the creation of matter, causation, the idea of power, cause of motion, questions relating to the will, freedom, and so forth. Readers who have taste and time for such studies may do well to compare this anonymous treatise with the work of Mr. Dove, reviewed in this Magazine some time since and with other works that have lately appeared on the great subject of the volume.

We would only add, for the comfort of our christian readers who know little of metaphysics and not much of philosophy, that they are well off with their Bibles, where they have the best solution of all difficult problems they are really concerned about, and where they can learn lessons of contentment, and faith, which may suffice them so long as they see through a glass darkly, being persuaded that in due time they shall see face to face, and know even as they are known.

The author of the volume before us assigns a high place to metaphysics, and acknowledges that the science is yet imperfectly understood. Mathematics must precede it as a study and an acquisition, and through that road true metaphysics may at length be reached. Again, we say it is well for nineteen-twentieths of mankind that the road to heaven is not so difficult to find as the intricate and difficult mental pathway by which a man may gain the heights of metaphysical science. A favoured few of keen intellects, who cannot rest satisfied with the adoption of opinions at second hand, but must themselves explore the ground, principles, and philosophical truth of all knowledge, will peruse this treatise with interest: whether they may approve of all the author's views is another question.

THE UNITED PRESBYTERIAN MAGAZINE,
November and December, 1857. Edinburgh: W. Oliphant and Sons.

THIS respectable contemporary is regularly sent to us, and we never fail to meet with matter in each successive number well worthy of careful perusal. Although, like our own, a denominational Magazine, and, of course, giving

due prominence to subjects immediately connected with the body, its title shows it to belong, its instruction and discussion topics in which all evangelical Christians are interested. We have pleasure in bearing our unsought testimony to the ability, the impartiality, the candour, and the christian tone of the Magazine. We love to see common conviction on the minor points of doctrine; and we are glad to see common Christian unity maintained without sectarian bitterness; and as we stand around the cross, and imbibe more the spirit of our Lord and Saviour, we may hope to approach nearer and nearer to each other in our interpretation of His Word, and in our obedience to the will of our Father. In these days of unattractive periodical literature, the Magazine is a testimony of its superiority to sectional and denominational Magazines. It is a denominationally independent Magazine, and we hope, for the benefit of the influential body whose Magazine before us bears, that it will long continue to be vigorously and extensively useful.

THE CHRISTIAN WORLD AND
INTELLIGENCER, containing
of the Week. Oct. 23, 1857.
Robert Moir, Paternoster Row.

It is unspeakably important to act, as much as possible, the part of the infidel and semi-infidel whose incessant issues of doubt and matter overspread the land. We therefore hail with pleasure every well-conducted effort to provide Christian literature for the minds of our people. We have already seen excellent periodicals of various sizes, and pretensions, whose influence is only limited by their circulation. There are yet too few of them, and they are too little known and read. We have a weekly penny newspaper, of which we have given the title, is one of our noblest and purest companies of witnesses against error—of true Christians and their noble and pure sentiment against the debased and debasing progress of modern press. We did not see this paper till recently, and we feel warranted to pronounce it a publication of superior literary merit, and of varied good principles, and of varied rendering it worthy of extensive circulation, which we trust it will obtain.

THOUGHTS FOR THE DEVOUT, *being Scriptural Exercises for every day in the year, arranged and adapted from the writings of the Rev. John Howe, M.A., by T. C. Hine.* London: John Snow, and J. C. Hailes & Son. 1857.

HERE is another volume compiled very much like one noticed last month; only this is divided into as many portions as there are days in the year, and instead of a descriptive title, each portion has a text of Scripture prefixed to it.

The writings of John Howe are now much more praised than read. It is thought becoming to swell the notes of admiration which the works of the old divine draw forth, and a mark of defective taste or doubtful piety in any one who ventures to dissent from the general voice. We make this remark not with any view to depreciate the value of John Howe's writings, but to suggest that admirers of Howe who cannot afford to purchase a copy of his works, and may not easily find time to peruse them even if they were within reach, may make the author of the *Living Temple* a daily companion. The volume before us meets the case of those who have not the means of buying many books, or time to read them, and to such

persons we can safely recommend these "Thoughts for the devout."

UNEQUAL PRESSURE OF THE LAW UPON WOMEN, by Miss M. Hepple. Edinburgh: Thomas C. Jack, 92 Prince's Street. London: Hamilton, Adams, & Co. 1857.

WE have read this pamphlet with deep interest, and wish its dignified and forcible exposition of the inequality of our civil and criminal law as affecting women were pondered by our countrymen generally, and by members of parliament and other public men particularly. The truth is, the state of the law is a disgrace to us as a civilized and christian people; and we trust this modest but telling production will tend not a little to direct attention to the subject, and to open the eyes of many who are but imperfectly acquainted with our statute law, and may have no suspicion that its practical working bears so unequally and so unjustly upon the weaker sex. The brevity of this publication is a great recommendation. The reader perceives at a glance the object of the authoress, and a few minutes will suffice for the perusal of its well-filled four and twenty pages. It has our cordial recommendation.

Chronicle.

MEETINGS AT FORFAR.

To the Editor of the *Scottish Congregational Magazine*.

December, 1857.

DEAR SIR,—Last year I had the pleasure of sending you an account of a visit paid to this town by two devoted servants of our Lord, Messrs. Forlong and North, and of their evangelical labours here on that occasion. When God calls men by his grace, and bestows upon them qualifications and means for extensive usefulness, and puts it into their hearts to devote their time, their talents, and their worldly wealth in seeking the spiritual and eternal welfare of their fellow-sinners, the churches of Christ ought to be made acquainted with their labours in the gospel, that they may call their services into requisition in the most needful and promising localities, or at least that they may pray for the Holy

Spirit's blessing upon their efforts, and bid them God-speed in their work of faith and labour of love.

The visit we had about this time last year of these two zealous and distinguished laymen was attended with good results. Several persons were awakened and led to Jesus. The united prayer-meeting, which was originated at the time of their visit, is still continued. It is held once a-week in the two Established churches, and in the Congregational chapel in rotation, and conducted by the ministers in succession, two of whom give short addresses at each meeting. These meetings are well attended; and that too by some who at one time were not in the habit of attending prayer meetings. They are, we have reason to believe, seasons of blessing to not a few; while the exhibition of love and harmony which they present cannot fail to have a happy effect upon the community, by showing that a diversity

of opinion and practice in regard to ecclesiastical polity need not, and does not in this town at least—hinder union and co-operation among the servants of Jesus in seeking the salvation of sinners, and the advancement of the kingdom of Christ in the hearts of men.

The labours of Mr. North in Edinburgh, and the large crowded assemblies who listened to his fervid appeals to perishing sinners, must be known to not a few of your readers in that city. At Thurso during the time of the herring-fishing; at Aberdeen, Broughty Ferry, Dundee, Perth, Stirling, and other places during the past year, he has addressed large assemblies, and in several noted instances we hear he has been honoured of God with the conversion of souls as the fruit of his ministry.

While Mr. North was labouring in the north of Scotland, Mr. Forlong was engaged in the same blessed work in the south of England, in London, Wales, the west of England, the West Highlands of Scotland, and on the East coast, at Montrose, Brechin, Forfar, Stirling, &c. In dark Puseyite Devonshire, he has been the means of disseminating to many precious souls the light of the glorious gospel. Writing to a friend during that visit, he says, "We have a large supply of Tracts with us, and we are working both among the higher class and the cottagers. There are some *Free* Episcopalian churches in this county (not under the bishop), I have preached in two of them. I was obliged to wear a gown each time, but if they put a hood upon me, I do not see it is a matter of the least moment what we eat or what clothes we wear."

On Friday the 6th ultimo, Mr. Forlong paid a second visit to this town, accompanied by Mrs. Forlong, a lady who is truly a "fellow-helper" with him in the work of the Lord. During their stay they were the guests of our excellent liberal-minded parish minister, whose heart and whose manse are always open to the servants of Jesus of whatever denomination. Mr. Forlong brought along with him a very large supply of judiciously selected Tracts. Next day he and his lady were on the streets distributing them to passers by, giving a kind word with each. On Saturday afternoon, the Rev. James Blair from Bridge of Allan, joined us, both with the view of meeting with Mr. Forlong, and taking some part in the work on this occasion. Mr. North had been invited by Mr. Forlong to accompany him on this visit, but from

previous engagements in the south he could not come. On Saturday evening a prayer meeting was held in the Congregational chapel, the minister presiding. The large attendance at this meeting showed the interest felt in Mr. Forlong's renewed visit. Mr. Forlong, Mr. Blair, and some of the ministers in town, took part in the services. Would that there were more "Saturday Evening Concerts" of this kind in our land, what a happy influence would they have in preparing the mind after the worldly turmoil of the week for the hallowed exercises of the Sabbath—even ministers of the gospel might find that they could spare an hour to be there, not only without detriment, but with advantage to their Sabbath preparations.

On Sabbath forenoon, Mr. Forlong conducted the services in the Congregational chapel, and preached to a large and attentive audience, among whom were several of the most influential of our community. The sermon was founded on the blind man's cry to Jesus for mercy; and the close dealing with the conscience, the clear exhibition of the blood of atonement, and the earnest solemn appeals that were made to all present, left the preacher clear of the blood of souls.

On the same forenoon Mr. Blair preached in one of the Free churches, and in the afternoon in the Congregational chapel; when the Congregational minister preached in the same Free church. Mr. Blair's deeply impressive discourses were much spoken of as calculated to be highly useful in both congregations.

On Sabbath evening, Mr. Forlong preached in the parish church to about 1,500 people, and with all his usual energy he proclaimed the gospel as clearly set forth both in the Old Testament and in the New. While the deep seriousness which was visible in every countenance of the large assembly, showed that the appeals of the preacher were felt at the time, whatever may be the permanent results. Many hearts, I believe, were lifted to God that evening, that he would accompany the word so faithfully preached with divine power. At the close of the service, ministers and others distributed Tracts furnished by Mr. Forlong. Almost every one, young and old, received a Tract.

On Monday evening the service was held in another Established church, the minister of which conducted the opening devotional exercises, after which a minister from a neighbouring town, of the

U. P. church, and then Mr. Forlong, gave earnest awakening addresses to the large assembly present.

On Tuesday evening the meeting was held in one of the Free churches, when the Congregational minister opened the services, and gave an address, after which Mr. Forlong spoke for upwards of an hour. The interest with which he was listened to deepened at each succeeding meeting. At the close he read with a pathos and feeling which riveted every soul, a sweet hymn on 'The Need of Jesus,' of which I enclose you a copy. Copies of this hymn have been much in demand since in all the congregations.

On Wednesday, he and Mrs. Forlong visited in some parts of the town from house to house, and also met with a few anxious inquirers in the vestry of one of our places of worship, and left in the evening to address a congregation in a neighbouring town about five miles distant. Not a few say that this has been a blessed visit. More good appears to have been done than even on the former occasion. Two female prayer meetings (one amongst a few young ladies) have been commenced. I trust they will be the means of bringing down showers of blessing on the ministry of the word. Mr. Forlong is one who prayerfully selects his arrows from the quiver of the Almighty, and looks to the Holy Spirit to carry them with power to the hearts of his hearers. This will be found the great secret of ministerial success.

Truly this excellent man and his dear partner are instant in season and out of season serving the Lord. They are bold to speak the word of the Lord before all wherever they come, without respect of persons. In these times, when by many preachers the good old precious doctrine of the atoning sacrifice of the blood of Jesus is pushed out of sight, as not up to the intellect of the age, it is matter of thankfulness to see such men as Mr. Forlong and others going throughout the length and breadth of the land, avowing that they glory only in the cross of Christ, and proclaiming wherever they go the blood of the Lamb of God, as the grand atonement which taketh away the sin of the world. Many a heart will respond to the prayer, *God-speed to all such preachers.*

Yours, very truly,
W. L. F.

RE-OPENING OF PRINCE'S STREET
CHAPEL, DUNDEE.

This chapel, which was destroyed by

fire some eleven months ago, was re-opened for public worship on Sabbath 22d November. The services were conducted in the forenoon by the Rev. R. H. Smith, M.A., pastor of the church, who preached from Psalm cxxvii. 1; and in the afternoon and evening by the Rev. Dr. Alexander of Edinburgh, who preached in the afternoon from Haggai i. 4, and in the evening from Thess. i. 3. Both discourses were listened to by crowded audiences, more leaving the chapel in the evening, unable to gain admission, than got inside. On the Monday evening following, a soiree was held in the chapel, Rev. R. H. Smith in the chair. On the platform were the Rev. Dr. Alexander, the Revs. R. Lang, W. Borwick, A. Hannay, R. Spence, J. M'Gavin, and Drummond, and Messrs. Smith, Melville, and Birrell. After tea, addresses were delivered by the chairman, Mr. John Birrell, the Revs. R. Lang, W. Borwick, R. Spence, Dr. Alexander, and J. R. M'Gavin. Mr. Watson presided at the harmonium, assisted by a most efficient choir, and added greatly to the enjoyment of the evening. This chapel, as re-built, is one of the most elegant and comfortable places of worship we have seen. It is in the Grecian style of architecture, pillared and arched within, with grained glass windows, platform, organ gallery, &c. It is warmed by an efficient hot-air apparatus, and lighted from the roof by "the patent sunlight," which is admirably adapted for this style of building, and sheds a clear, soft light down into every corner of the house. Altogether, the structure reflects the highest credit on the architect, Mr. Edwards, and the contractors. The chapel was originally built in the year 1839, by funds raised by the church in Ward chapel, then under the pastoral care of the Rev. Dr. Russell. After the chapel was finished, twenty members of that church entered on the solemn and responsible undertaking of beginning a new church in the Eastern district of the town. They had their new chapel opened for public worship by the Rev. Dr. Alexander of Edinburgh, in the month of October, 1839. The Rev. A. Russell, then of Haddington, became their first pastor, and was inducted in October, 1840. During the four years and a half of his ministry, the number of the members increased to upwards of one hundred. At this time he accepted a call from the church in Stirling. In May 1846, the Rev. A. Hannay was ordained as their pastor. His ministra-

tions were so ably and successfully discharged, that in December 1854, there were upwards of one hundred and eighty. At this time one hundred and fifty members, along with the pastor, left Prince's Street, to form themselves into a new church in Castle Street. The members who remained gave a unanimous call to the Rev. R. H. Smith, which he accepted. He was ordained in May 1856.

Since Mr. Smith came among them they have been steadily increasing in numbers, and now that the chapel is rebuilt so comfortably and commodiously, they are in more favourable circumstances for prospering than heretofore. May their pastor be long spared to labour in that extensive and populous district, and may the work of the Lord be made to prosper in his hands.

REMOVAL.

For the last two years, Mr. Harvey, the pastor of the Congregational church in Peterhead, has been in very delicate health, often unable to preach, and frequently indebted to neighbouring pastors for assistance in his pulpit labours. Although now much improved, so as to be able to undertake his pulpit ministrations for some time past, yet, feeling his inability to do justice to this important field, and an opening occurring in providence to a field of labour in Orkney, (a missionary station of the Congregational Union of Scotland,) offering a beneficial change of scene and labours, he has thought it his duty to follow the leadings of providence, and accordingly gave in his resignation to the church. On Sabbath afternoon, the 6th of November, he preached his farewell sermon, on which occasion the chapel and vestry were very much crowded. Mr. Harvey, in the course of his sermon, which was both solemn and impressive, gave pleasing testimony that the church had

tenderly sympathised with his severe afflictions, and had all that they could in their pecuniations to meet his comfort. In respect, considering their numerous circumstances, without any aid from other source, this was much credit. He especially called attention to the fact, that although the church, about the same time as they were ten years ago, yet, in these ten years, the church has into its fellowship sixty-three while about the same number to swell the membership of in the South and abroad, some in the sanctuary above, which had been lost through discipline. H. also alluded to the good districts around, through his labours. In one of those through the assistance of friends, they had built a neat modious chapel, which was without debt, and in which regular services been conducted on Sabbath. The sermon was listened to out with earnest attention; and the brethren sat down for the with their pastor at the table. Lord, the large audience rendered spectators. This service called the tenderest feelings of both people, while the glistening eyes of many of the spectators their earnest sympathy with Mr. Harvey's leaving is the cause regrets beyond the pale of his plea. He was loved and respected by all the ministers of other denominations in the place; and often did their respect by supplying when unable himself for the a citizen and gentleman, he respected by all classes of the ty, being always useful in the and carrying out of every good nevolent cause. He leaves with the affectionate prayer church here, and the kind wishes of the whole communi-

EDINBURGH:

PRINTED BY FULLARTON AND MACNAB, LEITH WALK.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

FEBRUARY, 1858.

THE ATONEMENT.

When any doctrine of revelation is assailed, the first feeling of a friend of truth is one of sadness that another root of bitterness has sprung up, and that the teaching of error may deceive and destroy some precious souls. Another feeling succeeds, to this effect:—The assailants of truth will be met by defenders of truth, and so may give occasion for able defences, and masterly exhibitions of the doctrine opposed, which will result in its being more firmly established, better understood, and more impreguably fortified than ever. So the truth gains by every attack made upon it, and therefore such attacks, instead of filling the friends of sound doctrine with dismay, should rather animate them with fresh courage in contending earnestly for the faith once delivered to the saints.

Of late the doctrine of atonement has been exposed to the assaults of some able champions of error. The men, at least some of them, have been so highly recommended by their learning and talents, their position in the church, their known character for large and liberal views, their firm adherence to other vital truths of the christian system, and for their unquestionable sincerity in opposing the generally received views of the atonement, that their opposition has been all the more formidable. Maurice, Kingsley, and we fear we must add Robertson of Brighton, and others of the same school, have done not a little to sap the faith of many in this fundamental tenet. It was therefore wisely judged by the committee of the London Religious Tract Society, that there was a call for a publication vindicating the doctrine assailed, and placing it in a clear and scriptural light. This they have done not by issuing an original work on the subject, but by the republication of four discourses by as many well-known writers.* These are Charles, Lord Bishop of Gloucester and Bristol, Thomas Chalmers, William Archer Butler, and Robert Hall. These names give assurance that the volume containing their views on this subject must be worth a careful perusal.

* "The Atonement, being four discourses by Charles, Lord Bishop of Gloucester and Bristol, Thomas Chalmers, D.D., W. Archer Butler, M.A., Robert Hall, M.A." London: Religious Tract Society.

There may be, however, certain phases of objection to the doctrine not fully met in these discourses, and we still desiderate a work meeting these modern objectors, and fully answering their arguments. In "Selections from Greyson's Correspondence," recently published, there are some letters on atonement, but they are too brief, and are written too unsympathisingly to win their way to the heart of a doubting or mystified inquirer.

In perusing the works of men of the school above referred to, we often perceive a tendency to rest in the statements of truth and duty made by our Lord and Saviour in his personal ministry, while the key that served to unlock the mystery of many of his sayings was not yet given. There is the most perfect harmony between his teachings and the writings of his apostles, but in the latter there is the full development of truth which was only in its germ and first principle, while as yet the death was not "accomplished" which was to finish transgression and make an end of sin-offering. While the Lord was with them the disciples did not understand why he was to suffer these things, and then enter into his glory, and if christian preachers and authors now view Christ's mission and work from the stand-point of the twelve during the time that He went in and out before them, they must exhibit it only in its undeveloped and rudimental phase as it appeared to them whose understandings were not yet opened to understand the Scriptures.

We learn that the Holy Spirit was not given until Christ was glorified, and He himself declared to his disciples ere he left them that He had many things to tell them, but they were not then able to bear them. It was at the very close of his public ministry he uttered these words, and consequently all his previous teaching had left much yet unsaid,—left the disciples still imperfectly instructed in many things,—left them waiting and expecting fuller revelations, when the promised Spirit of Truth should come, and lead them into all truth.

To refuse to hear and give due prominence to the doctrines unfolded by Christ's inspired servants, is to oppose his will, and to reject the divine order. If this is done under pretence of honouring the words He uttered, as worthy of more attention than the teaching of his servants, it is a perversion of his own express commission. He said to his chosen apostles, "He that heareth you heareth me, and he that despiseth you despiseth me." (Luke x. 16.) Their doctrine, therefore, is his doctrine, and their teaching has his authority, and is ever in perfect harmony with his own words.

So unwilling, apparently, are some men to admit the clearer light or the fuller explanations of such subjects as sacrifice, sin-offering, atonement, and reconciliation with God, which the New Testament supplies, that they speak as if anything beyond the ideas expressed by the spiritual worshippers under the Old Testament dispensation was to be utterly scorned, as inadmissible and erroneous. Hear one of them who speaks thus:—

"Prophets and Psalmists had felt that no sacrifice was perfect which did not reach the conscience. Ps. li. 16, 17, for instance, also Heb. x. 8 to 12. No language could more clearly show that the spiritual Jew discerned that entire surrender to the Divine will is 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 God.' *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 these* notions of sacrifice contained in psalmists and prophets, —is borrowed from the bloody shambles of heathenism and not from Jewish altars."—Robertson's Sermon, 2d series, p. 162.

Now passing by the allusion to "notions of vindictiveness or retaliation" as always present in the views of sacrifice the author is opposing, he assumes that the teaching of the New Testament on the subject, which surely may be expected to be *clearer* and *fuller*, must be interpreted in accordance with the author's "notions" of sacrifice as taught by "psalmists and prophets," otherwise all such interpretation must be discarded as heathenish and abominable. Would it not be more modest and more reasonable to infer that the New Testament might shed light on the Old, and enlarge our conception of the meaning of its symbols and ceremonies, than to pronounce that the Old Testament must be our primary guide, and that whatever will not at once square with the words of psalmists and prophets must be wrong? May it not be admitted that Jesus Christ and his apostles taught *more* than the former revelation contained? Is it wise to conclude that any further teachings, in the course of the ages, even after God spake to us by His Son, must be contrary to the earlier revelation, if they went a hair's breadth farther?

We are disposed to make all due allowance for the diversities of mental structure, and for the habits of thought that characterize men of study and reflection. We do not wish nor expect that every theologian should use only certain stereotyped phrases, and pursue the same track of argument and illustration that has been already well worn by his predecessors. By no means. Let there be the deep research, the philosophic analysis, the fresh light struck out by a bright genius, the novel aspects of truth presented by an original thinker—we welcome them all, provided always that it be *truth*, not error, that is thus brought before us. We are sometimes grieved and mortified to find a defender of what he deems truth, opposing truth, under the impression that it is error. He has a measuring line to apply to every utterance of thought, but it is rather the line of a theological creed, than "the reed like unto a rod" supplied by the volume of inspiration. He weighs the figures and perhaps the poetical conceptions of an imaginative mind; but he uses the scales of his own system of divinity, putting in his own dogmas for weights,—which may not quite accord with the balances of the sanctuary,—and he exclaims of this brother's writings and that—"weighed in the balances and found wanting."

We deem it the more necessary so to explain ourselves after our free and fearless exposure of what we cannot but regard as grave errors on the part of distinguished men on the subject of this paper. We condemn their sentiments not because they are expressed in novel terms, or exhibited in unwonted lights, but because we think the doctrine not the doctrine of Scripture. We are not forgetful of the question "Who art thou that judgest another man's servant?" but we plead "not guilty" to the charge of doing so. We judge not the men as Christ's servants. We admit their conscientiousness. We cast no imputation on their

sincerity ; but we have a right to examine their teaching, and if we see ground to conclude that they have mistaken the Master's will, and teach otherwise than His apostles taught, misleading the minds of their hearers or readers, and corrupting them from the simplicity that is in Christ, we are bound in faithfulness and love to expose their error, and we leave all our brethren free to judge us on the same principle. If we have condemned without cause, or in a spirit of unholy dogmatism, or as more desirous to hold up to scorn those who differ from us than to win them back to truth, then let our strictures be treated as they deserve. We commend the four discourses above noted to the studious attention of intelligent readers.

IS THE DECALOGUE OF PERPETUAL OBLIGATION ?

(Continued from last Number.)

II. That the Decalogue is of Divine origin and universal application is confirmed by the fact, that the judicial manifestations of God have taken place in its vindication.

In the Bible, He is revealed as the Judge of man, and as judging in righteousness and equity. This implies the existence of law promulgated amongst and known by those who were to be judged, as the standard by which their conduct was to be tried. Now God has on several great public occasions, come forth to perform His "strange work" of judgment ;—strange, that is, as being repugnant to His merciful nature ;—and the consideration of these judgments will enable us to infer what the law was in the vindication of which they were inflicted ; while the fact of these judicial inflictions, occurring *before* the existence of the Mosaic system, proves that from the beginning *till* that event, the Decalogue was the law by which the Supreme Ruler of men tried their ways, and thus refutes the opinion maintained by many, that this code was essentially identified with that system.

Before proceeding to consider these instances of judgment recorded in the Scriptures, it is necessary to refer to a characteristic of law which it is of importance to bear in mind as accounting for what otherwise would appear to be mere assumptions, viz. *its unity*. As we have already remarked, a law is *perfect* only in proportion to its containing *all* the conditions necessary to be fulfilled, in order to the attainment of the object for which it is devised ; and as these conditions *must* be mutually inter-dependent, the omission of any one of them must vitiate the effect of the rest. And this characteristic of all law is specially claimed by the apostle James (ii. 10.) for the moral law, when he says, "Whosoever . . . shall offend in one point he is guilty of all."

The principle of *the whole* Decalogue is supreme love to God :—the test by which this is to be manifested is obedience to *all* its requirements ; hence reason would anticipate what experience has demonstrated, that the man who has dared to violate the fundamental principle of the law has *in spirit* violated all its enactments, and will be ready to manifest his disobedience in overt act. Keeping this fact in view, therefore, we shall sufficiently maintain our position, if we can show

that in the cases we are about to adduce there has been the violation of any *one* of the commands of the Decalogue, such violation is an undoubted identification of the existence at once of the whole of that code, and of the *spirit* that would transgress the whole of its requirements.

The first judicial act performed by God in this world was at the Fall. The sin committed by our first parents was obviously the transgression of the first command, "Thou shalt have none other gods before me." It is true that the form which this sin took was that of disobedience to the specific command not to eat of the fruit of a particular tree; but we are also informed that the reason assigned by the tempter why they *should* eat of it, was, "Ye shall be as gods;" while, therefore, the essence of their crime—as it is of every sin—was rebellion against the supreme authority of God, it is evidently implied that their motive was a desire to become gods themselves, and thus endeavouring to have *other* gods before Jehovah; and from his imputation to them of this sin, it is evident He must have claimed such supremacy, and that Adam was aware of that claim.

If the popularly received opinion be correct regarding the state of mind evinced by Adam in the excuse given when called to account by God, then his preference of self to his neighbour, and that "neighbour" the partner of his innocence and its joys, involves the violation in spirit of the second great division of the Decalogue; but as we are not quite satisfied about the correctness of this opinion, we do not further refer to this. From what we have advanced above, we can clearly identify the first great command of the Decalogue as that violated by our first parents in the first and great transgression.

This event produced a radical change not only in man's relations to his Creator, but in his moral and spiritual nature, and ultimately even his physical nature experienced its effects. We should, therefore, naturally expect that if the law of his nature was not adapted and intended to be *perpetual*, it would, at this stage of man's history, have been superseded by one more adapted to his altered circumstances, and the fact that it was *not* so superseded we regard as proof that it was intended to be perpetual. We shall, under another branch of this subject, consider what the change was which passed upon man's relation to the law; but that that law still continued to be the rule for his conduct, we see in the case of the punishment inflicted upon Cain for the murder of his brother. We might, from the circumstances recorded in the narrative of this event, Gen. iv., infer the existence of the Sabbath as a day of religious worship, and that the origin of the brothers' quarrel was the rebellion of Cain against the divinely appointed ordinances of religion; it is, however, sufficient for our purpose that we can clearly identify the sixth commandment of the Decalogue as that for the violation of which, God pronounced the curse upon Cain. Compare ver. 6—16; 1 John iii. 12.

The Deluge affords important illustration of the nature of the crimes for the punishment of which it was sent. In informing Noah of his intention to destroy the earth, God gives as the reason, that "the whole earth is filled with violence," Gen. vi. 13. This can mean nothing less than the forcible taking away of the life, property, or honour of their fellow-men, by those who had the power; and this involves

the violation of the last six commandments. We learn from the preceding context that this "violence" and "corruption" were universal and openly practised without the slightest regard to the fear of God; hence the apostle Peter characterizes those who were destroyed as "the world of the ungodly," *i. e.* impious wicked persons, 2 Pet. ii. 5; and this further implies their disregard of those laws of the same code which inculcate the supremacy of Jehovah, and his right to the worship of his creatures. The inference therefore seems conclusive, that the terrible judgment by which the whole race except eight persons were swept off from the face of the earth, was sent in consequence of the universal violation of the commands of the Decalogue.

And to the same cause may be traced the next great judgment recorded in the Bible—the destruction of Sodom and Gomorrah. Gen. xiii. 12, we are told that "the men of Sodom were wicked and sinners before the Lord exceedingly." What their specific crime was is evident from the narrative of chap. xix., where sins are referred to which, to the present day, are sufficiently designated by connecting them with the name of the place at which we read of them as having first been committed. The apostle Jude describes the inhabitants of Sodom as having "given themselves over to fornication," v. 7, and their conduct is designated by Peter as "unlawful" (2 Pet. ii. 8), or contrary to law. While, therefore, their peculiar sin was the transgression of the seventh enactment of the moral law, very little reflection will satisfy any one that their state of mind, before they could commit the crimes above indicated, was such as necessarily involved the infraction of all its other requirements.

We need not multiply these instances;—they have been purposefully selected from the *earliest* period of the world's history as affording stronger proof of the independent existence and universal obligation of the Decalogue ages before the establishment of the Mosaic dispensation. After that event the historical notices of the sacred writers are confined to their own nation, or those with which it was more immediately connected; but numerous passages might be selected as affording indubitable evidence of the fact, that the principles of God's dealings with men universally remained the same after that it had been before the period indicated. It will, we think, be admitted, that in every recorded instance of judgment predicted or inflicted upon heathen nations, the cause has been attributed to their impiety and idolatry, and their consequent injustice, cruelty, violence, and oppression; and taking this connexion with our Lord's summary of the moral law as resolved in the two grand requirements—love to God, and love to our fellow-men—we are justified in the conclusion, that the judgments which the King and Judge of all the earth inflicted upon any of these nations, were the punishments sent by Him in vindication of this law. But this point is clearly settled by the apostle in Rom. i. ii. In chap. i. 18, to end, he describes the crimes against which "the wrath of God is revealed" being generally "ungodliness and unrighteousness;" then proceeding to particulars, he enumerates a long list of crimes, every one of which is a plain violation of some one enactment of the Decalogue. Now, he not only asserts that those who had been guilty of these sins *had* received the natural consequences of them; and we have reason to believe the

were more characteristic of heathen nations than of the Jews; but that *whosoever* committed them, Jew or Gentile, had rendered himself amenable to the righteous judgment of God at the great assize ("for there was no respect of persons with Him") and specially includes "the Gentiles who had not the (written) law." Ego.

(To be continued.)

FRIENDLY CONVERSATION.

(NOVEL READING.)

P. Good morning.—I hope I am not interrupting you.

N. Glad to see you: I am reading a book which I want to have your opinion of. I presume you have seen it—"The wide, wide world."

P. Yes, I have seen the book, once on a friend's table, and now in your hands; but I have not read a page of it.

N. Perhaps you don't approve of religious novels.

P. I confess I don't like the collocation of the words.—The "novel" has been so long associated with frivolous, and often objectionable stories, that to connect with it the epithet "religious" sounds like an incongruity. Even taking Dr. Johnson's definition of a novel as "a small tale, generally of love," it is certainly not much allied to religion.

N. Well, but if religious truth may be exhibited in a fictitious garb, may not good be done by it?

P. I don't dispute it; and yet I would first satisfy myself that I am not, by religious fiction, doing evil that good may come.

N. And have you satisfied yourself on that point?

P. Yes; we have the highest authority for employing fictitious narrative in order to illustrate or to enforce divine truth.

N. Then you only object to the phrase "religious novel?"

P. My objection is neither to the name, nor the thing viewed abstractly, but to individual specimens of that class of literature.

N. Well, I should like extremely to have your opinion of—

P. Stop; I am not much versed in these writings, and should prefer, if you please, to talk over the subject apart from the criticism of particular works of fiction.

N. How then can you pass an opinion on works you decline to name, and may not have read?

P. There are a few plain axioms that help me to a safe conclusion on such questions.

N. Do let me have them. You know I always defer to your superior judgment, as becomes me. You are older, and wiser and better than I am.

P. I appreciate your favourable disposition towards a true friend, but you must judge for yourself, and not blindly follow my guidance.

N. But I am impatient to hear your axioms.

P. Life is short; duty is urgent; time is precious.

N. I understand you. You mean that time is wasted which is spent

in novel reading, that more important engagements should fill up the hours of our short life.

P. I have no objection to your interpretation of my maxims; but they must be applied wisely, not in an arbitrary, unreasonable way.

N. Well, I leave you to expound your own ideas; but would not your principles go to the utter exclusion of the novel from our literature?

P. Not the novel as a *fiction*, but the novel as it is too often found in your three volume heap of inane and valueless gossip, intrigue and nonsense.

N. I entirely concur with you. I have no patience for such stuff. It is the high-toned, moral and religious work of fiction I would plead for.

P. There are a few—a very few—works of that description. With these few exceptions the entire mass of novels I call rubbish; and my maxim is that we short-lived creatures, surrounded with the solemn realities of life, and under heavy responsibilities to God and our neighbour, cannot afford to spend our time and waste our sensibilities over such works of fiction.

N. But may not the taste be indulged, and the mind relaxed by spending a moderate space of time in the reading of novels?

P. I would not merely permit mental relaxation, I would inculcate it upon all, whose intellects are kept on the stretch from day to day, by harassing business engagements, and the cares and burdens of life, but really, I do not see how a young man like yourself can *need* to resort to the novel for relaxation. Are your studies very hard and very dry? Are your out-of-door exercises insipid? Is your music a sore burden? Are your hours spent in sketching a weariness? Is the time devoted to the social circle so heavy a tax on your spirits, that you must fly to the novel as to a cordial to brace you up again?

N. Now I think your figures of speech are carrying you off your feet. The best novels—and for these only do I plead—are not the confectionary of literature. They contain profound views of truth and duty—they give masterly delineations of character—they widen our circle of observation, and bring before us phases of society, with all the lessons that may be learned there, in a way we could never otherwise contemplate. Is it not *useful* to see human nature in its manifold aspects? Is it not desirable to know the danger of deviating from the straight line of duty? Is it not worth something to have presented to us a striking instance of the insidious influence of a bad companion—the disastrous consequence of the formation of bad habits?

P. My friend, you are eloquent in the defence of novels, as if they enshrined all virtue, and were the encyclopædias of all knowledge, and the specific remedies for every moral malady that afflicts human nature.

N. But is not my plea a valid one? I do not arrogate all excellence and usefulness to the work of fiction, but I maintain it is unfair to rank it with the produce of the confectioner's shop, fit only for self-indulgent children.

P. Well, you must admit that as a work of imagination it is *sweetened* to make it go down, because in plain didactic form the lesson would not be tolerated.

N. For myself I cannot plead any necessity for such relaxation as the novel supplies, but I find it pleasanter and more profitable to read a work in which I see the struggles of an earnest mind after truth, or the conflict between conscience and interest, or the sustaining power of true principle in the season of temptation, or the efficacy of divine truth to console in affliction displayed in the characters depicted in the novel, than to receive the sombre lessons of truth and duty in a dull didactic treatise.

P. But why should the treatise be dull?

N. Rather, why is it dull?

P. My suspicion is that sometimes the dullness is with the reader, not the treatise; and that argues want of mental health. If good solid instruction be the food of the mind, then the healthy appetite will welcome it. If the sweetmeats of fiction are preferred, will not the indulgence in these confectionaries for the mind (I repeat the word) still more deprave the appetite, and injure the constitution?

N. Say you so? Perhaps there is truth in what you allege. But still you do not proscribe the novel.

P. No, neither do I proscribe confectionary, but I would inculcate moderation. I would never make a meal of "trifle," or "sponge cake."

N. The "religious novel," to use again for convenience sake the terminology you object to, and which I do not myself admire—the religious novel is to me offensive in a way I have not heard you or any one else refer to:—I mean the religious history of the characters introduced, always grates on my mind as something profane and unjustifiable.

P. I fully sympathize with that feeling. Indeed on that ground alone I would discard some of the volumes that have been most lauded by our critics both of the drawing-room and of the press. I think the account of conversions, with the experience of penitence, weeping confessions, and joyful praises, that are wholly fictitious, highly objectionable.

N. Then why is not this species of authorship denounced and renounced?

P. Just because a great many people are not very scrupulous about the real principles of the literary fare prepared for them. Provided it is dressed to their taste they do not too curiously inquire about the truth of the scenes presented to their view, or the sacredness of the spiritual feelings they desecrate, by making them the material of a novel.

N. But all readers are not so unthinking and voracious.

P. True, and the discriminating eschew such "made dishes" of Christian biography.

N. I don't like controversial novels: Do you?

P. I think them objectionable on several grounds, but why do you dislike them?

N. Oh, they are so unfair. The author can make the characters he paints as of his way of thinking all so wise, noble, fascinating, and the poor creatures on the other side all grovelling, mean, foolish beings, that one would be ashamed to own them or their principles.

P. Exactly. That is a sensible view of the matter, and it might be all well enough if only vice, falsehood, and folly were made to appear

hateful or absurd ; but that kind of novel is a two-edged weapon, and may be as keen against truth as for it.

N. Why then do not our critics condemn the whole thing? and why does the public endure such obliquity of dealing with great questions?

P. My dear friend, the public is very voracious, and very indiscriminating. Provided a book be pungent, and even personal, it will welcome it. Extreme views and strong statements and abuse of character, caricature and sarcasm and satire, seldom come amiss to a numerous class of book devourers. But calm moderate opinions are insipid to them, and are in no request.

N. We have surely got into a subject where there is more scope for fault-finding than for praise, or we are both in a very carping humour this morning.

P. The truth is that most subjects of discussion afford room for animadversion, or bring out points not to be admired, unless we sit down with a determination to give to every thing the *rose-colour*.

N. I am afraid sometimes of contracting a censorious habit, from having my attention so often and so painfully turned to the defects and errors of human society. I *wish* to be charitable, but I cannot shut my eyes when folly crosses my path, or if I did, I could not then *imagine* the object before me to be beautiful and attractive, were I but to open my eyes upon it.

P. The cynical, condemnatory spirit is hateful, and we should strive against the least approach to it. But I believe our moral sensibilities are quickened, and our judgment of right and wrong confirmed when we study to look at the *reality* of every character and fact. We must not call evil good for fear of being thought harsh and severe. We must not slur over obliquities of conduct, and perversions of principle, lest we should in our turn be condemned for speaking plainly. No good comes of praising what deserves no praise. No evil comes from a pointed condemnation of what is wrong.

N. But to our subject ; Do you think our moral tales very effective in teaching the lessons their authors aim to convey to their readers?

P. Why, it is hard to answer such a question in an absolute form. In some cases the lesson is learned, in others rejected. But is not this the case with all modes of instruction? It would be unfair to condemn the novel on the ground that many readers, even of the best, are little benefited. Might not the same thing be said of hearing sermons or reading sermons? Might not the complaint be made with truth that our best books leave many of their readers no better than they found them?

N. True ; yet works of fiction being generally read for amusement, readers are not in the best frame of mind for receiving moral lessons. In fact, when one in an hour of exhaustion takes up a volume of Sir Walter Scott or Washington Irving, he would be disposed to skip a page of dull lecturing on economy, or temperance, or patience, if he could by possibility find such a page there. Therefore I am disposed to set down the didactic profit of novel reading at a very low figure, and so would dismiss the argument in favour of such works founded on their moral influence, as very weak.

P. You forget that the supposed advantage to be gained by reading such works is not that they contain passages of fine moral sentiment, but that the lesson of the story as a whole is salutary and memorable. You learn to hate vice, to love virtue, to sympathize with suffering, to burn with indignation against oppression, to despise avarice, to be patient in adversity, and humble in prosperity. One tale may not exhibit characters illustrative of all such virtues and vices, but it may be constructed on purpose to exhibit one or more of them.

N. I admit all that, and yet I am pretty sure that in nine cases out of ten the idle, lounging, worn-out student or merchant, who takes up of an evening some *amusing* story, may be interested in the book, and when he finishes it, lays it down, as having answered its purpose—it has amused him, and there all thought of it ends.

P. Then does a book of history, science, art, travels, fare better?

N. Yes, I think it does. When a man can read such books he does it with a purpose, and he gathers knowledge from them. When not disposed for such reading, he had better take a walk in his garden, or a stroll by the sea-side—or he may spend the hour over a novel, and learn nothing worth naming, and be excited more than is good for him.

P. I don't much differ from that opinion; yet after all, a good deal depends on the *kind* of fiction to which that idle hour is given. It may not do the reader much good, though the matter be unexceptionable. It may do him harm if it be bad stuff.

N. Precisely; it is so much easier to get evil than to find good. And still the axioms must be borne in mind, "*life is short*," &c. We can afford to give to fictions only the fag ends of our time, the worn-out remnants of a busy day, when we need relaxation, and can read without thinking, or sleep without being much to blame.

LETTER FROM THE LATE REV. J. GIBB OF BANFF.

BANFF, July 22d, 1823.

DEAR SIR,

YOUR printed Letter, dated June 27, was read to the members of the Union church here, on the 13th July, and, after pondering its contents for a week, they unanimously agreed in appointing me to transmit the following remarks as their answer:

We have long been convinced that the churches of our connexion, in this country, are too much isolated from each other, to the violation of the Apostolic rule and their own great disadvantage: and having already sustained no small loss on this account, we are prepared to encourage every attempt to restore primitive union and fellowship with our most cordial approbation and support. The simultaneous movements of our brethren, at present, in both parts of the island, for the purpose of reuniting the Congregational churches, afford us peculiar pleasure; we sincerely welcome your correspondence in particular, and indulge the cheering hope that it will be made instrumental in bringing our churches into a nearer and more beneficial connexion with each other. We find it necessary, however, to moderate our confidence of

speedy success, when we remember the issue of a similar attempt, which was made by our sister church in Paisley, about nine years ago. In a circular letter which they addressed to their brethren, the principal passages of Scripture that treat of the mutual duties of Gospel churches to each other were carefully collected, and practical attention to the subject was warmly recommended; yet their laudable proposal fell to the ground. It was treated with general neglect and, by some, with morbid jealousy. In your letter the primitive communion of churches is not so minutely traced, but you have been sufficiently particular in detailing the arrangements of a *prudential* plan for the circulation of periodical intelligence among the churches.

We by no means object to your scheme of communion, because it involves a considerable portion of confessedly *human regulation*; but we are apprehensive that, if too much be attempted at once, your excellent design may be frustrated by the practical difficulties attending its execution. A very wide difference will be found between the general neglect of intercourse which has hitherto prevailed among the churches, and that methodical, frequent interchange of epistles, which you have proposed. Will all our churches bestow the pains of meeting and deliberating on the contents of a letter to their brethren twice every year, so as to make the communication *their own as a body*? Will there be no difficulty in finding a general secretary willing to bestow the time and trouble necessary for reading above 70 letters, and afterwards extracting and embodying the substance of them in a quarterly circular, getting all these epistles correctly printed, and forwarding every one of them to a particular church?

The duties of the conductor of the proposed correspondence will be attended with no small difficulty, requiring much Christian wisdom, circumspection, and delicacy of feeling. Except the intelligence from the several churches be *particular* and *confidential*, it cannot be either interesting or profitable; yet we should be not a little puzzled to write a minute detail of the trials we have experienced during the three past years, in the contemplation that certain parts of it might afterwards be printed and widely circulated. While we find that certain persons with high pretensions to sanctity, have the effrontery grossly to misrepresent facts and prevaricate, on the very spot and in the face of living witnesses who know their dissimulation, what injurious surmising might be occasioned by the circulation of *abridged statements* at a distance from those who could contradict artful misrepresentation and vindicate the innocent? Not only will the most rigid adherence to truth be necessary, but, we are sure you will agree with us, that nothing should be printed which could have the remotest tendency to discourage the timid, stumble the weak, introduce vain jangling, excite groundless jealousies, or tempt any of our less-instructed members to despise any of their brethren or think meanly of their Christian communion.

But the general circulation of *mere intelligence* respecting our churches, though conducted in the most faithful and judicious manner, is not all that their interest and their duty toward each other require. Particular churches frequently stand in need of *special advice* and *assistance*; and, without relinquishing any of their private rights, or making the

most distant approach to any modern system of ecclesiastical domination, when placed in circumstances of peculiar trial and perplexity, they might derive essential benefit from the friendly counsel and influence of each other. The fellowship of the Apostolic churches comprehended the duties of mutual inquiry, expostulation, counsel, and assistance: and we appeal to the authentic epistle of the church in Rome to the church in Corinth, commonly termed the first epistle of Clemens Romanus, as one of the best uninspired specimens of friendly intercourse between sister churches. It must be obvious that such a letter of affectionate expostulation, faithful admonition, and seasonable advice, adapted to the existing circumstances of a particular church, could not with any propriety be printed for extensive circulation.

As primitive example and the well-being of our churches demand something more confidential and pointed than your plan will admit, we beg leave respectfully to suggest what, in our view, seems no more than a necessary and most desirable addition to it.

Let all the churches of our connexion in Scotland be arranged into county districts or associations; let all the churches of every association be annually visited by one of the pastors of as long standing and experience as can be obtained; let the brethren of each association depute and invite one whom they think best qualified to undertake this service, having his pulpit supplied by some of themselves, and his reasonable expenses defrayed out of their common fund; let every church be duly apprized of his coming, and assembled to receive him; then let him converse with them freely, make inquiry respecting their circumstances, labours, and trials, and affectionately tender his best advice, accompanied with such information concerning their sister churches as might be required or judged useful. This deliberate communication of thoughts, counsels, and sympathies, would be found entirely different from those transient interviews with preachers engaged in begging excursions, to which our churches have been sufficiently accustomed. Were five or six of our oldest pastors annually to divide the labour of visiting the churches, the burden of the work would not be found too great, they might derive personal profit and pleasure from it, and greatly benefit the churches by imparting particular information and reasonable counsels which could not with any propriety be submitted to the publicity of the press.

Once more, we think that a more frequent interchange of good offices between sister churches of the same district should be specially recommended, as easily attainable, and calculated to be of the greatest utility. They might correspond with each other both by letters and messengers, at small expense. Were the churches of the same association to perform their duty by discountenancing evil surmisings and jealousies, making direct inquiry respecting the state and conduct or spiritual affairs of each other, frequently asking, freely imparting, and thankfully accepting their mutual advice and assistance, and thereby provoking each other to love and to good works; their best interests would be more effectually promoted, than it could be by hearing any *general intelligence* from distant churches, that it would be wise or even practicable to impart.

Finally, we thank you for your late communication, we accede to

your plan in as far as it extends, we have freely expressed our sentiments as a body, both respecting itself and the additions that we think desirable and practicable, and we sincerely pray that the Lord may direct your laudable endeavours and crown them with remarkable success.

Submitting the above to your candid consideration, and with high personal regard for the truth's sake, I am,

DEAR SIR,

In the name and by appointment of the Union Church here,
Yours in the best bonds,

J. GIBB.

To the Rev. WILLIAM ORME.

CHRISTIAN HYMNOLOGY.

It was well said by Bentley that "no book was ever written down but by itself." A worthless or a wicked book scarcely needs to be condemned by the critic. It will soon pass into oblivion without any effort of his. Elaborate refutation, indignant declamation, eloquent denunciation, are completely thrown away in such a case. The only effect of such exposure of a silly or a false book will be to keep it a little longer before the public eye; and whether *that* be desirable may be very gravely questioned. The hostile criticism that condemns, and the friendly laudation that flatters, are alike powerless to give continued existence to a book that has not vitality in itself. "They who make up the final verdict upon every book are not the partial and noisy readers of the hour when it appears; but a court as of angels, a public not to be bribed, not to be entreated, and not to be overawed, decides upon every man's title to fame. Only those books live which deserve to last. All the gilt edges and vellum, and morocco, all the presentation copies to all the libraries, will not preserve a book in circulation beyond its intrinsic date."

Being persuaded of the justness of these views, we ascribe little importance to our notice of the publications whose titles will be found at the foot of this page.* We place them together neither as contrasts, nor as companion volumes, and yet when one was sent us for review, it suggested the other. But of the former first.

Some persons of no mean name have praised 'The Rivulet,' and others of equal judgment have passed an adverse sentence upon it. Certain friends stepped forward, in a spirit of chivalry, to cover with their shield the work of a brother, which a hostile reviewer had attacked with his steel pen. Another came to the rescue, not of the book, or its

* (1.) The Rivulet, a contribution to sacred song, by Thomas T. Lynch, author of 'Memorials of Theophilus Trinal,' &c. Second Edition. London: Longman, Brown, Green, and Longmans. (The imprint on the cover is 'Hymns for Heart and Voice.') 1856.

(2.) 'Hymns composed at Bolton Abbey, and other Rhymes,' by Newman Hall, L.L.B., author of 'Come to Jesus;' 'Life of Dr. Gordon,' &c. London: James Nisbet and Co., 21 Berners Street. 1858.

author, or its assailants, but to do battle for the TRUTH—the cause of orthodox Christianity, which was thought to be in peril. It is with no wish to rekindle the controversy, which is now happily extinct, that we now advert to the subject. We would rather leave the ‘Rivulet’ to pursue its own brief course, hoping that neither friends nor foes will waste any more time in defence of it, or in attacks upon it. The right may be defended unwisely, and the wrong condemned too unsparingly, the effect of which often is, that sympathy is awakened for the wrong-doer, and then the reaction is all in his favour. We all know the maxim *festina lente*—make haste at leisure; another might be thus framed, “condemn gently.” This is at once good policy, and in accordance with Christian humility and charity.

After all, the ‘Hymns’ Mr. Lynch has prepared for the use of Christian worshippers will be very harmless if they are not used; and we may safely leave it to the good taste and Christian feeling of our churches, whether to accept or decline the gift so offered them. It will be a long time, we hope, before weak dilutions of Christian doctrine, or even lofty musings of an ethereal spirit are tolerated in our public devotions. Rather we would say, we trust *that* time will never come. Our extant hymnology is rich in pieces of true poetical merit, and redolent of sublime Christian sentiment—the concentrated essence, indeed, of the highest and purest devotional thought ever uttered by sanctified genius—and having such a hymnology, we really think every thing vapid in sentiment, or erroneous in doctrine, or inferior in composition, will stand a poor chance with our churches. If Mr. L.’s hymns are not good, they are foredoomed to perish. If they possess real merit, and have the breath of life in them, no adverse criticism will avail to put them down.

We perused the ‘Rivulet’ with some care, and we think without prejudice. In our humble judgment some of the pieces display considerable poetic feeling, and the author has sometimes been happy in giving terse and vivid expression to his ideas. The cast of most of the pieces—they are one hundred in number—is that of pensive poetic musings. The lessons of pain, thoughts on recovery from sickness, filial fear and love, the whisperings of love from flowers, the stars, the clouds, and many similar strains fill many pages. There are some in a higher key, on Christ praying by night and preaching by day, the good fight of faith, Christ HERE, prayer for peace, prayer for wisdom, &c. If a book is to be judged by its pretensions, then we must say that, as a collection of hymns for Christian worship, the ‘Rivulet’ is very defective. There is but a very sparing introduction of suitable themes for the service of song in the house of the Lord, and the subjects, even when suitable, are treated in so dreamy and misty a style, that a Christian congregation, unless as familiar with cloud-land as the author, could hardly attach any definite meaning to some of his stanzas. To persons fond of poetry, and who like to listen to the breathings of a mourning, or an aspiring, or a struggling spirit, the pages of the ‘Rivulet’ may occupy not unprofitably a silent and solitary hour; but for the Christian sanctuary we judge these rhymes altogether unadapted. Had they not been offered as *hymns*, they might have passed as songs—not always very spiritual, but generally pleasant, and sometimes pretty.

It may be known to many of our readers that more importance has been attached to Mr. Lynch's volume than its intrinsic merits seem to warrant. This has been owing to the circumstance of some friends of the author praising his production in strong terms; while other parties have exposed its defects and demerits with an unsparing hand. But the matter does not rest here. The difference reaches far deeper than the shallow channel of the 'Rivulet.' They who extol it are considered as the apologists of what is called the "negative theology;" they who condemn it, do so mainly because they regard it as a specimen of that negative teaching which is said to characterize some of the ministers of the Congregational body.

In fairness to the author of the 'Rivulet,' it ought to be borne in mind, that he has distinctly disclaimed the idea of offering his book as any thing more than a *supplement* to other Christian Hymn books. That it does not contain any full statements of Christian doctrine, and indeed, exhibits but faint traces of any system of theology, properly so called, the author admits, and his friends acknowledge. But he and they maintain that the volume was never intended to embody the articles of the author's faith; and ought not to be condemned for a defect that belonged to his plan, and is not, therefore, justly charged upon its execution.

This pleading may be admitted as perfectly reasonable, but yet it leaves untouched the question, whether the author ought to have presented to the Christian people and Christian churches of this land, a collection of pieces called by him 'Hymns,' which if they do not systematically exclude the most essential verities of the Christian faith, give them but faint and equivocal expression. The same defence may be urged for sermons that contain little or nothing of the gospel of salvation. It may be pleaded that no single sermon need contain the whole of the preacher's theological system; nay, that he may preach for weeks, and never have occasion to touch on certain points, which, however, he does not deny. Now, this is the very evil complained of. It is the *silence* of the book or the preacher that constitutes the charge. It is not the utterance of error, but the non-utterance of the truth. It is the harping upon some poetical or philosophical string, and not sounding loud and strong the notes of salvation through a crucified and risen Redeemer. It is the mystification, not the denial of Christian doctrine—the substitution of other teaching for such teaching as forms a correct and full reflection of the teaching of the apostles of our Lord and Saviour. It is very true, that no single sermon, on an ordinary occasion, need be an epitome of a theological system, any more than a single hymn can express the full flow of a Christian's beliefs and aspirations. But we expect that a *book* of hymns, or a *series* of sermons, filling a volume, or occupying a year, should not be characterized by negations—we look for a full and explicit avowal of the great lines of Christian truth, and we cannot be satisfied with less.

We have dwelt so long on the first of the volumes before us, that we must dismiss the second with a very few words. Mr. Hall's beautiful volume is a small but valuable addition to our Christian hymnology. It contains the *gospel* in its purity and glory, and *no mistake*. Most of the pieces now published appear to be the production of a season of rest

from his usual pastoral labours; and as a specimen of a minister's country recreations they are creditable both to his taste and his piety. The author modestly says in his preface, that he "does not claim for his rhymes the high rank of *poetry*, but their publication as *devout meditations* in verse will not be altogether unjustifiable, if that which has given him so much pleasure in the production, shall prove helpful to the spiritual life of any one, in the perusal."

We shall only add, that no one competent to appreciate such productions will think less of the 'Bolton Abbey Hymns,' because the author claims for them no character higher than that of "devout meditations in verse."

If any thing had been needed to deepen our conviction of the importance of "hymns and spiritual songs," giving utterance to the sentiments of a heart which loves and feeds upon every vital truth of revelation, this little volume of Mr. Hall's would have been that thing. We desiderate in a book of hymns, and in a volume of sermons, a full-orbed Christianity; and no exquisite finish of parts will satisfy us unless the production, as a whole, present a symmetry and completeness, which leaves no room to say that one thing is lacking, which ought to have been there, and whose absence is a fatal defect.

CONVERSION OF THE JEWS.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

SIR,—I observe, in the current month's number of your valuable Journal, a letter on "Missions to the Jews," signed "J. S." Will you permit me a few sentences in explanation of certain points indicated by your correspondent, or suggested by his communication?

1. The transfer of the agents and stations of the Scottish Society for the Conversion of Israel to the care of the United Presbyterian Church arose out of the desire of certain members of that church to have a mission to the Jews which they might more strictly consider their own. It was not unnatural, when the other large Presbyterian churches in Scotland were seen to have such missions, that this church should wish to be like them,—more especially as there are not a few who consider that the missions of a church or denomination are not complete unless they contemplate the Jews as well as the Gentiles. I am not aware that members of the United Presbyterian Church acquainted with the affairs of the Scottish Society, ever supposed that the support of that Society was left unduly to their church, and for that reason wished to have it placed more immediately under their own denominational management. The contributions of Independents, as compared with those of United Presbyterians, were equal to their numerical strength, and did more than your correspondent, "J. S.," suggests should now be done, namely, "support one missionary," and hope to be able to support more. The reasons which led to the formation of a mission to the Jews by the United Presbyterian Church, were such as I have hinted at. Interference with the working of a catholic society was regretted

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by many; but the bearing of its previous responsibilities by the Scottish Society was rendered impossible by the withdrawal of the United Presbyterian support which it had received.

2. But the mission of the United Presbyterian Church is itself catholic in no inconsiderable sense. The agents are five in number: one is a Free churchman, two are United Presbyterians, one is an Independent, and one a Baptist. If the mission is catholic in the aspect presented by its agency, the fault will belong to others than the United Presbyterian Mission Board, if it be not catholic as well in the contributors to its funds. Unfortunately, the time is not yet come, when, from the number of Jewish converts, we need to consider what order of government must be given to the churches which are formed for their Christian fellowship.

3. The facts being so, perhaps the wiser course to be pursued by such friends of the Scottish Society for the Conversion of Israel as are not United Presbyterians, will be that they contribute to its funds as they did before. The Scottish Society for the Conversion of Israel exists precisely as it formerly did. This is proper, inasmuch as bequests, and other contributions to its funds, made but not received, could not otherwise have so readily reached their destination. Monies going through the hands of the Society, unless when they are specially and differently designated by the donors, will probably be voted almost entirely to the support of the United Presbyterian Jewish Mission. Individuals and Congregations will thus be enabled to contribute to the support of the agents in this good work, whose success they were formerly accustomed to desire and pray for, while, at the same time, they are not committed to any merely denominational enterprise; and the Society, being free to guide its own operations, would, if reasons occurred to make it appropriate, be better prepared to make any distinct effort on behalf of the lost sheep of the house of Israel, which to its constituents might appear desirable. If an opening for such effort should, at a future time, present itself, and the Society should again employ missionaries of its own, none, there is reason to believe, would rejoice more in its success than the United Presbyterian Church. In such case, the funds might be chiefly dependent upon the Congregational churches and a few others, notwithstanding the catholicity of the Society's principles; but if that circumstance is no objection to the London Missionary Society, neither would it to the Scottish Society for the Conversion of Israel.

4. A distinct Society, able to employ only one agent, even if it should, with good reason, expect shortly to be able for more, has many peculiar difficulties to delay its progress. If its field of operation should be continental or foreign, the expenses which occur, without its having been possible to anticipate them, or provide for them, are such as must greatly embarrass any such Society. There are certain things which, if not done on a large scale, had better not be attempted—and this is one of them. I am, SIR, very truly yours,

A. G. F.

Dec. 12, 1857.

THE GOSPEL MINISTRY.

(The following remarks formed part of an address delivered recently at an ordination.)

It is an affecting thing to see one in the gospel ministry sinking apace into apathy, inertness, and inefficiency;—to see his talents rusting from want of use, and his capabilities falling asleep for want of exercise,—his energies cooling down to the freezing point, and his piety so bedclouded as to become suspected both by the world and the church. Observe the man and his communications; and Oh, how tamely the precepts of Sinai and the songs of Bethlehem fall from his lips! But our regret becomes still deeper when we see such a man having more heart for the speculations of Germany, than for the themes of the Bible relative to man's ruin and recovery. For when this is the case, if energy at any time characterizes his ministrations, it is when he is polluting those streams by which, in better days, the city of God has been made glad. It is when mixing up the water of life with those portions of Continental mud, which he has picked up at second-hand. And if any thing like earnestness can enliven his dulness, it is when he is bewildering his hearers in the perplexing mazes of an uncouth jargon about objectives and subjectives, abstractions and intuitions, and other vocables of Ashdod, at which the purity and pith of the English language, in a healthier region of theology, conscious of being outraged, stands aghast.

Ah me! How sad to contemplate such a man in the gospel ministry! For even when stating gospel truth, instead of delivering it as a testimony which he has received from the Lord Jesus Christ, he gives it to the people in the form of a production which his reason, spider-like, has spun out of its own bowels. In the day-dream of his deep delusion, he is amazed that his worth is not sufficiently appreciated. Nay, he looks blank with astonishment, because people refuse to regard those shallows which his speculations have made muddy, as deep things which only can be fathomed by a superior intellect. He, moreover, thinks that it is Christian humility and virtuous submission, to expect little fruit or no fruit at all from his labours, and he thinks himself meek exceedingly, because he still feels happy although no sinners are converted under him, and although the Lord's work is rapidly declining in his hands.

Am I sketching a mere fancy-wrought picture, while I thus speak? No, verily, I have seen the original. And I noticed, that what was heartlessly spoken by him was as heartlessly received by his hearers. And I noticed again, how little confidence he had in his own aptitude to teach, and how little trust he had in the Master's promised aid. For he slavishly stuck to his manuscript, turning it leaf by leaf, with all the regularity of the motion of a pendulum; at the same time carefully running his practised finger across the page, lest perchance, by his eye missing the line, he should have to stand before the people a dumb monument of incapacity. And, indeed, it is an open question among men of discernment, whether his silence or his speech should prove the greater blessing to the world and the church. And must we, for the sake of

giving none offence, and in the cant phrase of the day, call this a ministry abreast of the age? No, never. For all the now repudiated moderatism of the eighteenth century is out-Heroded by such a ministry as this, the sad fruits of which many a back-going church with the seas of Britain can testify. Oh for but one hour of the Master with his scourge of small cords to drive such performers out of his house!

It was not thus that those men, of other times, watched for souls a denied their Lord, who, while honourably filling up their generational work, made full proof of their ministry. Obtaining, as they did, souls of their ministry and souls for their hire, they have at the same time left behind them precious memorials, bright with encouragement and a sweet with fragrance. Let us then, my dear brother, during our hour of service in the Lord's house, stir up the gift that is in us by keeping our lamps trimmed, and well replenished with holy oil, so that our lights may ever be bright and burning. Or, to change the figure, let us have our loins girded, and our weapons sharpened and burnished, that we may war a good warfare. For in order to make full proof of our ministry, we must be men of laborious study and deep thinking. We must be men who, by panting earnestness and sweating toil, acquire a large amount of mental capital, especially of that knowledge which is to be gathered from the word of God, by persevering meditation and wrestling prayer. We must be men who cultivate an effective style of speech as the vehicle of our thoughts, and an attractive and impressive mode of address. Above all, we must be men of fervent piety, full of the Holy Ghost, and much given to prayer. We must be all this,—all this, and much more than we can now specify, before our profiting appear to all; in order that the ministry may not be blamed on our account, and in order that God may be glorified in stamping the token of his approbation on our labours, by crowning them with success. Let us then have our minds well disciplined, our talents in proper exercise, our stock of knowledge daily augmented, and our own souls well established in the truth of the gospel; and as the crown of excellence of the whole, let our piety be fresh and vigorous by continual importations from heaven;—something always fresh from God. Thus shall we stand before our people, as Moses did before the tribes at Horeb, with his face shining, although he himself knew it not. By close intercourse with God, we shall come forth to our work like Moses who endured as seeing him that is invisible;—or like a priest issuing forth from the holy of holies;—from the midst of a cloud of incense, perfumed with the fragrance of his holy employment.

This being the case, as we proclaim the woes of sin and the war of love of the Saviour;—as we present to our fellowmen heaven's remedy for earth's sins, and sighs, and sobs, and bitter tears;—bearing as we do the gospel balm for the world's sores; saints and sinners will be about us an unearthly something, before which their spirits will be arrested and stand in awe. And even those who dreaded coming within the range of our influence lest they should be converted, when they behold the fervour of our zeal, the holiness of our character, the heavenliness of our spirit, and the earnestness of our labours for the recovery of Adam's lost children, will feel constrained to come and hear what we have to say; and then "feeling that a spiritual power is grappling with their

they shall either be compelled to yield to the message that warns them, or set up a conscious resistance." Could our own souls rise sufficiently to the themes of the gospel, and catch their inspirations, our preaching should not be feeble and powerless, like the beams of a winter day's sun; but should, like those of the sun when riding high in heaven in the majesty of his strength, convey light and warmth in every ray. Then should our preaching resemble what was common in Judea and in the streets of Jerusalem, upwards of eighteen centuries ago, and those who heard us would feel as if Christ's first messengers had risen from the dead.

J. MURKER.

BANFF.

[The foregoing address was sent to us accompanied by a kindly and characteristic letter from our excellent brother Murker, expressing some doubt whether we would admit an article condemnatory of the practice of reading sermons. That doubt was not his—he knows us better than to admit it—but was expressed by some one else, whose memory did not go back so far as the year 1852, when several papers appeared in this Magazine against the practice referred to. Attention was again called to the subject in 1855 by a writer who subscribes himself LECTOR, and who heads his letter to the Editor with the question, "Is the reading of sermons indefensible?" We would repeat this question with Mr. Murker's paper in our eye, and invite our readers to consider it.

Another point deserves to be calmly and intelligently discussed. It is one of great magnitude, branching off from the question of sermon reading, but not necessarily involved in it. The matter referred to is the *spiritual state of the churches*, and the connexion between the practice of reading sermons, and the decay of life and prosperity in those churches. It is evident that a satisfactory inquiry into such a subject must involve a thorough investigation of facts, on a large scale. There must be evidence gathered, not from a narrow district, nor by some one person, whose foregone conclusions may vitiate his testimony, or bias his judgment, magnifying circumstances for the favourite theory, and hiding from view facts that bear against it. There must be a fair and full array of evidence sought out and set in order, and weighed with the impartiality of a judge on the bench. We say this not as if the parties could be wittingly capable of the slightest falsehood, but simply because a prejudice or a hastily formed opinion may stand in the way of an honest man's honest conclusion.

Here then are some questions for solution: (1.) Does a full investigation of the history of our churches prove, that they are prosperous and flourishing under pastors who *do not read* their sermons; and dead or dying under the ministrations of men who *do read* their discourses?

(2.) Does the fact of church prosperity under extempore preaching, and of decay under read sermons, appear so invariably as to bring us to the unavoidable conclusion, that the two things stand related as cause and effect—free speech and prosperity—the use of the manuscript and the reverse of prosperity?

(3.) Does such a survey of the churches, as we have suggested, bring to light the fact, that some of them enjoy peace and prosperity under

the ministry of *readers*, while others of them dwindle away under teaching and preaching of men who never write their sermons, and never use even notes in the pulpit?

(4.) Moreover, does the inquiry instituted lead to the conviction that the prosperity or declension of a church may generally be traced to a *variety* of causes?—causes having no necessary connexion with the mere *form* in which divine truth is taught, whether as read, or spoken without book—causes that go far deeper than the mere mode of conducting the services of the sanctuary, and bear upon the earnestness, faithfulness, and self-denied devotedness of the pastor, rather than upon his being a fluent speaker, or a slavish reader?

We have proposed these queries for solution in a form which implies that it is premature to answer them before we have an induction of particular instances sufficiently numerous to warrant the utterance of a decided opinion. We do not mean that names of persons and places should be published. Not at all. That would be highly improper. We mean that any one who may undertake to answer these questions should make himself acquainted with facts gathered from all parts, and all parties. We have of late had the offer of papers for the *Magazine* on this very subject of the state of the churches, written by brethren who, we are morally certain, have but a narrow and partial acquaintance with the actual truth concerning the most important sections of the country where our churches are planted. No good can come from giving utterance to opinions not founded on actual examination of facts. How far our excellent brother, whose address has suggested these remarks, is really acquainted with our churches as a whole, and what they are "going down," as he affirms, we must leave themselves to judge. If there be a worm at the root of our congregationalism, the worm must be destroyed, or the denomination must "vanish away." If the dry rot has entered into some of the churches, the sooner it is detected and cured the better. If, after all, there be vitality and soundness at the core, the scrutiny, as to the actual fact, will do no harm.

On another page will be found a letter from a former pastor of a Congregational Church at Banff; and we think the glimpses it affords of the state of matters five-and-thirty years ago, will not be without interest, as compared with present sayings and doings of the northern churches, as brought before our readers in the present number.—Ed.

DISTINCTION BETWEEN PREACHING AND TEACHING

[The following letter has been lying beside us for a long time, waiting a fit occasion to introduce it. Such an occasion now presents itself, where the subject of it—the reading of sermons—is brought forward in the preceding article.]

The distinction between *teaching* and *preaching* pointed out in the subjoined letter is worth examining, and, perhaps, some readers may be led to re-examine the foundation of their faith in regard to points they have taken for granted, content with a second-hand belief, and conventional adherence to generally admitted truth.—EDITOR.]

MR. EDITOR,—May I put a question on the subject of the reading of sermons? I have perused with much interest all that has appeared in the Magazine on the subject, and I approve of much that has been laid before your readers; but there is one point which I think has not been sufficiently cleared up, and it is to it my question refers. Is there not a broad distinction between *preaching* the gospel to the unconverted, and *teaching* believers all the will of God? In regard to the former branch of duty, the preacher's task bears an analogy to that of the pleader at the bar, or the senator in the House of Commons. The advocate or the member of parliament has to adduce facts, clear up obscurities, sift the arguments of opponents, reason and expostulate, and if possible persuade to adopt the views and follow the course he recommends. So the preacher: he has to deal with sinners—some hardened—some half-enlightened—some carried away by temptation—some "almost persuaded" to be Christians. Free and versatile speech, then, is the right mode of accosting them. It seems to me that to come before a slumbering, or prejudiced, or captious listener, with a carefully written paper, and to read it from end to end in his hearing, and then cease, is not the best way of securing an entrance to his heart for the living truth. In this case surely the extempore address, warm, pungent, glowing, melting, convincing, is the preferable way of preaching the gospel.

But in *teaching* the church their duty, in my apprehension, assumes a different aspect. Here the analogy is not the forensic debater, but the professor in his lecture room. And if it be fitting and congruous in a professor—say of theology—or of moral philosophy—to *read* his prelections to his students, is it not equally fitting and congruous in a pastor of a church to read to his people his carefully prepared course of Christian instruction? It does not appear to me that the exposition of Scripture—the mysteries of the faith—the various bearings and connections of divine truth, the solution of difficult cases of conscience, the prophecies, the promises, the precepts of the word of God, can be better handled or more edifyingly brought before a Christian audience in an extempore discourse than in a carefully-written and well-read lecture.

The chances are all in favour of the read production, that it shall be compact, consistent, clear, and appropriate—well proportioned and easily remembered. The chances are all against the extempore effusion in these respects. It stands in great danger of being rambling, disjointed, superficial, with undue enlargement on some parts, and with undue brevity in others, or with entire omission of important points, which a lapse of memory, or want of preparation, allowed to pass untouched.

To all this it may be objected, that, in most of our congregations, there are found both the members of the church who are addressed as Christians, and the various classes of persons, old and young, who are still *without*, and who must be treated as unbelievers, or at best as inconsistent professors not confessing with the mouth, if they believe with the heart. I am fully aware of this mixed character of our congregations, and, therefore, the preaching must be modified so as to meet the case of all. What should hinder, then, that the pastor, when he appears in the pulpit, should *read* his prepared discourse of instruction,

warning, or comfort to his flock, and close the lesson to them *extempore*, though not unpremeditated, address to the unconver-
unprofessing portion of the audience. There may be services *à*
more especially to the latter class, and then the more free and
tered with a manuscript, the more effective, generally speaking,
the discourse upon a promiscuous assemblage. I pity the minist
cannot read, or who never writes what is worth reading; I pit
the minister who is miserable without his manuscript before him

So, at any rate, the matter strikes me; but I am willing to
lightened, and corrected, if I am wrong. Will some of your
experience and observation favour us with their views? If s
reading really be such a wicked innovation, let us have no mor
but if there be a distinction "with a difference" between the v
the evangelist and the work of a pastor, which may make the v
of discourses by the latter not so heinous an offence, I should
see it made out. Yours, &c.

S1

Poetry.

DEVOTION.

O LORD, we would pray, but polluted lips falter,
We wait till Thy Spirit shall touch them and bless;
And then our adoring hearts, bowed at thine altar,
Shall offer the worship no words can express.

For Thou art a Spirit, and evermore deignest
The poor and the contrite with favour to hear,
But the haughty thou scornest, the heartless disdainest,
And to the hypocrite shuttest thine ear.

The meaningless prayer of the lukewarm ascends not—
The formalist's offering is worthless as smoke;—
Thine eye of complacency on the false bends not;
The gifts of the Pharisee mock and provoke.

O then let Humility's mantle attire us;
Let Hope be our helmet—and Truth be our zone,
Devotion that kindles with rapture inspire us;
And Faith be our shield till we circle Thy throne!

Light of the sunless, our dark way enlighten!
Balm of the wounded, give ease to our smart!
Strength of the feeble, our burdened souls lighten!
Comfort of mourners, speak peace to our heart!

And, O! when in death our dimmed eyes are closing,
Our ear become deaf to affection's deep sigh,—
May our souls catch the sight of the saints now reposing,
And the sound of their harpings be heard from on high!

Then—then caught away from our bondage to heaven
The Lamb in the midst of the throne we'll adore,
Sing, Glory to Him who our sins hath forgiven,
And brought us to dwell with Himself evermore!

Notices of Books.

HOME TRUTHS, being miscellaneous Addresses and Tracts, by the Rev. J. C. Ryle, B. A., Rector of Helmingham, Suffolk, 1st, 2d, and 3d Series. Ipswich: W. Hunt, Tavern Street. London: Wertheim and Macintosh, Paternoster Row; Nisbet & Co., Berners Street.

MR. RYLE is now well known by his writings far beyond the bounds of Helmingham. He is the author of numerous tracts on religious subjects, which have obtained a wide circulation. Some of those first printed in a separate form, are now, we presume, embodied among other longer pieces in these volumes. We must confess, however, that not having at present the means of comparing, one by one, the addresses and tracts before us, with the separate publications bearing Mr. Ryle's name, we cannot say how much of the matter before us appears for the first time in the shape of three goodly duodecimo volumes. Nor is it necessary to read every page our author has written, to qualify one to pronounce on the character of his works. That character shines out so clearly in every page that it is impossible to mistake it. Mr. Ryle is thoroughly evangelical. The great lines of Christian truth as to the fall and redemption of man—the guilt as well as the misery of his condition—his need of divine forgiveness, and his equal need of renovation, his inability when left to himself, but the efficacious provision made for his being raised up, and brought into God's kingdom of grace, and trained up there for God's glorious kingdom in heaven.—These and collateral views are clearly stated, amply illustrated, and solemnly enforced upon his readers by the pious and zealous Rector of Helmingham.

The prevailing characteristics of these addresses are simplicity and directness. The author forgets all ornament, and throws aside all frippery and tinsel. He is intent upon conveying the truth to the minds of his readers with the least possible disturbance from the *learning* of the page, or the ambition of the author to shine. If his sentences be bold sometimes, they are never irrelevant; if they multiply words upon the sinner's danger or the believer's duty, they never darken counsel with words without knowledge. The author aims point-blank at the

conscience, and his piece never misses fire. If, therefore, the conscience remains untouched it must be conviction-proof.

It is but justice to Mr. Ryle also to advert to the high place he ever assigns to the Scriptures in all his tracts and addresses. An author who has written so much in the shape of tracts and small pamphlets for the instruction of those who can read but little, may be thought to have laid himself open to the charge of substituting his own writings for the Holy oracles, in the actual practice of the people. We would acquit Mr. Ryle of all such presumption, and yet the vast multiplication of religious books, many of them good enough in their way, but really not much called for, we cannot but regard as an evil rather than a blessing to the community. Amid the attractions of ten thousand books, the Bible is in danger of lying unread. Here our notice of these volumes might have closed, but there is one part of Mr. Ryle's teaching we must not pass in silence. We refer to his views as to the personal reign of Christ upon earth. That so good a man as Mr. Ryle holds, and that many other good and holy men of God hold and teach, the pre-millennial advent of Christ, we rather lament, than are surprised at. The very honour they pay to the word of God leads them to what they deem the literal interpretation of it; and as they find many texts that speak of Christ's coming to take to Himself his great power and to reign, they interpret this to mean his coming literally to set up a kingdom. "He shall raise his saints, and gather them to himself. He shall punish with fearful judgments all who are found his enemies, and reward with glorious rewards all his believing people." We do not mean to enter into the discussion of this subject here, but merely remark that we believe all this too, and only differ from Mr. R. and those who think with him as to the *when* and the *how* of the fulfilment of these predictions of reward and punishment. The question is simply this: Is heaven or earth to be the scene of future glory? Is earth or hell to be the place of future torment? Is heaven or earth to be Christ's everlasting kingdom? Is the last judgment to be the final close of this dispensation, or is another dispensation to succeed the present—that of the personal reign?

With every disposition to give Mr. R. a fair hearing on this point, we fail to perceive the force of his arguments. Much that he says in favour of the pre-millennial advent is just as good in the way of argument for the post-millennial advent. Only one word more. Did not some of the first Christians err in the expectation that Christ was to come again in their day? Should not the lapse of 1,800 years serve to convince Christians now that the time of an event *then* spoken of as *near* and at *hand*—is indefinitely distant still? And are not Christians now who are daily expecting Christ's return, repeating the mistaken notion of the Thessalonians and others of the first age of Christianity? Is not the nearness of *death* to every one of us—the uncertainty of life, even for an hour, a stimulus as effectual to us, who hold post-millennial views, as the expectation of the Lord's personal return can be to Mr. Ryle? He testifies, and we believe truly, to the practical influence of his faith in this doctrine, but we doubt not he would live as holily, and watchfully, and serve God as faithfully, were his views on this subject different. A truly sanctified and spiritual mind can derive edification from its views of divine truth, mistaken or defective though those views be. To the pure all things are pure; while to an earthly, grovelling nature, the sublimest verities of revelation are as dust and rottenness, for the natural mind *receiveth* not the things of the Spirit of God. We have referred to Mr. Ryle's emphatic testimony to the salutary influence of his belief of the pre-millennial advent on his own heart and conduct. We suspect that this goes far with him in proof of the doctrine. He would feel as if bereft of a stimulus to holy living, and watchful preparation, were this doctrine to be let go. We can imagine how we could ourselves be affected by the belief of it. But after all, the question returns—Is it true? The testimony of scripture soberly interpreted, and not our imagined experience of benefit, must be the only valid and safe criterion of its truth.

Mr. Ryle belongs to the best class of millenarians. There is no rant—no dogmatism—no assumption of superior light, and he reverently abstains from prophesying, though, as he says, fond of prophecy. He maintains his views seriously, and strives to turn them to practical account. Neither does he obtrude his millennial views upon all occasions. He is not like some writers who seem to

think that no duty could be in and no warning voice uttered, encouragement to the weak adm but by a reference to the comir Lord. They write as if all mot be derived from that source, without it the preacher must b less and the hearer motiveless.

Mr. Ryle being, apart from tl so thoroughly sound and prac manner so direct and so fitte useful, and his writings so wel ed to usefulness, we rejoice in of their extensive circulation, a aid their diffusion by our cordia mendation.

THE CHRISTIAN ADVOCATE.
 nual. Edited by Mrs. Robert
 Author of 'Memorial Sketc
 Stirling: P. Drummond, Brit
 senger Office.

THE design of this publication, in the introductory note, is to the spiritual well-being of the classes of society, by "the fur of a living, earnest, enlightene And it seems well adapted fo accomplishment of this end. It a large amount of most valuab truth, presented in a very attract While the work is fitted to en attention of those for whose ber specially intended, it may be r profit by all classes. It has ou recommendation.

THE SPANISH EVANGELICAL :
 November 1857. Edited by J
 bert Peddie, Author of 'M
 Sketches,' &c. Stirling: Pete
 mond.

We have much pleasure in brin periodical under the notice of c ers. It is the organ of the "Evangelization Society," which time ago instituted amongst which owes its existence chief energy and zeal of the editor. cord appears *three* times a-yea furnishes a number of interesti illustrative of the progress of t in Spain. There are few count humanly speaking, are in a mo less condition than that dark lar present time; and it is pleasig of the advancement of the light, its glimmerings are as yet fai

publication before us will be read with interest by those who long for the progress of the Redeemer's kingdom.

THE NEWS OF THE CHURCHES AND JOURNAL OF MISSIONS. Vol. V., No. 1. January 1, 1858.

Is the course of last year we more than once directed the attention of our readers to this periodical, as containing an able digest of all articles of intelligence, and questions of interest occupying the mind of the religious public. Under its present spirited management, 'The News of the Churches' is a publication deserving much higher encouragement than it has yet received, but it may be expected that, as successive numbers appear, and come into the hands of readers throughout the country, the periodical will prove to be truly *self-recommending*, and that the circulation will be increased as it becomes more widely known.

The number before us, the first for the present year, is in no respect inferior to any preceding one. A prominent place is given to the absorbing topic of the Indian mutiny; and the subject is treated in a manner highly creditable to the writer, and suitable to the pages of the News. The paper on this subject is the production of E. B. Underhill, Esq., secretary of the Baptist Missionary Society. The conductors of the News do well to enlist such writers at Mr. Underhill in their service, and as their contributions add variety and freshness to the publication, they give the information communicated a certainty and authenticity, which anonymous articles, however able, cannot pretend to. "Church Government in Prussia," "India and the Opium Trade," and "Summary of Missionary Intelligence," are the titles of other leading articles. We have then intelligence from the five great divisions of the world—"Europe," "Asia," "Polynesia," "Africa," and "America," subdivided into the various countries whence letters or papers have been received during the preceding month. In short, "The News of the Churches," deserves a place on the library table of every minister, and on the desk of every Christian merchant, and in the parlour of every family in the land. It conveys information useful to all sects and denominations, and yet is the organ of none, for its platform is catholic, and its spirit is Christian, and its aim is the diffusion of truth, not

the triumph of a party. To a periodical of this character we heartily bid "God speed," and we hope that its conductors, as fellow-labourers with ourselves, although on a wider basis, to promote the kingdom of our Lord and Saviour Jesus Christ, will, during the year upon which we have entered, have great success, and extending usefulness.

THE CONGREGATIONAL YEAR BOOK 1858, containing the Proceedings of the Congregational Union for 1857, and General Statistics of the Denomination. London: Jackson and Walford.

THE goodly volume before us of 304 pages, containing also a number of well-executed engravings of places of worship, is sold for *eighteenpence*. We are disposed to regret that so low a price is charged for the 'Year Book,' for we fear there are not a few persons of whom better things might be expected, who gauge the intrinsic worth of a book by the sum that is asked for it. In size and letterpress, and general getting up, the 'Year Book for 1858' is on a par with the quarterlies for which we pay five and six shillings. We submit to the gentlemen concerned in this matter, whether they might not with advantage double the present price, without detriment to the sale, and with advantage to the current estimate of the value of the work.

Single papers in this volume are of great excellence, and we wish that every reader of our Magazine had an opportunity of perusing them as they are published. We intended to give some extracts from Mr. Stoughton's admirable address, delivered to the meeting held in London in January 1857, as a specimen of the fare supplied in the present 'Year Book,' but have not found room for it.

Mr. Ashton deserves great praise for his painstaking labours, and if inaccuracies may be detected in lists and statistics, we acquit him of all blame, well knowing his scrupulous attention. We congratulate him on the production of a most interesting and attractive volume, which at its low price should command a very extensive sale, and we hope it will.

ALCOHOL, its Place and Power, by James Miller, F.R.S.E., F.R.C.S.E., &c. Glasgow: Scottish Temperance

League. London: Houlston & Wright, and W. Tweedie. 1858.

THIS is one of the most valuable contributions to the cause of Temperance that has been given to the public for a long time. Professor Miller's ability to treat such a subject scientifically as well as practically is of the highest order. He evinces here a complete mastery of the whole subject, while his racy style, apt illustrations, christian sentiments, and real earnestness, give a great charm to his work.

We cannot fancy any *sober* physician or sane advocate of the glass attempting to answer this production. We tender to the author our hearty thanks, and trust that the circulation of his treatise by many thousands every year for a great while to come will prove a blessing to the world and the church too, and be to the author a rich reward for his free-will offering to the cause of humanity and religion. In an advertisement prefixed to the volume it is stated that "the learned author presented the manuscript as a gift to the League; only stipulating that it should be published at such a price as would bring it within the reach of all classes."

The result is that we have a volume for eighteen pence which, if printed in the usual style of type and page, would have been equal to volumes that sell for four or five shillings. Would that every cottage and mansion in the land were furnished with at least one copy of "Alcohol, its Place and Power!"

BRITISH QUARTERLY REVIEW. No. liii. January 1858. London: Jackson & Walford. Edinburgh: W. Oliphant and Sons.

THERE is no falling off in this number of the British Quarterly, and that is saying much when its standing is acknowledged to be very high. The literary ability, sound principle, largeness of view, and variety of subject that have long distinguished this periodical, ought to place it, in point of circulation, among the first and foremost of our quarterlies. The excellent Editor, in a brief note, informs his readers, that his official duties will henceforth be light, and so he will be able to devote more time to the superintendence of the Review. We earnestly wish that his retirement from the onerous duties he has so long discharged, as the principal of the

Manchester Independent College, will not merely enable him to conduct the Review, as he has hitherto done, with great ability, but give him some leisure for the production of other works for which his mature judgment, extensive knowledge, and long experience peculiarly fit him.

We cannot spare room this month for farther information as to the contents of the number before us, but we commend each of the ten articles that make up its bill of fare as all worthy of the space they occupy.

CHRISTIAN ERRORS, INFIDEL ARGUMENTS, in seven Dialogues, suggested by the Burnett Treatises, the Evangelical Alliance Prize Essay, and other Apologetics. Edinburgh: Andrew Elliott. London: Hamilton, Adams & Co. 1857.

WE have prepared an extended review of this able work, but it is crushed out this month by other matter. Meanwhile we wish to say that the volume deserves the thoughtful consideration of intelligent readers. The author gives his thoughts of other men's writing with all freedom, and he will not surely object to his own lucubrations being subjected to fair criticism. We must not further anticipate, but can safely recommend the seven dialogues of this anonymous author as dealing with no small ability, and in a serious christian spirit, with some of the deepest questions connected with the evidences of Christianity.

GEOLOGY AND GENESIS, a Reconciliation of the Two Records, by the Rev. George Wight; a Recommendatory Note, by W. Lindsay Alexander, D.D., F.S.A.S. London: John Snow. 1857.

THIS work is based on a former publication by the same author, which appeared ten years ago under a different title. During the interval between the appearance of his former volume and the present, the author has evidently been fully awake to the progress of the science of geology, and has embodied, in the work now before us, his latest observations, whether made by himself, or culled from the writings of other geologists. The late work of Hugh Miller comes in for lengthened notice; but Mr. Wight differs entirely from that author in his

scheme of interpretation of the six days of creation. Mr. Wight repudiates the theory of the *three* days Mr. Miller selects as representing three great geological periods, and both on philological and scientific grounds, endeavours to show that the theory is untenable. We must refer our readers to the work itself for the argument and illustrations, and commend it to their attention as the production of an earnest Christian author, whose high aim is to exhibit the harmony that exists between science and revelation. We concur heartily in the wish expressed in the "Recommendatory Note," that this treatise may prove serviceable in confirming the faith of those who already receive the Bible as the Word of God, and of extricating not a few from the ruinous and delusive snares of infidelity."

THE YOUNG ENVELOPE-MAKERS, by the late Sarah Maria Fry. London: Religious Tract Society.

THIS is an instructive story, conveying a useful lesson, and breathing a spirit of benevolence and charity. The only remark which as critics we are disposed to make is, that we are doubtful whether it be wise or kind to select one branch of our industrial activity, and hold it up, as is here done, in an unfavourable light—unfavourable to the morals of the peo-

ple employed in it, and of course unfavourable to the employers. Is it the fact that envelope-making is an employment that degrades and often ruins the girls of the envelope factory? The author of this little work has passed beyond the sphere where the law of libel might reach her, but there are other parties who had better take care.

OUR HOME ISLANDS—*their natural features*. London: Religious Tract Society.

THIS is a well-conceived and ably-executed volume. We have not for a long time seen a publication so well adapted to impart correct and scientific information about the climate, mountains, lakes, rivers, seas, and islands of our own highly favoured country, as the volume before us, and we heartily commend it to the favourable attention of our readers. We cannot help thinking that such a work would be a more useful school-book than some over which our young people pore for months and years. It is all very well for our school boys and school girls, to know the history of Greece, and the geography of the Archipelago, but it is not well that they should leave school ignorant of the history of Scotland, and very imperfectly acquainted with the natural features of our "Home Islands."

Chronicle.

MEETING OF THE ABERDEEN AND BANFFSHIRE ASSOCIATION.

ON Tuesday, the 29th day of December last, the half-yearly meeting of the above association was held at Huntly, and was attended by a number of the ministers belonging to the district. Not a few of the members of other churches in the vicinity of Huntly attended the various services. The Rev. J. Murker of Banff preached from 1 Tim. iv. 7, selecting the word "godliness" as the special theme of his discourse. At a meeting of the ministers present, Mr. Rennie of Culsalmond read an essay on "Pastoral Visitation." At this meeting arrangements were made for supplying preaching stations with occasional services. It was agreed to express thanks

to the secretary, the Rev. Mr. Thomson of Blackfriars' Street chapel, Aberdeen, for his efficient services in promoting the interests of the association, and sympathy on account of his delicate state of health. The next half-yearly meeting was appointed to be held at Duncanston, either in the end of July, or beginning of August, as might be found most convenient for the locality.

On the same afternoon a conference meeting was held to consider the "symptoms of spiritual prosperity in a church of Christ, and the means of securing it." The subject was introduced by the Rev. Mr. Sime, and he was followed by the Rev. David Brown. Mr. Murker, Mr. Miller, Mr. Arthur, and Mr. Troup also took a part in this interesting discussion.

Another meeting was held in the evening, when the Report of preaching labours, in connexion with the association, was read—129 sermons had been preached in various localities, 12,000 tracts distributed, and small books, such as 'James' *Anxious Inquirer*, put in circulation.

The entire expenditure for the year was £47 Os. 11d.

The Rev. Mr. Brisbane then addressed the meeting. His subject was "thoroughness." The Rev. John Miller then spoke on the topic, "wisdom better than gold." The Rev. Alexander Nicoll delivered an address on "Religious Conversation." The Rev. David Arthur gave the last address of the evening. The subject was "Young Men." The Rev. Mr. Troup, the pastor in Huntly, summed up, and the evening closed with praise, prayer, and the benediction.

We have seen a full report of these various services, and could we have transferred that report to our pages, our readers would have joined with us in pronouncing that the subjects were admirably chosen and ably treated—that they were worthy of the men and of the occasion, and reflected honour on the congregationalism and the enlightened piety of the north. One qualified to testify, as having been present, assures us that "the addresses were all thoroughly prepared and effectively delivered."

We have a growing conviction of the usefulness of such district gatherings of the ministers and friends of the Congregational churches of our land. Our pastors throughout the year have abundant opportunities, in their respective localities, of showing their true catholicity of spirit, by fraternizing with ministers and friends of other sections of the Christian church. It is little enough surely that they meet together twice a year denominationally, and cheer each other by an intercourse and fellowship unfettered by restraint, and as genial and cordial as oneness of sentiment and feeling on all matters of faith and practice can inspire. [Ed. S. C. M.]

INDUCTION AT NAIRN.

THE church at Nairn, for some time without a pastor, owing to the removal from them of the Rev. James Howie to Australia, presented a unanimous invitation to the Rev. Wm. Ingram, late of Musselburgh, to become their pastor, which was accepted. The induction services

took place in the chapel on Wednesday the 6th January. The commencing service, consisting of praise, prayer, and the reading of the Scriptures appropriate to the occasion, was conducted by the Rev. Mr. Kennedy of Inverness. The usual questions were put by the Rev. Mr. M'Kinven of Avoch, to which Mr. Ingram gave highly satisfactory answers. Mr. M'Kinven then offered up the induction prayer. The Rev. D. Arthur of Aberdeen, addressed to the pastor an affectionate and solemn charge founded on Acts xx. 28. An excellent and appropriate address to the church was delivered by the Rev. D. Brown of Cullen, from 1 Thess. v. 12, 13. The concluding service was conducted by the Rev. Mr. Philip, late of the Theological Hall. There were also present at the induction, the Rev. Messrs. Whyte and Hay, U. P. ministers. During the whole service, which lasted about three hours and a-half, the chapel was well filled with an attentive audience.

In the evening a public soiree was held in Anderson's Hall, the newly-inducted pastor in the chair. On the platform were the Rev. Messrs. Kennedy, Arthur, M'Kinven, Brown, Philip, and Mr. M'Kenzie of the Free Church, Nairn. An excellent introductory address was delivered by the chairman; after which Mr. Philip addressed the meeting on "Christian unity;" Mr. M'Kenzie, of the Free Church, on "the gospel, the greatest source of social blessings;" and at the close of his address, he very warmly welcomed Mr. Ingram to Nairn. Mr. Arthur then delivered an interesting and instructive "Address to young men—their duties and responsibilities." The services throughout were highly interesting, and not the least interesting was the very cordial and warm interest taken in the proceedings by ministers of other denominations.

Mr. Brown introduced Mr. Ingram to the church on Sabbath the 10th January.

We hope that the union formed, under such interesting and favourable circumstances, may be greatly blessed of God to the advancement of his own cause in Nairn.

ALBION STREET MISSION SOIREE, ABERDEEN.

THE soiree in the spacious new chapel of this mission was the best which has yet been held in connexion with this prosperous institution. The chapel was

tastefully and elegantly decorated with flowers and evergreens, and when fully lit up had a most picturesque and pleasing appearance. There was an excellent service of tea and fruit, and although the chapel was crowded in every part, not the slightest confusion occurred. Mr. Wilson, who occupied the chair, gave an encouraging account of the progress of the mission, mentioning, among other gratifying facts, as a proof of the cordial sympathy which he had received in the work of missions, that ministers of no fewer than seven denominations had supplied his pulpit during his recent visit, with a view to advocate Home Mission work in London. The meeting was then addressed by the Rev. J. C. Brown, Rev. Joshua Kirkman, Rev. Mr. Forrester, John Gordon, Esq. of Parkhill, Professor Martin, Mr. Freeman of Stonehaven, Mr. Goodman of London, Mr. Laing of Northfield Mission, and Mr. Burns, in speeches replete with practical truth and homely eloquence. Mr. Horn and Mr. Mowat, with the harmonium and choir of the chapel, and Mr. Craig, with an admirable choir, from the Wesleyan chapel, conducted the psalmody, to the evident satisfaction of the meeting. Towards the close of the proceedings a splendid New Year's Bun, prepared by Mr. Nicol, Exchequer Row, was distributed. The meeting separated after eleven, highly delighted with the proceedings of the evening. (*Aberdeen Free Press.*)

ORDINATION AT HELENSBURGH.

On Thursday, the 14th January, the Rev. James Troup was ordained to the work of the ministry as co-pastor with the Rev. John Arthur of the Congregational church in this place. The Rev. Robert Troup of Huntly, brother of the young pastor, preached the introductory discourse from John i. 22. Mr. Arthur asked the usual questions, which were satisfactorily answered, and offered the ordination prayer. Mr. Swan of Edinburgh delivered an address to Mr. Troup, founding his remarks on Col. iv. 17. The Rev. Mr. Jarvie of Greenock then addressed the church, offering practical counsel and exhortation, founded on 1 Cor. xvi. 10. The Rev. Mr. Forbes and the Rev. D. Russell of Glasgow conducted the devotional parts of the service.

In the evening a soiree was held in the chapel. Mr. Arthur occupied the

chair. Addresses were delivered by Mr. Swan, on "a thoroughly christianized literature"—by Mr. Forbes "on the probable effects of the late events in India on the cause of missions, and the churches' duty in reference thereto,"—by the Rev. John Anderson of the Free Church, "on the effect on the ungodly of the union of Christians,"—by the Rev. David Johnston of Glasgow on "what should be done to increase the tone of religion." Mr. Robert Troup and Mr. James Troup also briefly addressed the friends assembled.

The services were well attended, and the presence of ministers and people belonging to other congregations in the place gave much pleasure to all concerned.

On Sabbath the 17th, Mr. R. Troup preached in the morning and evening, introducing his brother to his pastoral charge. Mr. J. Troup preached in the afternoon. May this auspicious union be for the lasting comfort of pastors and people, and for the advancement of the cause of Christ in the town and neighbourhood.

LETTER FROM REV. J. KENNEDY.

BENARES, *November 12th*, 1857.

MY DEAR BROTHER,—I am much obliged to you for your kind letter of September 5th, which reached me about ten days ago. . . We can never forget this year. Its scenes are indelibly engraven on our minds. I trust through Divine grace we may retain for ever the instruction so impressively addressed to us. God's hand has been truly lifted up among us, and if we do not see it—and continue to see it—we shall be guilty indeed. God has been most gracious to us. In the darkest hour He has cheered us with His presence. We have read His word, as we never read it before, as if we were indeed seeing our Heavenly Father, and hearing His voice speaking directly to us in words full of comfort and encouragement. Our experience has been entirely new, and I should have been sorry to have missed it by being in England during this year. The heart is very deceitful—very ready to let go any good it receives,—and it must be our aim now to retain and improve the impressions made on us, while terror and anxiety were on every side. Our preservation at Benares has been remarkable. Our danger was such that on several occasions the most hopeful

ceased to hope, and the authorities told us plainly they could not assure us of safety for an hour. They sent round circulars warning the residents against remaining in their own houses, and directing them to repair to the shelter of the guns. We have reason to be very thankful for having had rulers of no ordinary prudence and nerve, who did all that men could do to maintain the peace with most inadequate means in circumstances of extraordinary difficulty. Our judge and the military commander of the station greatly distinguished themselves. Though strong-minded men, they were almost unmanned by the constant strain on their powers. If by the end of August things had not begun to mend, they would both in all likelihood have sunk under their labours. One night, when the authorities had certain information that the masses of mutineers in the neighbourhood, and the disaffected in the city intended to make a united attack on our force—not at the time more than 250 strong—the principal European magistrate threw himself down on the floor of the Mint, and fell fast asleep—while the community were in full expectation of an attack—so utterly overcome was he by the fatigue of that and preceding days. We have also reason to be very thankful that our enemies were restrained. Again and again our destruction was planned. Our enemies seemed to have every thing in their favour. It looked as if they had only to attack us, according to their plans, to effect our destruction,—and yet they were restrained. Considering their avowed objects they acted with incredible folly. They assailed us when we were best prepared to repel the attack. They remained inactive when we were least able to defend ourselves.—God defeated their designs in a way which has called forth the wonder of even worldly men, though of

course rather than trace the to the right cause, they have in the praise of our 'good' heathenism of our own people indeed, and yet though we much lament it, we need not b at it, knowing as we do w nature has become. We can grapes from thorns. We need for the fruits of the Spirit f men, such as the vast mass Christians are in England an We have as much reason to p conversion of our own coun we have for the conversion (then. No events however s change them. I have been pressed with the exceeding of men, where one ignorant desperate depravity, would human to be all tenderness s tibility. How much reason pray that God's Spirit may out from on high! In the districts of Oude, there is a r dable gathering of rebels, with ed object of taking Benares. think we shall yet have to betal to our new hastily erected think this very unlikely. last three weeks these rebels two severe engagements with the Goorkhas, in the adjoining Juanpiore, with heavy loss both sides, especially on the On both occasions they w but they are evidently not d We expect hourly to hear engagement. Two nights emissaries of the great r Maun Singh were caught in and one of them, when he sav no use in denying the truth, he had been sent to mak ments for provisioning the a was coming from Oude.

Yours very truly
JAMES K

EDINBURGH :

PRINTED BY FULLARTON AND MACNAB, LEITH WALK.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

MARCH, 1858.

VOLUNTARY ACTION THE BEST ARGUMENT FOR VOLUNTARIYISM AS A PRINCIPLE.

[THE absorbing question of our Indian government gives new significance and higher importance to questions that have been discussed among us without any reference to such a field. The great question of *voluntaryism* in religion is one of these, and it is now pressed on public attention, and requires to be settled not as a speculative opinion but as a practical principle to be applied to India, and wrought out there, if we are still to be the rulers and the teachers of its teeming millions.

It is a feature of the times passing over us that new communities, the offshoots and dependencies of the older countries, are outstripping their progenitors in liberalism and elastic energy. They refuse to adopt the swaddling bands that careful nurses would wrap round them. They assert their right to free thought and free action; and there is reason to hope that among other benefits arising from these practical solutions of long-debated questions will be the demonstration that Christianity is able to stand alone, and to make its way in the world, without government aid, and that it may be safely left to assert its own claims without government check or control. With these prefatory remarks, we commend the following paper to the attention of our readers.—ED.]

We have been too much accustomed to speak of voluntaryism in its opposition to compulsoryism. We have viewed it as a principle to be held, when we forgot that it was a system to be worked. So long as voluntaryism was matter of controversy, and advocates for it and orators against it were busy displaying their powers, the thing itself was in danger of being practically lost sight of. We do not mean to deny that zealous and consistent voluntaries have acted out their principles, and have made noble sacrifices for it. Nor would we assert that even the champions in the heat of conflict *quite* forgot that there was something to be *done* after the victory gained for the cause they had espoused; but all will readily admit that the mere

money aspects of the voluntary struggle held too prominent a place in the thoughts of many, and that the endowment or non-endowment of the Church stood out in the view of not a few as the most essential point to be settled,—and that they who espoused the voluntary side, maintained that the churches should be supported by the voluntary contributions of their own members, and not by state endowments, in effect settled the whole controversy, when they set themselves to make provision for the maintenance of gospel ordinances, and renounce the pay of the state.

There is another and a very important branch of the voluntary system which has not been so well understood, we think, and not, at any rate, so fully realized, as it ought to have been. It is this:—As the voluntary, in opposition to the compulsory system, requires that religion should be supported and spread abroad by the *free-will offerings* of people, and that the imposition of any compulsory assessment is wrong and ought to be resisted, then it clearly follows that *voluntary action* should show itself equal to the task it assumes. The best argument in favour of voluntarism is the power which it displays to overtake religious instruction and spiritual oversight of the people, and the strongest argument against the compulsory system is the proof that it has failed to meet the religious wants of the community;—that it is rigid, non-elastic, trammelled and confined, by the endowment to which it adheres, to operate freely, and energetically, as the ever-changing circumstances of time and place demand. Now it is a great point gained when true voluntaries set themselves honestly to meet the demands made upon them according to their own avowed principle.

Be it observed then that voluntaries, to be consistent, must charge themselves with the duty of sending the gospel to the ignorant and destitute, as well as to maintain the ordinances of religion among themselves. It is the evangelistic portion of the duty of voluntaries which we think is less clearly understood, or less practically honoured. We might put the question to some staunch voluntaries, whether they distinctly contemplated home missions and foreign missions as branches of *their* duty—as devolving upon *them*, necessarily, as the logical consequence of their doctrine that endowments, compulsory enactments and forced contributions, have nothing to do in the great world of evangelizing the world. We find sometimes that great men such as the Lord Bishop of London, in a charge to his clergy or on some public occasion, will quietly ignore the existence of dissenters. Now when making provision for the religious instruction and the moral improvement of the masses, we do not say that the voluntary ought to ignore the existence of the friends of the establishment principle, and leave their exertions out of his account; just as if they did nothing at all. But this we say, that, if we be true to our voluntary system, we habitually recognize the obligation resting on us not merely to provide for ourselves the ordinances of religion, but to put forth effort for the evangelization of the world.

As a matter of fact, most of the great institutions that are the glory of our country, and form some of the brightest features of the age,—the Foreign Mission and Bible and Tract Societies, and our Home Mission Sunday School, Tract and Book, and Itinerant Societies,—are the

of voluntary zeal. They are not less truly voluntary in their character and constitution, in their spirit and working, because Christian men who hold by the church endowment principle are found in the ranks of their supporters, and some of them among their most zealous promoters. It is not because they belong to compulsory churches these men act the part they do, but in spite of their ecclesiastical position, which renders their voluntary religious efforts somewhat anomalous, and out of character. But the truth is that endowed churches,—namely, the established churches both of the southern and northern parts of the Island,—do not, and cannot, make adequate provision for the work undertaken by these various organizations that spring up around them, and occupy various sections of the great field of Christian enterprise. Even for objects strictly connected with their own churches there have been formed voluntary combinations of good men, to take up some neglected department of duty, and work in conjunction with the more regular and legally established machinery of the church. Of this kind is the Pastoral Aid Society of the Church of England, and other associations that might be named.

The question between compulsories and voluntaries, if confined to the duty of providing religious instruction for the people, would soon be settled, for both acknowledge the duty, and profess to act under the binding obligation of it; and yet we are disposed to doubt whether either of the parties has been duly impressed with it, and set about the performance of it with adequate earnestness. If the question be extended to the *mode* of performing the duty, then the adherents of the two opposing systems are completely at variance. The compulsory looks to his endowments and legal establishments, and prerogatives, and privileges, claiming the entire people as belonging to him of right, and denying the friends of voluntary principles, and the workers of the voluntary system, whom he honours with the name of "sectaries," to have any legal part or lot in the instruction of the people. The voluntary, on the other hand, asserts his claim to work out practically the system he believes to be sound and true and beneficial, to the utmost of his power. And, after all, is it not better to try the two systems by a practical test? Let us see which of them is really the more efficient. If the voluntary does the work better than the compulsory, and if the latter cannot carry on his schemes of Christian philanthropy without borrowing from the system of his opponent, is not this a tacit confession of the inadequacy of his endowment scheme to meet the exigencies of the case? If he must supplement its deficiencies by resorting to voluntary tactics, does he not in effect confess that to be the more excellent way?

Without further enlarging on the subject, we would respectfully press on the attention of the true friends of voluntaryism the duty of *zealously working* their machinery, doing with their might what their hands find to do, exercising their liberty as Christian men cheerfully and liberally to contribute of their substance to the cause of Christ; devoting time and talent to the great work of spreading the knowledge of the gospel at home and abroad, counteracting, as far as their power will go, the insidious and open attempts of errorists to diffuse the elements of evil, and doing all they do, in the spirit of prayerful dependence on the divine blessing.

We are convinced that the practical exhibition of the influence of true Christianity, operating through free and voluntary channels, prompted by real benevolence and pure zeal, and needing not the spur of ecclesiastical authority, will be a far more effectual recommendation of what we believe to be the true and scriptural method of advancing the kingdom of Christ than the most eloquent harangues, or the strongest arguments, in support of voluntaryism as a theory. But observe, we would not recommend the practical measures to which we refer for the mere purpose of deriving from them proof of the excellence of the voluntary system. That result may come by the way, and as matter of course. The grand and sustaining motive for Christian exertion is the love of Christ, and devoted obedience, springing from that love, is the best evidence of it. The maintenance of an argument for one system, and the refutation of an opposing principle or system, may be important in its own place, and we have now pointed out one way of doing this; but the grand work of Christians in this bad, dark, false world, is with a single eye, and a pure heart, and a strong will, to spread truth, light, love, and liberty, everywhere, not seeking human praise, not moved by human censure, aiming to please God and to glorify Him, subserving the designs of His mercy by promoting the interests of His kingdom.

Some friends of voluntaryism lament that the controversy has ceased, and that they are unable to revive it. They think the silence that now reigns indicates indifference to the principle on the part of its defenders. They grieve to think that the connexion between church and state, with all the evils springing out of that connexion, remain unabated and unchallenged. They would fain renew the conflict, and prove once more the potency of the weapons wielded in former days with so much effect against the establishment principle. Possibly occasions may arise when the combatants on either side may be called to enter the arena, but till then they must "hang their weapons in the hall." Meanwhile the voluntaries need not be idle. If they cannot fight they may *work*; and this in one word is the summing up of all we have said. Let the unendowed bodies so far surpass their neighbours of the rich and favoured establishment in all that is generous, zealous, self-sacrificing, benevolent, and Christ-like, that every impartial witness will decide the controversy in their favour, and say, "the voluntaries have gained the day."

PROVE ALL THINGS.

THERE is an order of mind too strong and independent to take things for granted. It is conscious of a power to examine and decide for itself, and it claims its right to do so. Even were it disposed sometimes to forego its right, and indolently to fall in with prevailing notions or practices, it finds these notions and practices to be so discrepant, that it is compelled to perform an act of choice—to choose some, to reject others. And then the uncomfortable feeling arises that this eclectic process is a very absurd one, for scrutiny should precede choice,

and it might be as easy, and certainly more wise and dignified, to examine the merits of this notion and that, and choose or reject accordingly. On any other principle a man cannot vindicate the grounds of his preferring one thing to another. Reason and Scripture, then, unite in urging compliance with the maxim, "Prove all things."

Religious questions being confessedly of the first importance to every rational being, a thoughtful man must give his early attention to such subjects. This is the more imperative, because no sooner does a man begin to look around him, than he sees a strange diversity of opinion and practice among people professing Christianity, and not less among those who make no such profession. Dismissing, in the mean time, all thought of the phases of infidelity, and supposing an inquirer to be favourably disposed towards Christianity, indeed persuaded that the Bible enshrines *the truth*, we may confine our attention to what meets the view at the very outset of inquiry and observation as to the true and the false, the right and the wrong, in religion.

The multiplicity of sects and churches—the diversity of creeds and opinions—the confidence of each man that he and his party are right, and all others in error more or less, cannot but at first have a perplexing effect on the mind of an inquirer after truth. But he soon perceives that not a few set up standards of belief and rules of action, derived from mere human sources, or only in a distant and round-about way from the pages of divine revelation. He may therefore, he thinks, safely set aside their speculations or practices as of no authority, and so he soon finds that the range of investigation is greatly narrowed. Confining himself to those who really and sincerely make the Bible their text-book, he perceives that they only differ in their interpretation of the rule. Paying all reverence to it, deeply impressed with the importance of understanding it aright, and of obeying it fully and impartially, they deserve respect for their homage to the Word of God, and their opinions as to what it does teach are not to be lightly thrown aside. The probability is, that they, being honest and prayerful students of the Word, have found the true meaning. But still their conclusions are different. On many points they judge and act so as to clash with the views of others. Now, when sincere believers and humble students so differ, how are we to find out where the truth lies? One thing is clear, that we ought not implicitly to adopt the sentiments and conform to the practices of any one of these differing parties, making that selected one our model and rule. That would be a dereliction of duty, and would be a setting up a human standard as effectually as if we bowed to the decisions of a Pope or a General Council.

Neither must we follow in the wake of that person or party we may deem, on the whole, nearest to the truth,—especially before we have candidly examined for ourselves. There is no better way than seriously to "prove all things;" and then, if we find our conclusions coincident with those of others, let us say so, and act accordingly. Even were we to follow the way of truth when adopting the views of some religionists we were associated with, still our profession would be vitiated by this, that we were believing and professing according to the precept of men. Our course is not one dictated by our own judg-

ment of what is truth which we have examined for ourselves. It is a second-hand affair, and our faith stands in the wisdom of men rather than in the power of God.

Then it is to be remembered that the acquisition of the truth as revealed in the Scripture is not made at once. It is done slowly, gradually, and at best, imperfectly. One truth comes out after another. One truth is but dimly perceived, another is still hidden altogether. Truth is manifold, and every truth has relations to every other truth. But the connexion between them, and their mutual relations, may not be well understood, and yet the perception of the bearings of truth upon truth is essential to the full and clear comprehension of the beautiful system of truth. Now such an intimate and intelligent acquaintance with the revelation God has made to us in the Bible is not to be gained in a day, or a year, scarcely in a lifetime. Hence it happens that we are constantly meeting with persons of very limited and partial knowledge of the real doctrines and facts of Christianity. Their knowledge may be correct so far as it goes, but it is not profound, and not comprehensive. And many things they are ignorant of, having never studied them, and many other things they mistake, having but slightly attended to them, and not well understood them.

This leads us next to remark, that there is a prevailing neglect of the study of the Scriptures, greatly to be deplored. The Bible, we fear, is at once the most widely diffused and the worst understood book in the world. What multitudes of people are absolutely contented with having a beautifully bound Bible, with their name on the fly-leaf, and they never open it but when they go to church! What the book contains, they seem to think, is no concern of theirs. We have heard of a good Christian man who made a present of a Bible to a friend, and before presenting it, quietly put a bank note among the leaves. He took an opportunity, years after, when visiting his friend, to ask a sight of the Bible, and there he found his bank note untouched. The Bible had never been opened till that day. Are there not many as ignorant of the spiritual treasures contained in the precious volume as that person was of the bank note secreted in the Bible he called *his own*?

Then, again, there are people of a higher religious grade. They do read their Bible, chapter by chapter, pretty regularly, or it is read in the family; but it is a mere perfunctory service. The meaning, the application, the lesson, is never thought of. The chapter is read; the task is finished; the book is closed and laid aside, and nothing more is thought of it! No wonder that such persons at the end of a long life are almost as ignorant of divine truth as in their early days.

We suspect that the ordinary services of the sanctuary have the effect, in the case of many, of fostering their disregard of the Bible. The lessons of the pulpit are made a substitute for the light and life to be found in the Bible itself. Good people seem to think that there is no need for their trying to understand the Scriptures for themselves, since they attend the ministrations of a man whose sole business it is to teach the truth contained in the holy oracles. He is an able preacher, a faithful expounder, a diligent pastor; his people need not perplex themselves with private attempts to gather up the meaning of their

Bibles by poring over them at home, when they have such instruction from their minister; and so his teaching is made to supersede their own study of the Word.

It is very obvious that such church-going, sermon-hearing people lamentably fail in their obedience to the precept before us. Instead of proving *all* things, they prove nothing. They take every thing for granted. They surely have strong faith in their minister, if they have not faith in God; for they believe with unquestioning docility all that he utters from the pulpit. And no wonder, for their ignorance of the Scriptures disqualifies them from judging whether his teaching is in accordance with divine revelation. And as they are unable intelligently to criticise or condemn, the easier and the safer course is silently to acquiesce, and implicitly believe all they hear from the chair of authority.

Here we close, with an earnest exhortation to all such persons to act a wiser and more manly part, to say nothing of following a more Christian course.

1. *Qualify yourselves for hearing with discrimination, and with profit, by carefully and prayerfully studying your Bibles*, and then your admiration of your minister will be, not blind adulation and unintelligent approval, but the becoming respect and grateful appreciation of a teacher, whom God employs to build you up in faith and holiness.

2. *Beware of giving even to the best Christian literature the place that of right belongs to your Bibles.* A common question when friends meet is, "Have you seen such and such a work that has lately appeared?" And there is a feeling of shame if you are obliged to confess that you have not yet read it; or that you have only seen a review of it. One never hears the question, Have you examined that passage in Isaiah about the state of the church in the latter days? Or, How do you interpret the parable of the tares of the field? and fifty other points of interest and difficulty in the Word of God. Now, it is really better to leave unread Harris' "Patriarchy," or Hugh Miller's "Testimony of the Rocks," than neglect the writings of Moses, and the prophets, and the apostles. We do not say cast aside your literary studies; far from it, but we say—pursue not these studies, leaving your Bibles unread, and your soul unrefreshed, and your heart cheated of its true comfort and strength.

3. *Economise time that you may afford to enjoy your devotional hours, and beware of forming habits that encroach on those sacred moments.* Young and active spirits have many inducements to seek the society of their fellows, and to go along with them in their diversified exercises, whether for mental improvement or agreeable recreation. Few in these days of association and organization are tempted to seclude themselves too much from society. The danger is all the other way. The temptation is not to seek retirement, and leave active engagements unattended to, but to be engrossed with these to the neglect of private duties, and to the detriment of the soul, that pines away under the want of due spiritual nourishment. Communion with heaven, prayer and reading are foregone, because the wearied body and jaded spirit is fit for nothing but the repose of the pillow. It is impossible to calculate the spiritual loss thus incurred, but the leanness of many testifies to

the fact that they are too little alone with God. We would earnestly beseech those who have fallen into this error, to break off instantly their habits of undue publicity, and begin a course more fitted to advance their knowledge of God, and their experience of his truth and grace.

THE YOUNG CHRISTIAN OF THE NINETEENTH CENTURY.

How comes it to pass that the great mass of the Christian people of the present day bear the impress of their age, so as to be distinguishable from the Christians of the preceding century, and still more distinguishable from the type of Christianity prevalent two centuries ago? This question might be put in a more limited form, thus: How comes it that the Christians of England have their peculiar characteristics and the Christians of Germany theirs?—and generally, How comes it that every country, and every section of the Church, produces Christians who, though generically the same with their brethren elsewhere, exhibit varieties of character and development entirely their own?

These questions it may not be difficult to answer in a superficial manner, by saying that there are certain social influences, modes of thinking and acting, degrees of culture and refinement, habits of intercourse and communication, which form varieties of manifestation of the Christian character; and that these influences are so far yielded to in most instances, that all the Christians of that time or place take on more or less the characteristic hue and form belonging to the community in which they find themselves. Not one in a thousand obstinately resists the pressure from without. Left entirely to the development of their own tastes, and the formation of their own modes of life, they would have assumed a variety of form and feature; but not being so left, and the material, so to speak, of which they are made being soft and plastic, they take the shape of the mould into which they are cast. Any one who will not let himself be squeezed into the prevailing shape, but follows his own bent, is called eccentric, unsocial, and perhaps proud and perverse.

It must, then, be a great misfortune to be born a member of a community where Christianity has taken an artificial and unscriptural shape. In a multitude of cases, the new generation, rising up in the midst of the old, silently and unresistingly yields to the spirit of the place and the time. Some inquisitive spirits, as they advance towards maturity, look around them doubtingly. They begin to question the wisdom of *this* arrangement and *that*, and they ask for the authority that sanctions what appears to them an abuse or a perversion of truth and of right reason.

These questioners soon find themselves treated as sceptics—doubters; and as they don't like to be branded with such a mark, they either cease all further inquiry, and settle down in a second-hand belief, and unintelligent acquiescence in things as they are; or they shut them-

selves up in sullen unbelief, and utter repugnance of heart towards the religion of their fathers.

Some, there may be, more ingenuous, and more in earnest, who brave the opposition they meet, and are determined to search for the truth, cost what it will of time and study, and to embrace the truth when found, at whatever sacrifice of position or prospects. But even such persons, in their unaided struggles, and in their much resisted and misunderstood conclusions, may at last take their stand on ground so entirely their own, that they may differ in many minute particulars from other Christian brethren with whom they are substantially one. Thus, an English student thrown upon his own resources, and discarding the traditional teachings which he could not receive as authoritative, and pursuing his own investigations, honestly and humbly examining his Bible, and searching his own heart in the light of it, will come out, at the close of this process of spiritual research, not exactly the same man in every point as a German student who has undergone a similar course.

This remark applies as much to the practical results as to the speculative conclusions to which these inquirers may come. Supposing both the British and the German theologian to pass through the ordeal of self-imposed study with satisfactory results—supposing both to be sound, orthodox, and right-hearted men, their Christian practice, as well as their theological science, will receive a tinge from the Christianity of their age and nation. If the standard of Christian morality in either case be low, the probability is, that the student of Christian truth will too easily conform to the prevailing tone of sentiment and conduct he finds everywhere around him. He must breathe the atmosphere of the locality. He cannot escape from it, unless he seek a new abode, or shut himself up in his closet, and breathe some artificial air manufactured for his own use, and confined to his own seclusion. Generally speaking, it is as difficult to rise above the common standard of piety prevailing around one, as it is to rise to a purer region of religious thought and inspiration, far above the common theological ideas held in honour by our contemporaries. There is a constant tendency to conformity to the religious world in which we live and move, and nothing but a perpetual effort can keep us above its influence. If, unhappily, the prevailing tone of profession around us be low, trifling, superficial, wanting in life and earnestness, our own souls are in great danger of catching the infection of worldliness. If, on the other hand, the vital power of religion is manifested in the Christian society in which we find ourselves, we enjoy a high privilege, by which we ought to profit, and for which we ought to be thankful, as one of the best helps to our own spiritual progress.

For one man who is able, by force of character and real earnestness of soul, to give a tone to the religion of his place and time, there are ten, perhaps a hundred, who can do little more than receive an impression from others. The man, then, who has the ten talents, is under a fearful responsibility. How admirable, we might say in a good sense—how *enviable* the high position of one who, by gifts and grace, can take the lead in every Christian movement, and be the inspiring genius, the mainspring and director, of noble efforts to promote the glory of

God and the good of mankind! How beautiful to see the consecration of the highest powers of intellect and the fairest graces of Christian character to the service of Christ! And how happy the people who can commit themselves confidently, and yet with prayerfulness, to the God of all grace for his blessing, to the leadership of one, or of more than one, chosen spirit, the very embodiment of Christian zeal and devotion! It is an auspicious sign when such men are given to the Church and to the age. On the other hand, how disastrous may ten talents be when possessed by one who employs them for evil, and not for good. Great powers are not always exerted on the side of truth and goodness. There have been gigantic intellects that have proved perverters of the people, obstructors of every generous and godlike purpose, the dead-weights and drags on the wheels of social and religious progress. It is sad to think of the amount of talent constantly exerted in a direction adverse to the interests of true Christianity. We refer not to avowedly infidel writers and immoral actors. Perhaps the poison of infidelity is not so deadly in its concentrated, as in its diluted state. Like some of the strong acids known to chemistry, that lie harmless in contact with substances which, when sufficiently diluted, they attack and destroy with the greatest violence, infidelity acts most efficaciously when mixed with a large quantity of very harmless matter—matter harmless in itself, but deadly when made the vehicle by means of which the corroding poison is spread over a large surface, and enters unsuspected into the very soul. We are persuaded that in this way our light literature, not avowedly anti-Christian, but impregnated with an irreligious spirit, is working with deadly effect in our families and in our neighbourhoods to an extent beyond what many suspect.

We have thrown together these few cursory remarks on a subject which deserves to be treated far more profoundly, and at much greater length, chiefly for the purpose of giving a hint or two to our young Christian friends.

Let us, then, address you in the language of affectionate entreaty, and awake, we beseech you, to the duties, the dangers, the responsibilities of your condition. You are exposed to some unfavourable influences. Resist them, in the strength of God, and overcome them. Examine prevailing modes of thought and action by the Bible; and don't reverse this process, interpreting your Bibles according to the running comment of modern profession. If you find that the Bible demands of those who own its authority a reverence for divine institutions, and a consistent following out of religious principles, practically disowned by many professors around you, take part, we conjure you, *with the Bible against* them. Beware of siding with them against the Bible.

Judge every question, whether of abstract truth or of Christian practice, by an unvarying standard. That standard is not the fashion of the day—of the century—of the nation. Such standards fluctuate, because they are imperfect; and sometimes they change for the worse, not for the better. Principles and conduct regulated by them must be uncertain, untrue, unsafe. The sure and unchanging standard is the Word of God, which liveth and abideth for ever. Make *that* your rule, and try "every spirit" by it.

To this entreaty we would add a word of caution. To decline the *authority* of prevailing opinions, and to refuse to defer to religious practices, because they are in general use, ought not to be held equivalent to the condemnation of the one or the other. Opinions are not necessarily wrong because they are prevalent: practices are not erroneous because they are generally followed. The presumption rather is, that there may be good grounds for the adoption of them. Only those grounds must be deeper than the mere fact of their being in vogue. And a truly independent, and honest yet humble mind, will neither needlessly depart from the beaten track of thought and action, nor slavishly follow it. Let due consideration be given to the sentiments that have found currency in the world and the Church, and if, on examination, you find them good and sound, adhere to them, and advance them with all your powers. If constrained to renounce them, or to modify your adoption of them, do so modestly and meekly, showing that you are not actuated by love of change, or a vain ambition of asserting your own independence of mind; but as the present age has advanced in some respects beyond the past, do you strive to do your part, that the succeeding age may surpass the present in enlightened and large views of Christian truth and duty, and in the consistent maintenance of the faith once delivered to the saints.

IS THE DECALOGUE OF PERPETUAL OBLIGATION ?

(Continued from last Number.)

It is worthy of notice as opposed to the opinion that the Decalogue was identical with the Mosaic system, that the great national judgments inflicted by Jehovah upon the Jews themselves, with whom He had entered into peculiar relations, were for their violations of this law and not for transgressions of anything essentially Mosaic. Offences against the ceremonial and political code could be, and were, purged away by the offering of the prescribed sacrifices: transgressions against the moral law could never be purged with such sacrifices as these. And this distinction between the two parts of the same system was well known to every intelligent Jew, and no one who has read the Old Testament with ordinary care can have failed to notice that the opinions of the apostle just referred to as to the *universal* obligation of the Decalogue, were identical with those of his countrymen in all ages of their national existence. Not to enlarge upon the fact that their great lawgiver, Moses himself, distinctly connected their national prosperity with their obedience to the "commandments of Jehovah," as contrasted with his own enactments, (see chap. i.—xxxii. Deut.) we may notice that the prophets, in predicting impending judgments, or referring to inflictions that had overtaken their people, discriminate plainly and clearly between the two codes.—To adduce but one instance. Isaiah i. 10—15, referring to the judgments that had befallen the Jews for their sins, as an argument to induce them to repent of the courses which had induced these inflictions, specifies the "vain oblations," and sacred festi-

vals—which were the essentials of Mosaism, and which he intimates were most rigidly rendered and observed, *as opposed to* conduct that would be acceptable to God, which again by describing as consisting in purity of heart, the fear of God shown by a regard to the claims of justice and humanity, (v. 16—20,) he clearly identifies as being in accordance with the requirements of the Decalogue. And as the rendering of obedience to these requirements was to be regarded as the indication of such repentance as would avail to prevent the accumulation of judgment, it plainly follows, that the contrary course (of which they were called to repent) was one of *disobedience* to this code.

Although we have referred only to his judicial inflictions, there is another function which God, as the moral Governor of men, discharges, namely, the rewarding of the obedient. We believe that as the punishment of sin commences with the act of sin—a benevolent arrangement to prevent men repeating the act—so every act of obedience to God's law brings a reward with it, to stimulate men to follow in that path: that the full punishment, as well as the reward, is deferred in perhaps the majority of cases, may be admitted; it is sufficient that they result in *some*, for we may be assured that no less in the reward than in the punishment, “the Judge of the whole earth will do *right*,” (i. e. according to some standard and not arbitrarily), Gen. xviii. 25, and this standard is the same as that for the transgression of which he inflicted punishment. This passage affords a singularly appropriate illustration and strong proof of our present position, inasmuch as it is the argument used by Abraham when pleading with God, not merely to save the righteous from the destruction of Sodom, but that the wicked themselves might be spared on account of the few righteous it might contain; and as we have seen that this destruction overtook the guilty inhabitants, because of their disregard of, and disobedience to, the requirements of the moral law, it obviously follows, that Abraham regarded as “righteous” those who followed an *opposite* course; and his pleading for their deliverance, on the ground of *justice*, implies his knowledge of, and belief in, the fact we are maintaining, viz. that Jehovah had revealed Himself as the rewarder of those who observed His law. Nor was this the faith of Abraham alone, as is evident from such passages as Psalm v. 12, “Thou Lord wilt bless the righteous;” cxii. 1, 2, “Blessed is the man that feareth the Lord, that delighteth greatly in his commandments: the generation of the upright shall be blessed.” In these, and a multitude of similar passages, the blessing of God is promised to, or predicated as being upon “the upright,” “the righteous,” those “who fear God;” and that by those so designated is intended those who observed the moral law, is, we think, evident, from such passages as Deut. vi. 24, 25, in connexion with the whole of the preceding context, from chap. v. 1; see also xxiv. 13, while that this was a law of universal application is evident from Acts x. 34, 35, where the conviction was forced upon the apostle, that “*in every nation* he that feareth God and worketh righteousness was accepted with Him.”

This part of our argument would be incomplete were we to omit reference to THE day of judgment, when, if ever, the principles upon which God acts, in estimating the conduct of men universally, will be manifested. Little as the Bible says regarding the transactions of

"**THAT DAY,**" it yet says sufficient to enable every man to infer with certainty what test will be applied to his actions and motives. We merely adduce one passage, which seems conclusive as to the fact, that the law, which we have endeavoured to trace, as being all through the history of man, the standard by which God has judged his conduct, will then be that by which his final destinies will be decided. In Rom ii. the apostle Paul says, ver. 16, that "in the day when God shall judge the secrets of men by Jesus Christ," he will "render indignation and wrath, tribulation and anguish, to them that obey unrighteousness," ver. 8, 9. In the preceding chapter, ver. 29—31, he defines "unrighteousness" as acts which were plainly violations of the enactments of the Decalogue. On the other hand, he declares that those who "continued patiently in well-doing," will receive "glory, honour, and eternal life." Now, "well-doing," "good-doing," is in chap. xiii. of this epistle, distinctly identified with "the law;" for in describing ver. 9—11, what the "good works" are which he had inculcated in ver. 3, he not only names *explicitly* the last five commands of the Decalogue, but gives the summary of it which Christ himself had given. Compare Matth. xxii. 36—39; Luke vi. 9, 27, 33, 35; 1 Pet. iv. 15, 19. From the comparison of these passages, then, we infer that by what the apostle terms "righteousness" and "unrighteousness," and the possession of either of which, as his distinguishing characteristic, will, at the last day, fix the eternal happiness or perdition of every individual of the human race, we are to understand habitual endeavour after conformity to, or of disregard and transgression of, the law of the Ten Commandments.

We may add that the whole scope of the apostle's argument requires us so to understand his words; for, his aim at this point being to prove both Jews and Gentiles *equally* guilty before God, he could only do so by comparing the conduct of both *with the same* standard, and this in the case of the Jew was admittedly that of the Decalogue.

It is perhaps unnecessary, but to guard against misconception, we remark, that we have hitherto confined our enquiry to the question, *What is the standard of man's motives and actions?* Into the grounds of his pardon and justification as a violation of the law, we have not yet had occasion to enter, this falling more properly under the next division of our subject.

If then what we have advanced be correct, we have in the Decalogue a law undoubtedly of Divine sanction, being announced audibly by God himself at Sinai, and for the vindication of which He has manifested Himself in all ages of the world, as well before as subsequent to that announcement, while the Scriptures plainly teach that this law will form the great criterion at the last day. That this law is intended for, and adapted to man, is identified by the accordance between it and the spontaneous efforts of humanity to realize the ends at which it aims, even when ignorant of, or ignoring its existence in a written form; and as these ends are such as it must ever be for man's highest interest and happiness to attain, we have the strongest reason for believing this law to have a perpetual claim to his fullest obedience. This claim we can conceive but one circumstance capable of setting aside, and that is such an entire change in the constitution of man as to render the law no longer applicable.

Such a change it is asserted, was effected by the establishment of Christianity. We must therefore next direct our inquiries into the real relation subsisting between the law and Christianity.

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(To be continued.)

CHRISTIAN ERRORS INFIDEL ARGUMENTS.

THERE is a class of authors who are real thinkers, and there is a more numerous class of authors whose thinking is of a very shallow description, and whose works require little exercise of the thinking faculty in their readers. The latter class must always be the more popular, both because there are hundreds of readers of books not capable of severe thought for tens that are, and because of the tens that have no minds of sufficient grasp for the intellectual exercise a really good book may demand, five may resort to any stray volume that comes in the way, to spend an hour of relaxation from severer studies; and so an author who tells some amusing tale, or plays with some easy subject made welcome, while the grave and learned and abstruse discussion is thrown aside.

The volume before us, whose running title is at the head of the paper, and the full title-page given below,* belongs to the first-named class of books. The author is a thinker, and the reader must make his mind to expend some thought upon the subject, if he would derive profit or pleasure from the perusal of these seven dialogues. We have read them with great care, with high respect for the talents of the well-known author, with cordial approbation of his principles generally and with a conviction that the *tendency* of the book is wholesome and good.

One salutary effect of such a volume as 'Christian Errors Infidel Arguments' is, to direct thoughtful men to a re-perusal of the Burnet Prize Essays and other works referred to on the title-page, and in the foot-notes throughout the work. We suspect that many readers of the *Edinburgh Review*, Dr. Tulloch, Mr. Pearson, Mr. Rogers, and authors of the same stamp, too readily admit their statements and arguments, because they are on the side of what they deem truth. They are not subjected to a rigid scrutiny or sifting process, as if error might be found lurking in their pages. Readers on the same side of the questions at issue with these authors read with a cursory, approving, and by no means fastidious attention. Cavil, objection, and protest they leave to the Non-Resistants and the Wards, the champions of the infidel host. Now, we friendly readers leave to the *enemies* of the truth to grapple with, the author, though not an enemy, but a friend, has set himself to do, and he has done it with rare ability. We do not say that his interlocutors invariably do full justice to the authors they quote, nor introduce their words precisely in the connexion they would deem the fair and

* Christian Errors Infidel Arguments, in Seven Dialogues. Suggested by Burnett Treatises, the Evangelical Alliance Prize Essay, and other Apologetical Treatises. Edinburgh: Andrew Elliot, 15 Princes Street. London: Hamilton, Adams, & Co. 1857.

appropriate, but we cannot fail to perceive that the Prize Essayists and other distinguished authors have laid themselves open to the thrusts of this Christian knight in a mask.

The title of the book reveals tersely, but significantly, the author's object and aim. He holds that infidels derive their strongest arguments from the errors held and defended by Christians; that Christian apologists often betray the cause they undertake to defend by false assumptions, suicidal arguments, and unwarranted admissions; that they weaken the force of their reasonings by self-contradiction and inconsistencies, and so fail in convincing opponents, or in establishing sound conclusions.

The author's object, then, is an important one. Such a scrutiny as he proposes of the defences of Christianity, may possibly issue in some of them that were deemed strong, if not impregnable, being shown to be weak or doubtful. A valuable service is done to the cause of truth by such discovery, for as that cause needs not falsehood or mistake to buttress it, but has a firm foundation and strong walls, the removal of props of no real strength is a gain, not a loss.

In writing a book, it is a great thing to begin well. If an author trips ere he has proceeded many paces, his readers feel that there is a demand made upon their forbearance and charity, ere the proved merits of their author have made good the claim. And yet a careless or stumbling commencement may be followed by an easy and well-sustained pace during the subsequent stages of the literary career. We must give the unknown writer before us the advantage of this remark, for his first few pages did not prepossess us at all in his favour. He rather startled us by the announcement, at the very outset, of the relation of infidelity to Christianity as a suitable and efficacious *purifier*. Of course the author does not mean that infidelity assumes wittingly this benevolent office, but he asserts that "no power has ever risen up in conflict with her [Christianity] so well calculated to sift her principles, and separate the precious from the vile, as infidelity in its various forms" (Introduction). In proof and illustration of this, he refers to *heathen idolatry*, to *Mohamedanism*, and to *popery*. Without going into minute detail, which we have neither heart nor space for, we think the author has in various instances left himself open to objection. To give one instance: He says, "When Mohamedanism and Christianity, therefore, come into collision, the question at issue is one simply and directly of life and death—of fealty or of faithfulness to the King of kings and Lord of lords. There is no call or necessity to examine the first principles of truth, or to trace them to their varied ramifications." P. 10.

Now, really, a Mohamedan might say, "It is *I*, not the Christian, who may claim *fealty* to the King of kings and Lord of lords. There is no God but God, say *I*; there are three, if not three hundred, says the Christian."

The passage we have cited, then, and there are others no better, seem to be mere loose declamation, not rigid statement or close argument, as the subject in hand demanded; and occurring so near the beginning of the book, such a passage has an unfavourable effect on the reader's mind. Had there not been something far better in subsequent

portions of the volume, we should not have troubled ourselves or our readers with so extended a notice of it as we now submit for consideration.

Judging from the opening paragraphs of the volume, the title should have been not *Christian Errors Infidel Arguments*, but rather *Infidel Arguments Christian filters*—instruments for filtering off the impurities of Christianity—defecating the system from all the errors and weaknesses that in the course of time have defiled and diluted the pure truth. Our author's statement as to the defects of "even the ablest treatises in defence of Christianity," and his offering a work which feels it a duty to lay before the public, as containing thoughts supply the defects and correcting the errors of preceding writers, will at least raise high expectations of his performance; and if, upon examination these are not realised, he may lay his account with receiving as unmerited a criticism as he has dealt to others. Nor does he deprecate this. He comes forward like an honest and bold thinker, who, persuaded that he "sees a way through the confusion" that has embarrassed some writers, and a resolution of their contradictions, offers his contribution, and virtually says, "Take it for what it is worth, think it worth a good deal: judge for yourselves." But hear his own words:

"We have been led to the persuasion that the 'Restoration of Belief' depends very much upon its rectification, and that the 'conflicts of Faith and Reason' being most unnatural—being, in fact, both unreasonable and irreligious—will only cease when 'the claims of Faith and Reason' are clearly apprehended. It seems to us if some needful work were yet to be done at 'the Bases of Belief.' When the foundations are more nearly completed, and the foundations more carefully laid, the living temple may rise more rapidly and more securely to its full proportions; let no one suppose that the work we have taken in hand is one of mere hair-splitting refinement or wire-drawn distinctions. If we cannot make good our position both by the precise and perspicuous statement of principles, and also by manifesting their weighty practical consequences, let our attempt meet with its merited reward in contempt and forgetfulness."—P. 18.

We must, in justice to the author, add one sentence more from the Introduction, lest, from the words now quoted, he might be thought more assuming than he is. "At the same time," he says, "the views which we venture to propound will not be regarded, we trust, by our reader as dogmatic assertions on our part, but simply as suggestions for the consideration of the thoughtful."—P. 19.

It would require much more room than we can devote to this work to examine minutely these dialogues in their order, or even to give a distinct summary of the discussions in each. We therefore pass over entirely the first three, the subjects of which are, "Truth and Error," "Knowledge and Belief," "Belief and Responsibility," and shall confine our remarks chiefly to the fourth, on "Mystery and Contradiction," with a few words also on the fifth. It will be seen, from what our author has brought to view in that able dialogue, and also in that of his "summary" of the argument developed in the dialogues, that the discussion is one of the highest practical importance; and that the distinctions he points out are not the mere fine-spun distinctions of curious and subtle intellect, but the broad and palpable differences between matters above and beyond human reason, transcending but not contradicting it, and those flat contradictions from which reason recoils.

as impossible and absurd. The author has, we think, very successfully shown the distinction between "mystery" and "contradiction," and the importance of the distinction. From not clearly perceiving it, many writers have attempted to explain what they should have let alone, and to reconcile what they do not understand. A mystery is an incomprehensibility, and *cannot* be explained, for if it could, it would cease to be a mystery. A contradiction is an absurdity, and that is evidently a very different thing from a mystery. It is impossible to believe two contradictory propositions, and as impossible to reconcile them. The following passage on this subject brings out our author's views. Theologus speaks :

"A mystery is not found in a fact or proposition taken by itself. For if a fact or proposition be in itself mysterious, how can it be known at all? A mystery may attach itself to a proposition in two ways. The proposition may express a fact, whose explanation is incomprehensible or mysterious; or one proposition, known to be true, may stand in an evident but incomprehensible relationship to another proposition known to be true. A mystery, therefore, can be affirmed with propriety, not of a conclusion, but only of the *explanation* of a fact, or of the *relation* between two truths. A conclusion or proposition is *absurd*, when it *contradicts* another proposition, which is believed by the party drawing the conclusion, or which is conceded to be true."—P. 196.

The whole of the dialogue in which this passage occurs deserves and will repay careful perusal. Towards the close of it, "Origen," speaking in the words of the author of 'The Restoration of Belief,' says that the Great Teacher "does not propound the main articles of a theistic belief, or speak of them as if they needed to be ascertained or defended. Much less does he recognize, as if it were a burden upon that belief, the staggering difficulties that oppress us of this age, and with which the thoughtful in all times have so vainly striven. That heavy load of troubled speculation which weighs us down, does not seem to have come into his view when he invites the weary to seek their rest in Him."—P. 225.

This draws forth a rather petulant rejoinder from Celsus, who alleges that if this be all, the Christian's only solace is the one borrowed from the fatalist and the atheist, that what little bits of comfort can be picked up amid the sufferings and difficulties that oppress us, are as much as may be had "*in the nature of things*," and he asks, "Is this the climax of Theism and of Christianity?"

Theologus replies at considerable length, but we can transfer to our pages only the following portion of his able advocacy of the truth :

"There is an obvious and an adequate reason to account for the fact, that the Lord Jesus does not *directly* notice or meet the difficulty in question. God, in his dealings towards men, seems to act on the principle of parsimony. He never affords extraordinary means for the accomplishment of an end which may be accomplished by ordinary means. The painful confusion and contradiction of thought which prevails among reflecting men, is an evil which can be corrected by reason itself. The resources of the understanding, independently of any special revelation or direct supernatural aid, in addition to what the gospel provides for us as fallen creatures, are of themselves sufficient, when diligently and properly employed, to clear away the intellectual mists which perplex and bewilder us; and therefore these collisions of thought formed no proper subject for the direct teaching or immediate interposition of the great Prophet of mankind."—P. 227.

This occasions the following colloquy between Origen, Celsus, and Theologus, which we quote entire :

NEW SERIES.—VOL. VIII. F

"Origen. By what means, then, can men deliver themselves from the burden their conflicting thoughts, and avoid the entanglements of self-contradiction?"

Theologus. By choosing to be in ignorance rather than in error, and preferring 'prudent nescience' to a false knowledge.

Celsus. But people do not like to be found in ignorance, and are ashamed to profess it.

Theologus. To wish to appear what we are not is hypocritical; and it is only morbid modesty that blushes to acknowledge a normal or proper ignorance.

Origen. Men won't distinguish between a commendable and a culpable ignorance.

Theologus. Men are constantly making the distinction in daily life. Those who refuse to observe it in religion must bear the consequences.

Origen. What a revolution it would produce in our philosophers, if our learning ceased to be dogmatic when they should suspend their judgment!

Celsus. What a revolution would the application of the same rule effect in the Christian community!

Origen. Well, no doubt Christians are often too hasty in forming their judgments and plead a conscientious conviction in defence of a rash decision. But our creeds and confessions are always held in subordination to the Word of God, and we do not go wrong in following the Bible.

Celsus. May you not go wrong in interpreting the Bible? Moreover, your creeds and confessions are in great measure a theological reflection of different theological schools. The charge, therefore, which you brought against philosophy recoils [recoils?] upon theologians. Moreover, not to speak of the ambiguous and doubtful assertions which Christian creeds certainly contain, how may a young and half-instructed man be called upon to pronounce a solemn and dogmatic assertion on points, on which a suspension of judgment would be more than reasonable."

To this *Theologus* adds his wise and discriminating sentence, in a passage which concludes the dialogue, and which we must make room for, as it contains some very pregnant hints, for which our readers must thank the sagacious *Umpire* :

"It is not only in the improper use of ecclesiastical symbols that this evil manifests itself. That man is prone to swallow a contradiction, rather than to stand silent and humble before a mystery—ready to profess a knowledge and believe anything, and assign the shallowest reason for his belief, rather than delay decision while diligently and candidly seeking the truth, is evident in a thousand forms. Even in those Christian societies where there is no authoritative or recognized creed, there may sometimes be found a stereotyped map of sentiment, which swears many of the purposes of a creed, and which may also entail more serious evils. In all classes of society, and in all the affairs of men, we find this intellectual malady. The prevalence of premature judgments, unauthorized decisions and crude sentiments, is an evil both general and inveterate. Nor is it less because it is so commonly concealed, or palliated, or defended under various pretences, such as patriotism, philanthropy, and religion. Men would surely, if speedily, extricate themselves from the most painful and perplexing of their inconsistencies, if they would use their understanding as they use their feet, follow the prudent maxim of Burke—'When he did not see the way clearly, would tread cautiously.'"

The author adds a paragraph which sounds like an apology for some of his statements, and in justice to him and his subject we give it. He speaks as to wise men, and wishes them to judge what he says :

"In making some of the above statements, our design may be misunderstood. It is not to overthrow, or destroy, but to remove 'those things that are shal that the things which cannot be shaken may remain.' In the creeds of the church written and unwritten, there is much invaluable truth in which all are agreed, to make this agreement manifest, a winnowing process is required. In bulk up the Christian evidences scientifically, or rather in collecting materials for s building, much, very much, has been well and validly done, though the stru is by no means complete. And if some readers have thought us tardy in expr ing our respect for the men whose thoughts, and whose works we have venture

criticise, it is not because we have not felt such emotion deeply. Christian advocates and Christian arguments have so much solid truth on their side, that they pass with advantage through the most sifting and the severest purgation. We do wish the 'wood and the hay and the stubble' to be burnt up, but *nothing more*. Our motto is—Onward."—P. 230.

This passage is enough to set the author right with any who may be disposed to set him down as a mere caviller or fault-finder. Some of the authors he has dealt with freely may feel perhaps a little sore that he has handled them so unceremoniously; but it is with their arguments and opinions he has to do, and if these are in any degree unsound or erroneous, truth must be the gainer, and thanks are due to the author of the exposure of the error.

(To be continued.)

GLEANINGS IN THE GREAT METROPOLIS.

No. I.

FEMALE AGENCY.

"THE BOOK AND ITS STORY" is one of the most interesting and useful volumes that has issued from the press for many a day. It is the production of a Christian lady, who is now engaged in a similar but more comprehensive work, entitled "The Book and its Mission," and it is not too much to say, that, though not generally known, a more devoted or more enlightened philanthropist than this lady does not exist in the city of London.

One day, while engaged in a kindred work, we received a note from this lady, expressive of the pleasure she felt in having been given to know that we had been promoting a scheme for the employment of female missionaries among the sunken masses of our great cities, and introducing a female labourer who had been thus engaged amongst the denizens of St. Giles. The case was one of an exceedingly interesting character. Here was a poor woman who had been brought under the saving influence of the gospel by a city missionary, now consecrated to the great work of bringing others into the enjoyment of God's grace. And in this she had been most successful. The authoress of "The Book and its Story," impressed with the conviction that the Bible would be more generally used if it were brought more prominently before the poor, and sold to them at the Bible Society's prices, engaged this party for ten shillings a week, to sell the book from house to house, and take payment in subscriptions of a penny a week. The scheme had succeeded. In twenty weeks two hundred and fifty copies had been sold, and there was every prospect of the whole district being thus supplied with the Word of God. But this was not all. This female missionary had led many of the poor and outcast residents in that locality to attend the means of grace; had even taught them how to get the cheapest possible good diet at the lowest possible price, and so far as she had yet proceeded with the work there was the most abundant reason

afforded to hope for the establishment of other female missionaries every part of London. And why should we not have female missionaries as well as male missionaries? Females can go where some male missionaries should not be seen, and much good would attend the thorough devotion to this department of aggressive effort for the extension of the kingdom of God.

On another occasion, the value of female agency in the work of home missions was pleasingly shown. Sitting by the side of a Christian lady at a social meeting one evening, she told me that, on her first visit to the poor who attended no place of worship, she had been instrumental in saving two persons. She offered a young married woman a tract and finding that she had a Bible, asked her to read the 15th chapter of the Gospel by Luke, and tell her on her next visit what she thought of it. The young woman read the chapter, and was impressed by the truth it contained. She asked her husband to read it, and explain it to her. He did so, and became impressed too. When the lady called next Lord's day, she found the husband and wife under deep conviction, and directing them to Jesus as the physician of the soul, they came to find peace, and lived out their Christianity by consistent walk and conversation.

On mentioning this case to a devoted minister in one of the churches in London, he told me of a case in which a minister's daughter had been instrumental, by thorough consecration of her time and talent to the work of aggressive Christianity, in bringing one hundred and forty persons under the saving influence of the truth; and when this instance was mentioned to a deacon of another of our churches, he stated that the late Rev. Mr. Smith, the martyr of Demarara, and John Williams, the martyr of Arramanga, had been both brought under the means of grace which were blessed to their souls' salvation, by the instrumentality of pious ladies, who laid themselves out for doing good, especially thoughtless young men. The influence of our female members is great beyond our comprehension, and it is much to be desired that they be encouraged in all our churches to go out into the "highways and hedges," and compel, by their irresistible powers of persuasion, the careless to come into God's house and be saved. In London, the devotion of the female members is most earnest and most extensive. A visit to thirty churches brought out the cheering fact, that from five hundred to five hundred ladies, at the lowest point of calculation, are engaged in Sunday visiting, and taking this as an average of all the other Congregational churches, we have thus from fifteen hundred to two thousand voluntary labourers in this field in that city. With such a feature of Evangelism as this, characteristic of our churches, we cannot but augur well for them, notwithstanding the want of life-giving power which, in some of the churches, was but too apparent.

But it is not in the Congregational churches only that the female membership is thus active. In every denomination it is at work. The Bishop of London is stirring up all the Christian ladies he can influence to "go and do likewise," and is cheering them on by his example and devotedness in preaching the gospel to the poor. He is surrounded by a staff of female workers such as no former Bishop of London ever called out, and his personal efforts to encourage them are beyond all

praise. Nor is this all. It is well-known that the Queen is ever ready to encourage this kind of work. There are pious females amongst the members of the royal household, who hold prayer-meetings by themselves, and are often engaged in doing good by visitation. We met with one of these ladies, and got a most delightful account from her of the Christian efforts that are put forth by the court. Most of the ladies at the heads of departments are pious, and one especially, who has had more to do with the royal children than any other person, is a most devoted and heavenly-minded lady. With such an example, and with such a court, we have great reason to be thankful and to bless God that female influence is doing so much for this country.

J. H. W.

WHAT IS CHRISTIANITY?

CHRISTIANITY is God's boon to the human family, man's only mode of recovery, angels' means of learning the divine mystery, and Satan's hinderance to increasing the world's misery. Its theory, beginning with a promise, ended in the most ancient book extant. Founded in truth, it can never be superseded. Clouded, at first, with the smoke of sacrifice, to suit the weak eyes of the Jews, who were children in understanding, its lamps were made to burn brighter by prophecy. Seen through the vista of time, waiting thousands of years for its teacher, it published the omniscience of its Author. By its worship, and its glory filling the temple, it unfolded the plan of the spiritual building which has a living foundation, living stones crying out of the walls, We are all baptized into one body by one Spirit, and living sacrifices daily offered unto God.

The plan being unfolded, the Great Architect came to explain and accomplish it. His appearance was an epoch in history not rightly observed by the Jewish family. The gladness of their father Abraham in seeing the day of light to our world, received no response from the children of darkness. But that day proclaimed the divine love and faithfulness, gave a death-blow to superstition, rolled back the tide of misery, communicated life to the soul, and illustrated the immortality of the body. The Sun of Righteousness did not rise too late for the first man to look forward to his brightness, nor too soon for the last man to look backward and be warmed with his gracious influences. In the fulness of the time the stars of the Jewish twilight disappeared in the light of the Gospel day. With healing in every ray, the Sun of Christianity turned the soul's prison into a paradise, the bitter spring into a well of life, the fisher into a preacher, and the lover of sensual pleasure into a digger for heavenly treasure. His beams entered the sepulchre, dispelled the darkness which had filled it, and warmed and quickened the cold heart whose movements had been stopped by death. Before him went truth without error, joy without sorrow, and light without darkness.

But when shining in His glory He suffered an eclipse. He went down at noon in blood, to rise in splendour on the morning of the first day of the week, which will to the end of time commemorate his

great victory. The cloud of sin which he came to remove passed between him and the Deity. Mercy wrote on it in letters of light, "G is love," and Justice added, with letters of blood, "in truth and holiness Mercy guarded righteousness, and righteousness commissioned mercy which is running through our world as a stream of gladness.] darkness is past, the sky is clear, the Sun of Christianity shines with brighter glory. Coming forth out of the sepulchre of the east, gracious beams are felt by the inhabitants of the west. Some of inmates of dark convents came forth and rejoiced in his light. By its delusions of the man of sin are exposed, the corruptions of the human heart revealed, the victims of the despot set at liberty, and the work of iniquity brought to delight in purity. Without Christianity, we would we find benevolent institutions, right-hearted philanthropists and true patriots? Its spread blots out the curses of idolatry, makes a pathway through the wild desert, changes the wilderness into a garden, and blesses its inhabitants with streams from the Living Fountain. Its universal diffusion will turn the weapons of war into implements of husbandry, cause all tribes to regard themselves as members of one family, and fill the earth with the divine glory. Do we desire happiness? Let us believe its truth, love its sacrifice, walk in its light, keep near its centre, and glorify its Author. Have we felt its gracious influence? Let us embody its precepts in our life, seek the outpouring of its Spirit from its source, and put forth strenuous efforts for its dissemination. By it only can defaced humanity be beautified and eternally blessed.

J. M

GERMANISM.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

SIR,—The controversy respecting "Negative Theology" is said to be dead. It is commonly supposed that, after a somewhat protracted struggle, the hydra-headed monster received its death-blow; and it has been decided and resolved in certain high places that Negative Theology is now, and shall for the future be considered to be "defunct." It is, no doubt, somewhat hazardous to differ from authorities, but the writer of this paper must, nevertheless, be allowed to express a firm conviction that the "controversy" has *not* ended, and, moreover, that Negative Theology is *not* "defunct."

The "eye that watches and suspects," the ear that is bent down to catch the prevailing tones of the *susurri* which arise from the mingled Babel of religious and theological opinion and thought in this country, will, on the contrary, pronounce that the elements of a sterner and far deeper "controversy" are at present mustering their forces and biding their time for a more deadly and protracted struggle.

Such questions as, Are we to have a scientific theology? or is it left to each one to form his own conclusions respecting the truths

holy scripture, independently of the labours of past ages, and the researches of his contemporaries? are questions which are discussed by intelligent Christians from Ultima Thule to the Scilly Islands. These questions may be thus expressed more briefly: Are we to have a scientific theology? or is each man to be his own theologian?

These inquiries are closely related to, and may be resolved into various subordinate ones; such as, Is our rising ministry to study German theology? Ought we to have a learned ministry? If so, is our theology to be built on the learning and experience of past ages, or, like the American philosopher, are we always to be beginning anew, without any past at our back? These are momentous questions, in the practical answers to which the welfare of the Christian churches is deeply involved; and the honest and outspoken thoughts of Mr. Murker of Banff, in last number of this Magazine, may not be without value, in leading to the proper answering of these questions. But at this stage, some one of your readers will perhaps be interrupting us by the objection, that we have left out the most essential question of all, Ought we to have a *pious* ministry? We deny the validity of this objection, simply because the piety of the ministry is no matter of dispute. Who disputes that piety is the most essential requisite of the ministry? No *Christian* that I ever heard of. This question is above and beyond dispute. In vain shall any one attempt to kindle and feed the sacred fire in whose own bosom no living spark is burning. But granting that the ministry, to be successful, *must* be pious. Ought they also to be learned? and of what should their learning consist?

The answers given to these questions by different men at the present time may be arranged as to their general purport under three heads:

- I. We ought to have no theology but the Bible.
- II. We ought to interpret and systematize the deliverances of holy scripture, but we ought to do this only in accordance with the standards of our church, to whose authority we ought implicitly to submit.
- III. We ought to interpret and systematize the deliverances of holy scripture according to the lights afforded us by the investigations of Christians during *all* past ages and at the present time, so as to build our theology, as far as possible, upon the collective wisdom, judgment, and experience of the whole Christian church.

The *first* class may be held to exclude learning as a qualification for the ministry; the *second*, to admit its necessity, but in a limited degree; the *third*, to acknowledge thorough-going scholarship to be an indispensable requisite of every *well-qualified* Biblical interpreter and theologian.

It may appear paradoxical, but it is nevertheless true, that in this category the ultra-conservative party are to be found side by side with neologians, or the supporters of the negative theology.

Both parties profess to receive holy scripture as their theology, and draw their conclusions from it, unassisted and unsupported by the opinions of others. The one party reject the attempts which have been made to systematize and comprehend the truths of scripture as "vain philosophy" and the "doctrines of men;" the other declaims with equal warmth against the opinions of the fathers of theology as "hackneyed" and "stereotyped." phraseology. Both equally persist in regard-

ing their own view of the scriptures as that which *must* be the true or but here they diverge, the one party clinging to the old language and forms, and opposing all change, while the other delights in aerial flight of speculation, excursions into the infinite, whence they return enveloped in a cloud of sentimental theory, vastly ingenious and pretty, but, unfortunately, resting upon grounds quite beyond human experience and human knowledge, of which no one can affirm either falsehood or truth. The opinion of this latter party appears to be, that theology is simply a secretion from a man's Christian life and experience, and so of no importance, but that its truth or falsehood is a matter of secondary importance.

This vague and indefinite kind of speculation has received the name of "Germanism," why we know not,—for certainly there is nothing in it, either of German thoroughness, or German systematic arrangement—for a German has a method even in his madness.

Both these classes appear to us to be equally in error, though, doubtless, the error of the last is the more dangerous of the two. Both assume their own infallibility—both assert their own *dictum* concerning the import of Holy Scripture as that which is necessarily the truth, but inasmuch as rash innovation is worse than ultra-conservatism—so the tendency of the Neologians is the more dangerous.

It would seem as if this party had assumed the position in regard to theology, which the Thinkers, immediately succeeding the Reformers, took with respect to the Aristotelians and Scholastics. Then almost every man, who had any pretensions to be a Thinker, began by reviling Aristotle and the Scholastics, the fact being, at the same time, that Aristotle and the Thinkers of the Middle Ages, had said the same things for which these men took credit, and, moreover, had said them in a much better manner. So according to these men we are to abandon Calvin, Luther, Melancthon, and the other divines and fathers of the church, and the noble monument of Protestant theology they have raised, as a "hackneyed and stereotyped" phraseology, and to receive their cloudy, baseless, and transcendental speculations as a theology.

The second class, of which we have spoken, we need not now stop to characterize. That it is the tendency of those who interpret Holy Scripture according to certain fixed and immutable standards of doctrine, to neglect learning, is evident from a very superficial glance at Ecclesiastical History, and especially that of our own country. Germany and England, this tendency has been neutralized: in the former case, because the university is above the church; in the latter, because the standard has become a mere dead letter. Nor need we stop to demonstrate the mischief that has arisen to the Christian church from making a formal and doctrinal creed the bond of existence in the church.

Passing on, therefore, to the third class mentioned, that which demands a theology based upon the consent and collective wisdom of the Christian church or fellowship, it will be at once perceived that though however far it may be neglected in practice, is yet, in theory, the true stand-point of Congregationalists.

The idea upon which Congregationalism is based, is the association or fellowship in a community of those who are partakers of the Chri

tian life, and those *only*, for their mutual encouragement and growth in grace; in other words, this fellowship is the unity of believers in Christ. Now, what should be the theology of such a community? Should it not be the product of their collective endeavour to understand and realize the laws and ordinances of their King and Lord, Jesus Christ, whose body they are.

But inasmuch as no community of believers can suppose themselves to constitute the entire body of Christ, there ought, therefore, also to be taken into account, the decisions and opinions of the whole body of true believers in the world, or otherwise, of the church universal. But in the formation of any such system of theology, the *present time* ought not to be considered only. As the Christian church undergoes variations in her spiritual condition, and as we must rectify the conclusions of the present by the wisdom of the past, it will therefore appear, that such a theology ought to be based upon the collective wisdom of the church in all ages. Now, doubtless, there are great practical difficulties in arriving at such a theology; but we maintain, that only as we approximate to this, do we attain to a truly catholic theology. Hence the answer to the question, Ought our ministry to study German and continental theology? at once appears. Is there a company of true believers in Germany? Then assuredly these have a right to be heard. And, moreover, if these, by a close study of the Sacred Writings, and by that mastery of the subject which arises from a close study, have qualified themselves to speak on this subject, the conclusion is, that they have a much better right to be heard than those who remain in wilful ignorance.

To denounce the utterances of such brethren, is plainly therefore uncharitable and uncalled for. Far be it from us to advocate the wholesale introduction of German speculation into the Christian church,—all we contend for is, taking into account, in the formation of a catholic theology, the conclusions, alike of our German brethren, and other continental churches. And if we turn to our older divines, we shall find ample proof, that both in theory and practice they conformed to this principle. It is only in the nineteenth century, that we have discovered, that our learning is to be entirely of home production, and that we are to pass over and scoff at the attainments and labours of our continental brethren. Hear Baxter on this subject: "I have looked over Hutton, Vives, Erasmus, Scaliger, Salmasius, Casaubon, and many other critical grammarians, and all Gruter's critical volumes. I have read almost all the physics and metaphysics I could hear of, I have wasted much of my time among loads of historians, chronologers, and antiquaries. I despised none of their learning; all truth is useful.—I have higher thoughts of the schoolmen than Erasmus and our other grammarians had. I much value the method and sobriety of Aquinas, the subtlety of Scotus and Ockam, the plainness of Durandus, the solidity of Ariminiensis, the profundity of Bradwardine, the excellent acuteness of many of their followers, of Aureolus, Capreolus, and many others." * Such was the equipment of a Protestant divine in the seventeenth century. And we mention

* Orme's Life of Baxter, vol. 2, p. 147.

in addition, such men as Watts, and Doddridge, &c., who had not covered that we are to eschew everything foreign in our studies. This was reserved for this degenerate age, when learning has begun to be looked upon almost as a disqualification for the Christian minister, and when we have become so wise that we need no longer the lessons of the past for the guidance of our churches. We believe that the decline of religion is to be looked upon as arising from the inferior kind of men, that hold the light of Christianity aloft, and from their want of learning rather than from their possession of it. Indeed the dealing in objectives, subjectives, and similar terms in a pulpit among people, is rather an indication of smattering than of learning.

W. N.

WHAT IS RELIGIOUS DEVELOPMENT?

THE word "development" is one of modern invention, and it is now much in use by a certain class of writers, that were it to be struck from their vocabulary, they would sustain a serious loss. We don't know how they could do without it. It seems as much a necessary of the literary life, as the tea and sugar of every breakfast table is to the morning repast, though our ancestors got on very well without these luxuries. The first time we looked into the great work of Newman we were annoyed not a little by the constant recurrence of this word. The *idea* of development seemed to have taken possession of his mind, and every object he saw was a development,—every fact in church history, and every turn of the ever-changing aspect of the ecclesiastical landscape, was a development.

What then is it? This is not a needless inquiry, for we suspect the word is often employed with a hazy vagueness of meaning, which obscures rather than illumines the subject treated of.

Christianity is a revelation. That revelation is complete. It is not capable of addition, for nothing can be lawfully added to the word of the Bible. That book furnishes the materials for the theologian to systematize and explain, and it contains the bread of life, for the believer to feed upon. To speak of development, then, in reference to divine revelation, as if it could be rendered more perfect than it is, become other than it is, is a solecism and an impertinence. If what is meant be that by attentive study and comparison we can reach a deeper, fuller, more consistent interpretation of the divine mysteries, the development is scarcely proper. There is a better understanding of our part of the revelation. That revelation itself is not *developed*; the bud develops into the flower, or the acorn into the oak. But our study of botany proceeds, we have more insight into the subject of vegetable life, and can better trace the processes of growth, expansion and maturity. We add nothing to the flower or the tree by our study of nature. We add as little to revelation by our study of it. The development is in our own understanding of the subject, not in the subject itself. And therefore when people speak of the development of Christianity, they speak ignorantly if they conceive of it as a variable quantity, as something that advances by progressive stages of increase

wards perfection. Christianity is neither more nor less than ever it was; for its spread from country to country, the multiplication of its disciples, or their progress to a full and consistent exhibition of the character it forms and the spirit it breathes, leaves the thing itself unchanged—undeveloped—unimproved. To predicate development of Christianity in this view would be to assign to it a weakness and imperfection which may well be expected of the works of man, but which it would be a slander and a libel to impute to a work of God. In a word, development, in the sense of improvement, does not belong to Christianity, but may be sought in the *subjects* of Christianity. It is not the truth which is increasingly clear and perfect, but our comprehension of it which may be gradually deepened and widened—that is to say *developed*. The landscape is spread around us, but on the level ground we see it to disadvantage. As we ascend the hill side the view expands, and we can take in a wide range of meadow, wood, lake, and streamlet. The change is not in the scene, but in our position. There is nothing there now there was not before; but we *see* better than we did before. So it is with religious development. That must be in ourselves, not in the truth revealed.

This, perhaps, is admitted by some who are nevertheless in danger of being led away by vain notions of development. They maintain that the entire system of truth is in the Scriptures, but so hidden in mystery, and overlaid with figure, parable, and type, that only by penetrating below the surface meaning, and reaching the hitherto *undeveloped* and *unimagined* revelations which lie beneath, can the essence of the truth be found. It is easy to see that all this may be mystification rather than true explanation—the vagaries of fancy rather than a sure explication of the meaning of the word. To deny the existence of mysteries in Scripture, and to find mysteries where there are none, are opposite phases of error, and both are dangerous. To spiritualize a plain narrative, and turn it into a recondite parable, till the facts narrated utterly vanish, is a perversion of the truth, not a development of it. And to interpret a deep spiritual truth, which is couched in figurative language, as if the literal interpretation were the only true one, is also an error. Thus the Romish meaning put upon the words “This is my body,” is no development of the truth, but a base sinking and perversion of it.

There is a great deal of talk in some quarters of the higher development of religious truth reached in the present day, compared with the past. Theologians of a former day are referred to, as having groped about in the dark, whereas light now illumines the sphere of religious knowledge. Our fathers are spoken of as narrow and limited in their range of inquiry. We now soar into higher regions, and explore profounder depths. In short, comparisons are made highly in favour of modern “development.” We doubt the correctness of the assumption. As it is not all gold that glitters, it is not all truth that dazzles. We are suspicious of new lights without very cogent proof that they are true lights. German silver may be burnished to look as well as the sterling metal, but it is worthless notwithstanding all its brilliancy. It would be more to the purpose to talk more of the prayerful study of the inspired Word, and then we might expect a safe development in a

clearer understanding of its doctrines, and a more practical and obedient submission to its requirements. It is not a good sign of one who professes to be the subject of highly developed Christianity, when we see him to be heady and high-minded. Knowledge puffeth up, but love buildeth up; and knowledge without humility is the forbidden fruit; pleasant to the eye and sweet to the taste, but deadly to the soul. The meek will He guide in judgment, and to the meek will He teach his way. God resisteth the proud, and giveth grace to the humble.

Poetry.

THE MISSIONARY.

WHEN glad to bid farewell to time
 My soul shall take her silent flight,
 And soar to find a happier clime,
 Where all is love and peace and light,
 O I shall not the years repent
 I spent estranged from friends and home,
 When in a willing banishment,
 I chose with savages to roam!

Sometimes the thought will start a tear,
 When I look round my lowly cot,
 That I see none to whom I'm dear—
 Not one to weep though I were not.
 And sometimes, too, my wayward heart,
 Longs for delights of home long lost;
 And envies those who ne'er depart
 From the loved island's sea-girt coast.

Some yet survive in that far land,
 Who loved me well, and sad were they
 To give the parting word and hand:—
 Their love I thought would ne'er decay.
 But for the absent time achieves
 What the lone grave does for the dead—
 The friend that most sincerely grieves,
 Soon finds some solace in their stead.

The blank supplied that absence makes,
 Its transient loss is no more known;—
 Ah, at the thought my heart half breaks—
 Some once fond heart no more my own!
 'Tis well the dead are spared the pain,
 To know their place so soon filled up;
 But should I e'er see home again,
 'Twould be but to partake that cup.

But let me check these feelings vain,
 Perhaps to murmuring allied:—
 What now to me are want and pain?—
 Follow not I the Crucified?
 Wander not I at his command,
 Hoping some sheep of His to find;—
 Hoping before His face to stand,
 And hear His voice in accents kind?

Privation, and contempt, and scorn,
 For Him whose name and cause I own,
 I yet may bear, as I have borne :—
 The storm is not yet overblown :—
 And deeper woes may yet await
 Than many I have safely passed ;
 But Faith their force will mitigate,
 And Hope will point me to *the last*.

And when I bid farewell to time,
 And my soul claps her wings for flight ;
 And soars to find a happier clime,
 Where all is love, and peace, and light ;
 O I shall not the years repent,
 I spent estranged from friends and home,
 When in a willing banishment
 I chose with savages to roam !

S.

Notices of Books.

THE BOOK OF PSALMS, according to the authorized Version, arranged in parallelism, with a Preface and Explanatory Notes. London : Religious Tract Society.

THIS is a beautifully printed and attractive volume. The notes are brief, and rather expository than critical. Much light has been thrown on many portions of the Psalms by such writers as Horsley, Tholuck, Walford, and even Ainsworth, and such authors, without being implicitly followed, might be often consulted with advantage. We do not see much evidence in the notes of this edition that the compiler has made use of such helps to the elucidation of the text. The Tract Society considers it *safer*, we presume, to adhere to received interpretations than to venture on new ones, even when strong reasons may be assigned for their adoption. This is then a new edition of the *authorized* version, with notes based on the received text. In these notes another word is sometimes suggested as conveying the meaning more clearly, and these suggestions are, so far as we have observed, judicious enough, but more might have been done in this way with great advantage. We take the volume, however, as it is, thankful for the help it offers towards the clearer understanding and better enjoyment of the Book of Psalms. It is admirably adapted as a gift book to a friend, and we trust it will be widely circulated, and daily read, and so prove a blessing to multitudes.

THE GLOAMING OF LIFE, A MEMOIR OF JAMES STIRLING. By the Rev. Alexander Wallace, Author of 'The Bible and the Working Classes.' Glasgow : Scottish Temperance League, 108 Hope Street.

THIS is a narrative of deep interest, and we trust will obtain a wide circulation. James Stirling was for many years the victim of intemperance, but at length, through Divine mercy, was enabled to vanquish his evil habits, and became a pledged abstainer. From that time he became a noble example of the blessed effects of temperance, and soon became a distinguished advocate of the cause. His truly Christian spirit, his indefatigable zeal, his ceaseless labours till he was eighty years of age, all testified that he was indeed a new man, and found the best employment, and the most exalted pleasures of his life's long evening in labouring to diffuse those principles to which he himself owed so much. The whole story is admirably told by Mr. Wallace, who enters most thoroughly and intelligently into the peculiarities of Scottish peasant life, and has a heart to sympathize with the sorrows, and a mind to appreciate the beauties of character often found in the cottage and in the workman's shop. The incidents of James Stirling's eventful and instructive life are such as cannot be pondered without profit, and we trust this publication will perpetuate and greatly extend the usefulness of James Stirling in that cause to which his last and best days were consecrated.

EVERY-DAY DUTIES, in Letters to a Young Lady, by M. A. Stodart, author of 'Hints on Reading,' 'Female Writers,' &c. New Edition. London: James Nisbet & Co. 1858.

THIS volume consists of fourteen letters, besides some poetical effusions bearing on the subject of the letters, and intended to enliven the strain of a didactic treatise such as this is. The previous works of the author have not fallen in our way, but we presume the author is encouraged to continue writing, by the favourable reception her works meet with. She writes fluently, but not profoundly. She aims to be useful rather than original, and does not seem unwilling to pen a thought, although her readers may perceive it is not new. The subject of this volume, 'Every-day Duties,' is perhaps best treated in a somewhat homely, prosaic fashion, and the general good sense and genuine womanly feeling of the author enable her to give counsel which, we trust, many of her young lady readers may profit by. We have met with some views and opinions in the volume which might easily be cavilled at or seriously disputed. We are unwilling to descend to minute criticism, and would rather leave the work to do all the good it is fitted to accomplish, without further remark. But being convinced that the fair and honest exposure of any questionable sentiment in a book under review is one of the most useful though the least agreeable of the critic's duties, we advert to one point deserving of serious thought. The author says, in her letter on "Active Benevolence"—

"Your primary object in visiting the poor ought certainly to be to seek to bring them to the knowledge of Christ as their Saviour. Endeavour to convince them of sin, and to lead them to apply to the Friend of sinners. Use the means appointed by the God of our salvation. 'Faith cometh by hearing, and hearing by the Word of God.' Read the scriptures with your poor neighbours; endeavour to explain with simplicity the leading doctrines of the gospel; but honour the Word of God by letting the Bible, as far as possible, work for itself."—P. 140.

Now, it sounds very well to say "Honour the Word of God, by letting the Bible, as far as possible, work for itself." But what means the saving clause "as far as possible?" Should the Bible be simply read? Should no word of explanation be given? no enforcement of any truth or duty found there? Would the author forbid the solemn exhorta-

tion, the earnest entreaty, warning? "No, by no might reply; "I have said, 'to convince them of sin'—means appointed by the God vation.'" Very well, then, the words immediately follo above quoted?

"The use of tracts among their present extent, is very m gretted. It leads away from perusal of scripture."

We beg leave to offer a diction to this statement, and and observation warrant us Religious tracts are chiefly of 1st. Tracts fitted to awaken sense of their sin and danger them to the Friend of sinners thing our author exhorts the the poor to aim at by conver Religious tracts fitted to edifi and guide Christians on the age and warfare. Now, the effect of tracts of the form attended with God's blessing the sinner to the Bible. This become, of course, the chief and companion of the sinner by means of the tract to con his soul's salvation. And t invariable tendency and effi gious tracts upon the minds tians is to make them love t more, and understand them b look upon the sentences we h then, as dictated by narrow-r judice, or very limited infor the subject of tract distribut effects. In the same para author goes on in a style w us seriously question the so her judgment, and her pow tinguishing things that differ.

"Tracts among the poor." "are something like religio among the wealthier classe instance out of a hundred lead to the perusal of the Wo the general rule is, that they a substitute, and nothing can stitute for the Bible. As wel compare the glimmering of candle to the glorious radia noonday sun, as compare the tions of men with the wond of God." Why, there is no c expressed or implied by ei writers or tract distributors from being opposed to the Wo or rivals to it, tracts derive light and power from that b source of illumination. They like the windows of a house t

man's light to the inhabitants of the dwelling than farthing candles, or even gas lustres, lighted up within to the exclusion of the daylight.

We cannot enlarge on the *principle* of the objection we take to the overcharged views now referred to; but it is obvious that, by a pretended exaltation of the scriptures above all other means of benefiting the world and the church, the very spirit and precepts of the scriptures themselves are violated. Is not the Christian ministry of divine appointment? Is it not the duty of Christ's servants to preach the word? Is it not the duty of men to hear the message at the lips of those servants? Or is it the duty of the people to turn away with disdain from "the compositions of men," and pretend that they will listen to nothing but "the wondrous words of God?" If so, then let our ministers be dismissed, and let them resort to some more useful employment than preaching the gospel. Let our churches be shut up, and let our tract and book establishments be forthwith abandoned as worse than useless. This is the simple logical conclusion from the loose and rhetorical flourishes of our author. But there are some better things in the volume, and we part with the author in all friendliness by one quotation more. We commend the following remarks on "novel-reading" to the attention of those who may be in danger of acquiring the bad habit of mis-spending time, and wasting emotion in that unprofitable way:

"— I cannot forbear adding, that much and permanent evil is done to this amiable part of the female character—tenderness and compassion—by the destructive habit of novel-reading. Whisky-drinking has been called the bane of Scotland; novel-reading might be justly called the bane of women. We know, for it is a principle in our nature, that when passive impressions do not lead to active emotions, they have a decidedly injurious effect upon the character. Passive impressions are weakened by repetition; active habits are strengthened. This accounts perfectly for what has often been considered anomalous—how a lady can weep over a novel, and turn away from a case of real distress without making any effort for its relief"—P. 133.

THE lapse of seven and thirty years since this discourse was delivered by the late Greville Ewing to his own congregation, has not rendered the solemn warning it contains unnecessary. It was well that the discourse was published immediately after it was preached, for that brought it under the eye of many who, to say the least, as much needed the lesson it conveyed as the members of Nile Street congregation; and it is well that it is now republished in Glasgow, with the graceful prefatory note of the present pastor of the same church, and the commendatory note of Dr. Symington.

The late painful disclosures in Glasgow and elsewhere have made but too manifest the low state of commercial morality in the community; and the saddest feature of the case is that such a state of things is spoken of lightly, and almost as matter of course. Bankruptcy is so common, and repeated bankruptcy so frequent, that men have ceased to attach ideas of disgrace and shame to the fact of their names appearing in the gazette. We, therefore, can see no prospect of any real improvement in the ethics of our great trading companies or in the principles of commerce, whether conducted on a large or on a limited scale, unless there be the adoption of the divine rule, "owe no man anything."

That rule has been so ably expounded by Mr. Ewing in the pamphlet before us, and so well illustrated by a mercantile man of high-toned integrity and of great experience in the Review, printed as an appendix, that we should be sanguine of happy results, were this publication to find a place on every merchant's desk in the country, and be con- nected as a *vade mecum* at home and abroad. We should delight to see it republished in a more readable type in the form of a *railway volume*; and there could not be a more useful companion to a merchant or a banker on a journey.

It is deeply to be lamented that among the cases of fraudulent bankruptcy recently brought to light there were not a few persons implicated who had made a high religious profession. Their unprincipled speculation and ruinous extravagance not merely branded them as individuals with disgrace, but brought the Christianity they professed, and the churches to which they belonged into suspicion. Their conduct raised the question,—what have their ministers been teaching them, or what have they neglected to teach? And surely if ever there was a loud call for every pulpit to

THE DUTY OF ABSTAINING FROM DEBT, by the late Rev. Greville Ewing, with introductory note by the Rev. Alex. Fraser. Glasgow: George Gallie, 99 Buchanan Street. Edinburgh: T. C. Jack. London: John Snow. 1858.

give forth a "certain sound," on the subject of high moral principle in commercial transactions, the present is the time. We hope that many ministers will take the hint from Mr. Ewing's sermon, and, not contented with recom-

mending the subject in words, preach to their o the duty of abstaining from appears to us to be emj "present truth," in all communities.

Chronicle.

ORDINATION AT AVOCH.

THE Rev. Mr. M'Kinven, for several years pastor of this church, having received and accepted an invitation from the church at Lerwick to become their pastor, resigned his charge at Avoch, and the Rev. David H. Philip, late of the Theological Hall, received and accepted a unanimous invitation to become pastor of the church. The ordination took place in the chapel on Wednesday, the 10th February. The ministers who took part in the service were the Rev. Messrs. Ingram, Nairn; Guthrie, Elgin; Murker, Banff; Brown, Cullen; and M'Kinven. There were also present the Rev. Dr. Gibson of the Established church and the Rev. Messrs. Chisholm and Munro of the Free church, Avoch, the Rev. Messrs. Young of the Established and Fraser of the Free churches, Fortrose. The commencing services, consisting of praise, prayer, and reading of the Scriptures, were conducted by Mr. Ingram of Nairn. An excellent sermon was preached by Mr. Guthrie of Elgin, from Ephesians v. 18,—“But be filled with the Holy Ghost.” Mr. Brown of Cullen asked the usual questions, to which Mr. Philip gave highly satisfactory answers. Mr. Brown offered up the ordination prayer. A most affectionate and solemn charge was addressed to the newly ordained pastor by Mr. Murker of Banff, (Mr. Philip's former pastor,) from 1 Timothy ii. 15. Mr. M'Kinven delivered the address to the church, from Philippians

iv. 19, and concluded th prayer and praise.

In the evening, a social held in the chapel, Mr. chair. Addresses were de Rev. Messrs. Brown, Mu and Ingram, on various ijjects. The chapel was 1 meetings with a respectat ive audience, while the throughout were highly in instructive.

Mr. Philip has entered field of usefulness, and v under the blessing of Go may tend to the advanc Redeemer's kingdom in th vineyard.

AIRDRIE.

THE annual soiree of the Sabbath schools meeting chapel, Airdrie, was held o the 3d February, the Rev. minister of the church, in tl Sabbath school report show increase of scholars during number having risen from with a corresponding incre ers. The Rev. A. G. Fogow, the Rev. John K. Presbyterian, Airdrie, and M' Auslane, Glasgow, a meeting. Music on the ha anthems by which all fel pleasant and profitable.

EDINBURGH:

PRINTED BY FULLARTON AND MACNAB, LEITH WALK.

THE SCOTTISH
CONGREGATIONAL MAGAZINE.

APRIL, 1858.

CHRIST'S WORK *FOR* US, AND THE SPIRIT'S WORK
IN US.

In former volumes of this Magazine we have given our opinion so fully of the writings of Mr. Maurice, Mr. Robertson of Brighton, and other authors of the same school, that we consider it unnecessary to bring under the notice of our readers every new publication emanating from these quarters. And yet we confess to some anxiety lest the literary attractions and popular character of some of the writings of such men should secure for them a currency among readers not well prepared to sift the good from the bad in the books they peruse; and so the theological errors of those eminent writers be imbibed before men are aware, and spread faster and farther than many suspect.

We have had our attention called to this subject repeatedly of late by good Christian people telling us that they were reading and greatly admiring Robertson's sermons. The readers must now be numbered by many thousands, for one edition succeeds another in quick succession. We don't wonder that the three volumes already published are popular, for they are choice specimens of fine thinking and beautiful writing on many most interesting themes. Our first notice of the sermons was expressly designed to point out their high character as literary productions, and then we felt constrained to point out the defects and the errors but too apparent in the author's views of Christian doctrine. It must be obvious to every reflecting mind that the very excellencies of such an author as Robertson render his errors doubly pernicious; and therefore it is we consider it our duty to warn our readers against imbibing the author's creed while they admire his style, or are fascinated, and it may be profited, by his instructive trains of thought. We are the more constrained again to lift our warning voice in this matter, because Christian friends to whom we have referred as engaged in the admiring perusal of the sermons, seemed utterly unconscious that there was anything objectionable to be found in them. And it is very true, that sermon after sermon might be read in which nothing wrong could be pointed out, but much that was impressive and true to be found. This only puts the reader off his guard when he comes to

NEW SERIES.—VOL. VIII. G

another discourse in which positive error is broached. Besides, the absence of the full and clear statement of the grand essential doctrine of the gospel, even were no actual heresy taught, would certainly be a fatal objection to such a course of sermons as these volumes contain.

The history of error in the Christian church brings out the fact that the first phase of it generally is *silence* as to the full enunciation of the truth. This reticence passes for a time unsuspected. Plausible excuses are offered for it: it is charitably accounted for by ascribing it to the idiosyncrasy of the preacher:—he wishes to make practical Christianity prominent—thinks the people do not need dogmatic teaching, and that more profited by lessons on the purity and spirituality of the Christian life. Something like this was the history of the lapse of the church of Boston in America into Unitarianism. The doctrine of the trinity was kept out of sight—and long, the people suspected no harm. The suspicion was awakened, and in the pulpits where silence as to the doctrine had long reigned, it was boldly denied. And so it may be with us in regard to the doctrine of the atonement and kindred truths. Volumes of sermons are admired that *lack* these fundamental truths. Discourses are preached by the year as negative as the books. At last an explanation is demanded, and the truth comes out that the theological views which were *not* preached were *not* believed—that the silence was advised and significant—in a word, that the teaching of such teachers, whether by the press or the pulpit, fell short of the orthodox standard.

This being the case, we think it would be unwise to regard the currency given to the writings of Maurice, and especially those of Robertson (as being of a more popular cast), as a matter of indifference. There is ground for alarm, and all the more that some kind-hearted and sanguine natures refuse to entertain any suspicion of writings so good as Robertson's sermons! We shall at any rate fairly warn our readers to be on their guard, to read with discrimination, and to suit no man's eloquence, or talent, or high character, to rob them of the truth of the gospel.

We have used such terms as orthodoxy, heresy, truth, &c., freely and without circumlocution, persuaded that few of our readers would mistake what *we* mean by such words. But there are some who may be disposed to ask—with a sneer—What is *orthodoxy*—what is *heresy*—what is *truth*? Instead of an elaborate answer to such queries, we merely observe that few know better what Christian people generally mean by these expressions than the very persons who put the questions. *They* may not hold the views generally considered to be orthodox, but they know what they are. They may repudiate the charge of heresy, but they are aware what renders them obnoxious to the charge. The Christian church, with all its differences, has nevertheless held substantially the same great essential truths which constitute the Christian system. The scientific development of doctrine may not always or everywhere have been understood, but the ground principles were acknowledged; and it is vain for men now-a-days to cavil at such terms as those now referred to, as if their meaning were loose and undefined, signifying anything the writer who used them pleased. It

not so. Some people might be glad to get them out of the way. But there they are, and people will employ them, and attach ideas to them which can neither be changed nor mistaken.

In this paper we can do little more than add some remarks on the subject indicated in our title. That brings out the two essential doctrines of justification and sanctification.

We most freely admit that in sermons and in many religious treatises one great cardinal doctrine—the doctrine of justification by faith—has been so copiously and almost exclusively dwelt upon, as to have greatly obscured another cardinal doctrine—sanctification by the Spirit. The work of Christ *for us* has been so taught as to hide from view the work of the Spirit *in us*. But the hiding of a truth is the next thing to the denying of it, and often amounts at least to a practical forgetting of it. The natural effect has followed. Great stress has been laid on dogmatic truth—objective doctrine: too little attention paid to the personal experience of the truth—and to the practical conformity to it, without which all professed faith is a delusion.

It is impossible, however, for any Christian doctrine to be thus displaced from its rightful prominence without a reaction being produced sooner or later. And when that time of reaction comes, there is the greatest danger that the minds of many will diverge as far on the other side of the right line, as they had erred by diverging to this. That is to say,—The Spirit's work, in their scheme of doctrine, will displace Christ's work. Much will be said of the *life of the soul*—of Christianity being a living reality—a vital principle—embodied in the life and character of Christians. Then Christ will be exhibited to view as the "model man"—the model sufferer—the very impersonation of heavenly purity, meekness, love—the pattern for our adoring imitation—and so forth. Now Christ is all this, and his followers ought thus to imitate his spirit and walk in his steps. But this is not all they are to think of him, and not all they are to believe concerning him. He is a *Saviour* as well as an *example*—a High Priest as well as a Teacher. In a word, we must see to it that we do not merge the great work of Christ as a Redeemer from sin by his perfect obedience, meritorious sufferings, and atoning death, in his example of patiently enduring the humiliation and shame to which he submitted when on earth. It may be said that his obedience and sufferings were *vicarious*, inasmuch as it was for our instruction and encouragement "he suffered being tempted;" but such a meaning is far from exhausting the deep import of his vicarious sacrifice, when he, the just One, suffered for the unjust, to bring us unto God.

It is needless to dwell farther on this. But, having thrown out the hint that the neglect of some one doctrine of revelation producing sooner or later a reaction, we add, there is danger of that very reaction only shifting the evil from one doctrine to another. For when the once neglected truth is raised again to its due prominence, such homage is done to it, and such exclusive attention paid to it, as produces a practical neglect of some other truth. It is a sad proof of the narrowness of our minds, and the imperfection of our spiritual vision, that some truth or other is almost sure to be eclipsed, and instead of the full-orbed and symmetrical rays of revelation illuminating the whole sphere of

the Christian system, we are continually hiding from ourselves or from others some of the brightest stars of the scriptural firmament.

We think this accounts, in some degree at least, for the tendency present so perceptible in many quarters to exalt the wonders of the incarnation as *the* great mystery of revelation, at the expense of the glory of the atonement—as if the mere fact of Christ coming in the flesh were to be acknowledged with reverential and thankful wonder, while the great purpose for which he became incarnate—to fulfil all righteousness—to magnify the law of God and make it honourable—and to give himself a ransom for many—were objects not to be taken into account at all, or only to be in words admitted. It would scarcely do to deride certain definite statements of scripture which seem incapable of any fair interpretation except on the principle that Christ died *for our sins* at Calvary, and rose again for our justification; but by keeping them in the background their vital importance is lost sight of.

Really if the work of Christ as our atoning sacrifice—the great High Priest and Reconciler—is to be denied, then it will be necessary to fritter down the import of a hundred precious texts of Scripture, which have shed peace on many a troubled heart, and lighted the darkness of many a weary pilgrimage. Those pregnant texts, rich and full of consolation, must be interpreted as eastern metaphors, or hyperbolic presentations, which must be toned down, and explained away, and reduced to the dimensions of a system, which is morbidly afraid of the Christian sacrifice being identified with the “shambles of heathenism” and which pronounces God to be such a loving Father, and nothing more, that satisfaction to offended law and justice is never to be thought of!

Rightly understood, there is not the slightest antagonism between the doctrine of the justification of the sinner by grace, and the sanctification of the believer by the word and Spirit of God. Both doctrines are part of one harmonious whole, and it is an utter mistake for any one to question the *tendency* of the doctrine of Christ's atoning death, as if the sinner saved thereby indifferent to the “holiness without which no man shall see the Lord.” “Let the stroke fall, it matters not where, provided I am safe.” Let one die for the people. Innocent though he be, the end will be served, and the nation saved. Such is the spirit imputed to the believer in the atonement, but this object is precisely the one which the apostle Paul anticipates and answers Rom. vi. 1, “What shall we say, then? Shall we continue in sin that grace may abound? God forbid! How shall they that are dead to sin live any longer therein?” Now, if the apostle Paul viewed the doctrine as apparently open to this objection, is it not a fair inference that the doctrine here advocated and that of Paul are one and the same? We cannot conceive of any one urging this objection to Mr. R.'s scheme, which saves men by making them humble imitators of Christ and therefore it is also a fair inference that his views and those of the apostle Paul do *not* coincide. The apostle's answer to his objector is perfectly sound and valid, but it would be irrelevant, if Mr. R.'s views are the right ones.

The true remedy then for any practical evil arising out of a too exclusive attention to the foundation laid for a sinner's hopes in the w

Christ for justification, is—not the setting up of the Spirit's work as a rival doctrine, but by giving due prominence to both, and by seeing that neither can be safely lost sight of. Equally wrong and foolish would it be to try to find out some *tertium quid*, combined of elements of these two opposite phases of theological belief. We want no modification of either doctrine, but the full recognition of both, and he must be at once but a poor scholar and a weak Christian who finds any difficulty in seeing how completely the faith that justifies is proved and manifested by the possession of the grace that justifies, and that as Christ saves not his people in their sins but from their sins, their faith is “most holy faith,” and their salvation a holy thing!

CHRISTIAN ERRORS INFIDEL ARGUMENTS.

(Concluded from last Number.)

One great advantage springing from the proper definition of mystery as it relates to matters of religion, is that the existence of mystery does not involve any “insoluble difficulty” or valid objection to the points in question. “The mystery continues, of course, unfathomed, but its existence is no disparagement to truth.”—P. 59.

For want of due attention to this some Christian advocates have, not fearlessly but unwisely, attempted to grapple with the “difficulty” of a mystery, and of course they fail. Of this the enemy takes advantage, and thus much harm has accrued to the cause of truth from well-intentioned but ill-judged advocacy of its friends. One who would defend the truth against objectors, therefore, would do well to consider, before setting himself to answer in any particular case, whether the “difficulty” alleged be one which really belongs to the category of “mystery,” or one which involves a contradiction. If the former, he had better at once acknowledge its mysteriousness and rest satisfied, confessing his ignorance. If the latter, of two contradictory propositions, one must be given up, for the very fact that they are contradictory implies that reconciliation between them is impossible.

In the next dialogue—the fifth of the book—there is an able discussion of practical and scientific knowledge, viewed as bearing on the essence of the truth of Christianity. Three questions are proposed as necessary to be discussed in order to get at the truth on the subject: 1d, How shall we distinguish practical from scientific knowledge? 2d, Can practical evidence be a proof sufficient of itself, independently of the scientific? and 3d, If so, what additional or specific advantages follow from the scientific proof?”—P. 232.

After exposing at considerable length what the author considers defective or mistaken views on those points in the “Restoration of belief,” and other works cited, he brings in his umpire Theologus with his apt quotations and his masterly summings-up of the evidence adduced. The writers have laid the chief stress on the practical evidence as that which the illiterate mass of the people must depend, as they are in-

capable of appreciating the scientific evidence, and yet they maintain that the practical without the scientific must always be imperfect and unsatisfactory. On these points there is much ingenious argumentation by Celsus, and an occasional tendency to quibble perhaps, but vacillation and inconsistency of some christian advocates provoke rather the author, to this literary sword-play.

Theologus at length comes out with the assertion that practical evidence is itself valid and sufficient. "Many a man," he says, "builds a substantial bridge, who cannot discuss its theory on the principles of the differential calculus. This knowledge is *practical*, because it is within the reach of every man of common intelligence and because it refers to a matter of daily advantage. This knowledge is *reasonable*, because animals destitute of the human understanding cannot build a bridge. This knowledge is *valid*, for the bridge answers the purpose of its construction."—P. 254. After some further elucidation of the subject, Theologus, in answer to a demand of Origen to state this practical evidence in another form, receives this exquisite reply

"Here is a very satisfactory statement of it, which I shall transcribe from a hand-bill published for gratuitous circulation among the people:—'Well, Ho said a smart-looking Londoner to a plain-cottager, who was on his way home from church, 'so you are trudging home, after taking the benefit of the fine breezes in the country this morning.' 'Sir,' said the man, 'I have not been sitting about this sacred morning, wasting my time in idleness, and neglecting duties of religion; for I have been to the house of God, to worship Him, and to read His holy word.' 'Ah, what, are you one of those simpletons, that, in these country places, are weak enough to believe the Bible? Depend upon it, my man, that is nothing but a pack of nonsense, and none but weak and ignorant people think it true.' 'Well, Mr. Stranger, but do you know that weak as we country people are, we like to have two strings to our bow?' 'Two strings to your bow! What do you mean by that?' 'Why, Sir, I mean that to believe the Bible and act upon it, is like having two strings to my bow; for, even should it turn out to be true, I shall have been a better and a happier man in this world by living according to its dictates, and so it will be for my good in that respect.—*There is one string to my bow. And if it should prove true, it will be better for me in the world to come. This is another string, and a pretty strong one it is. But, Sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow. And, O, if its tremendous threats prove true, think—O think, what will become of you then?*' This plain appeal to common sense silenced the glib sayer, and afforded proof that he was not so wise as he supposed."

These specimens must suffice as illustrative of the author's manner and spirit, and we must leave untouched the two remaining dialogues and also the well-written "conclusion" of the whole. We are not to be taken if what we have now laid before our intelligent readers will make them desirous to possess and peruse the volume for themselves. The author's plan of making Celsus and Origen the retailers of sentiments uttered by the Prize Essayists and other distinguished authors is scarcely fair, and may justly be complained of by the gentlemen treated. In the first place, the quotations are torn from their proper connexions, and may be made to wear an aspect which in their original place did not belong to them. In the second place, these quotations are garbled and mutilated. Origen never quotes *all* his authority nor have stated on the point in hand: Celsus never verifies the quotation nor corrects the one-sidedness and misapplication of an author's meaning, discoverable in the sentences quoted. Even Theologus, with

his keen sagacity, and power of discrimination, seldom, if ever, questions whether the author quoted may not be wronged by the use made of his writings. In the third place, this fashion of picking out passages from able works, for the purpose of showing them up as wrong in principle, or weak in argument, or irrelevant to the point in hand, gives to the production a querulous and fault-finding air not favourable to the author. It seems as if his art lay in exposing defects and errors, while he is blind to beauties and excellencies. Had he written a review of any of the works so dealt with, he would, we doubt not, have given the authors due credit for all that was good, new, striking, valuable in their essays, but, in these dialogues, passages are referred to only to be severely questioned or summarily condemned. We speak not now of the justness of the author's criticisms, or the unfairness of his verdicts as affecting individual writers named in his pages: we speak of the structure of his volume. His throwing it into the form of dialogue may have some advantages, but there are disadvantages not a few to which this kind of composition is liable. We say then that the author, whether speaking by Celsus or Origen, and whether Theologus endorse their reasonings or modify them, must be held liable for the quotations given as fair and honest and adequate utterances of the authors in question; and as the quotations are but *fragments*—mere slices of such works as Christian Theism, Theism, the Restoration of Belief—a Defence of the Eclipse of Faith, &c., &c., the ground-plan of the work is defective, and no superstructure raised upon it, however skillfully executed, can be substantial and satisfactory.

In a word, we wish the unknown author would throw his materials again into the crucible, recast the whole work, discard the dialogue, and give forth, in his own proper person, the conclusions he has come to on all the grave questions discussed in his pages. He can take up and dispose of, as they come in his way, the views of the Christian apologists, and he can do justice both to them and to himself, far better by a work in the treatise form than by one consisting of seven dialogues, or even seventy times seven. Nor would it be difficult to multiply greatly such discussions, under the name of dialogues, for the points are interminable and the issues important.

Our author maintains that the scientific evidences of Christianity are still very imperfect. He holds that the best writers on the subject contradict each other, and often seem not to know what they are about. One is playing into the hands of the Pantheists without knowing it: another is helping the infidel without intending it; a third is betraying a weak point and furnishing the enemy with a fine opportunity of giving Christianity a back-stroke; and a fourth is unwittingly jumbling the practical with the scientific evidence—and cannot tell to which category the historical belongs. Such being the unsatisfactory state of things, surely it is time that Christian advocates and apologists knew what they had to do, and knew how to do it. Our author pretends to know. He seems to have a thing or two to tell his fellow-christians, and we wish he would do it in a way less calculated to irritate, and more fitted to convince such men as Thompson, Tulloch, and Rogers, than his present work is likely to do.

Meanwhile, we can only wish that such men would peruse the seven

dialogues, with the introduction, summary, and conclusion, divest their minds as much as may be from the polemical feeling the *hits*: them scattered through the dialogues cannot fail to stir up. Had the author made his Celsus and Origen speak their own language, instead of making them the puppets to repeat snatches and half-sentences from Prize Essays, this evil might have been avoided, but now there is no help for it,—the deed is done, the book is printed, and the seven dialogues, like the seven champions of Christendom, are great *facts*, though the interlocutors are only great *myths*.

It would have been an easier task to fill our pages with quotations from the volume before us than to say so much about it, but it is perhaps more useful for our readers to be told what kind of a structure the author has reared than to present them with a brick or two from the walls as a specimen. That is a mode of describing a house resort to of old, according to the story, by one not famed for wisdom, and we have a better opinion of our readers than to think they would be satisfied with that mode of recommending the anonymous volume on our table,—or of condemning it, were an extract or two to be given for that purpose.

One good result that may be anticipated from the publication of such a work as this is, that it will put some minds on the right scent in their search after religious truth, and animate them with the good hope of finding it. We believe that a certain vague distrust of their own minds as not fitted to investigate and settle difficult questions, paralyses their efforts, and they remain ignorant or in doubt as to many things, because they do not put forth the necessary energy of mind to master the subject. Perhaps our author, in speaking of the "validity" of the human understanding, does not always keep in view the fact that true as his proposition may be in general, there are many individual understandings so crippled and disordered by want of culture and want of healthy exercise, that they are incapable of dealing intelligently and satisfactorily with questions requiring the vigorous exercise of well-trained and healthy faculties. Nevertheless, there may not be that intellectual paralysis which unfits for action, but only the weakness and numbness brought on by disease. Nothing can be better, therefore, in such cases, than sincerely to try and hopefully to carry on those researches which may lead to truth and certainty on great questions, interesting to all, and of personal value to each individual seeker after the right and the true.

Should our author take the hint we have ventured to throw out, and recast his work, or compose another on the same subject, we would submit to him the importance of reconsidering some statements in his first dialogue as to the *certainty* of a diligent and honest seeker finding the truth he is in quest of, be it what it may, (p. 5) "We have the highest authority for believing that "if any man *will* His (God's) will he shall know of the doctrine;" but that supposes not merely "a diligent and honest seeker," but a serious and devout disposition *practically* to embrace truth, and to follow it out in all its bearings. This is a *moral* element essential to success, and were it wanting such as it ought to be, this element would be always present, but the reverse is often the fact. With keen intellectual acumen, a

abundance of self-sufficient "diligence" and vaunted "honesty," there may be a lack of the humble reverent love of truth, and believing dependence on the God of truth for needed aid in the search for it: and when this is the case the pretended seeker of truth, led astray by an unacknowledged bias, thinks he has found what he seeks, but it proves to be error and delusion.

Our author would not, we presume, hesitate to admit that man's moral constitution is in a state of disorder, not to say ruin, and that until this dislocation is reduced, and the faculties brought to their normal condition, the moral judgment is vitiated, and not to be trusted. But he seems, now and then, to lose sight of the fact, and to reason about man's condition and powers as if he were without a flaw, and almost beyond the possibility of error or failure, if he but give due consideration to the matters brought before him.

We must not proceed farther on this point, which in fact belongs to a section of the work we intended to pass in silence. That is the first dialogue, bearing the title "Truth and Error." We might have taken up that rather than the fourth, "on Mystery and Contradiction," but as all we could attempt was a cursory review of a portion of the work, it mattered little which we fixed on, for the whole seven dialogues are replete with matter for grave thought and nice discrimination and enlightened judgment; so the selected portion serves the purpose as well as any other. We are far from endorsing every sentiment of the author, but so far as Theologus utters his mind, there is occasion for at least respectful attention, and calm and careful weighing of his words.

Another lesson the work before us is admirably fitted to inculcate, namely, the necessity of very carefully examining the reasonings of even the best advocates of the Christian cause; not taking for granted that the author must be right because his principles are sound, and his subject good. Unless our unknown author be a mere captious flatterer, he has pointed out some very questionable assertions, and some very doubtful conclusions in the works of some of our best authors on the Christian evidences. We fear there is with many an easy, acquiescing, approving, way of reading a book supposed to be *on the right side*, and so they neither exercise aright their own critical judgments, nor derive any intellectual or moral advantage from the perusal of the work before them. But by and by they are startled with the appearance of a treatise that pulls to pieces the flimsy array of words and propositions and logical deductions, and they begin to see that they never properly understood the author they admired; and, in fact, had not bestowed upon him sufficient attention to be capable of pronouncing for or against half his statements and arguments. It is a grand thing to acquire the habit of reading every book, as if you had to write a review of it, or to listen to all your author has to say as a judge on the bench does to the evidence of witnesses on a jury trial, and the pleadings of the counsel for the prosecution and defence. He is taking notes all the while with a view to his "summing up," and just so should a book be read, and all the author says be weighed and pondered. A book that is not worth being read and studied in this way is not worth being read at all; and readers would save much precious time, and prevent the accumulation of a mass of rubbish in their minds and

memories, if they would sternly refuse to peruse any work which they have reason to believe is neither good for mental food, nor a book to be desired to make one wise. Life is too short, and time too precious to be wasted in the perusal of pernicious or even harmless books especially when so many excellent ones are at hand.

IS THE DECALOGUE OF PERPETUAL OBLIGATION?

(Continued from last Number.)

III. That the Decalogue is of perpetual obligation is further shown by the relation in which it stands to Christianity.

For what is Christianity? Though having other aspects it may be described generally and popularly as being a divine arrangement by which, with safety to His government, God may pardon sin. It seems to be too much lost sight of that God has not revealed Himself as sustaining any relation to man that does not involve a claim to supreme obedience and honour; even were such a claim not expressly made:—the relation of a Father, which some would-be-theologians seek to force into undue prominence—involves this claim; and to Orientals, for whom the Bible was first written, conveyed it still more forcibly than it is to be feared it does to us. Now, keeping in view the fact that sin is not only nor so much an act of selfish preference as one of overt rebellion against the authority of God, very little reflection will satisfy any one that if this were pardoned *unconditionally* (i. e. without such a display of His holiness, justice, and truth, as was made by the atonement of his own Son), the point at issue between Him and His rebellious creatures would have been conceded, viz., that the law they had violated was an unjust and unwise one; and the authority of the lawgiver would have been for ever destroyed; nay, it would have been a virtual abdication of His authority had God, the supreme ruler and lawgiver, voluntarily repealed one of his own laws, as we have shown (p. 14) that such a thing is necessary only from the imperfection of the law, and this implies fallibility in the legislator. Now God either *has* or has not repealed His law: if He *has*, then we may well ask, What is Christianity? for there being no longer a law there *can* be no transgression (Rom. iv. 15), and therefore no pardon is needed, and we shall be driven to accept such explanations of the facts of Christianity as Socinianism or any other *ism* can supply; but, on the other hand, if that law is still in force, then an offer of pardon and deliverance from the fearful curse entailed by sin is indeed a gospel, and especially so when made as the result of the incarnation, obedience, and suffering of the Son of God. Such an offer we need hardly say has been made, and that this “gospel” is destined to be both universal and perpetual is evident from the terms of the apostolic commission, “Go ye into *all the world* and preach the gospel to *every* creature,” Mark xvi. 15. Now, if where no law is there can be no transgression, the converse must be equally true, that where transgression is, there must be law also: and no less true the position that where pardon is offered, those to whom it is

offered must need it on the ground of being sinners. As, however, pardon is offered to "every creature," it follows that "every creature" needs it as the transgressor of some law: that that law is the Decalogue we shall shortly attempt to show. It will scarcely be asserted that the words "every creature" can be understood as meaning less than the whole human race in all generations thenceforth to the end of time: this extent of application is required from the terms of the parallel passage in Matt. xxviii. 20, where, in connexion with this commission, and for the encouragement and support of his apostles and their successors in the work of preaching the gospel, our Lord adds, "I am with you *always, even unto the end of the world.*" The same truth is taught implicitly in those passages which refer to the basis on which the offer of pardon is made, viz., the death of Christ; which is described, 1 Tim. ii. 3. as "a ransom for *all.*:" he is set forth as "taking away the sins of *the world,*" John i. 29; Heb. x. 12. The Apostle Peter told his hearers that "the promise (of the gospel) was not only "to themselves and to their children," but "to all that were *afar off,* even to as many as the Lord our God shall call," Acts ii. 39; and that our Lord intended, and that his apostles understood his intention, that his gospel should be perpetual, is further evident from the provision made for its propagation and perpetuation in the establishment of churches, and the maintenance by them of the ordinances of religion, by one of which his followers are to "show forth his death till he come" again at the end of the world.

But what are the sins for which pardon is offered by the gospel? or, in other words, What law is it for the violation of which man *needs* pardon? On this point the New Testament furnishes ample and accurate information. Our Lord himself—certainly the highest authority we can refer to upon such a point—distinctly declares "I am not come to destroy the law or the prophets, but to fulfil," Matt. v. 17. Now, while we cannot deny that this statement includes the idea of the fulfilment in our Lord's own person of both the Mosaic or ceremonial law, and the moral law which was incorporated with it, it is evident it must mean more than this; for if his fulfilment of either exhausted their obligations, they *must have been*—de facto—"destroyed" as laws. This is plain from the fact that the ceremonial law was annulled by his fulfilment of it—the antitype rendering the existence of the type no longer necessary:—but to suppose him to refer to it alone in the above statement, or as speaking of the two codes as synonymous, would imply the impossible alternative of supposing him to speak either in ignorance or falsehood, inasmuch as if by "the law" which he came "not to destroy," he intended *Mosaism* as including the moral law, he could not have foreseen, and therefore must have spoken in ignorance regarding the effects of his own teaching and work; but if he *did* foresee these, then his assertion is not true. Believing, however, that he did know the tendency of his own system, we can only avoid the other alternatives by understanding his words to refer to a distinction perfectly intelligible, because familiar to his audience, between the ceremonial system of Moses, and what was emphatically "THE law."

That this law was the moral law is undeniable from the fact that he forthwith proceeds to expound several of its enactments, as well as to

point out the wide extent of their application to "the thoughts and intents of the heart;" and to urge upon all who wished to become his disciples a corresponding practice as essential to the attainment of His kingdom and its blessings, and plainly intimates the dependence of the stability of his kingdom upon this law.

We may add in reference to this passage, that the words "destroy" and "fulfil" in the original involve the meaning we have given; "destroy" bearing several shades of meaning from relaxation to subversion; or abrogation, and "fulfil" the idea of doing or adding something to another thing to make it complete, the declaration of our Lord therefore is equivalent to "Think not that I am come to so much as relax the claims of the law, I have come to do that by which the law will be rendered complete"—this incompleteness not existing in the law itself but arising from the discrepancy occasioned by sin between it and man so that he could no longer realize the end of the law—righteousness. But "what the law could not do, in that it was weak through the flesh, God (effected by) sending his own Son in the likeness of sinful flesh, and for sin," &c., Rom. viii. 3. Hence the Apostle, in this same epistle, iii. 31, says, "we *establish* the law" "through faith," i. e., our doctrine of justification by faith. "Establish" is here used as opposed to "making void," the word used having substantially the same meaning as "destroy;" and the Apostle here solemnly repudiates the imputation to the gospel of a tendency to abolish, or make to cease "the law," by which, in the context, we have shown he intends the moral law: but this will appear still clearer when we remember that the epistle in which these words occur was addressed to Gentiles; and further, that he was not only fully aware that they had never been subject to the ceremonial law, but that he had systematically maintained their freedom from its claims, and had steadfastly resisted every attempt of his former co-religionists to impose that law upon the Gentiles, though, in so acting, he had suffered much obloquy and persecution. Ego.

(To be continued.)

ON PREACHING AND HEARING.

MR. EDITOR,—The attention of your readers has been called, in recent numbers of the Magazine, to the practice of reading sermons. It has occurred to me that the valuable papers that have appeared on the subject might be followed up with advantage by some remarks on the stuff sermons should be made of, in whatever form they are delivered.

I think ministers ought to be tenderly sympathized with, considering the many difficulties and discouragements of their work. Preach they may—recite, read, or extemporize—they cannot please everybody; and this is not their aim—at least not their end. Their end is to profit their hearers, and their pleasing them is only important as conducive to that end. The faithful minister's great desire and endeavour is save himself and them that hear him. Ministers have always a variety of classes among their hearers; not merely as converted and unconverted.

verted; but as educated and illiterate—well-informed and ignorant—well-affected and prejudiced—candid and captious; and the very discourses or portions of discourses which are edifying to some are distasteful to others.

Considering these things, I repeat that the minister of the gospel deserves much sympathy; and his preaching should be kindly appreciated instead of being harshly judged and heartlessly censured. I say this with emphasis as prefatory to what follows, lest any should suppose that my remarks on certain defects or mistakes in the style of preaching sometimes met with are prompted by a censorious spirit, and an unfeeling disregard of the sorrows and trials of a Christian pastor and preacher.

Those who have written on the practice of *reading* sermons, have been disposed to attribute the want of ministerial success, in part at least, to that cause. Be that as it may, I conceive that there are other things to be taken into account than the mere *mode* adopted by the preacher in addressing his people. Is not *what* he says an element in the question as well as his manner of saying it? Is the elocution all and the doctrine nothing? Is the style of preaching the most essential matter, or the thing preached?

In taking up this subject I do not forget that the Scottish Congregational Magazine is a periodical rather for the people than for ministers. My endeavour, then, will be to convey hints to hearers as well as to preachers, and before I have done I hope to be able to show that while there may be defects in the pulpit there may be faults in the pew; nay more, that if the preaching be not of the best kind, it may be because the people will not endure better, or because they so little profit by all they hear, that their minister is obliged to dwell upon first principles and elementary lessons. It was because the Hebrews were dull of hearing, and were become such as had need of milk and not of strong meat, that the Apostle had to teach them again which be the first principles of the oracles of God.

Doubtless the ministry should act powerfully on the people, correcting as well as teaching, elevating and refining as well as attracting, but it is no less true that the pew reacts upon the pulpit, and it is when both are acting in concert and reciprocating an influence for good, that prosperity may be expected, and minister and people rejoice together.

The word of God is the christian minister's text-book, and the simplest and justest idea of his work is, that of bringing its truths to bear on the hearts and lives of his hearers. His preaching should, therefore, be a counterpart of "*the book*," making those subjects prominent which it makes prominent, and leaving on the minds of the people an impression corresponding to the impression made upon a serious student of divine revelation; at the same time making plain, as far as may be, what the inspired page may present obscurely to an unlearned reader, and withal, showing that he has caught the *SPRIT of the Book*, and seeks to transfuse it into the people he teaches that it may become spirit and life to their souls.

A christian disciple, however, is sometimes painfully conscious of a great difference between the impression made upon his heart and conscience by the prayerful study of the Bible, and the impression made

by some sermons he hears. It is not that the Bible contains the word of God, and the sermon only the words of man. It is something different in the lessons as they stand in the book from the lessons as are given forth from the pulpit.

The Bible does not flatter. It points out the duty, danger, privation and temptation of each and of all. It sends the believer to the fountain of grace that he may obtain mercy, and find grace to help in the hour of need. It shuts up the sinner to the faith of the gospel, shows what he is and what he needs, and tells him what to do.

The minister may flatter as little as the Bible, but the word may be so skilfully divided that each hearer may have his portion, or what is intended for him or intended for another. If the milk be given to the mature and full grown, while the strong meat is given to babes, neither class will be profited. Thus there is no salutary impression; no conviction of sin; no aspiration after higher attainment, so the preacher loses his labour, and the hearer receives no profit.

Preparation for the pulpit should be attended to with specific reference to the class or classes of people who are to hear the discourse. This involves some knowledge of what the people are, and what their most need to be taught. The gospel of salvation is of course never unseasonable and never unsuitable, but in the wonderfully varied circumstances of divine truth, and the adaptation of it to the state and circumstances of hearers, there is room for the exercise of much wisdom and discrimination, and for want of this the word preached often without effect upon dull ears and drowsy hearts.

I do not refer here to preaching of a weak, watery kind: it may be able and well studied: nor do I refer to preaching of a crude, raw kind, made up of confused thoughts, expressed in ill-constructed sentences: it may be polished enough, and faultless in point of grammar, neither do I refer to preaching of doubtful orthodoxy: it may be sound and true—nothing in it offensive as at variance with creation and with pure morality: but it may evince a want of judgment—it may fail in the discrimination of character—apparently justifying the wicked and condemning the righteous; or at least so imperfectly distinguishing each that hearers of the one class are apparently comforted with the other, and so the preacher may make sad those who ought to have comforted, and dismissed, with a flattering unctiousness their souls, those who should have been sent away with the arrow of conviction rankling in their consciences.

Such discourses resemble the pictures produced by unskilful painters which may contain many figures of men, meant to represent kings, nobles, citizens, peasants, but they are unlike any living reality, mere fancy pictures, not portraits—and bearing no marks of individuality, truth, and nature. No one can tell who is the prince and who the peasant. The man who would paint character in a sermon, or present a face on canvas, must study living originals, and transfer their lineaments, which will be recognised as those of reality,—every one of vivid truth and realizing expression.

It is not meant by this that the preacher should so depict the peculiarities of individuals that his description may lead to the discovery of the person he meant it for. Not at all. The thing intended is the

classes into which an audience may be divided should be so marked and distinguished, and the traits peculiar to each so set forth, that each bearer may perceive that *he* is described—and thus the warning or encouragement, the reproof, exhortation, or instruction intended for him may be duly received, and not passed by as something he had nothing to do with.

But here wisdom must be exercised and care taken to show that individuals of a class may not have all the peculiarities of that class fully developed. The *backslider* may be one only in an incipient stage, and may not be fully formed in all the sad and withering symptoms of an unhappy and far-gone wanderer from God. The covetous man, the lover of pleasure, the passionate man, the proud man, may have softening and redeeming qualities, and yet belong to the class respectively denoted by these epithets. So, neither should the qualifying elements of the character be denied, nor should the existence of these favourable marks go to disprove the fact that after all the individual may be and must be reckoned one who has spots that are not the spots of God's children.

Again, in describing the believer's character and experience, sometimes epithets are multiplied and figures of speech lavished in exhibiting him as so filled with divine love, and so overflowing with heavenly consolation, and so dead to the world, and so raised above its fascinations, breathing the atmosphere of heaven, and so forth, that he seems already perfect. The effect of this description on the mind of some timid and self-scrutinizing Christian is to fill the mind with doubt and discouragement, for he says, "if *this* be the character of a disciple, *I* am not one." On another mind the effect is to create suspicion that the preacher knows not what he is saying, and is speaking more from fancy than from fact, and so there is no conviction of shortcoming in the consciousness of not resembling the fancy picture; and no aspiration and no effort to resemble it, for that is at once set down as impracticable.

Similar extravagance is also sometimes shown in depicting the state and character of the unbeliever. The doctrine of human depravity is brought forward as illustrated in all its grossest and most revolting features in the case of every individual who is not renewed in the spirit of his mind. He is described not merely as without God and without hope, but as wallowing in all manner of impurity, filled with malice, cruelty, envy, hatred, murder, destitute of truth, honour, humanity, as ready for the most atrocious wickedness, as little better than a devil incarnate. Now, the doctrine of Scripture gives no countenance to such declamation. It is the perversion and abuse of the doctrine; and such preaching must have the tendency to produce revulsion of heart against divine truth altogether if this be taken as a correct exponent of it.

It is one thing to say that a mind left to itself, and exposed to all the force of certain temptations, without divine aid to resist and overcome, is *capable* of sinking into all these depths of depravity, and quite another thing to say that in every case these evils have been actually perpetrated.

To accuse all unbelievers indiscriminately as guilty of all the sins into which they might possibly fall, is to bring a false accusation against them; and the effect must be, either that they are hardened in unbelief, and especially unbelief of such doctrines as are thus propounded

to them; because they have the witness in themselves of their hood, or, they may conclude themselves to be no unbelievers, i be the character of that class of men, for well they are assured t scription does not apply to them.

Would it not be infinitely better for ministers in their descri of character whether of saints or sinners, to take their views fro life—and simply, faithfully, and graphically describe what they seen and known. This is the method of Scripture. There God ple are held up to view as but imperfectly renewed, and this imj tion not merely experienced by themselves in secret, but som visibly and painfully manifested in the view of others. The u verted again are not spoken of as a mass of evil—with nothing t lovely, or honourable or of good report to be seen in them. Th not saints, but they are not devils.

Another practical mistake is sometimes committed, which may be noticed, as it greatly mars the usefulness of pulpit ministrations. refer to the *argumentative strain* of preaching employed by preachers upon *all subjects*. If the certainty of death were the st it would be absurd surely to occupy half the sermon with a i proof of it. But sometimes on topics as little disputed as the c our mortality, the preacher heaps up proofs and arguments and rings as if his audience were a company of sceptics on the poin would not be persuaded of the truth of what he is demonstrating. the while they to a man fully admit the truth before them, brin one doubt or cavil against it. What they need is to have their : aroused to the practical consequences of admitting it. It is super to prove to a man that he must die; but it is important to urge to consider his latter end, and to see that he is prepared for the change awaiting him. It is needless to multiply proofs of the res tion of Christ, or of the power of God, or any other doctrine of re tion, to one who believes that revelation. To *him* the fact that s point is asserted in the Bible, renders all attempt to *prove* the tru that point simply ridiculous. Much of this sort of preaching is as far aside from the point as it would be for a physician in an infir to lecture his patients on the characteristics of a sound constituti the theory of the nerves, or on the circulation of the blood, provi them that disease is painful and health a blessing. The patient no such lecturing. He wants the skilful treatment of his malady.

As the physician knows or should know that his business wit patients is to restore them to health—the christian preacher is t member that his concern with his people is to promote their salva The minister is the minister of the gospel. He must *preach Chr* the people. The *ignorant* must be taught the first elements of s knowledge. The *careless* must be aroused to attend to the things are spoken. The *instructed* are to be warned not to rest in the of knowledge, and to be reminded that men are not saved by he the gospel but by believing it. But all this implies that the pre treats some as ignorant, others as careless, others as formalists, o as of doubtful sincerity, others as of doubtful earnestness. I practically forget these distinctions, and address the ignorant h as if he already knew the truth,—the careless, as if he wer

ready impressed with it,—the man who understands the gospel method of salvation, as if he necessarily believed it,—and the formal professor, as if he were a consistent believer, adorning the doctrine of God his Saviour in all things, he is guilty of gross inattention to his duty, and by his random scattering of the precious seed of God's word, does much to foster self-delusion among his hearers. Under such a ministry the ignorant must continue ignorant, the careless continue careless, the formalist continue to deceive himself, and mere knowledge be taken for the faith of the gospel; God's arrows are blunted, and his word is no longer a sharp two-edged sword.

These observations have extended so much beyond my calculations, that I must crave the patience of the readers of the magazine if I cannot conclude all I had to say in this number. The questions touched are vital ones, and perhaps your space could not be more worthily filled than with the discussion of what relates to the *preaching* and the *hearing* of God's truth, were it but treated with the ability the subject demands. I, at any rate, offer my mite, and shall rejoice if any hints now thrown out, or to appear in the sequel, lead some one, of adequate grasp of thought and thorough insight into the whole subject, to do it more justice than my pen can reach. Yours, &c.,

KHPTÆ.

N.B.—I hope to send you another letter for a future number.

EVILS LAMENTED, AND REMEDIES PROPOSED.

THROUGHOUT our intercourse with Christian ministers, and amidst our wanderings through the churches, we have found one lamentation embodied in the words of the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Pastors have been discouraged, and sought other spheres of labour, and churches once healthy and prospering, have in some cases become weak, and their light has well nigh gone out. Church membership has not increased as it once did by accessions from the world. The families of the church have from time to time yielded their quota, but even among them many have stood aloof and felt no attraction among the people of God around them to win them to decision.

The anxious pastor mourns and weeps over it in his closet, and comes with a burdened spirit to the pulpit, and the more thoughtful of the people deplore the apathetic and death-like slumber. They long and pray for a return of pentecostal times.

Under these circumstances what do we need? What are the lessons taught us?

When an ancient people was surrounded with foes, Demosthenes arose, who not only studied *what* to say but *how* to say it, and after firing his auditors with his enthusiasm, he descended from the tribune and joined the ranks and led them on to victory.

When Europe lay slumbering in the calm of the dark ages, Peter the Hermit arose, and with the vehemence of his address aroused kings, nobles, and people, to the foolish and fatal war of the crusades.

NEW SERIES.—VOL. VIII. H

When the church was spell-bound by the delusions of the church of Rome, Luther arose, and, aided by Zwingli and Melancthon, awoke to life and energy the lethargic people, and began the work of the Reformation.

When, in later times, the church in these realms had sunk to formalism and Erastianism, Whitefield and Wesley arose, and throughout the land proclaimed Christ alone as the sinner's refuge, and "great was the multitude of them that believed."

The church stands again in need of great leaders among her preachers—men possessed with the natural and acquired eloquence of a Demosthenes; above, yet of the people; leaders possessed with the zeal of Luther, who shall speak plainly and perhaps bluntly the doctrines of our most holy faith. Men like unto Whitfield and Wesley, who shall burn with anxiety for souls dying around them. Men who shall awaken even our pastors to ponder still more earnestly the truths they preach; fired with the earnestness of another Paul, with the energy of another Chalmers, and the eloquence of another Hall. We want an *earnest ministry*, whose whole spirit shall be filled with the importance of their message,—who shall feel the value of the souls around them. We want men who, under the powers of the world to come, long for the return of the hours of service, that like an avalanche they may pour forth their words, so that under their sermons there may be no listless hearer.

The object is not the conquest of a world, it is the salvation of souls, which cannot be exchanged for the gold of Ophir or the treasury of the world. The cry is for an *earnest ministry*, who shall leave polemics for the school or university, who shall appear all-powerful in the pulpit, with such subjects as redemption and salvation, a hell to flee from and a heaven to gain.

The people have in all ages taken their cue from their leaders, whether in the battle-field, the senate, or the church, and hence we pray that the Lord, the great Head of the church, would look down on his people, and raise them up a man or men, who shall either chalk out a new course for themselves, or so use the present materials as shall invest them with a new character and a new power, that better days may dawn and brighter skies shine over us, that our ministers may rejoice in more joyful times, when the blessing of the Lord shall descend upon his prophets and make them all that his servants ought to be.

Is this all we need? We turn from the pulpit to the pew, to those who form the bulk of the church,—those who profess to be Christians in truth as well as in name—and we need a great revolution here. We find the line which separates the people of God from others undefined—we find business esteemed as the chief concern of one's existence—the maxims of the world followed,—a talk of more liberal times than those of our forefathers,—“too much bigotry does not do,” say some. So say we, but we would hail with delight a return to the sternness of our forefathers' Christian profession.

“They were high-minded men,”

they adopted the faith of Christ from conviction, they clung to the Bible as the only star to guide them across life's stormy main,—the

and courted the society of their fellow-believers. We need a outpouring of God's Holy Spirit to awake God's believing people ener sense of the responsibility of their profession. need a Christian people, "holding forth the word of life" in the the workshop, in the counting-house, on 'Change; "having onversation only as it becometh the gospel of Christ;" "honest all men;" "yielding themselves up unto God as those that are om the dead;" "presenting their bodies as living sacrifices, holy, ble unto God;" "being not conformed to this world, but trans- by the renewing of their minds;" "steadfast, unmoveable, abounding in the work of the Lord;" "having their loins girt with truth, and having on the breastplate of righteousness;" ing with all prayer and supplication in the Spirit, and watching to with all perseverance and supplication;" "not forsaking the ing of themselves together as the manner of some is, but exhort- another daily;" "redeeming the time, seeing the days are evil." e are apostolic words, and they are neither of local reference temporary obligation. They are recorded for all time,—they licable to every phase of society, whether it be amid the com- nd bustle of our large cities in 1858, or amongst the wan- tribes in Central Africa. They will apply alike to the mer- f London and to the simple shepherd who watches his flocks on s of our Scottish hills. The precepts so enjoined are a guide

need a Christian people *more in love with the word of God, more at for the God they serve*, more in love with the house of God o *prayer meeting*, more *spiritually-minded*, more anxious after sperity of their souls, and blushing not when the religion of the they love is the theme of conversation.

let the influence of the sanctuary and the Bible lose their en there is a gliding into the stream of fashion; the anxieties of s increase, and a harder trade pushed to compete with and over- come rival neighbour,—unprincipled men are invited to join the eat schemes are set on foot—some succeed while others fail— mes a crash, and hundreds are ruined. And does not the voice Almighty Ruler speak in these disasters to those who know him "be sure your sin will find you out" whether it be in the covert r the more respectable speculator who breaks every law of mo-

Does not the Christian's God speak and bid us look back to e when His service began to be neglected, and the straight path f forsaken?

the church arise and see her high destiny. Let her members ly return to the path of peace and safety, and with deep humili- and prayer before God, confess their sins, and plead for a return favour and blessing, and the day may not be far distant when urch shall shine forth in all her beauty as in days of old.

S. T.

THE REVIVAL OF SCOTTISH CONGREGATIONALISM.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—Will you permit me to address the following observations to you relating to the present condition of our churches in Scotland, and to the best means of improving them. I have reflected not little upon this subject, have observed, so far as my means of observation extend, and have availed myself of the experience of others, where my own personal information was defective.

Upon the whole, I think I have a pretty accurate knowledge of the subject, and in the following observations have not gone beyond the truth. Should there appear a too great warmth of statement, I trust you will pardon me, and attribute it to what I trust I really feel—a zeal for the welfare of Christ's church. I think, Sir, it will generally be admitted, that there is at present among the Congregationalists of Scotland, not that amount of success—that extent of increase, which, under the circumstances, we should reasonably expect. This is visible in a general dissatisfaction among our people—not a few of our churches are in a weak and languishing condition—while there are others which have altogether ceased to exist.

In these circumstances, the question which presents itself is, What is the cause of these things? The cause assigned by not a few of those with whom I have conversed on this topic, is want of piety, or, more properly, decline of piety. Now, Sir, I am not prepared to deny that this is, to a certain extent, a cause of the evils complained of; but, at the same time, I do not think that it is the chief cause, much less the sole or exclusive cause; I believe other causes exist, nay, I am of opinion that the decline of piety, of which we complain, is itself rather the effect than a cause. If this be true, then could we devise remedial measures to remove these, it would be found that this would have a beneficial effect upon even the piety of our churches.

The main source of the evils—that from which minor causes spring—is, I am convinced, the ISOLATED STATE of our churches with respect to each other. Our churches lie scattered through the various towns and villages of Scotland, some, it may be, situated at a considerable distance from each other, and thus offering few facilities for brotherly intercourse. Be this as it may, whatever excuse may be alleged, it is true, so far as my experience goes, and I have no doubt it will be confirmed by the experience of others, that there is nothing hardly in our body of *that general denominational interest, of that warm zeal for the welfare of the churches as a whole*, which is to be found in the members of other denominations. Here, Sir, I might refer for the support of my statement to the pages of our Annual Report; and should any reader be obstinately inclined to question its truth, I hope he will turn to the Report, and read and inwardly digest its contents. Very commonly, Sir, our churches are either indifferent to, or even jealous of, each other's welfare. The Apostle Paul, writing to the Philippians, laments that he had no man like-minded, who would naturally care for their state and that all seek their own things, and not the things which are Jesu

Christ's; but had he lived in modern times, and been an "Independent," he would have had occasion to lament it much more. But I have made a false supposition, for I am quite certain that Paul, had he lived in these times, would *not* have been an "Independent" in the sense that a great many seem to understand the term. He would have been, I have no doubt, a Congregationalist; but I am satisfied he would have abjured "Independency" according to some people's notions of it.

An "Independent," in this sense of the term, is one who "minds his own things"—the things of his own church or section, and cares very little for the welfare of others. He has a strong conviction that he is as good as his neighbours, and nobody has any business to meddle with his affairs. All advice or counsel from sister churches, he rejects as interfering too much with his idol—his "Independency." Were his principles carried out to their logical conclusion, each church would consist of one single individual quite "independent" of all other individuals, but as it is difficult to reach this perfection in practice, the holders of this view are content to approximate as nearly to it as possible, by breaking asunder upon any pretext or none, into sections, each of which sets up a new "cause." I am not conscious of having given any caricature in the above description. Against this unchristian and schismatic spirit, against those who thus mangle the body of Christ, I oppose true Congregational principles, which regard the church as a community constituted by Jesus Christ, and governed by His laws, a community not to be broken asunder by any individual or number of individuals, without their incurring the guilt of schism, and in which a love of, and deference to, the brethren, is an essential principle, the chief, and indeed the only proof, that the members of the community have the love of the Father in them.

Now, Sir, I firmly believe that the evils of which we have to complain, arise from the views of which I have spoken usurping the place of true Congregationalism. I cannot believe that the founders of Scottish Congregationalism ever dreamt of—as any part of their mission—the setting up of this I-am-as-good-as-you principle. On the contrary, I firmly believe that, in laying the foundations of the church in the fellowship of the saints—in removing foreign elements—they believed they were creating a firmer organization and constituting a closer and more intimate union. But methinks, I hear some one say, "Let us have no denominationalism." This, Sir, is a piece of cant, of which we hear frequently in the present day. Let me be permitted to say, that much of this universal philanthropy, and world-wide charity, arises, as it seems to me, from sheer indifference to principle. Our fathers, in their wisdom, had a proverb, that charity begins at home, and Paul calls upon his brethren to remember specially "the household of faith." But we, Sir, have arrived at a greater state of enlightenment, and know better now-a-days. To my mind, Sir, this indifference to our own denomination is a melancholy matter to boast of. It means that we have gone out from the church of Christ, and formed a community upon principles to which we are quite indifferent. If we are not justified in the assertion of our principles, then are we schismatics, and what excuse have we for being so?

This isolation and indifference being then the cause of our present

decline, what can we do for its removal? I believe much may be done to draw our people closer together, to encourage and animate them in carrying on the good work. Let us look back to Congregationalism as it was. Then, although our churches were not in theory so well organized as at present, yet there was public spirit, there was public zeal amongst us. Each Congregationalist minister did not obstinately stick to his own parish, nor did our churches exist in such an indifferent and isolated condition. Many went to and fro, and knowledge and love were increased. There were frequent deputations sent to visit our churches throughout the length and breadth of the land. There existed a common feeling, and a common purpose. What can we do to revive this state of things. Much. Let there be more FREQUENT EXCHANGE among our ministers, and a more extended intercommunication among our people, by FELLOWSHIP MEETINGS and PRAYER MEETINGS.

Let an ANNUAL DEPUTATION be appointed to visit all our churches for the purpose of ascertaining their spiritual condition, the gathering of proper ecclesiastical statistics, to make collections for the common cause, to encourage and stimulate the brethren in the good work, to give advice and counsel when needed; and if this and kindred measures were adopted, I feel certain that we should have no longer reason to complain of our leanness and barrenness; but all the churches having reason being edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, should be multiplied.

A CONGREGATIONALIST.

GLEANINGS IN THE GREAT METROPOLIS.

No. II.

ONE of the many advantages of London life, is the facility which is now afforded by local railways and river steamboats for escaping from its turmoil to the quiet of one or other of its suburban retreats. To enjoy this relief we were one day walking along by Greenwich Park, when a gentlemanly looking person inquired—"If you please, Sir, is this the way to Blackheath?" Having shown him how to get to the Heath, he said, "I perceive you are a Scotsman;" and being assured that he was right, he replied, "And so am I;" thus affording another proof of the migratory character of our countrymen, and giving some countenance to the conjecture that if the north pole shall ever be discovered, a Scotsman will be found perched upon the top of it. In this case, however, there was more profit in the recognition of national sympathies than is usually realized, for not only was the stranger a countryman, but a truly devoted Christian, who had just returned from the East, after being in the Crimean war as a volunteer surgeon, who offered his services with a view to do good both to the bodies and souls of the Turkish contingent. In this too he had been very successful, and his experience goes farther than anything we had previously met with to show how we may overthrow Mahomedanism, and thus become instrumental towards the fulfilment of the prediction that this

nor Euphrates shall yet be dried up. Archimedes once said, "Give me a point beyond the globe, and I will raise it from its place." "Give me a fulcrum for the Bible," said this christian stranger, "and Mahomedanism must fall." And then we had the following facts:

I furnished myself with a good supply of New Testaments in the Turkish language, and especially of Armenian New Testaments. Having ascertained who was the best reader in a company of soldiers, I read a portion of this book to him by himself alone, and affectionately sought to interest him in the life and character of the Saviour. When I found him thus interested, I made a present of a New Testament to him, and urged him to read it to his companions when they were off duty, and whenever he thought they would be disposed to listen. In this way I got many of the Turks and Armenians to read the New Testament, and not a few of them were evidently brought under the saving power of the gospel. I have slipped near to a company of these soldier Turks at night, as they were seated around the watch-fire, and have heard one reading while the others listened, and every now and then stopped him that they might understand what was read. They were generally very inquisitive, and very earnest, but I always found them teachable, and when they came to know how the Jews rejected Christ, it was scarcely possible to restrain their indignation against them. One man in particular became a decided and useful Christian, though he dared not then profess his Christianity openly. After being separated from him for a time we met again at Kertch, and as I edged in beside him while on the march one day, and asked if he had still the book I gave him, he opened up the loose dress which covered his breast, and there I found the New Testament in a silken bag, and placed just over his heart, where, in common with other Mahomedans, he had once worn the charm they usually carry. Fearing lest he should attach a superstitious idea to this use of the Sacred Scriptures, I was glad to find that he wore it next his heart because he loved it with his heart, and up to the time I left the Crimea, this man was not only consistent, but most zealous and prudent in advocating the cause of Christianity. And noble men some of those Turks are,—but yet nobler the Armenians,—and I feel assured that just in proportion as we get the Bible introduced pure and simple, so shall we succeed in destroying the Mahomedan delusion, for the Lord has promised to dispel the thick darkness of error, not by the power of the sword, but by the spirit of his mouth,—the word of God.

Thus much for our stranger friend in the Crimea. We may now follow him to Jerusalem, where he spent a few months at the close of the war. In Jerusalem he found the people in general most degraded and superstitious, but here and there openings were apparent where the word of God found its way to the heads and hearts of the Mahomedans and Jews. In the course of his wanderings in the city he got amongst the lepers, and found them living together in the Lepers' gate as in the days of Christ. When on this subject we inquired if the children were leprous like the parents, and was told that until the age of ten or twelve the leprosy does not show itself in the child, but then it appears, at first in the joints of the fingers, and afterwards spreads until the body becomes white as snow,—fit emblem of the leprosy of sin, trans-

mitted from father to son, and curable only by the Divine Physician. From the Lepers' gate we accompanied the stranger to the Mount of Olives, and as a memorial of our meeting he handed us a few seeds of wheat plucked from a stalk growing, and ripe for harvest, on the spot whence Jesus ascended to his heavenly throne.

Walking by the long avenue which leads to the Observatory we came on a flock of deer, herded by an old Buck, whose whole care was to keep his herd at home. Now and then one would break away and scamper wildly among the trees, but he was soon brought back again and compelled to feed on the green pasture within his own bounds. Struck with the governing talent and sagacity of this fine old fellow we asked a Greenwich pensioner if he had been trained to the work of herding: "Oh no, said the old sailor, it's natural to him,—and he is as faithful a keeper of his herd as if they were all his own. By day he finds them food, and keeps them all happy, and at night he puts them all to sleep in a circle, and walks round about, never once closing his eye until Nanny starts in the morning to take her turn. That old Buck would die for the flock, and although he eats a biscuit from my hand, yet if he should see me touch one of the deer he would so make me mount a tree, or get an inch or two of his horns between my ribs. There now, we thought, as we passed along, how happy would it be for all our churches if their shepherds were as careful of the flocks as the old deer is of his herd.

But here comes a blind old pensioner with whom we shall have some conversation. He is about seventy years of age, and smiles as we recognise him as an old warrior, and sympathise with him in the loss of his eyesight. "And how did this great affliction happen?" we inquired. "By an explosion of gunpowder in one of our magazines when in action off Brest, in Nelson's fleet." "But the mind has eyes," we remarked, "as well as the body, and if with them we see the Lord as John saw him on the shore of the Lake of Gallilee, all will be well in the end." "You are right, Sir." "And have your eyes been thus opened?" "Thank God they have," said the old sailor, and then we got the story of his life:—

"When I went to sea I was a foolish young man; and when in the British navy I was without God, and lived for years as if I had no soul to be saved. When I met with the accident by which I lost my sight, I was sent home to the hospital, and when on a sick bed, a lady belonging to the Plymouth Brethren called to see me. She read to me some religious tracts, and also the Bible: she conversed with so much affection and kindness for the sailor, that I could not help feeling that her religion had something in it that I had never met with before. She prayed with me, and she never rested in her good work until she got me to pray for myself. And oh, Sir, that was hard work for Jack! I could face the enemy without one quivering nerve: I could stand by my gun and hear the balls of the enemy whizz as they passed along, or sweep away my messmates from my side, without a throb of fear. But, Sir, I did tremble as I went to pray. Well, but Jesus heard me, and by the grace of God I was enabled to become a 'new creature.' After leaving hospital I got employment in a manufactory, where I turned a wheel. Two men who were working at the lathes were grow-

swearers, and they used day by day to jeer me and call me Methodist. But I never repined. If they swore, I gently but faithfully rebuked them, and prayed to be enabled to overcome evil with good. Well, time passed on, and at last I got into Greenwich hospital. Soon after I came here I had a visit from one of the two wicked men, who showed me much kindness: then of the other, who had become thoughtful, and they are now my two best earthly friends. I hope they are seeking, if they have not yet found, Jesus, and thus poor blind Jack will have been honoured to do some good. I am happy now, and oh, Sir, I have just had a walk with a Christian lady, a member of Maze-Hill church here, with whom I have been in heaven for the last hour."

We parted, never perhaps to meet in this world again; but is it not delightful to find Christians thus coming to know each other, and are not flowers by the wayside sometimes the most beautiful and the most fragrant of all the flowers that grow?

J. H. W.

Biblical.

"If any man among you seemeth to be wise in this world, let him become a fool that he may be wise."—1 Cor. iii. 18.

Assuming that Christianity is true, there is a strange and deeply affecting sight which meets us at every turn. It is that of a man of lofty intellect, of varied knowledge, of deep research, of quick perceptions, and of keen sensibilities, but in a state of utter apathy and unconcern about religion. Such a man cannot but have paid some attention to the subject of Christianity, although it were merely as a great fact, which he cannot overlook, and which must, in some way, be experienced. But he betrays gross ignorance of its doctrines, and has no sympathy with the spirit it breathes, and the temper it forms. If Christianity be what it gives itself out to be, it is more than a system of philosophy. It reveals truths that lie at the foundation of man's highest duties, and his sublimest hopes. It is a rule of life, and a guide through the valley of the shadow of death. It guides and cheers its disciple till he reach the tomb, and opens visions of glory beyond it. Christianity, if true, then, is *worth something*; nay, it is worth every thing. It has claims surpassing those of any other system. It meets a want universally felt, and which cannot elsewhere be supplied. It has blessings to bestow, needed by all, whether they be civilized or savage, learned or unlearned, rich or poor—blessings without which they must be miserable.

How comes it then, supposing Christianity to be true, that so many of the wise men of the world neglect or despise it? How comes it that a whole tribe of *literati*, the lights and guides of the age, set about teaching the people, and teach them every thing they think good for use, or for pleasure, for the embellishment of life, or the consolation of life, and quietly leave Christianity out of the account?—treating it as a mere nonentity, or, at best, as a superfluity, a thing to be dispensed with, to be treated with silent contempt—as not to be spoken against, perhaps, out of respect to some of its adherents, but not to be allowed to put in a claim to attention, or to utter its voice?

The sentence at the head of this paper, taken from THE BOOK which Christianity holds up as a revelation from God, furnishes the explanation of this anomalous state of things, or, at least, suggests the reason why the doctrine, which is the power of God, and the wisdom of God is ignored by so many of the wise of this world. They will not submit to the humiliating terms prescribed. They will not renounce their own wisdom, and confess it to be folly. They are wise in their own conceit, preferring the wisdom of this world to the hidden wisdom—the perfection of all wisdom—the wisdom of God in a mystery, for great is the mystery of godliness; “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”—1 Tim. iii. 16.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who (*κατεχονται*) hold down the truth in unrighteousness.”—Rom. i. 18.

The true meaning of the latter clause of this verse is not brought out in our common version. Wicked men do not *hold* the truth in unrighteousness: they hold it down—suppress, crush, smother it. This phrase emphatically expresses the enmity of the evil heart against the truth. So far from holding it, it hates it, opposes it, and all who embrace it follow it. How affectingly is this illustrated in the history of *persecution*.—What were the heathen persecutions of the Christians in the past ages, but displays of this hatred of God's truth, and its followers? What were the persecutions of true Christians by a dominant church at a later period, but the display of the same spirit of hatred to truth and purity? And what are all the petty, nameless, and incessant acts of hostility to true Christianity on the part of formal and fashionable professors, but the manifestation of their secret enmity of heart against God and his people? How little do many, who are doing all they can to hold down and crush the truth, think of the solemn declaration in this text, that the wrath of God is revealed from heaven against them

Notices of Books.

THE PEN, THE PALM, AND THE PULPIT, by John Stoughton. London: Ward & Co., Paternoster-Row; Jackson and Walford, St. Paul's Churchyard. 1858.

MR. STOUGHTON, in his previous publications, has given abundant evidence of varied reading and research. His accurate information in matters of history, and especially of Christian antiquity, makes him a reliable witness in all questions of that kind; and his sound and discriminating judgment enables him to draw the right conclusions from the records of the past, and to guide his reader's thoughts into profitable chan-

nels. The little volume before us worthy of Mr. Stoughton's well-earned reputation as a sound divine, and eloquent writer. Some people have the idea that authors bestow less care on their smaller works, reserving their strength for the great efforts which appear in the shape of bulky octavos; but sometimes a volume of a hundred pages may be the utterance of so many favourite thoughts, given in the ablest manner, and, as such, a favourable specimen of his powers. This we think is true of the Pen, the Palm, and the Pulpit. The very title, so quaint and alliterative, seems to indicate that the author had struck out a hap-

thought, and had found a rich vein of fact and illustration, worthy of his pen, and deserving the reader's attention.

Mr. Stoughton, having undertaken to present some memorial of illustrious men connected with the county of Gloucester, selected "three names as illustrative of certain forms of service in the church of Christ, without reference to any denominational peculiarities; first, the service of authorship; secondly, the service of suffering; and thirdly, the service of popular preaching." The three names selected were those of Tyndale, Hooper, and Whitefield.

We must refer our readers to the book for the vivid sketches the author has presented of these three worthies, and can promise them both instruction and edification in the careful perusal of these records of an author, a sufferer, and a preacher. In Tyndale's days authors were few, and the path of authorship he chose was one of sorrow, danger, and loss. But he had found the precious pearl of revealed truth, and he understood the mystery that his own share of the treasure was not diminished by his imparting it to others; nay, he was under a solemn obligation freely to give what he had freely received: and, therefore, regardless of worldly profit, ease or fame, he made it the business of his life to impart the knowledge of the scriptures to his countrymen, and to teach them the saving doctrine he had learned to his own comfort from the holy page. He set himself accordingly to translate first the New Testament, and then the Old, into his mother tongue. Mr. Stoughton gives many interesting facts concerning the origin and progress of Tyndale's undertaking, and it is impossible for us, living in the nineteenth century, and enjoying in abundance the bread of life which was "precious in those days," to look back upon Tyndale's labours without veneration for his character, and thankfulness to the God of all gifts and grace who raised up such an instrument in "the cloudy and dark day," to light a candle which the united power of earth and hell has been unable to put out.

One cannot help wondering what Tyndale would have been or what he would have done had he lived in our day. But it is vain to conjecture. He was the man for his own time, not for ours. We may at least say for him that he would neither have been an archbishop of Canterbury, nor his grace's chaplain. His reforming propensities would have barred his accession to the

chair of the primate, and his own independence, and love of real work would have dictated a refusal of the chaplainship had it been offered him. He might have become a missionary to the East, and have been a coadjutor of Carey and his company in translating the Scriptures into the languages of India; or of Morrison, and his fellow-labourers, in giving the Word of Life to the Chinese. Nay, he would not have disdained to become, perhaps, the Secretary of the Home Missionary Society, and had that been his office, can we doubt that the society would have flourished, and become immensely popular under his vigilant and able administration.

But a truce to speculation, as to what our modern Tyndale might have done, and let us listen for a moment to Mr. Stoughton, who tells us what he actually did. Our first extract will bring out our reformer as to his views of ecclesiastical polity:—

"I have no sympathy (says Mr. Stoughton) with one who wrote a life of Milton chiefly to prove that he was a Baptist. If it could be made out, I should hardly take the trouble to show at any length that Tyndale was an Independent. But I may just observe that, in *The obedience of a Christian man*, and in *The practice of Prelates*, there are passages indicating plainly, that he believed in no priesthood but that of Christ and all believers; that ordination conveyed no virtue; that no other ceremony is at all required in making spiritual officers, than to choose an able person, and then to rehearse to him his duty, and give him his charge, and so put him in his place; that sacraments are signs of truth, not mysterious channels of grace, according to patristic notions; that the power of the keys, and binding and loosing, is but to tell the people their faults, and to preach mercy in Christ to all that repent; that the New Testament recognizes only bishops and deacons; and that ministerial support, whether in money, rent, or tithes, is to be at the liberty or free-will of the people. I know of no one among the reformers, except it be Zuingle, so advanced in his views, so bold in his positions, so perfectly lucid in stating them, in short, so rich in those germs of thought, both theological and ecclesiastical, which have so faithfully grown, under the husbandry of our puritan and congregational fathers."—P. 21.

The following paragraph is very characteristic and beautiful:—

"Of Tyndale's love to God and trust in Jesus, there can be no doubt in the mind of any who have read his life and studied his works. It is not as a hard dry dialectician that the man brings out the truths of the gospel, but with that indescribable unction which makes the reader feel how the heart

was beating fast, while the pen recorded living words, and that, not unlikely, tears were welling up into the writer's eyes. The story of his life at Antwerp, as told by Foxe, is extremely touching; how he was a great student and earnest labourer in the setting forth of scripture; how he named Monday and Saturday his pastime; how on the first of these he visited poor men and women who had fled from England by reason of persecution, and how, on the latter of these days, he walked round the town seeking every hole and corner dwelt in by the poor; and how, through the liberality of the merchants, his alms-gifts were large; and how, when the Sundays came, he went to some one's chamber and read a parcel of Scripture so fruitfully, sweetly, and gently, that it was like the Evangelist John affording heavenly comfort and joy to his audience. 'Now,' says Foxe, 'he was without spot or blemish of rancour or malice, full of mercy and compassion, so that no man living was able to reprove him of sin or crime, though his righteousness depended not thereupon, but upon the blood of Christ.'—P. 24.

We could go on quoting from these exquisite pages, but must refrain. The remainder of the volume requires some notice, but we must pass more slightly over the sketches given of Hooper and Whitefield.—Indeed we must leave the former untouched, to make room for a few words about the preacher.

The life of Whitefield has been written again and again, and perhaps most of our readers are familiar with his story. We shall not repeat it here, nor even attempt a still farther condensation of it, as an abridgment of Mr. Stoughton's sketch. It may be more useful to give some brief extracts from our author's estimate of Whitefield's powers as a preacher. We very much concur in Mr. Stoughton's opinion as to the order of talent requisite for great popularity in the pulpit. George Whitefield possessed a combination of powers eminently fitting him to shine as an orator, but none of them separately, nor all of them together raised him to a high pitch of intellectual eminence. Nay, the absence of some of the highest attributes of mind contributed to his success as a preacher. But we must quote Mr. Stoughton's own words on this subject.

"I am strongly inclined to think that certain kinds of intellectual genius could never make a popular preacher to the extent that Whitefield was. Intense reflectiveness, dialectic subtlety, or a poetical temperament, with a few exceptions, is not a fountain out of which can flow such sermons as are acceptable to the multitude. Profound, imaginative, refined thought, does not lay hold

on the common people. A logician, or poet, in the pulpit (those who have sympathy with his treating divine truth, but he will others, (and they are immense jority;) at any rate will not re And while such a man may t tensively popular, as were Rober Jonathan Edwards,—the one a m reflective power, the other of g acumen,—I conceive it will be fou most popular sermons of such mer in which their highest intellectual ! not signally appear. It was not one was most profound, or the acute,—rather the reverse,—that effective discourses were delivered.

Then questioning whether mind, "of the subjective can make a popular preacher, and to such minds as those of Cc Shakespeare.—Mr. Stoughton

"Whitefield had no power of th indicated, but he had other powe a great deal of ready power,—not in the bank, but plenty of coin in quick, agile, free in all his mental : ready of utterance, never "stun word," apt and dexterous in turns expert in the use of interrogation tions, apostrophes, and capable of his ideas in short unmistakable Men of another order of mind, ir superior, are apt to be bookish in style,—a total mistake. Whitefie could not have written a go work;—all the better for him a preacher."—P. 92.

This may be sufficient to in Stoughton's idea of Whitefie illustrates the subject at leng cannot make room for more Whitefield's personal appea commanding address and voice, all contributed to the ness of his oratory, and mad equalled as a preacher in his and never equalled since.

Our view of this man wo complete did we not advert to characteristics. Mr. Stough due prominence to this view o and dwells upon his sublime in his great work, as manifes naturalness, courage, zeal, ce and devotion. These five thir him to be the Christian minist out, an ambassador for Chri everywhere, and nothing else.

Such was the man whose God so signally blessed to tl sion of thousands of souls, a quickening to new life and d many half-dead Christians gifted and

his spirit of prayer, and devotion to God, was the proper explanation of the weakness and infirmity of which he was ever deeply afflicted, and which kept him humble amidst the snares of popularity, and amid the excitement and incessant preaching.

Usefulness of such a history is useful as enabling us to trace the success to its real elements,—its own eminent qualifications for making, second, his burning love carried him through all his trials in triumph, and third, his wise choice and employment of the messenger of his mercy to the living church and a godless age—we do not need to pray that he should thrust forth many such into his harvest?

It is best abruptly to conclude with thanks to Mr. Stoughton for this series of sketches. As he is fond of five titles we would suggest as titles of a twin volume,—the *Bar*, and the *Battle-field*.

PREACHING, by Newman Hall, author of "Come to Jesus," "Not the Spirit," "Bolton Hymns," &c. London: John 1858.

These are highly creditable to the author's taste, and candour of Mr. Hall. He has devoted of late so many pages of his magazine to the subject of that we cannot afford space for more than a slight notice of this publication.

It joins two extracts, and leaves each to make their own impression, and to express the sentiments expressed and of their author. Speaking of the manner of preaching, Mr. Hall

which in one would be affectation, is perfectly natural in another. One is that when he delivers *memoriter* a written sermon. To another, such would be a sinful sacrifice of time and talent. A third is happiest when the subject is suggested at the moment of delivery, and the fourth is confused and rambling in extemporaneous preaching, but not a sermon so as to grapple with the hearts of his hearers. Away, then, with the fetters forged in the workshop of self-complacency, which wishes to impose its own preferences and practice, and to abuse our own liberty to enslave us rather than hail diversities of gifts

and utterance in all, who, with loving earnestness, proclaim the substantial truths of the common salvation."—P. 19.

To this paragraph Mr. Hall appends a note, which seems to us to be scarcely in harmony with the sentiments he had just been uttering. He proclaims his own opinion that the general adoption of reading sermons would be very disastrous to pulpit success; and then he argues against this mode of preaching. Now, what is this but "forging fetters in the workshop of self-complacency which wishes to impose on others its own preferences and practice?"

The following extract, relating to *evangelical* preaching, forcibly expresses a very important truth:—

"Preaching to be successful must be evangelical. We preach Christ crucified. God forbid that I should glory save in the cross of our Lord Jesus Christ. The fact that he gave himself a ransom for us, and that we are saved by reliance on his atonement alone, is the grand foundation doctrine of Christianity. On this the whole range of religious truth must be built. All the counsel of God—whatever was taught by Christ and his apostles, is a part of the gospel—but the great system has coherency only by revolving round the cross. Sin will be truly repented of and forsaken only at the cross. Temptation will be triumphantly resisted, trials patiently borne, holiness perseveringly cultivated, only at the cross. We are to teach all revealed truth; but we can no more do this effectually unless we do it evangelically, than we can explain the motions of the planets without reference to the great luminary round which they revolve.

"Every part of the great system of Christian truth shines by light received from the Sun of Righteousness, and is preserved in its orbit by the attraction of the cross. Every theme to which we direct attention should be illuminated by gospel light. . . . A stranger should never have cause to doubt whether we are disciples of Plato, of Moses, or of Christ. It is no excuse that our subject does not lead us to the cross. 'Your sermon only wanted one thing,' said Andrew Fuller to a young man, who had been making a great display of learning—'it only wanted Christ.' 'O, Sir, but my subject did not lead in that direction!' 'There is not a lane in our country,' replied Fuller, 'which does not lead to the king's highway.'"—P. 31.

JAPAN OPENED, compiled chiefly from the Narrative of the American Expedition to Japan, in the years 1852-3-4. London: Religious Tract Society. 1858.

THIS is a capital book on a most interesting subject. The American edition

of the narrative is a large and costly work, richly embellished and illustrated, but thereby placed beyond the reach of ordinary purchasers. The Tract Society therefore have done well in publishing this cheap and well-compiled summary of the official narrative of the expedition.

The intrigues and misdemeanours of the Popish missionaries who had formerly obtained a footing in Japan, resulted not merely in their expulsion from the country, but in the passing of laws against the introduction of Christianity in any form or shape. That was about the close of the sixteenth century. The pride, avarice, and extortions of the Portuguese laity had become so excessive as to disgust the Japanese; and very many of the clergy, forgetful of the spirit of their office, instead of rebuking these sins, rather countenanced them. The first chapter of the volume before us contains a succinct history of Japanese intercourse with the western nations, and it is extremely gratifying to find that, after the interruption of that intercourse for two centuries and a half, it is now so auspiciously renewed as the result of the American expedition, so wisely planned, and so skilfully conducted. The monopoly of intercourse which the Dutch have enjoyed with Japan was purchased at the expense of the denial of their Christianity, and was restricted by humiliating conditions.

We trust that a brighter day is about to dawn on that eastern and long-secluded empire, but it will not be easy to overcome the deep prejudice of the government and the people against the religion of the west. The Jesuits, to whom belongs the infamy of shutting the door of Japan against the gospel, will never, we trust, be allowed the opportunity of repeating their anti-christian doings there, but it will be necessary to watch the operations of popish missionaries both in China and in other eastern regions, and all the more, that our present relations with France render our rulers disposed to favour any project that will please our friends across the Channel, and very chary of taking any step supposed to be unwelcome to them.

THE ELEMENTS OF MORAL SCIENCE, with questions for examination, by Francis Wayland, D.D., late President of Brown University, and Professor of Moral Philosophy. With Notes and Analysis by Joseph Angus, D.D., author of the Bible Hand-Book, and

Editor of Bishop Butler's and Sermons. London: Tract Society.

DR. WAYLAND'S Elements of Science is a work too well known to require any statement of its merit, and we bring the present edit the notice of our readers chiefly that, under the able editorship of Angus, it appears with every improvement and advantage. The Analysis add greatly to the work, and enable the British reader to refer to many works not the American editions. The readers who have examined the edition of Butler's Analogy and also published by the Tract Society reviewed by us with deserved commendation in a former volume of this magazine, will understand what when we say that the compiler has now done for Wayland what he did for Butler, and has produced a volume well entitled to be regarded as a liberal, scientific, and scriptural treatise on ethics," and so has supplied a confessedly one of the wants of

HAVELOCK: the Broad Stone a tribute of the tongue and pen of Paxton Hood, author of "The Minister," &c., &c. Loud Snow. 1858.

THIS is one of the numerous expressions of admiration elicited by the general Havelock. The tempter preacher and an author upon such a subject is to say something fine, and Mr. Hood has not entirely escaped the temptation. This funeral oration for such it is, contains some passages of which Havelock is the theme, and his character as a man and a christian soldier is set to the best advantage.

NEWS OF THE CHURCHES. M. T. Constable and Co., for the Tract and Book Society, London.

IN former numbers we have drawn attention to this periodical, and our high opinion of its merits and strong claims on the patronage of

well to the cause of religion
undefiled both at home and

work proves that it is found a welcome
and suitable visitor in the house of
mourning.

Hour and Sunday at Home.
ry and March. London: Re-
Tract Society.

no falling off either in the in-
hese well-conducted and ever-
publications, or in the beauty
strations. We trust they are
appalting much pernicious
has been far too widely circu-
in town and country.

THE BRITISH WORKMAN, and *Friend of
the sons of toil.* 1857. London: pub-
lished for the editor by Messrs. Par-
tridge and Co., &c.

A BEAUTIFUL and very cheap periodical,
admirably fitted to delight and instruct
the sons of toil. The engravings are
numerous and very superior; the letter-
press is varied, lively, pointed, and of
an excellent moral tone. The principles
of this publication ought to recommend
it to a wide circle of readers, and we
trust that every succeeding year will
witness an extension of its beneficial in-
fluence.

r, or the Mourner advised and
, by the Rev. John Bruce.
edition. London: published
nilton, Adams, & Co., and by
ples, Liverpool. 1858.

CE to this fourth edition of a
rn treatise gives an interesting
f the author's character and
Mr. Bruce was induced many
to exchange his pastoral duties
of the resident and officiating
of the Liverpool Necropolis.
n the course of Divine Provi-
ought through scenes of per-
domestic affliction about the
is appointment to that office,
doubt not was thereby more
prepared and fitted for the pe-
ies he had to discharge. "His
of health had directed him to
of death, and the importance
d preparation for it; and when
owly recovering strength, his
l, a daughter—the joy of his
the object of his fond parental
the age of fifteen, was smitten
tal disease, rapid consumption,
l an early grave." In simple
ng language he sums up his
e among scenes of mourning
e twenty-one years he was
f the Necropolis. "It was his
t," he says, "to see no fewer
ty-eight thousand human beings
the house appointed for all
l, in most cases, to advise and
ourners."

lume then before us is the
ne who was peculiarly quali-
r as opportunities of minister-
bereaved and the sorrowful
art fitness, for being a son of
n; and the acceptance of the

"I WOULD NOT LIVE ALWAYS." A Ser-
mon preached November, 1857, in the
Scots church, Swallow Street, Pic-
cadilly, by the Rev. Ranald Macpher-
son. London: Aylott & Co., 8 Pater-
noster Row. 1858.

THIS sermon appears without preface,
recommendation, or explanation as to
the reason for its publication. We
observe that reference is made in the
course of the sermon to the late com-
mercial crisis, as furnishing occasion to
those who had suffered sudden reverses
to say, "We would not live always."
There is faithful and serious dealing
with hearers, and much that is fitted to
make a good impression, but without
any of those deep and thorough views
of the present state of discipline, which at
once probe the conscience, and animate
with fresh vigour in the Christian con-
flict. We believe many better sermons,
and many poorer ones were preached in
"November, 1857."

BRITISH INDIA, in its relation to the de-
cline of Hindooism, and the progress of
Christianity, containing remarks on the
manners, customs, and literature of the
people; on the effects which Idolatry has
produced; on the support which the Brit-
ish government has afforded to their
superstitions; on education and the me-
dium through which it should be given,
by the Rev. William Campbell, mis-
sionary to India. Second thousand.

London: John Snow, 35 Paternoster Row. 1858.

THIS full title sufficiently explains the object of Mr. Campbell's volume. It was first published nearly twenty years ago, on the author's return to India, where he had laboured twelve years as a missionary. During that period of foreign service he had with an observant eye and a discriminating mind noted a great variety of facts and circumstances relating to British India, which he afterwards produced in the shape of this large octavo volume. The events of last year have turned attention to India in a manner never before experienced, and as many are now desirous of accurate information about that vast country who previously remained in contented ignorance of it, this volume may be welcomed at this late date as it was not when first issued from the press. We advise those who wish a clear, comprehensive, and dispassionate view of Indian affairs, to procure and read carefully this well-written work. Mr. Campbell is a true witness and a well-informed guide on all the great questions introduced in his survey of British India.

THE GREAT OBSTACLE TO EDUCATION.—

Facts demonstrative of the causes of the non-attendance or premature removal of the children of the operative classes from school, with an appeal to the promoters

of education, suggested by educational conference, under the presidency of His Royal Highness Prince Consort, by John Campbell.
London: W. Kent & Co.

THIS full title expresses sufficient design of this pamphlet; numerous facts and argument by the author amply sustain the conclusion, that the great obstacle to education is the non-attendance of the schools, or their premature removal from them. This obstacle involves a cause or causes to which we have not been able to trace, and the obstacle can be moved only by striking at the root. We recommend the entire pamphlet to the serious consideration of all who have an interest in our social condition, and who acknowledge the duty of using every means to reclaim the erring, and to prevent the tempted from falling a prey to the destroyer. Mr. Cassell's pages are suggestive and cannot be perused without producing salutary effects on the right-thinking mind. We only regret that it had been in better proportion to the excellence of the matter; it would have swelled the public shilling or even a half-crown volume, sold at sixpence it is, in every respect, *cheap*. It would have been more useful, but it was sent to the press, and the subject is as important as it was when the pamphlet first issued from the press.

Obituary.

MANY of our readers, ere this page meets their eye, will have heard of Dr. Davidson, of Elie. That highly esteemed and beloved brother is at rest on the 15th of February last. We have received an interesting notice of Dr. Davidson, which reached us too late to appear this month, but you may expect it in the May number of this Magazine. We therefore refrain from any particulars now, and have only to express our sincere sympathy with the bereaved relatives and friends, who cannot but deeply feel the stroke that has fallen upon them. But they sorrow not as others who have no hope.

We have been obliged to omit some articles intended for the Chronicle of the Magazine this month. Having fallen in arrear in our notices of the month, we have devoted some extra space to reviews, and hope to be able next month to do more justice to articles of intelligence and other matter of that kind, than we have room for in the present number.

EDINBURGH:

PRINTED BY FULLARTON AND MACNAE, LEITH WALK.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

MAY, 1858.

MEMOIR OF DR. DAVIDSON.

The church and congregation of our order, at Elie, have been thrown into deep grief by the death of David Davidson, LL.D. This sad event happened on the 15th of February, and on the Sabbath following was improved by the pastor in the forenoon, and the Rev. W. Wood, of the Free church, in the afternoon; both, by a singular coincidence, preaching on Psalm xii. 1.; and certainly the *wail* of the text was a fitting theme of discourse to the sorrowing people. In the evening the pulpit was occupied by the Rev. W. Milligan, of the Parish church, Kilsconquhar, who, to a crowded congregation, preached a beautiful and instructive sermon, in which he delineated the saintliness of the departed's course, and the joy with which it was finished. These facts indicate how Dr. Davidson was loved and honoured by all parties, and how universally he is lamented.

Our much valued friend was in his 77th year when the last cord that bound his spirit to earth was loosed. He was born at Wick, where his infancy and youth were spent, and where he received the rudiments of his training. By the bleak and rugged coast of his native town he also obtained his real education, for it was there that, while but a youth, he acquired those habits of solitary reflection that stuck to him while in this world. And it was before he removed from the place of his birth that there shone into his mind the first ray of that saving truth, of which, through a long life, he was an earnest and successful student. This awakening up of his soul was brought about before he had reached his sixteenth year, and was not to be traced to the eloquent appeals of any preacher; but under God was brought about mainly by his happening to attend that most unfashionable of gatherings,—a prayer meeting. One evening in his lonely rambles, he heard the sound of praise proceed from an humble dwelling in the neighbourhood of Wick. Curiosity led him to unite in the services of the small company, and the prayers of a plain, uneducated man fell on his heart with a strange power. One other thing forcibly arrested him, the Scriptures were read, and the meaning of the portion read was eagerly sought. Many and great to him were the results of that night. He

immediately began to search the Word of God with a spiritual design, became a lover of social worship, sought a purer fellowship than the Established church afforded, and was directed both by his conscience and his spiritual instincts to that society of Christian people among whom he had learned, though imperfectly, "the way of the Lord." The pastor of this church was the Rev. John Cleghorn, whose preaching and intercourse became of much service to the delicate and fatherless lad at this crisis, to which he ever looked back as the turning point in his life; as the time when the voice of truth, and of the Spirit of truth, was heard in the inmost chambers of his soul; and when her authority over his inward and outward life was fairly and firmly established. Those who knew anything of his whole mental, spiritual, and even social life, will see the germ of it all in the prayerful, prying, decided, and lonely, but self-reliant youth. For, from this point, his path was ever onward and upward; all the powers and capacities of the child of God were gradually developed into a healthy and robust Christian manhood. His spiritual strength waxed stronger and stronger; and the mellowed godliness of the man of well nigh fourscore years, at Elie, differed from the piety of the inquisitive youth at Wick, only as the full-blown rose differs from the opening bud.

Guided by the counsel of Mr. Cleghorn, and of James Haldane, Esq., he left Wick to join the class of students under the tutorage of Dr. Innes at Dundee; and afterwards at Glasgow, under the venerable G. Ewing, between whom and his pupil there sprung up a warm and lasting friendship. Near the close of these preparatory studies his health gave way; and when his fellow-students were dispersed to preach the gospel of the kingdom, he returned to Caithness to die; for such was the prospect set before him by doctors in Glasgow. But how limited is human forecast; for in a few weeks after he had reached his native county, he had rallied so far as to be able to preach for Mr. Cleghorn, and occupied his pulpit with acceptance, while the zealous pastor went on a preaching tour. Urged and aided by R. Haldane, Esq., he entered on a course of classical studies at Edinburgh; and was also a member of the second class of young men, who, by the wisdom and munificence of that great and good man, were collected at Glasgow under Mr. Ewing. Thus the subject of our sketch, in consequence of his youth and weakness of body, enjoyed a longer course of training than was obtained by the majority of his more hardy associates. As a preacher, or *Missionary*, as the disturbers of our country's spiritual apathy were then called, he made known the Word of Life in Dundee, Berwick, and other places; and ultimately became pastor of a church at Sanquhar. We have heard his name spoken with gratitude and reverence by those who enjoyed his instructions in that town, and have been assured by them that his labours there were crowned with no small measure of success. Disputes, however, regarding baptism, the kiss of charity, exhortation, and other similar matters arose, and our friend, as he used to relate, discovered that although qualified to *teach* he was unable to *rule*. Besides, another bond between him and his sphere of labour was ruptured. For books he possessed a voracious appetite, which had only been whetted by devouring all his own, and the volumes of the considerable town library.

and he must go elsewhere in search of this kind of mental food. After his resignation the majority of the church became Baptists; and a small but worthy society of that persuasion still exists at Sanquhar. He not only gave up his official connexion with the church, which he had been the main instrument of gathering, but retired at the same time from the pastoral office to enter on a course of medical studies. "You may turn to medicine now," said a pious and discerning woman, on his departure for Edinburgh, "but you'll end in the study and preaching of the Gospel," and her prediction was amply verified. For thirty years he practised successfully as a surgeon in Edinburgh; but the Bible continued to be the theme of his delightful investigation. His spare hours were given to its study, and often, after the toils of the day had been ended, snatching time from sleep and social enjoyments, he sat down to pursue his greatest pleasure. And with that unflagging enthusiasm which he brought to every pursuit, Dr. Davidson studied the entire Bible, wrote, and excerpted notes on what appeared to him to be difficult passages; and, in two or three forms, issued the same from the press. This Bible, especially in its last edition, has had a wide circulation; and, for general readers, who are not satisfied with pious observations about Divine truth, but wish to obtain insight into its true significance, it is a most valuable book. A mere reference to other works, which, during these years of medical practice, he wrote and published, will show that his pen was that of a ready and thoughtful writer. Among these were the 'Test of Prophecy,' a suggestive and original book; 'The Connexion of Sacred and Profane History;' 'Tales for the Young;' 'A Bible Dictionary;' 'A Treatise on the Hebrew and Christian Commonwealths;' and a terse and lucid 'Manual of Congregationalism.' He was assuredly no idler who produced these and other works while attending most faithfully to the duties of a careful and exhausting profession,—and the degree of LL.D., which, in 1861, was conferred upon him by Jefferson college, United States, appears to us not altogether unmerited. His career in Edinburgh was eminently prosperous. For, on the death of his excellent and much-loved brother-in-law, Dr. Douglas, he was able to retire, without carefiness, to Elie, where the last eighteen years of his life were spent, not in idle repose, but in unwearied study, in teaching and preaching the gospel of the grace of God, and in healing all manner of sickness and disease among the people. His memory is dear to all who knew him; but especially to his mourning widow, whose sorrow can be alleviated only by the sympathy of the Great High Priest, and the hope of a re-union with her beloved husband.

If not eccentric, Dr. Davidson was a man of singular and strongly marked individuality. We confess that he was not easily understood. He lived much alone: his piercing eye gave him a look of unkindly severity; and his rare modesty concealed from all, except those who knew him intimately, the extent and accuracy of his acquirements, the excellence and peculiar beauty of his character. But familiarity with his writings, and close intercourse with himself, disclosed a mind of great quickness and clearness of apprehension, of versatile attainments, and surpassingly sound in judgment; in union with a heart keen and tender in feeling, of wide sympathies, of pure and noble aspirations.

Few men could say a more pungent, or ironical thing than he, yet his sharpest sarcasm was never pointed with malice. He was as ready to encourage unaffected modesty, as he was prompt to reprove conceited presumption. To a student whom he had heard preach, making liberal use of the terms "*subjective*," "*objective*," "*unconditioned*," &c., and who was on his way to address a company of fishermen, he said, "you are going to preach at —, there *you must come down from your stile*." Did space permit, we could record many of his pithy sayings. In his intercourse with others he was candid, but courteous; and natural though carefully unconventional. His knowledge of human nature, keenness of feeling, and sharp-sightedness, were obvious even to those who had but casual intercourse with him. His beneficence, besides being large, was of a truly Christian stamp; for, most willingly did he abridge his own enjoyments to augment the streams of his liberality. In his latter days, he was a beautiful exemplification of the conservative power of religion. Though he bore physically the marks of age, his wonted acuteness and activity of mind, his simplicity and vivacity of feeling, were increased rather than diminished. The snow on his brow was not as, alas, it too often is, a symbol of the cold isolation and selfishness of the heart, for his heart had undergone no moral ossification. The picture he presented of an old man so heedless of self, so industrious, so cheerful, so full of sympathy with the aged and the young—the sorrowing and the glad, and so eager to save the souls of all, demonstrated that there was a freshness of youth in his elastic and buoyant spirit. He had "waited upon the Lord, and his strength was renewed."

Dr. Davidson was a terse, epigrammatic, often quaint, and always a homely preacher. He was not at much pains either logically to arrange, or pictorially to illustrate what he taught. He seemed to take for granted that the mental vision of his hearers was as quick and as clear as his own, and was, therefore, sometimes not wholly understood by the dull and inattentive. But his teaching was always full of interest to the thoughtful, and was frequently so pointed, so full of rich and elevated views of gospel truth, and so impregnated with his own intense earnestness, that none but the most indifferent could fail to be enlightened and impressed. Though he had original views of many important points of Christian theology, yet he delighted to expatiate chiefly on the great doctrines connected with the person, work, and glory of Jesus Christ. Divine truth was to him a glorious temple, of which the cross was the ground-plan; and it was his delight to study and explain the details in their relation to the original design. Eagerly did he penetrate to some of the more remote and seldom-frequented corners of the vast building, and thence, with ravishment of soul, he looked round on the new and peculiar view he had obtained of the unity, symmetry, and glory of the sublime structure.

Our brother beloved was a staunch Independent, although the doings of Independents he sometimes severely condemned. But, if his censures of his own denomination caused any satisfaction to the adherents of other bodies, that gratification was but short-lived, for he was open and unsparing in his condemnation both of the *principles* and *practices* of all who confound human authority in any shape with the authority

of the Lord and Master Jesus Christ. "Creeds and ecclesiastical fences," he was wont to affirm, "are good enough to hedge about such as are never likely to attempt an escape from orthodox ground; but they *provoke* rather than *restrain* those who are capable of thinking for themselves." Greatly did he rejoice in the prosperity of Congregational churches, because the essential principles of Congregationalism he most firmly believed. His long life of loyalty to our distinctive principles, his fatherly care of our society at Elie, as well as his "Manual" of our Polity, all attest the value which he set upon what he tenaciously held to be the first and permanent constitution of Christian churches. This, however, did not hinder his reciprocating the affection and intercourse of good men of all persuasions. He was indeed not sectarian; but had a ready, sincere, and catholic appreciation of Christian excellence; while the union of any one with his own party, without some measure of a Christ-like life, would never call forth his Christian regards.

His latter end was peace. From the first hour of his last affliction he expected death, and spoke with calm earnestness of his "going home." We saw him on the third day of his illness, and on expressing a hope that he would soon be well, were overwhelmed with sorrow by his pathetic response, "There is no more recovery for me in this world. I have a battle to fight; the struggle may be hard; but, 'through Him that loved us,' victory will come at last." A few weeks afterwards, he wrote to a friend in Edinburgh:—"Every day unfits me more for work. May heaven be open to receive the chief of sinners, and to pour on you much good for many years." Four months of acute and complicated suffering greatly strengthened his desire "to depart and to be with Christ." Seldom did he make himself the subject of conversation, but when allusion had happened to be made to his state and prospects, the same reality of enlightened Christian faith, peace, and joy, that distinguished him in life, marked him in the dying scene. "Doctor, you are suffering dreadfully," a friend remarked. "That is true," he replied. "and it would indeed be awful, if I was not happy." "Your gain will be great," observed one, when he had himself spoken of his speedy departure. "Yes," answered he, "I believe it will, but it is the Lord that judgeth and not man." Beautifully appropriate were the last words we heard him utter on the night before he expired, when in an agony of pain he exclaimed: "Weeping may endure for a night, but joy cometh in the morning." And now, to him the night of weeping is past, and the morning of joy has come for ever.

J. H.

REVIVAL OF RELIGION IN AMERICA.

THAT kind of religious movement technically called a revival, if not confined to America, is much better known there than among ourselves. From the time of Jonathan Edwards down to the present day, there has been a succession of these remarkable seasons of religious impression, the results of which have been more or less extensive and per-

manent. The preaching of Edwards himself was accompanied on different times with extraordinary power, and the converts were numerous, and to all appearance genuine. There could be no doubt that the Spirit of God was poured out in a remarkable manner upon congregations to which he and other faithful ministers preached the gospel in its fulness and freeness. Subsequent seasons of a similar kind are on record, and various sections of the country have been visited with these times of refreshing from the presence of the Lord; so that communities, even while sunk in worldliness, or having only a form of godliness, have been awakened from their lethargy, and multitudes have become living witnesses to the power of the gospel. It is admitted that occasionally extravagances of emotion and sentiment marked these awakenings. Nor was that to be wondered at. The deep convictions of some were at times expressed in lamentations and with tears which spread the infection of sympathy among whole assemblies and turned them into places of weeping. Some injudicious preachers might encourage such ebullitions of feeling instead of repressing them, and attach more importance to them as signs of true penitence than the event always justified. But under the guidance of experienced and sober-minded ministers, there has often been little or nothing of these outward manifestations of distress or rapture.

We have great satisfaction in stating, that there appears to be at the present time a very remarkable display of the power of divine truth upon the minds and characters of multitudes, who had previously been as much immersed in the cares and business and follies of the world as any of the votaries of mammon and of pleasure still are.

We found some weeks ago many articles of intelligence in American papers that fell under our eye, to the effect that from the month of October last prayer meetings began to be held in various places, and were attended with ever-increasing numbers of devout and deeply interested worshippers. We began to make a collection of such passages from the newspapers, intending to present them as the simple and authentic records of the facts to which we wished to draw attention, but these have become so numerous that we have been obliged to forego our purpose, and must now content ourselves with a few items of intelligence, taken from various, but reliable sources. These will be found in the chronicle department of the present number.

New York is known to be a city of great wealth, of great luxury, and, in the times of its prosperity, dissipation and extravagance in the pursuit of pleasure have characterised the mass of its inhabitants. Now, "into the heart of this luxurious population a spirit of penitence and prayer has been poured forth of a character so remarkable that its rise and progress is daily chronicled, not by the religious press alone, but by the ordinary newspapers of the city. It seems that the churches are crowded to a degree never before remembered; and what is a still more decisive symptom, prayer meetings are held daily in several parts of the city, and the places of meeting are found quite inadequate to accommodate those who press forward to attend them. All this of course indicates a large amount of religious impression; but what is especially note-worthy is that the interest is rather deep than loud. There is an absence of all those improprieties that have hitherto been

thought to be inseparable from revival meetings; there are no groans, nor shoutings, nor wild jesticulations of any sort; and, but for the overflowing attendance at the various religious services, and the increased solemnity visible at the meetings, a stranger would not be aware that anything unusual was going on."

The American papers that record this revival, trace it to two causes, as the means through which the Divine Spirit has wrought on the consciences of men. The agitation that has taken place on the subject of slavery, consequent on the attempt to admit Kansas into the Union as a slave state, has awakened professors to a sense of their individual responsibility in the matter before God; and then the commercial crisis came on to deepen these convictions, show them the hollowness of worldly enjoyments, and convince men of the folly and sin of attempting to lay up treasures on earth. The result has been the wide-spread awakening, of which we now read; an awakening by no means confined to the city of New York, though it appears to have its centre there, but diffused over the whole West and North of the Union. Nor is it limited to one denomination. All churches partake of the influence, and the additions to the membership of congregations of various sections of the Christian community, are reckoned by hundreds.

We beg to refer our readers to the facts we have chronicled on another page, and wish to call their serious attention to the general features of this movement, as suggestive of many thoughts, and prompting many questions, touching our own religious character. Without being understood as giving our wholesale approval of all the utterances of sentiment by our American brethren, we cannot refuse to admit that a remarkable religious awakening has taken place. So far as that awakening is a genuine and scriptural impression of the paramount claims of God's truth, and of the momentous interests of eternity, we must ascribe it to the operation of the Divine Spirit, and must give to Him the praise. So far as it is human, and sustained by the mere force of sympathy, and the fervour of religious excitement, we must withhold our admiration. What we wish to impress upon all is, the caution to avoid hasty judgment. We think our friends in the west may be too precipitate in rushing to the conclusion that it is indubitably and in all its extent the work of God. It may be so, but it is premature to assert that it is. Time must be allowed to prove both the reality and the permanence of the awakening. If it be of God, there will be fruits meet for repentance.

What is technically called a "revival of religion," is a state of society which cannot in the nature of things last long. It is too spasmodic; it brings the heart and faculties of all who breath its atmosphere under too heavy a strain. After a while either the powers of the mind will give way, or the tension must be relaxed. Daily prayer meetings, nightly services, the suspension of ordinary pursuits, the business of life neglected; the one absorbing idea—religion;—one half of the community in the agonies of despair, the other half rejoicing in a new-found peace and rapturous hope,—all this, we say, *cannot last*. Where conversion has been genuine, the effects will remain; but the excitement must die out, and matters return to their ordinary

course, and feeling subside to its former level. And it will be well if it stop there. The experience of the past teaches the mournful lesson that the fervour of religious excitement during a revival, is often succeeded by a collapse,—the utter negation of feeling,—the torpor of death. When the tide of revival is at the full there are daily *conversions*, or appearances taken for conversion; then comes the ebb, and the revival is no more; the last sigh of penitence is breathed out,—the last tear of new-found joy shed, and all is still and calm, and there is seen only the settled hope and holy life of those who endure, as the real fruit of the awakening.

In regard to the present awakening in New York and elsewhere in the United States, there are some things that give us hope of good results; there are other things we mark with some misgiving.

Among the hopeful appearances we reckon the prevalence of a spirit of prayer, and the absence of noisy means to keep up excitement. The more still, and deep, and solemn, the impressions of divine truth are the better. Among the less favourable signs we notice, in the accounts that have reached us, are the *prayer meetings* in the city of New York in the busiest hours of the day, and in the midst of the business haunts of the city. This may be an irrepressible outburst of feeling, but there is apparently too much of bravado in it, too much like setting at defiance the maxims of society, and the common duties of life. We should have been much better pleased, and cherished warmer hope of permanent fruits, had we been told that these merchants had met for prayer at an early hour in the morning, and had these devotional services over before the hours of business began. That would have better corresponded with our idea of being "diligent in business, fervent in spirit, serving the Lord." It is very true that under the overpowering influence of the religious fervour pervading the community, all conventional rules and ordinary hours will be utterly disregarded.—The uncontrollable feelings of awakened sinners and alarmed professors will draw or drive them to the prayer meeting, morning, noon, and night, and there may be none to direct or to check the movement. But all this only proves that, in the nature of things, this feeling *must* wear itself out. It has been alleged that in the commercial world business has been at a stand still, and that therefore merchants had time enough to attend the prayer meeting even in business hours. If so, then their doing so was no great proof of their extraordinary devotion.

We should beware of estimating these American movements by our British standard, and denying their reality because not unmixed with human imperfection. The truth is, that object as we may to the all-absorbing attention paid to religion during a revival, there is something in the continuous bending of the mind in one direction,—the reiteration of the appeals,—the prayers early and late,—the daily and nightly meetings crowded with deeply-impressed and earnest souls,—there is something in all this, in the way of means, wonderfully adapted to work the desired effect. Religion then appears to be a great reality,—a power which cannot be escaped and cannot be resisted, and the spectacle of many men, long known to be utterly godless, perhaps profane scoffers, now weeping like children, and becoming humble, praying, consistent Christians, cannot fail to arrest the most careless observer,

and to convince the most sceptical, that the gospel is after all the power of God.

If, for a time, the scenes of a religious awakening, when multitudes join the professing church, and swell the congregations, and fill the communion tables in every place of Christian worship, seem to be out of harmony with the saying, "the kingdom of God cometh not with observation," it should be remembered that after all, it is only the outward signs we behold. The kingdom itself is unseen. Its seat is the heart of the children of the kingdom, and who these are none can certainly know but the searcher of hearts. We should therefore advise to parade as little as possible, the numbers converted, or blazon the "power" of the revival, according to the American phrase. The deepest rivers flow on most silently, and it is but the shallow religious feeling that attracts notice to itself by the noise it makes. When the Spirit of God has lodged the truth deep in the secret recesses of men's spirit, they will be serious, subdued, silent. Or if they do speak, their word will be with power.

The observers of this religious movement will instinctively turn to those professed converts, and anxiously watch the bearing they will now assume towards the slave-question. That will be made, and we think, will be justly made, a *test* of the character of the religion the subjects of this revival avow before the church and the world. When careless sinners are awakened to a due sense of their danger, the first thought in their personal safety, and when they find rest in Christ, their joy in the new-found deliverance may well, for a time, absorb every other consideration. In the case of formal professors who have had only a name to live, the power of religion, when they first become acquainted with it, may so engross their thoughts and feelings, that all other subjects are practically forgotten. But in both cases, a real work of grace will lead to practical results, and in America, we cannot conceive how the awakened, when they have had time to reflect, can escape the thought of the slaves in bonds,—the human chattels, the negro men and women and children, bought and sold and whipped and driven by law. And what must their thoughts be? thoughts in sympathy with the slave-owner or with the slave?—thoughts of cruelty or of kindness?—thoughts that shall turn to deeds?—or thoughts that shall be smothered and die unexpressed?

Now, we apprehend, it is too soon yet to apply this test to the American revival to which we refer. It is as yet in its infancy; its practical results are still future. It is too immature to be subjected to the scrutiny it will doubtless undergo a twelvemonth hence.

With all the humble and adoring thankfulness with which we would ever contemplate the footsteps of Divine Providence and the operations of the Spirit of God, moving upon the face of society, and changing the moral aspect of entire regions, we cannot hide from ourselves the fact that such a season is a season of peril. The folly of man may mar the work of God; the devices of Satan will not be wanting to pervert it. When men sleep he sows tares, and perhaps he is never busier in this diabolical work than when the servants of God are sowing the good seed of the kingdom. Sober-minded men are apt to become enthusiastic in the midst of revival scenes, and carried away by their hopes,

rather than guided by their judgment, they begin to utter prophecies of the extent and the effects of this work of grace. They speak with confidence of the coming years as if the millennium were at hand, and look on the awakenings around them as its certain precursors. Slavery of course is doomed, and its death-knell about to be rung. Infidelity abashed must own itself conquered. Covetousness, which is idolatry, will disappear, and the shrines of the mammon worshippers will ere long be forsaken. Now, it would be well for Christian people to abstain from all such prognostications. Let them pray for all they wish to see realized; let them bend effort in the right direction; but if they would not have the enemy to speak reproachfully, let them be content humbly to record the past, and wisely observe the present, and leave the future to God.

We have said enough for the present to give our readers some notice of our own thoughts about revivals. We may not altogether coincide in opinion with some of our contemporaries on this subject. Some of them are more sanguine than we are, and reach bright conclusions, while we lag far behind; but none will rejoice more than we, if the most fervent hopes are realized. We shall of course watch the progress of events, and may report from time to time how the work goes on. If it be of God, then none can hinder it, and if it be not of Him, no earthly power will long preserve it in life and action. Meanwhile let no one oppose or deride it, lest haply they be found to fight against God; and on the other hand let no one dare to touch the ark of God's holy cause with unhallowed hands. His Spirit's genuine work will be its own witness by its blessed effects; and what is not *His* work but a mere semblance and mimicry of it will speedily disappear.

In the view of such scenes as are now enacting on the wide field of American Christendom, we should watch against the opposite extreme of expecting too much or too little. We are sufficiently distant from the spot to look on without the enthusiasm generated by immediate contact with a revival, and therefore may more dispassionately estimate it than our friends who are in the midst of the agitation.

We know enough of the power and the mercy of God to make us hopeful in regard to the abiding results of the revival now in progress, and we know enough of the weakness and the mistakes of men to make us rejoice with trembling.

ON PREACHING AND HEARING.

No. II.

SIR,—In my letter published in your April number, I threw out some thoughts on the subject of preaching and hearing, and, with you leave, I will add a few more thoughts suggested in the course of my experience and observation.

My own mind is impressed with the importance of rightly understanding both the minister's work and the people's duty. I see that other correspondents of yours are calling attention to the state of our

churches; and whether my own ideas entirely coincide with theirs or not, I am persuaded that good must accrue from the free ventilation of thought on matters involving the spiritual prosperity of the churches, and the spread of the gospel around them.

The fact, at any rate, that a vast amount of labour is expended by Christian ministers without any corresponding results—ought to stimulate inquiry as to the cause or causes, why ministers who sow much reap little—and why *hearers* are disappointed and unblessed, while their spiritual instructors mourn over want of success.

If error there be, either on the part of preacher or hearer—or both; and if it may be detected and remedied, all concerned will rejoice, and if this *can* be done, the sooner it is done the better. If in the *matter* which is brought before the hearer, or in the form in which it is presented, there be anything that hinders its favourable reception and salutary operation, the right-hearted servant of Christ will rejoice to know what it is, that it may be rectified.

Considering what the gospel is, and what mighty efficacy it possesses in the hands of the Divine Spirit, no minister of the gospel ought to remain contented to preach it without manifest tokens of success. There must be something fatally wrong in a man's views and feelings if he can go on from year to year ministering the gospel of God to a people who listen to the word without believing it—or who, making profession of faith, continue barren and lifeless. There is surely occasion to ask if he is preaching *the* truth, or something else—or preaching the truth *as coldly as if it were not believed by himself*, or preaching it in *portions* and in *modes not adapted to the state of intelligence and taste, and manner of thinking of his people.*

If, on the other hand, the fault lie at the hearer's door—if he has not been *desirous* of profiting—if he has not *prayed* for a blessing,—if he has not "*mixed faith*" with the hearing of the word—if he has not *learned* and been humbled on account of his own unprofitable hearing, there is no wonder that he has gone without a blessing: there is no mystery in the fact of his soul remaining as a fruitless desert, rather than becoming as a field which the Lord hath blessed.

Moreover, this is a subject in which the preacher and the hearer of the word—the pastor and his flock, are equally interested. It is as much the concern of the one as of the other to be aware of the fact, and to acknowledge it—to investigate the cause and apply the remedy. The interests at stake are too serious to allow of any mere private or personal considerations to cover up the truth, or to put a false colouring on the case. No one alive to the unspeakable importance of his own soul's welfare, and the spiritual prosperity of others, will consider the blessing of God, seen in a revival of piety, and the spread of living, vigorous, flourishing Christianity, too dearly purchased, though all concerned may have been brought to deep repentance of their former sins, and lowly confession of all they have seen to be amiss or defective in their former course.

This willingness, however, on the part of all concerned, to discover any existing evil, is indispensable. There can be no hope in any case of bringing things to a better condition, so long as there is either a backwardness to allow that there is anything wrong, or a want of per-

ception of the fact. Unless there be a conviction of mind that things are not as they ought to be, and a candid admission of it; with a sincere and earnest desire to use the necessary means to correct what is amiss, or to supply what is deficient, matters will be allowed to continue as they are, until, perhaps, the things that remain and are ready to die, *actually expire*; or until some sudden and startling disclosure of the actual state of danger and approaching ruin, rouse to an instantaneous and united effort to escape.

It is unnecessary to discuss the question whether it is more frequently the fault of the minister or the fault of the people when languishing and unprosperous spiritual condition is superinduced—whether there be in most cases of this kind a combination of both—the unfaithfulness or unskilfulness of the preacher and pastor bringing lessness upon the flock given him to feed, and the careless, indifferent, and uninterested state of the people rendering him less zealous in his work and less concerned to bestow pains on those who so ill requite his labour, and so little appreciate the care and trouble he might bestow upon them. I say it is not needful to discuss any doubtful questions of this kind, as to the prevalence of this or the other cause of spiritual defection. But this may be stated as the result of some experience and observation, that whether declension may have originated in careless and inefficient ministry, or may be traced to the inveterate worldliness and carelessness of the people, this state of things can long continue, without both parties suffering loss: that is to say, the cold indifferent pastor will soon bring his people to as low a religious temperature as himself; and the worldly, unspiritual, unprofitable people will, in the long run, render their teacher much like themselves. For if he do not become as frigid and formal as they are, his situation must soon become intolerable. He could not, with warmth and fervour of piety, minister among the cold-hearted, and ungenial, and unimpressed people that hear him, without being miserable. He must either make them quickened, and revived, and growing, and multiplying, or—*lose them.*

We refer at present to what may be called *extreme cases*—cases in which the entire body of a people may be found pervaded by the same deathlike lethargy, no signs of life among them, and all means whatever unavailing to rouse them and make them feel either their guilt or the danger.

In all such cases the effect upon the mind of a spiritual instructor must be as we have described. He must either sink to the level of the worldly spirit of the people; or, if he retain his own spiritual feelings and energy, must find himself in a sphere so unblessed and so un congenial that he will leave it.

But there are many instances in which the state of things we have referred to may exist to a *certain degree*—where there is still some redeeming feature—some counteracting influence—some token for good amidst much that is evil.

For instance, there are gradations from a high degree of spiritual life and prosperity down to the lowest steps of worldly conformity and destitution of religious life and feeling. In the intermediate degree there may be more or less of what is hopeful, pleasing, promising,

rous. And this may be true, not merely of the people, but of the ministers among them in word and in doctrine. As every one is not necessarily either as spiritual and perfect as it is possibly—or so low and lifeless, that it is impossible to be worse: so a pastor is not either a glowing seraph, or a dumb dog that cannot bark. In a word, there are gradations of zeal, faithfulness, diligence, steadfastness, prayerfulness, among the Lord's servants, and some have many of these qualities, though not in the highest degree, others may have few of them, and yet not be sunk to the very point of the scale.

Now, there are churches and congregations, in which, while there may be many in an unprosperous spiritual condition—bearing witness unto God, and exhibiting little consistency or beauty of Christian character—there are others who are all that their pastor can desire.

They are humble, loving, holy, growing disciples—Christians of the right stamp, an honour to their profession—a comfort to their pastor's heart, the strengthener of his hands—and regarded by him as those who shall be his joy and crown. Looking upon them, he says, *all were such as these!* And but for them his heart would have failed, his courage utterly fail, in his arduous and responsible work; and in giving them, he thanks God and takes courage.

This is a long introduction, but the observations already made are intended to converge upon one point, and that point is the necessity of a church connected with a Christian assembly being *thoroughly* in the state that the great ends of their so assembling from time to time may be promoted. The question whether there be *life and feeling* in the *pew* is a question interesting only to the *pulpit*. Nor is the question whether there be profiting, progress, comfort, light, and liberty enjoyed, interesting only to the occupiers of the *pew*. The minister has a constant and personal concern in the question of their own profiting by the word:—they have a deep interest in the spiritual state and of each other.

Under this feeling of reciprocal interest being exercised aright, two things are necessary, which I shall now specify.

There should be a strong and warm SYMPATHY between the minister and the taught. There should be equal readiness to impart and to receive the lessons of inspired wisdom. The teachings of the word should be given out in such portions as the servant of the Lord is called to this work may, according to the wisdom given him, impart right and needful. There must be a capacity on his part to sympathize with the wants of his flock. He will feed them with wisdom and discretion, but also with tender feeling and sympathetic concern for their weakness, fear, ignorance, or temptation. But all this sympathy and care on his part will go for nothing, unless the kind and attention of the teacher is reciprocated by docility and humility—willingness to learn, and desire to profit, on the part of the scholar. Each has a duty to perform, and the successful performance and happy result in every case will depend on *both* entering with true sympathy in their respective parts—each conducting by such sympathy to the respected and intended.

2d. There should be a distinct and intelligent *recognition on the part of both preacher and people* that there are certain ENDS TO BE GAINED by their spiritual connexion, and by the religious services in which from time to time they engage. Any wrong impression as to what these ends are or as to the concern which both minister and people have in securing them, will necessarily frustrate the expectations of all. If the teacher think that his whole duty consists in giving out a certain quantity of instruction at set times, and with formal regularity, without concerning himself about the profiting of the people, and their progress in knowledge, faith, and holiness, it will be no matter of surprise if the lessons so given are neither remembered nor appreciated. If, again the people consider themselves as having nothing to do but passively to sit and listen to what is said by their teacher, and rise up and go away, as if they had nothing more to do or think of—(*their part being simply to hear, as it is the minister's part to speak*)—if *this be the feeling*, then assuredly the preacher will lose his labour, and the hearers will be *hearers* and nothing more; forgetting, or not understanding that they ought to hearken in order to *learn, and do the will of God.*

Instead of this meagre and erroneous idea of the mutual duties of minister and people, reducing the whole to a mere form of speaking on the one side and of hearing on the other, there ought to be a vivid apprehension, on the part of both, of their respective obligations, in working out the grand results of their spiritual connexion. The minister is "to watch for souls as one that must give account." He is a spiritual physician dealing with sick and diseased souls. He is a Christian shepherd, appointed at once to feed the flock, and to guard and defend them against the wolf that might come and scatter or devour them. He is to adapt his ministrations to the diversified cases of individuals—knowing who is weak—who tempted—who discouraged—who in danger of backsliding—who stumbled and offended—and so dealing with each that he may present every man perfect in Christ Jesus. The faithful, diligent, tender-hearted, sympathizing pastor will generally find that the treatment of individual cases demanding special attention is as important a part of his duty, and demanding as much skill and address as the more public duties of his office.

On the other hand, the people must recognize the relation of the pastor to be such as not merely to warrant his concerning himself with their individual state and progress, but as rendering it imperative upon him to do so. In short, there must be a full concurrence and co-operation between minister and people in working out the holy and spiritual ends for which they are associated. Without this there can neither be comfort nor confidence in their intercourse; without this the relationship between them will sink into the mere formal conventionalism of worldly churches, which are rather associations of the civil community under a Christian form and name, than Christian societies, united by the bonds of holy fellowship, and seeking with one consent, and by united effort, to promote their Christian edification.

I have not yet finished what I intended to say, but I cannot trespass further on your patience at present. If you indulge me with space for one letter more, I shall condense what I have yet to suggest into it—and it shall not be longer than this.—Yours, &c.,

KHPTZ.

IS THE DECALOGUE OF PERPETUAL OBLIGATION ?

(Concluded from last Number.)

AGAIN, in proclaiming this gospel to his own countrymen at Perga, the apostle Paul says, Acts xiii. 38, 39, "Be it known to you, that through this man (Jesus Christ) is preached to you the forgiveness of sins: and all who believe are justified from all things, from which they could not be justified by the law of Moses." It is evident from this, that both the apostle and his hearers were aware that there was a class of sins needing forgiveness for which the system of Moses did not provide it. What the sins were for which it *did* provide can be readily ascertained by referring to his laws preserved in the books of Exodus, Leviticus, and Deuteronomy: it will be sufficient to quote the inspired declaration that this system could not cleanse the *conscience* from sin: in other words, while providing for the restoration of the man who committed the sinful act to his outward *political* status, they left his *moral* condition *in relation to God* unaltered, see Heb. ix. 9, 13. We can be at no loss then to understand which part of the Jewish system it was the transgression of which constituted such a *moral* offence as the ceremonies of that system could not avail to cleanse. We find from the narrative, however, that the Gentile part of the audience, though never subject to the *ceremonial* law, at once admitted their equality with the Jews as transgressors of the *moral* law, that they craved further enlightenment as to *this* way of deliverance from its penalty.

It must consequently be the transgressions of the enactments of the Decalogue that they understood as constituting such sin as faith in Jesus the Messiah could deliver from. And as still further confirming this opinion, we may refer to the apostle's *own* experience. We find him stating that "touching the righteousness that was in the law," he was "blameless," Phil. iii. 6. Yet he designates himself "the chief of sinners." Now if both these assertions are intended to describe his relation to the *same* law, they are mutually self-contradictory: but we find that what he understood by the term "sin," was a transgression of the moral law, and he refers his knowledge of what constituted sin to this code, Rom. vii. 7, while to render the reference to the Decalogue indubitable, he specifies one particular enactment of that code,— "I had not known lust except *the law* had said, Thou shalt not covet,"—which, in fact, applies to all the others; it being the prohibition of the *desire* to commit any of the *acts* which they defined as sinful.

These passages seem conclusive as to the fact that "the law," which was not to be "destroyed" by the introduction of Christianity, and the transgression of which rendered the pardon provided by Christ necessary, and the offer of it a gospel:—was no other than the Decalogue.

We may arrive at the same conclusion by another process. In offering the pardon of the gospel, those who made it invariably insisted on one condition, viz., repentance, not as a *meritorious* one, but as being from the nature of the case essential. Repentance comprises change of opinion and feeling regarding our spiritual relations, and a corresponding course of conduct towards them. But in order to this course being

intelligently and consistently followed, some standard must be given which it is to be regulated, and such a provision has been given. Generally, it is to "the will of God" that believers are to see conformity; and they are to be "not unwise, but understanding what the will is," and constantly to make the experiment or proof of their conformity. If we inquire further regarding it, we find the apostle, in adducing the Decalogue as a general conformity to the spirit of the law—which spirit is to be love to God and to our neighbour, as defined by himself—exhorts the Ephesians ch. iv. 19, to v. 17, against the presence of anger—which is a violation of the sixth commandment of the Decalogue; (see 1 John iii. 15) and unchastity of speech and conduct of the seventh; dishonesty—of the eighth; untruthfulness—of the ninth; and covetousness—of the tenth; and in accordance with the statement in Rom. i. 18—32, declares that as these were crimes at which "the wrath of God was revealed," any one indulging in them habitually proved that he was not a partaker of the kingdom of God. In Eph. vi. 1—3, in inculcating filial honour and obedience, the apostle does so on the ground that these are required by one of the commandments of the Decalogue, and quotes it verbatim, and in such a way as to leave no doubt that not only is the command itself (and by implication the code of which it is a part) still binding; but that the precept connected with its observance is in some sense to be fulfilled by those who obey the command. We need only mention to complete our illustration the ratification of the whole of the commands of the Decalogue as being in this epistle, that from ch. i. ver. 11, 12, compared with Acts xix. 19, we learn that the Ephesians were idolaters, who at the apostle's preaching had obeyed His command, who had said, "Thou shalt have none other gods before me," and "had turned unto Him from their repentance in this respect implying the continued obligation of the law which claimed for Jehovah the supreme reverence and worship of *all* his creatures.

We might multiply passages from the other epistles to the same effect; but these may suffice to show, that by "the will of God" we are to understand the moral law, which in fact is the only revelation of His will respecting the conduct of our lives that we possess. In the absence of doing so, however, we prefer to close this part of our argument by proposing one question for the consideration of any one professing to be a Christian, but who believes the Decalogue to have been abrogated by the work of Christ. Such an one must admit that the imitation of the spirit and conduct of Christ is not only inculcated in the New Testament, but may be reasonably required in every one who professes to be a disciple of Christ. Now it is only in what was essentially *human* in him that we can imitate him; but in what else did his glory consist, if not in his perfect conformity in spirit to the law of God? His unfailing manifestation in practice of this conformity? But on what principle can any one be asked to imitate him, "who did no sin, never violated the moral law,—if that law which gives the knowledge of sin has been repealed? There are but two principles upon which this requirement can rest, viz. those of authority and of love or gratitude; the former of these is repudiated by the opinion we are opposing, but it is surely sufficient to state what is implied in the other alternative.

ture, to convince any who may hold it, of the untenability and absurdity of their position, and to show this still more clearly, we will assume for Christ no higher authority than that due to a wise and benevolent human teacher. Well, He and his disciples ask you to imitate Him in a spirit and conduct regulated by the law which you say he has abolished, and asks this as a grateful return for favours which He has rendered you. Now, if he is wise and benevolent, he will not make such a request from such a motive, unless it is at the same time calculated to benefit you. But reason itself tells us, that in proportion as anything does really tend to promote our welfare, it is an obligation on our part to seek to attain it. Obedience to the moral law, as exemplified in Jesus Christ, is or is not a good thing; if it is not, then what can we say for the wisdom and benevolence of those who would urge us to render it; if it is good, then even upon natural principles, and apart from revelation, it is a duty obligatory upon us to render it. When, however, we take into account the divine perfection of the Great Teacher, we are precluded from adopting the former of these alternatives, and are shut up to the latter; for if He is divine, he must also be infallible, and whatever he enunciates as law must be obligatory, though in his kindness and love he may condescend to request its observance as a favour.

If then what we have advanced be correct, we find in the moral history of man, in all ages and countries, traces of the development of a law identical with the Decalogue: we further find God himself—the moral Governor of the universe—identifying this law as His own law for the race of man, by punishing those who infringe or violate its enactments, and by rewarding those who observe them; and as from the nature of the case His laws must be *perfect*, we conclude that as the Decalogue has been his law for the past, so it will continue to be obligatory upon all men till the end of time. And as Christianity, viewed as a provision for extending pardon to those who have violated this law, is intended to be perpetual, the co-extensive obligation of the law is necessarily implied, while the Author of Christianity and his apostles not only distinctly disclaim the intention of destroying the law, but require of all their disciples a fuller and more spiritual observance of its precepts than had been insisted on by any of its expositors before him. On these grounds, therefore, we believe, that *as a rule of life* his code is still binding upon all men *as men*. We may, on a future occasion, show how wisely its enactments are adapted to his threefold nature and the trinity of relation he sustains as a possessor of that nature; this investigation will materially confirm the soundness of the general conclusions we have now attempted to deduce. Our present object, however, is to show that if this law is what it professes to be—the divinely appointed law *for the race*—its obligation rests upon a far higher ground than its connexion with *any* dispensation, the law being, like its Author, perfect, is one and perpetual; the dispensation is only the mode devised by the same all-wise source to teach men, who had broken that law, how they may obtain pardon for their transgression, and attain that eternal life, “without deeds of law,” which was, nevertheless, originally connected with the observance of its requirements.

Ego.

“DILIGENCE IN BUSINESS”—ITS BEARING ON LIBERALITY AND ON SPIRITUALITY.

It has sometimes occurred to me as a question of some difficulty—what was the precise idea conveyed by the expression “not slothful in business” to the Christian disciples in Rome. Among the “industrial classes” it might apply to the hours of their daily toil. The handicraftsman must be up betimes in the morning, and be at his work till the shades of evening no longer enable him to ply his tools. The slave must do the “business” of his master, “not with eye-service, as a man-pleaser, but in singleness of heart as unto God.” The master himself, as a Christian, remembering that he has a Master in heaven, must be filling up the day with useful, profitable service—overseeing, managing—encouraging the industrious servant—reproving the slothful—himself a pattern of order, conscientiousness, goodness, and fidelity—“serving the Lord.” There were no “ten hours’ factory bills” in those days, and no large capitalists, employing their thousands of operatives; but there were distinctions of rank, and the rich and the poor; and the line between master and servant was as strongly drawn as in any subsequent age, or in modern society in any part of the world.

One thing seems beyond question, that the precept must have sounded in the ears of the Christians at Rome as perfectly intelligible. No one could be at a loss to comprehend its meaning: no one could fail to see its application to his particular case. Another thing equally clear would be the conviction, on the part of one and all, that it was not unneeded. Had there been no temptation to slothfulness in business, there had been no call to insert such a precept in this inspired letter. Had there been no instance of it known among the Romans, they must have interpreted it as a prospective caution—a prophetic intimation that the time would come when some should so far forget their duty as to become slothful, useless, and contemptible.

A temptation to neglect some acknowledged duty is never more dangerous than when it comes in the shape of a Christian virtue. As such is the balancing and bearing of obligations, that the fulfilment of some manifest duty carries us to the very verge of forbidden ground. Thus the cultivation of a spiritual mind, and a superiority to the world may lead to indifference about our temporal interests and neglect of secular engagements. And so slothfulness in business assumes the disguise of a high Christian unconcern about the low and grovelling occupations that engross worldly minds. On the other hand, under pretence of obeying the precept “be not slothful in business,” there may be an intense, absorbing, all-engrossing devotedness to the things of time and sense, of present interest and worldly advantage, under the influence of which all spiritual things are practically disregarded. And yet this giving up of heart, time, intellect, to the world, may wear the semblance of the diligent improvement of time, and a faithful use of providential means of prosperity.

There is a fine corrective of one of these errors—the absorbing attention to secular things—suggested in the exhortation to industry enforced by the motive that thereby a man may have to give to him the

needeth. After providing for his own wants and those of his dependent household, the diligent Christian man should have something over to give in charity. These claims satisfied, he should be content. With the fulfilment of these obligations his incentives to diligence are exhausted. At least the idea of accumulating wealth is never sanctioned in Scripture as a Christian duty. On the contrary, it is hinted that they that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition (1 Tim. vi. 9).

There is a corrective of the other form of error, that which, under the guise of spirituality, neglects the duties of life. This is given in the pungent rule that if any would not work, neither should he eat. Society is made up of producers and consumers. The producers must also be consumers, and they have a right to be so, even as the ox that treadeth out the corn may eat as he works, and must eat that he may work. But the mere consumers must be necessarily a limited and privileged class, and must be able to make out a valid plea of exemption from the law of labour. It must be for some special reason that they are allowed to eat without working, and that reason must be something better than their own laziness.

A word more on the plea of the spiritualists. Their pretended reluctance to engage in anything so worldly and carnal as daily labour—or caring at all about the things of this life, as if these were incompatible with a life of devotion and consecration to the service of God, the plea is a false one, and is grounded on a misconception of man's position and duty while in this present world.

There has been, in the conceptions of some, an unfortunate disruption between religion and common life, as if the province of religion was one and that of common life another. Whereas the true idea of religion is, that it is a vital element of a man's being, pervading his whole existence, and operating as truly in the daily business and cares of his life as a husband, a father, a citizen, a merchant, a workman, as in acts of worship and devotion. Business is not a desecration of religion. Religion is that which consecrates business, and the man of God, under its influence, learns, in whatever he does, whether he eats or drinks, labours or travels, associates with friends or plies his daily task in silence, to do all to the glory of God.

A person in the employment of government, who had often been engaged in searching for the illicit stills, which formerly were very numerous in certain parts of this country, told the writer of this one thing suggestive of reflexion. He said, that when visiting the farms and country places where they thought the illicit distillation of whisky was going on, if they found the farm-steading all in good order, they passed on, assured there was nothing for them there. But if, on coming to a farm, they saw the fences out of repair, the gates without hinges, the fields unweeded, the ploughs and harrows lying about broken or covered with litter, and everything in confusion, they were sure the people were smugglers. They were neglecting their proper business for that secret work, and the officers were seldom disappointed in finding out their concealed manufactory. Now this may serve so far to illustrate our subject. The fact of a farm or a house being all in good order, and

everything in its place, and nothing allowed to go to waste, is not sufficient proof that religion is the presiding genius of that concern, for mere worldly interest and prudential economy may produce all the good management we witness, but the *absence* of such order and becoming attention to what is honest, lovely, and of good report, proves the absence of religion or an utter perversion of it. There may be industry where there is no Christianity, but there is no godliness in laziness, waste, and filth. If there be no smuggling going on on the premises, no contravention of the laws of men, there is undoubtedly a disregard of the law of God, and a disobedience to the injunction to be "not slothful in business." Now.

REASONS FOR BELIEVING THAT THE DUTIES OF DEACONS IN THE CHURCH OF CHRIST ARE NOT CONFINED TO THE CARE OF THE POOR AND THE TEMPORALITIES OF THE BODY.

[A CORRESPONDENT has transmitted the following papers, and has accompanied them with a brief explanation of the circumstances which gave rise to their composition. A number of years ago some of the deacons of the Congregational church, then assembling in West George Street chapel, and now in Elgin Place chapel, Glasgow, held the opinion that the diaconal office was not confined to the care of the temporalities of the church, but extended into the region of the spiritual. One of them, the late Mr. Robert Farie, wrote out the following Reasons which led him to such a conviction, and submitted them to his pastor, the late Dr. Wardlaw, for the purpose of obtaining an expression of his views upon the subject. He, accordingly, prepared an answer to the "Reasons." The two papers present a full discussion of the question, and the readers of the Magazine may feel interested in having an opportunity of perusing them.]

1st. We might *a priori* expect to find, that in a society instituted specially for spiritual purposes,—in which spiritual services are required of every member,—that the duties devolving upon the office-bearers of such a body should have a special bearing in promoting the great ends to be accomplished by its institution.

2d. The temporal concerns of a Christian church are of very inferior importance to its spiritual designs, and cannot require much time or talent in their management,—yet the opinion under consideration magnifies the temporal over the spiritual as to require a number of individuals of the highest Christian character and attainments for the former, while all the high and holy purposes of the latter are capable of being accomplished by a single individual.

3d. While it is admitted that the circumstance recorded in the 6th chapter of the Acts,—which led to the appointment of seven to this office,—clearly proves that it is a primary part of the deacon's duty to attend to the supply of the poor, it by no means proves that this comprehended the whole duties of the office. The immediate context shows

phen was instantly employed in other service, and was honoured the first martyr for the Christian faith. We find also that Philip ceaselessly employed in preaching the gospel. The 7th verse seems to connect the increased success of the gospel and prosperity of the church with the appointment of the deacons: "And the word increased, and the number of the disciples multiplied in Jerusalem, and a great company of the priests were obedient to the

The qualifications required in those to be selected for this office are not certain that other and higher duties were required of this office-bearers than the taking charge of the weekly contributions—the small sums that might be collected from such a body. The office requires that all the gifts and talents which he bestows on the people should be faithfully and zealously employed in his service. In requiring the selection of individuals with such high qualifications for a particular office in his spiritual kingdom, are we warranted in inferring that the duties involved in the office are in accordance with the qualifications required? The chief difference in the position is the being "apt to teach," as required of the bishop, and necessary to be a characteristic distinction in the services required of the deacon. The bishop also, as holding the higher office, must of course exercise a general rule and oversight of the whole.

QUALIFICATIONS REQUIRED OF THE BISHOP.

Blameless, sober, of good behaviour, temperate, vigilant, of good

reputation; not given to wine; no striker; not avaricious; not greedy of filthy lucre.

He must rule well his own house, as the church; his children in subjection.

He must be able to teach.

He must be able to hold fast the faith, that he may be able by sound doctrine both to exhort and convince the gainsayers.

QUALIFICATIONS REQUIRED OF THE DEACON.

Blameless, grave, of honest report, full of the Holy Ghost, full of wisdom.

Not given to much wine; not greedy of filthy lucre; not double-tongued.

Ruling their children and their own houses well.

Let these also first be proved.

Holding the mystery of the faith in a pure conscience.

The reward or effect of a faithful discharge of the duties of this office is stated in 1st Timothy iii. 13: "For they that have used the office of a deacon well, purchase to themselves a good degree, and a witness in the faith which is in Christ Jesus." It is generally understood that the primitive churches selected for pastors such individuals as had faithfully fulfilled the duties of the deacon's office, and a "good degree" in this passage is to be understood a fitness for filling the higher office in the church; but how will the discharge of temporalities fit for such a work? Will the receiving of the bounty of the church to the poor, however important and affectionately such a duty may be discharged, exercise the same as are required for feeding the flock of God with the bread of life, or qualify for contending for the faith, or give evidence in teaching, in reproving, exhorting, and rebuking? Nor

will such employments give great boldness in the faith which is in Christ Jesus. Such a result as arising from the faithful discharge of the deacon's office is altogether wonderful on the supposition that these duties have reference to mere temporalities.

This leads to the inquiry, What then are the duties which devolve upon the deacons?

The answer to this question must, I conceive, be of a general kind; for, in addition to the care of the poor and the charge of all the temporalities of the church, "they ought to be emphatically servants of all work," acting in subordination to, and in aid of, the pastor, in whatever service may be necessary for the spiritual prosperity of the church, and the promotion of the cause of God in the world around. We have already seen that the qualifications required of them are of a very high and general kind, and it is not surely going too far to say, that whatever services these qualifications fit them for, and which are not in other passages devolved exclusively upon the pastor, are required at their hand. Public teaching, and, by consequence, the administration of public ordinances, are so exclusively devolved upon the pastor, but with this exception, it appears to me, that all the laborious services of visiting the sick, watching over the spiritual welfare of the members of the church, instructing the young and the ignorant more perfectly in the ways of God, admonishing and stirring up the lukewarm, reclaiming the backsliders, comforting the mourners, the widow, and the fatherless, which are at present thrown on the pastor, and become, in a numerous church, a burden too heavy for him to bear, ought to be shared with him by the deacons, that he may be enabled to give himself more to prayer and the ministry of the word.

I agree with those who think that the charge given by the Apostle to the elders of the church of Ephesus included all the office-bearers of that church, and if so, then we have direct injunction in support of the view given above. An examination of the various passages in the New Testament where the word "elders" is used in connexion with the church, does, in my opinion, countenance the idea that it is a general name comprehending both classes of office-bearers. They are so called from being chosen from the first converts, and having the greatest standing and experience in the church, not novices but proved persons. This view is taken by many different writers and commentators, and is contended for by Mr. Ewing in his "Essays on Church Government," and he includes under the term (I write from memory) all the early converts in the churches as those from amongst whom office bearers were chosen.

An examination of all the passages of the New Testament where the word occurs, establishes the position that the term elder, when used in reference to the New Testament church, is inclusive of both classes of office-bearers which the Lord Jesus has instituted for the instruction, government, comfort, and service of his people. Then it follows that a spiritual care and oversight is required of the deacons as well as of the bishops; and the addresses of the apostles Paul and Peter, as well as the functions ascribed to them, clearly point out these services to be of such a nature as has been already hinted at.

(*Dr. Wardlaw's Notes in Reply in next Number.*)

QUERIES FOR CHRISTIANS.

ARE we commanded to walk circumspectly, redeeming the time? Are we obeying this precept when we go to the theatre? Are we to walk humbly with God? Is attendance upon the play to do this? Are we to make our light to shine before men? Is it there we are to be seen, that men may glorify our Father who is in heaven? Are we in any doubt about our spiritual state? Is the theatre the place where our doubts are likely to be resolved? or will the evidence of our adoption flash upon us amid the splendour of the ball-room and the mazes of the dance? Are we to fight the good fight of faith, laying hold of eternal life, and is it in the midst of such scenes we are to carry on the conflict? Again, are we to deny ourselves, and take up our cross and follow Christ? And is this our self-denial? or what is it, or how do we practise it? Are we to lay aside every weight, and the sins that more easily beset us, running with patience the race set before us, looking unto Jesus? Is this our exercise in the theatre or at the opera, and are we looking unto Jesus, or do we expect to see *Him* there? Is it not said, "resist the devil and he will flee from you?" Do you go to the theatre to resist him, or to give him the advantage over you? Have not Christians escaped the corruption that is in the world through lust? Are they not made partakers of a divine nature? Do they not walk in newness of life? Do they exemplify all this by frequenting the scenes of folly and sin, and by holding fellowship with the unfruitful works of darkness? Is there not some difference between worldly morality and Christian holiness? Some distinction between the man of the world and the man of God? Where is that difference? How is that distinction rendered visible? It cannot be in this that the Christian abstains from the grosser violations of the law. The man who has no religion, and pretends to none, may be as strict in his observance of the rules of conventional morality as the religionist. He does not lie, cheat, steal, use extortion, defraud, or play the villain. He is upright and honourable. We ask again, where is the distinction between them? Surely in the *religious* tastes and habits, and consequent practice of the one, and the absence of these, and the existence of *worldly* tastes and habits in the other.

Poetry.

THE NAME ABOVE EVERY NAME.

Above all names there is a name,
That should be dear to me;
Above all claims there is a claim,
I own on bended knee.

Beyond all viands is the feast—
And wine, all wine above—
(Bestowed on me the last and least,)
The bread and wine of Love!

Beyond all music is a strain
That made my heart rejoice;
As after drought the sound of rain
Was that thrice-welcome voice.

A foolish wanderer, far astray,
Heard an inviting word—
"Come unto me,—I am the way;"—
Surely it was the Lord!

Night gathered round; the pilgrim worn
 Made the cold earth his bed:—
 That voice said—"Fear not,"—and the
 morn
 Dawned smiling on his head.

He rose, and through the wilderness
 Pursued his onward way;—
 "I will not leave thee comfortless,"—
 The voice still seemed to say.

The traveller looked up to heaven,
 When hungry, faint, and poor;—
 It said,—"Thy bread it shall be given,
 Thy water shall be sure."

Temptation beat upon the head
 Of that fear-stricken man;—
 "Satan, begone!"—Anon he fled;—
 The pilgrim's song began.

Jesus, above all names Thy name
 Is rapture to my heart:—
 Above all claims, I own Thy claim
 For thou my Saviour art.

No more I fear the hosts of hell
 No more am Satan's prey;—
 The cross, the cross!—by *that* I
 Temptation's dark array.

No more I roam, a wretched thing
 No more am aimless driven:—
 But wending home, His praise I
 Who guides me on to heaven.

Beyond all music is a strain
 Thy voice of love to me,
 As after drought the sound of rain
 Is that sweet melody.

Notices of Books.

THE ORTHODOX DOCTRINE OF THE APOSTOLIC EASTERN CHURCH; *or, a Compendium of Christian Theology*, translated from the Greek, to which is prefixed an historical and explanatory Essay on general catechism, and appended, a Treatise on Melchizedec. London: Whittaker & Co. Edinburgh: Oliver and Boyd. Manchester: Dunnill & Palmer. 1857.

This publication resembles the well-known volume published by Dr. Pinkerton, upwards of forty years ago, and is in fact based on the same original—a treatise of the late Metropolitan Platon. The present editor introduces the subject with what he calls a "Historical and Explanatory Essay on General Catechism"—a collocation of words indicating his imperfect acquaintance with the idiom of the English language. He intends that essay to be a refutation of the "arguments of the adversaries of our faith." He says he had long desired to publish such a work, but thought himself incompetent to the task, "until, by divine mercy, I fell in with the present treatise, originally written in the Russian language, by the learned and most reverend *Plato*, Metropolitan of Moscow, and afterwards translated into German, from my limited knowledge of which I attempted the present version."

The editor further states "that he has taken the liberty of adding various moral and philosophical notes, as well as

passages from Scripture, to establish more firmly the doctrine down by the most reverend writer, 31.

It is proper distinctly to understand the relation Platon's work bears to the actual condition of the church to which he belonged, and of which he was an ornament. His exposition of the orthodox doctrine of the Apostolic church "is not an authoritative but is merely the private and personal construction the good man put upon the brief dogmatic utterances of the Fathers. The treatise is such an exhibition of Platon's views as the late John L. or Thomas Scott might have given in the Thirty-nine articles of the Church of England. Some would have perhaps some would have cavilled, some have condemned—each according to their own prejudices or peculiar bias, colorings and aversions. Platon's views are lightened and liberal beyond measure by his contemporaries, and the best of his people welcomed and applauded. There is a curious account by Dr. Clarke of an interview with Platon, at a monastery near Moscow. We are disposed to question the accuracy of the traveller's report of the parts of the conversation, for he does not say the archbishop say what could not have been uttered by him. The late Dr. Heber also, when he visited Russia, was with his friend Mr. Thornton, in an interview with Platon at the mo-

The following notice of the he man, taken from Heber's characteristic of Russian ecch-thankings and doings:—

Between the rocks is occupied chapel, furnished with a stove for icon; and on the right hand is a cell, containing two coffins; one empty, and is destined for the bishop; the other contains the founder of the monastery, who as a saint. The oak coffin was pieces by different persons of the toothache; for which a rubid is a specific. Platon laughed s this; but said, 'as they do it; I would not undeceive them.' has been long very famous in man of ability. His piety has med; but from his conversation ery favourable idea of him. Some asions would have rather singed of a very orthodox man, but the id openness of his manners, and y of his sentiments, pleased us

in the work before us, exer- ingenuity in reconciling the saint worship with the prohi- he first and second command- t he very well knew that the s of the people were utterly f the refinements and specu- heologists as to the difference e worship paid to God and to —the distinction between a the Saviour to be adored and the picture of Mary, or or John the Baptist, to be ently looked at and *prayed* be- suspect from the above specie- archbishop's unwillingness ve the poor victims of tooth- came to gnaw the coffin of a aint, he would have been ary of disturbing the devo- Russian peasant zealously his patron saint, and pro- self before the sacred *icon*, or

I not attempt any analysis or of the doctrines propounded k. It presents the so-called : Eastern Church" in as fav- ight as one of its own digni- d by skill and management But it leaves the Christian er a painful impression of the substituting form for life, and or purity. The Greek church ocated as the *one* true church; the unity of this church are ll they that either do not ac- tive word, or embody in it go doctrines. Hence the com-

munism of such men is not the church, but rather a congregation of infatuated people, who are not governed by the Spirit of God, but by the spirit of hatred and enmity."—P. 132. The editor then proceeds to enumerate the *three principal heresies*, which, to the scandal of Christendom, now exist, namely, the Papists, the Lutherans, and the Calvinists. The following passage sums up the proof that the Orthodox Eastern church alone possesses and professes the *Truth*:—

"The truth of our orthodox eastern church is founded on incontrovertible proofs; since, from the days of the apostles until the present time, it has preserved intact, not only the faith declared by them, but also the traditions of the primitive church. Greece was taught the Christian faith of Paul, and kept its truth untainted during the succeeding ages, having uprooted by œcumenic and local synods all the deceitful heresies that strove for admittance. With this pure and unspotted doctrine, God vouchsafed in time to enlighten Russia. The doctrine of this church has never changed, neither in Greece nor in Russia; we mean such changes as the Popish religion underwent in the times of Luther; and although in some of our communions we may trace superstitious tenets, and even abuses, our church does not encourage such absurdities, but pities, reproveth, and corrects those that are so minded. Nor can the infatuation of a few individuals, ignorant of the truth, be attributed to the whole church. We therefore infer from this, that *our orthodox church is not only the true one, but that it is the only one*, and the same from the foundation of the world."—P. 135.

Through the whole of these statements and arguments we perceive the grievous error of connecting salvation rather with membership in a church than with personal faith in Christ. The foundation of a sinner's hope is thereby shifted from Christ the living Rock to some organization of his followers. The church of Rome thus excludes from salvation all beyond her own pale. The Greek church sets up the same presumptuous and unscriptural pretension, and even Protestants approach the same absurdity when they reckon a man in a state of comparative safety if he belongs to one of their small exclusive sects, and in a state of more or less spiritual peril if he belongs to some other community. Happy will be the time when personal character shall be of more account than ecclesiastical connexion, and when all sections of the church shall imbibe more of the Spirit of Christ and display less the spirit of bigotry and pharisaical exclusiveness.

THE WORDS OF THE LORD JESUS, by Rudolf Stier. Vols. vii. and viii. Translated from the second revised and enlarged edition, by the Rev. William B. Pope, Hull. Edinburgh: T. & T. Clark. 1858.

THIS work is now brought to a close. The eighth and last volume is occupied with the last "words of the Passion, and the words of the Risen and Ascending Lord." When some of the former volumes were published, we expressed our favourable opinion of this extended commentary (*Scottish Cong. Mag.*, February 1857), and we can now extend our commendation to these concluding volumes of the work. We must be understood, at the same time, as *qualifying* our approval of the last as we did of the first portions of Stier's commentary. He is sometimes too ingenious, and finds a mystery or an allegory where we think there is none. He admires Krummacher more than we do, and he refutes the notions of German writers whose errors might have been left to their own fate—oblivion. We need not enter into detail either as to passages we admire, or as to others we cannot subscribe to. A fine devotional, sympathising spirit pervades the work, and one is disposed to regard the author with affectionate esteem, even though he is sometimes tedious and sometimes unsatisfactory.

To ministers and students of theology this work is very valuable for reference; and when consulting it on some particular passage, perhaps the redundancy of matter we have adverted to may not be considered a fault. At the same time, the really valuable matter contained in these eight octavo volumes would have been doubly acceptable to most readers had it been compressed into half the bulk. That is to say, four well-compacted volumes would have been a more welcome boon than these eight.

FAMILY WORSHIP, a Sermon preached in Gillespie Church, Dunfermline, on Feb. 14, 1858, by Professor M'Michael, D.D., Dunfermline. Published by Request. Edinburgh: W. Oliphant and Sons. Glasgow: D. Robertson. 1858.

A SERIOUS and reasonable discourse on an important practical subject. Professor M'Michael argues that family worship is recommended by reason, by scripture, and by expediency. Under the

last of these heads three be pointed out—the benefit of th themselves; the benefit of the and the benefit of the church.

It strikes us that, so far as tians are concerned, there can need of *argument* on the subje own hearts will prompt to the if they neglect it, conscience give them much peace till th their ways. As to heads of fa are not Christians, there is a question. Whether setting up of devotion, while they neith stand nor obey the gospel, w any benefit to themselves o milies, we more than dou would only have added a little to their ungodliness. Do we dissuade or discourage *any* fro of erecting a family altar? N but we would have them at their hearts to God, and let gion, beginning at the cross, consistent, personal, and fit affair, and then it will of nece forth in the family, and the cl the world.

THE OUTLINES OF THEOLO *general principles of reveal briefly stated, designed for families and students in divi* Rev. James Clark. Vol. ii. Ward & Co. 1857.

THE first volume of this worl lished about four years ago, a volume is to appear, comp author's plan. We are disp fer a critical review of the w concluding volume is publi can then better judge of the and completeness of the out we can with only the first a volumes before us.

Had we detected anythir sound doctrine in the work, has gone, we should have v readers against it; and had w in Mr. Clark's outlines mar found theological learning, intellectual powers, we shoul been slow to announce the fi we made no discoveries eithe or of genius in the book, we might safely be left to make i in the world, neither impeded criticism, nor puffed into n empty laudations. It is sh policy to decry a good book, useless to praise an indif

othing more to say at present
 ark's work, we might have
 a silence till the last volume
 and our critical award, but
 ibered one of Lord Bacon's
 and have penned this notice.
 There be that turn judgment
 wood; and surely there be also
 t into *vinegar*; for injustice
 bitter, and delays make it
 383).

FR OF ALLAHABAD—*Memo-
 Ensign Arthur Marcus Hill
 of the Sixth Native Bengal In-
 ndered by the Sepoys at Alla-
 ay* the Rev. Robert Meek,
 irector of Sutton Bonnington,
 athor of "The Mutual Recog-
 glorified Saints," "Heavenly
 &c., &c. London, James
 Co. 1857.

of the touching episodes of
 mutinies, and will be read
 st by many who are disposed
 ise with the sorrows of be-

reaved families, and to admire the
 bravery and patience of our country-
 men in those terrible scenes of warfare.
 The young officer, whose brief career
 and lamented end these pages record,
 would, had he lived, have become, in
 all probability, a favourite with his
 brother officers and an honour to all
 connected with him. As it is, he was
 cut off on the very threshold of his mili-
 tary career, and we can only mourn
 more cut off ere he reached his prime.
 No wonder that fond relatives cherish
 the remembrance of all the amiable and
 hopeful traits of the character of Marcus
 Cheek, but we fear that strangers will
 not be able to realize in him all the
 excellence that their affection saw, and
 the bright future their hopes anticipated.
 Well, it matters little. The young sol-
 dier had put on, we hope, the christian
 armour, and it pleased the All-wise Dis-
 poser to give him the victory ere the
 battle had well begun. The lesson such
 a narrative reads to all, young and old,
 is—"Be ye also ready, for in such an
 hour as ye think not, the Son of Man
 cometh."

Chronicle.

ONGREGATIONAL MISSIONARY
 THEOLOGICAL INSTITUTE, AND
 TIONAL UNION.

ceived a copy of the Annual
 these kindred Institutions for
 56-7; and have been gratified
 ence these reports furnish of
 us, the activity, and the suc-
 friends in the West. The
 ganizations are now in full
 ler, committees and sub-com-
 jointed, the work distributed
 ministers and laymen of the
 districts, and measures taken
 e machinery so put in mo-
 peculiarities of the country.
 as yet but thinly peopled;
 l is taken by fresh settlers,
 ent is still westward, and
 y there is less of the cluster-
 h members in one place, and
 ntual help which Christian
 might afford. It will take
 before, as a general rule,
 urches scattered throughout
 become large and self-sus-
 t that only renders the duty
 ily sustaining them in the
 ll the more imperative.

The Theological Institute appears to
 be vigorously conducted, and the num-
 ber of students who have already en-
 joyed the advantages of that seminary
 of sacred learning is thirty-eight. There
 were eight on the class list for 1856-7,
 and as soon as these alumni finish their
 educational course, there are openings
 in abundance for their entering upon
 the work of the ministry in these grow-
 ing colonies.

We have room only for the following
 summary of the Congregational churches
 in Canada, taken from a full statistical
 table appended to the Reports before us.
 The period embraced in this table is
 from May 1856 to May 1857.

Number of churches,	. . . . .	78
" of ministers,	. . . . .	52
" of preaching stations,	. . . . .	135
" of hearers (average),	. . . . .	11,320
" of church members,	. . . . .	3,429
" of Sabbath-schools,	. . . . .	65
" of Sabbath-school teachers,	. . . . .	432
" of Sabbath scholars,	. . . . .	3,361
" of chapels,	. . . . .	65
" of sittings,	. . . . .	18,486
		<i>Dollars.</i>
Estimated value of buildings,	. . . . .	171,544
Money raised for current expenses,	. . . . .	4,300
" for ministry,	. . . . .	20,009

Money raised for missions, . . .	4,646
„ for Institute, . . .	920
„ for debt on buildings and repairs, . . .	11,985
„ for general purposes, . . .	8,808

So these seventy-eight churches, of which only six have more than one hundred members, and only one above two hundred, and all of which have been formed within the last thirty years, except one formed in 1826, have raised for their own support, and for Christian purposes connected with the cause of Christ, the sum of 45,168 dollars, and therefore there is hope that in years to come they will exhibit still more satisfactory proofs of life, liberality, and prosperity. We regard these western churches with deep interest, and earnestly pray that the power and presence of God may be richly experienced by them all.

REVIVAL OF RELIGION IN AMERICA.

[REFERRING to an article on this subject on a preceding page, we here sub-join a few extracts from American papers. These will enable our readers to form some idea of the extent and the character of the awakening.]

In two of the Methodist churches in Portland, a work of grace has been in progress for several weeks, and a hundred conversions are reported as its fruits. In the first Baptist church a revival has been in progress for three weeks, and extra meetings are now held every evening, which are well attended. A large number of young persons have become inquirers. In the Free-street congregation there have been several interesting cases of conversion. Three daily prayer-meetings are held in this city—morning, afternoon, and evening.

In the church at Guilford Center, several persons were recently baptized by immersion.

This work is extending all over the North-west, but our reports must be very brief. A correspondent at Cleveland writes to the *Central Christian Herald* of Cincinnati:—

“From the day of its public consecration last November until the present time, the new house of worship of the Plymouth church has been occupied with religious meetings, increasing in frequency and in interest, until there are no less than five daily—commencing

at six in the morning and nine in the evening. They are meetings of Christian conference at or of religious inquiry, excepting some four times a-week. Fifty-five to forty are regular at the early morning meeting. At six o'clock there is a union gathering of the churches, which was attended yesterday morning by some three thousand although the weather was milder. This meeting is for the population, and closes promptly. It is one of the deepest interests fit to all, and delightfully has everything about these services solemn, and marked with the presence and a most tender an interest.”

A morning prayer-meeting for business men has been opened in Concord at the First Presbyterian church street, near Main. The *Presbyterian West*, March 11, says:

“It is increasing daily, both in interest and numbers. It now presents not less than two thousand Non-professors as well as professors. Religion is in regular attendance have seldom, if ever, witnessed so solemn or interesting scenes of prayer which are offered up from hearts burdened with the earnest desire for the revival work in our city and throughout the land, and all seem to feel that to be there. It is truly refreshing to God's children of various religions forgetting for the time their differences, and uniting their earnest prayer at the mercy-seat of our common Father, for the one thing in which they have all an interest—a common interest. Such a scene is a miniature of heaven itself.”

Revivals are reported in the Methodist churches of Danville, Williamsport, and New Alexandria. At Williamsburgh, only twenty members, twenty admitted in one day, “near whom were heads of families. It has been a peculiar characteristic work, the bringing out on the side so many heads of families a sight long to be remembered them standing up together, (1 being men, and most of them standing and influence,) and the vows of God upon them.”

The *St. Louis Presbyterian* says it is “a very revived state of feeling in the Presbyterian churches of the West. Two of the Methodist churches

at 120 on probation; 70 in) in the other. There have arge additions made to three he Baptist churches." ; *York Independent of March*

eneral revival of religion, oticed at considerable length still continues; and from the eived from various quarters) be increasing rather than ;

ton, we learn that a mid-day ting, similar to those in New established on Monday last, he first meeting was very r attended. Until very re) has been perhaps less special Boston than in many other ew England or in New York, informed that it is now ind that 'the prevailing spirit ting on Monday was that the out to share very much more the revival than it has yet or this result much earnest offered.' In Worcester, 'the nterest continues undimin-the meetings are filled to .:' In Providence, we learn ous additions have been e churches, and that a gen-ig prayer-meeting has been led. The last great revival occurred in 1820, when about l persons were added to the

In New Bedford, meetings ily in nearly all the churches, me, sermons are preached d evening. Thursday even- / week is devoted to a union- In Hartford, three lecture-illed every day with congre- prayer-meetings. In New extensive revival is in pec- ularly among Baptists and . It is stated that along the New London to Providence, revivals in every town and

any, a large number of con- ve occurred in the Peniten- e churches of the city have alling a 'union prayer-meet- 12 to 1 o'clock, to be held in treet church.

in, N. Y., the Methodists and ve been holding very success- g, resulting in many conver- e greater part of the youth ce are indulging hope.' In e churches have had upwards dred additions. In Allegh- onversions are reported, the

majority of the individuals being heads of families. In numerous towns in Pennsylvania, revivals are in progress, and multitudes of conversions are reported. In Gettysburg, a good feeling prevails in the Theological Seminary.

"In Cleveland, Ohio, an interesting revival is in progress in the Erie-street Baptist Church, and extra meetings are held every evening but Saturday. Plymouth Congregational church has been for some time past occupied with extra meetings, which have increased in frequency and interest, till now there are five daily—commencing at 6 o'clock in the morning, and closing at 9 in the evening. These gatherings are designed to meet the necessities of the different classes in the congregation and the community generally. In the St. Clair-street Methodist church about one hundred and fifty conversions have occurred, and in the Hanover-street Methodist church between forty and fifty.

"In Cincinnati, in the Mt. Auburn church, on Sycamore-hill, a revival has been in progress for about four weeks, resulting thus far in thirty conversions. In the Vine-street church thirty-five persons were received at the last communion, and at the Union (Methodist) chapel seven.

"In Detroit, a spirit of deep religious inquiry pervades many of the churches, in nearly all of which meetings have been multiplied, and there is increasing attention to the means of grace. A morning prayer-meeting at the Baptist church has been attended by the business men of all denominations. At the Congress-street Methodist church a revival has been in progress for some weeks, and about 100 persons are reported as hopefully converted.

"In Chicago unusual religious interest exists, and extra meetings in the churches, and union meetings for the community generally, are held daily, and well attended.

"One of our exchange newspapers says that 'almost every country meeting-house in Illinois and Missouri has been, or now is, the scene of earnest and zealous preaching, resulting in revivals.'

"In Tennessee, at Murfreesboro, Lebanon, and other places, revivals have been in progress for weeks, and hundreds have been converted.

"In Boloit, Wis., there is a revival which is exerting a good influence upon the college. In fact, from almost every town and city in the West, we hear of an unusual religious interest. The revival extends even to California, and we

read of numerous conversions in San Francisco and Sacramento."

Revival among the Welsh.—We learn that a revival of great interest has been experienced among the Welsh inhabitants of the neighbourhood of Steuben, Remsen, and other places in the county of Oneida, New York. The revival began in two small churches called Ninety-Six and Enlli. The editor of the *Cenhadur*, (a Welsh periodical,) says it was a very affecting scene on Christmas eve, to witness the young converts coming forward in great numbers, earnestly and soberly, with tears in their eyes, to shake hands with the minister. There were but few in the assembly who witnessed this beautiful scene without shedding tears.

Revivals in all parts of the Country.—In looking over our religious exchanges we have found mention, within the last few weeks, of an unusual number of revivals of religion, taking place in all parts of the country. Every religious paper that comes to us from New England, whether Baptist, Methodist, or Congregational, contains among its local intelligence the cheering tidings of the presence of the Spirit of God in the churches. From the West also, we receive similar news, and in some of the Methodist papers from the South. We believe that to an unusual degree a religious interest is pervading our *large cities*. In New York, Brooklyn, Newark, and vicinity, prayer-meetings, to which all classes of persons are invited, are crowded even at unusual hours of the day, and from these as a centre a great influence is going abroad in all directions. We look, with many others, for a speedy general religious awakening; and if the efforts and the faith of those that wish and pray for it are strong enough, it will not long delay its coming.

LETTER FROM SOUTH AFRICA.

HANKEY, 21st January, 1858.

MY DEAR BROTHER,—Mission work must bear many points of similarity the whole world over: and superficial thinkers will in general be disappointed at what they would call the smallness of its results. For instance, it is a very common thing to hear colonists asserting that missions in this colony have been a complete failure, and that the whole of what is accomplished is but to teach the people to be idle, &c. Now the same things have been reiterated regarding

Indian missions from Lord Elle downwards. These people, being into intimate contact with whom they thus condemn, are of the true piety and high which are often concealed in garb of poverty, and allow them to be repelled by what is compared of lighter weight in the scale of Our Mission churches are no exception to the general rule, that nominal Christianity is the condition of the —and that the true leaven is but that leaveneth the whole lump. I wish to see a higher standard of Christian morality current among our sors, and more of them characterized by an enlightened faith and devotion as long as I perceive signs of practical enlightenment and purer morality must be satisfied to go on without a true account of a mission would contain two things—1st, what effected; and 2d, what remained effected. Now, if the second of the book were a blank, it would rather for the missionary to transfer himself to some sphere where there to be done. Now, I can truly say our missions in this colony, though they have not been fruitless, there is much remaining to be done, though were I urged to enter on another I should probably decline. For our churches in this colony have not attained to a native pastorate in the place of European missions should they be removed. I have been labouring for some years in a branch in addition to my pastoral duties but my success has been but small; I was too young and inexperienced to undertake a charge requiring experience, and so many qualifications of which I was altogether destitute was also too singlehanded and oppressed by the pastoral and duties of my station to do them men justice. For some part of I had the assistance of my brother-in-law, Mr. Christie.

At first it was the sons of mission who were under my care, and there are now three ordained ministers—I do not count my brother-in-law, who had the advantage of thorough college education at home, then tried to make the seminary for natives, and having obtained the assistance of Mr. John Read, at the former seminary, I endeavoured to prepare some seven or eight youths for schoolmasters, with a view to giving them a still further ex-

show any disposition for pastorate. On these Mr. myself laboured together for dividing also the pastoral seen us. But though the at first made some progress, ards seemed to stand still, discouraged. Mr. Read also nt to enter upon a distinct id the seminary died a na-

Of the lads who were in engaged as schoolmasters, ne future time direct their a native pastorate. But adequately qualified for the hoolmasters. It is a bad in a thing, because the fail-uch undertaking will always o as a sign that the scheme able, whereas with men who red by no other engagements, iciplined in the *art of teach-* institution might be very

brother came out, I was in ng relieved from a consider- my duties, by his taking off the out-stations, but it has ound likely to answer; and principal churches having it, I could not do otherwise him to accept the repeated which they sent him—so he oved to Philippolis, and is y his church. My own church ar £120 towards my salary, voluntary principle is work-ry tolerable efficiency among

s of each month I am absent station, visiting out-stations g preaching tours, so that I cure to comprehend nearly nd souls, of whom sixteen e in more or less regular at- the means of grace. The excursions which I have be- the last three years have d, and I had the gratification ering the Lord's Supper last new church of fourteen or fe Zitzikamma Forest. My ent of the seminary has also me for the acquisition of the age, in which I have made ble progress during the past re are forty or fifty thousand : this language within the r whom there is very little rovision. This will very na- rease the sphere of my use- d enable me, when I go on sions, to reach many who are s servants among the farmers.

These outside preachings are very delightful on the whole in this splendid climate, in which no life is so agreeable as life *al fresco*. The fact that the people only hear a sermon once in two months, gives the zest of additional earnestness to my ministrations, and sends me home refreshed and awakened to my own church. In order to perform the journey with less physical fatigue, and to be able to carry books, &c., with me, I have bought a spring-cart uncovered, and a pair of horses, and I traverse about 200 miles or somewhat less, say 180 in the week. At some points I am obliged to leave my cart and mount my horses. In such a trip, I begin, for instance, with a congregation of fifty or sixty at Jeffrey's Bay, three hours' distance, on Saturday night. On Sunday morning, I ride two hours before reaching Kruis-Fontein. There I preach twice, and hold the Lord's Supper, with a meeting for singing in the evening. On Monday morning, hold meetings with the people on secular business, and then push onward. The congregations on Kruis-Fontein are 150 to 200 or 250. A seven hours' drive brings me to Jagersbosch, where a member and deacon resides. Here I have another congregation of about forty in the evening, and also early on the following morning. Another drive of about four hours brings me to the most distant preaching station, to which the people from the last place probably accompany us. The last part of the road is fearfully bad. Here on Tuesday evening we commence our services, with a congregation of from 60 or 70 to 100, many of whom have had to travel twenty or thirty miles on foot, and to swim swollen rivers.

CONGREGATIONAL UNION OF SCOTLAND.

THE forty-sixth annual meeting of the Congregational Union of Scotland, was held at Edinburgh on Tuesday, Wednesday, and Thursday, the 20th, 21st, and 22d April.

THEOLOGICAL HALL.

The Committee of the Theological Hall met in the side room of Richmond Place chapel, on Tuesday at 12 o'clock, and the public meeting of that institution was held in Albany Street chapel, that evening. The meeting was opened with praise and prayer by the Rev. Mr. Pulsford, who occupied the chair. The

service was commenced by praise and prayer, after which the secretary read the Report for the last year. The Report stated that three students had finished their course of study at the Hall at the close of last session, all of whom were now pastors of churches; that three more close their curriculum this year, of whom one has already received and accepted a call to the pastorate. A larger number than usual of new students were admitted previous to the commencement of the present session, yet the demands of the churches are not adequately met by the number of candidates for the ministry, vacancies occurring beyond the means of properly supplying them. The Secretary in absence of the Treasurer read an abstract of the accounts, from which it appeared that there was a balance of about £107 in the hands of the Treasurer.

The Rev. Dr. Alexander was then called upon for his report of the course of study pursued by the students in his department during the past session. He reported that, as Professor of Church History and Systematic Theology, he had conducted the class through various portions of the early history of the Church, which he specified; he had also delivered lectures on important points of systematic theology, and had this session introduced an exercise which he considered highly useful and interesting to the class. This consisted in selecting a subject for an exercise or essay, and then freely discussing the subject of it, allowing the students themselves to express their own thoughts, to propose difficulties, or ask questions arising out of the subject. This gave him an opportunity of estimating the mental progress, the wants and the difficulties of the students better than any other mode that he knew of. He expressed strongly his satisfaction with the conduct, the spirit, the diligence, and the progress of the young men, and congratulated the constituents of the Hall on the present state of the Institution. The Rev. Mr. Gowan then gave a report of the studies and exercises of the class in his department. He corroborated what Dr. Alexander had said of the excellent conduct and spirit of the class, and stated that the students, both senior and junior, had made satisfactory progress in the study of the original languages of Scripture; that he had di-

rected their attention to the Sy Chaldee, as languages cognate Hebrew. The Mondays of ea had been devoted to the hea examining discourses and ske sermons by the students pre prescribed subjects.

The Rev. James Macnaug Kirkwall moved the adoption c port, and spoke at some lengtl necessity for a trained ministry, portance of such an Institutio Theological Hall, and the dut churches to sustain it both by pecuniary aid and by furnishin men of decided piety, superio and sound principle, who shall b to consecrate themselves to th work.

This resolution was seconde Rev. William Lowe of Forfar, an monly adopted.

The Rev. Mr. Cullen moved resolution, which was to the ef it was to be lamented that so fe young men gave themselves to of the ministry. Before conclu remarks, Mr. Cullen expressed satisfaction he had in introduc friends present the Rev. J. St the delegate from the Congre Union of England and Wale Stoughton would be more form sented in his official capacity ; sequent meeting, but would now them on the subject of this eve

Mr. Stoughton then delivere appropriate and instructive ad the subject of education for the : explained with great force and nation the various kinds of talent in the present day,—the impo men being trained to cherish br comprehensive views of divine its adaptation to minds of eve —the inquiring, the doubting, ject of honest difficulty, who m met in a spirit of sympathy, wis love; that they may be won to not repelled by the dogmatist structors, nor disgusted with t low incompetency of narrow This conveys but a faint ide blended wisdom, seriousness, a of Mr. Stoughton's words, wh who heard will long remember.

The Rev. Mr. Lang of Dund the meeting by prayer and the tion.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1858.

OBITUARY OF THE LATE MR. ALEXANDER WILSON, DUNDEE, ABERDEENSHIRE.

Subject of the following brief sketch was born in the year 1780, at Rothnie, in the parish of Premnay. His parents, who were respectable, rented a small farm. As to religion, they were church-going people; and in those days this was considered as

But they paid much more attention to the religious instruction of their children than was done generally. They had a family of five children, viz., George, Alexander, his twin brother, and a daughter in childhood.

In his childhood Alexander was of a quiet and peaceable disposition. In early life he manifested an active and inquiring mind. A boy at school, he was oftentimes at the top of his class, though not far his seniors in age; and such progress did he make as a scholar, that when the minister of the parish, who was a great favourite with his parents, came to visit periodically, he far exceeded the man of grey hairs.

When he was thirteen years old his father died. In those early days he thought his father the best man in the world. After his father's death he had but one winter at school, "day about," or every second winter with his twin brother. He took every opportunity to improve himself, but he often lamented the want of more early culture.

When he was eighteen years of age he became a communicant in the church. Before this, even in his school-days, he had convictions, but they were like the morning cloud and the early dew, they melted away. He wanted to be religious, but not then; he wished the pleasures of the world first.

His convictions, however, were from time to time renewed. And other things by which his mind was much impressed, he often had a dream which he had concerning the judgment. He thought he saw a vast multitude of all the dead, small and great, standing before a great white throne—the books opened—the final separations were made, and the angels standing ready to bind him up with

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the tares to be burned. He looked upon this as a warning to him to prepare to meet the "Judge of all the earth."

But the clear and full light of "the cross" had not then reached his mind—it was yet to come. And to him, as to Cornelius of old, an opportunity was soon given, by the preaching of the gospel, for the exercise of faith in the blood of atonement.

Some two years after the beginning of this century itinerants and neighbouring Congregational ministers visited the district of Insch; and by their means, under the divine blessing, the subject of this sketch was led to receive the love of the truth as it is in Jesus. This seems to have been the starting-point of his christian career. Henceforth he felt an intense desire for the sincere milk of the word; and travelled on foot many miles to hear the gospel on Sabbath. He left the parish church, and became a member of the Congregational church in Huntly, under the pastoral care of the late Rev. George Cowie. This bold and decided step created no small stir among his relations and others. His leaving the church of his fathers was a great shock to his mother; the minister of the parish also was very angry; and when he came to comfort the mother weeping over her lost son, he said that he was very sorry for him; for he loved him as much as any in the parish, but he had been led astray by some strolling hypocritical vagabonds.

But before his mother left the world she saw the fruits of her soul decision; and on her death-bed she earnestly sought and obtained his prayers. Mr. W. was one of those good men who, in the year 1808 originated the church at Duncanston, under the pastoral care of the late Rev. D. Morrison, to whose person and ministry he was warmly and constantly attached. Soon after he became a member of the church there, he was chosen to the deacon's office; and for the long period of fifty years he continued to discharge its duties with a fidelity and assiduity rarely equalled, perhaps never surpassed.

About the year 1815, Mr. W. commenced business in the village of Insch, as a wright. Though possessed of a moderate competency, he wrought with his hands that he might have to give to the cause of Christ and to him that needeth. And it could never be more truly said of any man, that he was "diligent in business, fervent in spirit serving the Lord."

Some years after Mr. W.'s settlement at Insch, he married Jane, only daughter of the late Mr. George Smith, farmer in Miretown. This union was a source of happiness to both parties; and it opened a door in Insch for the preaching of the gospel—for Bible and Missionary societies—for christian hospitality and every good work. They had a son and a daughter. And nowhere did Mr. W. appear more patriarchal than in his own family. Like Enoch, he walked humbly with God,—like Abraham or David he blessed his household by his instructions, his example, and his prayers. The voice of rejoicing and salvation was daily heard in his dwelling. Morning and evening the praises of God were sung, the sacred page was read, and prayer, simple and fervent was offered.

In one part of his domestic worship Mr. W. greatly excelled. Invariably, the reading of Scripture was followed by a brief analysis and comment, which for clearness, practical point, and holy unction, ex-

in pithy, though often quaint language, made many a better and stranger wonder at the plain old man.

His family thus instructed in the way of the Lord had the happiness, at a certain time, all to meet at His table, to commemorate His death—the centre of their union and the centre of their hopes.

On the Lord's day, for which Mr. W. ever maintained a sacred respect, he was early and regular in his attendance on the public worship at Duncanston, a distance of fully four miles, by a rough up-hill road, whether in a storm or calm, yet he declared during the last year of his life, that he could easily count all the Sabbaths he had ever been absent from. Those who know what a winter storm is in this northern locality, can truly estimate the amount of zeal for the services of the sanctuary which this fact displays. Truly he could say, "Lord, I have loved thy house and the place where thine honour dwelleth." If he did fail to attend the week-day meetings of the church, when new members were to be received, he was present to give in his name to be recorded, and to offer prayer on their behalf. In the discipline, he mourned over the fallen brother; or restored the sinner in the spirit of meekness. Whatever concerned the church, he was ready to do and to suffer for it. When carnality appeared, or strifes or divisions arose, he was quick to be grieved; and observed days of fasting, humiliation, and prayer; when sinners were converted and received into fellowship, he joyed like a father over their repentance.

At the close of the Sabbath services, he wrote in a note-book the substance of the heads and particulars of the sermons he had heard during the day; recording often the state of his mind, whether it was lively

Sometimes, for example, he would say, "The subject was excellently illustrated, and well applied; but O how little is my heart by the word! O that the Lord would give to me what he gave to them; when he went out and wept bitterly!" The last words he wrote were, "O that I could love Christ."

These were the devout breathings of his heart, which he kept with all care; hence his humility, his deep sense of in-dwelling sin, his unshaken belief that "salvation is of the Lord," his daily dependence on the grace of Christ and the work of the Spirit, and at the same time his constant recognition of the connexion between prayer and action—God's working and our working.

Mr. W. was one of the earliest Sabbath-school teachers in the Garioch; he is called the father of Sabbath-schools in the district of Insch. Many of the children he taught by him in that village may still be found scattered all over the world. Not a few of them are now living in Canada; while many of them have been engaged as ministers of the gospel. And both the Free and Free church ministers have acknowledged the great blessing resulting from his labours in the village among the young. Nor were his labours confined to the village of Insch. For many years he regularly journeyed to Leochel Cushnie, a distance of some 12 or 14 miles, to teach a school there, standing all the while, and walking home the same night.

When he ceased to visit Cushnie, his custom for several years has been, on the second Sabbath, to walk from Duncanston, more than two miles,

teach a class of young people assembled in a farm-house, and then walk home again, a distance of other four miles. This labour he continued till his death. When advised by a young friend, because of his age and growing infirmities, to cease travelling so far on dark, wet, winter nights, the aged man looked him in the face and said, "What, can I yet work six days in the week for myself, and shall I not work one day for my Master!" He was often heard to say, that those who are able to attend to their ordinary employments during the week, have no valid excuse for neglecting the work of the Sabbath.

Far many years after he began to teach, his custom was to go and visit his scholars every Friday afternoon; in order that by a few kind words he might encourage them to prepare for the Sabbath; and he thought this had a good effect, both by increasing the number of his scholars, and by promoting attention to their lessons.

As a proof how he was esteemed as a teacher by the young even in his old age, the Rev. Mr. Brisbane says: "On the Sabbath after his death I visited his school at Chapelton. There were present about 30 scholars, male and female, from the age of 10 to 20 years. No sooner had I made reference to the death of their aged teacher, than one after another became affected to tears. Such was the manifestation of sorrowing esteem, especially on the part of the eldest, that I felt it difficult to restrain my own feelings, so as to proceed with my short address.

Mr. W. was the originator of "The Insch Bible Society;" and he was a warm supporter of it for upwards of forty years. By his influence a missionary society was also formed in Insch, embracing all who are favourable to the cause of missions, whether old or young.

At the half-yearly meetings of this society, which were always held in his own hall, he used oftentimes to remind the people of what was done by them of old time in the service of idolatry:—how "the children gathered wood, and the fathers kindled the fire, and the women kneaded their dough to make cakes to the queen of heaven, and to pour out drink-offerings to other gods." And he urged all to become workers together with God: enforcing the exhortations, "Ye are not your own," "Therefore be steadfast, unmoveable, always abounding in the work of the Lord."

He was a zealous advocate for the temperance cause; and was the first who joined it in Insch.

Mr. W.'s labours were very seldom interrupted by sickness. The only period of his life noticeable for this was in the year 1838, when both he and Mrs. W. were confined for nearly two months by typhus fever. But the fruits of this affliction were,—gratitude to God for his merciful deliverance, renewed consecration to his service, and a growing sympathy for the afflicted. In the "house of mourning," Saunders Wilson, as he was familiarly called, was always a welcome guest. He knew well how to speak a word in season to the weary, how to comfort the feeble-minded, and to give a word of counsel to the perplexed. His conversation was refreshing to the saint and interesting to the child; and in this way "he often went about doing good."

But as he descended into the vale of years, his church and family relations began to break up. In 1846, his esteemed pastor, Mr. Mor-

n, died; and early in 1856, his dear wife died after a few days' illness. Her end was peace.

Mrs. W. was a truly christian and kind-hearted woman. Her house was ever open to the ministers of Christ, and to all good people to whatever section of the christian church they might belong. Like her mother, she literally made garments for the poor. She was naturally cheerful, generous disposition, and never seemed so happy as when she was giving away,—thus realizing in her experience the truth of our Lord's words, "It is more blessed to give than to receive."

After her death there was but one thing for which her sorrowing friends wished to remain a little longer here upon earth, viz., to see the peace and prosperity of the church. The church at Duncanston had good supplies, but no settled pastor; for one after another had seen fit to resign. In these circumstances he felt deeply, and earnestly desired that the great and good Shepherd would provide an shepherd. And he thought his desire was granted when Mr. Wilson accepted the invitation of the church to become their pastor. His earthly mission was now drawing to a close. His memory and strength had been failing for years; but still he enjoyed "a green old age" and his natural force was not much abated. For, only two weeks before his death, he walked on foot six miles to a prayer-meeting, spoke to the people an hour on the future judgment, reminding them that it might be the last time he should ever address them, and then walked home again the same night, although the roads were much filled with deep snow. Earnestly requested to stay all night at the house of a friend, he ought to have complied; but he declined, saying that he was unable to go home. Some ten days after this he went one evening with a friend to convey a gravestone from Inch to Clatt for Mrs. Wilson's grave, intending himself to accompany it to its resting-place on the next day. But his purpose was broken off. That night he was afflicted with cold shivering and paralysis similar to what he had suffered before. He rallied again, and it was thought he would recover; but nature being exhausted with age and labour, he fell asleep in Jesus. He looked the perfect, and behold the upright, for the end of that man is peace."

Mr. Brisbane gives the following very interesting account of his last dying scene:—"I first saw him on the morning of Sabbath the 14th. That day he was so extremely weak as to be almost unable to speak. He felt no pain, and expressed himself as very thankful that God had preserved to him soundness of mind. 'I cannot read his word to-day,' he said, 'but I have been recalling much that I have learned in the past.' In common with his friends, he seemed apprehensive that his end was near, and he was perfectly composed and resigned. Towards evening he became a little better. The household having been gathered round his bed, for evening worship, he requested that the first four verses of the 40th psalm should be sung, and desired me afterwards to read the 116th psalm. He joined with us in the whole exercise, even to the singing of the four verses, although in such a low voice as was occasionally audible.

On the following morning, on approaching his bed-side, he welcomed me with a smile, saying he was rather better this morning.

Then, after a short pause, looking up, he said, 'I am more hopeful to-day that I may yet recover.' And to the question, Why would he like to live longer here, he replied, 'Well, I should like to see the Lord's work prospering a little amongst us yet before I leave!' What this meant I understood very well. The recent changes in our church, for the better, had for some time been filling his heart with secret joy, still he wished to see our Zion's good more fully established and secure; and especially was he desirous of seeing the needed and projected repairs of our chapel completed. This object lay near his heart, and it was his desire that the Lord should spare him to see it accomplished. The great Head of the church, however, had otherwise appointed. But how noble did the dying patriarch look in expressing this as his only desire for living longer upon earth. No sooner had he uttered the words, than the expression of the apostle Paul in view of martyrdom, came to my mind, 'Having a desire to depart and to be with Christ, which is far better, nevertheless to abide in the flesh is more needful for you.' Though expressed in different words, how remarkably similar is the sentiment in both cases!

"On leaving our friend on this morning, I happened to say something about patience in affliction, when he replied, 'Yes, I need patience; I have not been much accustomed to a sick-bed, and I am so useless here.' On reminding him that it was not for a useless purpose he had been laid there, he answered, 'You are right, there are important lessons to be learned in affliction.'

"The next time I conversed with him, was on the forenoon of the day on which he died. He then seemed much better than when I last saw him. Fearing to exhaust him, however, and being less apprehensive of his death than previously, I conversed little with him on that occasion. His mind was calm, resting on the promises, and his hope clear. Again he warmly expressed his thankfulness for the continued light of reason, and speaking of the kindness of his relatives, he said, 'O, I have everything I need. No man in trouble could be better as regards this world than I am.' Here the thought of an old esteemed friend, less highly favoured in his affliction, came to his mind, and his eyes filled with tears as he simply twice repeated that friend's name. On asking him how he felt regarding *the other world*, he answered, 'Well, I have not that *lively sense* of His presence that I would like to have, still all is well.' In this state of calm and stable peace he continued to the end, and at length fell asleep in Jesus. His end was like his life. He had often expressed a wish that he should never—to use his own phrase—become a piece of useless lumber, and his desire was granted. It may be said he died with his hand on the plough. He was only one Sabbath absent from the sanctuary and the Sabbath-school. Shortly before the next Sabbath dawned upon us mortals, among the immortals he had commenced that Sabbath-keeping which remaineth for the people of God. He is blessed: dying in the Lord, 'he rests from his labours and his works do follow him.'"

He died on the 20th February, 1858, aged 78 years.

It seems to us that the distinguishing feature of our late friend's life, was his untiring *activity* in the service of Jesus Christ. He was never "weary in well-doing." He seems to have said on his conversion, like

the great Apostle of the Gentiles, "Lord, what wilt thou have me to do?" "He had a mind to work:" and he did what his hands found to do with all his might. His activity was nourished by his devotional habits. By the private reading and public hearing of the word, and by the aid of the Spirit in answer to prayer, he maintained the life of God in his soul. He kept a copy of the Scriptures in his closet, another in his workshop, and another in his family. These were the oracles he consulted on all occasions; and he greatly excelled in the practical knowledge of them. It has been well and truly said that "he was a rough life a plain, good man, who believed his Bible, followed where he led, and paused where it stops."

Whatever peculiarities or infirmities Mr. W. had,—and who is there this imperfect state entirely free from these?—his character was *mistakeable*. No one could be long in his company, in the house or workshop, by the road or the rail, without taking knowledge of him that he had been with Jesus, and that he served the Lord Christ. He was a living epistle known and read of all about him. He was not one thing on the Sabbath and another on the week day; one thing at prayer-meeting and another in the market-place; nay, with reverence be it said, he was not one thing at the table of the Lord, and another at the table of a friend; for he often turned the social meal to a little communion season. Everywhere, and at all times, he was an earnest practical man. He was like a green olive tree in the house of his God. Like the palm tree, he brought forth fruit in his old age; and his memorial is as the wine of Lebanon.

Let those who knew the departed, or were related to him, "follow his faith;" and remember his oft-repeated exhortation, at the prayer-meeting and family altar, to self-sacrifice, and consecration to the service of the Lord.

J. R.

CAUTIONS FOR THE TIMES.

BISHOP WHATELY has written a large volume bearing this title; and the very fact that he has done so, suggests the thought that much of the instruction a wise Christian teacher has to impart to his people these *cautions* were addressed to his parishioners by their former Rector) naturally take the shape of "cautions." It is so in other departments of human exertion as well as in the vicissitudes of the Christian life. The sailing directions given to a navigator consist in a great measure of descriptions of dangers of the distant seas he has to traverse—the soundings of the coasts—the bearings of rocks—the latitudes and longitudes where he may expect storms, accompanied by charts on which are marked with great distinctness—as so many cautions—the course he is to avoid, and the fair way he is to steer. The tender mother and the anxious father, when they send away their boy into the untried world, give him many a loving counsel ere he departs; and these words of theirs sound in his ears as so many cautions. He is warned of dangers manifold to which he may be exposed from gay associates, from evil communications, from his own vain and deceitful

heart, and from his unsuspecting inexperience, as yet unversed in the ways of the world.

The successive stages of the history of the Christian church present the dangers, trials, duties, and sorrows of the Christian's course under a variety of aspects. The peculiar temptations of the disciples of the primitive age were not precisely those which, a few centuries later, pressed most heavily on the Christian. Persecution had given place to security and secularity. And the favour now shown to the men whose emblem was the cross, was enjoyed in circumstances which brought their simplicity and spirituality into imminent danger. Luxury and refinement opened the door to corruption, and soon the splendid vestments, and gorgeous fane, and imposing ceremonial, with the germ of saint-worship, and the multiplication of offices in the church, showed that a time of trouble and rebuke and blasphemy had come. Then, as we come down to a later era in the history of the church, we see corruption has borne such fruit as men can no longer endure; and a great Reformation comes on at once to reveal the extent of the church's degradation, and the determination of many to come out of her.

In each of these ages, the faithful watchman on the walls of Zion had to lift up his voice in tones of warning. His instructions were *cautions*, varying according to the phase of evil then prevailing—adapted to the emergencies that were ever arising; for the victory over one form of error, or the escape from some one kind of danger, was but the signal for the introduction of another. Sometimes the hour of greatest peril was the hour of peace after a battle—the deceitful hill after a storm—for then the restless foe of God and man was on the alert to ply his arts, and fall upon the unwary. Then, if ever, the warning word was heard with double emphasis—“*Watch and pray that ye enter not into temptation.*”

It was a great point of Christian wisdom, therefore, for the pastors and teachers of those shifting times, to mark the peculiar features presented by the community they had to deal with:—to observe closely the *tendency* of opinions—the growing desire for worldly ease and honour—or the opposite—the noble self-denying spirit that scorned to buy the world's smile at the expense of unfaithfulness to Christ the Lord. The fact that the character of the church was naturally affected by the character of the age—and the influence exerted upon it by the world around it, made it necessary for wise and faithful servants of Christ to study their actual position, and act accordingly, without too scrupulous an adherence to the course of their predecessors. It would not have done for Luther to inquire how some of the fathers of the church acted in their day, that he might know how to act in his; and it will not do for reformers now to take Luther for their model in any contest they may engage in against modern corruptions. As each age and country has its own peculiarities, the tactics of any man who would operate then and there, to rectify abuses or introduce reforms, must be guided by what is actually before him, not by precedents taken from other times. The lessons of history are not rightly understood when men think that the example of the actors in the scenes of other days is to be servilely copied. It is the spirit of devotion, of heroism, of humility, of love to Christ, that animated the great men of former

ages, we are to copy. To attempt to repeat their history and exploits would be the work of fools not of wise men.

But it is not of much use to expatiate in the way of general remark on the importance of exercising a cautious spirit, and the necessity of studying the ever-varying aspects of duty and temptation, in order to adapt ourselves wisely to our circumstances. It may bring the subject home to our minds and hearts if we point out some individual applications of the truth before us.

1. We sometimes see *self-interest in conflict with conscience*: and then there is the greatest danger of making a wrong decision. A clerk was one Sunday sent for by his godless employer to come to the office and finish some paper with all speed, as it was needed early next day. The young man respectfully refused, but said he should be in his place at an early hour next morning. He went, and was told there was no farther occasion for his services. Was not that conscientious young man more to be envied than his heartless master? Here conscience triumphed, and self-interest yielded to higher claims. A nobleman once called at his watchmaker's shop on a Saturday evening to leave his watch to be repaired, saying he would call for it next day. The pious watchmaker said his lordship should have it on Monday morning, as they did not work on the Sabbath nor do any business with customers. "Then I must employ another," said the nobleman, and left, taking his watch with him. A good conscience was surely better than a customer's favour. A message came one Sunday morning to a baker's house, from a first-class hotel in his neighbourhood, ordering some biscuits. He refused to supply them. The messenger came a second time, saying that the biscuits were wanted for guests of high rank; and he *must* send them. The reply was, that were it for the queen herself he would not sell his bread on the Lord's day. This answer being communicated to the personage for whom the article was required, the baker's conscientiousness was so approved, that from that day the noble-minded guest at the hotel considered the man worthy of special patronage, and continues to order supplies from his shop. Here again conscience prevailed over self-interest, and lost nothing in the long run. But the question of gain or loss should be no element in the calculation. Since self-interest lends strength to all arguments on its own side, they need to be rigidly tried; for no sophistry will ever make wrong right, or falsehood truth, and though conscience may be overborne and silenced in the struggle, yet it will make itself heard another day, to the confusion of the wrong-doer.

2. Beware lest *admiration of a good man's character lead to an approval of his errors*.

It is a remarkable fact that the originators of some of the worst heresies that have afflicted the church of Christ, and marred the fair face of Christianity, have been men of rare personal virtues. Their purity, self-denial, urbanity, benevolence, did more than even their zeal and their talents to secure followers. Many names illustrative of this remark will at once occur to the memory of those who are well read in history. Ignatius Loyola, Francis Xavier, Socinus, and others of still more ancient times, together with modern leaders in the paths of error, might be enumerated as men of unimpeachable purity, honour,

and charity. These have given eclat to their characters, and without such personal virtues they had been comparatively powerless as propagators of novel opinions. The feeling was that men so good and true could not possibly be the authors of pernicious tenets; and as to the evil effect of their opinions, their personal excellence was pointed at as a sufficient refutation of any surmise on that score. And yet the fact remains plainly written on the page of history, that men personally of high character originated many false notions and pestilent heresies that curse the church to this day.

The lesson this teaches is, that all doctrines and all speculations, all principles and all practices, are to be judged of irrespective of the personal character or standing of their authors and abettors. Some good men are very weak; some learned men very credulous; some talented men have weak judgments, and some enthusiastic men are very confident; and so opinions are to be tried on their own merits, and approved or condemned independently of their respectable origin. The character for warm-hearted piety, and the appearance of devotional fervour that distinguished the leaders of that strange mixture of folly and fanaticism, which sprang up in this country some five and twenty years ago,—the “*tongues*”—led many good people to listen favourably to the pretensions of the gifted ones. Had the doctrine of “*the tongues*” been advocated by persons of no repute for piety, they would not have been tolerated for a moment. And yet the sincerity and true godliness of these fanatics did not render their notions one whit more true, or one whit less mischievous, than if vain men had been the deceivers. Novel or strange doctrines therefore, broached by a man esteemed for his piety, or honoured for his talents, should be all the more scrupulously examined, and if found untrue, must be rejected without ceremony.

3. Another *caution* we may introduce in the form of a precept,—*“Try professions by performances.”*

When one looks over the advertisements in every newspaper, and exhibited with all the attractions of coloured paper, and varied type in bills stitched in with our periodicals, offering to the afflicted cures for every malady, and instantaneous relief from every pain, we might well expect that all suffering and sorrow were about to take their flight from our miserable planet. Since perfect restoration to health is promised for half-a-crown, is it not a marvel that people will rather keep their diseases than part with their money? We suspect the secret to be that “*professions have been tried by performances,*” and have not stood the trial. But the same thing is seen in every department of life,—men sound their own praises,—make loud professions,—are liberal in promises,—and fail in performance. The tradesman who sells better and cheaper goods than his neighbours,—the teacher who turns out first-rate scholars from his school,—the shipowner whose vessels surpass in accommodations and out-sail all others,—the candidate for office who out-bids all competitors, and eclipses all rivals,—whose principles are so noble, application to business so remarkable, zeal for the interests of his constituents so pure and warm,—no one is worthy of a moment's comparison with him!

The pretended friend who offers his services in your difficulties,—the

lawyer who advises you in matters of legal adjustment of claims,—who encourages you to go to law, rather than submit to the demands of your opponent in a suit,—the owner of a house, who knowing you want to buy, gives his house a character for every excellence,—not a flaw, not a defect, not a drawback to be found,—it is a perfect house! Don't believe any of these "friends" on their own word. Seek proof of their honour and honesty, and don't commit yourself till you have found it.

We feel that a paper of cautions is a very sober affair, and is not likely to enkindle enthusiasm either in writer or reader. But it may not be a bad thing after all. Enthusiasm is not the best guide in the affairs of every-day life; and is always to be suspected when it disdains to hear the voice of reason, or to submit to the dictates of revelation. The useful and the splendid do not easily admit of combination, and let us rather have the useful lesson without the splendid drapery, than the tricked-out and attractive literary finery without the character of practical utility. Perhaps this theme may occupy another paper, but meanwhile there is enough for one.

A WORD IN SEASON.

[A HIGHLY esteemed brother who attended the recent Union Meetings offered to write and send for this month's Magazine a paper on the summer residences of our city friends, as appropriate to this season of the year. Instead of the promised article we received the following note.

"My Dear Sir,—I have found on my return home such an amount of work of the kind and another awaiting me, as will entirely occupy my time this month, and preclude me from preparing the little paper for the Magazine which I offered to send you. And, of course, it will be too late to write, on the subject I mentioned, later. I write this line that you may not be put to inconvenience by reserving a corner for an article not forthcoming.

"I am quite sorry to be thus a defaulter, not that you or your readers will lose much, but because I really am anxious to show good will in regard to your honourable and important work.

"I remain, &c."

Upon receipt of this note we found there was nothing for it but to attempt doing in our own way what our excellent friend had intended. We are not sure that we have hit his views on the subject, or whether he might not have pursued another line of thought. At any rate our own imperfect hints must suffice in the meantime, and perhaps our brother, who wields an able pen, may seize time by the forelock, and before another summer comes round, have in readiness his matured thoughts and suggestions, and then, though late, his article will still be "a word in season."]

The month of June invites many of our friends who spend the colder months of the year in our cities and larger towns to seek the refreshing change the country now offers. It is indeed the practice of many families annually to migrate from town to country in spring, and back again from country to town in autumn. This is surely a movement in

harmony with some law of nature, for our favourites the swallows and other migratory birds, obeying a wonderful instinctive impulse, seek a more genial clime when winter approaches, and return to us when the leafy and balmy season comes round again. Our landed gentry do the best they can to imitate the swallows, by having a town house and a country house, which they occupy by turns, though few of them can afford, like our feathered friends, to build a new house for themselves every year. Another class of our citizens diversify their summer life by choosing some pleasant country retreat for themselves and their families, far from the smoke and noise, and other disagreeables of town life. Now it is this latter class we have specially in our eye at present, and for their sakes we indite the present paper. The sum and substance of what we would suggest to them is that, in the choice of a summer residence, they should make it a point to try and combine the *utile* with the *dulce*—the useful with the agreeable—some sphere where they may *do good*, as well as enjoy the pleasant walks, pure air, and delightful quiet of a summer in the country.

As all we deem necessary to say on this subject is to throw off hints, we shall not enlarge either in the way of imaginative description of the delight of being *usefully employed* while in pursuit of needed change and relaxation, or in the way of serious exhortation to the discharge of a Christian duty.

This word "Christian" reminds us that we must necessarily confine our hints to those who not merely bear the Christian name, but possess the true character of disciples of Christ. To no others can our remarks apply.

A Christian family during its summer sojourn in the country may exercise a most beneficial influence all around them. But this will depend much on the character of the place, and the *stand* the family may be able to take and to maintain. In a crowded watering place, or in any of the great resorts of strangers on the sea-coast, a Christian family comes unnoticed and remains comparatively unknown. Such places, therefore, have not the first claims upon those who aim to diffuse a Christian influence around them. Some retired village, where a faithful servant of Christ is labouring among a poor people, and where he needs encouragement, is a place where a family coming to reside for a few months, might shed a blessed atmosphere of goodness and peace and love all around. The Sabbath school might be made to vie with the beauty of the garden and the meadow—so full of promise—so rich in the buds and blossoms of early piety—and then the Bible class might be fostered. There the more mature plants may be tended till ready to be transferred to the church, which

"Like a garden walled around,
Chosen and made peculiar ground—"

ought to be dear to the hearts of all the saints.

When the question then is agitated, with many delightful anticipations, and when the children, as well as the parents, feel that they have an interest in the decision of the point—*where* they are to spend the summer, let the claims of some faithful pastor, and small but exemplary Christian church, be duly weighed. Then, if the choice of some such

made, let it be considered a matter of conscience with one and all members of that household to countenance and encourage the same church in question, by steady attendance at their place of worship.

It is a piece of heartless cruelty, and, moreover, of gratuitous ingratitude, to take up an abode for the summer, or any part of it, in the vicinity of a Christian church of our own order, and then to attend the ministrations of another preacher, and to worship with another congregation. It is not a question of liberality, or of catholicity, but of simple justice and Christian equity. A family connected with one of our independent churches in one of our great cities, cannot more expressively tempt, if not insult, on a country pastor, and the church under his care, than to choose a summer residence in their vicinity, and then to go to another place of worship, and forsake the fellowship of their brethren. If such a family wished to damage the reputation of a ministerial brother so treated, and to invite the whole community to despise him, no more effectual method could be adopted than an expressive turning of the back upon his ministrations. In welcoming such a family to his village, he might well wish they were not so near as to come within twenty miles of it.

We have only to add then, that in selecting a summer residence, let independent families make up their minds beforehand, either to lend countenance and helping hand to the little country church of the vicinity, or they may fix on, and consider it a sacred duty to do so, whatever the attractions elsewhere; or, if they are not disposed to do so, they should by all means keep at a distance from their own country brethren. It is a sufficient objection to their going to some inviting village, where they find a salubrious the climate, and charming the locality, that there is no independent church there. Let them not endanger their gentility by going into so humble a place of worship as the Independent chapel; let them not risk the unpleasant contact with people of the "lower order" they might encounter there; let not the gentleman or lady be obliged to shake hands with some humble deacon of the little church, or be compelled to speak a kind word of Christian recognition to a minister of a low degree, or a sister in mean apparel.

There are many of our noble-hearted Christian men and women of independent churches who *need* not these hints; and we trust that those who do need them are but a minority of our country-loving friends. In the sake of that minority we pen these friendly hints, in the event that whether their past errors may have arisen from thoughtlessness, or a deficiency of Christian principle, they will take in good part what we have written in the kindest spirit, and with best wishes for their health, happiness, and usefulness during the ensuing summer, and that they may spend it.

DUTY OF DEACONS.

DR. WARDLAW IN REPLY TO THE PAPER INSERTED IN LAST NUMBER.

It is granted that there are only two descriptions of offices in the church: Phil. i. 1; 1 Tim. iii.

2. The question is—What are the distinctive duties of each rather of *the latter*?

3. There seems a natural correspondence between the two descriptions of wants and interests in a church and the two sets of bearers. The two descriptions of wants and interests are—the spiritual and the temporal.

4. This correspondence appears to receive confirmation, as the principle on which the constitution of the church proceeds, from the account of the original institution of deacons in Acts vi., where the special object of the office appears very plainly and explicitly stated was to superintend that department of duty, from unavoidable necessities in which the complaints had arisen, and which the apostles not competent to manage consistently with their higher duties.

The reasons of what is stated in verse 7, were probably two. The more entire devotedness of the apostles to their proper ministry and 2. The increased manifestation of brotherly love in the care taken of the poor and suffering, &c.

5. A good deal of the question respecting the comprehensive nature of the deacon's office depends on the meaning of the designation *elders* in the New Testament. It has been thought that this sometimes includes *both offices*, and that it is even used of the *deacons alone*. Of the instances there are given as instances:—1. Acts xi. 30. The argument for this is plausible, but not at all conclusive. The probability will appear differently to different minds. The collection was an expression of brotherly love to the brethren in Judea; and it was therefore natural to send it to the principal office-bearers, by whom it was committed to those to whom the charge of distribution properly belonged. It would be nothing strange were a donation from a distant church to be sent to *the pastor*: and we should very readily do the same were we sending a contribution for the poor of any church.—But 2. It is concluded that *the seven* were meant, because the church at Jerusalem there were *no pastors*—the apostles supplied their place. See Acts xv. 2, 6, 22, 23; xxi. 18. I reckon this is from certain. On the contrary, is it not likely that the *pattern church* in Jerusalem had its full complement of office-bearers? The circumstance of the choice of them and their ordination not being recorded is not more strange than that we should have no account of the first or first appointment of the pastoral office *at all*. Further—There are other churches in Judea besides that of Jerusalem: is it not likely the contribution was sent to the elders of *each*—not to the deacons the former only? Gal. i. 22.—That the designation of *deacons* is not to be found till Phil. i. 1, does not prove anything as to the time of designation being first given. It is then used as the settled and understood term of office. There is no evidence that at the period, Acts 30, this was *not* the distinctive appellation, &c.

For passages in which elders are supposed to include *both*—see

1. Acts xx. 17. The argument from this is plausible, from the *number* and the *style of address*. But it is liable to difficulties.—Compare ver. 28. The word for *overseers* is that which, in other places rendered *bishops*. Yet Paul makes no distinction. Were the deacons then *επισκοποι*?—Again, ver. 35 is evidently addressed to those

from their office, might, like himself, claim support; for he recommends his example of disinterestedness to them: but we read of none but such as preached the gospel "that were to live of the gospel," &c.

2. Acts xiv. 23. The churches needed both: very true. But still this makes nothing sure. They might ordain elders or pastors—the most important description of oversight—and leave the churches to choose the deacons afterwards. It is evident that the meaning of elder must be ascertained from other passages.

3. 1 Tim. v. 17. If the elders in this passage include deacons, let the consequences be observed.

(1.) Deacons have the same kind of *rule* in the church as pastors—say, ruling is more their province than that of pastors; the latter being more distinguished by their teaching. We have the office of *ruling elder*—though not as distinct from the deacon. Then

(2.) Deacons as well as pastors are to be supported,—ver. 17, 18. But this, as before noticed, is, in other passages, confined to the teachers and teachers of the word.

4. Titus i. 5. It may be natural to consider deacons as, equally with pastors, among the "things wanting." But the context evidently shows this to be one of the texts in which *elders* and *bishops* are synonymous—ver. 5—9. So it seems to be also—1 Peter v. 1—4. This appears from two considerations:—1. The word for "taking the oversight" is *ἐπισκοποιτε*, fulfilling the bishop's function. 2. The admonition to do so "not for filthy lucre," has evident reference also, like former passages, to *pecuniary support* as a temptation in the way of those addressed.

It does not appear to me, therefore, that elders can be considered as inclusive of deacons—far less as at any time meaning deacons alone—unless on principles that will confound the two offices, and identify deacons with bishops.

A good deal of stress is laid upon the similarity of qualifications in the description of the respective official characters. It has been thought impossible that such qualifications, including, with one exception, all that are required in bishops, should be at all necessary for a merely secular and charitable care of the poor, and attention to the temporal interests of the church, &c. But

1. A large proportion of the qualifications enumerated as to both, are not peculiarly official at all; but such as are required in every Christian. This leads to

2. What has been too little attended to—but what the apostle had evidently strongly impressed on his mind—the importance of unimpeachable general character in all who held office in the church, of whatever description. Their office gave them prominence. From the *general nature* of most of the qualifications I am led to lay much stress on this. It is wonderful how few of the required qualifications are directly *official*.

3. It does not follow, when a particular quality is required in both, it must be in both for *the very same reason*. This is too hastily assumed. Ex. gr.—"greedy of filthy lucre" is a feature prohibited in both. It is self-evident that there are *peculiar reasons* in each for this. Pastors should be pure from so unworthy a *motive*; deacons free of so mean

a temptation. Let me apply this to the four cases in which reasons assigned:—

1. 1 Tim. iii. 4, 5, with ver. 12. If it *must be* for the same reason—What follows? That deacons have *rule*—and the *same kind of*—in the church with pastors, &c.

2. Ver. 6, with ver. 10. The same reason *may apply*—because every official distinction gave its possessor an eminence above brethren. But there is manifestly a special propriety in deacons *proved*, arising from their *own* office. They required to be men of *integrity*—discretion—affection and firmness—fidelity and diligence and general weight of character, &c.

3. Ver. 7. The reason obvious on both sides, from the prominence of official men: what a discredit to the church and to Christ, if every officer were men of suspected characters. This is general: there is no need for sameness in the official duties at all to account for it.

4. Titus i. 9, with 1 Tim. iii. 9. If the *same reason* must hold in this case, we shall lose all distinction between the two offices together. "*Apt to teach*" had been admitted to be the distinctive one. But it takes it away. If the reason why the deacon must be one who "*is in the mystery,*" &c., is the same as the reason why the pastor must "*be fast,*" &c., namely, "*that he may be able, by sound doctrine,*" &c.; then surely "*apt to teach*" should have been a qualification required in the deacon as well as the pastor, &c. But there needs no such conclusion: all that words mean being that deacons should be true believers, who manifested the influence of the truth they professed by herein exercising themselves, &c.

As to 1 Tim. iii. 13, there is no *proof* that a "*good degree*" signified advancement to the pastoral office. All consistency of character parts esteem and respectability and honour: and when a man holds a public office is enabled to discharge its functions with such consistency, in a manner in all respects creditable to him, he attracts to himself a large measure of the esteem and confidence of his brethren: this too communicates boldness to his Christian profession, and gives him confidence in appearing on the side of truth. An inconsistent officer—and still more an inconsistent office-bearer—*cannot have boldness*: he hesitates, and is ashamed, and sneaks away; he cannot lift up his face to speak for God, &c. It is not merely from the nature of his official duties, as from the character he gains in the right fulfilment of them, that the boldness arises.

I am unable to find, in the origin of the office—or in anything of it—what directly enjoins or certainly implies *spiritual care*—or *teaching*—as a part of its duties, &c. But *all* duties in a spiritual society should be spiritually performed. So that the care of the people and the afflicted does not consist in merely *dealing out reasons*, &c., in administering such consolation, counsel, &c., as every case requires,

STUDENTS FOR THE MINISTRY.

MR. EDITOR,

I was glad to observe at the last Annual meeting of the Theological Hall, some small indications of an attempt to change the educational system pursued with our students. Will you give me space to state a few of the objections which might be urged against our present method? This I believe to be quite unnecessary to the ministerial part of our brethren, and perhaps a few of the lay brethren. But if the Committee intend seriously to introduce any important change which might require increased means of support, it is necessary that all the brethren should be made aware of its necessity. I have given some thought to this subject, and will state some of the objections which lie in the way of our students by the present plan. I will proceed by stating the amount of work necessary to be gone through by students of other denominations during their first four years. During the first session they are expected to take two, three, classes: Latin, Greek, and junior mathematics.—Second session: Latin, Greek, second class of mathematics, and Logic.—Third session: Latin, Greek, third class of mathematics, and moral philosophy.—Fourth year: Latin, Greek, and natural philosophy. There are several other classes, some of which are not obligatory yet are attended, at least some of them, by all young men who are well informed, and thus better prepared for the serious and arduous labours of a ministerial life,—such as chemistry, natural history, physiology, and frequently the anatomical class. It would be difficult for me sufficiently to convince any one, who has not himself gone through the above trying ordeal, or who has not watched its progress, of the arduous and patient labour necessary to work out the course; notwithstanding that they are generally well prepared in Latin and Greek, and often in mathematics to some extent, before entering college, yet not a few break down during the course. Now, our students are expected to go through all the above course, and at the same time to attend to the instructions of our own professors, who have nearly as much to do. They do not enumerate this portion of their studies so easily as they do when they are taught theology—systematic and dogmatic—church history, Hebrew, with sometimes the elements of the cognate languages; and when they are to write essays and sermons,—they have lectures I believe every week, on which they are examined, and for which they must make considerable preparation. But above and beyond all this our students are expected to preach, sometimes frequently, to travel it may be a considerable distance on Saturday, and after labouring on Sabbath, to be so tired and jaded and worn out to resume their studies on Monday. If I have stated the case correctly, and I am not aware of any exaggeration, there is little need for comment. It may be necessary that some of our young men, especially those more advanced in life, should receive a more complicated education, but in general, I would say, we should not add to the burden of other denominations, and that our young men should go forth fully equipped for their arduous work. It must then I think

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appear evident to the most unlettered observer, that more time for preparatory work is necessary. How then is this to be attained? I think by the plan which was hinted at in the report of the Committee of instituting a certain number of bursaries, which would enable the Committee to bring up the students to our professors in a much more favourable state than they receive them at present.

I refrain from being more minute in the hope that this subject will be taken up by some of our brethren who have had experience in the matter.

FRANK

Notices of Books.

GNOMON OF THE NEW TESTAMENT, by John Albert Bengel, according to the edition originally brought out by his son, M. Ernest Bengel; and subsequently completed by J. C. F. Stendel, with corrections and additions from the ed. secunda of 1759, vols. ii. iv. and v. Edinburgh: T. and T. Clark. 1858.

THIS valuable work is now completed. The enterprising publishers have fully kept their word both as to the time and style of the publication of Bengel's Gnomon. We briefly noticed the first and third volumes a few months ago, immediately after their appearance, and here are now the remaining three volumes.

The second volume, containing the commentary on the Gospels according to St. Luke and St. John, and the Acts of the Apostles, we observe is translated by the Rev. A. R. Fausset, the editor of the whole: the fourth volume, containing the commentary on Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thessalonians, 1st and 2d Timothy, Titus, Philemon, and Hebrews, is translated by the Rev. James Bryce, LL.D.; and the last volume, containing the commentary on the remaining books of the New Testament, is translated by the Rev. Wm. Fletcher, D.D., Head Master of Queen Elizabeth's School, Wimborne, Dorset, and late Fellow of Brasen-nose College, Oxford. We state this the more particularly, both because this respectable staff of translators accounts for the speedy completion of the undertaking, without awakening suspicion of hasty and crude performance, and because the whole has been under the editorship of Mr. Fausset, who has evidently been at great pains to render this translation of Bengel a boon to scholars, as well as a welcome gift to English

readers. This will be at once understood from the following extract from the editor's preface to vols. ii., iv.

"Many readers of ordinary acumen often meet in the Latin Gnomon passages which, in order to be understood, require more patience and thought than is commonly given them. It is not time to bestow. They will be apt to pass by such passages, and say, 'Sic intelligi, debes negligi.' Bengel's friend thus warned him of this tendency: 'I will not pass through the excessive brevity of your notes. Let me beg of you,' wrote Marthineus, 'not to give your critical annotations so concisely, under the idea that you will take the trouble to think out the meaning which you intend to convey in two or three words.' I have tried such passages intelligible to the reader by brief explanations, sometimes insert text in brackets, sometimes append notes. There are also explained in this Translation allusions of Bengel to facts, usages, and persons, which many readers would otherwise be ignorant of. The quotations from the Hebrew and Old Testament have been carefully examined and corrected when it was necessary.

This work, therefore, we can be of great value, even to the student who possesses the Gnomon in the original Latin, and have been in the habit of consulting it. The correction of grammatical mistakes and erroneous references is a very important matter, the thanks of all who wish to possess Bengel's biblical labours, are due to the Translators, the Editor, and the Publishers of this very handsome edition. They have all performed their respective parts in a manner creditable to themselves, and we trust the public will duly appreciate their services. Every theological library in the kingdom should contain a copy of Clark's Edition of Bengel's Gnomon.

The sketch of the life and character of Bengel contained in the fifth

rest. There was such a wisdom and love in all the and said, that it is impossible to sketch, brief though it be, without the grace of God, and without some desires even as he followed Christ. We further dwell upon this we may be able, in some of the Magazine, to exhibit of Bengel's example as of our readers, by conformation in the sketch. It is the production of the and shows how competent task he undertook, for he y acquainted with Bengel's ; as well as with the Gno- pared, by his familiarity tory of the man and his imate justly, and to use nateriale. All success then aking, and cordial thanks ose enterprise and spirit the work to so speedy and issue.

well-balanced, and richly furnished, and clear logical mind. Here there are fifteen of them, besides four discourses or charges delivered at ordinations. We know not in what order of the series the memoir is to appear, and it is perhaps well that it has not been hurried through the hands of the editor. The works of Dr. Harris are not of ephemeral interest, and the memoirs of his life we can afford to wait for till they can be produced with all the care and study, and selection and arrangement of materials the subject demands. It is a pity that the lives of some good and great men are forced out into public view by the impatience of the public, or at the instance of publishers, before the editor has time to do justice to himself or to the subject of the history he gives to the world. We trust the accomplished editor of Dr. Harris' posthumous works will produce in due time a life of that lamented minister worthy alike of himself and of his friend.

WORKS OF THE REV. JOHN BROWN, D.D., edited by the Rev. J. H. B. A. Vol. II. Second Sermons and Ordination London: James Nisbet &

REVIVAL OF RELIGION; what it is, and how to be obtained and manifested, by John Brown, D. D., Edinburgh. Third edition, carefully corrected. Edinburgh: A. & D. Padon, St. Andrew Square. London: Hamilton, Adams, & Co. Glasgow: D. Robertson. 1858.

before us the second volume of the posthumous works of Dr. Harris. We take the earliest opportunity to command to announce the issue of this volume, not inferior to the first, if we may have such an inspection of the work as was in our power. The Dr. Harris have a finish and neatness characteristic of his

This is a reasonable reprint of an excellent little work, and we earnestly commend it to all who are interested in the present religious movements in America, and who desire that we also may be visited with times of refreshing from the presence of the Lord. The name of Dr. Brown is a sufficient guarantee that this little treatise is judicious, pointed, earnest, and practical.

MEMORIAL MEETINGS OF THE CONGREGATIONAL UNION OF SCOTLAND.

A Week in Edinburgh was most happily begun on Monday evening (19th) by an ordination service in Queen Street Hall. Mr. John Mackenzie, who under the auspices of the London Missionary Society, is about to prom- onary to Africa, and was solemnly set apart to that work on the 19th of the month. The service was conducted as follows. After praise and prayer by Mr. Cullen, who occupied the chair, Professor Harper, of the United Free Church, gave an interesting address on Africa, its races, its history, and its claims—its past and its future. Mr. Mackenzie then answered questions in a manner that touched the heart, and commanded the sym- pathies of the assembly, with a high estimate of the

moral and mental qualifications of the young missionary for his arduous enterprise. He was then set apart with imposition of hands to the work of a Christian missionary in Africa, Mr. Swan offering up the ordination prayer. Dr. Alexander then addressed some wise and weighty words to Mr. Mackenzie, taking for the leading topic of his address the words of the Apostle Paul—"I magnify mine office," *Ban. xi. 13.* After a few words spoken by the Rev. Dr. Ewart, who had returned from India, and prayer offered by the Rev. John Stoughton, the Meeting closed.

We could not but regard a missionary meeting like this as blending most appropriately and harmoniously with the subsequent meetings of the week. It presented the idea of the *oneness* of the work of God, foreign service in the missionary field and home service among the churches of our native land, as being but different branches of the same Christian agency by which the world is to be won to Christ and by which the inroads made on Satan's kingdom are to become permanent accessions to the kingdom of peace and righteousness. There is the closest possible connexion between the prosperity of the churches at home and the spread of the gospel abroad. Every true-hearted and wise missionary must rejoice that the churches at home enjoy the ministrations of so many able and devoted men who occupy the pastoral office, and in other capacities, whether by the tongue or the pen, labour to promote the common cause; and every enlightened and zealous minister of Christ will esteem and honour every young missionary who chooses the path and the glory of serving Christ among the heathen. When one who has laboured in the foreign field is brought back, in the providence of God, to his native land, he naturally falls into some appropriate sphere of Christian usefulness, feeling that he may maintain all his missionary ardour, and find scope for all his energies, in the home field, since he is still serving the same Master, engaged in the same work and sharing in the same triumphs when souls are saved from death. In a word there is a beautiful oneness—or a sameness with variety—in the work of the Christian pastor and the Christian missionary; and the only thing to be wisely studied is that one branch of the service should not be overstocked with aspirants, while few or none give themselves to the other.

For an account of the meeting of the Theological Hall, on Tuesday, 20th August, we must refer our readers to the brief report contained in last month's magazine. Our limits forbid our attempting now to recur to that day, and we proceed with all possible brevity to give some account of the proceedings of the second and third days of the Anniversary.

THE SOCIAL MEETING

was held in Queen Street Hall, on Wednesday evening, the 21st. Thomas Russell, Esq., one of the magistrates of Edinburgh, occupied the chair. The services of the evening commenced with praise and prayer. Tea was then served, and the chairman, after himself addressing the meeting, called upon the Rev. P. Anderson of New Lanark, to lay before the friends assembled the claims of India upon the Congregationalists of Scotland. The Rev. Donald Galbraith of Campbellton was the next speaker.

Mr. Stoughton then addressed the meeting in a speech of great beauty and earnestness, which we regret cannot, from the want of a qualified reporter, be here given, but it is not lost, for the thrilling allusion he made to the grave of Dr. Chalmers, and the incident in his own personal history connected with the reading of a sermon of that distinguished man, and the solemn practical lessons to which he gave utterance, will not soon be forgotten by those who were privileged to hear them.

Mr. Galbraith spoke as follows:—"It may be naturally expected on your part that I should endeavour, on this occasion, to furnish some information respecting the progress of religion in the Highlands. Evangelism, in the proper sense, is, in the Highlands of Scotland, of a comparatively recent origin. Up to the beginning of the present century, darkness may be said to have covered the land, and gross darkness the people. True it is that the gloomy cloud of spiritual ignorance was here and there irradiated by gladdening streams of heavenly light from some parish pulpit, but such pulpits, as it must be confessed, after the most ample concessions are made which Christian charity demands, were really few and far between. About the period referred to, the spirit of missionary zeal received in this country a strong impetus, as is well known to all conversant with our national religious history. And of course, amid the liberal things which were devised for home evangelization, the Highlands were not forgotten. Strenuous efforts were made to pro-

Highland population generally with the Scriptures in their own tongue, the means of education necessary in order to their being able to read in vernacular language the wonderful works of God. Commonly with these efforts, or nearly so, a feeling began to prevail, on the most competent judges, that one of the most effective means for evangelizing the Highlands, and other spiritually destitute parts of the country, must be the preaching of the Gospel by the living voice. So young men of approved piety were sought out to be educated as preachers. Many brethren of this kind were picked up, and trained for their work. As a general thing, blessed indeed on the labours of the young brethren, notwithstanding their disabilities, which in not a few cases were very great. In their case fervent zeal and devoted piety accomplished moral ends, which no erudition or official position could ever secure. Yes, the missionaries, as they were called, soon became the most popular class of preachers in the land. And here I may, perhaps, give you a single instance by way of illustration. Some fifty years ago, or thereabouts, one of the preachers under our notice providentially finds his way to a populous island in Argyleshire, the Island of Islay. On discovering a promising field of labour, he soon makes up his mind to take up his abode for some considerable time there, so he must look out for a place of residence, but the people, although they would come very gladly to hear him preach, are not sure if it would be safe for any one to receive him as a stranger, *by harbouring him in their houses, they might incur the displeasure of some authorities, lay or ecclesiastical, or both.* There is, however, a comparatively poor couple, with two or perhaps three young children, who have no objection to the preacher such accommodation as they can afford, nor is there any other place in the neighbourhood where he could be better off. So with them he takes up his abode. Everybody soon gets fond of the stranger, not only as a preacher, but as a man of great frankness and affability of manners. And surely I need not say that the clergy for a seeming digression which I now must make relating to the case referred to. What of the parents? What of the children? Why, the father and mother both gone to their long home. After living together forty happy years, the father died, but the separation was only for three short years. Of nine children three are in the land of the living. One of whom is now addressing

you. What of the preacher? Why, he is not yet gone to his rest. No, our brother is still alive, and so far as I know, in good health. He is now one of the most active of our elders, and although it is not literally the case that his natural force is declining, yet he has still a little strength, which he earnestly exerts in preaching the glorious gospel of the blessed God in every district in the Highlands, the glorious gospel of the blessed God. You will find in your possession the last yearly report of the Union which alluded to the case of that report, that the brother of whom I speak is now upwards of fourscore years of age, and still labouring in a manner well calculated to provoke to emulation younger brethren. It is the Rev. Mr. Murray of Kintyre, one of the fathers as we call them, who now linger among us. I rejoice to see another of these fathers, now seated on this platform. I need not say that the works of faith and labours of love, no Scottish Congregationalist, Highland Congregationalist, should need to be told. For many long years he has been chief among his brethren, as a successful and able preacher in the

course of time the missionary efforts in question led to the formation of a large number of Congregational churches in the Highland districts, many of which have been unspeakable blessings in the different localities where they were established. A taste for reading was created by the educational measures to which we allude, and religious literature was soon provided in the Gaelic language to the extent. In this latter department of labour, our Congregational preachers have their full share. I well remember, when very young, I used to read with much interest such treatises as "Dyer's famous Titles of Christ," "The Dairyman's Creed," now these two treatises have been translated into the Celtic tongue, by Mr. Macdonald. Do you know by whom? By some literary parish minister? Not at all, but by the Rev. Mr. Laurin, pastor of the Independent church in Islay, a man whose grasp of knowledge, and general intelligence, and earnest piety, and impressive oratory, were secure for him a respectable standing, as a minister of the gospel, in our land. But I am not unaware that others besides Congregationalists have done much in this good work. We are not forgetful of the

fact that we are indebted for our beautiful metrical version of the Gaelic Psalms, and other useful Gaelic works, to the labours of the great and good Dr. Smith of Campbelton, but this distinguished person died at the beginning of the present century and before the missionary movement gained a footing in the Highlands. Another name occurs to me in this connexion; it is that of the Rev. Peter Grant, pastor of the Baptist church at Granton in the far north, a man who, preaching apart, has done a world of good to his countrymen in the way of composing hymns distinguished for simplicity, and pathos, and richness in evangelical sentiment.

I need scarcely say that of late years changes have taken place in the Highlands that have operated unfavourably, as regards our churches there. By emigration and other causes the population is, in many districts, very thinly scattered, but this very circumstance calls for exertions of a peculiar kind, such as have not as yet been made to the extent to be desired. I think I could easily show that some parts of the Highlands are just now more destitute of preaching than even before the disruption, out of which the Free Church has sprung. Let it not be supposed that I underrate the zeal of that active and enterprising church,—far from it,—but here is the true state of the matter. Before the disruption there were a great many missionaries and ministers in connexion with the Established church, in remote districts with small churches. At that great rupture, and after it, many of these large parishes which had to be filled up with ministers, and many of the vacant small places have not as yet been supplied, and that from want of preachers. The Free church, as has been stated by one of its ministers at a meeting of the presbytery of Kintyre not long ago, has somewhere about sixty churches and preaching stations without regular preaching or a stated ministry, and that owing to the scarcity that obtains of suitable young men for ministerial work. Another evil is that when many of our Highland students are trained for their work, they now find their way back again to the Highlands; but this cannot be helped, nor is the propensity to leave their native place stronger in Highlanders than in others, so far as I know. Men from the low country, ministers I mean, go to England commonly, I think, as Highlanders settle in the Low country, and here it occurs to me to say, that, in my humble opinion, it should be an understood thing, that the ministers in the Lowlands acquainted with the Gaelic language, should be sent for a longer or shorter term of weeks, every summer at least, to the Highland districts to preach the gospel to the scattered population in their native tongue. Might as the Congregational Union be intrusted with some discretionary power to carry out plans of this kind, without infringing a hair's breadth on the independency of any of our churches? Then our great want is young men who might give themselves to missionary work. I do not mean to say that those young brethren should always continue to be itinerant preachers. They might settle down as pastors after labouring a few years in itinerating, when their places might be filled up by other younger brethren. In the Highlands there is great need, and in some respects great encouragement, for evangelical efforts at present. As I have mentioned many districts seem more destitute than before the disruption. True, there are some good men in some of these districts in the capacity of catechists and schoolmasters who do a great deal of good by way of exhorting, but their popularity seems rather on the decline now that the people are getting so intelligent, that they now have more learned discourses than their catechists or even their ministers were used to give them."

The last speech of the evening was that of the Rev. James Robbie of Kirkcaldy. He said—"It was the honourable distinction of one of the tribes of God's ancient people, to have understanding of the times, and to know what Israel ought to do. Thoughtful observers of passing events these men of Issachar must have been, as thoroughly practical in their bent. They did not waste their energies in mere speculation regarding the tendencies of their age; they considered and inquired in order that they might act. Every age has its distinctive features and its special duties, and the understanding of these forms no small part of Christian wisdom."

There is much in the aspects of our times to encourage to Christian effort. Those who look too exclusively at the darker features of our social condition will be prone to regard these as the symptoms of degeneracy and the precursors of ruin. They will be apt to sigh over the departed glories of the past and to indulge in gloomy forebodings regarding the future. We are so affected by evils which are present and palpable, that, in comparing our times with periods gone by, we may easily fall into the habit of disparaging the former. The sounds of music which come to us from a distance undergo a refining process on their way. Har-

onies travel farther than discords, so that only those sounds reach our ears which end together in sweet concord. And so it is with the memories of the past, it is stance which lends them much of their enchantment. The "good old times," e praises of which some are continually celebrating, would probably suffer from closer acquaintance. I confess that I am unable to see those traces of moral d religious degeneracy which some good men are ever deploring. In the condi- a of society at large there may be much to cause solicitude, and to incite to art and prayer, but side by side with those evils which the patriot, the philan- vopist, and the Christian so justly deplore, there has been steadily growing up a ser of good which gives promise of their ultimate overthrow. Our Christianity becoming more enterprising and influential. The leading minds of our times more deeply imbued with its spirit, and the effect of this is seen in the greatly proved tendency of much of our higher literature.

to great an improvement has taken place in the religious condition of Scot- d within a period of little more than fifty years, that it is difficult for us to n any distinct conception of the circumstances amid which the fathers and aders of our denomination commenced their mission. Populous towns could n be found without a single evangelical minister. Godly persons had some- to travel twenty miles from their homes to hear a gospel sermon. The mis- sary enterprise was frowned upon, and Sabbath-school teaching was an offen: a sly to be visited with the terrors of ecclesiastical discipline. Principles for which r fathers bore a solitary testimony have fought their way into general accep- tance; works in which they found few to co-operate with them, are carried on by ny denomination of evangelical Christians. The former times were not better n these. On the contrary, the present times have many advantages over those n by. They are better for man physically through all those appliances by hich labour is lightened and material comforts increased; better for man intel- tually, affording greatly increased facilities for mental culture and enjoyment; d, above all, they are better for man morally, surrounding him with quickening d purifying influences of greater potency than those which a past generation nessed. He who will now work for God has opportunities and aids such as n previously unknown.

To avail ourselves aright of these, we need strong and earnest christian convic- sion. Divine truth is the instrument by which the world is to be regenerated, but n can never use that instrument effectively unless our grasp of it be firm. We hll enjoy little from our religion, we shall do little by it, unless we hold its funda- mental doctrines as settled questions to which not only reason assents, but in which h heart rejoices. There seems to be special reason at present why we should con- tinue earnestly for the faith once delivered to the saints. The increased intellectual ability of our times has given rise to a conflict of opinion on all subjects, in which nne of the most cherished beliefs of Christians are treated as open questions. There is a vague expectation in some minds that our era is to be signalized by pnt discoveries in theology, as well as in other departments of knowledge, an ex- pectation which sometimes seeks for a sanction in the dictum of Robinson, the ither of Independency, as he is called,—“That God has more light yet to break ut of his word.” Though, as Mr. M'All well observed at Cheltenham, that new light, come when it may, will not turn the old light into darkness. Grave error is a our day not unfrequently found associated with a degree of moral earnestness nd practical philanthropy, which give to it a dangerous attractiveness to some ninds. And a decaying faith in the vital truths of Christianity may be indicated otherwise than by a direct denial of them. It may be shown by the kind of panic hich all assaults upon these truths occasion; by a timid orthodoxy as much as by a bold heresy; by an apologetic style of preaching, in which the occupant of the pulpit appears more as an advocate to defend the truth than as a herald to proclaim t; by solemn counsels to have nothing to do with German theology, as if our duty nre to flee from the spirits instead of trying them whether they be of God.

Let us seek to have a faith not only sound but courageous. And how is this to be obtained? If we would be strong in the faith we must be mighty in the Scrip- tures. Our views of religious truth must be obtained not at second hand, but through the diligent and devout study of the word of God. Human genius may present divine truth in many graceful and attractive forms, but it will be ill with our souls if any human composition, however excellent, displaces the Bible. It possesses a power and impressiveness peculiarly its own, because it speaks with an authority no other book dare assume. All acquainted with the founders of Inde-

pendency in Scotland will bear testimony to their extraordinary familiarity with our English Bible. It formed the staple of their sermons, as well as the nourishment of their spiritual life. They gathered around them a people like themselves characterized by their intimate acquaintance with the oracles of God. While we seek, as we properly may, a wider culture than they enjoyed, let us see to it that our faith, like theirs, stand not in the word of man but in the power of God.

But our times require something more than a merely defensive attitude. It is only an active and aggressive church that can exist. Our churches had their origin in a great aggressive movement, against the ignorance and irreligion which existed in the land. There were Independent churches of an earlier date than ours which grew out of a feeling of dissatisfaction with the order and discipline of the other churches in the country. Their great duty, as they conceived it, was to bear testimony in behalf of a certain form of ecclesiastical polity. The founders of these churches were in general men of considerable ability. Some of them evinced this sincerity by the sacrifices they made. Yet most of these churches have disappeared. A striking proof that no church can exist on a bare protest. We are ecclesiastically descended from churches which bore the honourable appellation of missionary churches; we can assert our right to live in no other way than by inheriting this spirit and emulating their example. We have now many competitors in the field of christian labour. In their enterprize and success we cannot but rejoice as a much gain to the cause of our common Christianity. But let us not regard their work as superseding the necessity of ours, rather let them provoke us to love and good works. I think that in the matter of organization and *practical voluntarism* we may learn something from our brethren of other denominations. But we cannot hope to vie with them in the absolute amount of our pecuniary resources, or the imposing strength of our organizations. There is, however, one point in which we ought to preserve an honourable distinction. If spiritual character be the basis of our fellowship, we might expect that every member of our churches should be working for God, for spiritual character can be accredited only by spiritual service. If it be a characteristic of our polity that it assigns to the individual Christian his proper place and importance, the best proof of this will be the thorough consecration of all the resources of individual influence in our churches.

Our hope of working any deliverance in the earth must, however, rest on no instrumentality however well adapted, on no organization however faultless. The machinery of christian enterprize may be very perfect, but the moving power may be wanting. God will sometimes give us to see more accomplished by instrumentalities which we deem defective than by those in which we are accustomed to glory, to teach us that it is not by might, nor by power, but by his Spirit that the world is to be regenerated. Faith in His power and promise are essential to success. Let us trust Him and we shall do good. To the believing, prayerful work all things are possible. From across the Atlantic a voice of encouragement seems to come to us, telling us that the spiritual stagnation which we deplore need not be perpetual—showing that there are no high looks which may not be brought down—no hard hearts which may not be melted."

THE PRAYER-MEETINGS AND PUBLIC BREAKFAST.

On Wednesday morning, a prayer-meeting was held in Richmond Place chapel at half-past seven o'clock, A. M., and a similar meeting at the same hour on Thursday morning was held in Albany Street chapel. These morning devotions are always experienced to be refreshing and comforting seasons to those who can attend them, but the early hour, the distance from the abodes of many friends who would wish to be there, the family duties of others, and the exhaustion produced by repeated meetings held for three or four days successively, felt more or less by all, put these prayer-meetings beyond the reach of not a few, who are obliged to confine their morning devotions to the closet and the family. Could arrangements be made to assign an hour at a more convenient time of the day for united prayer, it would be a decided improvement, and we hope this hint will be attended to in future meetings of the Union.

The public breakfast followed, and there was ample time for those who had been at the prayer-meeting to repair to the Calton Convening Rooms where the breakfast was provided. Here again we were reminded of the want of suitable rooms in Edinburgh for such purposes. A hall of twice the size of the Calton Rooms would not be too large for such a breakfast party, and one that could conveniently ac-

commodate the friends that attend our evening social meeting, would require to be of still larger capacity. An enterprising individual or company might find the erection of such a hall a good speculation—*sed verbum sat*.

The chair was occupied by Mr. Machray of Dumfries, and after breakfast he called upon Mr. Cullen to lay before the friends assembled a report of the Widows' Fund, of which he has long been the secretary and untiring friend. Mr. Cullen's report was highly satisfactory. The stock now amounts to £6,200, well secured, and wearing interest. The widows now receiving aid are twenty-three in number, and no aged brethren also receive an annuity from it. The sum thus expended last year was £370,—and so there is every reasonable prospect of the fund being a permanent and reliable source of income to those who are entitled to a share, whether from the equitable or the charitable account. Several brethren present, who had not yet joined the fund, or from circumstances had been unable to resume membership, expressed their wish to have their names enrolled, and it was hoped but before another year had revolved there would be not a few accessions to the list of subscribers. Thanks to Mr. Cullen for his long and valuable services were warmly and unanimously voted by the meeting, and a similar vote of thanks was proposed and cordially passed to John Gibson, Esq., W. S., for his gratuitous services as law agent, and to gentlemen in Glasgow, Alloa, and Leith, for their attention and generous care in managing house property belonging to the fund, without fee or charge of any kind. Official and professional services thus rendered are a reality contributions to the fund, which ought to be and are so considered.

Dr. Alexander submitted to the meeting a memorial on the subject of the tri-centenary celebration of the Protestant Reformation in 1860, and a small committee was appointed to consider and carry out the proposal made by the memorialists as might be deemed expedient.

In regard to the Magazine, the kindly words spoken by some at the breakfast meeting, and the cordial feeling displayed towards the editor by the friends assembled are duly appreciated, and thankfully acknowledged.

It may not be superfluous once more to express the truth concerning the relation the Magazine bears to the churches. It is not their organ; it has no authority over them to utter a word; it commits them to no expressed opinion, or course of action. The churches are wholly independent of this periodical, and are not responsible for any matter found in its pages. The editor alone is responsible for all that appears from month to month in the Scottish Congregational Magazine, and this responsibility is not shared even by a Magazine Committee. Whether this be the most desirable state of things he does not now affirm, but simply states the fact.

At the same time this Magazine, though not the organ of the denomination, is a denominational magazine, and the only existing periodical that at all aims to promote the interests of the Congregational churches in Scotland by discussing subjects of special interest to them, by recording events bearing on their progress and prosperity, by explaining the working of their institutions, and by manifesting a cordial and affectionate interest in their usefulness and honour.

This being the case, it is surely not unreasonable to expect that the friends of our Scottish Congregationalism should treat with special kindness and cordial sympathy their own Magazine. That they do so to some extent is manifest from the fact that it holds its place and maintains its ground among the periodicals of the day, without adventitious aid of any kind from without. It is not indebted to the patronage of great names for its circulation, and is not dependent on the charity of the benevolent for its daily bread. It cannot be denied, however, that much less is done to support it, than, from the number of persons throughout the country attached to the principles this Magazine advocates, might be looked for. In many cases this may arise from forgetfulness; in others from indifference; in others from the fact that the demands of business on time and thought indispose to such reading as this periodical offers. Might not business men read it by proxy, if they cannot spare time to read it for themselves? Why, by the expenditure of a sovereign a-year, a kind friend might enable five of his poorer brethren to have a copy each of the Magazine for themselves, and they would prize it.

As to the literary character of the Magazine, and its adaptation to the wants of the reading portion of our people, it does not become the editor to say much, since so much is left to him to do in catering for the monthly supply of matter.

If any of our friends think or speak slightly of the Magazine, should they not rather try to raise it to the standard of high excellence they desiderate? Some at

least, we know, of the best minds among us, give it the sanction of their cordial approval, and how it is spoken of by our friends in the south may be seen from the following sentences culled from a notice which appeared a year ago. Perhaps it is due to some of our contributors to let them know how we stand in the estimation of competent judges. Were we disposed to follow bad examples we might often sound our own praises, but for once we become fools, and leave what is said for the consideration of the wise.

"The Scottish Congregational Magazine is a healthy and vigorous production, evidently emanating from a circle of earnest, intelligent, and Christian men. . . There is a transparent mentalism, a genial charity, a verdant freshness, not generally looked for in northern regions. It has, moreover, that primary excellence in all periodicals, a precise adaptation to the wants of the age. The union of independent churches is here shown not to be incompatible with their distinctive rights and privileges, any more than the separate divisions in an army with the order of battle; or, we might add, than the union of individuals into families and communities, with the freedom of their wills."

But enough of this. We look upon the wider circulation of the Magazine rather as a means than an end. Our aim is the usefulness of the Magazine in promoting Christian principles, and guiding and stimulating to Christian practice. As a commercial speculation, the enlargement of the list of subscribers is the increase of the profits of the concern, but we trust that higher considerations than pecuniary gain animate the breasts of those who devote themselves to the interests of the Magazine. They wish to benefit the denomination, but never at the expense of truth. They forget not that they belong to the great brotherhood of Christians, though of necessity they hold and avow their own ecclesiastical preferences. They disavow sectarianism; they loath bigotry; they love catholicity, and they only claim that they may unfurl the congregational banner in the presence of the other flags that bear the emblazonment and name of other divisions of the Christian host. Without rivalry, but without cringing, they take their place, and utter their mind, and concede to others the liberty they claim to themselves.

Of the sermon preached by Mr. Stoughton in Queen Street Hall, we shall only say at present that it was worthy of the preacher and worthy of the occasion. It would be easy to give a laudatory notice of it, but as Mr. Stoughton has kindly acceded to the request of the committee for its publication, and has generously placed his MSS. in their hands for this purpose, the sermon will soon be in print, and then we trust all our readers will have the opportunity of perusing it and judging of it for themselves.

The Rev. David Russell of Glasgow conducted the devotional services before the sermon, and Dr. Alexander the prayer and praise after it.

PUBLIC MEETING OF THE UNION.

The public meeting in the evening was held in the same place—Queen Street Hall,—and Captain Hamlin of Greenock occupied the chair. The secretary read some extracts from the Report, and the treasurer made a statement of his accounts and of the present and prospective finances of the Union.

The Rev. Mr. Hannay of Dundee moved the following resolution:—"That the ceasing from among us of those who have been regarded as the Fathers of our denomination, ought to stimulate those into whose hands the work has now passed, to remember the zeal, simplicity, and self-denial of those who have been the founders of our churches, and to give earnest heed that they hand down to the generation after them a like example of devoted piety, and firm adherence to the pure and simple doctrine of Christ's gospel, which alone is the power of God to the salvation of men's souls." He then spoke as follows:—

"The task which the moving of this resolution imposes upon me is to talk to you for a little about *our fathers* and about *ourselves*. This task might have been more efficiently performed by some one of my older ministerial brethren, the more immediate successors of the men to whom we owe our denominational existence; who, in their earlier days, worked with them, and prayed with them, and saw with their own eyes the manner of their life and ministry. I cannot, however, profess any sense of utter unfitness for the task which has been devolved upon me; for one qualification at least I am conscious of having in no mean degree,—a habit of reverential feeling towards the worthy and honoured men upon whose foundation we are now called to build, and a deep sense of the greatness at once of their

worth and their work. The time has perhaps not yet fully come for the formation of a full and right estimate of the work which these men accomplished,—of their worth their contemporaries might be the most competent judges; but of the work which they were appointed to do, and manfully did, their successors alone can judge. The work of the spiritual reformer matures slowly. The harvests and fruit-gatherings of the moral world have no fixed relation of time to the spring season. The work which is obviously done by those men whom God raises at critical periods of a nation's history—obviously to their contemporaries and those who live near to them—is usually but a small part of their work. Much of the seed which they sow bears immediate fruit, but much of it, falling on uncleared ground, on minds enslaved by prejudices and traditional beliefs, grows and bears fruit only after many days. These men originate streams of influence which flow long after their arms are withered and their voices silent. Their work cannot, therefore, be rightly estimated by their contemporaries or their immediate successors. If justice is to be done to them, it must be by some historian who inherits their sympathies, and stands at the distance from them of two or three generations. The time has perhaps come when a first and substantial contribution towards a history of that work which it was the honour of our fathers to accomplish, might be made. If our distinguished guest, the representative of the English Union, had had the good fortune to be a Scotchman, this had been no unworthy subject for his brilliant and untiring pen. Right sure am I that were my one to take the doings of the founders of our churches up as a matter for research and record, he would find several things which it would not be beneath the dignity of history, and which, I take it, it belongs to the fidelity of history to record. He would find that they occupied no mean place among the men—that they were the men—who, by their firmness and temperance, and burning, yet modest zeal, put down the arrogant and exclusive pretensions of the state-church clergy of their day, and won for themselves and their sons the right freely to preach Christ's gospel on every highway and in every parish of Scotland. No doubt, some will say, you cannot manufacture a heroism out of such materials. True, these men were not called upon to resist unto blood, but they suffered much discourtesy, and had many fiery trials. They were had up before sheriffs; they were judicially ordered to desist from their self-denying work; they were harassed by subservient magistrates; they were browbeaten and threatened to be horsewhipped by drunken squires; the thunders of many a pulpit were launched against them; and they were made the objects of a malignant and libellous pastoral letter, which bore the imprimatur of the Kirk of Scotland. Nor can any one, I am persuaded, candidly read the simple annals in which the story of their work is told, without feeling that they worked in a spirit which would have resisted unto blood had it been necessary. The Scottish Congregationalists of this day, at least, can never think lightly of their work; for it was in the use of that liberty to preach which they won for themselves that they brought the gospel into many of our homes; and from the seed which they sowed by the highway sprung the great majority of those churches which now constitute the Congregational Union of Scotland. The historical inquirer would find, too, that our fathers took no mean lift of the work which delivered Scotland from the "ministration of death" yclept moderatism. That iron age of Scotland's ecclesiastical history has been too often described to need description at my hands. Suffice it to say, that, during that age, the gospel was, as it were, entombed within those precincts which were ostensibly consecrated to its proclamation. On the arid and chopped fields which unworthy husbandmen had left uncultivated, our fathers sowed the seeds of divine truth, and thence the days of moderatism were numbered. Largely by their direct influence, more largely still by their influence indirectly exerted—as the result of that movement of mind which their preaching, conspiring with other agencies, stimulated—moderatism, in due time, fell. It seemed compact and immovable as some great rock, and Scotland lay with scarcely life enough to shiver in its cold shadow; but as our fathers went forth sowing the precious seed, some of it fell in clefts of the rock, and striking its roots down, rent it, and let the warmth and the light in upon the chilled land. Then it was proved, as it often has been in the moral history of the world, that the coherence even of rock is nothing to the power of growing life. The unambiguous testimony which our fathers bore, too, to the spirituality of Christ's kingdom, at a time when its spirituality was sorely obscured, will be recognised by the honest and careful historical inquirer. They believed in "the fellowship of saints." They thirsted after such fellowship as an instinct of their own spiritual

life. They found it not in the church with which they were connected. On the contrary, slights were put upon it there, and it was watched as a dangerous element—not unwisely, for it was an element dangerous to an institution which had become so largely secular, and which had yielded itself so much to the control of worldly policy as had the Church of Scotland at that time. What they could not find in the church, the founders of our churches found in small circles of devout men, who met in private houses, in the fields, and sometimes literally in dens and caves of the earth, to pray and read God's book. And out of these praying circles our churches sprung. These godly men had no thought of founding a denomination. They dreamt not of reigning as princes in the land. The hope of being quoted in other days by admiring sons, as the fathers of "our denomination," seems happily for them never once to have brought its disturbing influence to bear upon their work. They did not even, in the first instance, propose the formation of separate churches. They drew spiritual men around them by the attraction of their own spirituality, and bound them to them by their yearning after spiritual communion: the churches were not *formed*,—they grew. Unlike some other dissenting denominations in the land which sprung into existence full-grown and full-armed, the result of doctrinal or political strife, ours grew out of a revival of religion: and, very much after the manner of the churches which sprung up in the beginning of the gospel, assumed the simple and natural forms of organization which the Congregational churches now exhibit, and which seem better fitted, upon the whole, than any other to promote the great spiritual ends of the Church's institution. Nor is this the only historical phenomenon which will present itself to the eye of the inquirer in this line of things. It was something to give birth to a denomination which, to this day, can justify its independent existence; but we should unduly abridge the honour of our fathers if we gave them credit for no more than this. The spiritual ideas of Christ's kingdom and of christian fellowship for which they contended, have, since their day, largely leavened other christian communities; and I believe it is nothing but sober historical truth to say, that some of the christian denominations of our country have taken out a new lease of life on the strength of large and most creditable borrowing from our fathers. Then we have had voluntary and non-intrusion controversies, and the disruption of the Church of Scotland. I need not say that I do not attribute all these movements to the exclusive agency of our fathers; but the movement which they conducted was the earliest and the mightiest of the properly national movements from which these lineally descended. I know not whether certain who are of note in the Jerusalem which is "Free" would be willing to acknowledge this lowly paternity, but it will not be left unacknowledged when the history of our fathers' days shall be fully and competently written. I am not sure that the historical inquirer would not find, too, that our fathers had to do with the introduction of a new era in the preaching of this country. I refer not here to the substance of their preaching—the pure and simple gospel of which my resolution speaks—but to their manner and their general conception of preaching as a means of reaching the hearts and minds of men. And perhaps it was this governing purpose of their preaching—this earnest desire by it to introduce the *truth* into the minds and hearts of their hearers as the mighty and prevailing antagonist of sin and worldliness, that gave it its peculiar form and complexion, and clothed it with power. For their preaching was with power. Results which had almost been forgotten in Scotland as the natural results of preaching sprung from it: good men were strangely quickened, and many ungodly persons were converted. It is not likely that our fathers had any theory of effective preaching: I suspect effective preachers seldom have; but their ardent sympathy with the great purpose of preaching made them workmen who needed not to be ashamed. And I venture to think, that this goes deeper into the matter of effective preaching than do many of the questions which are commonly canvassed in this connexion. Our fathers preached doctrinally, *say*, *theologically* even—the horror of the modern popular preachers. Yet they interested and swayed men, and were the means of converting them. I do not name this as a triumph of *theological* preaching, but as a triumph of that spirit of *keen* sympathy with their work by which these faithful men were animated. I would put in this light, too, the question which is sometimes keenly debated—Whether sermons should be read, or delivered from memory, or preached, as to form of expression, extemporaneously. The question is worth debating; and it becomes every man to ascertain for himself in which of these ways he can best promote the great ends of preaching. But the question is, after all, a comparatively superficial one. Few

our fathers were readers—perhaps none of them in the first instance—but that is an accident, not the source of their power—that lay in their realization of the fact that in every sermon they were dealing with living mind on the behalf of God, and in their earnest desire to save souls. And, as I have said, a new era in Scottish preaching—not confined to Congregational churches by any means—was the result.

Now, Sirs, it is something to have a spiritual and denominational ancestry like that. It is something to boast of. We, who look up to these men as our fathers, have no cause to be ashamed of a feeling which it may be accurate enough to call *unhealthy pride*. There is a sentiment to which this designation is commonly applied, which is worthy of all contempt and reprobation. That pride which scans with complacency a long line of titled names, and which nicely proportions its complacency to the length of the line, irrespective of the character of the men in whom it gazed, or through whom it passed, is a fit matter for wonder, and perhaps even for envy; but one can pardon—if it need pardon—the pride which quotes with complacency the great and worthy deeds which one's ancestors have performed, or the piety and godly character which one's ancestors bore—and that whether the fatherhood of those ancestors was that of actual consanguinity, or that of spiritual generation, or that were it only even of official precedence. Who shall put shame on the religious sons of Scotland for their boasting in the stern saints of the Covenant? Aye, and I trust the day is distant, when the pastors of the Congregational churches of Scotland will be ashamed to confess themselves, or when they shall view themselves otherwise than with pride, as the sons of the men who, in the closing of this century, were known throughout the land as the *missionaries*. If we are to be ashamed, let it be reserved for the day when we no longer feel the noble aspirations which these men breathed, nor sympathise with the work which they were honoured to accomplish—let it be reserved for the day when we cease to be worthy of them. Worthy of them! Yes. For if a denominational ancestry, such as we have, be a thing to be proud of, it also brings its responsibilities. We must not mean advantages from those men, and our profiting should appear to all. It should not be in vain that our young ideas of the godly minister of Christ's gospel were formed under the ministry of the founders of our churches. It is against nature that giants should have a dwarfish progeny. The shame will be ours if we are dwarfs. My resolution sets forth the obligation which lies upon the pastors of the Congregational churches of the present day to imitate their fathers in "their adherence to the pure and simple doctrine of Christ's gospel,"—a formula which may of course be differently interpreted, and which, I suppose, all denominations, and perhaps almost every individual preacher, would accept as indicating the burden of his ministry. It can be no question, however, with an audience of Scottish Congregationalists what this formula means. It is the not unfit denomination of that quickening and life-giving doctrine which they have heard from their pastors from the first to this day. It is the doctrine known in polemics as moderate Calvinism—the doctrine which affirms the depravity and guilt of all men which sets forth to all men a full and free salvation, through faith in the atoning, propitiatory, work of the Son of God—the doctrine of conversion by the grace of God, and of a new life by heavenly aid and succour. It was under the preaching of this doctrine by our fathers that many a wilderness in Scotland became as a garden of the Lord, and it has been the strength and glory of our ministry, (as it is the pillar and ground of the truth,) ever since. The present pastors of our churches know no "other gospel." And this is saying something. The pure and simple doctrine of Christ's gospel has no longer the piquancy and charm of a new thing, which it had to our fathers. It is true they preached the old gospel, but it broke upon the closing years of the last century in Scotland, though it had been a new revelation from heaven. They were "strange things" which our fathers brought to the ears of their countrymen. They laboured under the imputation of heresy and fanaticism—not an unhealthy stimulus to fidelity and zeal. We have not this stimulus, and we have been exposed to the perils which are proper to that periodical thirst for novelty, which every half century or so rears forth in some new form; and for my share I know not of a single pastor in Scotland, who, amid these perils, has lost his soundings. I know of men familiar with the pages of Newman and Parker, Emerson and Mackay, and who feel that they owe some part of their equipment for their work to their acquaintance with these writers,—that they have at least learnt from them the drift of much of the cultivated irreligious mind of the day, and how that mind is to be approached and

dealt with; but who have not manifested the slightest perturbation under their malign influence, much less been warped from their orbit by it. There are men among us, too, who are students of German literature,—I hope that in the next generation of preachers the number will be larger,—and who are not ashamed to confess that they owe much to the industry, erudition, insight and stimulating thoughtfulness of the German thinkers whose works they have studied, but who take only the fine wheat and reject as chaff the amazing amount of crude speculation and arbitrary criticism which burden the pages of almost all German writers,—even those whom we most trust and who most quicken us. There are men among us, too, familiar with the pages of Maurice, and who have learnt many lessons of him which they would not willingly unlearn, but who mourn over those defective views of the guilt of sin which enable him to extrude the element of propitiation from the sacrifice of Christ, and to exhibit as the gospel only the half of that beautiful whole which our eloquent English friend held up to our view, in his sermon this morning,—and who stand amazed at that eccentric and delusive exegesis which enables him to identify his emasculated system with the articles of his own church, and with the declarations of inspired writ. We have men, too, who are admiring readers of the pages of Robertson of Brighton,—and who, from him, have learnt much, very much,—who cherish a reverential feeling towards the memory of that son of genius, and man of God,—there is so much of deep insight, so much largeness of heart, so much freedom of thought, so much strength and beauty of all kinds in him,—but who could weep over the fierce invectives against Calvinism, and the gross caricatures of Calvinism which blur his pages, and who could weep yet more over that dark void at the centre of his system, which separates it, alas how completely! from “the pure and simple doctrine of Christ’s gospel.” Yes, Sir, our pastors have passed through a time in which the faith of men has been fiercely tried, and they have not “slunk from the race,” but to this day they remain true to the gospel which their fathers preached. Doubtless we have different modes of exposition among us, as we have minds of every different style of structure, and every different grade of culture.—We have scientific theologians, men whose bent is towards philosophy, men who have felt the kindlings of poetic feeling, and men strong in their unerudite common sense. Preaching in such circumstances cannot be uniform,—and it ought not, for preaching is never healthy and strong when it does not bear distinctly the marks of the preacher’s own mind; but we have one Lord and one faith. I do not know that I should have so pointedly referred to this, had I not observed in certain quarters a wonderful readiness to promote a suspicion of the orthodoxy of the Independent ministers of Scotland, in connection with certain exaggerated rumours of defection from the faith on the part of some of our English brethren. These rumours with regard to our English brethren, are, I believe, worse than exaggerated,—and any suspicion which they may have originated with regard to ourselves is utterly unfounded.

We have accepted it as our mission then to preach the gospel which our fathers preached. But there is another sense in which it is desirable that we should “be followers of them.” I refer to the promptitude and enterprise with which they adapted themselves to the specific wants of their times. They grappled manfully with the errors of their day; they stepped forward manfully and met the wants of their day. A blight had passed over the parishes of Scotland under the cold and lifeless ministry of the “moderates:” they took staves in their hands and went forth over the length and breadth of the land preaching the pure and simple gospel. The time needed missionaries and itinerants, and they said, Here are we. Their methods were original as the methods of true love and pure zeal always are. If there be at times among us talk of changes of method, then—if our phraseology differ in some respect from that of our fathers,—if the structure of our sermons be not precisely the same—if we set store by phrases of truth which they neglected—if we place in the shade some things which they placed in the fore-ground—if our whole mode of operation be our own, not theirs, let no one charge us with disrespect towards them. It is more refined respect. That I hold to be a higher imitation of our fathers which acts on their principle, than that which slavishly copies their methods. They adapted themselves to the wants of their times; we are never worthier of them than when we adapt ourselves to the somewhat different wants of ours. Schools and denominations have not seldom suffered blight under the shadow of their founders’ name, from a literal copying of their methods and a servile adoption of their words being insisted upon. It is the spirit of our independency to leave us free in this matter. The opinions of our fathers have not descended to us in a

written creed which we are called to indorse, or their methods in a complicated organization, every pin of which we are bound to keep in its place. I rejoice in this liberty, not that the substance of their creed would be a burden to me, but that I feel myself freer and more elastic and less trammelled in setting about the work which devolves on every Christian minister, of adapting myself and my ministry to the living men and actual wants of to-day. In this matter the pastors of our churches seem to me to enjoy an advantage over the ministry of every other branch in the land,—an advantage which, I need hardly say, brings its responsibilities. If we are not foremost in smiting down new error,—foremost in fitting our methods to new forms of life,—then, we are not worthy of our ancestors, or of the hereditary privileges which we enjoy. I do not venture to say what is specifically demanded of our pastors in the present day; every man must judge for himself. I would merely indicate the fact, that recent social revelations seem to show something like a divorce of the business of the country from religion, and would venture to ask my brother-ministers whether there be not a work for them there. Many of that class of our contemporaries, too, who have enjoyed the highest secular share of the age, are passing beyond the pale of the church's influence and operation; while at the other extreme of society, indifference and sensuality grossly laminate over, I fear, increasing masses of the people. Brethren, do not these things call us to labour,—some to thrust in the sickle, others to sow the seed, and then to clear and break the soil! Let each man choose his work—choose it by his fitness,—and if it be a very work of to-day, and he toil at it in a self-denying spirit,—and take Christ's holy gospel with him as his great instrument, he will be a worthy son of the founders of our churches, though they never put their hand to such toil nor dreamt of it. In imitation, as in another matter, “the letter killeth, but the spirit giveth life.”

My resolution further expresses a hope that the pastors of the churches will exhibit a like example of devoted piety with their fathers. The want of time is not my only reason for not dwelling upon this here. I know that they were men of power and of righteous and charitable life, and that their great strength lay here. I know too, that if we are to be like them as workers we must be like them as men. But I am rather disposed to take this matter for myself, and leave it to my ministerial brethren to take it for themselves into the closet for meditation, than to deal with it here as a matter for speech. One thing only would I say to the Christian men and women of this assembly,—if you would have us to be like our fathers, in their piety and wisdom, zeal and success,—“pray for us.”—The perils of our position are great,—the temptations which beset us peculiar and formidable; and I am sure I speak the language of my brethren's hearts as I utter the desire of my own, when I say, “Brethren, pray for us.”

Mr. Nicoll of Rhynie then seconded the resolution. We regret the necessity of omitting the notes we have of his speech, but hope to insert them, with other omitted matter, in our July number.

The Rev. W. Pulsford of Albany Street Chapel, moved the next resolution, which was to this effect:—“That the present lack of suitable men to fill the vacant pulpits in so many of our churches, calls upon us to pray to the Lord of the harvest that He would send forth more labourers into his harvest.”

Mr. Nicol Nicolson of Scalloway, after seconding this resolution, gave an interesting account of the scene of his labours in Shetland, the hardships and the happiness connected with the work of the ministry among a people who welcomed the sound of the gospel, and crowded to the places of worship at all his stations as far as he could visit them.

Dr. Alexander moved the thanks of the meeting to Mr. Stoughton, and then introduced him to the meeting, in his official capacity, as delegate from the Congregational Union of England and Wales. All Mr. Stoughton's appearances at the meetings were characterized by the genial flow of christian feeling and the frank expression of noble christian sentiments. As representing the churches of the south, he was happy to assure the friends assembled that there was a cordial feeling of oneness between the churches on the other side of the Tweed as on this; that notwithstanding all that had been alleged, and all the suspicions that had been raised as to the soundness of doctrinal views prevailing or at least existing in the south, he could refer to the sermon he had that day delivered as embodying, so far as it went, the system of divine truth taught and approved in their pulpits and among their congregations. Mr. Stoughton's speech not being reported we are unable to give his words, and do not pledge our-

selves to the verbal correctness of even these brief hints of the topics he on, but there can be no mistake as to the cordial and catholic spirit displayed by the honoured delegate of our English friends. Nor could he more warmly reciprocate them towards the sister churches in England.

Mr. Stoughton's visit will long be remembered by us, and we trust he will receive the blessing behind him in which many share, and for which they will give thanks to God both now and in days to come.

With the customary votes of thanks to the chairman, to the friends who had shown hospitality to strangers, and with the benediction, this meeting closed.

For a number of years past the annual meetings of the Union have been marked by the gradual disappearance of the aged forms of honoured brethren whose personal history reaches back to the times of the Haldanes and the noble men who acted with them about the beginning of the century. This year only one representative of that class was seen at the meeting, Mr. Kennedy of Inverness, who spoke at the successive services, and even the delegate from England, Mr. Black, the men of middle age, or of the juniors now fast advancing to that stage of life. It must have been gratifying to all whose interest in our denominational relations is not cooling with age, to perceive that a large measure of vigorous and of hallowed fervour distinguishes some of these younger men; and that the arrangements permitted a larger number of our brethren from the north to open their lips in public, we should have had many more encouraged to do so that the mantle of the fathers had fallen on the children, and that the generation of our ministers are prepared nobly to sustain their name and to be able and devoted servants of our Lord Jesus Christ in the ranks of congregations in Scotland.

Chronicle.

ORDINATION AT KILSYTH.

On Tuesday, 11th May, Mr. John A. Anderson, who, at the close of last session, completed his preparatory studies for the ministry in our Theological Hall, was ordained pastor of the church in Kilsyth. There were present Dr. Alexander and Mr. Swan of Edinburgh, Messrs. Russell, Forbes, Johnstone, and M'Callum of Glasgow, Maclachlan of Helensburgh, Hill of Kilsyth (minister of the parish), Black of the Free church, and Barrowclough of the Wesleyan. Messrs. Johnstone and Maclachlan conducted the introductory services. A discourse on Congregational church principles was delivered by Mr. Swan. Mr. Forbes asked the usual questions, to which Mr. Anderson gave most satisfactory answers. Mr. Forbes also offered up the ordination prayer. Dr. Alexander then delivered the charge, after which Mr. Russell addressed the members and deacons of the church on their respective duties. At the close of these services the ministers and other friends sat down to dinner. Messrs. Hill and

Black very cordially welcomed the newly-ordained pastor to their locality. Mr. Black, a low-labourer in the ministry, presided in the evening, a meeting was held in the evening, a meeting was held in the evening, presided over by Mr. Black, when appropriate addresses were delivered by the Chairman, Messrs. M'Callum, Johnstone, Hill, Russell, and Douglas of the Theological Hall, along with several of Mr. Anderson's fellow-students, had come to be present at the settlement of one highly-qualified man. Although the church at Kilsyth has been in existence for about eleven years, Mr. Anderson is its first pastor. The brethren there have long desired to have one set over them in the Lord, and now that their wishes are realised, a fervent prayer is that both pastor and people may enjoy peace and pro-

CALL.

THE Rev. D. B. Mackenzie, Thurso, has received and accepted an unanimous and cordial invitation from their pastor from the church in

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JULY, 1858.

MEMOIR OF THE REV. ROBERT ALFRED VAUGHAN.

THE materials for this brief sketch are taken from a work now before us, and of which the full title is given below.* We are indebted to Dr. Vaughan, the honoured father of an honoured son, for a work which he has edited with equal taste and judgment. Our cursory sketch of the life will, we trust, lead not a few to procure the *Essays and Remains*, which need no formal recommendation at our hands.

One thought strongly suggested by this work is, that there is a great deal more of holy and elevated consecration to God's service among the men of our own day than we give them credit for. It is not till they have passed away from the midst of us that their true glory is seen. While they lived, a veil of modesty thrown around them concealed the heavenly elevation of their real character. Their life history, with its conflicts and triumphs—its cloud and sunshine, was rather studiously concealed than ostentatiously paraded, and we see in one of these specimens of the Christian disciple only a man of God maintaining his consistency, but unmarked by any token of pre-eminence above his fellows. Had Alfred Vaughan lived to a good old age, he would have doubtless risen to a first place among the literary celebrities of his age, and we doubt not would have shone as a star of the first magnitude in the firmament of the church; but the rich and ripe fruits of his earlier ministry,—the chastened yet decided bent of his genius towards poetry,—the subordination of his tastes to the demands of duty,—the exemplary industry that did so much honest work in so short a time, and with physical strength so inadequate to the self-imposed tasks,—all this would have remained unknown, and the lesson of his youthful ardour and success been lost to the church and the world. It was needful that he should leave us while yet a revered father's hand might lift the curtain and invite admiring and

* *Essays and Remains of the Rev. Robert Alfred Vaughan*, edited, with a Memoir, by the Rev. Robert Vaughan, D.D., in two volumes. London: John W. Parker & Son, West Strand. 1858.

sympathising friends to survey the bright promise of the morning of life so soon quenched in death. We pay dear for permission to break the seal of secrecy that hides from a stranger's or even a brother's eye the secrets of the inner man, for death must have asserted his claim ere these can be divulged; but we cannot help feeling, while with our rowing heart we think of the departed, that we have still precious ones in the midst of us, and that did we know them as we may know only the dead, we should love and admire them more than we do.

There is indeed one thing that sadly interferes with our higher estimation of Christian companions still with us. Their presence renders us familiar,—alas, too familiar,—with their imperfections as well as with their excellences. We can love and highly esteem them notwithstanding defects and drawbacks, not forgetting that they see in us what we see in them,—spots that are not the spots of God's children. But in the case of our friends who are now among the spirits of just men made perfect, we invest them with all conceivable attractions,—and we know that they have left behind them all that belonged to earth and corruption. We learn also, in reviewing their earthly history, to separate the indications of their confessed and lamented infirmity from the many clear and beautiful proofs of their sound-heartedness in the Redeemer's cause, and the ever-growing maturity of their faith and its precious fruits. This renders the biographies of holy men of God always welcome and always edifying; and we confess to a decided predilection for this species of literature. It may be, occasionally characterized by too diffuse and too indiscriminate use of materials, and we may often wish that biographers had made a sparing selection rather than given a superabundance of diaries, journals, and letters; but that is an error of judgment that brings about its own remedy. The seven volume memoir of a Montgomery soon shrinks into very modest dimensions.

There is sometimes heard the querulous objection that the private records of an individual soul never intended to be seen by any human eye should be held sacred, and never obtruded on the public gaze. We admit that there is room for the exercise of a discreet, perhaps a severe discretion in the use of such materials, but when, as in the case before us, the private papers of a highly accomplished and beloved son pass through the hands of a wise father, there is little danger of anything being published that ought to have been concealed from view.

We are then deeply thankful for every well-written and judiciously compiled memoir of a departed Christian, whether occupying a public sphere, or moving in the more retired walks of life. One good effect of such books on our own spirit is that they dispose us to a more kind and charitable estimate of our living contemporaries. And this is a lesson of no mean value. Whatever tends to nourish charity and bring us into sympathy with our friends and neighbours must be of great moment to our own comfort and usefulness. It sweetens our feelings, and blunts our resentments, and makes us patient and forgiving; and so all concerned are gainers, and Christianity itself honoured.

It is easy to be censorious, and gratifying to our self-love to point out flaws of character, but it is a blessed exercise to have our criticisms

ments turned in upon ourselves. This sets us upon remedying defects, and supplying lamented defects. The memoir of a Christian may in this way be used as a mirror. Contemplating ourself in that glass we see how far we are from the purity, the refinement, the perfection of the Christian character. At the same time we see what divine grace has done for another; and we draw the encouraging conclusion that the same grace may be imparted to us also "without money and without price," and so we too may arise and

to intellectual gifts, these may be beyond our reach. Many who peruse the remains of Alfred Vaughan may be conscious that they can vie with him in literary attainments; but this may be owned with a pang of envy, and with only the desire that our two talents may be as faithfully used as were his ten; knowing that the Great Giver requires from each one to whom he has distributed His gifts, according to what a man hath, not according to what he hath not.

The life of a student such as Mr. Vaughan was, though not rich in itself, is sufficiently note-worthy to be recorded, and it is suggestive of one deserving of serious study. It might have been anticipated in the hands of Dr. Vaughan the memoir of his son would be written nobly and gracefully, and we honestly avow that in perusing this exquisite production our admiration has been nearly equally divided between the father and the son. Few fathers have had the bitter and yet the task of exhibiting to the world the portraiture of such a son; few sons have had fathers capable of rearing a monument to their memory so chastely beautiful, so truly Christian, so intellectually rich, sootionally sublime. We see the father and the Christian in every word, and the former character meekly blends with the latter, without neglecting parental affection to suppress historical truth. This is our impression after perusing the Memoir, which fills little more than three hundred pages, but we cannot verify that impression to our readers by making extracts to an extent which our limits forbid. We have marked many passages with which to enrich our pages, but we must content most of them to be read in the work itself; and we should rejoice that our more literary readers could enjoy this privilege.

The story of Alfred Vaughan's life briefly told is as follows. He was born in Worcester in 1823.—In 1825 his father removed to Kenilworth. There and at Nottinghill the family remained till 1843. His youth until thirteen years of age was under the able training of an accomplished father, generally along with one or two pupils, a younger brother, and an older than himself, as companions. Alfred then entered the Royal School of University College, London. His love of reading was early manifested. History and biography were his favourite studies. In due season he matriculated, and in 1842 took his B.A. degree, with honours. We must make room for the following wise remarks of Dr. V. in reference to this period of the student's history.

His attainments and mental standing generally, at that time, were not to be compared with his academic standing. There are not a few men who reach a good position in University examinations, who never show themselves to be good at anything beside. They receive much; they produce nothing. There is scarcely anything for which their minds cannot find room, but there is no growth in them. They are misled are they by other men's opinions as to lose the power of forming opin-

ions of their own,—so crammed with the contents of many books, that what might have been native in them is smothered as by an immense overgrowth. My son's mind was not of that order. His acquisitions became aliment to his inner life,—merely conducing to his personal culture. He always looked to the fruit of other men's labours in relation to labours that were to be his own. Every gain had its value for him according to the measure in which it might prepare him for something he hoped himself to accomplish."—(Memoir, p. xiv.)

At this period of his course the observant eye of his father saw in him a preference to studies which bore upon man in action, and a want of interest in mathematical and metaphysical speculation. His æsthetic sympathies were strong, and his master passion at that time was the passion of the poet. Of his poetical attempts at the age of eighteen one or two specimens are given, and they gave promise of something far above mediocrity in due season. It was needful, however, for young Vaughan to come to some decision on the important matter of choosing his path of occupation in life. He had a taste for art, and had some ambition of being a painter. He admired effective public speaking, but the study of law had no attraction for him. His religious character had by this time become settled, and his father, with pleasure his leaning towards studies which he hoped might gradually incline him to a higher consecration of his energies than as yet he had seriously contemplated.

We cannot give Dr. Vaughan's clear bird's-eye view of the state of parties both in the political world and in the ecclesiastical at the period now referred to, though it bears on the question of Alfred's choice of profession, but the subjoined paragraph is too instructive to be withheld.

"It was while the affairs of parties, political and religious, were in this position that my son felt constrained to look to the work of the Christian ministry. This disposition came mainly from his religious feeling. But, in his case, as in mine more, there were subsidiary considerations which had their weight. How many men become clergymen to a large extent from their utter distaste for the collision and vulgar brawl with which they would often be mixed up in other pursuits? What they covet in the Christian ministry, is its comparative quiet, the sense of being useful, without taking much part in the worldly contentions ever going on about them. It is well, no doubt, that among the ministers of religion there should be men of courage, capacity, and knowledge of affairs, capable of sustaining the interests especially intrusted to them in the presence of the power that be, whatever they may be. But the men of this sort needed are the execution, not the rule. The pastoral life in its ordinary routine makes only a moderate demand on such qualities. My son was not wanting in courage. He could believe, have gone to the block or the stake for a great principle. But he was not formed, either in body or mind, for taking a prominent place in the rough counters of public life."—Mem. xxi.

Some extracts are given from the diary of this young aspirant to ministerial usefulness, written at this time, which fully sustain the character here drawn of him, and illustrate his own self-diffident estimate of himself, combined with filial trust in the God of truth and love to whose service he had dedicated himself.

In 1843 Alfred Vaughan became a student of the Lancaster Independent College, of which his father was President, "His religious feeling was deep and strong, much more so, as now appears from his diaries, than the persons about him at the time supposed." We mark with deep interest the progress of such a mind, and the gradual clearing away of the mists which had hung over it. The disclosures made

pages of this memoir are, on this account, of very great value, they serve to show some troubled spirits that, as it is no uncommon thing for inquiring minds to pass through labyrinths of doubt and of despond, it is no mark of superior intellect to come out at the *right side*. This noble young spirit soon emerged joyous and free, a believer and an humble servant of Christ. We again extract a few sentences relating to this period:—

Some seasons it [his religious feeling] was of a happy description, full of Christian aspiration. In others his upbraidings of himself were severe, and must have been attended by much pain. And there were intervals, it is true, in which his hope as a Christian seemed to be all but extinct. The many days, and sometimes in the night, which he gave to study of one kind or another, and the earnestness with which he endeavoured to make himself master of every thing he took up, must have made a perilous demand on one whose strength was so limited."—P. xxiv.

The sentences which are taken from the paragraph whence these sentences are taken are excerpts from his diary, illustrative of his state of feeling, which we would be glad to transfer in full to our pages. We must indulge in a short passage, but the rest breathes much of the same happy and shows that, with all his struggles and aspirations after eminence, his heart was in the right place, and all schemes and purposes subordinated to the great object for which he wished to live and la-

27th, 1843. (Sunday)—Yesterday's well-spent remembrance puts me in a state for to-day's sipping at Heaven's streams. I seem now to have a definite object, viz.—to spend my days showing my grateful love to Christ by using with all my energies for Him, who is my one hope, my one friend. How ought I to be above all meanness of spirit, all narrowness of prejudice, all selfishness of affection? My life should be spent for Him who is my joy. I should be generous, and may the murmurs of gratitude that may escape my weakness make an echo in many a devout soul. That is the crown of glory for which I strive—the laurel of Christian poetry, with the sweet-toned voice amidst the din of judgment, saying, 'Well done, good and faithful servant'—O; what blest joy! How my mind falls back lost at the thought of it; how trivial and weak sin, how unlovely allurements, compared with this!"

1846. Thanks to God for more lively faith, a more earnest spirit of prayer, deeper joy in religion, more self-renunciation. . . . How have I been elevated, calmed! a thousand impure thoughts chased away, affection purified, a true, noble, pure channel, joy from the highest source above, from the earth poured in on me on every side. In preaching . . . joy and success followed by the approval and wishes of those I have addressed. Guilty as I had been interposed—snatched me from the utmost peril of vileness and mess, given me love to Him and love to others. O, what shall I render Thee, Lord! Let me be thine; teach me still more; shine on me still more.

Let me never again go so far from Thee as I have gone, but keep me close to Thee embrace now and ever."—P. xxv.

Vaughan was now a preacher, and nothing gratified him more than to know that his ministrations were acceptable and useful. Deeply he was evinced by many, and not least by persons of the poorer and more illiterate class. "The following extract," says his biographer, "will go far to explain the secret of such interest:"—"Last night I preached a sermon begun on Thursday evening, I think the best I have ever written. In more than one passage I was myself moved to tears in reading it this morning. God make it useful."

When he had completed his theological course, it appeared to his father that he should pass a year in some German university be-

fore committing himself to the distractions and responsibilities of a pastorate." Dr. Vaughan assigns his reasons for taking this step in the case of his son, and as the subject is one of great practical interest to many students situated as young Vaughan was, and not less so to parents and friends, on whom may devolve the responsibility of counselling and deciding when such a step is proposed, we give the calm and weighty utterances of Dr. Vaughan on this head:—

"Some good men may be disposed to question the soundness of my judgment in this particular. That a youth of not more than three-and-twenty should be committed to the study of German theology, in the heart of a German university and not be deeply injured by the process, may be, in the view of such persons, the last degree improbable. But the wisdom or the folly of such a step must depend very much on the character of the mind to be exposed to such contact. My son had already become familiar, to a considerable extent, with German theology; very little was left to come up from German professors that could take him by surprise. In so far as I then knew his mind, his thoughtful piety, his fixed reverence for the authority of the sacred scriptures, and that caution and ripeness of judgment which began thus early to characterize him, seemed, when taken together, quite enough to show that in his case, such a course might be advised. Was it taken? It was clear to me that England was destined to be agitated by nearly the same theological questions which had been so much agitated in Germany. It seemed to me no less certain that the men best qualified to refute the errors of German theologians must be, for the most part, the men who have taken pains to make themselves familiar both with the errors and the truths to be found in the writings of that class. Such is the discrepancy natural to all false theories, and such the iconoclastic spirit of our German neighbours, that the source of the poison has naturally become the best source for the antidote."—P. xxxviii.

We are disposed to attach weight to the views thus expressed, but although Alfred Vaughan did not belie the confidence reposed in him as a man of mature thought and settled principle, he did not pass through the ordeal unscathed. During a portion at least of the time spent at Halle, his mind was distracted with doubts, and tossed by the questions of the gloomiest interest. The issue of the process was happily peace and settled rest, but the process itself was fearful. The glimpse of it we are permitted to see adds tenfold emphasis to the caution implied in Dr. Vaughan's resolving to send his son to Germany; that none should be allowed to take that step who were not well prepared by previous knowledge, and fixed religious character to meet the danger.

Dr. Vaughan has done well to give some copious extracts from his son's diary written during those seasons of mental and spiritual gloom; for they render most touchingly instructive the views he brings out in connexion with those disclosures. Here they are:—

"Reader, hast thou never known any thing of the self-contradiction, the processes of self-torture, in which spirits become skilled which descend into those depths of spiritual life—or rather of spiritual death? It is not certain that exemption from such dark hours should be accounted a matter for congratulation. Many, no doubt, ascend to heaven without ever descending into regions which seem to be so far away from it. But such souls do not go to the highest heaven; nor will they ever be able to show others the road thither. The men who find beyond others their all in God, are the men who have known beyond others what it is to be without Him—to feel after Him and not to find Him. We must look down thus deeply into the confusions of the present, and up to the harmonies of the future, as such spirits in bygone times have done, before we can hope to understand what is meant by the passing of such natures from earth to heaven. Soon after the above passages were written, the writer of them was permitted to learn something of that transition from darkness into light which such tried ones know

how to accept thankfully, as the precursor and type of the ascent into that state where the light is no longer mingled with darkness."—P. xlv.

Grave practical questions now came up before Mr. Vaughan in relation to the best way of employing the powers God had given him. The pulpit opened to him a door of usefulness, yet important as that was, he felt that there were other modes of service not incompatible with pulpit duties, and that he must occupy the whole sphere of Christian obedience, hiding no talent and foregoing no means of benefiting his age and generation.

We are permitted to take an instructive glimpse of the position and prospects of Alfred Vaughan in relation to this matter, and we therefore lay before our readers some suggestive sentences, which may be of use to other young men pondering as he did the path of their feet in the service of God:—

"Several circumstances combined to fill him with discouraging thoughts [in looking forward to the work of the ministry]. He was well aware that the congregations he would be called to address were most intolerant of the preacher who must read his sermons, and that his shortness of sight disqualified him for reading to advantage, even were reading permitted. His memory, at the same time, was not of a sort easily to recall words. When he had been at the pains of writing his sermons, he could scarcely deliver a sentence as he had written it. He was thus shut up, so far as language was concerned, to the alternative of either reading entirely, or extemporizing entirely. . . . Had my son entered on his career as a preacher only a dozen years later, he would probably have been allowed to read in the pulpit, and as he would have been able by that means to ensure the exact enunciation of what he wished to say, he might have been led to concentrate his strength on his pulpit discourses, and have left us many finished compositions of that order, in place of much we now have from his pen. The man who can address an auditory from the pulpit, as the senator has to address the speaker in the chair, or as the barrister has to address the twelve men in the jury-box, possesses a great advantage. But there are men who must be allowed to read, or they always fall below their own idea of how they should acquit themselves, and being dissatisfied for the most part with their best efforts, are liable to become disheartened in their work."—P. xlvii.

The Memoir next introduces us to the deliberations and conclusions of the studious and conscientious preacher and poet, whose aspirations towards a high place in literature and poetry were chastened by the conviction, that his own predilections must be subordinated to the stern claims of duty. Nor was it difficult to submit, for the service of God was his deliberate choice, and it only remained to ascertain how that service might be most efficiently performed. Mr. Vaughan had high conceptions of the functions of the poet, and in a paper written about this time, from which his father publishes several paragraphs, he explains his ideal of the Christian poet, and eloquently pleads his cause. In reference to this Dr. Vaughan says wisely and beautifully: "It is with youth, as with the newly-loosened carrier pigeon, which, from its high and strange place in the air, glances and darts right and left, before seeing the looked for landmark, and rushing off in its intended track. Nor are the projects which, in this stage of our experience, seem to be failures really such. In ways too subtle for our foresight, they contribute to qualify us for doing the work which is ultimately given us to do."

During his stay in Germany, Mr. V. studied closely the German philosophy, made himself thoroughly acquainted with the speculations

which have made so much noise, and was able, from the point of fixed principle whence he viewed the scene, and with the blessed guidance, no doubt, of the Spirit of truth, to scan and estimate the value or the worthlessness, the truth or error of the many ingenious, and sometimes scarcely intelligible, works of the learned men of Germany. His writings in subsequent years fully proved how thoroughly he had examined and how well he could explain and expose, the false but often plausible philosophies of the day.

On his return to England, Mr. V. was fully prepared to enter upon ministerial work; but having an opportunity, along with his father, as one or two other friends, to visit Italy, that interesting journey was performed before he settled down to his work. His first regular service was as assistant minister with the late Rev. W. Jay of Bath. This was in 1848. Shortly after his settlement there, Mr. V. married, as it became proper after a time for him to ascertain his position in Bath in the event of Mr. Jay's death. That well-known and esteemed minister was in his eighty-fourth year, and the close of his life and labours therefore, was contemplated as not distant. Suffice it to say, that after two years' faithful labour in Bath, Mr. V. resigned his post. He had been earnestly entreated to remain, and five hundred persons belonging to the church and congregation joined in a memorial to that effect; but there had been some hesitancy in certain quarters, and that was enough to determine the young pastor to leave. Without any reflection on the character of any of the parties, it is easy to understand that the old portion of the congregation, which had been moulded by the preaching of Mr. Jay, might not be able either to appreciate or to relish the preaching of a young man whose style of thought and expression was cast in a very different mould. Some, too, it may be, of Mr. Jay's people, were disposed to take the *prestige* of their minister to themselves, and to imagine themselves great in his greatness.

The remainder of Mr. Vaughan's history may be briefly told. He was invited to become the pastor of a Congregational church in Birmingham, accepted the call, and entered hopefully on his work. He studied hard and laboured faithfully; but symptoms of failing health appeared. He was requested by the church in Glasgow, of which Dr. Wardlaw had been pastor, and which was then vacant, to visit them and preach. He did so, and the result was an invitation to undertake the pastorate. He saw it his duty to decline. The largeness of the sphere, and his own physical inability for so weighty a charge made his path clear. It was at the close of this visit to Glasgow his health so far gave way as to occasion much painful apprehension. Two months passed away before he felt equal to his official duties. On seeking further medical advice, in the spring of 1855, it was found that the tendency to disease in the throat and chest was such as to be incompatible with the continuance of his office as a minister. In the summer of that year, to the great regret of his people, he resigned his pastorate. In July 1856 he sought a resting-place for a season at Bournemouth. In September, after a walk in only a slight degree beyond what was usual with him, blood came from his chest. The medical report made after examination with the stethoscope was painful. It gave no hope of cure. The remainder of his days was passed, as usual

in such cases, in alternations of ease and apparent improvement, followed by unfavourable symptoms. Mr. V. continued, however, generally able for a considerable degree of mental labour. He wrote much, and after changes of residence, sometimes with friends, he finally engaged a house in Westbourne Park, London, which was his home till October last. During this protracted season of partial suspension of labour and entire cessation from preaching, and with the certain prospect ere long of closing his earthly career, his mind was preserved in a happy degree of calm. He was enabled peacefully to repose on Almighty strength, and infinite love and mercy, and so awaited the end. That end was apparently hastened by the distressing events in India of last year. His eldest sister had married Dr. Carl Buch, who had become principal of the government college at Bareilly. Since Christmas 1856, his youngest sister had been resident in that place with the least. The Bareilly rebels spared no European that fell into their hands. Dr. Buch was one of the victims, and his wife and sister-in-law had fled for safety to the hills. The terrible news smote the sensitive heart of Alfred Vaughan as with a sun-stroke. A new attack of hemorrhage was the consequence. Towards the end of October the end was evidently approaching. No relief could be given. On being reminded of the goodness of God which had helped him through so much, he replied with emphasis, "Yes, God is very good." These were all his last words. He said soon afterwards, but with much calmness of manner, "This is very like dying." The rest was silence. During the next half hour there was often a smile on his face, which spoke when the tongue could not, and the last breath passed as a gentle sigh, and all was ended.

The bereaved father properly abstains from any attempt to portray his son's character, and leaves it to friends and companions, who knew him as a student and a minister, to describe him. This is done, with much taste and discrimination, by W. C. Roscoe, Esq., who knew him at college, and by two friends, Mr. Reynolds of Leeds, and Mr. Paton of Sheffield. We cannot transcribe their words, but we think it creditable to all of these gentlemen that they have shown themselves capable of meeting the call made upon them to write of a departed friend so touching and so truthfully. They make no attempt at panegyric, but they evidently loved and admired Alfred Vaughan, and it was but fitting that friends whom he so esteemed should be selected from among all who knew him to throw these memorial flowers on his grave.

The 'Remains,' published along with the Memoir, consist of a variety of pieces, of which some have appeared before as articles in the 'British Quarterly Review,' and others are now published for the first time. The Editor has exercised, doubtless, a wise discretion in using the copious materials in his possession. The selection from Mr. Vaughan's papers now published assuredly do no discredit to his memory. There is a compass of thought, and a range of information displayed in these articles very remarkable in so young a man, while the richness of his style and the felicity of his illustrations fascinate the reader, and make his pages easy, if not light reading. Four elaborate Essays fill up (with the Memoir) the first volume. The subjects are Origen, Schleiermacher, Savanarola and his Times, and Mackay's Religious Development of

Greece. In the last of these articles, to go no farther, the author has displayed such a wealth of illustration, and done it with so little appearance of effort, as to leave the impression on the reader's mind that his stores were inexhaustible. And he had a vivid fancy, whose rainbow tints played around every subject, lighting up the obscure, and beautifying the common, and enriching all. That one Essay is sufficient to stamp the character of the writer as a man of brilliant powers. And the crowning beauty of it is, that it is not less luminous and convincing as an argument, than it is admirable as a piece of fine writing. It is a withering exposure of the errors of Mr. Mackay's pretentious but shallow work, and leaves nothing to be desired as a defence of the truth against the sophisms of that writer.

The second volume consists of half a dozen Essays that have appeared from time to time in the British Quarterly, and of miscellaneous papers, fragments of criticism, and poetry. Of the poetry the specimens are few and brief, but enough is given to show that had Alfred Vaughan followed his natural bent towards poetical composition, he might have produced something worthy to rank among the efforts of England's first-rate poets. To particularize the prose portion of this volume would occupy more space than we can afford; and we dismiss the whole with the remark, that Mr. Vaughan's contributions to the British Quarterly are as deserving of separate publication as any of the series of Essays that have received similar honour of late years. Foster's contributions to the 'Eclectic' were selected after his death, Sidney Smith's, Lord Macaulay's, Lord Brougham's, Henry Roger's, and it may be others, have reprinted their own critical Essays in a collected form. Mr. Vaughan's modesty, had he lived, might have shrunk from this somewhat ambitious distinction; but since he passed so early away, his honoured father has done well to give these beautiful writings to the public as 'Remains.'

In closing this imperfect sketch of one so promising and so beloved, we would only add, that there has been in Alfred Vaughan's brief career, *performance* as well as *promise*, and that his history reads a lesson to our young ministers which it is hoped they will not let slip. He grappled with deep questions: he gained the victory over doubt and darkness: he owed his deliverance to His divine Redeemer, and he humbly laid the trophies at His feet, consecrating his energies to His cause, and finding his peace, and strength, and all in Him.

ON PREACHING AND HEARING.

III.

SIR,—Resuming the subject left unfinished in my last letter, and referring to it, I proceed without recapitulation or preface with the residue of my thoughts on preaching and hearing the word.

If my former observations have stirred up the kind of reflection intended to be awakened by them, there will be the state of mind experienced which prompted the disciples of Jesus upon one occasion to

say to him, "Lord, increase our faith." The various errors and defects that have been glanced at may be viewed as indicative of a *want of faith* in the parties concerned,—both pastors and people.

If the *pastor* performs his routine duties as the Sabbath comes round, teaching, praying, administering ordinances, neither expecting any manifest tokens of the Divine blessing, nor mourning because of their absence,—where is his faith? *what* does he believe? what does he labour for? What does he hope to accomplish? What reward of his toil does he expect to see? He looks for no success, and he receives none! Surely there is something fearfully wrong here. We cannot imagine the Apostle Paul labouring so. We cannot imagine any of the zealous, devoted, burning and shining lights of any age of the church going on so. They all laboured in the hope of success.—Their labours were accompanied with success. They hoped and prayed for it, and they received it, and gave to God in praise. I say again, the labourers who have been plodding on their dull and successful round of duties, without hope and without sorrow, we need to take up the earnest prayer, "Lord, increase our faith."

Such men have practically lost their faith in the efficacy of Divine truth.—If they believe the doctrine of the cross as the wisdom of God and the power of God for their own salvation, they have lost their confidence in its power to save those to whom they preach it. And if the *text* holds good, "according to your faith so be it unto you," to them there can be no blessing. As they expect none to follow from their labours, so none does follow. The converse of the saying is fulfilled to them,—“according to their unbelief, so is it unto them.”

It is affecting to think how the want of faith,—living, operative, God-honouring faith,—neutralizes the effect of much otherwise useful labour, and draws down a curse rather than a blessing.

If the people be sunk into a cold and lethargic state, merely *hearing* without any thought of *doing*,—their careless, listless, aimless attendance upon their teacher's ministry being just a counterpart to his dull and unimpassioned performance of his official duties, they cannot be profited. They too, if they have enough of life and feeling left to utter the prayer, we need also to say, "Lord, increase our faith." It is needless to use many words to show that in this case the people are shutting themselves out of the blessing. They are doing what they can to render,—not heartless services only,—but even the most faithful and energetic labours of an able spiritual instructor utterly nugatory. They have turned the whole affair into a mere outward show of bodily service, a matter of words and gestures and ceremonies.

As observed in my last letter, there may be various degrees of this want of faith. There may be cases in which the deficiency is so strongly marked as to render it doubtful whether there be the principle in operation at all. Other cases again may exhibit the evidence of a small degree of this practical faith in the power of God's truth, and there we may expect to see some signs of vitality, some energy,—some usefulness, some hopefulness.—Other cases may rise still higher, and with much still defective, and much that may be strengthened and purified, something that shows the power of faith, and the work of faith.—And there we may expect to see the results of that faith in growth and some prosperity. A peculiar duty devolves upon the

living and faithful members of a community where there is some energy, but where too there is much barren formality and emptiness.—There is danger as well as duty; for without prayer and watchfulness the living portion may soon become assimilated to the dead,—the sound be contaminated by the unsound, and so disease and death may spread till the whole be gone. The effort here must be that of the sound and living portion to act upon the mass like the yeast in the meal till it pervade the whole, and it become entirely leavened, one homogeneous and spiritually vitalized lump. This figure helps to see the duty and privilege of every living member of such a community. As every particle of the leaven diffused through the meal is to be leavened, so each spiritual member of a church has its part to do, so each spiritual member of a church community ought to operate on all within the range of his influence, diffusing Christian feeling,—Christian sentiment,—Christian life into the portions of the erewhile dead mass being thus quickened, will then turn and spread the life communicated, and so the process will go on till the whole be brought to the right state. Each member of a church is therefore, though individually insignificant, yet as adding his individual effort, in the same direction and to the same end as his brethren, a happy sharer in the blessedness of diffusing the savour of Christ around.

The remark already made as to the difference of impression made by divine truth as exhibited in the bible, and as taught from the bible may perhaps be found exemplified in these very statements. They are made however expressly as *hints*, having an application more appropriate to particular cases; and where they do not apply, of course neither convey censure nor express approval. The strain of remark to which I have been led, will be acknowledged, I hope candidly and well intended, though it may sound severe. It has been elicited by a deep persuasion that there is widely prevalent, in the professing Christian world, a formal, unimpressive, and unfruitful performance of the outward forms of Christianity without life, power, and joyment.

This, if not fostered, is at least not corrected by a certain kind of preaching,—which deals with revealed truth as with stiff, cold, and unyielding dogmas, lying without us, rather than with vital principles, to be fused into us, and to operate as a pervading influence, gradually and effectually, though not instantaneously and perfectly, moulding the same image. All overstrained and extravagant descriptions of the character either of the saint or the sinner, being unlike the original viewed rather as a caricature than a portrait. But this has been touched on, and I pass it.

Another defect or error in preaching is the treatment of the bible as universally understood by those who have any tolerable acquaintance with their bibles, as if they were so obscure as to need ample explanation, or so doubtful as to require to be illustrated and proved by examples and arguments. Such a mode of dealing with scripture in preaching is to most hearers very dull and uninteresting,—conveys no new ideas,—no fresh light,—no larger or deeper views,—no conviction,—nothing to be remembered.—To hearers of a more refined and cultivated intellect, it must be insufferably tiresome,—v

precious time, and cheating the soul of its proper and needed nourishment. Nearly the same effect is produced when divine truth is presented to a mixed congregation as if they were a class of students of theology, —everything is so technical, —so systematic, —so much in the shape and style of a theological lecture, —as something to be remembered and noted down in a text book of divinity, rather than as a practical Christian sermon, having to do with their individual hopes, and fears, and dangers, —duties, trials, and temptations.

It is obvious that in most congregations, or rather in all, there are supposed to be various classes of hearers, —some Christians, some not: some well informed, some ignorant, some of earnest inquiring minds, some careless and unimpressed; some disposed to admit the truth of the Bible, and their feelings and prejudices are in favour of religion; some sceptical, and influenced by cavils and objections, having strong prejudices against the truth and all who profess it.

Now the man who stands up in a pulpit to address a congregation composed of such heterogeneous materials, has a task before him of no small difficulty. If he is not aware that there is difficulty in his task, so much the worse for him, and for his people.

If he has this fact distinctly before him when preparing his discourse, he will be thinking ever and anon as he proceeds in the study of it, of this and the other class to which certain statements, arguments, and illustrations, appeals and warnings may be suitable. Or he may prepare some discourse for a certain specific class specially selected for the time, —some of the other classes being reserved for a similar pointed address upon some other occasion.

Is it not the fact, however, that a minister often prepares for his pulpit duties with little or no thought of the diverse characters of his audience? And that consequently his discourse has little adaptation to any one of them. A vague generality will characterize it, and therefore it will be heard without impression, and be felt to be without point. The composition may be faultless, —the sentiments may be scriptural, —the method may be clear, and the delivery of it graceful and dignified, and becoming the place and the theme; but its want of definite aim, and adaptation to produce a given effect, renders it utterly useless. There is nothing strange or mysterious in the fact that no sinner is converted, and no slumberer awakened, and no backslider restored, and no saint edified under such a sermon. The wonder would be if any such effects were heard of as resulting from such a discourse. For such result, if not beyond the expectation of the preacher, must be considered as more than he has any right to expect.

The solemn and momentous business the minister of the gospel has to transact is such, that no single word is comprehensive enough to express the full meaning of his office. He is a *teacher* of religion, but more than a "*teacher*." He has to reason, to plead, to persuade, to warn, to rebuke, to comfort, to encourage, and to exemplify in himself *all* he would have others to be and to do. The cause he pleads may be stated as the cause "*Eternity versus Time*." And a vivid conception of this would greatly assist the minister every time he stands up in the pulpit, in the discharge of his high and holy functions. Diversified as his hearers are in many respects, they are one in this, that they need con-

stantly to have the interests of eternity and the claims of God urged upon them; because, in the case of the saint as well as the sinner, the concerns of time and the things of the world are ever pressing upon the attention, and endangering the salvation of the soul. In the case of those who are already reclaimed from their sinful wanderings, as well as in the case of those who are still going on in their trespasses, it is needful to press home the truth, that "the time is short"—that the "Judge is at the door"—that it shall profit a man nothing "if he gain the whole world and lose his own soul"—that heaven or hell awaits each on when death lifts the curtain, and ushers him into the unseen world that, therefore, "to-day" each one ought to be hearing the voice of the Son of Man, and make sure of eternal salvation.

If this, then, be the real business of the christian minister, it is clear that whatever he sets before his people from the pulpit, that does not bear upon this high argument, is at best only solemn trifling. Criticism, history, poetry, philosophy, theology itself as a science, and Bible morality as a mere system of ethics—all these may amuse or gratify—but without impressing or profiting an audience. If the minister mis the grand idea of what he stands up for, it is not likely the congregation will find it; and if he preaches himself, or preaches philosophy the people cannot be expected to learn Christ and him crucified. Teaching that leads to admiration of the preacher rather than to the reception of the truth, is not what it ought to be.

It cannot be expected that even the most skilful preacher can contrive to make every sermon he preaches tell effectively on every variety of character among his hearers; or that he can introduce into every sermon his whole system of theology. To attempt this would certainly be a failure. It is not practicable, nor would it be wise even were practicable. But in a course of pulpit instruction, a wise and able minister will study that each class of his people shall have their portion due season. He will keep back nothing that is profitable, nor upon any subject he deems it needful to press upon his audience, because it may prove unpalatable. He will not needlessly offend any, but if truth is offensive—if exhortation to duty displeases—if sound doctrine stirs prejudice, and endanger the credit of the preacher with some portions of his hearers, it matters not: he must speak out at all hazards, and deliver his own soul.

A full and scriptural exhibition of christian doctrine and christian duty will embrace a wide range of instruction. And any teacher who shall fail in the clear, and frequent, and impressive announcement of the great elementary principles of revealed truth, will teach but a very defective Christianity. At the same time, the teacher who dwells largely upon duties—the ethics of the Bible, without keeping constantly in view their connexion with the doctrines on which they rest, and which they are the practical embodiment, will be a preacher of morality rather than a preacher of the gospel. The duties of Christianity may be taught evangelically; and the doctrines of Christianity must be taught practically.

A church and congregation may be overfed upon doctrines apart from their practical application; or underfed by being urged to duties, without reference to the spiritual and divine nutriment supplied in the

great discoveries of redemption. In this respect, as in every other, the christian minister finds the best model for his preaching in the teaching of the apostles. The Epistles addressed to the primitive churches, and to the first evangelists, supply the finest specimens of the matter, as well as the manner of christian instruction, the due blending of doctrine and duty—principle and practice—the motives that impel to obedience—and the path of obedience along which the disciple, so impelled, is delightfully and successfully carried along.

This letter may be closed with a remark which might, perhaps, as appropriately have found a place at an earlier stage of my remarks, namely, that as the low state of religion, and the small success of ministerial effort so generally complained of, must *have a cause or causes*, to find out that cause or those causes must be a preliminary step to the removal of them. Whether, therefore, "errors of the pulpit" be among them or not, the considerations adduced, in the foregoing pages, may be useless. Should the conclusion be, that the pulpit is *guiltless*, the inquiry is, at least, so far narrowed, and the origin of the evil may be sought elsewhere, with more hope of ultimately finding it.

KHPÆ.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

ANNIVERSARY—REVIVAL OF RELIGION.

This year the Anniversary Meetings of the Congregational Union have been marked by the absence of discussions on vexed questions, and by a remarkable unanimity in regard to all the subjects brought under the notice of the Assembly. The opening address of Dr. Alliott, the chairman, was characteristically logical, able, and impressive. With great judgment the chairman confined himself to the subject of the Christian atonement, and this rendered his discourse emphatically a tract for the times. It has appeared in full in some of the newspapers, and will, we presume, be published in a more permanent form in the next Congregational Year Book.

The second day's session was devoted exclusively to the subject of the Revival of Religion. It was well and wisely done to give prominence to such a topic at the present time. No Christian man and no Christian church ought to regard with indifference the religious movements which have been witnessed in America during the last winter, and still continue to attract almost universal attention. If there be any difference of opinion among observant men as to the genuineness and extent of that work in America, there can be only one opinion, surely that we ourselves need revival, and that a time of refreshing from the presence of the Lord is greatly to be desired, and earnestly to be prayed for.

After suitable devotional exercises on Friday morning the 14th May, in the Poultry chapel, a paper was read by Mr. Charles Reed on the recent religious movement in America. He described its origin as springing out of the late commercial distress. That seemed to be its

proximate cause. He then touched on its peculiar features as non-ministerial, devotional, unsectarian, unopposed, without extravagant excitement, and remarkable for sober seriousness and thorough earnestness. He then gave a brief summary of results, seen in the improvement in the manner and matter of preaching, in the cordial and affectionate intercourse of church members, contrasting with their former coldness and distance and indifference to each other, in the influence spreading among ships, prisons, theatres, among many of the most profligate and apparently hopeless classes, in the zeal to do good by tracts, and other means of arresting and instructing the careless, and in the vast number of conversions in a great number of places.

Mr. James of Birmingham followed with another paper of considerable length, and the reading of which was listened to with deep interest. We cannot attempt any epitome of the document, but it bears the marks of the author's well-known piety, earnestness, and sincere desire to promote vital religion among the churches, and throughout the world. He expressed strongly his conviction that the work in America was a real revival produced by the Spirit of God, a work not to be despised and not to be denied.

The reading of these papers was followed by a succession of addresses by various brethren, and, so far as we can gather from the rather condensed and imperfect reports in the public prints, they were on the whole eminently judicious and very suitable to the occasion. Some of these brethren spoke with becoming caution of the proceedings of our American friends, and abstained from that extravagant eulogy, and unmeasured admiration, which always defeats the object intended, by awakening suspicion of exaggeration. We think that a very questionable service is rendered to the cause of our Redeemer by giving highly coloured statements of the "power" of a revival. It is far better to describe it so that, when examined more closely, or, after a sufficient time to test both its depth and extent, the beholder may be constrained to exclaim, "The half was not told me!" Other speakers wisely observed, that it was not so much our vocation to pronounce on the character of these religious movements in America, as to consider how we also might obtain a share of the blessing. If showers are descending to fructify the churches beyond the Atlantic, we need that rain from heaven as much as they. Instead then of speculating about how much, or how little they have received, let us open our mouths wide that we may be filled. We need much, let us ask much, expect much, and according to our faith it will be done unto us.

In the present number we have the pleasure of inserting some communications from brethren in different parts of the country, who report that meetings for united and continued prayer have been held with their people. These are always hopeful indications of a coming, if not a present revival. And the deeper, the quieter, the calmer, such exercises are, the better. There is then less room for reaction—less danger of the fervour and the tempest of feeling being succeeded by exhaustion and torpor. When of old a great and strong wind rent the mountains, the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.

and that was the voice of the Lord to the prophet, so now, the Lord may speak, as it were, in a whisper—in the still and solemn prayer-meeting, but with a might and an influence which shall make all things *sw.* We repeat, that the more the power of God's Spirit is recognised and honoured, and the less dependence on human agencies, the *ster.* What many of our people need is a deep and solemn conviction of the reality of the truth they profess to believe, and a practical following out of the principles they avow. Their belief may have been correct, and their principles sound and good, but they have been powerless, because held rather as speculations than as earnest living convictions. They need only the quickening Spirit to put life into the deadness, and energy into the sluggish hearts of the professed followers of Christ.

We have abstained from giving any reports of the various prayer-meetings which have been held in Edinburgh for a number of weeks past, both because they have been rather of a tentative character, and may be better estimated afterwards than at present, and more by the results of suggestions thrown out there, than by their immediate character. Suffice it to say that a spirit of inquiry has been awakened in connexion with these meetings for prayer, and information on the subject of revivals has been widely diffused by means of a sheet containing a succinct account taken from American papers of the movement going on there. At the time we write upwards of thirty-five thousand copies of the pamphlet referred to have been issued, and we cannot but anticipate that, by the blessing of God, the perusal of it may stir up many hearts at once to thanksgiving and to supplication. We praise God for what He hath wrought, and we pray that He may make bare His holy name among us also, that there may be a wide-spread awakening throughout the land, that our backslidings may be healed, our graces renewed, our faith increased, and our zeal and love burn with hitherto unknown fervour and brightness, and to God shall be all the praise.

REMARKS ON PRAYER-MEETINGS.

A REMARKABLE feature, we are told, of the present religious movement in America is, that every where, and daily, the people meet for PRAYER. Sermons and addresses by ministers seem to be at a discount. On the Lord's day, we presume, the ministers preach as usual, or rather, let us hope, better than usual. The churches, we are told, are crowded, and numerous additions to the membership are recorded as the fruit of this wide-spread revival.

A devotional spirit is doubtless the right spirit, and we cannot but regard well of a movement that bears so deeply the impress of this spirit. When a soul is awakened from its slumber, and the realities of death, judgment, and eternity burst upon the opened eye, it naturally seeks the sympathy and delights in the society of those who are similarly affected. When the theory of the gospel is understood, what the awakened sinner wants is impression rather than instruction. It says to the preacher, "I know all you can tell me; I want to *feel* more what

I do know." In the case of a backsliding professor, the cry is not "What shall I do to be saved?"—but, "Let me lie, in brokenness of heart, before the cross: Let my repentings be kindled together. Come, and let us fall together before the throne of grace. O for the spirit of prayer, of penitence, of godly sorrow that worketh repentance not to be repented of!" Thus mourning and humbled souls are drawn together, and mingle their confessions, and supplications, and thank-givings.

When such are the elements of a prayer-meeting, we may expect good results, and that such is the character of many of the meetings of which we hear so much, we have no doubt. At the same time, there is reason to conclude that many crowd to the prayer-meeting who spend little time in the closet. They may go in expectation of being moved by the sympathetic feeling pervading a mass of earnest worshippers. They may soothe their own uneasy conscience by being as religious as to attend the daily or weekly prayer-meeting. They may love the excitement of the occasion, and delight to be moved to tears by the fervent tones of one who leads the devotions, or may weep in sympathy with others they see around them with moistened eye and sobbing heart. When this takes place there is spiritual danger incurred,—danger of self-deception, and danger of imposing upon others. The heart, 'deceitful above all things and desperately wicked,' may turn even the hallowed scenes of a prayer-meeting into a place for the traffic of self-praise and self-glory; where men barter prayers for the praise of men, and the appearance of prolonged daily devotion, for spiritual elation, and Pharisaic self-righteousness. An obvious inference from all this is, that it is a very solemn and responsible thing to have to do with a prayer-meeting, and especially with a prayer-meeting for the revival of religion. For what is the meaning of it? What is professed by the persons attending it, and what is expected to come out of it?

Persons who attend a prayer-meeting for revival, and especially those who take the lead in it, either profess themselves to be revived beyond others of the community, or profess to be desirous of being revived, and of seeing others made sharers of the blessing;—moreover, the prominent place the leaders take is a tacit profession that they are specially and powerfully influenced by the desire to promote the interests of true religion. All honour to those who thus stand forward as the friends and promoters of a revival of religion,—an object so much needed, and so much to be prayed and laboured for. We believe that it is not in ostentation or spiritual assumption some earnest men have charged themselves with the task of calling together and keeping up the meetings referred to; but that they have obeyed a holy impulse, and bravely met the responsibilities of the movement, in a way that demands the thanks of all right-minded men. Yet the very prominence of leaders in such a movement imposes upon them a responsibility which the boldest may tremble to incur, and demands a consecration of heart and life to the Lord's service which a sensitive spirit would rather speak of as an aspiration and an endeavour than an attainment.

These remarks then are dictated by a sincere desire that there should be set up a high spiritual standard of devotion by all who profess an anxiety about the revival of religion, either in their own hearts or in

community around them. At the same time we would screen from imputation of spiritual pride and arrogance the zealous friends who be impelled to take the lead in revival movements. They would have rather shrink from the post they are called to take, but others line it, and they will rather bear the burden and the blame than let the cause should suffer for want of public countenance. It is not, however, for all such to be aware that much is expected from them. It is perilous to appear before the church and the world as the champions of religious revival. What manner of persons ought such to be! Holy, heavenly, humble, meek, forbearing, loving, praying,—"Good men, full of the Holy Ghost,"—examples to all—patterns of all that is Christ-like—Israelites indeed in whom is no guile. Only God's blessing such men may impart a portion of their fervour to others.—If a live coal from God's altar has kindled the flame of their devotion, they may be the means of lighting the torch of a brother's duty, and so the holy fire may spread from heart to heart, from house to house, from church to church, till all shall be wrapt in a hallowed atmosphere of living Christianity, giving forth light and heat to the world around, and showing the gospel of Christ to be the power of God and the wisdom of God to every one that believeth.

We are delighted to hear that prayer-meetings are held in various places with a view to revival. If they are conducted with a solemn recognition of the real nature of the exercise,—if the persons who attend, and especially the leaders and promoters, feel as they ought the responsibility they incur, good, great and permanent good may be the result. Such prayer-meetings God will countenance and bless. The petitions offered there He will hear; and both the supplications for ourselves, and the intercessions for others will draw down answers of grace and blessing.

If, on the other hand, prayer-meetings are attended by unimpressed and indifferent persons, who come together without the spirit of prayer, and depart as they came, their formal service will be offensive to the Divine Majesty, a mockery and a snare to their own souls. Nothing is so likely to extinguish all hope of genuine revival than hypocritical professions of wishing it, while there is not the fervent desire for it, and readiness to meet all the expense, and to make all the sacrifices the bestowment of the blessing would certainly involve.

There is, perhaps, more danger of this sad and painful result than many are aware of. Instances not a few are on record in the inspired word, of those who sought the Lord with feigned lips, and whose hearts were not steadfast in his covenant. It is better not to vow, than to vow and not to pay, and it is far better to make no profession of being revived or of seeking revival, than to do so in mere form and hollow pretence. We think that at prayer-meetings the selection of scriptures to be read should not be so exclusively those that bear on encouragements to pray, and assurances of God's readiness to answer the prayer of faith. It would be well to read some of the solemn warnings against hypocrisy,—the necessity of truth, sincerity, true repentance, the confession of sin, the putting away of iniquities which separate between the soul and God, &c., &c.—Ps. xl. li. xc. cxxx. Isa. i. xliii. Jer. xiv. Dan. ix. Micah vii. Amos iii. Mal. iii., &c.

These are but a few imperfect hints on a very important subject, but they will have served their purpose if they awaken any concerned in the important matter of conducting prayer-meetings, to a deeper sense of their need of a true baptism of the Spirit, if they would engage in these exercises profitably, and so as to avoid the evils they may be exposed to, and secure the fullest blessing they may desire, or are warranted to expect.

"REVIVALS—THE STANDARD."

There can be no doubt that a genuine revival of religion will vindicate its true character by the holy and consistent lives of the subjects of it. It is impossible that a man who has been truly converted to God, can continue in the practice of any iniquity. Whatever his previous course may have been, his *new life* will stand out in strong contrast with it. If he has been a profane person, a swearer, a drunkard, a sensualist, a mocker, a backbiter, he will now be distinguished as a man of humble piety, of sober habits, of chaste conversation, a lover of good men, and a follower of every good work. The friends of true religion need be under no anxiety lest the professed converts should compromise their holy calling by inconsistent lives. Only give these subjects of the revived power of religion on their hearts and lives time to develop their principles; and give them proper instruction as to the practical carrying out of these principles. It is sometimes assumed that converts must intuitively perceive all the practical bearings of the doctrine of Christ, as soon as they have learnt its first elements. But this is unreasonable and unjust both to the parties and to the truth itself. It is surely but fair to teach a man his duty before you charge upon him as a sin his neglect of that duty, or the imperfect performance of it. Let young Christians know what they are to *do* as well as what they are to believe, and then try them by this practical standard,—the conformity of their doings with their professions.

Another thing to be remembered when dealing judiciously with the professed subjects of a revival. We cannot in equity lay at the door of these converts the evils done under a system which they condemn, but which they can do little or nothing to oppose. Many of the converts may be persons in the lower walks of life; of little influence in society, of limited intelligence, of imperfect education, unaccustomed to public life, unable to take part in social questions and national movements. Some others who may possess the advantages of social position, wealth and influence in the community, find themselves in a small insignificant minority upon the great questions that agitate men's minds. To bring these remarks at once to bear on the subject of slavery in the United States. Some persons who have looked suspiciously at the revival movement, and some prints hostile to it, have spoken as if simultaneously with the revival prayer-meetings throughout the land there should be a general crusade against the slaveholders of the south, and the pro-slavery principles of the present government. Perhaps a sufficient reply to such remarks would be "one thing at a time." The

revival movement is not yet old enough to bear its ripe fruits, but the attempt to convert the new-born energies of the people, awakened to a sense of sin and the peace of salvation, into an anti-slavery agitation, would in all likelihood extinguish the revival without effecting the desired consummation of setting free the bondman, or even loosing one of his shackles.

In connexion with this remark we consider it important to state that in the columns of the *New York Independent*,—a paper of great influence, and of decidedly religious character, and from the beginning of the present religious movement an able expounder and faithful recorder of facts,—there has appeared an article under the heading prefixed to the present paper, "Revivals, the Standard," in which article the doctrine is clearly laid down that all pretensions to religious revival must be subjected to a rigid practical test. The appearance of the article in question in the *Independent* is a sufficient proof that no spurious or doubtful signs of religious awakening in the United States will obtain credit, unless accompanied and followed with the clear and unquestionable proofs of a work of the Spirit of God. Much has been said of the absence of excitement, and of the serious and solemn tone of the meetings held daily in multitudes of places for prayer and short religious exercises. That is all very well, and we are thankful that such is the character of the movement. Still we must desiderate the substantial fruits of righteousness,—the ceasing to do evil,—the learning to do well,—the obeying of all God's commandments. Sentimental or emotional religion can never supersede practical religion, and whether in the case of an isolated convert or in the case of a general awakening pervading an entire people, there must be the change from sin to holiness, from evil to good, from doing wrong to doing right, be the sacrifice what it may, and be the prejudices and obstacles to be overcome invincible by any power short of omnipotence.

Perhaps some brief extracts from the article above referred to may give a better idea of its spirit and tendency than any remarks of ours upon it. Here then are a few sentences :

"Revivals, like all other good things, have their counterfeits. Through error, as well as by direct resistance, the blessed Messenger may be 'grieved,'—the 'Spirit' may be 'quenched,' and the last state of that community may be worse than the first. It is on this account, especially, that the true standard of revivals should be set up and known. The scriptures teach us that Christ's righteousness [i. e., true, pure righteousness, like that of Christ,] is the true standard of a genuine revival. All those revivals which do not result in thus saving and blessing men are spurious. That righteousness which does not lead the possessor to cherish a deep sympathy and fellowship with man, is Pharisæic. . . . Does any one doubt that the present revival of religion, so pervading, so pentecostal, will hasten that day of universal redemption, which must, from its very nature, reach the poor and oppressed in every nook and corner of our land? That doubt reflects dishonour upon the Spirit and the church; 'Remember them that are in bonds as bound with them;' 'Bind up the broken-hearted,'—'proclaim liberty to the captive,'—'and the opening of the prison to them that are bound,'—'Proclaim the acceptable year of the Lord.'—These are the full undisguised utterances of the Spirit. Does any one suppose the church can turn a deaf ear to His voice, and set up barriers against the overflowing tide of mercy? God forbid! It cannot be. . . . That piety which, in the spirit of Cain, throws off all fellow-feeling by asking the self-complacent question, 'am I my brother's keeper?' In certain localities men may bless God for a revival of religion, which gives birth to such a type of piety as this. . . . It may dwell in some abode of the hills or the valleys, it may be ac-

cepted in the halls of congress. But it cannot, it never will, be accepted in heaven! Such piety may be amiable. The revivals which beget it may be in the full tide of success. The people may throng together, drink into the spirit of them, and shout and praise God for them. Yet this kind 'lacks one thing.' The soul of humanity, the heart of Christ is not in it.

"It must not be forgotten that the time for clearing up and removing wrongs is in the moving of the Spirit. . . . Some are afraid to give utterance to painful truths, lest the Spirit should be grieved. This is a great error. The Spirit's special mission is to convey truth to the heart and conscience direct through the understanding. No matter how painful. The Spirit can do no person any good but by the truth. If when the Spirit is near, the truth cannot be borne, there is no other time when it can be borne. If men cannot see wrongs then, they can never see them. If wrong cannot be righted up at such times, it never can be righted up. Therefore a genuine revival is to be proved by this means. Is there any wrong in the community when there is a great awakening, let it be searched out, and held up where every eye may see it and understand its nature. If men are not willing to remove it at any cost, then they are resisting the Spirit of God, or the Spirit of God is not there."

In a subsequent paragraph too long for quotation, the writer of the article exposes the fallacy of the opinion that people should wait till Christian influence reaches the wrong-doers, and constrains them to redress the evils they have committed. He shows that Christians should not be silent and neutral in the presence of "that concentration of all villainies,"—slavery, and says that it is the time now while multitudes are pleading for mercy, to show that mercy for which they plead, to the millions of their brethren who are in bonds. "We must speak as a Christian people, and let the prayers of all Christendom go with one accord, that heaven will remove from us this sin, and award deserved judgment."

We conclude by repeating that only evil and not good can arise from shrinking to apply the practical standard of righteousness to those who profess to be the subjects of a religious revival. It is not wise and it cannot be safe to hide from view the necessity of trying the spirit. It is an inspired injunction, and we have the means of testing all pretensions. Let it therefore be solemnly avowed as the conviction of all Christian men who would see God honoured, and His truth glorified, and His kingdom set up in the hearts of men, that no iniquity is to be spared, no form of injustice, cruelty, or wrong tolerated, no profitable traffic or lucrative calling pursued that militates against the first principles of Christian integrity, and justice between man and man.

There is no fear of the character of the American revival suffering in public estimation by insisting on this; or if it suffer by pleading for the rights of humanity, and the laws of God, then it is not worth defending, and the exposure of its pretences need occasion no alarm as if the cause of truth were imperilled.

But we have better hopes of the present awakening though we thus speak.—Nay, it is because we think there are indubitable proofs that the Spirit of God is working mightily in the midst of the American community that we write thus. It is because we are jealous for the honour of true religion, and tremble lest the false policy and faint-heartedness of professed friends of the revival should mar it, and retard it by their short-sighted and worldly-wise policy. We would that every minister in America would take up the strain of the prophet who said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of

their sins. Yet they seek me daily, and delight to know my name as a nation that did righteousness, and forsook not the ordinance of God; they ask of me the ordinances of justice; they take delight in approaching to God."—Isaiah lviii. 1, 2. No words could more exactly describe the daily waiting upon God of the praying people of America at this moment. But what is added to the above solemn

"Wherefore have we fasted, say they, and thou seest not? this is the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke."—ver. 3, 5, 6.

It is impossible to mistake the application of such passages to our American brethren, and needless to enlarge on the subject. There are allusions to these scriptures nearer home, but we cannot now dwell on them, as we confine our present remarks to the one topic of revivals as tried by a standard. We may return to the subject at a future time.

The sum of the matter is this, that so far as the Spirit of God has been able to bring penitents to the foot of the cross, under real conviction of sin, and enabled them to surrender themselves to Christ their Redeemer, the future life will testify to the reality of the change; for "if any man be born of Christ, he is a new creature." The breaking up of earthly hopes and the shattering of creature confidences may have been among the means employed by God to awaken the sleepers and to startle the unbelievers, but it is His own truth, the sword of the Spirit, which is the power of God, wielded by the Spirit Himself, that effects the mighty work. The case is the same, in its real character, when an individual is converted from the error of his ways, and when a whole community, moved by the same impulse, and drawn by a common sympathy, unite together in confession of sin and supplication for mercy. We look upon such a movement as ordinary not in the sense of it being something next to miraculous, but only extraordinary in the sense of being so rare and uncommon. The thing considered the extraordinary and astonishing thing is, that communities slumber on from year to year without a fear or a dread of the grave. The surprising thing is that the millions neglect the great salvation, not that the thousands embrace it. It is the same work, alike when one of a family is brought to God, and when a nation is born in a day.

It is not our business to vindicate all that may be said and done by our American friends at the present time. We do not undertake to condemn every measure, or to endorse every statement that may obtain in the midst of scenes of religious awakening. No doubt there will be found abundant proof of human weakness and mistake and miscalculation. We may do much to mar and retard the Lord's work, and all unwise means of advancing it will undoubtedly miscarry. There should be therefore a safer attitude for the people of God to assume than the attitude of prayer. The throne of grace is the place where we learn both our weakness and our strength,—our danger and our deliverance.

There is always encouragement to pray, because God's promises are always sure; and there is *peculiar* encouragement when He is seen answering prayer and pouring out a blessing upon his wait-

ing people. Such a time is the present, and therefore if we "have not now, it will be "because we ask not, or because we ask amiss, that it may consume it upon our lusts." "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.

ON THE HEART.

THE heart, in its corrupt state, is the temple of Satan, the fountain of pollution, the parent of evil thoughts, and the seat of unclean desires. It is enmity against God, opposed to his law, regardless of his revelation, deaf to his claims, and set to do evil. It engenders strife, feeds malice, and delights in error. Steeped in selfishness, it disregards righteousness, cloaks falsehood, devises mischief, and gormandises corruption. The atmosphere which surrounds it is tainted, the light which is in it is darkness, the pleasure which it seeks is transient. Its streams are bitter, its joys carnal, and its schemes void of right principle. Its pursuit is worldly, its hope false, and its religion vain. Its movements are deceitful, its passions ungovernable, its mistakes painful, and its forebodings fearful. The shifting sand, the moving cloud, the brooklet in the desert, and the whirlpool in the ocean, are deceitful, but the heart is deceitful above all things,—deceitful in all ages, in all seasons, and under all circumstances. One can discern the face of the sky and the time in which he lives better than he can detect the artifices of his heart. Once in a healthy state, it is now diseased; once a temple of beauty, it is now defaced and defiled; once filled with knowledge, holiness, and happiness, it is now filled with pride, impurity, and wretchedness. The glory has departed, the tablet impressed with the divine image has been broken, and the temple of man's heart designed for the worship of God, has been devoted to covetousness which is idolatry. It envies the oppressor, loves the froward man, refuses reproof, trusts in riches, divides the spoil with the proud, does up evil, seeks rebellion, meddles with contention, and condemns the just.

He that has a froward heart finds no good, he wanders out of the way of understanding, meets with thorns and snares in his way, makes friendship with an angry man, deals in proud wrath, and utters perverse things. As a man thinketh in his heart so is he; his saying may be for thee, but his heart against thee; the words of his mouth are only the stream, but his heart is the fountain. There may be a stream without a fountain, but there cannot be a fountain without a stream. Man looketh on the outward appearance, but the Lord looketh on the heart. Its thoughts wield matter and form character. Thought is the spring of action. As in water face answereth to face, so the heart of man to man. If thou dost study thine own heart thou hast no need to look into those of others to see wickedness. What if thou shouldst find in some corner of it the author of confusion, the destroyer of peace, the bringer forth of death, and the peopler of hell? What if thou dost cherish there the enemy of holiness, the opposer of righteous-

ness, the patron of deceitfulness, and the nurse of selfishness? But worse still,—What if there should reign there the father of sin, the source of falsehood, and the prince of darkness? He lives to oppose Jehovah's government, to hold the soul of man as his temple, to keep the world in ignorance, and to distress the inquirer who leaves his service. Let every man examine and prove his own heart under the holy and penetrating beams of the Sun of Righteousness.

To trust in the heart is foolish, to yield to its folly is childish, to keep it in darkness is madness, to feed it with vanity is devilish, and to harden it against God is ruinous. It should be given to God, by faith in Christ, that he may renew it, kept with all diligence that he may sanction it, filled with holy truth that he may direct it, engaged in meditation that he may commune with it, and poured out in prayer that he may bless it.

A heart that is sensible of its vileness, humbled for its waywardness, jealous of its self-righteousness, and afraid of its deceitfulness, is convinced of sin, and feels its need of salvation. A heart set free from the guilt and dominion of sin is cleansed by Christ's blood, renewed by his Spirit, impressed by his image, and guided by his truth. A heart with Christ in it is free from malice, full of benevolence, enriched with grace, charmed with heavenly love, and fired with holy zeal. A heart that is a temple of the Holy Ghost is adorned with meekness and gentleness, consecrated to the cause of truth and righteousness, and established in freedom and holiness. A heart that is opened to heaven and closed to the world receives divine communications, triumphs over temptations, and hopes to be put in possession of everlasting happiness.

To keep the heart in holy meditation, God's word must be perused, his throne visited, and the design of his ordinances regarded. To keep the heart in a state of progression, divine knowledge must be desired, and gospel truth digested; redemption must be realized, and sin avoided; holiness must be cultivated, and godliness practised. To keep the heart in a state of humility, its natural, or rather its *unnatural* condition must be remembered, its Renewer adored, its Sanctifier cherished, and its Redeemer glorified. To keep the heart in the love of God, his fatherly counsels and admonitions must be kindly received, Christ and his work must be constantly regarded, the Holy Spirit and his graces must be gratefully entertained, the world and its vanities must be decidedly opposed, and the flesh and its carnalities must be perseveringly subdued.

A contrite heart is susceptible of impression, and a humble heart is in a right state for exaltation. A true heart has faith, an upright heart has hope, and a clean heart has peace. A sound heart is the life of the flesh, wisdom rests in it, understanding keeps it, grace tempers it, and God smiles upon it. The wise in heart will receive commandments, and the pure in heart shall ascend into the hill of the Lord, stand in his holy place, and behold the glory of the Deity throughout eternity.

J. M.

THE NIGHT AND DAY OF LIFE.

In November 1827, there might have been seen two youths wend their way along the South Bridge of Edinburgh, and turning in the College gate. They sat on the same bench in the class-roc Their acquaintanceship had been recent, but it was real. They lov each other, because both loved Christ. They were unlike each oth in many traits of their character as they were unlike in personal pearance. The one bore the form of manly strength and beauty; t other was possessed of womanly grace and gentleness. Love lay those soft blue eyes, and shed over that countenance a sweetness wh was more lovely than mere beauty. Both held very respectable pla in the classes they attended, and carried off several prizes as proofs their proficiency. At length their curriculum of philosophical : theological study closed; and in 1835 they were "licensed" to pre the gospel. Both filled several pulpits with great acceptance: the : impressing his audience with his eloquence; the other with his winn pathos.

In the following year one of these young men was ordained to pastorate in one of our large manufacturing towns. His labours w abundant and were highly blessed. His zeal for Christ, and love souls so burned within him and constrained him to labour in sea and out of season, that in the second year of his pastorate he had retire in quest of health. He turned his face toward the earthly J usalem. He had long desired to visit those scenes rendered sacred the personal presence of Christ, and his desire was now to be gratif He set out as one of a chosen band on a mission of love and mercy the Jews. He soon returned somewhat re-invigorated in health, : resumed his work. But his sympathy with Christ and his love souls rekindled his zeal; and, ere many months had elapsed, strength was again prostrated. He had preached his last sermon, made his last declaration of his Master's message to his fellow-men, : Death shut the pulpit-door as he left, laying his hand upon hi But the words his lips uttered still live in many a soul and warm me a heart. His career, though brief, was bright.

"In his last hours," says his biographer and one of his compani in travel, "he often prayed for his flock. Delirium overtook him, : while it lasted he continued most generally engaged either in pray or in preaching to his people, and always apparently in happy fra But on that morning, while his kind medical friend stood by, he lift up his hands as if in the attitude of pronouncing the blessing, and th sank down. Not a groan or a sigh, but only a quiver of the lip, and : soul was at rest." The accents of that sweet winning voice, to whi was rendered a high and grateful tribute in the unopened letter fou lying on his desk, and which we have a vague, indistinct recolle tion of having listened to in boyhood, are hushed in the silence of dea for evermore.

But sterner, darker far was the struggle of his fellow-student : friend through life. Soon after having become a preacher, that min once so strong and finely balanced, gave way. His was a living dea

His manly strength was laid low. And while his late companion was travelling amid those earthly scenes sacred to every Christian's heart,—visiting Bethlehem, the place of Emmanuel's birth, and Bethany where Lazarus and Martha and Mary dwelt, walking by the lake of Galilee, on whose waters Jesus had walked, whose waves He had once rebuked, and said, "Peace, be still," and on whose shores he uttered words of mercy and love,—sitting by Jacob's well where Christ once sat and spoke of living water to the woman of Samaria,—standing where Jesus stood when he came near and wept over Jerusalem,—gazing on Carmel and climbing Mount Olivet,—treading the garden of Gethsemane,—standing on that "place which is called Calvary,"—and visiting the empty sepulchre of a risen and exalted Redeemer,—while his late companion was wandering amid these scenes, he was an inmate of an asylum,—living in the world, yet dead to it. His friend had seen the earthly Jerusalem, and had gone to the heavenly to dwell for evermore; but he had been left not only amid the darkness of earth, but also in the blacker darkness of insanity. We have gazed on that once noble countenance, that lofty brow, and those classic features; but the eye, though large, had lost its lustre, and refused to light up that face as once it did. Many a long and weary year rolled on, but all unmarked and unheeded by him. The messenger at length came, and as he lay upon his couch, he stretched forth his long bony arms and said to his physician, who was standing by, "O doctor, I feel as if I were about to be launched into hell,"—giving great emphasis to the last word. He lay quietly for a few minutes, then opening his eyes, once more radiant with the light of reason, he said, "I have some hope now, doctor, I believe in Jesus,—in that Jesus whose gospel I think I once preached; but my life for a long time past seems like a vague indistinct dream. I cannot connect the present with the past at all. But I am happy now, I die in the faith of that gospel I once preached. I love Jesus." And his spirit passed into the presence of Jesus, and both friends met around the throne to part no more. And in his desk were found the relics of that friendship which is now cemented for ever.

The Christian, like his Saviour, is made perfect through *suffering*. Those around the throne are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. The training which God may see meet to bring one to heaven is different from, perhaps the reverse of what he may see meet for another. Ruskin says somewhere that a builder places one stone in a conspicuous place of the edifice, and he places another hid underneath the ground, but both are equally necessary and requisite. So is it with the Master-builder in building up his spiritual house; his training of one is witnessed by men; his training of another unseen by men. The discipline for heaven is hard and often painful; but it is always salutary. It is to *teach* us to say of Christ, "He is to *me* the chiefest among ten thousand."—There are afflictions too which, though relative in their character are yet personal in their influence and effects. The discipline through which God puts us is needful to our training for eternity, and that discipline is wisely suited to our condition and circumstances. It is an easy and a pleasant thing when in the possession of health and every earthly blessing,—when prosperity is shining on us,—when the Divine

will is harmonising with our human will,—to kneel at God's feet and utter the prayer, "Not my will, but thine be done."—But O it is a difficult thing when the darkness of adversity surrounds us,—when God's hand is laid heavily on us, or on those dear to us, when the footprints of Death are seen on our threshold, and when the cup of sorrow is put into our hand,—it is difficult then to bend with a heart bruised and bleeding, and to say sincerely, "Not my will, but thine, O God, done!"

Perhaps you have stood amid the beauty of Nature, and admired rich scenery. You have looked at the lovely flower that bloomed at your feet. Perhaps you had reared and tended it; and you felt that your skill and care and toil had been repaid in its ripe beauty and sweet fragrance. You confessed you would never weary beholding or the landscape that opened up before you. But evening came, and the sun set; and Night, closing the leaves of the flower to sleep, hid it from your view, and blotted out the landscape from before you. Was this? God did this to leave nothing on earth to fix your eye, that it might be attracted upwards to the vault of Heaven to gaze on the brilliant lamps which He has lighted up. He concealed them during Day by His veil of sun-light that you might see the flower and the landscape. But as Night approached he drew aside the curtain with his own hand, blotting out the beauty and the flowers of earth, that you might behold what was of more value than many flowers,—and what was brighter and vaster than earth,—those stars which shine in the firmament of heaven. What is the beauty of a flower to the glory of a star? What is the loveliness of a landscape to the splendour of the Universe all lighted up, world upon world, and system upon system stretching far onwards to the frontier of creation? And, besides how narrow and circumscribed would be the range of your knowledge were it limited to this little earth, and to the things which are there? How infinite is the goodness of God in presenting objects to our eyes to discipline our minds and to exercise our thoughts.

And so when God shows to us the worthlessness of any object possessed on earth,—an object we may have spent nigh a life-time in attaining,—or when he takes from us those we love, and hides their face whose light we would joy to have beaming on us for ever, from our view in the darkness of the grave, and concealing the spirit that cloud of glory whose brightness is very darkness to us,—it is shut out every earthly object from our heart that we may see *Christ only*, and feel *Him* to be the chiefest among ten thousand. It is to attract our thoughts and affections heaven-ward, and teach us to say "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee?"

But Day dawns, and the landscape which the darkness of Night hid from our view again appears, but fresher and sweeter than before. The lovely flower again opens its leaves, but we find there what we had not left—a dew-drop, which sparkles now in the beams of the sun, and bears in its pearly bosom his full image.—So when the night of time shall have passed, and the Morning of the Resurrection shall have come, those whom we have committed to the dark abodes of Death shall arise—but not as we laid them down. They shall arise

with bodies incorruptible and glorious, and reflecting in their nature and character the image of Him who, for the love He bore toward them, *made Himself like unto them.* So shall they be like Christ. He both, as He will then do, all things well. And Christ will then be 'all in all.' W. I.

ANOTHER WORD IN SEASON.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,—THE thanks of many are due to you for the "Word in Season" which appeared in your pages for June; and I hope the esteemed brother who promised to furnish a paper "On the Summer Residences of our city friends," but who was prevented from fulfilling his engagement, will keep his promise in view, and will be spared to prepare a pointed and powerful article, to appear not later than the April number of next year. I am truly glad that the matter has at length been broached; and it must not be allowed to rest, till an earnest attempt at least has been made to effect the much-needed reform.

But, Mr. Editor, there is another class of defaulters nearly akin to that class whose inconsistency you have so ably exposed, who stand greatly in need also of a word of exhortation. You have addressed yourself to members of our city churches who select their summer residences, either in some fashionable watering-place, crowded with visitors, where they have the prospect of remaining for months, during which period they can have no opportunity of showing forth the Saviour's faith, which *they have professed to be obligatory on believers every "first day of the week;"* or, in some locality where there is a church of the same faith and order with that to which they belong, but who give their brethren in the place no countenance, and prefer assembling with the crowded congregation belonging to another communion. Alas! for consistency. The class whom I have particularly in view will not esteem themselves such defaulters as these. They leave their city homes and come on a visit to their friends in a country town for a few days or for a few weeks. And how do these representatives of city Congregationalists conduct themselves on the Lord's days? Do they find their way to the Independent chapel, where their brethren "continue steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers," and cheer the hearts of pastor and people by their presence? *Some* do; but the generality find their way to places whither the multitudes resort. They either consult with flesh and blood, and accompany their friends for their gratification, or they wander from church to church to gratify an idle curiosity. It is with much sorrow of heart that I pen these sentences; but the truth must not be kept back.

Let me give one or two cases in illustration. They have not all occurred in the same locality. Some years ago a member of a city church, when he visited a relative in a country town,—and usually his visits were repeated three or four times annually,—was in the habit of attending the Established church on Sabbaths along with his relative; and, as his conscience would not allow him to neglect the ordinance of

the Supper, he was in the habit of entering the Independent chapel at the close of the sermon, and communicating with the brethren! Now this was well known throughout the town, for his relative was a man of some mark in the place; and only think of the injurious effect which conduct such as this was fitted to have on that church and its pastor. This is perhaps an extreme case.—But take another. Two members of one of our city churches, a husband and wife, are in the habit of spending five or six weeks in summer, in a country town, in the house of their friends. The gentleman spends the greater part of the week in the city attending to business, but finds his way regularly to the country town on Saturday. And where do these two city Congregationalists spend their five or six Sabbaths? In the Congregational chapel, along with their brethren? No; they find their way to the largest and most fashionable congregation in the town. But we must do our friends justice. They do not ignore their Congregational brethren entirely. They patronize them to the extent of worshipping with them *one half-day in the five or six Sabbaths!* And mark the effect of their example. Several individuals who had formerly been in the habit of meeting with their Congregational brethren on the Sabbaths which they spent in the country, now follow their two city friends into the gay and fashionable assembly! I must confine myself to only one other case, for the half of your number might be filled with such deplorable instances of inconsistency; and alas! it is a growing evil. Not far from one of our churches, there is a place of summer resort. The distance from the Independent chapel is not much greater than the distance which not a few members of our city churches walk when at home to their places of worship. The road is beautiful,—how different from the hard city streets!—the scenery is delightful; the chapel is commodious; the church is neither small nor feeble; the minister stands well in public estimation;—and yet, of the many sojourners in that crowded watering place, members of city churches hardly an individual finds his way to worship with his brethren on the Lord's day. A member of one of the city churches told the writer a year or two ago, that, on some Sabbaths, his friends from the city, with whom he was in fellowship, might be counted in that place by the score.

Sir, when I observe the manner in which many members of other communions conduct themselves when from home on Sabbaths; when I see adherents of the Established church, Free churchmen, United Presbyterians, Episcopalians, Baptists, consorting with members of their respective communions, and encouraging them with their presence; and when I compare with this the manner in which so many of my own brethren act when from home, I can only hang down my head, and blush with burning shame. Ah me! where now is the spirit that was wont to characterise the Congregationalists of Scotland of former days? I have no favour for sectarian bigotry; but I have still less favour for unprincipled latitudinarianism. If our distinctive principles are good,—if they are sound and scriptural,—consistency demands that they be maintained at all times and under all circumstances.

The most charitable view to take of the conduct of those friends who transgress in this matter is to ascribe it to *thoughtlessness*. Many will trace it to another source,—the pleasing of self. Surely those friends

think of the amount of injury they are doing to those whom we regard as brethren in Christ. They are damaging the character and marring the usefulness of excellent and devoted men by wounding the feelings of Christian brethren with whom we do not wish to identify themselves; they are putting a stumbling block in the way of inquirers; and they are doing grievous injury to themselves and to the cause of truth by leading their brethren belonging to other denominations to look upon them in the profession they have made in the city? Here I must stop for the present. I have more to say on the subject; but your kind notice will induce me to enlarge.

A LOVER OF CONSISTENCY.

Notices of Books.

MANTAINED, a statement published in 1858, of the satisfaction of Calvinistic churches, with a Letter to the Rev. Wm. Lawson, Baronet, Brayton, Cumberland, by the Rev. C. Rutherford, U. P. church, Glasgow: George Gallie and Sons: W. Oliphant & Sons. 1858. J. Morison & Sons. 1858.

This pamphlet is a kind of sequel to the "Controversial publication called 'The Cause Reviewed,'" which we have before us. The purpose of the pamphlet seems to be the vindication of the cause against allegations affecting the cause of parties with whom he was in connexion, but from whom, in view of a change in his doctrinal ecclesiastical position, he is now separated. Into the merits of the dispute we are not inclined to enter, even were we competent for forming a judgment upon the question, and therefore we must refer to those who wish to investigate the

points in dispute to the pamphlets themselves, and to other documents bearing upon the subject.

UNITED PRESBYTERIAN MAGAZINE. June, 1858. Edinburgh: W. Oliphant and Sons.

EVANGELICAL MAGAZINE. June. London: Ward & Co.

LIBERATOR. June. London: Houlston & Wright.

CHRISTIAN TREASURY. June. Edinburgh: Johnston, Hunter & Co.

LEISURE HOUR, and SUNDAY AT HOME. London: Religious Tract Society.

THESE periodicals for the month of June sustain their respective characters, and exhibit the same wise adaptation to their several objects which distinguish them all. We rejoice to see so many departments of the wide field of Christian usefulness so ably filled by willing and zealous labours.

Chronicle.

REVIVAL MEETINGS AT ELGIN.

At the present year, it had been generally expected that revival meetings should have been held at Elgin, Nairn, and Avoch. Meetings at Elgin were introduced on the evening of Tuesday last—the Rev. Archibald Guthrie, of the church, presiding. Stirring addresses were delivered by Messrs. Ingram, Nairn, on "Prayer," Baptist, Elgin, on "Christianity," and Philip, Avoch, on "Decision for Christ." Mr. Ingle, U. P., Elgin, on "Admission of the Young;" and

Mr. McKenzie of the New African Mission, on "Missions." The soiree was well attended, and we trust good was done. It was pleasing to notice the effect which the last speaker produced on the meeting. He is a native of Elgin, and addressed his fellow-townsmen, perhaps, for the last time. He carries with him the sympathies and the prayers of all his friends here. We wish him and his esteemed partner much happiness and success in their foreign sphere of labour. On Wednesday evening there was public service. Mr. Guthrie conducted the introductory service by praise, reading

the Scriptures, and prayer. Mr. Philip preached from "How shall we escape if we neglect so great salvation?" Mr. Ingram followed on "What is a man profited, if he should gain the whole world, and lose his own soul?" This meeting, though not very numerously attended, was pervaded by a deep and serious spirit. On Thursday the brethren went to Lossiemouth, and in the evening held a meeting in Mrs. McDonald's hall. The weather being favourable, the fishermen had set out to sea; but there was a respectable meeting notwithstanding. Mr. Ingram opened the services, and redelivered, as requested, his address on the value of the soul. Mr. Guthrie preached on "Peace with God," and Mr. Philip followed up the addresses by a few practical remarks. The brethren returned to Elgin on Friday, and in the evening held another meeting, which was numerously attended. Mr. Guthrie again opened the services, Mr. Philip preached from, "Be not deceived, God is not mocked, for what a man soweth, that also shall he reap;" and Mr. Ingram from the parable of the rich man and Lazarus. This service was impressive, and we pray that the seed sown may spring up, and bring forth fruit to the praise of God's grace. We bear in mind the inspired words, "I have planted, Apollos watered; but God gave the increase; so neither is he that planteth any thing, neither he that watereth; but God that giveth the increase," 1 Cor. iii. 6, 7.

PRAYER-MEETINGS IN STIRLING.

MEETINGS for prayer for the outpouring of the Holy Spirit have been held in Stirling for a number of weeks past, in connexion with the Congregational Church there. About the end of April, the church, feeling their need of a revival of vital godliness amongst them, after careful consideration, agreed to hold a series of meetings for prayer, to continue for a week. The meetings commenced on Sabbath evening, 2d May, when the number present afforded a pleasing indication of the cor-

diality with which the brethren had entertained the proposal. The attendance was good during the other even-
the week—the numbers continued to increase till Friday evening,—a earnestness and solemnity that pervaded the assemblies was so deep, that they agreed to hold the meetings for a week. During that week, several tian friends belonging to other minations, came to mingle their prayers with the brethren, and all felt that good to draw near to God. At the of the second week, so earnest a was expressed by many that they agreed that the meetings should continue for some time longer, that a third week was resolved and afterwards a fourth, a fifth, sixth; and, at the time we write these meetings have continued for six with a growing earnestness and a deeper conviction of the importance of believing, united prayer.

These are, properly and strictly prayer-meetings. The time is strictly to an hour each evening *half-past six till half-past seven* o'clock, and from *eight till nine* on the five nights of the week, there being a meeting on Saturday evening. Th. A. Russell, the pastor of the congregation, presides. There are usually four or sometimes five prayers at each service, three or four times singing—the reading of a portion of Scripture—and a prayer by the presiding minister, which occupies about five minutes. The services are brief, and pointed, and to a purpose. Those present feel themselves blessed from on high is needed; they are convinced that the blessing is obtained in answer to earnest, believing supplication; and they come to plead the fulfilment of the promise.

This has been a season of great enjoyment to not a few. It is our prayer, in present circumstances, to speedily obtain similar results. But this we know, that of the right kind, and for blessings our gracious Father has promised to bestow, cannot be presented in vain. saith the Lord, I will yet for this time be kind to the house of Israel that I have said for them," Ezek. xxxvi. 37.

STIRLING, 12th June 1858.

EDINBURGH:

PRINTED BY FULLARTON AND MACNAE, LEITH WALK.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

AUGUST, 1858.

SKETCH OF THE LIFE OF J. A. BENDEL.

In a recent number we noticed with deserved commendation the translation of Bengel's Gnomon, published by Messrs. Clark of Edinburgh, under the able Editorship of the Rev. A. R. Fausset. From a brief sketch of Bengel's life and writings prefixed to the last volume of that work, we have compiled the following account of John Albert Bengel.

He was born in Winnenden, in Würtemberg, on the 24th June 1687. His father, who was his first instructor, died when he was only six years of age, but his elementary education was carried on by the tutor of the High School in Stuttgart, D. W. Spendler, who acted as a second father to him. His mother afterwards married J. A. Glockler, of the Theological Seminary of Maulbronn, and by the kindness of this excellent man, young Bengel was enabled to become a member of the Theological College at Tübingen. After leaving the University, immediately upon ordination in 1706, he became curate in the city church in Tübingen. After various changes of office and residence, we find him, in 1713, promoted to the head tutorship of a Theological Seminary at Denkendorf.

From his earliest years Bengel had felt the dawning of spiritual life; and he mentions that the texts inscribed on the church walls of his native town concerning death, sin, righteousness, the crucifixion, &c., produced in him as a mere child "emotions of great joy and peace, and left on him profitable and lasting impressions." The interest of such a life as Bengel's to Christian readers among us, consists chiefly in the characteristic remarks that dropped from his tongue or pen, relative to the ways of providence with himself, the church, and the world, and, therefore, we shall, omitting the mere incidents of his literary or professional career, confine ourselves in this sketch to such remarks as we can glean from the volume before us, fitted to be instructive to our readers, as well as illustrative of Bengel's character.

The work of the Spirit of God within him was cherished by the religious advantages which he enjoyed externally, in the pious lessons of his parents. His favourite books in his early life were such works as

Arndt's 'True Christianity,' Southon's 'Golden Jewel,' Gerhard's 'Sacred Meditations,' (in Latin), Franke's and Schade's 'Introduction to the Holy Scriptures;' but the Bible was the book he loved above every other. Like most earnest thinkers, he was not without doubts assailing his understanding, but they only drove him nearer to God in childlike prayer; and, on his first attendance at the Lord's table, he experienced such inward peace, that he felt "a hearty desire of departing to be with Christ." His doubts, too, gave him the greater power to sympathise with others in doubt. A remark of his own is worthy of note, though a seeming paradox; "Conversion easily leads to heterodoxy;" meaning that the unconverted man finds no difficulties for he is indifferent to the whole question; but to one in earnest, who would "prove all things," doubts will start up never thought of before; but study and prayer will at last prevail, and faith will only be the more firmly rooted by the storms that agitated it in its earlier stages.

Bengel, from the course of his studies and the bent of his mind, was peculiarly qualified for those critical labours on the New Testament the fruit of which is before the world. In his day the "variations" in the MSS. and printed editions of the New Testament, were stumbling to some, and the cause of great alarm to others. Bengel understood the matter thoroughly, and did much to show the advantage of making use of all the helps to be derived from the collation of copies and versions, undismayed by the number of various readings, and undeterred by the fears of timid friends in prosecuting his labours. Writing to his pupil Renss, as to these various readings of the New Testament, he says, "Take and eat in simplicity the bread as you have it before you. and be not disturbed if you find in it now and then a grit of the millstone."

Bengel was sometimes very happy in enunciating some great truth by the help of a simple illustration. Thus, in reference to the inspiration of the sacred volume, he says, "As we cannot contemplate a globe without observing how round and complete it is, so to an attentive observer of the Scriptures;" meaning that the inspiration is obvious.

A tour through Germany, by bringing him in contact with men of very different views, gave his religious character a catholicity of spirit, alike removed from cold formalism and sectarian fanaticism. He was eminently successful in winning the affections of his pupils at Denkendorf, while directing their minds to the highest objects. This was evinced by many of them continuing to correspond with him ever after while they and he lived. Being called to the dignity of prelate of Herbrechtingen, he closed his tutorial duties, as he had begun that twenty-eight years before, with a Latin speech on "the beneficial influence of piety upon the studies of the rising generation."

After some observations on preparation and preaching, he says, "as to spiritual qualifications, every candidate for the ministry ought to be able to exhibit the credentials of his spiritual birth, because an unconverted minister, being not a man of prayer, must be as inefficient as a bird with one wing."

On the subject of an ordained ministry, he says, "This is the declared will of the Lord, and the practice of the apostles in all the churches. Our Separatists consider themselves experienced Christians, and we must put up with it. There is, however, in the greater part of them

uch self-will and pugnacity." It appears from Bengel's remarks on the Separatists of his day, that they were not unlike some of their successors of the present time. He speaks of them softly and kindly, but constrained to state, that "if as a body they had some good thing long them at first, the good was intermixed with so much alloy as usually to have disappeared. The righteous among them are chiefly sought in the first generation; children and children's children commonly degenerate." We fear that modern experience will bear out the observation also. The great religious movement in Scotland begun at the close of the last century, and felt in its results throughout the community to this day, has passed down to the descendants of the zealous men who originated it, and we fear it has in their hands too much verified Bengel's remark. Surely we need a pentecostal visitation. Would that the deep conviction of this need brought us all to our knees! Then might we expect that the blessing was not far off. In Bengel's latter years honours were conferred on him, which he never ambitiously sought. His chief care had always been to do faithfully whatever his hand found to do. "We may, and ought," said he, "to offer ourselves to God for any commission with which He may be pleased to intrust us; only we must wait until He send us: the more we mingle with His work what is merely *ours*, *i. e.* the more immediately we depend for our sufficiency upon God himself, the more rapid is our progress towards its fulfilment. If ever a converted man act merely by a will of his own, if he vainly imagine it is himself that must support the ark of God, he mars his undertaking at once." The spirit in which Bengel entered upon the onerous duties of his clerical office, may be understood from the following words: "I enter upon my new and unsought office," said he, "trusting in the Divine mercy. My call to it gives me joy in one respect, but shames me in another, as knowing what I am in myself, and how hard it is to answer even the moderate expectations which men may form of me. However, shall thus become less and less in my own eyes, and more desirous of attaining the everlasting rest."

Our readers will not be surprised to find the simple-minded and stout-hearted Bengel raised to episcopal dignity, when they reflect that, as a Lutheran, he entertained notions of ecclesiastical forms and orders very different from those we follow. Even the errors and defects of such a man may be instructive, and if we can trace them to their source, the contemplation of them may act as a warning, and teach us to avoid the danger. Bengel enables us to do this in his case, for he lays open to us in a few words the relation of the modern church to the apostolical, and here we think lies his error. In fact, we see not how, with his lax ideas, he could justify Luther himself in forsaking the "mother church;" for the plea he sets up for modern corruptions is equally available for the earlier corruptions against which the Reformers protested. But let us hear him:

"To form a proper notion of the church, we must not set before us the primitive church as a model. The apostles, in speaking of the church, intend not so much the church as it then existed, but rather the church in the abstract, or what was designed of God to become hereafter. Christianity has never yet attained its perfect form, which it is to have in virtue of the Old Testament promises. . . We must not then be too eager to adopt every objection brought against our mo-

ther Church, worldly as her children so generally are; neither must we forget the privileges we retain in those common public prayers and songs of praise, which she gives us so many opportunities of enjoying. It is to her, under God, that we owe the preservation of the scriptures, and our familiarity with their contents: without her the whole history of Christ would long ago have been regarded as fabulous."

Bengel seems to have been remarkably free from prejudice in regard to the forms of worship, and we think that, in this respect, he was fully abreast even of some of our modern ecclesiastics; who stickle about matters he would have left free to the judgment and conscience of the churches. Thus, on forms of prayer he observes, "Good forms are valuable; but when the heart has been put in tune by them, it is better they should give place to extemporaneous petition. Still prescribe forms may be prayed with the heart, so as to come out from the heart. Persons who are for praying always 'from the heart,' as they call it may, and do, come insensibly to use what amounts to forms." As to church music he says, "When not plain and simple it may delight the ear and imagination, but it obstructs the true melody of the heart."

On the division between Lutherans and Calvinists he has these wise remarks: "Were Paul himself to descend from Paradise upon a mission to Protestant Christendom, he would find far other work to do than that of effecting a *civil* coalescence between them. A unity of the *spirit* cannot be wrought out among so many, while so few of them have the spirit. The division itself I regard as a fatherly rebuke, not without its beneficial effects. For whereas we Lutherans reject the notions of absolute, unconditional decrees, we constrain its advocates to hold representations more moderate, and more conducive to their own experimental piety; but, on the other hand, if ever the doctrine of decrees in general should fall into disregard among ourselves, the majesty of us will decline into what is no better than mere rationalism, having by and by lost all belief in God's universal grace."

The history of the church in Germany since Bengel's time is such as to invest these words with something of a prophetic character. His deep insight at any rate into the workings of theological speculation enabled him to predict that from the operation of the causes he mentioned, certain results would flow.

An account of Bengel's writings, which were numerous and interesting, would swell this sketch beyond our narrow limits. Amidst all his labours his feeling was, "All I do appears to me more and more poor and defective; and it becomes the settled desire of my mind, entirely to sink into the free mercy of God." One of his last works was his Preface to his son-in-law Burk's *Gnomon* on the twelve minor Prophets. In it he remarks, "The scriptures support the church; the church guards the scriptures. When the church flourishes, the scriptures are had in honour; and when the church becomes sickly, the scriptures suffer by it. Whatever be the condition of the church at any period, the scriptures are treated accordingly."

Bengel had twelve children born to him, half of whom died in infancy. He felt keenly the loss of those who died, but comforted himself with the thought, that "if a vacancy had been made in his family circle, another vacancy had been filled up in heaven." The following are a few of the scattered sayings and characteristic remarks that fe

in his lips or his pen at different times. "Had we the power to choose concerning things future in this world, we ought to be willing to give us up into His hands; for *even with our eyes shut* we may safely trust that He will do all things well." "Retirement secures me from much of this world's din. Thus I get leisure for building myself in a recollected consciousness of God; without which we are liable to pass away our time of life we know not how." "As little children are safer in God's keeping than in that of my own treacherous arms." He said "that if he desired the most perfect intimacy with all Christians on one account rather than another, it was for the sake of learning how they manage to keep up their communion with God." When seriously ill in 1735, he said, "Neither bliss nor perdition is in my thoughts, and yet the impression grows so awful that my mind is almost length pained by it."—"I commit myself to my faithful Creator; my merciful Redeemer; my tried and approved Comforter. I know not where to find any thing comparable to my Saviour. Only let me be made no account of, when I am gone; I wish my spiritual experience to be more obtruded upon the world after my death, than it has been during my life. As 'man's judgment' can neither benefit nor hurt me, all things will appear in quite a different light at the great day. 'Judge nothing before the time.' Is it not better to be said to me at that day, 'Art thou also here?' than that it should be said 'where is such and such a renowned saint?' Let nothing be made of my expressions that may happen to utter on my deathbed. Jesus, with his apostles and martyrs, is light sufficient for all that survive me. I am no light."

He prayed that God would not permit him to continue in the world *out of season*. He said, "Illnesses serve to quicken and enlarge us in spirit, for we have been dwindling as a bud slow in bursting into blossom. When our spiritual lamp burns dimly, it is often because its wick needs trimming." On recovery he said, "I find myself awakened to circumspection much more by considering that I may have a little longer to live, than by thinking I may be just going to have done with this life. For what have I to do in the latter case, except to fall at once into the arms of Divine mercy? But in the former case I have still the duties of a steward." During one illness he sent for a student in the Institution, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like you." "What!" said Bengel, "a divinity student, not able to communicate a word of scriptural comfort!" The student, blushed, contrived to utter the text, "The blood of Christ, the Son of God, cleanseth us from all sin." "That is the very word I want," said Bengel, "it is quite enough," and taking him affectionately by the hand, dismissed him.

In 1749 he said, "The nearer my advancing years bring me to the gate of eternity, the more gladly do I turn away from the exterior to the central matter. The presence of God to me is more than all the *earned world*."

His final illness began with his sixty-sixth year, June 24, 1752. Calm, serene, and silent, his soul reposed on God. On the day before his death he partook of the Lord's supper with twelve of his nearest

relatives, his children, grandchildren, and sons-in-law. When all were assembled, Bengel, who at other times could scarcely speak, poured forth such a full confession of his faith, accompanied with expressions of humiliation and prayer, as occupied half an hour. After the singing of a hymn, he was silent as before, but remarked, "We have not earned a stock of grace, but it is given out for our use as we want it." At the point of his departure these words were pronounced over him—"Lord Jesus, to Thee I live; to Thee I suffer; to Thee I die. *THINE I AM* in death and in life! Save and bless me, O Saviour, for ever. Amen." Upon hearing the words *Thine I am*, he laid his right hand upon his heart, to signify his full assent; and so fell asleep in Jesus on Thursday the 2d November 1752.

Thus lived and thus died a devoted servant of Christ endowed with gifts and graces—rich in spiritual wisdom, and wise in rich experience of the ways of God. A hundred years have passed away since Bengel finished his course, but his works still survive, and the memory of his gentleness, goodness, and truth, may by God's blessing fan the flame of piety in some young hearts that read this page, and so race untiring shall praise the mighty acts of the Lord, and show forth his wonderful works. Amen.

REVEALED TRUTH.

THERE is a class of religionists who expatiate upon the all-absorbing importance of the *heart* being in unison with the Great Centre of Being—of a union between the Father of His creatures and his dependent children, being the sum and substance of all religion. They speak disparagingly of outward forms of worship, and regard dogmatic truth as of inferior moment. Creeds and confessions they repudiate, not so much on the ground of their fettering the spirit, and repressing free inquiry in the pursuit of truth, as on the principle of it being a matter of indifference what a man believes, provided he cherishes religious feelings, and is susceptible of devotional musings and aspirations.

It would be in accordance with sound reason to hold a man's religious *opinions* as of small moment if there were no authoritative utterances of truth to be believed,—no Bible claiming and deserving serious study and reverent faith. But since we have such a revelation, it is both unreasonable and unsafe to treat a man's religious beliefs as of no consequence,—to hold that he is equally to be approved and respected whether he embrace error or hold fast truth,—whether he yield an intelligent and solemn assent to the dictates of inspiration, or adopt and advocate any vagaries of a disordered fancy, or any of the negations of a proud and infidel philosophy.

What is a revelation given for but to guide the faith of those who profess to receive it? and what is the glory of Christ as "the way, and the truth, and the life," if truth and error are equally good, and the way of unbelief as safe as the path of humble faith?

We at once deduce from the fact of an authoritative revelation the conclusion that our beliefs must be derived from it, and in harmony

it. There is no room for holding this or that view as mere matter of opinion. Our views must take the shape of convictions, and the end of our convictions must be that God has so spoken. Mr. Newman describes the principle of philosophies and heresies,—the principle which is adverse to the dogmatical principle—thus: “That which is falsehood in religion are but matter of opinion; that one is as good as another; that the Governor of the world does not intend that any should gain the Truth—that there is no Truth.” Undoubtedly these are the liberal maxims,—this is the infidel habit of mind, and Newman’s own words show whence it springs,—“*Truth is matter of opinion.*” (Maurice’s Epistle to the Hebrews.—Introduction, ccii.)

Admitting the distinction between opinions about the *truth*, and the literal belief of that truth itself, as a living, abiding principle, it is not very easy to ascertain how far any one holds a *dogma* as a mere opinion, or has embraced it as a truth to be maintained at whatever cost,—to be suffered for, and died for. This may be brought to the practical test of actually suffering for the truth; if suffering be chosen rather than the denial of the cherished principle, then it must be more than an opinion; if it is abandoned the moment it becomes dangerous or inconvenient to hold it, the professed faith is not genuine, and the truth either known nor valued.

It is wonderful, however, to observe how strange a mixture there is in some men’s minds of bold speculation and simple faith. The activity of their minds outstrips their patient study; they reach conclusions before they have traced the proof of their soundness, and before they understand whether the Bible authorizes them. They are eager enough to corroborate them by texts and proofs drawn from that source, after they have found them for themselves by independent thought. It remains to be seen whether conclusions so reached are really opinions or facts. They may *become* the latter after they have been for a time the former, but this requires a habit of study and cautious reverent inquiry, which such minds seldom possess, and which would have led them this inverted process of arriving at truth,—seizing it by the force of their own intellect, and then seeking the requisite proof that it is *the truth* they have found, and not some counterfeit. “Such a man,”—says the author from whom we have already quoted,—“have we found in all ages of the church, working much in the spirit in which Origen worked, producing great influence upon men who had no sympathy with their speculations, acting even upon the governors of the church, elucidating much truth, introducing much looseness and looseness; on the whole, rather favouring the growth of an eclectic doctrine, or of a religion for refined men, than leading to the acknowledgment of one eternal and universal truth for which we are to fight and die.” (Introduction, P. xcvii.)

It is easy to write about truth; it is a different thing to say what is the truth;—to write TRUTH,—to interpret the scriptures aright;—to bring clear and sparkling the pure water, untainted by the containing vessel, and unmixed with other elements. All human expositions of the true truth must be more or less defective or redundant, either by giving its due place to some phase of doctrine, or by exalting some

favourite dogmas above others, and so marring the proportion and symmetry of the whole. Hence the necessity of ever recurring to the fountain-head of truth,—the Bible, and keeping up the habit of daily perusal of the word of God, sanctified by prayer, and accompanied by meditative study. Every one may not be able to write “Daily Bible Readings,” or “Horæ Sabbaticæ,” like Dr. Chalmers, but all may observe the rule to let no day pass without an hour devoted to such biblical exercises. We would rather discourage the composition of daily or weekly exercises with a view to publication. The very idleness of making such a use of private devotional hours robs them of half the value as spiritual nutriment to the individual soul, and multiplies the danger to others of resorting to such *books*, as substitutes for the actual reading and praying over the Bible itself. Had we a less abundant supply of helps to devotion, we might get more of the spirit of devotion. If left to our own resources in searching the scriptures, we should discover for ourselves more of the hidden treasures of the Bible than others can dig up for us.

In order to enter fully and intelligently into the meaning of Scripture, and to derive the intended lesson from each part of that manifold and many-hued volume, we ought to bear in mind as each book and chapter comes in succession before us, that we must open our hearts to its understanding and conscience to its influence, as each may be specially addressed. Every portion of scripture is intended to come into contact with one or other of the parts of our compound nature.

1. Some parts are aimed at our *hearts*. To this division belongs that which is fitted to excite emotion,—to awaken feeling,—to stir up the affections, and direct and control their exercise. Thus we have affecting narratives, pathetic touches of joy and grief, rapture and remorse, tender expostulations, gracious promises, solemn warnings and threats, examples of good and evil, reward and punishment.

2. Some parts are aimed at our *understandings*. We have argument, reasonings, proofs, and statements of facts, exposure of falsehood, detection of sin, folly, shame; the connexion of causes and effects, histories and prophecies, God’s purposes, and man’s destiny.

3. Some parts have to do with *conscience*. There is the announcement of law, the requirements of duty to God, to our neighbour, to ourselves; we have precepts and directions, statutes and ordinances, every thing that bears on what we are to *be* and to *do*, in employment, time, talent, money, influence, as the stewards of God, and as accountable to Him. Then *motive* and *principle* must be regarded, as well as the outward act, and conscience has to do with it all.

We have, in these observations on the profitable study of the scriptures, and on asserting their paramount authority, had chiefly in view the devotional and practical use of the sacred volume. But we by no means deny the usefulness and importance of critical study. This is often necessary to enable us clearly to answer the question, “what *say* the Scriptures?” All sound instruction derived from the sacred page must be founded on correct exegesis. Critical works on the Scriptures, therefore, have a high value, and the critical study of the Bible with all available helps must not be neglected. But it must not be forgotten that there is a *use* to be made of scripture beyond all such

ladies. The exegetical apparatus enables us to ascertain what the sacred writers *mean*; and when we have ascertained this, then it remains for us to consider what we ought to *think* of what they say, and what we require to *do* in consequence of their communications. Scripture criticism is like a treatise on a looking-glass, explaining the qualities of the glass, its smooth polish, the silvering at the back, the fineness of the workmanship, and the necessity of keeping the surface clean, that no dust or impurity settle upon it, and obscure the image it is intended to reflect. The use of a mirror is to see ourselves in it; and the right use of the Bible is analogous.

If we miss or forget this, all our knowledge of the book, our critical skill in regard to the text, &c., will go for nothing. The holy scriptures are able to make us wise unto salvation by faith in Christ Jesus. All wisdom which comes short of this, and leaves us *without* salvation, deserves not the name of wisdom. It is but learned ignorance, and the worst kind of folly.

All attempts to be wise above what is written, and to be wise independently of what is written, are equally futile. The former, in soaring beyond the sphere of divine revelation, presume to ask and answer questions on which the divine oracle is silent; and in doing so often miss the lessons it has plainly given. The latter lay aside the Scripture as not necessary to guide them, and taking reason and so-called philosophy as their teachers, they mistake the promptings of fancy for the discoveries of truth, and having no sure standard by which to test conclusions, they can never be sure that their *opinion* is better grounded than that of some other speculator, who has also discarded the guidance of the Bible, and who has arrived at opinions the very opposite of his brother sage.

We cannot enlarge on the subject now touched on, but venture to hope that our readers generally will concur in the following practical remarks.

1. We cannot dispense with the Bible. Neither intuitions nor theories of development can supply its place. We must therefore regard with strong suspicion the teachers who pretend either by spiritualism or secularism,—by physics or metaphysics,—to supersede the wisdom of God in a mystery,—the wisdom to be learned at His feet, who is the Way, and the Truth, and the Life.

2. We cannot be content with a system of opinions, or settle down to a religion that consists of mere opinions, and of rites and forms that embody them. We must have faith in a living Saviour,—a divine personality, whom we worship, love, obey,—who can love us and pity us, and help us, and save us. What the Bible teaches about Jesus Christ is a revelation of a Redeemer from sin,—not merely a sacrifice for sin, but a Deliverer with whom we come into living union,—and whose word dwells in our heart of hearts.—“Because I live, ye shall live also.”

3. At the same time, our living union with Christ, so far from rendering us indifferent to truth, or diminishing our fear and hatred of error, makes all truth more precious, and all falsehood, error and unbelief, utterly repugnant to our hearts. If any speak of mistaken notions, wrong opinions, false doctrines, being harmless so long as the heart de-

lights in God and basks in his love, we would warn them that is of the truth, there can be no affinity between error and pur fellowship between the victim of delusion and the lover of God. It is altogether a perversion of right sentiment to talk of a man ing in God, and yet disbelieving His word, and opposing h. Must not a child of God seek to know Him, study his works, h his ways? And shall not the promise made to one who is im minded to do the will of God, be fulfilled to him, that "he sha of the doctrine?" We cannot imagine a sincere and devout after truth being left to settle down in error; and we see in tl no countenance given to the notion that error is harmless, and as good for the holder of it, while he mistakes it for truth, as truth may be to him who has found it.

Beware of all teaching that would lessen your reverence fo and your prayerful search for it: beware of the collateral ev teaching that would lessen your fear of error, or make you harmless. If truth be attainable, attain it. If error be avoidab it. If error be harmless, then truth is worthless; but if truth yond all price; then buy it and sell it not,—and as for error, h of it though offered you for nothing.

THE TURNING POINT.

I.

In reading the life of a good man, you generally find that period of his history there happened what proved to be a *turning point*,—an event which changed the aspect of his whol life and character. We say that this is *generally* the case, be some instances a child grows up under moral and religious influ strong and decided, that there was no room,—so to speak marked outward change of deportment. By God's blessing on instruction and example, the child has early acquired habits of t fulness, prayer, and obedience; and under these happy home in the young disciple of Christ has ripened into the "young n young woman, who are "strong," and "have overcome the one." In such cases there has been a real conversion of the God, but it has been too gradual to be perceived by the eye, or by any visible sign. "The wind bloweth where it listeth, a hearest the sound thereof, but canst not tell whence it coo whither it goeth; so is every one that is born of the Spirit."

Admitting that there are such cases,—perhaps there are r there can be no question that the moral history of the great true Christians has been marked by what we may term A POINT. There was a CRISIS in their moral being, dividing their two parts,—that which preceded, and that which followed th *ing point*.

When a Christian looks back, the eye of his mind rests on a his past career, previous to which he lived a stranger to God, h

given to the world, and sin in some of its forms,—more refined or more gross,—holding its undisputed sway over him. But *then* the scene began to change. Religion became the great concern; the burden of his sin became intolerable; a sense of guilt weighed him down; he now knew what it was to have an awakened conscience,—a conscience long silent, but now speaking in a voice of thunder; he now sought relief, perhaps, in prayers, and religious duties; resolved to *reform*, to lead a new life, and break off from his former ways. But soon came the dismaying conviction of his moral impotence,—of the strength of the law sin in his members; “sin revived,” and “he died,” to all hope of saving himself by his own doings. Then came the sense of need of a *saviour*, and a strong one; and after, perhaps, struggles with doubt, or, unbelief, he found Christ to be such a Saviour as he needed,—able to save to the uttermost all who come unto God by Him.” From that time, by the grace of God, the young convert dates the commencement of a life of *faith*,—faith often weak, but still living, and bearing some fruit;—a life of *prayer*,—prayer often languid, restrained, and interrupted, but never abandoned;—a life of *purity*,—purity still imperfect, but striving after universal holiness in heart and life,—employing in desire and effort the spirit of the 119th Psalm,—“O how do I thy law, it is my study all the day.”

The instrumentality by which this moral change is brought about; the means by which the *first impulse* was given to the soul, may be various, and perhaps to all appearance weak and contemptible. A casual remark dropped in conversation has sometimes proved an arrow that has gone direct to the heart, and “all things have become new.” A pious mother * was once reading to her little daughter the passage in the 25th chapter of Matthew, (v. 32, 33.) about the shepherd dividing the sheep from the goats. The poor dissipated father was within hearing when the child said, “Mamma, will father be set on the left hand with the goats?” This question, put by the child in its simplicity, went to the father to the heart, and from that day he quitted his drunken habits, became a reformed man and a reformer of others,—became a Christian indeed, and lived many years to prove that the grace of God which bringeth salvation, had taught him to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the world.

Sometimes the giving of a little tract of four pages,—sometimes a few words spoken by the tract distributor, sometimes the very sight of a self-denying, laborious servant of Christ going about like his Master, “doing good,” strikes conviction on the beholder that religion is a reality, that the Bible is true, and that *they* are right after all, who are making it the rule of their faith, and the guide of their life.

Sometimes a faithful and affectionate friend may be the means of speaking a word in season, which by the divine blessing may be the first impulse of the spirit towards God and goodness. Some Christians are the happy talent of kindly and wisely making a personal appeal, and this talent should be cultivated, for it may be of unspeakable value. Many Christians again have to reproach themselves for not dealing faithfully with their unconverted friends, and so they lose oppor-

* See Life of James Stirling,—by Rev. A. Wallace, Glasgow.

tunities of serving God and blessing their fellow-men. A good man in giving an account of the means by which he was brought to the "turning point," said, After I was brought to Christ as my Saviour, and had been admitted to the church, I thought it my duty to call upon my pastor and tell him what was upon my mind. I said to him, "Sir, you were intimate in our family; you knew that I was living a careless, godless life, and *you never once spoke to me about my soul.*" He replied, I acknowledge what you say, but I have a strange reluctance, and great difficulty in *speaking* to any one about personal character and state. "Very well, Sir, but you might have *written* to me; and you never did." This fact is mentioned to show how the omission of this duty strikes the mind of those who are conscious that they *needed* to be personally addressed, and thought it only consistent and proper that such means should be used. Were all Christians living more habitually under the powers of the world to come, they would be more disposed and better fitted for tenderly, affectionately, and faithfully warning unconverted friends of their sin and danger.

Sometimes,—nay often,—the faithful preaching of the gospel is made the means of arousing a careless one to thoughtfulness, or of convincing a formalist of the danger of having only a name to live. Sometimes a stout-hearted man in the days of health has spurned every serious thought, but disease has laid its hand upon him, and in the silence and solitude of a sick-chamber, he is brought to consider his ways,—to repent and turn to God, and so when he is again raised up, he has occasion to say, "It was good for me that I was afflicted, for before I was afflicted I went astray, but now I keep thy word." Sometimes the death of some dear friend, some beloved relative, a wife, a child, breaks the spell of this world's enchantment, and it can captivate no more. The heart half-broken, and bleeding, finds peace and healing only in God. Weary and heavy laden with sin and suffering, the soul hears the inviting voice of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls." Grace enables to comply with the invitation, and the promise is verified; and then, filled with wondering gratitude and joy, the penitent is disposed to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—This testimony is at once to the praise of divine mercy, and an encouragement to others to taste and see that the Lord is good.

Be the means what they may by which the heart of a wanderer is brought back to God; and be the circumstances of trial, or darkness, or confusion, what they may, through which the soul may pass, before it finds settled peace at the foot of the cross, it is thither the sinner is brought at last, and there, and only there can a resting-place be found. And ever afterwards, through all the subsequent course, the believer must live in sight of the cross, under the influence of its attraction, and glorying only in it. This is, in other words, saying that the sinner, who has found peace through the blood of the cross, lives by the faith of the Crucified. He who was dead, and is alive, and liveth for evermore, becomes the life of the believer. A living Saviour is recognised to be a present Saviour; and his comforting and sanctifying Spirit is

sought and enjoyed as taking of the things of Christ, and showing them to the soul. The Word of God now shines as illuminated with the light of the Spirit, and becomes the light to the feet and the lamp to the path.

"This lamp, through all the tedious night
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day."

Another general remark we may throw out here, as having an important bearing on our duties and responsibilities in this world of probation. The *TURNING POINT* of most men's lives takes place,—if it do take place at all,—at a comparatively early stage of their life. Extensive observation warrants us to say that of all cases of real conversion to God, a very large proportion takes place before the twentieth year. Most young persons who have been under careful training and who come to a religious decision, do so from the age of seventeen to twenty. Of those who pass the last-named age unchanged, some come to the *turning point* soon after, but of those who reach thirty or forty, and who continue still to walk in the ways of the world, very few indeed ever become better. They harden into cold, callous, unimpressionable professors, and many renounce even profession. They drop the mask of religion altogether. Their knowledge acquired in early life only enables them to mock and blaspheme, and they go down to the grave with a lie in their right hand. What a fearful condition is that of those whom the gospel has ceased to move, and whom their knowledge of the way of salvation only stamps with the seal of a deeper and darker condemnation? My soul, come not thou into their secret!

It is affecting to think that there is sometimes a turning point for evil, as well as for good. Sometimes when a young man is halting between two opinions, ready apparently to decide for God and goodness, and for the world and its rewards, a very slight thing may turn the scale, and he is *easily turned the wrong way*. Perhaps some observed inconsistency in a professing Christian, some equivocal word or action,—some suspicious or questionable morality,—some outburst of temper, or other unlovely trait of character in a religious man, may disgust the sensitive inquirer, and he rushes into utter scepticism. The scale is turned; the die is cast; he receives a bias against religion, and in favour of the world, and the decision of that fatal day is never reversed. Should not this make every Christian very careful of his influence over others; especially over young persons, whose future career may be affected by our words, sentiments, spirit, and deportment? Nor should we be contented merely to do no harm. Christians should seek to exert an influence for good, and watch for opportunities of affecting for truth and purity all with whom they come into contact. A due consideration of these things would lead all who feel their responsibility as Christians to prayer and watchfulness and circumspection; that they may ever do good and not evil, and do good to all, and evil to none.

Now, before proceeding farther, we submit one remark upon Christianity itself, apart from its professors, as a system which assumes the

necessity of such a moral change as that we have been speaking of, makes provision for its being effected. How does this fact bear on the evidence that Christianity is true? It must give the strongest possible credibility to the system of religion we call Christianity, for it is in perfect harmony with the actual state of human nature, and no other religious system ever was or is. Here, in few words, is the substance of the case.

Human nature is such, that without a radical moral change it can be brought to love God,—to delight in Him, to render filial obedience, reverence, worship, submission, and so arrive at true happiness in the enjoyment of a Heavenly Father's love.

This change is entirely overlooked in every system of religion except that of the Bible. Mohamedanism denies it; Pantheism caricatures it; Hindooism and Buddhism have only base parodies of it; Judaism never reached it; Corruptions of Christianity dispense with it, and invent substitutes for it; but a true interpretation of the Bible leads to it, and Christian experience sets its seal to it. All systems of philosophy and superstition pretend to conduct men to happiness, without teaching the necessity of such a change; and that proves at once that they are false, and that the Bible is true. *It* meets the case of humanity that sighs to be renewed. *They* hear the sigh, but can dispense the boon. "The Teacher come from God" reveals the truth and bestows the blessing. See His conversation with Nicodemus recorded in the 3d chapter of the Gospel of St. John.

(To be concluded in our next number.)

DR. DAVIDSON ON THE CHURCH.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,

I have sometimes thought a good deal of the divisions which are the plague and the opprobrium of our churches, arise from the imperfect views existing in the minds of the people as to the nature of the church. That is to say, not imperfect views regarding the individual organizations called "Churches," but with respect to the general or universal institution, the "Church of Christ," out of which these organizations spring, and to which they must be closely related to be really and truly "Churches of Jesus Christ."

I was led into this train of thinking at first by having to write a paper for an association with which I was connected, "on the Provision of a Pastor." Going to the nearest source for an examination of the subject, I betook myself to a perusal of Dr. Davidson's 'Ecclesiastical Polity of the New Testament.' I need not say that I went to the book, as I believe most young Congregationalists would do, with implicit belief in the *right* of the people to elect and appoint their pastors. I read every part which bore on my subject, and was surprised to find, that, notwithstanding all Dr. Davidson's ability as a scholar to prove his point, and his endeavours to do so, there

actually no ground whatever in Scripture for the exercise of pastoral election by the people as a matter of RIGHT; and that, on the contrary, it was highly probable that the first pastors and elders were appointed by the apostles,—though no doubt with the concurrence of the people. Failed in his attempts to prove this from the letter of Scripture, Dr. Davidson falls back upon the nature of the church—perhaps I had better say—the nature of a church, as a community, and attempts to prove his point from this. It is in reference to his views with respect to this that I now address myself to you. His observations on this subject will be found at pages 164, 165, and 212 of the ‘Ecclesiastical Polity of the New Testament.’ I forbear to quote them, as I happen not to have the book beside me.

It seems to me, Sir, that these sentiments, in reference to the nature of a Church of Christ, are not only not true, but that they are a direct encouragement of the divisive and schismatic spirit too frequently to be found in our churches. In effect, Dr. Davidson supposes a church to be simply a number of individuals who “separate themselves” and enter into a “voluntary union.” He says, indeed, that this should be in “obedience to the will of Christ,” but the only object or end of such separation and voluntary union, which he specifies,—is the mutual benefit of the individuals of whom it is composed. If this be true, then the functions of a church of Christ are no higher than that of a mutual improvement society, or mutual benefit club,—and it would almost seem that the constitution of the one is no more indicated in Scripture than that of the other. Now, Sir, although these notions may be in accordance with “the light of nature,” of which Dr. Davidson speaks, in my mind they are strangely inconsistent with the “light” of Scripture. Does the scripture anywhere represent the formation of a visible church as simply dependent upon the will or caprice of individuals to ‘separate themselves,’ and enter into a “voluntary union?” It appears to me, Sir, that the great disease of our churches is upon any pretext, however frivolous, to separate themselves from their brethren and enter into a voluntary union, merely for their own mutual benefit. But there is no countenance given in the New Testament to the formation of churches by voluntary separation, and for their own benefit. The apostle Paul, the great founder of the Gentile churches, nowhere speaks of having separated himself,—but, on the contrary, frequently says that he was “called” and separated by God,—“called an apostle of Jesus Christ through the will of God,—“an apostle not of men, neither by man, but by Jesus Christ.” Of the saints he records that they also were “called” to be saints, separated not by themselves, but by Jesus Christ, who loved them and gave himself for them. Hosts of questions suggest themselves to us in reference to the subject thus opened up. For the present, suffice it to say, that we cannot but regard Dr. Davidson’s assumptions, in respect to the nature of the church, as highly inconsistent—both in spirit and in fact—with the teachings of the New Testament. There, the invisible church—out of which all visible associations spring—is set forth as a kingdom over which the supreme Head and Ruler, Jesus Christ, reigns by divine right. All conversions,—all separations from the world, and admission into that realm,—is the result, not of individual choice arbitrarily ex-

erted, (although concurring with such choice, man being a responsible being,) but the work of Jesus Christ by his Spirit and agents.—All law and authority in that kingdom is not of man, or by man, but of Jesus Christ. The appointments of all officers, however, for expediency, that may presently exist in the church, emanate, as a matter of right, only from the King or Supreme Head of the church.

Such appears to me the New Testament view,—and, as such, strongly inconsistent with Dr. Davidson's theory. But I shall take the liberty to trouble you with another letter on this subject.—I am,

DEAR SIR,

Yours, &c.,

W. N.

THE TWO LIGHTS.*

It would not be difficult for a critical adept in the art of finding fault to give a long list of flaws and imperfections in these pages. It is most pleasant, and may be more profitable, to direct the attention of our readers to some portions of this well-written book, from which may be gathered some very useful lessons. The story which forms the substratum of the whole work is too complicated to admit of any such abridgment as we can find room for, and leaving those who may wish to know the whole to consult the original itself, we content ourselves with some detached portions of it, sufficient in themselves to interest and instruct, and serving at the same time as specimens of the author's graphic manner of teaching seasonable truth.

The "Two Lights" are the lights of Reason and Faith. Two young men, Leonard and Ashby, attached friends and yet of dissimilar characters, are the representatives of these two phases of belief.—Leonard chooses Reason for his guide: Ashby professes subjection to the silent government of an "unseen God." The scenes through which these two youths are made to pass, and the development of their principles, are portrayed by our author with considerable dramatic skill, and with a constant reference to the aim and object of the work, the exhibition of the error of choosing reason and rejecting revelation as the true and safe guide through the mazes of this earthly pilgrimage.

There are other characters introduced in the course of the work, one of the most important of which is that of a Mr. Tenant, whose history is given by way of episode. It strikes us that the book would have been far more homogeneous, and not less useful, had the whole of the Tenant story been omitted. To say nothing of the unnaturalness of the character, and the exceptional character of his experience, it is too much a digression from the avowed object of the work, which was to exhibit the contrasted results of following reason or choosing faith as a guide and a light. The same remark may be made concerning the chapters vii. and viii. which are well enough taken simply as essays,—the one on the excellency of the Bible, and the other on the genius of

* The Two Lights, by the author of "Struggles for Life." London: W. & F. G. Cash. Dublin: Hodges & Smith. Edinburgh: John Mensies. 1856.

seyism and bigotry,—but they seem to us out of place in this book. For all it may not be quite fair to take exception to the digressive and discursive character of the work before us. The author had an undoubted right to frame it according to his own plan, and we ought not therefore to find fault because he has not followed the course we would have counselled, had he consulted us on the subject. There is good sensible writing in every page, although many pages seem scarcely relevant to the avowed aim of the volume.

We select a paragraph for quotation, which requires no insight into the story to make it intelligible, and, we hope, useful :

“One of the strangest vagaries of the poor tossed and troubled human mind is seen in the piety of scepticism. It professes great admiration of the works of Nature; sings in poetic strains about the incense of worship in the great temple of Nature, with its sun-lit roof and flower-strewn floor; finds topics for profitable reflection in rivers, rocks, corn-fields, and mountains; reads homilies of intellectual expansion and moral refinement, by sympathy with the sublime and beautiful that everywhere meet the eye of the traveller; and affects pity for the poor ‘sabbatarians.’—the serfs of tradition, the children of prejudice, the devotees of gloom!—who are shut up, like so many prisoners, in their heated and unhealthy churches and chapels, uttering vain repetitions, or listening to wordy discourses, without other life or meaning. That thousands of young people are carried away by this poetical piety of a Christless creed, notwithstanding the ugly fact, of which of course they are not aware, that the whole thing is only the old offence of the first offenders, who tried to hide themselves from God among the trees of the garden which he had planted, is by no means surprising. Grove-worship,—the dictate of fear and guilt, instead of that of love and reconciliation,—had its origin in the superstacy of the first human pair; was found in the ancient nations of Canaan; was instituted by the rationalistic portion of the Jews in the horrid rites of Moloch; and reached its culminating point,—with certain modifications in its progress, occasioned by time and place,—in the Druidism of ancient Gaul and Britain, under whose tutelage naked and painted savages admired the beauties of creation, and human blood, shed in sacrifice, reddened the flower-strewn floor of the grand temple of Nature! Words deceive men; pictures of the ideal cheat them; the poetry of fancy is accepted instead of the power of truth; and that which might be,—were the human mind in its normal condition,—is at once embowered as that which is, notwithstanding the darkness which has overspread the world; and so, as the logical result, our Leonards,—sciolists, wingless poets, and philosophers-to-be, reach the honourable distinction of Druids in the noviceate! Truly it is a sublime degree for educated English youths at this period of the world’s history.”—P. 29.

The following sentences bear on the same subject:

“Then,—after this consciousness of God and reconciliation,—then is the time to go forth and gaze with rapture upon the thousand beauties, grandeurs, and sublimities of creation; then the true worshippers worship the Father in Spirit; then the light of revelation imparts significance to the things which are made, and the happy spectator rejoices in Him who built the mountains, stretched out the verdant plain, and gave to the rose its beauty and fragrance. Such a man as this may visit the forest safely, for he is in no danger of trying to cover his nakedness with his leaves; that has been done already with a costlier robe. The sentimental piety of scepticism knows nothing of all this. Nor can it, for it reverses the order of wisdom, begins at the wrong end, refuses a safe guide in a perilous journey, and lights a taper with which to search for the sun.”—P. 33.

Some chapters of the book are chiefly occupied with the expression and exposition of sentiments of a deeply religious cast; and there are some paragraphs evidently intended to give the reader a favourable idea of the pre-millennial hypothesis. On that subject we do not here enter, and only remark that the author might have seen how little fitted to promote the credit of his favourite views as to the personal

reign could be a few passing words in a work avowedly written for another purpose. The author of "Struggles for Life" has a good right to advocate, whether in verse or in prose, the scheme of doctrine he deems scriptural, but he is not well advised when he makes such a fiction as "The Two Lights" the vehicle for propagating them. We would say the same thing although we adopted the author's view of the millennium, the last judgment, and other such topics. We should say that the author had weakened the moral influence of his history of Ashby and Leonard, without recommending his own theory, or proving the superiority of his exposition of the Book of Revelation to other schemes of interpretation. The author is evidently capable of writing with vigour and effect, and if he had wrought up the materials of this volume, with additional matter he may easily find he would have produced two works, each having its own distinctive character and purpose, but both of them fitted to promote the cause of true religion. We are altogether unacquainted with the circumstances under which the volume before us has been prepared, but, judging from internal evidence, we should say that the author in his effort to embody his conception of the "Two Lights" in the history of Ashby and Leonard, found that he might interweave some short essays and trains of thought, of which, no doubt, his portfolio contains abundance, and the reader finds himself advancing through the book, but making small progress towards the final winding up of the story. He is therefore tempted to skip the chapters that have little or no bearing on the narrative, and when he finds Ashby a fortunate and happy man, and his friend Leonard, after his terrible discipline, "converted," and numbered among the Christian disciples, he is disposed to say, "all is well that ends well," and the last chapter, which brings to view the author's sentiments on the part the Jews are to take in the conversion of the world, and similar subjects, he thinks one too many.

APOSTACY FROM PROTESTANTISM TO POPERY.

Few studies are more interesting to minds of adequate grasp than those connected with the history of Christianity. That history is in a great measure a history of the *corruptions* of Christianity; but a philosophical student will not be content with merely tracing the facts of deepening and widening corruption from the age of primitive purity down to the actual Christendom of the nineteenth century. Such a student will inquire into the *causes*—recondite or obvious—of the changes that have passed on the external form of the church.—He will mark the influence of systems of philosophy in modifying and moulding the opinions that have gained currency at different periods. He will trace the effect of political circumstances as often potent to repress truth, to bias judgment, to countenance error, to secularize the spirit of professors. It will be clear to such a student of history that corruptions did not come in with an overflowing flood, but were slowly, silently, insidiously introduced so that it was only by comparing two distant epochs,—the earliest and the latest,—that the extent of defection from a pure faith and a ho-

practice could be measured. An interesting branch of this study of the past is the wonderful manner in which the Divine wisdom has overruled the errors of the great leaders of opinion,—the so-called lights of the church,—as to bring good out of the evil. Superstitious princes, and haughty prelates, and admired Fathers of the church, have been the conservators of the Scriptures,—the channels through which the streams of ancient knowledge have flowed down to these later ages; it had it not been for the monks of the middle ages, and the treasures of lore stored up in the libraries of the monasteries, our annals of the remote past would have presented only a melancholy blank. In the midst of the mediæval darkness, how bright are those solitary stars that rose and shone one after another, like beacons along the line of the centuries! We do not, perhaps, with all our knowledge of our own Wyclif and Tyndale, enough admire them and others who shone with scarcely inferior lustre. They were indeed burning and shining lights, and considering the darkness of their day, they were indeed wonderfully enlightened. It is saying but little to affirm that, amid the blaze of gospel light in our day and nation, the most illustrious of our learned fathers can never rival the distinction that belongs to them. Our best theologians live in the midst of a people who know and love the Bible; and they have studied and acquired their high station with the help of all possible advantages and encouragements. Those morning stars that shined in the Reformation shed their rays upon the gross darkness everywhere spread around them, and had the mists of prejudice and opposition to struggle through, with few to sympathise with them. But God was with them, and we owe them a debt of gratitude for blessings incalculable.

If this be the true state of matters, what shall we think of those men—our contemporaries—our nineteenth century scholars and divines, who have been trained under the selectest influences of Christianity,—the Protestantism of our highly-favoured native land,—have for a time ranked among our firm adherents to scriptural truth, and have then followed, as a more excellent way, the dogmas and idolatries of the Roman Catholic church!

We cannot now pursue the line of thought this question suggests, but there is surely a marked distinction between the *means* of information enjoyed among ourselves, and in some other countries scarcely inferior to Great Britain in this respect, and those dark lands where knowledge is kept under lock and key, where mental activity is frowned upon, and where the right of private judgment in religion is fully denied, and practically unknown. Between ourselves and such unhappy people there must also be a wide difference in point of moral responsibility. Their sins of ignorance,—not wilful, but necessitated through circumstances,—involve a degree of criminality slight and trivial compared with the guilt we incur if we sin against the light that shines on us with noon-day effulgence. It is well that we are not called to estimate the turpitude of each man's sin; for we are incapable of framing a graduated scale of guilt; but without attempting any such presumptuous task, it may be permitted us to say, that in the judgment of the divine equity, the poor Russian priest, educated under the influence of his so-called orthodox apostolic church, who scarcely knows

what the word Protestant really means, and who clings to the rites of his own church—errors and all—with the tenacity of one who knows of salvation nowhere but in her pale; and the English pervert, whose youth has been spent in the bosom of the Protestant church, and whose manhood has witnessed a good confession of adherence to it,—and who, after all, sinks into the lap of Rome,—yes, we say, in the judgment of the divine equity, the sins of the former are light compared with those of the latter.

Biblical.

“I AM the resurrection and the life, and he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?”—John xi. 25, 26.

The mystery of life and the mystery of death are equally inscrutable. In reality the mystery is one. Did we know what life is, we should know what death is, and as we comprehend not the one, neither do we the other.

And yet many people scarcely admit their own ignorance of life and death. Life! Don't we know what it is? Are not we alive? Have we not living bodies, and living souls? Have we not senses, affections, memory, hopes, fears, pleasures, pains? Do not these things indicate life, and is not death the close of this state of existence, when we shall cease to breathe,—cease to move, close our eyes, and be no more?

Such are the shallow, imperfect, and mistaken notions of men who mistake the *phenomena* of life and death, for what life and death really are. How easily we impose on ourselves with words which oftener cover our ignorance, and confuse our thoughts than clearly express the truth and reality of things. Life, what is it,—the life of the body,—the life of the spirit,—the union of both in our compound being?

REPLY TO “A LOVER OF CONSISTENCY.”

MR. EDITOR,

I was somewhat pained to read a letter in last month's Magazine bearing the above signature. The writer attempts to follow up an article of your own in the previous number, which you designated “A word in Season” for families about to leave the city for summer quarters, and in which there is much excellent counsel, coupled with some remarks of an *ironical* character, most unusual for you, and not likely to serve the excellent purpose you had in view.

Your correspondent makes an attack upon his fellow Christians who, when from home visiting their relations, do not conduct themselves towards the Independent church of the town they may visit *consistently*, as he imagines; and he launches forth into a series of accusations against these “Defaulters,” who are guilty of such “deplorable

instances of inconsistency;" he holds up his hands and exclaims, "Alas! Sir," and "Ah! me,"—and with "sorrow of heart" he says, (although I don't believe a word of it!) he "hangs down his head and he blushes with burning shame!"

After adducing his "cases" in illustration of this sad indictment, he closes by charging these recusants from Independent principles with being guilty, by their conduct and example, of "damaging public character,"—"marring usefulness,"—"wounding feelings,"—"putting a stumbling-block before the way of inquirers,"—and "doing grievous injury to themselves." Now, Sir, what is all this about? If there is a class amongst us (of which he has given some illustrative "cases" so *singularly infelicitous*;) really guilty of such a black catalogue of sins, it is truly matter for grief and lamentation; but if it is, as I shall show, the product only of an imagination either wofully afflicted with the narrowest bigotry, or,—as charity would rather suppose,—mentally disordered—then, your correspondent has indeed cause to hang his head and blush, not for others, but for *himself*!

Let us see.—His principal "case" is that of a "husband and wife," who, when on a visit to her relations in a country town, accompany them to their place of worship instead of frequenting the Independent chapel so often as he would adjudge right. Now, it may afford your correspondent some gratification to learn, that I take his charges under this head as aimed *directly at myself*; and while I regret paying such a *causorous and false accuser* of the brethren the compliment of a reply, I deem it my duty to lay before you and your readers the **FACTS** of the case, that you and they may be guarded against giving heed to the grumbling epistles of such reckless and uncharitable correspondents.

My wife and I are members of one of our city churches. I occasionally accompany her on a visit to her father's house. All her relations are warm and devoted members of another section of the Christian church,—viz., the *Free church*. Previous to her marriage, she too was a member of that church. As a worshipper there, she had received her first religious impressions, during the struggles of the Disruption period, and her attachment to the church of her fathers became sincere and ardent. When she became my wife, and accompanied me to the city, she cheerfully attached herself to the church of which her husband was a member; and soon came to appreciate and *prefer* our principles and practice as a denomination. In doing so, however, she did not cease, I rejoice to say, to cherish affectionate recollections of the house of God where she had worshipped from childhood; and when she visited her early home, I should have had cause indeed to blush if I could not have sympathised with her feelings on such an occasion. Would it have tended to draw her and her relations closer to us in feelings and opinion had I then been unwilling that she should gratify her best and holiest feelings by worshipping with her kindred, or refused to accompany her thither? Would it not rather have had a *directly opposite effect*, had I, in the spirit of your correspondent, drawn over her spirit on such a sacred occasion the cold shadow of a miserable sectarian bigotry? Your correspondent *keeps back* these facts,—for I cannot doubt his knowledge of them,—and then broadly asserts—(whether in the exercise of that "charity which thinketh no evil" I

leave his conscience to tell him,) that we forsook the Independent chapel because the other place of worship was, in his eyes, the "fashionable" congregation. It is pitiful to find one capable of thus grossly and deliberately *misrepresenting* his fellow Christians, and content with nothing short of publishing his false accusations to the world!

I conclude by assuring you, Sir, that my past conduct as an Independent, will stand comparison with your correspondent's. I have always considered it not more a duty than a privilege to worship with my Congregational brethren when happening to spend the Sabbath from home; and often have had my spirit refreshed in communion with the simple and earnest brethren connected with our country churches. I have never done so in a "patronizing" spirit, for I always felt that I was the party benefited in such cases. But while I thus speak and feel, I am prepared to defend to the last my liberty in this matter whereof I am now accused, and as I think most unjustly. No one appreciates more highly than I do the weekly observance of the Lord's Supper, not in the letter but the spirit;—but that is not an imperative article of the creed of any Independent church now, except it may still be held binding in all cases in the church where your correspondent exerts an influence! It is indeed not recognized amongst our own churches south of the Tweed, and, generally, north of the Dee, and I shall ever raise my protest against your correspondent's attempt to bind others in the swaddling bands which somewhat disfigured the childhood of our denomination, and from which he has not yet escaped.

AN INDEPENDENT.

Poetry.

A TWILIGHT THOUGHT.

So gently and so tenderly
Night's shadows round us close;
So trustfully and calmly sinks
All nature to repose:

As if with love ineffable,
With yearning o'er it, deep,
God took His earth within His arms,
And cradled it to sleep.

May 17th, 1858.

J. P. F.

Notices of Books.

SELECTIONS FROM THE CORRESPONDENCE OF R. E. H. GREYSON, Esq. Edited by the author of 'The Eclipse of Faith.' In two volumes. London: Longman, Brown, Green, Longman, and Roberts. 1857.

"LET us treat them as mercifully as it

is possible to do, holding the middle course between the love of truth, and the dues of charity." These words of the amiable and gifted Pascal express our own temper of mind in reference to the two volumes lying before us for view. We have seldom met with work which might be subjected to severer

without the violation of the truth," than these letters: but seldom perused any pro-religious cast presenting aims to the "dues of charity" son's letters. The editor need not hesitate to call the modest and candid preface, the reader's lenient judgment, and that the *lightness* character of his pages, and which object to, was advisedly to allure young readers, and the repulsiveness which otherwise have belonged to two volumes of letters. We are disposed to apology, and give the author credit for good intention, whatever mark of the success of his exertions.

We admit the importance of the dryness and drowsiness of it by a sally of humour, or anecdote, or a "vein of *per*" these things sweeten the we may use another figure, arrow of conviction, and unerring directness to the much for the "dues of charity" a word or two prompted of truth."

We have the author of these letters have written them without of humour, and droll stories, occasions, and laughable interspersed with the graver matters. The light matter flows smoothly from his pen as the and dignified; and he could, no more repress the former and withhold the latter, when to write with a specific purpose with a real or supposed corner in his mind's eye. After all, these letters contain passimery or trivial complexion competent judge will find fault.

It is rather the *untimely* of incongruous images along in the midst of, passages of awful truth. The effect is analogous to what we might be the appearance of a harrowing the audience when a funeral was delivered, or in a court on a criminal accused of a crime stood at the bar. The of the buffoon would be offend every one who had of propriety, but should he er and joke, it would be in- Such, we confess, is somewhat effect upon us of the introductory story, when our hearts have been moved by some

"high argument," or solemn appeal; and in spite of the author's apology, we wish he had written—if he could have written—so as not to stand in need of it.

The able and excellent author of these letters must, ere this, be somewhat accustomed to the charge of using a jocular style where a grave one was looked for. So long ago at least as the publication of his *Essays* in a collected form, (1850) he had occasion to take up and answer the allegation of apparent levity with which he had treated certain theological subjects. For that style he could offer no apology, being persuaded that the doctrines so treated were pernicious errors; and that the style adopted was well suited to confute them. Let us hear what he has to say on this point.

"A general defence of the style I have adopted will be found, in several places, in the *Essays* themselves. For the present it is sufficient to say that, though not convinced that ridicule is the test of truth, I firmly believe that it is often an excellent instrument for confuting error; and he who wishes to see this point conclusively argued may consult the eleventh of the *Provincial Letters*. That shield is broad enough to cover writers who can say that they have written with Pascal's honesty, though they can make little pretensions to Pascal's genius."—Preface, p. xi.

So far as this defence may apply to the letters before us, we are most willing the author should have the advantage of it. And we are far from identifying the genial smile of our letter writer with irreverence towards sacred things, and admit that the odd mixture of the serious with the ridiculous that sometimes appears in his pages may be owing to the follies of others he brings to view, rather than to any grotesque jumble of his own making. We may apply to him his apology for Thomas Fuller: "He spoke only as he felt; and though we may think that another mode of speech would have been more proper, and better adapted to the ordinary feelings of mankind under the circumstances, we cannot consent to rank the *facetiae* of Fuller on grave subjects, with the profane heartless witticisms of those with whom nothing is sacred, and who speak lightly because they feel lightly. His whole life, and even his whole writings, prove him to have been possessed of genuine veneration for all that is divine, and genuine sympathy with all that is human."—*Essays*, vol. i. p. 24.

We doubt not the playful humour

bursting out irrepressibly and inexhaustibly in these letters will greatly please the class of readers the author wished to captivate, and we would not selfishly wish he had always written with the gravity that would have been to our taste. Yet we are pretty well assured that his arguments against deism, rationalism, and other forms of error, would have lost none of their pungency, although he had reined in his fancy, and dismissed some of the grotesque images that offered themselves to his notice. We have little sympathy with certain reviewers who have expatiated on the *unspiritual* character of Mr. Rogers' religion, and have taken exception to the unreality of his sentiments. But we sincerely wish he had given less occasion to complain of his want of deep earnestness, and warm human sympathy towards erring minds. We wish there had been no ground for the reviewers referred to using such phraseology as "the scolding theology of modern orthodoxy," for whatever may be the real *animus* of such writers, many of their readers will have their hearts doubly barred against the truth of God, by the prejudice so awakened or strengthened. An author who does not impress his readers with a conviction of his own deep earnestness, deprives himself of half his strength. How can a sincere doubter or an honest inquirer be helped out of his difficulties by one who beats him on the head with hard logic, laughing all the while at the confusion and pain of the sufferer?

We dwell the more upon the peculiarity of the style and manner of these letters, because that is really the chief thing a reviewer has to consider. So far as the two volumes before us offer contributions to the christian argument against deists and others, we accept them thankfully, but the actual value of the offering may be enhanced by its power and pathos, or may be lessened by blemishes in the execution. We deem it a kindness to the author, and but justice to the cause of truth he advocates, not to praise him unduly, and honestly to call a fault a fault, if such we are compelled to reckon it. We call to mind the words of quaint Herbert—

"Laugh not too much; the witty man laughs
least;
For wit is news only to ignorance."

If the author should reply to this by another quotation from the same authority—

"All things are big with jest; nothi
plain
But may be witty if thou hast the v
We have only to say that it is
wit we object to; it is the app
of it in the wrong place: it is
rage committed upon our sens
corum and reverence for sacre
—that we protest against. Th
from whom we borrowed the
sentence of this article had a wit
and caustic as it was brilliant,
cal never introduced it to wo
weak, or to distress the sinc
reserved it for hypocrites an
guides, who deceived the peo
away the key of knowledge, an
gain of their pretended godline

After all, we have great ple
saying that, notwithstanding it
ment to which we have refer
letters are well worth reading,
be read again and again. T
serious and argumentative le
"The Christian evidences,"
cipient neologist," "On Pray
the Atonement," "To a Dei
others on equally interesting
evince great acuteness, and
mastery of the polemical wea
these letters have any specific
is, as we have already hinted, a
kindly and respectful treatme
various errorists the author en
We may be mistaken, but it s
that he seems to aim rather
them wrong than to *win* the
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fute their errors, I did not w
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good, and yet "he that conv
sinner from the error of his w
save a soul from death." If e
deadly it is not worth while re
and if the errorist be not our
we need not pray for him and w
him; but if he is, we may go
way in leading him to the
proofs of our affection and s
How touching are the words
concerning an inquiring errorist
beholding him loved him, and
thing thou lackest." Had the
more of the heart and mind of
ter, they would oftener melt t
rate, and convince the heretic,
claim the wanderer from truth
did not intend to say anything
the *manner* of these letters, yet
back upon us whether we will
Sed hæc hæcæmus.

The contents of these volu
too miscellaneous to admit of o
any intelligible account of them

is notice far beyond its pro-
Even a list of the letters,
jects as indicated in the
afford no adequate idea of

ome fine playful reasoning
jects as homeopathy, mes-

The serio-comic vein of
its admirably such discus-
eptical as the admirers of
may deem him, they can-
y with him. He refutes
smile, and heaps arguments
as if he had plenty of them;
etrays so much of what a
; or mesmerist would call
s, that to charge him with
ld deem a sufficient refuta-
asoning. Some of the let-
friends in affliction we
ly. They are in a *tender*
r estimation of this collec-
rs had been higher, had
larger proportion of them
the heart of the author,
l to the heart of the reader.
e remarks we have made
ers as not grave enough
enough, may expose us to
judging the author by a
rd than he chooses to be

He reminds us that his
ist of letters, not of a regu-
-that they partake of the
le and subject,—of manner
befitting an extended cor-
and that occasional light-
f being attributed to them
ght be claimed as a beauty
endation. Well, we have
to be pleased, and have
censure by admitting the
apology, and ascribe to the
the praise of great versa-
ess, and wit; moreover, we
ng our masterly defenders
nd able expounders of it.
mes stand a test which,
n be applied, is a strong
stantial excellence. It is
s letters improve upon a
g, and we doubt not many
ppear to advantage after
hird time or oftener. We
owper's letters, and their
plicity and natural grace
with every fresh perusal.
dence of the poet, however,
a *side* correspondence, and
han we are sure of in the
, as R. E. H. Greyson is a
the names of his corres-
no better, and their per-
y an unsolved problem.

There is accordingly too much of the
myth about these letters to satisfy us,
and therefore the magic of reality can
never be theirs, nor can they rule our
spirits from their shadowy abodes.

We have found it somewhat difficult
to find short extracts suited to our pur-
pose, but have selected some portions of
two letters addressed to a young friend
disposed to make the "Discrepancies"
in scripture a reason for renouncing
Christianity.

"You tell me you cannot reconcile all the
discrepancies which may be detected in minute
portions of the scripture history, and that you
therefore feel compelled to give up the truth
of Christianity!

"What a 'therefore' is that! I pity your
logic. Pardon me, but between your pre-
misses and the conclusion there is no connex-
ion in the world. It is much as if you said,
you cannot demonstrate the compatibility of
all the phenomena of the universe with the
Divine benevolence, and *therefore*, you must
become an atheist; nay it is really as absurd
as if you were to say that you cannot recon-
cile all the discrepancies of English historians,
and therefore give up the history of Eng-
land."—P. 270.

The author then proceeds to show
that three courses are open.—The first
points to a source of discrepancies,—the
errors of transcribers; the second ad-
vises to let discrepancies alone till data
for their solution are obtained,—the
third "is that of combining, with that
abstinence from all dogmatic decision
which the second course requires, a
reverential remembrance of the many
instances in which discrepancies, once
vehemently insisted on, have yielded to
further investigation. Hence a suspi-
cion, at all events, founded on induction,
that if we will but wait with a little
patience, that patience will be rewarded
with a satisfactory solution. Just so we
act when we meet with phenomena
which seem to shock our notions of the
divine benevolence, in the department
of physical inquiry; we do not foolishly
imagine that every difficulty we meet
with that we cannot solve is absolutely
insoluble, but we wait with confidence
for further light."—P. 281.

The last extract we can make room
for is from a letter on "human incon-
sistencies," and we quote it all the more
willingly that it closes with a serious
practical reflection.

"A Scotch friend of mine was recently at
a public dinner. A clergyman of the town
was requested to 'say grace.' He did it
with unusual propriety. On sitting down, a
young man whispered to my friend, with all

the seriousness in the world, 'A devilish good grace that!'

"Another, talking to some Scotch 'Andrew Fairservice,' whose religious 'assurance,' (in more than one sense,) was such that he professed to live without the shadow of a doubt, fear, or perplexity, respecting his spiritual condition, asked him whether he really meant what he said?—'De'el doot it, mon.' was the reply.

"There can be no doubt that Defoe had an unfeigned respect for morality and religion, and that he sincerely designed his writings to serve both. Yet how whimsical the practical inconsistency which led him to suppose that the 'History of Moll Flanders,' of 'Roxana, the Fortunate Mistress,' of 'Colonel Jack,' could by any possibility answer this end! One would as soon expect virtue to be promoted by the 'prurient' discussions of certain casuists whose canons for forming a superhuman purity contain, as Fuller wittily expresses it, 'the criticisms of all obscenity.'

"I met with a droll instance of practical inconsistency the other day in a sermon of my old favourite Jeremy Taylor. It is that on the 'good and evil tongue.' He takes occasion to illustrate the text, 'for every idle word we must give account;' and he does so by indulging in a whole paragraph of as idle words as ever came out of a preacher's mouth. They are full of Latin quotations, which must have been utterly unintelligible to his audience, and not a few of them very solemnly impertinent had they been otherwise. He completes a long tessellation from the Fathers by telling his wondering hearers, 'that St. Gregory calls every word vain or idle, quod aut ratione juste necessitatis aut intentione pie utilitatis caret; and St. Jerome calls it vain, quod sine utilitate et loquentis dicitur et audientia,—which profit neither the speaker nor the hearer.' He then duly confirms it by St. Chrysostom and Gregory Nyssen, and says it seems intimated in the word *καὶ τὸ ἴδιον*, or *ἴδιον ἀργύριον*! Would that all inconsistencies of men were as trivial as these. But how shall we wonder at any, when we find thousands daily indulging in habits which they themselves are persuaded will ruin them, body and soul; and while professing to desire happiness above all things, nevertheless persisting in walking right on with their eyes open in a path, which they know beforehand can only end in misery?"—Vol. I., p. 323.

THE YOUTH'S MAGAZINE, 1857, Vol. x. London: John Farquhar Shaw. 1858.

THE Youth's Magazine was one of the earliest of our periodicals devoted especially to the young. It was conducted on excellent principles, with considerable literary ability, and with skilful adaptation to the tastes and habits of

thoughtful and promising young. It was owned of God as one Christian agency employed in up the rising generation in the wisdom and truth, and it is in to calculate how much good it accomplished, and how much ev vented.

We have lost sight of it for time, amid the multiplicity of claimants upon our attention, glad to see that our old favour survives, and is not only at Youth's Magazine," but press own youthful appearance, and the same healthy tone of clear of evangelical truth, making varied contents subservient to the aim and end of the publication, young hearts to the Saviour, ar courage and instruct those w given their hearts to Him a continual blessing rest upon every other wise effort to pro kingdom of God among men.

CHRIST AND MISSIONS, or *Facts and Principles of Evangelism*, by the F. L. Clarkon, late Missionary in India, Author of 'India, Gospel,' &c. London: John 1858.

WHEN in the providence of God a missionary is obliged to leave his foreign labour, and return to his land, it is well for him, and well cause, if he be able with the pen, or with both, to advance the cause of missions, and present it of the world to the attention of the church. Mr. Clarkon is one done good service with his pen return to England, and the volume for us is not the first contril has made to the literature of it.

We can recommend this piece to those who wish to obtain correct about the missionary enterprise, authentic facts bearing on the subject. Clarkon is a trustworthy witness as well as a warm-hearted advocate of Christian efforts to evangelize the world. He has evidently read and thought on the subject, and possesses a good deal of valuable information on the subject of missions, and on the progress of the field—the world.

The title 'Christ and Missions' is exactly to our taste, and we think given to some parts of the work a tificial and constrained air.

would have sufficiently expressed the idea that Christ is *THE KING* the *LORD* of His servants engaged in *HIS* work, and the Lord and the kingdom they are labouring in every land, and among every tongue. And yet, as we read and mark how the author labouring out the idea that it is the Lord of Christ that authorises missions "call" that forms the missionary love that inflames the heart of the devoted servant, His power that in toil and weariness, His presence cheers in solitude and sorrow, we see that it is his aim to show Christ the all in all of the missionary work; and that in the actual life of that life of privation and labour, Christ is fulfilling to his servants the promise, "Lo, I am with you always, even to the end of the

author gives a brief missionary survey of the world, and sketches the life among the heathen of various parts. This survey at once proves the degraded and idol-serving heathen need the gospel; and how it is for missionaries to make attempts to convey it to them. Of God who first ventured to the shores of New Zealand, and other remote lands, did so with their lives and souls. But they went on an errand, and they were animated by love for God and compassion for the men. Dangers did not appal them; death did not make them afraid; they were ready to die for the name of Jesus. The issue, in numerous instances, proved that the first difficulties were the most formidable, but they remained more trying to patience than the first had been in the end and daring,—and so Christ's servants through all the centuries. The following passage merits insertion for its own sake, and we give it as a favourable specimen of Mr. Clarkson's style and manner. He is popular rather than profound, and wisely chooses to read more to scriptural than to philosophical theories. His arguments are based on observation and experience, and his facts are hard and

challenging. A study of evangelistic records for the sake of wisdom and efficiency in the work of missions. It is often said, "Knowledge is power." This is deeply true in relation to this subject. It is of the highest kind—the power which comes from whence he derived his name

—power with God. Knowledge would increase interest and sympathy, and would inspire prayer. Deep solicitude would lead to God's throne, for labourers, for aid, for blessing, and the answer would come down in strengthening, and reviving, and expansion of missions. But knowledge is power in another sense. If there be a history of missions, it must be fraught with all-important lessons, must be ripe with facts, and charged with principles. Who then so wise for the future conduct of missions, as he who is most conversant with the past? Clearly to discern the track along which Jesus passes to the conquest of the world, and to know with certainty the path where he is not to be found; to learn by experience the peculiar culture on which the rain from heaven falls, and that which is scarcely moistened by a drop; to mark the circumstances under which the heavenly wind bloweth, so as most readily to meet its first breathings; these objects of knowledge are unspeakably important in conducting the economics of missions. Without possessing them, we may sow vanity and reap confusion. . . . Increased knowledge will usher in a new career of missionary labour.

"Let, then, missionary literature be more cultivated and more encouraged. Let the 'Periodical' be found in every Christian's house, and 'News of the Churches' be deemed the noblest subject of research. Let increased information be given at our Monthly Prayer Meetings, and God's work among the heathen form the topic of conversation in our families, and at our social meetings. Especially, let the Christian 'pray in secret,' and if he stretch not forth his hands to God, with a map outspread before him, as M'Cheyne has suggested, let it be because in his own heart, as well as that of God, the world is inscribed, and its wants and woes unfolded to his view."—P. 29.

The eleventh chapter of the Book on the "Missionary Call," is full of interesting matter, and the subject is illustrated by a selection of striking examples of dedication to missionary service, the result of individual conviction as to the duty. Mr. Clarkson is, we think, fully borne out by innumerable facts, in asserting that the missionary spirit has not been awakened by the great societies of the day calling out fit men for the work. The reverse has been the process. Certain unknown young men, "chosen to salvation by sanctification of the Spirit and belief of the truth," have been secretly and powerfully impressed with the obligation resting on them personally to go as missionaries to the heathen. Thus, Judson and Mills in America, and Carey in England, had revolved the subject, and made up their minds ere yet there was any Missionary Society to take them by the hand. These societies sprung from the necessity of

providing the means of sending out and supporting those whom God had manifestly called to this special service—to preach Christ to the Gentiles. In addition to the names now given, Mr. Clarkson adduces other examples, such as William Milne, William Knibb, Rhenius, Johnson, Macdonald. We are persuaded that were the secret leadings of Providence, and methods of divine grace, by which servants of Christ have been prepared for service in the foreign field, made known, there would be found numerous illustrations of the position of our author, which is, in fact, a recognized and ordinary rule of the divine administration.

We regret that we cannot more fully review this excellent work, but we heartily recommend it to the attention of ministers, of divinity students, and of educated youths generally, promising them both profit and pleasure from the perusal.

LIGHT BEYOND.—*Thoughts to Guide and Cheer*, by Rebecca M. Bedford. London: John Snow, 1858.

THE second title of this book explains the first, and also expresses so tersely the aim of the author, that we are prepossessed in favour of her thoughts before we know what they are. Yes, thoughts to *guide*, if derived from the right source, must be of excellent service to the pilgrim of Zion, and thoughts to *cheer*, if wise and holy, must ever be welcome to the often sad and sorrowful follower of Christ. The "light beyond" is always bright, for it is the light of heaven, but we cannot always see it. It is the province of faith then to realize its actual existence—to believe that it is, and patiently to wait for the time of open vision. We are not disposed to criticise a production which breathes a spirit of so much earnest piety and humble desire to promote the spiritual welfare of the reader. There is much to admire and little to censure; and we trust the prayers which the author, doubtless, offered before the mercy-seat, when she gave her book to the world, will draw down a blessing upon it, and render it useful to many. There is here no incongruous mixture of addresses to fellow-creatures, and disclosures of the author's communion with God—no doable object of giving specimens of secret devotion, and explanations of Christian doctrine, such as we have noticed in

other publications that have fallen under our eye. If the a young writer, we would com acquire rigid habits of thought tivate a severe taste in express religious writers, whose main of matter, are apt to become d their utterances are in danger erating into mere sentimental No religious writing is worth published which is not fresh, well thought out, and well We wish the little work before vourable reception and lasti ness.

LEAVES FROM A MINISTER'S F by the Rev. D. Fraser, A. M of the Free Church, Montre don: J. Nisbet and Co. B. Dawson. 1858.

We have perused this work v satisfaction. The author is e man accustomed to serious th he has enlightened views of di which he expresses in plain tententious language. Within pass of one hundred and forty gives us six and twenty extr his portfolio. The subjects a but all of them interesting. them short, and none of ther length or of high pretension, are edifying, pleasing, and is Whether any portion of these may have been wrought into th pulpit exercises we know not tainly the *habit* of storing a with select thoughts, and illus Scripture, and pregnant hints subjects, is one of great value, thy of imitation.

We like the structure of much better than the 'Contes and 'Hours of Devotion,' a tations we sometimes meet w first of our author's papers title 'Meditation;' and were while, we might easily corrol sentiments we have elsewhere by quotation from that arti Fraser refers to Isaac, as a man, but we do not find that I and published his meditatio blessed Lord himself spent tary hours in prayer and medit even his 'Hours of Devotion' be intruded upon by his disc are his secret exercises of so with strong crying and tears, to his Father, divulged to

ms may be thought to sanction the practice of penning the meditations of your soul; and we have no objection to any Christian people committing as much as they please of imitations; it is to the publishers we object; and unless any set up for himself the plea of imitating the Book of Psalms will suffice for a warrant to make secret exercises of the heart his divine footstool. It is too Pharisaic practice of praying at the corners of the streets, or their sound-trumpet to summon the people to their giving of alms!

LESSONS. Edin.: Thomas C. Nisbet and Co., Berners Street.

It is a book, without preface or introduction, contains twelve Scripture lessons each founded on one of our Lord's sayings, or one of his pregnant allusions, except the last lesson, which is founded on 2 Cor. v. 13-31. The lessons are adapted to young people, and the blessing of God, fitted to afford help to Sabbath School teachers. As our numbers are few, we hope, of our ranks, who occupy the responsibility of a teacher of a Sabbath School, to prepare for their class such lessons as these, and lessons of wider scope of more varied instruction of great and primary doctrines of the Bible.

THE HOME AND THE SOCIAL LIFE OF THE WORLD: Two Lectures by the Rev. Thomas W. Brown, A. M., Free Church of Scotland, Alva. Published by request. Glasgow: D. Nisbet and Co. Stirling: Peter Drummond. 1858.

These two lectures contain much good matter well expressed, and adapted to the times. As many who heard them have been urgently requested their publication may be hoped that by means of their usefulness may be both increased and prolonged. The present publication and the one now in the press are well printed, and creditable style of getting up to the point, and all concerned.

THE LAMP, an Exposition of the

Temple and its Services, by Ridley H. Herschell, author of a 'Visit to my Fatherland,' &c. London: James Nisbet and Co. 1858.

THE author is evidently familiar with the subject he has undertaken to expound. The ten chapters of which the book consists were, we presume, addressed to his own congregation in the form of discourses. To that congregation he dedicates the volume, and, doubtless, many both within and beyond that congregation will welcome it. The large type and convenient form of this 'Temple Lamp,' will render it pleasant to the eye of aged readers, and we trust that with God's blessing the perusal of it may be profitable to many.

MARTYRS OF OUR MANSE, a Sketch, by the Rev. John Macfarlane, D.D. Edinburgh: Andrew Elliot.

THIS discourse, for it was prepared and delivered as a discourse in behalf of a Society connected with the United Presbyterian church, well deserved publication. It presents in a condensed and graphic manner the character and claims of a most interesting class of persons,—the inmates of the manse. We cordially recommend it as fitted to be useful beyond the pale of the esteemed author's denomination, as well as within it, and thank him sincerely for this contribution to our useful literature.

THE FORM OF SOUND WORDS, a Handbook of the Principles of Holy Scriptures, by James R. Campbell, M. A. Bradford: printed by Wm. Byles, Observer Office, 1858.

WE have read of an Oxford bachelor who, having heard Euclid spoken of with much praise in the common room, said the next day at dinner that he had been reading through six books of Euclid that morning, but had not found much in them. We can fancy a person reading through Mr. Campbell's book in the same fashion, and not finding much in it. Euclid must be studied, and so must "The Form of Sound Words." Not that this little work makes any pretensions to profound or original research, but because its structure requires it to be pondered, question by question comparing the texts of scrip-

ture referred to, and bringing the scattered lights of revelation to bear upon the point under consideration. This being the design of the work, the precise words the author has used in framing his answers are of less moment. Sometimes he might have given these answers more fully, and more explicitly than he has done, and a categorical "Yes" or "No" might often with advantage have preceded the explanation given in reply to a question; but evidently great brevity has been studied, and much has been left to the intelligent teacher or parent to supply. In such hands the book must be valuable, and we trust many will hail it as a boon greatly to be prized. In a short and modest preface the author says, "His highest aim in this little book will be reached if the parents and teachers of the congregation to whom he ministers shall find it a help in giving to the youths whom they have under instruction a connected and comprehensive view of the principal truths of the Word of God. He commends it to their consideration and devout approval, and to the blessing of the God of grace."

NOT YOUR OWN, by Rev. G. Mellor, M.A. London: John Snow, 1858.

THIS is a Sermon preached at the Anniversary, held in May last, of the London Missionary Society. It well deserved publication, and we trust the perusal of it in its printed form will gratify and instruct many who were not present at its delivery in London. The text is 1 Cor. vi. 19, 20; and Mr. Mellor, with much vigour of thought and seriousness of spirit, illustrates and applies the appropriate text. Such a subject as this furnishes a good test of a preacher's mind and heart. Some men would run into extravagance in expounding the words, "Ye are not your own,"—and others would overload it with imagery, and deck it with flowers of rhetoric, till the subject itself was well nigh lost to view. There is nothing of this in Mr. Mellor's dignified, scriptural, and solemn address. We thank him heartily for it, and shall be always glad to meet him as an author.

Were the Sermon itself not so cheap and so accessible to our readers, we might indulge in quotation from it, and would like to enrich our pages with the closing paragraphs, but we refrain, and say to our readers, procure and read Mr. Mellor's Sermon for yourselves, and then lend it to your neighbours.

ZAPHNATH PAANEAH; or the *Life of Joseph, viewed in connection with Egyptian Antiquities, and the Customary Times in which he lived*, by Thornley Smith, author of "Africa Delineated," &c. T. London: John Snow.

THE third edition of a History of Egypt must be beyond the sphere of literary criticism. We need do more than announce its appearance, and assure our readers that the title-page of the volume is expatiated considerably in length, and that the price of the title-page is substantially redeemed. The author has availed himself of the works on Egyptian Antiquities, now to be found in all libraries, for the purpose of illustrating facts alluded to in the

CORRESPONDENCE RELATIVE TO THE PROTESTANT ORPHAN HALL, &c. &c. &c. London: James D. Goggin, 1858.

ANOTHER painful illustration of the divisions and petty jealousies of Protestants are their weak and disgraceful correspondence. To us living Protestants, the whole affair about the correspondence took place apparently so temptingly small. Bigotry in its most odious form, and morbid sensitiveness, gave birth to misunderstanding, and have grown into the dimensions of a controversial pamphlet of eighty pages. Courteous language and good sense distinguish the correspondence, and sooner the parties shake hands, and turn to the exercise of mutual forbearance and forgiving charity, the

BRITISH QUARTERLY REVIEW, July 1, 1858. London: Jael Walford; Simpkin, Marshall

WHEN we open a new number of the British Quarterly Review we always expect to find one or more than one, of its articles worth reading and remembering. It is always to be repeating this every month, and therefore we do not usually call the attention of our readers to the British Quarterly as soon as a new number is out. Had we space to command we might deal in extra

nens of the fare provided for us we must forego.

number before us there are many articles; on which it is to make remarks. The first of the number contains a very eview of the History of Civil-England, by H. T. Buckle. It is one of deep importance, questions involved in the dis- it are many and difficult.

competent to treat the sub- its breadth must be a man of arch. of extensive reading, of ting judgment, of sound prin- e reviewer admits Mr. Buckle's some of the requisite qualifi- a historian of English civili- ; that he lacks some essential nifest. The result is that his old, able, one-sided, reckless, ore dangerous. But we must e review itself. Among other one on the late Dr. Samuel Reference is made there to a al notice of Dr. Brown, which in the North British Review, a "loving friend" of the de- This article is not written by riend, but by a rather severe ; is sometimes hard to be ithout seeming to be severe.

not particularize all the varied of this able review, but we ll special attention to two

articles of a political cast. The first is Guizot's Memoirs: the second on India and the House of Commons on Indian Legislation. The former of these re- views is written by an accomplished man, who evidently is as familiar with the details of French revolutions and French diplomacy as M. Guizot himself; and he evidently shares with that states- man in his dislike of the present order of things. The article on India occupies but twenty pages, but in that limited space the writer has given utterance to much important truth, and to many suggestive hints which all concerned might profit by.

The article which has pleased us most, and for which we heartily thank the editor, is the seventh. The subject is, "Five Sermons preached before the University of Oxford by Dr. Trench." We scarcely know whether we value more the Reviewer's own remarks or the rather copious extracts he gives us from the volume under review. We hope it will induce many to procure and study for themselves these great sermons.

The usual epilogue on affairs and books fills up the remainder of the number; and no reader of taste will reckon these pages either dry or dull. We commend number lv. as an excellent specimen of what a modern first class review ought to be. It is for the times, and up to the times.

Chronicle.

RECOGNITION.

John Mackinven, late of oss-shire, having accepted a d unanimous invitation from egational Church in Lerwick, storate, vacant during a few r the resignation of the vener- Rev. John Murdoch, in con- of declining years, the recogni- ces took place on the 24th it, commencing at 11 o'clock

aning service of praise, prayer, ing appropriate portions of was conducted by the Rev. laworth, Wesleyan Minister. Mr. Craig of Walls asked the ations, to which Mr. Mac- ive satisfactory replies, and a esting account of his conver- all to the ministry. Mr. Craig

thereafter offered up the Recognition prayer. The Rev. James Fraser of Sul- lom then delivered an address to the Pastor; which was followed by an address to the Church from the Rev. Laurence Fraser of Sand. The Rev. Nicol Nicolson of Scalloway concluded the service. The whole time occupied was about three hours. The attendance was good, and all appeared deeply interested.

The Ministers present on the oc- casion, with the Deacons of the Church and other friends, dined together in the house of Mr. Robert Linklater.

At 6 o'clock in the evening a Mis- sionary Meeting was held in the Con- gregational Chapel, in behalf of the London Missionary Society, William Sievwright, Esq., in the chair. This meeting was the best that has been held for many years, and the collection amounted to upwards of £27.

On the following Lord's day, Mr. Mackinven was introduced to his new and interesting charge by Mr. Fraser of Sullom. The attendance throughout was excellent. May the Lord bless this portion of his vineyard with that prosperity which will give joy to the angels in heaven and glory to God in the highest.

This year the Church will celebrate the Jubilee of its existence, having been formed in the month of July, 1808.

LERWICK, May, 1858.

ZETLAND ASSOCIATION OF CONGREGATIONAL MINISTERS AND PREACHERS.

THE above Association of ministers and preachers in connexion with the Congregational churches in these islands, was formed in March last, by the brethren who met at Lerwick, at the induction of the Rev. Mr. M'Kinven to the church there, and held its first meetings at Walls on Tuesday and Wednesday the 15th and 16th of June. The following brethren were present. Rev. Messrs. M'Kinven, Lerwick,—J. Fraser, Sullom,—L. Fraser, Sand,—J. Craig, Walls,—N. Nicolson, Scalloway, and Mr. W. Craig.

The objects of this Association are of a like nature with those Associations which exist among our Churches in various localities in the South,—viz, the promotion of friendly and profitable intercourse among the ministers, and the progress of religion in the churches. To secure as far as possible these objects, the exercises will partake of a private and public character,—prayer and friendly conference among the members, and sermons and addresses to the people. The following order of services are observed at Walls.

On Tuesday the 15th, Mr. M'Kinven preached in the chapel, Walls, at 12 o'clock, from 1 John iv. 7. The chapel was full, and the sermon, which was an able one, and eminently practical, was listened to with very marked attention by the large audience. Mr. L. Fraser, and Mr. Nicolson conducted the opening and closing devotional exercises.

At 6 o'clock, same evening, a meeting of the members of the Association was held at Vadlure for prayer and brotherly conference. Each in turn gave a short account of the state of re-

ligion in his own sphere of labo-
the past year,—narrated some
causes of solicitude and the
encouragement. From the con-
ditions thus made, it appeared
of the churches have been enco-
additions to their membership,—
the Pastors have been sustain-
midst of their arduous work,
islands of the sea, during the
severe winter, and uncommon
spring, so that very few of the
ministrations were interrupted.

On Wednesday the 16th,
prayer-meeting was held in the
at 12 o'clock,—from 70 to 80
Mr. J. Craig gave out the Hy-
read the Scriptures. Messrs. J.
W. Craig, and M'Kinven en-
prayer. This meeting seemed
very much enjoyed by all pre-
was not a little pleasing to see
on both of these days, lay
their work at this busy season
to the Chapel.

A public meeting was held
same place in the evening
J. Craig occupied the chair, and
ducted the devotional services.
M'Kinven then delivered an ac-
"the nature of a revival of re-
Mr. J. Fraser gave the next
on "the hinderances to a reviv-
was followed by Mr. Nicolson
spoke on "the means of a re-
Mr. L. Fraser then addressed the
ing, on "the duty of every
church putting forth efforts
attainment of a revival;" w
"advantages of a revival, and
sustained by the want of it," w
spoken to from the chair. The
was nearly full, and the audien-
attentive. Several belonging
denominations were present at
meetings, and seemed to take
interest in them. We doubt
though something must be all
the novelty of these meetings
parts, that yet much good may
pected as the result, not only in
but also in the various local
which they are proposed at inte-
be held. And may we not hope
they will do much to lighten
the pastors and preachers in
almost isolated positions,—th
will find mutual benefit and en-
agement for the prosecution of the
these outskirts of the world.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1858.

RELIGIOUS REVIVAL.

A DISCOURSE ON PSALM LXXXV. 6.

“Wilt thou not revive us again, that thy people may rejoice in Thee?”

The subject of religious revival is regarded by many with suspicion and dislike. The occasion of this prejudice,—for a *prejudice* it is,—has been, we believe, the unwise manner in which certain religious movements that bore the name of *revivals*, were sometimes conducted. It was not surprising that abuses and mistakes marked times of excitement; for the ministers who chiefly conducted the services had had no previous experience in the matter, and were liable to be guided by appearances which proved deceptive, and judged of character by signs that did not stand the test of time.

The subject itself, however, apart from the history of religious awakenings, is one of surpassing importance, and of universal concern. It is simply the recovery of a slumbering church or churches to spiritual life and activity, and to new prosperity and higher influence. And surely there is nothing in that to occasion either aversion or suspicion. We cannot imagine that any would object to scriptural and prayerful efforts to awaken the slumberers, but those who were determined themselves to sleep on, and did not wish to be disturbed in their day-dreams of carnal ease and security.

Where there is no declension, there, of course, no revival is needed. But, surely, those who are prospering and strong,—growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, will be the first to find fault with a serious attempt to stir up others, who need to be aroused to reflection and reformation. Rare indeed is the religious community in which none are to be found in a weak and unhealthy spiritual condition, and for *their* sake, at least, it may be allowed to discuss the subject.

We would not be the apologists of excesses, and would not defend the abuses that have marred and tarnished the work of God in times of

strong religious excitement. We would rather expose such abuses, but at the same time maintain that we should not be deterred by them from looking calmly and kindly at the subject. It is not surprising that when the human spirit is stirred to its lowest depths by the power of strong religious feeling,—that amidst the agitations of awakened consciences, and overwhelming convictions of sin, some souls are brought to the borders of despair. Nor is it wonderful that, in such circumstances, there may be some occasional extravagance both of language and conduct. Neither will it be thought strange that the enemy of God and of truth should take occasion at such a time, to bring discredit upon the whole procedure, by an infusion of his own falsehood, hypocrisy, and malice.

Even in times of real awakening, when the Spirit of God, beyond all question, is working mightily, and when many sinners are truly converted to God, there may not be wanting *impostors*, who assume the guise of religion to serve their own purposes. And there may be weak and foolish persons, whose sayings and doings are a disgrace to the cause they pretend to espouse.

Notwithstanding all these drawbacks, the actual good generally effected far outweighs the attendant evils. There must be some chaff in a large spiritual harvest, but there is also much corn,—sound and good,—to be gathered at last into the garner by the Great Husbandman.

1. The words of the text imply that there is such a thing as a revival.—*What is it?*

2. They further imply that it is *needed*;—what is the evidence of this?

3. They express a desire for revival; and that desire assumes the form of a prayer and an appeal to God, who alone can grant the boon. Are we conscious of this desire?

4. This suggests another question,—What are the means of the attainment of revival, and under what conditions may it be expected?

5. What will be the practical results of the bestowment of the blessing.

(1.) How will it affect *Christians*? It must affect *them* primarily and directly.

(2.) How will it affect *unbelievers*? It must affect *them* *secondarily* and *indirectly*.

(3.) How will it affect the world at large? The true revival of the church will soon be followed by the conversion of the world.

Such is a general sketch of the subject before us. The filling up of it would require more space than we can allot to it. We must therefore at present be content with a few cursory reflections on some of these topics.

It may be necessary to state at the outset what we understand by the words, “*revive us again*,”—and this is the more necessary because the term revival in modern usage has acquired a technical or conventional sense not originally belonging to it.

We do not use it in that conventional sense. With our American brethren a “*revival*” is an extraordinary, sometimes wide-spread but temporary, religious excitement, during which many souls are apparently converted to God. Christians also are stirred up to greater earnestness:

and ministers labour with redoubled zeal, and with wonderful success.

Without entering into the philosophy of American revivals, or trying to estimate their importance, and without questioning that much good, though not unmixed with evil, has resulted from them, it may be enough to say that what we desiderate, and what we mean, when we speak of a revival of religion, is not exactly *that*, but something deeper and sounder;—something *more permanent* and less artificial,—something more of the healthy practical working of Christian principle, and *not* of the fever-heat and spasmodical effort, which, from its very nature, must be but temporary. What we mean by the revival we seek would be that vigorous tone of spiritual health which fits the man for the right discharge of every Christian duty, adorning the doctrine of God his Saviour in all things,—the pulse of spiritual life beating strong and regular; with none of that mere effervescence of feeling which is followed by a reaction, sinking the powers as far below their normal level as they seemed for a time to be raised above. This true revival of the soul nerves it for its God-appointed task, and sustains it under the pressure of life's burdens, cares, and temptations.

We are disposed to question, not merely the utility and the desirableness, but also the scriptural character of such a revival as consists in a convulsive starting from sleep, rubbing the eyes, giving signs of alarm and activity or excited feeling for a short space; and then returning to the recumbent posture, and falling again into deep slumber, the *epher* apparently because of the temporary disturbance that had been experienced.

There needs not the power of the Spirit of God to create such a stirring commotion in men's minds as may be produced by working on their natural fears, or by awakening such emotions and sympathies. Physical causes are adequate to the production of these physical effects; and it is a great and dangerous error when mere animal excitement or the strong feelings of joy and grief, hope and fear, that have no deeper cause than moving addresses and pathetic appeals, are mistaken for the work of God's Spirit.

So far from anything like noise or extravagance being the characteristic of the revival of religion in a community, it stands upon record that in seasons when, over a wide extent of country, there prevailed the great and manifest power of vital Christianity, there was everywhere the utmost order and sobriety of speech and of conduct. The public assemblies were marked by deep solemnity and by perfect stillness and decorum. No outbursts of feeling; no visible emotion, but deep thought,—earnest attention, a remarkable spirit of hearing,—and as for prayer, it was frequent, and truly the utterance of the heart. Formality had given place to devotion, and there were views of sin and salvation,—apprehensions of Christ and affections towards Him as far beyond the previous deadness of feeling, as the activities of vigorous health surpass the languid motions of sickness,—or as the reviving breath of spring is warm and sweet, compared with the freezing chill of winter.

In a word, that revival at which the words before us point, as we

understand them, is the recovery from a state of spiritual lassitude and declension, to a state of vigorous spiritual health, and holy activity, and delight in God's service.

It is further to be observed that when a community that has been sunk in spiritual decay is visited by a gracious revival of spiritual life, it will be as life from the dead to all. It will excite universal attention. The quickening of those whose profession of religion was little more than a form, will tell upon all around them. There will be commotion,—wonder,—fear. The attention of the ungodly will be arrested by the spectacle of God's people becoming really alive to the subject of the religion they profess. Christians will put forth effort to reclaim wanderers,—to instruct the ignorant,—to save the lost. So when Christians are *thus* revived, sinners will be awakened and converted.

When thus speaking of a revival of religion, it is always to be understood, although not expressed, that when the church of God is revived, the Holy Spirit is the agent in effecting it. This is equally true when God's people are converted from sloth to activity,—from disease to health, and when sinners are converted from Satan to God. Whatever means may have been employed, it is *He* who has put efficacy into them.

Man's working sometimes makes a great show and a loud noise; but it is neither pure nor permanent. When God's Spirit works, the result proves that a divine power has been put forth, and we see the movements of living souls, not the mere contortions of the dead, galvanised into a short-lived appearance of vitality. A great mistake is committed when the effects of animal excitement are taken for the signs of spiritual life.

These remarks may suffice to show what we mean by revival,—and if the next question be, Is such a revival *needed*? we think the evidence of this is not far to seek.

1. It is matter of almost universal complaint, that vital godliness is at a low ebb in the churches. The symptoms of declension are many. It pervades all classes, and all ages. Young Christians do not become spiritual, thriving Christians; they seldom or never attain to more than a stunted spiritual growth. Christians more advanced in point of years and standing, are not strong and exemplary in proportion to their advantages. Aged Christians partake of the prevailing languor. The ministry is not exempted from this wide-spread unhealthiness; and the pew but too well reflects the coldness of the pulpit.

To all this there are doubtless many individual exceptions. Many faithful and laborious and exemplary ministers, who weep between the porch and the altar over the mournful degeneracy of the times; many true men of God also, who stand in the breach, and by prayer and effort try to raise a slumbering age and a worldly church. But still there is too much cause in all sections of the church to confess the urgent need of a revival.

This view of things is not taken with any desire to represent the present time as much worse than preceding times. We have no desire to make out a case against ourselves and our brethren, but this we are assured of, that there is *room* for revival everywhere,—and we hope there is the desire for it as well as the need of it.

With these general remarks, we proceed to consider the subject before us a little more particularly.

Our attention is here first called to the form of address,—it is a question,—“*Wilt thou not revive us again?*”

This suggests the remark,—

1. That, if God *will not*, there must be a *cause*; and that cause must be found not in Him, but in them who so appeal to Him. What may be the cause?

It may be their cleaving in heart to some forbidden thing. If God's face be hidden from his people, and his ear be deaf to their prayers, the fault is in themselves, as we learn from Isaiah lix. 2. “Behold the Lord's hand is not shortened, that it cannot save, neither is his ear heavy that it will not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” This context farther illustrates this principle, and many other passages refer to the same thing.

It may be their doubting the faithfulness and power of God; and so tempting him to disregard their cry. The Israelites thus tempted God in the desert, when they thirsted for water, (Exod. xvii. 1, 2.), and when they did not believe that God would give them meat in the wilderness.

When there is the deep consciousness of spiritual destitution, nothing but faith in God can inspire the heart with hope and confidence, that dark and lifeless state may be changed into vigour and beauty and fervour. And so long as God's power is questioned, or so long as unbelief and distrust prevail, there is neither sincerity nor earnestness in the appeal,—“*Wilt thou not revive us again?*” If a negative answer is anticipated, a negative answer will be returned. Unbelief tempts refusal. The Lord will not revive those who question either his power or his mercy. God has never pledged himself to bless and prosper those who doubt his veracity, and have no faith in His faithfulness. Our Lord himself said to those who applied to him, “according to your faith be it unto you.” And the reverse of this must also be expected.—“According to your *unbelief* be it unto you.” “Let not therefore think that he shall receive anything of the Lord,” James i. 7.

(*To be continued.*)

THE TURNING POINT.

II.

(*Concluded from last number.*)

Having submitted these remarks to the reader, we now turn to him as an individual, and ask how it is with himself in reference to the *turning-point*, of which we have been speaking.

Are you conscious of any such change having passed upon you, as we have described? Have you been turned from sin to holiness,—from the world to God,—from the pleasures of time to the hopes of heaven?

Or are you conscious of such a moral revolution in your character as has brought you from a course of formal religion, and dependence on your own good works for acceptance with God, to an entire renunciation of your own righteousness, to a meek and loving surrender to Christ as a present Saviour,—to reliance in his finished work,—his perfect righteousness,—his all-sufficient atonement, as the ground of your hope, the source of your peace, and the inspiring motive to all devoted obedience?

Or, without being able to mark the time or to specify the circumstances of the change that has taken place in your character and prospects, can you say, as did the blind man whom Jesus restored to sight, "One thing I know, that whereas I was once blind, now I see. Perhaps you are the child of pious parents, and early instruction and holy influence have, by God's effectual blessing, gradually brought you to a saving acquaintance with Christ as your Saviour, and into vital union with Him, so that though the process may not be traced, the result is manifest. "You know Him and the power of his resurrection and the fellowship of his sufferings, being made conformable to His death."

Whatever be the evidence then that you have passed from death unto life, is the change of recent date? Is it but lately that you have put on the yoke of Christ? Are you still but a young disciple? Is your experience still limited, and your knowledge imperfect? Do you feel that you have yet much to learn, and much to *unlearn*? Then be exhorted to diligence, prayerfulness, watchfulness, steadfastness. If you have begun to run well, let no one hinder you; yea, let no combination of men hinder you; let no circumstances of trial, shame, loss, privation, rob you of your hope as a believer in the Son of God, and blast your name as a professed follower of Him. "Let no man take your crown." "Hold fast the faithful word as you have been taught." Be not contented with merely maintaining your ground; go forward, grow in grace and in the knowledge of your Lord and Saviour Jesus Christ. Assailed by temptations from without, and fighting with the corruptions that arise within you, resist steadfast in the faith, fight the good fight of faith; lay hold on eternal life, and in due time the victory shall be yours.

Perhaps you are an aged Christian, and have long walked in the ways of God. The time of your conversion you see far in the distant past. "Many days have passed since then; many changes you have seen." You have much to be thankful for, and much to mourn over. You have often wandered from your resting place, and have provoked God by your inventions; you have not been steadfast in his covenant. You have not been so prayerful, so humble, so holy, so fruitful, as you ought to have been. But your gracious and forgiving God has restored your soul. He has not forsaken you, but is still drawing you by his Word and Spirit; and, "though faint, you are still pursuing."

Permit one or two questions. Have you been as *useful* as you might have been in seeking to bring others to the Saviour? Have you been faithful to the souls of relatives and friends? Have you improved your talent, or kept it tied up in a napkin? Has your religion taught you to be unselfish, "seeking not your own things, but the things of Christ,

and the profit of many that they might be saved?" Ponder these questions, and if conscience whisper that you have been guilty of silence when you ought to have spoken for God, and guilty of shrinking from the decided avowal of your convictions of truth and duty, do so no longer. From this day "cease to do evil, and learn to do well." Be true to God, and He will be true to you, and never fail you, nor forsake you.

Addressing unknown readers, and ignorant of the real state and character of him whose eye is now scanning this page, it must not be thought unkind or uncharitable if we now make certain suppositions of different cast from those already suggested.

If we then ask the reader if he is utterly unconscious of any such *turning point* in his individual history, as we have been referring to, and if he is obliged to confess that he is still what he has always been, *lover of the world*, with no concern about religion beyond the decent formalities of church-going and nominal adherence to some section of a professing Church, we beseech him not to throw down this paper under the apprehension that he is now to be bored and criticised by a cold unfeeling stranger, who has no sympathy with his difficulties, and no charity for his faults. Let him be assured that we truly sympathise with any one who feels that he is burdened, and would fain get quit of his burden; with every one who is dissatisfied with himself, and is learning how empty the world is; and that we have great charity for one who would rather confess his faults than pretend that he has none. In a word, let our reader listen patiently for a little, while we reason with him, in kindness and with all tenderness, and yet with the faithfulness of a friend, whose very reproofs are salutary, even when they wound.

Well then, dear reader, have you reason to conclude that you are still unchanged,—unpardoned,—unsaved? If so, surely you would wish to know the real state of the case, for it would serve no good purpose to be self-deceived, and to say to yourself "peace, peace," when there is no peace. And you would not reckon that man your friend who would try to buoy you up with false hopes, and persuade you to conclude that all is well, while your own conscience and your Bible agree in testifying that all is *not* well; nay that all is wrong with you; that you have not submitted to the yoke of Christ,—have not received the record of God concerning His Son,—have not believed "the faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners." You feel perhaps that there is some obstacle in the way of your salvation, and till it be removed you cannot hope to be better than you are. What is the obstacle? Is it something within your own breast? Or is it something without you that obstructs your path, and effectually bars your return to God?

Let us examine the last first. And here we would observe, that if you urge the existence of that obstacle as an *apology* for your remaining as you are, the truth probably is that you do not *wish* it removed. Nay, you may be pleased that it stands where it is, and serves as a convenient, and, you think, a valid reason for your "going on in your trespasses." If it be so, then know that you are mistaken in calling this an external hinderance. The hinderance is in your own *heart*.

You are *pleased* to have the excuse the supposed obstacle furnishes; so it is altogether an affair of the mind and heart. Were your *will* bent towards God as it is bent away from him, that formidable external hindrance to your faith and repentance would vanish like smoke.

But, moreover, consider what it is that hinders your salvation. Are you prepared to barter your soul for it?—are you willing to forego eternal life, rather than encounter the difficulty, or battle with the obstruction? If it is too strong for you now, will it become weaker as time rolls on, or will you ten or twenty years hence be more able to overcome this enemy of your soul than you are to-day? Be not deceived. Ponder the consequences of your present decisions. Beware lest Satan get an advantage of you: you are not surely ignorant of his devices. Will you believe his lies rather than God's truth? Will you listen to the world's deceptions rather than to the true sayings of God? Will you stake your all for eternity on the mere guesses or flatteries of your blinded reason and sin-bound will?

Let us turn now, and inquire whether the spell that binds you be not after all "an evil heart of unbelief." Are not you conscious that you feel a strong inward aversion and repugnance to true religion—the religion of the heart—the surrender of your affections to God—the submission of your heart to Christ as your Prophet, Priest, and King—your divine Teacher—your atoning Sacrifice and ever-living Intercessor—and your supreme Lord and King and Lawgiver? Is not a life of faith and prayer and christian duty in your esteem a life of joyless gloom and forbidding self-denial? Do not your tastes and your preferences and your predilections all go against such a life? Must you not confess that as for sin you feel not its burden, and that as for holiness you perceive not its attractions, and that as for the world it has your heart, and you cannot uproot your strong affection for it?

Then, we would ask, is this a safe state? Will it do to die so? You acknowledge that you are unchanged in your attachment to the world, and your dislike of the Saviour's yoke. If there has been no *turning point* in your past history, shall there be no such crisis in the dark and uncertain future? May not your purposed repentance and turning to God—if there be any such purpose in your mind—may it not come too late? Have you any time to lose? Why should not *this* be the accepted time and the day of salvation?

Enough has been said, perhaps, to convince any candid and serious reader that if he is still standing aloof from Christ, and has neither pardon nor peace, the cause is in himself—in his own guilty aversion to God and his truth. If he was ever disposed to plead his *inability* as an excuse for not becoming a Christian, he may now be satisfied that he *cannot* just because he *will* not; that consequently his inability being nothing but his *unwillingness*, it is not his excuse but his sin. It is criminal aversion to God—criminal preference of the world and sin to the service and favour of his Father in heaven. If he feels that a higher power than his own must effect the mighty change, and make all things new, he is met by the assurance that God will give his Holy Spirit to all that ask; and His aid is sufficient, as myriads who have experienced it have testified. So that you, reader, whoever you are, may be assured that merciful and abundant provision is made in the

sacrifice of Christ for cancelling your guilt, and in the gift of the Spirit for the renovation of your heart. But know also, that you are without excuse if you go on unpardoned, un sanctified, unsaved. "All things are ready:" the gospel feast is spread: you are invited freely to come in and partake as an accepted guest. If you refuse, then, whose is the blame, and whose will be the eternal loss? Let conscience answer.

THE FELLOWSHIP OF SAINTS.

Nor unfrequently on a candidate mentioning his desire to become a member of a church, the announcement made to it is,—that he has applied for fellowship. This mode of expression indicates clearly enough that its originators looked upon the fellowship of saints as constituting a main element of the privileges and blessings of a Church of Christ. Nor in thinking this were they mistaken. The motto of the Christian Church is, love one another as I have loved you, so that love to each other as the brethren of Christ is as binding upon us as is love to him. Love must have fellowship,—it cannot exist without it. Jesus evidently derived much satisfaction and enjoyment from the festivals of the Old Testament economy, which brought him into close communication with the multitude of worshippers; and, when about to be betrayed, he instituted an ordinance in observing which his people have fellowship with him and with each other. He, too, was in the habit of speaking to his disciples of heaven under the figure of a feast at which they would sit down with Abraham, Isaac, and Jacob; and, when addressing his farewell discourse to them, he told them of his Father's house, and its many mansions.

The fellowship ought not to be less highly appreciated by us than it was by Jesus; and a lower estimate of it should rather be considered a symptom of retrogression, than a sign of progress. Many have made greater acquisitions of knowledge than others, and if any, through successive trials, have been more refined and purified, their attainments should qualify them for being more devout and earnest in prayer, and more sympathising with their brethren. It is not a proof of mental vigour to reckon it out of place to have communion with those who are inferior to us;—it is rather an evidence of dwarfish piety. Since Jesus, when on earth condescended to meet with all his people; since in heaven he deems a cup of cold water given to a disciple as given to himself; since from the throne he re-instituted the ordinance that commemorates his death; and since he will welcome all to a feast in heaven, far from us be the thought of slighting any in whom he delights now, and will have complacency for ever.

There is a real fellowship, and our aim should be to reach it. "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts unto the Lord." We have been blessed with a common deliverance, we are grateful to a common deliverer, and we ought to cultivate and cherish common sympathies. There are great thoughts regarding which we might commune; there are great

wants we need to have supplied; there are heavy trials in which strength and comfort may be required; there are interests of the church which should be equally dear to us all; there are souls for whose salvation united prayer should be offered; and there are souls saved for whose salvation united thanksgiving should ascend.—“Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”

The anticipated fellowship of heaven should make us more alive to the value of kindred intercourse while running the race set before us. “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.” Seeing that we expect much happiness from communion in immortality, can we excuse ourselves were we to neglect it now? With whom do we hope to share it? Is it simply with those in heaven already, and those who shall follow us? Would not fellowship with Christian friends form the best possible preparation for fellowship with the redeemed in eternity? It should be our aim to die with dispositions and tastes as heavenly as we can attain, instead of acting so as to leave the world with much that must be rooted up, and much that must be infused, ere we could be at home in our Father’s house. We should be able experimentally to say:—“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” Our experience and our hopes would then be identical, instead of being contrasted. Deliverance from hell does not, of itself, constitute heaven; a positive love of holiness, holy fellowship, and holy service is essentially necessary. *To feel* that to depart and be with Christ is far better than to remain, proceeds upon the supposition of our finding now that to live is Christ. The higher and the nobler our aspirations are, the higher and the nobler our lives must be. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be:—but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure.” Indolent occasional desires will never purify us. We have to work out our salvation from sin, and in proportion as we are thus actively engaged in purifying ourselves, the hope of perfect purity will be influential. The dispositions and character will be formed which will rejoice in fellowship here, as well as hope for it in heaven. Communing with the saints around us, and the prospect of uninterrupted communion above, will animate us in all our duties, nerve us for our struggles and difficulties, uphold us in temptation, and soothe us in trial. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

M. L. C.

RELIGIOUS CONVERSATION.

Out of the abundance of the heart the mouth speaketh," is both the testimony of Scripture and of man's experience. Whatever interests the man, whether his family, business, literature, science, or politics, on that theme will his conversational powers be most easily drawn out. There are but few people who can talk on *every* subject, but all can talk on *some* subject. Conversation is part of our social nature, and if we are touched the right chord, we would find the gift much more generally possessed than is usually supposed.

But while it is deemed very natural for man to speak about what most interests him in regard to the things of this world, on the subject of religion—the theme which must ever be dearest to a Christian—there is often a painful reserve. Prudential reasons are assigned as the cause of silence. "It might do harm," or it might look as "if we wished to seem very religious!" These, and many other excuses, restrain puts into the mouths of God's people to prevent the happy results that would flow from their speaking "often one to another." Human reasoning, however, should never be permitted a place where we have a "Thus saith the Lord." "These words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt *talk* of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up," was the command given in reference to the law; and the obligations resting on those who were under the law, are now doubly binding on those who are "not under the law, but under grace."

That such is the spirit of the gospel, as well as the letter of the law, is generally admitted; but there is a great diversity of opinion as to when and where religious conversation should be introduced. The New Testament has laid down no special rule for every circumstance; but the principle is so clearly defined, that we have only to follow its directions in order to be guided aright.

Believers, in their social intercourse, are commanded to "teach and admonish one another;" and that they may be fitted for this, "the word of Christ must dwell in them richly in all wisdom." "Speaking to yourselves in psalms, and hymns, and spiritual songs," is spoken of as a fruit of being filled with the Spirit. "Let your speech be always with grace seasoned with salt." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

Such is the conversation which believers are to have with each other; and their duty to the world is equally clear. "Preach the gospel to every creature," is the mission given to every follower of Jesus, as well as to his apostles. "If thou speak not to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." The precise time or way in which we are to warn the wicked is not indicated; but the duty is clear, and "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

It is evident that the conversation which would be profitable for be-

lievers to have with each other, would not be suitable for the ungodly. The Psalmist kept silence when the ungodly was before him, while he says, "Come and hear all ye that fear God, and I will declare what hath done for my soul." From this we may infer, that he did not let his religious experience to the wicked, although he, no doubt, warms them "to flee from the wrath to come."

One chief cause of silence on divine things proceeds, it is to be feared from the Laodicean state of the church, and religious conversation proceeding from a cold, worldly heart, will undoubtedly do harm both to speaker and hearer. A man can never *talk* himself into a spiritual frame, or warm his heart by talking of its coldness. Such must be renewed anew to the "fountain opened for sin and uncleanness," and to the throne of grace, pleading, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit, then will I teach transgressors thy ways, sinners shall be converted unto thee." When the love of Christ is the constraining principle within, and when his grace is daily sought direct, the Christian may safely leave results in his hands.

J. M. D.

[The foregoing article opens a very important theme. It would require some farther illustration, and we invite the pious writer, or some other well-qualified correspondent, to take up the various *bearings* of the subject, and to state the *distinctions* and *limitations* of religious conversation.

As religion should pervade the entire life of a Christian, may common business be transacted in a religious spirit, and common conversation have a religious hue? There are times and occasions when it would be criminal cowardice to be silent, and when the utterance of religious truth is a paramount duty; there are times and occasions when to speak so would be folly and offence. What are the times and occasions when it is right to be silent and right to speak?—Ed.]

RESPONSIBILITY FOR THE USE OF INFLUENCE.

AMONG the views commonly taken of the Christian's talents—his *INFLUENCE* is reckoned as one. It is a very important talent, and the right employment of it much of his usefulness in the church and in the world depends.

To understand the subject properly let us first attend to what is meant by a Christian's influence. This term may denote the *actual effect* and impression produced on those around him by his *spiritual deportment*, taking him as he is, and as he acts. The term may also be employed to denote the use he *ought* to make of his position and opportunities of favourably affecting the minds of those around him and promoting their spiritual good. The former refers to his influence as it is *actually* felt. The latter to his influence as it *might be exerted*. The one may bring before us the Christian whose influence for good is *misdirected*, or *paralysed* or *marred*, or seriously *diminished* by causes which can be easily pointed out, but not so easily remedied. We must

contemplate, however, a case in which the influence actually exerted is all that it should be. Here the actual impression produced, and that which ought to be produced, are one and the same. In this case both views of what is meant by Christian influence, coincide and are happily realized. But how rarely is this seen! How seldom is a Christian in the family—in the church—in the world all that he ought to be!

There is reason to conclude that very many Christians pay far too little attention to this subject—are far too little attentive to the light in which their spirit and conduct may be viewed by others; and so, they carelessly and unconsciously do much harm to the cause of religion—a cause they would not *willingly* injure for any consideration. Some, from a kind of noble and generous indifference to the opinions of men—supported by the consciousness of sound principle and upright intention, pursue a course of action, without much minding what people think or say—and therefore not careful to give any explanation of their views or motives or principles. Now, it is often necessary for a Christian to act a bold and independent part, and to risk his own reputation for the sake of some great object. Even in such a case, however, it is not wise to overlook the effect of such steps upon the interests of religion. He may not be afraid of ultimate danger to himself; but if the cause of truth may be endangered and a wound inflicted upon religion by a thrust aimed at one of her professed friends—he ought not to feel unconcerned in the matter—and if he can avert the blow—if he can remove the misconception, it is worth his while to take some pains to effect it.

Again, many Christians—men of sterling integrity—of high principle, and of real benevolence of disposition, may have acquired a character in the world for harshness of temper, for keenness in driving a bargain, for a stickling about trifles—for an unyielding obstinacy of opinion, for censorious and unmerciful condemnation of all who differ from them—or for any one of these,—or for any combination of these characteristics; and owing to this the moral and religious influence of such men is greatly weakened. Their real excellencies are forgotten, while the offensive peculiarity which marks them is continually in view—or if they are still acknowledged as good and pious men—their temper or manner or spirit is a sad foil to all that is admirable about them, and shows their religion in a very unfavourable and repulsive light.

What renders cases of this kind so much the worse is, that the individuals themselves are seldom aware of the light in which they are viewed. They do not see themselves as others see them—we may use the personal pronoun, and say, “we do not see ourselves as others see us”—for, dear, brethren, these remarks apply more or less to all of us.

This being the case, there is no way for the evil being detected and remedied, but by the faithful voice of a friend bringing home the charge where it ought to fall, and where it ought to be met by an humble and candid acknowledgment; but, O, where is the friend to be found who will be so faithful, and where is the spirit so meek and candid and self-condemning, that shall be ready to receive the rebuke and thank the reprover, and profit by his faithfulness?

It must be obvious that a Christian's *influence*, as flowing from visible character, may be greatly increased or diminished as he is careful to avoid everything that would tarnish the beauty of his character in the estimation of those around him—or, on the contrary, reckless in his appearances—and inconsiderate as to the impression his conduct will make. What we would enforce upon the attention of all is summed up in the words of Paul, "Let not your good be evil of." (Rom. xiv. 16.) The principle of this injunction is of exact application, and the full import of it surely extends beyond the negative. It may be fairly interpreted as equivalent to an exhortation to see that our good is WELL spoken of—that we both do good, and do it so as to secure the credit of it to our profession and our principle, studying to honour the name we bear, that "on our part he be glorified." If we are careless, and needlessly hazard our reputation by doing what is right in a wrong way, we are unjust to Christ; unkind to our brethren; we cast a stumbling-block before the eyes of those who are weak in their consciences;—we destroy by our equivocal conduct the credit of him for whom Christ died; and we give the enemy occasion for blasphemy—while we hurt our own character, weaken our influence for good, neutralising by our unwise or indiscreet spirit all the good we may, in our own way, be attempting to accomplish. Let all things be done with love. "Whatsoever things are true, what things are honest (or venerable), whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any thing on these things." (Phil. iv. 8.)

And what a pity that in such a world as that in which Christians live, and where they have such a part to act, and where there are so many prejudices to overcome, and so many evil influences to resist, any follower of Christ should weaken his own hands, dishearten his brethren, and wound his Saviour, by giving an unbecoming exhibition of character before the world! The beauty of Christian consistency can be appreciated by all, and the want of it can be detected by the dullest eye. Where it is, every other talent or possession is of tenfold value—be it wealth, or rank, or office, or learning, or zeal, or distinction of any kind. Where it is wanting, no amount of wealth, or rank, or office, or learning, or zeal, or distinction, or any acquirement can be held as a substitute for it. The meanest Christian, destitute of shining gifts, and possessing no other talents but splendid with pure and holy consistency of character, can exercise an influence for good far beyond his more illustrious neighbour who may be high in the dignity of office, and in the wealth of endowment, but who, being without the more precious gifts of the graces of the Spirit—lacks the first and best elements of Christian influence and usefulness. Let no one infer from any thing we say that we think that holy beauty of character is always the accompaniment of *mean* gifts, or the absence of it always found in union with the greatest acquirements. Far from it, holy tempers and a consistent piety may adorn the richest mind, and may be wanting in the most illustrious. What we say is, that devout and consistent piety is important to all, and adds new beauty to the finest character, and confers loveliness, and influence for good on those that have little else to recommend

et us covet then, earnestly the "best gifts"—and add to them all the Christian graces, so shall we adorn the doctrine of God our Saviour in all things.

A CONGREGATIONAL HYMN BOOK.

MR. EDITOR,—There are some matters of common interest to us as a denomination that are neglected or deferred, because we have no organization adapted to the case, and because individuals are slow to undertake the labour and to meet the responsibility involved. The preparation of a *Hymn Book* is one of these denominational enterprizes which many wish to see accomplished, but which few are disposed to set about heartily and hopefully as a work that must be done.

In bringing a few thoughts on the subject before your readers, I would set out with the assertion, that to provide a Hymn Book, of which our churches generally would approve, and which they would gradually adopt and bring into use, is a *practicable thing*.

It has been done by other denominations. The United Presbyterian Church has its Hymn Book, sanctioned by the Synod, in use in its congregations, and a comfort and help to all who join in their devotional services, and feel a common sympathy, and a union of heart with fellow-worshippers, singing the same song, uttering the same sentiments, enjoying the same communion of saints.

It has been done by our English brethren. They have had for years their Congregational Hymn Book, of which a new and revised edition is now in preparation. That collection of hymns, it is true, is not in universal use among the churches of the south; for they, like ourselves, have a great variety of collections of various merit, and plan, and pretension. But there is ground to conclude, that the new Hymn Book published under the sanction of the Congregational Union, will, in the course of time, supplant many of the older, and provincial, or congregational collections, and so bring the worship of the churches into greater unity and harmony.

I might refer to the Methodist and Baptist Hymn Books, so generally used by those bodies, as further illustrating the practicability of having a Hymn Book which might obtain the general approval of our churches.

I would next say a few words as to the *desirableness* of having such a Hymn Book.

This is manifest from the number of different Hymn Books in use. In Edinburgh and Leith each of the four churches has a different Hymn Book!

In Glasgow I believe it is not much better; and in Dundee and elsewhere there is similar diversity. This has arisen from the churches finding that the original "Collection of Hymns" first used by them was, though very good so far as it went, not comprehensive enough to meet the wants of the people. Many topics suitable for congregational worship were omitted; hymns for particular occasions were wanting, and, in short, it needed to be largely supplemented. This gave occa-

sion to the preparation of a larger collection by Messrs. Ewing and Payne. But the introduction of many inferior hymns, and other causes, prevented the general adoption of that book. Dr. Wardlaw's collection is also deficient in variety and adaptation, and has not been in much request beyond the few churches that at first adopted it. More recent Collections of Hymns are confined almost entirely to the churches whose pastors compiled them, or through whose influence they were introduced.

The consequence is, that when any one visits a sister church, he finds the Hymn Book in use as strange to him, as if he were not worshipping with his own people at all; and his Hymn Book, if he takes it with him, is of little more use than the Roman Missal would be.

I am aware that there are economic objections to a church changing its Hymn Book, and such is the force of these objections that many are content to drag on with the book they have rather than encounter the difficulties of adopting another.

One reason for not changing the Hymn Book a church has in use is, that the expense is considerable, and the old books become useless. But with many a more formidable reason is, that were they to resolve upon having a new Hymn Book, they know not how to choose. There are objections to every one in common use, as substantial as to the one they wish to part with. One great drawback to one and all of them is, that they are *not generally approved and adopted*. Were one good collection to obtain the sanction of the churches, and be recommended by many adopting it, the rest would be encouraged to follow, and so a happy unity would be effected, and we should have one Hymn Book instead of half-a-dozen. But while there are so many books, and so one of them ever likely to supplant the rest, the danger is, that the variety will be still farther increased; for some church or churches, dissatisfied with all existing ones, may fabricate another for themselves, and so perpetuate and aggravate the evil.

What steps should be taken in this matter I presume not to say, and whether our Scottish churches might adopt the English Collection, I can give no opinion, for I am not sufficiently acquainted with the book, as now revised, to say whether it would suit our northern tastes. But that something should be done I am deeply persuaded. Perhaps, as the subject is now broached, some of your correspondents may give their thoughts upon it. Some wise brother may strike out a bright thought, which may lead to practical results of no small benefit to our churches in this important matter. I am, &c.

QUERIST.

PREACHING IN RELATION TO DEVOTION.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,

I have read with interest the able letters of your correspondent Κηρυξ upon "Preaching and Hearing," and am induced to

and you a few thoughts suggested by his communications, upon the relation of preaching, as at present regarded by and practised amongst us, to the other parts of our public services, and its influence upon the devotional and consequent activity of Christians.

We hear great complaints and lamentations, in all sections of the Church, regarding the indifference that prevails in reference to religious exercises and effort; and this indifference is generally attributed to the engrossing nature of business and other secular pursuits. Now that base of our congregations who are engaged in business, and that is the large majority, are interested in their business, is not only not to be blamed—it is only what, in the nature of things, is to be expected; for men are interested in any object just in proportion as they are more or less intimately brought into contact with it, and have their thoughts and activities exercised in relation to it. The captive, who has no other pursuit wherewith to beguile the weary monotony of his durance solitude than to watch the movements of a mouse or a spider, becomes interested in creatures whose very existence would be forgotten in the activities of every-day freedom; but whatever the object, the interest increases as the pursuit is continued, till it becomes an essential element in a man's existence; for we find that a withdrawal from long-continued occupations, and the cessation of the influences they exercise upon the whole mental and physical constitution of man, often induce sudden death.

Now the analogies that exist between all the parts of man's nature, lead us to infer, that his spiritual faculties are to be acted upon and developed in a similar way to that by which his physical or intellectual powers are; and that if the latter are to be excited and strengthened by exercise, the former are to be developed by a similar process. Let us then apply these remarks to the case before us. Our religious meetings on the Lord's day are essentially and primarily meetings for *worship*: this is expressed in the two acts of praise and prayer; anything that is introduced on these occasions besides these, should, therefore, be solely for the purpose of stimulating and guiding the *feelings* expressed in the acts of worship. All feeling, if it finds natural expression, is by the act increased and strengthened; but if repressed or unexpressed, an injurious effect is produced, which, if oft repeated, causes the *feeling* to languish and decay, or induces the effect we term "hardness of heart." When these premises are sound, it follows that if any other exercise than praise or prayer either usurp the place of these, or distract the mind from their due performance, such an exercise will inevitably tend to diminish the devotional feeling, and, as a consequence of this, to prepare the way for entire indifference towards the acts of worship by which devotion is expressed, or will induce a merely formal and outward attention to these acts.

Now this is the very state that is complained of and deplored; but why not this state, so far as it exists, have been induced to a considerable extent by preaching? Not merely by the "weak, watery," and inferior kinds so justly stigmatized by your correspondent; but by its want of adaptation to the service of which it is a part, by its undue prominence in that service, and by the opinions entertained regarding having led to the neglect of due provision being made in our public

services for the *natural expression* of devotional feeling. *This* is to be expressed by *audible* prayer and singing, for it is to be borne in mind that it is of *social* worship we are treating; for although it is true that the offering of *feeling* and *desire* to the "Searcher of hearts" is the only true praise and prayer we can offer to *Him*; yet so far as the necessity for social worship exists—and we may safely assume its necessity from the fact that it is of divine appointment—it is difficult to understand how this necessity can be satisfied otherwise than by the *audible* expression of common feelings and desires; and no argument seems valid in favour of silent *prayer*, which is not equally so in favour of silent praise, so that if prayer may be offered vicariously, there seems no reason why praise also may not be so offered, and one man singing for the congregation,—an opinion which is carried out in the practice of many congregations.

But if audible prayer and singing are the natural modes of expressing the desire of prayer and the emotion of praise, it must be admitted that adequate provision is not made for the proper engagement of the people in these exercises. In regard to prayer, indeed, no provision exists; for even the "Amen," which in primitive times was used to express audibly the homologation *by the people* of the petitions offered in their name by the minister, and which has no intelligent meaning except as so used—this word is now employed simply to indicate the termination of the prayer, while as to singing, though much has been done, and is doing, to improve it, it is yet far from being regarded by either ministers or people as the natural, and therefore divinely appointed, mode of expressing praise, while some actually discourage every attempt at improvement. We often, it is true, hear exhortations to the possession of the proper *feelings* of devotion, but rarely to the cultivation of the proper modes of expressing these feelings, though, if what we have advanced be correct, this is equally necessary to their proper and natural development. It is scarcely to be wondered at, therefore, that our congregations should be indifferent to the devotional parts of the service, when they have been trained in the belief that these are parts with which *they* have nothing to do, and that our meetings for worship should have lost much of their sociality, and oh, how freezing some of them are! since the idea has been laid aside, that they are meetings for *pub'ic*, and therefore audible devotion. And since the people have lost interest in the *devotional* part of the service, they naturally look to the minister to supply the only interest their meetings have, to do which he has to concentrate all his energies and thoughts upon preparation for the pulpit, too often it is to be feared to the neglect of the other parts of the service. Now, devotion is the spring of all true earnest Christian activity, personal and collective: to produce devotion, therefore, should be the aim of every minister who really seeks his Master's glory and not his own. But since the absence of it is complained of, is it not a question for consideration, whether the proper and natural means have been employed to produce it, or whether the traditions and practice of those who never had occasion to study the subject, and who laboured under very different circumstances from those which now exist, have not been unthinkingly adopted and followed? Be that as it may, however, the

nount importance attached to the sermon, by both minister and e, is an evil which must operate injuriously upon both, and affect use of Christianity. "The sermons we can hear nowhere but urch, but we can pray just as well at home," was an opinion ex- d many centuries ago, but which has again revived in our day, ith this difference that our ministers do not set themselves to t it as did Chrysostom and others of his day. It is in fact one : extremes of opinion into which the Christian communities have edly run: the opposite of which being that of attaching *undue* to the liturgical: but seeing that both *are* extremes, should not creasing reaction which is setting in towards the more litur- be regarded as the indication of a growing feeling that more of *rational* is needed to quicken and sustain the Christian life? I submit these considerations to your candid readers. I am aware here is a sort of suspicion attaching to any one advocating the approach to ritualism, and it would be deserved where this was to the neglect of the more spiritual; but it is to be remembered religion is not *solely* an intellectual exercise, nay, that the intellec- s valuable only in proportion to its results in affecting the emo- part of our nature: if it fails of doing this, it is in religion itely injurious. It is but the means to an end; if the end is not ed, the means are valueless. A ritual, on the other hand, is the ment of *feeling*, and this is to be cultivated by expression—its mate and natural exercise,—in proportion, therefore, as the cultiva- of feeling is important must the means for this end be so too. I ot now advocating the use of a liturgy in the sense in which that ally understood, though I know no *practical* objections to a suit- one; many *theoretical* objections have been started indeed, but futility is shown by the practice of numerous most influential and ed congregations even of Independents;—I am, however, merely sting the advisableness of giving the people a larger share in the ional exercises, and the cultivation among them of the opinion here are the primary object of their meetings, and that in them are *actors* and not *auditors*, that the minister is not the orator, but nder of their devotions, and in proportion as such opinions pre- and influence our congregations, I cannot but hope that the com- would soon vanish, that Christians were indifferent to and unin- ed in the devotions of the sanctuary, or in the work of Christian ity to which true devotion leads.—I am,

DEAR SIR,

Yours sincerely,

Ego.

We have given insertion to the above letter not because we wholly ar in the views of our correspondent, but because he proposes edy for "the indifference that prevails in all sections of the church ference to religious exercises." Whether that remedy be the true fic is matter for fair consideration. The question raised is one h cannot be put down by authority, nor summarily dismissed as ing to innovations and doubtful experiments. Any thoughtful wha, in a calm serious spirit, approaches the question, has a right

to be heard, and the value of his opinions it is for those who hear them to judge.

Without going into the discussion of the subject, we would merely observe that "Ego" has assumed that "our religious meetings on the Lord's day are essentially and primarily meetings for *worship*," sinking altogether another "essential and primary" object—RELIGIOUS INSTRUCTION. It is matter of common remark that among us too generally the sermon is everything, and the devotional parts of the service are counted as nothing. This is undoubtedly an evil, but to reverse the state of matters, and regard the praise and prayers as everything and the sermon as nothing, is an evil too. If churches err by running to one extreme, they must not think the correction demanded is to run into the opposite extreme. Let worship and instruction have each their due place in our public services, and let neither be sacrificed under pretence of doing honour to the other.—ED.]

ANOTHER WORD IN SEASON.

DEAR SIR,—In an article with the above heading, which appeared in your pages for July, I took the liberty of calling the attention of your readers to a grievance existing among us, of which a considerable number of our pastors and churches have reason to complain, and of giving some cases in illustration, in the hope that the few friendly sentences might meet the eye of those who, in most cases, doubtless, without consideration, were injuring themselves and others by the course they were pursuing. It is a well known fact, that many of our Christian friends belonging to city churches, while sojourning for a few weeks or months in the country, are too frequently in the habit of resorting on Sabbaths to places of worship belonging to other communions, and of ignoring the churches of their own denomination situated in the localities where they temporarily reside. No little damage has thereby been done both to ministers and to churches; and these friends, by their inconsistency, have inflicted no little injury on themselves. The evil has existed for a considerable time; and of late it has been growing exceedingly. It occurred to me, that a few words in your pages would not be without their use in checking its growth, as I am convinced that want of due consideration leads many to transgress in this matter.

In the former communication, one or two cases were furnished in illustration of the inconsistency complained of. Had your limits permitted, many more might have been given; and it is not my intention to furnish more cases of the kind at present. I have other cases to give; but these are of a different character. While inconsistency is exposed, justice demands that honourable mention should be made of those Christian friends, members of city churches, who consistently maintain their principles in country and in city alike, and who, when spending a Sabbath or Sabbaths in the country, never fail to find their way to the meetings of their brethren, and to encourage and cheer them by their presence. Some time ago, a deacon of one of the

churches was called in Providence to spend a few weeks in a town four miles distant from an Independent church. On the morning of the first Sabbath which he spent in the place, he walked to the spot where he expected to meet with his brethren. On arriving he found them assembled, but there was neither pastor nor preacher with them; and they had no prospect of obtaining supply for many weeks to come. He was a stranger to them; but he made himself known; and on the two following Lord's days he met with the little remnant, and did what he could to encourage them in the good ways of the Lord. This was a man who knew what it was to deny himself for the sake of principle, and who neither pleased himself, nor consulted with flesh and blood where duty was concerned. A highly-distinguished office-bearer of one of our city churches, when sojourning in the country with his family for several weeks, attended the Congregational chapel *every Lord's day*, and communicated with the brethren at the Lord's table. Two families connected with one of the city churches have this season selected their summer residences in the immediate neighbourhood of a small Independent church, that they may assist in strengthening the hands of pastor and people by their presence; and let us hope that such cases will be more numerous in coming years than they have been of late. Numerous instances of Christian consistency, equally gratifying, might be mentioned; but I must not enlarge. I cannot, however, withhold the following instance of religious consistency in a member of another denomination. It may be given in contrast with the practice of some of our Independent friends referred to in my last. The gentleman to whom I allude is connected with the Free Church, and is a deacon in one of the city congregations. He has frequent occasion to visit relatives who reside in a country town, where there are congregations of all the leading evangelical bodies, and, of course, a Free Church among the rest. The minister of that Free Church happens to be one whose preaching and prayers the deacon in question did not profit by, and he much preferred the ministrations of a servant of the Lord in one of the other congregations of the town; but, as he felt it would be inconsistent to forsake the place where the people of his own communion worshipped, *he denied himself the pleasure of visiting the town altogether*, at least so as to remain there over the Sabbath, and remained in the city, though health, inclination, and friendship required him, not unfrequently to spend his Sabbaths in the country. The individual who acted in this way is no bigot. He, as well as the others above referred to, who are large-hearted Christians, is a "lover of consistency." These esteemed Christian brethren have learned in the school of Christ not to "please themselves," but to deny themselves for the good of others. In pursuing so consistent a course, they secure the approbation of all right-hearted men; and, what is of still greater importance, they secure the approbation of their own consciences.

In your number for August there is a species of reply to my former communication, by one who calls himself "an Independent," and who does not hesitate to confess, that he is one of the defaulters in the matter referred to. He takes guilt to himself, is extremely angry at being detected—and boldly attempts to justify his conduct. He looks upon what he calls "the charges" as "aimed directly at himself;" but

how he could discover this is more than I can divine. It may afford him some consolation to be informed, that when the article to which he takes exception appeared, there were several parties in different parts of the country, who thought *they* were the objects *especially* aimed at! This just proves that the cap has fitted several heads besides that of your correspondent. He is the only one, however, that I have heard of who has expressed a determination to *wear* it, and to assert his "liberty" to offend yet more and more, and to do what his conscience can not but dictate to him as wrong. It is plain, Sir, that your correspondent cannot suffer "the word of exhortation." He cannot bear to have his duty pointed out, however mildly, without being offended. And he is so very angry in the present instance, that, among other things of which he accuses me, is that of the want of "charity," without the shadow of proof; while a communication so full of all uncharitableness as his own, I verily believe, never appeared in the pages of the Congregational Magazine.

The exposition of his case, which he has himself given, only makes matters worse. Principle, conscience, duty, consistency, all are left out of sight of; the pleasing of self, and the pleasing of relatives, are the only things in all. The injury done to others by his example is never taken into account. When weighed in the balance with self-gratification, it is, in his estimation, a trifle light as air.

This attempt to get rid of the obligation resting on believers to observe the Lord's Supper every first day of the week, when they have the opportunity of doing so, by a reference to the practice of "the churches south of the Tweed, and, generally, north of the Dee," will avail him nothing. He professes to "appreciate highly the weekly observance of the Lord's Supper;" and yet he shows his appreciation of the privilege by neglecting the ordinance for weeks or months in succession! He has it in his power to show forth the Saviour's death every first day of the week if he chooses; but he prefers meeting with others in a place where the ordinance of the Supper forms no part of the stated worship. With regard to our brethren south of the Tweed and north of the Dee, I would say, to their own Master they stand or fall. But let no one who belongs to a church which attends to the weekly observance of the Supper, and professes to regard it as a privilege, plead their example for the neglect of duty.

But, Sir, I must not forget that your correspondent glories in having escaped from "the 'swaddling bands' which," he tells us, "somewhat disfigured the childhood of our denomination;" and, having reached the state of manhood, it is not to be expected that he is to be influenced by those old-fashioned considerations of duty and consistency which influenced the conduct of our fathers, and which, I rejoice to know, still continue to influence the conduct of many who are not ashamed to be found walking in their steps. I subscribe myself again,

A LOVER OF CONSENTMENT.

Notices of Books.

or the Fellow Students,
English Congregational Min-
dion: Ward and Co. 1857.

ed our attention to this vol-
ster its appearance, and we
t a candid perusal. We
it admire the life-like and
ies depicted in its pages.
rs of students, the diversity
eraments, and the unequal
of their powers, are well
he portraits of certain dea-
eir wives, the vulgar, the
e purse-proud, the absurd,
l the polished, are drawn
rather beyond it, for there
aricature in all these exhi-
man infirmity. There are,
beautiful pictures of piety,
d affection, and these serve
ntrast to render their oppo-
lous.

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cter sketched in this book
every incident imaginary.
time would be wasted in
o identify allusions, or to
s to an original, since any
idence is not only unde-
to the author unknown.
se pages treat of *realities*;
been surrounded by his
by associations affording
for minute acquaintance
bject. In one sense he
fiction; in another, only
s which he has seen and

ment relieves us from the
discussing the right of this
held as giving an authentic
picture of the Independent
of England at the present
e author's own admission,
fictitious, the reflection of
ressions and experience as
s moved in dissenting cir-
earliest years, and perhaps
dissenting minister. This
e, we have only to suppose
or has been peculiarly un-
his circle of acquaintance-
as been unhappily thrown
t of very vulgar, ignorant,
people, or his mind and
it have a morbid preference
t of calling up such specir
fallen humanity, and ex-
ir unlovely peculiarities in

the strongest light his imagination can
contrive to place them in. Admitting
then the verisimilitude of his pictures to
the originals he has somewhere, or at
sometime met with, his book determines
nothing as to the *prevalence* of the evils
he describes, and can neither be admit-
ted as a true witness against dissent, nor
a truthful representation of any portion
of the Nonconformists of England.

We, as being more immediately con-
nected with the Scottish section of the
Congregationalist body, can afford to
look at this book very dispassionately,
for the author does not presume to in-
clude us in his delineations of church
politics and of domestic misrule. It is
well he has refrained from stepping
across the border, for we are confident
there are no prototypes of his Mr. An-
drews among our ministers, and no
Hatchards, nor even Haddocks among
our deacons. We cannot, however, but
be somewhat jealous of the reputation
of our southern brethren, and we should
be very sorry to believe that the name-
less author of this book had given a fair
picture, and not an ill-natured carica-
ture of their character, history, and
management.

We cannot epitomise the story, but
to make our further remarks intelli-
gible, may state, that three fellow students
are introduced to our notice about the
time of their leaving college. Two of
them, Clifton and Fielding, receive and
accept invitations to the *pastorate* over
two churches—the former at a small
country place, Chapeltown; the latter
at the important town of W. The two
young men marry two much attached
and amiable sisters. There is tender
and touching description of these two
young wives, and of the homes they
adorned. But their excellence renders
the more repulsive and ridiculous the
airs and manners of some of the fami-
lies they come in contact with.

An account of the ordination of Clif-
ton at Chapeltown or Forest Eaves, as
it is also called, would have been both
instructive and pleasing, had it not been
deformed by the broad farce of the fol-
lowing passage. The minister whose
part of the service was to set forth the
constitution and discipline of a New
Testament church, is thus spoken of:
“The general impression left on the
minds of such of the rustics as did listen
to this invaluable discourse was much as

follows:—"That the churches of Philippi, Ephesus, Aristarchus, and Constantinople, were, on the death of the Apostle Mark at Timbuctoo, merged into one; and that this was called Irenicum, over which Stillingfleet presided, a lineal descendant of the Apostle Paul, who was converted by the reading of the Second Epistle of Philemon to Timothy's grandmother; and that this Stillingfleet instituted there the order of deacons, appointing to that office Tertullian, Porphyry, Hooker, and Julian the Apostate."—P. 27.

The next scene to which we would advert for a moment is the description of a missionary meeting at a small country place. Several ministers attended. A missionary, who attended as a deputation from the Parent Society, had some idols with him which he exhibited to the meeting. The whole affair is represented as contemptible, and the minister of the place and his wife are ridiculous specimens of weakness, avarice, and heartlessness. Instead of hospitably lodging the gentlemen from a distance, who had come to take part in the proceedings, they are obliged to travel many miles to a more genial abode for the night, where they arrive after midnight, and where they are greeted with a Christian welcome. The next chapter contains a sensible conversation between some of the party on the subject of their last evening's experience, and one of them is made to say what we cannot but think is a tacit condemnation of the author's own doings. "Many stumble at such oddities; and we have, consequently, to hear of 'defective systems'—'impossibility of being worked well'—'want of adaptedness,' and so forth. Few things pain me more than that people insist on judging a whole body by some local peculiarity; and reason from some queer anomalous specimen to the very system itself." Then, we say, why does this author sit down to write a book that owes its piquancy to those very "queer anomalous specimens?" What is the use of dragging them forth to public view if they are not *specimens* of the general cast and characters of churches and church members? Again, a full-length portrait is given of the church at Carter Square, of which Fielding has become pastor, and then the author tells us, "There are but few such churches as Carter Square, the kingdom over—so heterogeneous, so cold and hot, so rent by internal factions."—P. 103. Then we again seriously ask, what is the use of "pa-

rating" exceptional cases, and then a prominence which leads the reader to infer the rather *specimens* of the general Congregational churches. Should the author should himself infer of his personages as saying in connexion with the passage quoted, "But the worst evil is, a contrary example being found, it (upon the same principle as Mrs. Cuppage) to the corners and made the occasion for looking the part of the bilious at the state of things religiously and of jeers at our system: hostile."

Why, this is the very thing of Chapeltown has done in this is he who "*parades*" the case related Mrs. Cuppage," and the case of Carter Square, "over," and be such cases few he tells us in his preface the "realities"—"only those that he has seen and heard."

We can admire the sketched beauty, and the touches of and the glimpses of genuine and there found in the pages town, and that makes us only regret that the *effect* of other author depicts, must, from nature, be hostile not merely dit of Congregational church-eral, but to the sacred cause ligation these churches profess. If the Andrews, and the Cup the Haddocks, &c., &c., a cases, rare exceptions to the character of our ministers and it was not worth while to be with so much notice, and the author's doing so has perhaps unconsciously, conviction that such cases are ceptional after all.

We must now pass to another of this book, and it gives pleasure to refer to it with citation. Much useful instructive lutory warning may be derived study of the characters of the dents—Clifton, Fielding, and The first is a sincere, devoted hearted, and hard-working minister, and he deserves success ministry, and finds it. The earnest too, but his aims are ple. He seeks to accomplish things by attracting admiration self. He strains every nerve sensation, to elicit praise, to larity. This is connected with

temperament, a self-asserting
 a, a morbid apprehension of
 likes, and opposition, and,
 is soon embroiled with mal-
 and low-minded intriguers
 ministry. The third is a
 iastic admirer of Shleier-
 nd others of the German
 hout brains or heart to dis-
 and to turn to good account
 s of such writers. He is, of
 lected, despised and misera-
 is the first phase of the exp-
 ese young men as candidates
 istry, and as engaged in it.
 ters are well imagined, and
 pment of their experience in
 life well brought out. The
 inister, Taylor, also serves as
 le foil to Andrews, and view-
 side with good young Clif-
 ms the dissenting ministry
 w and time-serving aspect it
 rwise have worn in the pa-
 author.

ot go through the details of
 Suffice it to say, that Field-
 a brief pastorate in his first
 compelled to resign in dis-
 exation; but he obtains an-
 a happier engagement with
 urch, and there, profiting by
 nce he has gained in his for-
 , labours with a director aim
 the divine glory, leaving the
 the people's estimate of him-
 own place. Poor Farnham,
 e last shift to obtain some em-
 answers an advertisement for
 ssued by some unknown per-
 don. Here he has a congre-
 score-and-a-half of very so-

But some building specula-
 rm an old brick-field in the
 ood into a range of villas,
 is added, of which Farnham
 e minister. Meanwhile Clif-
 ly sinking into the grave, the
 onsumption. The three fel-
 ts once more meet around the
 f the first and the best of them.
 s of that chamber of death,
 rds of counsel and heavenly
 ying saint pours into the
 weeping friends, sink into the
 f Farnham, and he returns to
 with other thoughts and re-
 he has ever known. His
 is now noticed as new and
 t it is the truth uttered by a
 with it, and so "he who had
 in the veil may be said to
 yet a life without it. The
 vning stroke which silenced

the living voice, and gave dust to dust,
 did but expand his hallowed influence,
 and leave upon other hearts the undy-
 ing impress of his devotion."

We have, indeed, been so much grati-
 fied by the closing chapters of this
 book, that we are inclined to forget the
 objections we have felt and have frankly
 stated as to the former portion of it. At
 the same time, if a criticism is of any
 value at all, it must be honest and un-
 sparing. The author displays talent in
 some parts of this production, which
 shows that he does not need to resort to
 pages of broad farce and vulgarity in the
 dialect of the lowest of the people to
 give zest to his composition; and, there-
 fore, we believe him capable of pro-
 ducing something much better as a work
 of intellect, and less exceptionable in
 point of tone and sentiment than the
 first part, at least of Chapeltown. The
 mellow and touching scenes of the clos-
 ing chapters we could wish to see dis-
 severed from much that goes before;
 but that is impossible, for the story is
 one, and has a beginning and a middle,
 as well as an end.

The work has been long enough be-
 fore the public to render our critical re-
 marks innocuous, so far as the sale of it
 is concerned; but our strictures are not
 too late, we hope, to be of use to the
 author, if he contemplates any farther
 effort in the same direction. We are
 not much enamoured of the religious
 novel in any form; but least of all when
 it is made the vehicle either of abusing
 a denomination, or holding up to con-
 tempt the sincere, but illiterate and un-
 polished members of our churches.

THE THREEFOLD LIFE; or *Faith, Hope,
 and Love, in their nature and develop-
 ment*, by the Rev. Alex. Roberts,
 M.A., St. John's Wood, London.
 London: James Nisbet & Co. 1858.

AN exceedingly well written and inter-
 esting exposition of Scriptural faith,
 hope, and love. The book is divided
 into nine chapters, and each is preceded
 by one or more appropriate texts of
 Scripture, forming the groundwork of
 the discourse. We commend Mr. Rob-
 erts' production to the favourable at-
 tention of Sabbath school and Bible
 class teachers; and we would also intro-
 duce it to the notice of Christians in
 solitude and suffering, unable to wait
 upon God in the ordinances of His
 house. A section of this book may often

be a good substitute for a sermon during a silent Sabbath, or when travelling, and unable to enjoy the ordinances of divine worship. Faith, Hope, and Love are themes ever welcome and ever new.

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JERUSALEM, *its Missions, Schools, Converts, &c.*, under Bishop Gobat, by James Graham, late Lay Secretary of the London Jews' Society in Palestine. London: David Batten. 1858.

THIS is a pamphlet in which Mr. Graham offers a vindication of his character and conduct, which he says had been assailed by Bishop Gobat of Jerusalem; the vindication involving serious charges affecting the character of that prelate. It would be unfair to pronounce a judgment on the merits of this controversy with only one side of it before us; but without doing so we are mortified and indignant to find persons connected with the Protestant mission to the Jews, at Jerusalem itself, biting and devouring one another—this lay-secretary accusing the bishop of very grievous misdemeanours, and the bishop in turn privately blackening the character of the secretary—a clandestine marriage helped on by the bishop by sending the parties to Nazareth, it having been given out to deceive those interested in preventing the marriage that the girl had gone to Bethlehem! How fearful to think of those places whose very names are sacred to the Christian's heart, being associated with such doings, and profaned by the wickedness of so-called servants of Jesus of Nazareth! Be the merits of these quarrels what they may, it is disgraceful to have any connexion with them, and they surely augur ill for the prosperity of that so-called Christian mission to the Jews. And there we leave it.

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CHRISTIAN IMMORTALITY, a Sermon occasioned by the death of David Macallan, Esq., by George S. Mee, minister of John Street Chapel, Aberdeen, with a brief Memoir reprinted from the Free Press. Aberdeen: George & Robert King. 1858.

A FUNERAL sermon published by request of friends of the departed, who wished "to possess a memorial of him more distinct and permanent than a mere passing notice in a newspaper,"

is scarcely within the limits of or literary criticism. Mr. Macallan, lamented death occasioned this discourse seems to have been a person of worth, and of good report in Aberdeen. His active industry, his Christian unostentatious zeal, and his modesty, proved him to be a true follower of Christ, and a lover of all disciples, irrespective of denominational distinction.

It is right to hold up to the all men such beautiful example that is pure and holy and consists the Christian character, not that should praise and extol the character but give glory to God whose grace so enriched him, and be stirred to imitate the example so exhibited.

The discourse itself is founded on xi. 26, and the subject was appropriate when the death of a believer occurred the delivery of it. We are not disposed to review this production at any and presuming that the author is a young man, we hope that he will be a useful and devoted minister of the gospel. He will soon learn to discard scientific phraseology of the present course for the plain and pointed which best befits the pulpit, and easily enters the understanding of a common congregation.

We began this notice resolved to abstain from minute criticism; but that even the discourse before though a short one, is not without material for critical remark, we need no farther than the opening sentence "Our Saviour, in his teachings as to mortality, never descended to details." How could Mr. Mee utter such a sentence with Luke : 38, staring him in the face?

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THE CONGREGATIONAL PSALMIST, companion to the New Congregational the New Baptist, and the Leeds Books; providing tunes, chorales, for the metrical hymn passages of Scripture contained in those Books. Part 1. contains hundred and four tunes and chorales. Edited by the Rev. Henry All Henry John Gauntlett, Mus. London: Ward & Co., and J. A. Novello. 1858.

We hoped that a professional would have ere this enabled us to give an opinion of this work more than our own; but that

when the remaining parts of the original Psalmist shall be made available. Meanwhile we commend the efforts of those who are interested in the subject of our psalmody. It is gratifying that the subject is now the sympathy, and talents of not a few able

men. The result of their studies cannot fail to be favourable to the cause of sacred music, and we trust that zeal for the improvement of the service of song in the house of the Lord will soon pervade all the churches, and, with other agencies, tend greatly to promote the comfort and edification of all devout Christian worshippers.

Chronicle.

FROM A LETTER FROM REV. G. LEWIS.

TRAVANCORE NEAR NAGEROOIL,
TRAVANCORE, April 2d, 1858.

MR. SWAN.—We have reason to be thankful to heaven, that we have been preserved from the troubles and calamities which many of our countrymen north-west have had to endure. Though none of our calamities, such as have befallen Cawnpore and other places, and any where within a thousand miles of us, yet the mutinous spirit of the Sepoys has affected, more or less, the whole Mahomedan population of India, and even in this part of the continent the disturbances, during the Mahorrum just past, were fearfully excessive for any evil deed. They have led some fanatic to lead them in works of destruction would never revolt has broken been commenced by the Sepoys. It happens, however, that in a full regiment of 200 miles of us, and only 50 miles of them within 50 miles are chiefly Hindoos of more subservient and timid high caste Sepoys of the north. I think then our Mahomedan might be to break the peace, but no bold spirit has yet led them to commence the

we just heard that Sir Colin Campbell succeeded in scattering the Sepoys at Lucknow and occupying the city with the British. I have heard no particulars. It is only routed they will be in other places, and the work to be done over again. The mutinous Sepoys have

learnt by this time that there is no mercy in store for them, that either death or transportation, (which to them is worse than death,) awaits every one of them if caught, they therefore fight furiously like men in despair. Though they often "bolt" when they see the odds are against them, yet they do not feel inclined to give up the game. When driven from Delhi they rallied at Lucknow, and now that they are scattered at the latter place, it is only to reappear soon in some other place. One thing tells against them, they are fast losing their artillery, and they have no leisure to cast others. They have still enough however to give our troops immense trouble for some time to come. The sun is rapidly travelling northward and will soon render it impracticable for Englishmen to follow up the enemy, so that the work of restoring order in the disturbed districts will proceed slowly.

That success will ultimately "crown our arms," and peace and prosperity follow, there can be no doubt. And that all the evils that have taken place will be overruled for the good of the church of God, no one can also doubt that believes that Jesus reigns and will continue to reign till he has put all his enemies under his feet. The Brahmin Sepoys, by their late cruelties and horrid murders of women and children, have brought such a disgrace upon their whole order that no future time will ever remove. The sanctity of their order is gone, as is also the sacredness with which their persons have hitherto been regarded by all Hindoos, and alas, by too many Englishmen also, consequently their influence over their countrymen in all matters of religion will date the commencement of its decline from the year 1857. And surely the downfall of their power indicates the ascendancy of the power of divine truth among all sections of the com-

munity, not excluding even the Brahmins themselves. Should they in any great numbers embrace the truth, their influence for good among their countrymen would be immense. The best, most laborious, and most respected Christian we have in the Nagercoil Mission is a Brahmin. Though humble and unassuming, his influence over the native Christians is very great. His having broken through all the trammels of caste and married a Pariah woman has not proved injurious to his influence over his idolatrous countrymen, nor, what is still better, has it been detrimental to his usefulness as a servant of Christ. Though the pure native energy of the gospel requires not to be supplemented by human aid to render it effective in the conversion of sinners, yet God often makes use of what is merely human as means to bring the truth into contact with men's minds; and judging from present appearances, it would not be too much to say, that it will be many centuries before even the native Christians in India will regard a pious and zealous servant of God, but of low caste, with anything like the respect which they will show to another of the same intellectual and spiritual stamp, but of a high caste. I have suffered my pen to glide from Sepoys to Christians and from the army to the church. I shall not allow it to glide back again.

During my absence some irregularities had crept into the Mission, and the enemy of all good had not been idle. Some on whom I had bestowed considerable labour, and of whom I thought well, have fallen a prey to their great adversary. Whilst, however, we mourn over the defection of some, we rejoice over the steadfastness of others. The good work is progressing among us, though slowly, and when, considering the amount of ignorance, superstition, and innate depravity the truth has to contend with before it becomes regnant in the soul, the wonder is that the progress it has made is so great.

You are aware of Mr. Russell's return from Australia, and that he brought back a wife. I had the pleasure of baptizing his first-born, Ambrose James, in the large chapel at Nagercoil in December last, and about fifty black babies besides. I have since baptized ten adults and their children. The total number, in my district, to whom I have administered baptism, is 301 including infants, and the number I have received into the church is 50. I enclose a schedule for my district filled up in

December last. My station is just one-third of the whole of the Mission. So that if you multiply numbers in the schedule by three you will obtain a pretty correct statement of the entire mission.

My throat, I am sorry to say, is yet well. Though better than when I was in England, it is not strong enough to hold out more than 15 minutes at a time, and even then I am obliged to speak in a low easy tone. I have not spoken for four years next August since I began the use of my voice. It has not been enough to recover itself, but I trust it never will.

I have not seen the pamphlet published by the brethren Hay and Law. From all I have heard of the translation of the New Testament in Telugu, it is better than any other Society in Madras is likely to produce for many years to come. It is advisable that the Parent Society have some standard edition of the Testament with which all translations should tally in the main. Why do they not, consistently with this optional with translators to reject certain well known words which are found in the Textus Receptus but which are condemned by critics of the day? Could not a latitude be given to translators to regard also to various readings? The Committee of the Parent Society consider whether they are not against (philological) light and ledge," when they require strict conformity to the English version, Textus Receptus, in all the editions made of the New Testament.

The Scriptures are now being translated in Telugu for the Bible Society Missionaries. They are also being revised in Hindustani, in Can Malialim and in Tamil. I am aware that the entire scriptures have never been printed in the above languages except in the Tamil. Translations of the Old Testament have existed for years in manuscripts, but examined by the present generation of scholars, they were not recommended as being in a fit state for printing on account of their many defects. As to those good and laborious translations produced even these defective ones, as they afford material for subsequent revisors. The entire scriptures have been in print in the above languages for upwards of 20 years. The first translation was made by Zeigenbalg. F

missionary from Germany, out a revision of it, which is "26 years of hard labour." Rhénus, another German, bestowed 20 years' labour on a revision of the New Testament. To the present time we have the missionaries' version of the Old and New Testaments, together with Rhénus' version of the New Testament, in use at all the missions in the Tamil country, from Madras to Cape Town. The Bible Society print both the missionaries' version of the New Testament, because the missionaries prefer the one and the other. It has been felt for years that a *standard* version of the Scriptures in Tamil is greatly needed. The question is, "who is to provide the plan by what means?" Twelve years ago the plan was adopted of disportions of the sacred volume by the missionaries of various societies, and it was intended that these revised portions were to select a number of Tamil who should work up the whole in a *unique* style. Some missionaries, belonging to the Church of England, refused to perform the part assigned to them, so the air fell to the ground. They were *all* the work of revision, or translation. A modest demand certainly is striving for the ascendency in India, but cannot succeed so long as the Bible Society is concerned, and its committee of it is composed of English and other gentlemen of the Protestant denomination. The plan has now received the sanction of the committee, and is soon to be acted on. One person is to revise, (who happens to be an Englishman,) and one person is to copy each Protestant missionary to assist him. The revisor will begin his revision (ten chapters at a time) in the first place, which will be sent to his assistants (five or six) for their criticisms. These forwarded to him for his "decision," which he will make use of in a *second* revision. The latter is finally agreed on, all the MSS. meet in Madras, and go over every sentence and word. When this is done, the work will be sent to the committee, which, if approved, will be printed, and henceforth the Bible Society's standard version in Tamil will be used at least for the next fifty years. The New Testament will be revised in the same manner, and will take two years,

so the revisor thinks—(more likely *four*). The brethren have chosen poor me to be one of the six, so that, if spared, I shall have enough to do when the work is fairly commenced.

[This interesting letter concludes with a request for a supply of some much-needed medicines, and also for some equally needed books, which the missionary found to be essential to the satisfactory performance of his responsible work as a translator of the Holy Scriptures. It was a gratification to some friends who are much interested in Mr. Lewis' labours and success, that they were able to comply with both requests:—A box of valuable books is now on the way to India, and another with medicines will soon, we hope, reach Santhapooram. Such labourers as Mr. Lewis are worthy of all honour, and it is a privilege to contribute to their comfort, and to help them by meeting as far as possible their wants both for the body and the mind.—ED.]

CHURCH RATES, AND THE SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE PATRONAGE AND CONTROL.

ALTHOUGH we consider it unnecessary to report regularly the progress of the Church Rate contest, and the other matters embraced in the proceedings of the Society above named, we are not unobservant of what is going on. The question of Church Rates affects directly only England, but we in Scotland cannot be indifferent to the struggle maintained in the South against a long established form of oppression. Besides, we have somewhat analogous grievances to be redressed in the Annuity Tax, affecting Edinburgh and Montrose. We have no doubt that the agitation of these questions both in and out of parliament will result in due time in the utter abolition of these invidious imposts. Meanwhile the Liberation Society deserves well of all true friends of equal rights, and freedom from the performance of obligations to which men may have conscientious objection. When the rights of property come into collision with the rights of conscience, the dispute should be summarily ended. There is no room for lengthened discussion. The iniquity of the law which enables a man to put his hand into my pocket for the support of his religion, not merely against my will, but in violation of the sacred rights of conscience, is clear as

day-light. Such laws should be instantly repealed; and no sophistry can long prevail against the common sense of the question. There is great talk of vested rights; but what investiture can make it *right* to compel dissenters to support the form of religion from which they dissent?

We presume that those of our readers who are interested in such matters keep themselves informed of what is going on through the medium of the newspapers, and therefore we need not enter into any detail. We, however, may congratulate our friends on the progress that has been made during the last session of parliament in ventilating sound principles, and in gaining new adherents to the cause of true progress.

GOVERNMENT OF INDIA.

WE must in like manner refer to the newspapers for full reports of proceedings bearing on this important subject. We have only room to advert to one step taken by the enlightened friends of Christianity, with a view both to elicit the views of government, and to express their own just and weighty sentiments on the question. We refer to the deputation to Lord Stanley headed by the Hon. Arthur Kinnaird. The representatives of the several Missionary Societies, and other influential gentlemen, formed the deputation. They met with a polite and highly favourable reception from his Lordship, and had an opportunity of fully expounding their views of what must be understood by the phrases "neutrality and non-interference" with the religion of the natives of India. Lord Stanley of course was reserved in his expression of sentiments that would have committed the government further than might be deemed politic; but it was evident that he felt the truth and reasonableness of the views laid before him by the gentlemen who spoke on the occasion. It is of unspeakable importance to the future of India that our public policy in the government of the country should be such as to inspire the natives with a conviction that it is *sincere*, and that it means what it says; and that, at the same time, full liberty should be permitted to all Christian men in India to act out their convictions of duty in the matter of imparting the knowledge of the gospel to the people; and, as a corollary to this, that full liberty should be given to the natives,

whether Hindoo or Mussulman, to become Christians and to pro-claim their convictions. No one who will admit anything of religious liberty will permit a native to be bribed to a religion; but neither should the stigma attached to him on his own profession be an obstacle to his retaining any office or employment which his character and ability would qualify him to perform. Impartial justice to all, without regard to creed or sect, is the only true principle, and never shall we govern India until this principle is thoroughly understood and honestly acted out.

JUBILEE SERVICES AT DUNCANSTON, ABERDEENSHIRE.

WITHIN the last few years such churches have not been unfrequent in Scotland with our earlier churches. Numbers of them sprang into existence at the beginning of the century and within the first five or ten years thereafter. Subsequently the first half century of their existence has reached its close, and within the last few years, and the reformed churches are still from time to time celebrating their Jubilee period expires.

The church at Duncanston celebrated its Jubilee on the 9th August of the preceding day, (Sabbath,) the church had been reopened after alterations and repairs. The Rev. Mr. Murker, of Banff, preached in the forenoon from Gal. ii. 5,—and Mr. Brisbane, the pastor of the church in the afternoon from Ezra v. 1.

On Monday evening the Jubilee Meeting was held in the Chapel at Brisbane in the chair. After devotional exercises conducted by the Rev. Mr. Brown of Cullen, Mr. James Brisbane, the only living member who had been a member of the church, gave an interesting account of its early history. Rev. D. Rose of the Free Church, Perth, then gave an address of affectionate brotherly address expressive of sympathy with the friends of the church and his esteem for the young people of his people. The Rev. A. Nicoll, of Aberdeen, then gave an earnest address, and to the church in regard to its duty in the improvement of privileges. Mr. Murker concluded by some appropriate remarks; and after prayer and benediction, the meeting, much impressed, separated.

**THE ASSOCIATION OF THE
THE BANFFSHIRE CONGREGATIONAL
CHURCHES.**

ly meeting was held at
n the 10th of August. At
noon, a conference meet-
After singing, and prayer
J. Anderson, Kilsyth, the
Huntly, introduced the
vival of religion. He ex-
sire that prayer might
opious showers of blessing
e Rev. Mr. Rennie then
the subject with appro-
t.

meeting of the association
same evening at 7 o'clock.
nal exercises conducted by
of Banff, the Rev. Mr.
Stewartfield, addressed the
the Bible in relation to
lr. Troup spoke on "In-
." The Rev. J. Miller, In-
on the duty of individual
he church to the world.
ert Bruce, from Hudders-
sed the meeting as a
England. The Rev.

from Aberdeen, spoke
ival of Religion.—After
he benediction, the large
ng meeting closed, and
re present will long retain,
a salutary impression of
h they then listened.

**THE REV. R. HARVEY,
TERHEAD, TO THE PASTOR-
IE CHURCH IN MARRAY,**

ng services connected with
of Rev. Mr. Harvey to his
ook place on May 5th at
denominational brethren
sister churches taking part
proceedings. The chapel
overflowing. After praise
onducted by the Rev. Mr.
Rev. Mr. M'Naughton, of
vered a highly appropriate
m Rev. i. 20. The Rev.
Thurso, offered up the in-
er, after which the Rev.
of Rendall, addressed the
the words, "Who is suf-
ese things?" Mr. Sime
d the church from 3d John
Rev. Mr. White of the Free
rray closed the proceedings
an impressive prayer.

**INDUCTION OF REV. JAMES SIME TO THE
PASTORATE OF THE CONGREGATIONAL
CHURCH IN THURSO.**

THE Rev. James Sime, late of Fraser-
burgh, was formally inducted to the
pastorate of the church at Thurso on
Tuesday, the 6th July, at 12 noon. The
interesting occasion called forth a highly
respectable audience. The Rev. Mr.
Smith of Rendall opened the meeting by
praise and prayer; after which the Rev.
Mr. M'Naughton, of Kirkwall, delivered
an appropriate discourse from Rev. i. 20.
The Rev. Mr. Smith offered up the in-
duction prayer in the most solemn and
impressive manner. The Rev. Mr.
Harvey, the lately inducted pastor of
Harray, Orkney, next addressed the
pastor from 2 Cor. iv. 2. The Rev. Mr.
Currie of Wick addressed the church at
some length from Rom. xii. 11., and
concluded the services with prayer.

A meeting was held in the chapel in
the evening, at which the subject of a
revival of religion was prominently
brought forward, most of the ministers
taking part in the same.

**THE DAILY PRAYER-MEETING IN STIR-
LING.**

THE meetings for prayer which com-
menced here on the 2d of May last, and
which have been held every evening
since that time, Saturdays excepted, are
still continued. They are held in the
Congregational Chapel, and being on a
perfectly catholic footing, are attended
by Christians of all denominations. The
Rev. A. Russell usually presides, and
brethren belonging to various commu-
nions take part in the services. The
number in attendance continues steadily
to increase, although there have been
occasional fluctuations; and even in the
month of July, when many families
leave town for their summer recreation,
there was little sensible diminution.

These meetings have already pro-
duced some gratifying results. The
hearts of many of God's people have
been refreshed, and comforted, and
strengthened. Christians in the place
have become better known to each
other; and they have felt that they are
one in Christ Jesus, and that it is "good
for brethren to dwell together in unity."
These meetings have been a gathering-
place for Christian brethren and minis-
ters from various parts of the country
and of the world, and especially from

America, who have cheered the hearts of many by their fervent prayers and spirit-stirring addresses. Several meetings for prayer have been instituted in the town since the daily prayer-meeting began, the most remarkable of which is the meeting connected with "the Young Men's Christian Association," which is numerously attended.

The daily prayer-meeting has begun to attract general attention. Lengthened notices of it have appeared in one of the secular papers. Not a few amongst us who were asleep, have been stirred up to give themselves unto prayer. And we cannot doubt but that a blessing will ere long be poured out upon us from on high. If we firmly believe the promise of a faithful God, and unitedly plead for the fulfilment of it, and labour earnestly in the service of Christ, he will not allow us to labour in vain.

STIRLING, 13th August, 1858.

SOUTH AUSTRALIA—REV. W. WILSON.

We are happy to learn from the South Australian Register of May 26th, that the Rev. W. Wilson, late of Falkirk, has entered upon the pastorate of the church at Hindmarsh under circumstances of much promise. The following extract will be gratifying to the friends of Mr. Wilson:

"On Monday evening a public meeting was held in the Congregational Church, at Hindmarsh, to welcome the Rev. William Wilson, late of Falkirk, to the pastorate. The building has been much improved in appearance, and was decorated tastefully for the occasion. After an abundant and well-provided tea, the Rev. T. Q. Stow presided over a large meeting, and in his opening address referred to the past state of things at Hindmarsh, when, nearly twenty years ago, they thought a sanctuary of 'good honest mud' a positive improvement over the first tenement, and Hindmarsh formed the first country congregation in the colony. He first called on the Rev. Mr. Hodge, who delivered an earnest address

to the young on the necessity of thorough decision of character. The Rev. James Howie, late of Nairn, N.B., said he felt an interest in Hindmarsh, from its being his resting-place on the way to Adelaide, when he found a temporary home in the manse. Referring, also, to the grief of Mr. Wilson's father on parting with his son, and the solace which the present scene would be to the good man's soul, he then addressed the meeting on individual responsibility. The Rev. William Wilson, minister of the place, then rose, and, with much emotion, spoke of the tender chord his friend had made to vibrate in his heart. He begged to propose a vote of thanks to the Home Missionary Society, whose lay-preachers had maintained so long the worship of God in that house, and to couple with that vote the names of Messrs. Giles and Barclay as those who had ministered longest in the place. Mr. Barclay responded, acknowledging the vote and congratulating the friends there on the improved state of things. The Chairman remarked that they were threatened with an invasion of the Picts and Scots, but as they came with only spiritual weapons they would gladly welcome them, and therefore he would call on the Rev. Mr. Lyall, United Presbyterian minister, who told the meeting that their pastor and he were not strangers when they met in Adelaide. They had studied together at Glasgow University ten years ago, and he knew him as a hard and successful student."

We hope soon to have equally gratifying accounts of the settlement, and prospects of successful labour of our brethren Howie and Wight, who left Scotland at the same time with Mr. Wilson.

The friends of Mr. Binney will learn with satisfaction that his health seems already so far restored that he is preaching and delivering lectures to crowded audiences, and apparently with all the vigour of former days. The paper from which the above extract is taken contains an article to that effect, but our space forbids our copying it.

EDINBURGH:

PRINTED BY FULLARTON AND MACNAIR, LEITH WALK.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1858.

RELIGIOUS REVIVAL.

A DISCOURSE ON PSALM LXXXV. 6.

“Wilt thou not revive us again, that thy people may rejoice in Thee?”

(Continued from last number.)

This question, “Wilt *Thou* not?”—suggests another observation, that when these words are the utterance of real earnestness, they are expressive of the conviction, strong and deep, that if *God* revive us not, our case is hopeless. Unless *God* do it, it cannot be done at all. It must be *His* work, who quickens the dead, and calls those things that be not as though they were. Spiritual life, as well as natural life, He bestows, He continues,—revives,—renders vigorous and pleasurable. And this *He* will not give to another. We must ascribe *reviving* grace to *the* God of all grace,—for it is His prerogative to bestow it.

This teaches us, or ought to teach us,—that whatever means may be resorted to, the blessing of God must put life and efficacy into them; otherwise they will prove useless. Prayer and preaching,—ordinances and conferences,—fasting and humiliation,—offering and sacrifice, if resorted to as possessing virtue in themselves to secure the blessing, will disappoint, and leave the souls that sought revival from these, dead and dark as before.

(2.) After these explanations, then, let us contemplate a church uniting in this petition and appeal.

If it be a sorrowful and humbling conviction that such revival is needed, the church will feel as if it were an hospital or infirmary of sick and languishing souls. When we visit the wards of an infirmary and pass along the melancholy rows of beds on which are stretched the victims of disease in every varied form, we can read in the sunken eye, and hollow cheek, and drooping head of the patients, their pain, or weakness, or discomfort; and if a sigh escapes any one, we may be sure it is a sigh for the restoration of health. No one would linger within

those dismal walls a day longer than his case requires; and when returning health begins to diffuse its glow over the countenance and to put new vigour into the limbs, there is the happy anticipation of a speedy release from that house of sorrow and suffering.

Well,—a church, if in an unhealthy state,—many members in a spiritual sense “*sickly*,” and some apparently “*dying*,”—should surely at least *desire* to recover from their spiritual maladies, and should be willing to avail themselves of the best means of cure. One of the worst signs of some forms of disease is the despondency, or the utter apathy of the patient. The springs of life must be well-nigh dried up, when there remains *not even the desire* to recover; and when, consequently there is carelessness, or the neglect of the necessary means of recovery. If a church is contented to drag on a weary existence, without enjoyment, or activity, or usefulness, it must be far gone indeed in spiritual lethargy.

Another case almost as hopeless is when a church, with all the symptoms of weakness and decay, is insensible of its condition, and will not believe there is anything amiss, or that there exists any cause for alarm. When it thinks itself rich and increased with goods and in need of nothing, and knows not that it is poor, and wretched, and blind and naked,—it refuses to anoint itself with eye-salve that it may see,—it rejects the offered garment to clothe its nakedness,—it scorns healing medicine, and thinks itself in no need of the physician. It will know that there is an insidious disease which every year counts its victims by myriads; and one of the most affecting characteristics of it is that those whom it is conducting to the tomb by slow yet certain steps, think themselves recovering, and continue to talk of future days, until death closes the scene. Analogous to this disease,—the fatal consumption, which often selects the young and the beautiful for its prey,—that plausible but fatal spiritual declension which creeps over the soul, infects one member after another of a church, till the whole are under its fatal power.

This was the case with the Jewish church when Isaiah began his prophesy,—“the whole head sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in it, because of wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment,”—Isaiah i. 5, 6.

A church, however, is composed of many individuals, and these scattered among many families. In order, therefore, to see their true condition, we must follow them to their homes, and mark their course of life there. A church may resemble an hospital in the circumstances of all belonging to it being under a process of cure, but the members of a church are not confined to the place where they meet for worship. They are found at their dwellings; they are seen on the street; they are in business in the market; they are about their worldly callings; they meet in the social circle; but as an invalid under the influence of some chronic malady carries with him the tokens of it wherever he goes,—so the church member, if in a state of spiritual declension, will betray the symptoms of his unhappy condition in every place to which he resorts.

Where there is disease, the evidence of the fact is generally manifest

and often unmistakable. If it prevail in a district as an epidemic, it can neither be concealed nor denied; and those who are seized by it are seen and marked; and they take no pains to deny the fact. But in reference to spiritual maladies, it is somewhat different. There is great reluctance to acknowledge that disease exists, and there is great delicacy and reluctance on the part of friends to notice it, to express their conviction of the nature of the case, and their concern about it. Sometimes the unhealthy state of the soul can only be detected by signs that awaken suspicion, such as languor in spiritual duties, distaste for spiritual food;—the ordinances of God's house, and the fellowship of his people, are not relished, while the love of other things is keen and strong. Painful thoughts are awakened when we observe a professing Christian's spirit marked by lightness, or when his conversation is frivolous and worldly; without a particle of interest in the cause of religion. It is not that attention to the business of life, or a proper interest in public affairs, should be regarded as an indication of a low state of religious life; but when such things engross the mind, while the progress of the kingdom of God is treated with utter disregard and neglect, there is something wrong. When all reference to personal religion is carefully avoided, and all other topics evidently preferred to spiritual ones, such as the duties, dangers, helps, and hinderances, of the Christian life,—we are left to suspect something unhealthy in the state of such a soul.

It is true that there is generally to be observed a proper discretion in personal communications of this sort. Such discourse is so apt to degenerate into cant, or into wearisome twaddle and offensive egotism, that many shrink from such converse altogether. Still, when congenial souls can meet and pray, they may greatly refresh and cheer one another by the free communication of their secret thoughts and feelings; especially when God has been pleased to grant us any reviving in our bondage, we shall feel it a privilege to find some sympathizing ear of a brother, into which we may pour the tale of our gratitude, saying, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

The language of the Psalm before us is the utterance of warm social feeling on the subject. It is not the solitary exercise of one weak and sorrowful soul, apart from all others, and unconcerned about others; but it runs thus, "Wilt thou not revive us again, that thy people may rejoice in Thee?"

This reminds us of the true social and benevolent character of Christianity. No one is unconcerned about another; nor so wrapt up in his own interests,—his own sorrows and joys, as to be indifferent how it may fare with his brethren.

If there has been a general declension, and falling away from God, there should be as general a return to *Him*, and it is thus the penitents of Israel (Hos. xiv. 2.) were taught to come,—“O Israel, return unto the LORD thy God; for thou has fallen by thy iniquity. Take with you words and turn to the LORD: say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.” This petition draws down the gracious answer, “I will heal their backslidings, I will love them freely.”—Ver. 4.

The simultaneous acknowledgment of offence, and united supplication for mercy, are mutually encouraging and stimulating. One helps another, one stirs up another, and when all, as with one consent, come confessing their sin, and seeking forgiveness, the Lord has promised to hearken to their prayer and bless them. It is thus the offending people of God are addressed in Isaiah (i. 20.), "Wash you, make you clean; put away the evil of your doings," &c. They who had sinned together should repent together, and return together to the Lord their God, from whom they had "revolted." Each one is concerned, and should be, for others as well as for himself, and feels that his own blessedness would be enhanced by others sharing it, and by his being a fellow-helper of their joy.

If a church in a dead or dying state is made up of members that serve to chill and weaken and depress one another, a revived or reviving church is like a kindling fire; every portion of the fuel helping to make other pieces burn, and so increasing the blaze. Thus both death and life, languor and energy, become communicative,—each according to its different nature; death causing death, and life spreading life. Influence for evil or for good may be unconsciously exercised, and that renders it more a matter of care and study that our influence may tend only to good.

The words, "Wilt thou not revive us again, THAT *thy people may rejoice* in thee?" may be taken as an argument enforcing an appeal, the last clause may be viewed as simply expressing the consequence that will necessarily flow from the enjoyment of the blessing. To rejoice in God is an exercise and a privilege, which must necessarily keep pace with the prosperity of the soul. Christians in a languid, lifeless frame, rejoice in nothing;—they are burdened and sorrowful;—they cannot sing psalms, for they are not merry,—they cannot pray, for their soul is fettered and faithless. Alas, how much do Christians lose true comfort, liberty, and enlargement, by their carnality and worldliness! How seldom does their joy rise to that height of which the apostle speaks of as if it were nothing uncommon,—"rejoicing with joy that is unspeakable and full of glory." Ah, never till we are revived again, shall we know anything of this!

In whatever way we view it, there is evidently a connexion between a revived state of religion in the soul,—the family,—the church,—and rejoicing in God. The soul that is declining in the ways of God, cheerless, joyless, dissatisfied,—conscience is ill at ease; the heart empty; for the world cannot fill the void. The prayers are restrained; praises die upon the lips; the means of grace bring neither delight in the prospect of them, nor satisfaction in looking back on them. They are undesired *before* they come, unblessed *when* they come, and unregretted when they are *past*; they leave no sweet fragrance behind them.

In the family where religion is at a low ebb, the inmates are strangers to each other as to Christian fellowship, and communion of spirit in the ways of God. It is a chilly atmosphere, where the plants of grace wither; while some poor substitute for spiritual delights may be sought and found in the frivolities and inanities of worldly society, from which religion is virtually shut out. The joy of the Lord,

which is the strength of his people, is no foe to social enjoyment, hallows and heightens all the delights of friendly intercourse, gives a zest to the innocent cheerfulness of a happy home; it banishes that morbid craving for excitement and amusement shown by those who have none of the resources which true religion supplies, and which a sense of God's favour sanctifies and elevates. Depend upon it, that the holiest household is the happiest; that the best way to banish dulness and gloom from a family is to vitalize it with the Spirit of Christ; and if there be the experience of actual reviving, there will be the felt presence of God shedding abroad over every heart the joy of His salvation; "His people" *there* "will rejoice in Him," the pledge and the proof that He has revived them in; drawn them by the cords of love, and turned their night into day.

There is a thought which has again and again presented itself to me while meditating on this subject. It is this:—When religion is in a languid state in the *hearts* of God's people, there is a *low standard of piety in their lives*. Their *visible* religion, as it comes under the eye of children and young people in the family, and of friends in the social circle, will exhibit no great elevation or purity. There will be a want of consistency, humility, love, spirituality. The professors of religion will do but little, if at all, above the average morality of the worldly society in the midst of which they live. Now, it follows from this that the young converts that from time to time may be added to the churches from such families, cannot be expected to rise above the level of the current Christianity around them; and so they become, as a matter of course, specimens of the same stunted, dwarfish, lukewarm Christians as their fathers and friends are. And thus the evil is perpetuated. Christianity itself becomes a poor attenuated, inefficient religion; is reduced to little more than a name and a form; and so several generations of Christians pass over the stage in a lifeless profession, exhibiting enough, perhaps, of the mere conventionalities of their profession, but few of the beauties or graces, and none of the vigour, of a healthy Christianity. There is little life, little love, little enlargement, little enjoyment! "Wilt thou not revive us again, that thy people may rejoice in thee!"

Instead of this frigid and unfruitful religion in the family, did the Christian heads of it display a holy consistency and warm-hearted delight in the ways of God, their children when they joined the church would become Christians of a nobler type, an honour to their name, a blessing to all connected with them, and real accessions to the beauty and strength of the cause of Christ.

Extend this picture of a holy family to a church or community. When you will see that the more of a truly revived state of religion there is, the more will there be of such happiness as was known in the days of Sycchar when the gospel came to it, and concerning which it is said,—“There was great joy in that city.” A church composed of members filled with this peace and joy in believing, must needs be a peaceful, united, happy, active, prosperous church. In rejoicing in God, the people will vie with one another in helping forward every good work. They will sustain the hands and com-

fort the heart of them that labour among them in the Lord's work. Every grace will flourish, and every trial will be sanctified, as temptation will be overcome, and God will be glorified; for he will make that church a habitation of righteousness, peace, and joy, and he will make them, and the places round about *that* hill a blessing, as he will cause the shower to come down in his season; there shall be showers of blessing." Ezek. xxxiv. 26.

O who would not pray for such a happy state of things?—who would not labour for it?—who would not willingly make any sacrifice for it?—How much do *they* lose who remain contented in a low, drooping, dying state! instead of seeking that God may revive them again that they may rejoice in Him!

A great point will be gained if we be but seriously persuaded that we need this quickening grace; for until there be a deep heart-conviction of our low estate there will neither be earnest effort nor effectual prayer for revival.

As we say in relation to physical ailments, a knowledge of the disease is half the cure; so a thorough conviction of our spiritual condition is a first and essential step towards a sincere application of the remedy.

(*To be continued.*)

THE WORLD OF MIND.*

"THE world of mind,"—this very title is suggestive of ideas that take us far enough away from the actual every day world in which we live. This is a world put and kept in motion, indeed, by MIND,—for nothing else can be the source of motion,—but it is mind in a diseased, perverted, deranged condition. Mind in act in this world of ours is not the pure reason, not the clear unbiassed intellect; but mind clouded with ignorance, cramped and twisted by prejudice, driven by passion, warped by sinful affections, and often carried captive by the devil to his will.

But we must not follow the train of thought this phrase,—"*the world of mind,*"—might suggest, if we would understand it in the sense of the author of the work before us. Let us then hear his own definition of the words, and the statement of the subject he proposes to discuss.

"MIND," he says, "as conjoined with an animal organization, is that which lives, not merely as vegetable substances live; but more than this; for it is related to the outer world by organs of sensation; it moves, and it moves from place to place, by an impulse originating within itself; and it has also a consciousness, more or less distinct, of its own existence; that is to say, it possesses, in a greater or less degree, a reflective life; and it is capable of enjoyment and of suffering."

"THE WORLD OF MIND comprehends all orders of beings that exhibit those conditions of life which we here specify. The world of mind is, therefore, a wide world; it constitutes a community that is incalculably extended and multiplied on all sides; it is a community in the midst of which the human species stands as an exceptive instance, in two respects broadly marked;—first, by the vast internal

* "The World of Mind, an Elementary Book, by Isaac Taylor." London: Jackson and Walford, 18 St. Paul's Churchyard. 1857.

which separates it from the classes next below itself in the scale of faculty or power; and secondly, in a numerical sense; for this higher order of mind is but one to millions, incalculably many of the inferior rank."—P. 3.

These few words may suffice to bring before our readers Mr. Taylor's subject, and we might go on quoting other passages that exhibit his noble conceptions of the theme. But we must confine ourselves to the following brief sentences.

"The world of mind will be the home of thought to a few; and especially it will become such if the breadth, the height, the depth of the universe of life are fairly opened up; and if, in the place of the evanescent subtleties of a cold analysis, there is brought before us the boundless objects of that great system throughout which the energies of conscious life are in course of development. If the phrase were used in an emphatic sense, then we should say that the world of mind is the real world; and if only it be set forth in its vastness and variety, it will draw towards itself those spirits that are the most alive, and with whom feeling, and volition, and power;—consciousness and reflective action and progress, are the characteristics of the individual. As it is the distinction of man that he turns his thoughts inwards upon the centre or source of thought, so it is the characteristic of a few minds that this intensity of life is with them their normal condition; they are reflective by eminence among their fellows, just as man is distinctively reflective among the orders around him."—P. 15.

Mr. Taylor thus states the order of subjects.—First, abstract notions which belong to metaphysics;—secondly, the physiology of mind;—thirdly, logic, or the methods of reasoning proper to every subject.—P. 21.

Does it ever occur to men who push their inquiries to the very limits of human investigation, and who find themselves confronted by a wall they cannot scale and cannot undermine, and so are compelled to remain in utter ignorance of all that lies beyond, that a pregnant lesson is thus taught them? In other words, does not the present limitation of the human faculties, and the veto put upon researches into what is now *unknowable*, tend to repress all undue curiosity about those hidden regions? Is not a tacit intimation thereby given to this effect,—
 "You have scope enough for all your powers, and all your time upon earth, within the limits assigned you. Be content with that sphere now; make the best of your means of learning what is at present within your reach. When you pass the bounds of time you will have a wider range. Wait till you pass those limits before you attempt to pry into mysteries too deep for your clouded reason, and *not intended* to be solved on this side the grave. Your explorations will be in vain, and while you waste time and energy in such useless studies, you are neglecting the more obvious duties of your condition." It is a great point of wisdom in metaphysical inquiries to know how far to push them, and where to stop. For want of this many learned men, who ought to have known better, have blundered on, darkening counsel with words without knowledge, and knocking their brains against problems that refused to yield any solution to such presumptuous philosophers.

A common observation, that the most practically important things in the Bible are the most clearly revealed, may be generalized, and applied to all the branches of human research. It is comparatively easy to find out the *properties* and *uses* of things around us. We find no difficulty in ascertaining the qualities of the various trees growing

in the forest; and we can turn our knowledge of them to practical account by using them for the various purposes for which they are fitted. We have one kind of timber for ship-building, another for house-building, a third for house-furnishing, and house-embellishment. But the moment we turn our inquiries in the direction of physiology, and ask what are the original elements that go to the formation of vegetable fibre,—how the *germ* puts forth its vital energy, and by the accretion of particles drawn from the soil and the air, by the secret chemistry of nature we see in action, grows up an oak or an elm, or a pine, according to the nature of the seed,—the moment, we say, our inquiries take this direction, we find ourselves baffled and lost. We cannot explain what we see; we cannot account for what we observe; we cannot trace effects to their cause; we float on a sea of conjecture and can no more dive to the bottom than we can survey the dark depths of the Atlantic ocean, or explore the secrets hidden under the eternal ice of the poles.

Another remark may be made here. The mental faculties can be employed on an endless variety of subjects. The mind can choose its own course and dwell upon one set of ideas and reject another; it can review the past; it can gather knowledge from every quarter; it can anticipate the future; can reason and calculate; can analyse and combine; can reduce a system to its primary elements; can construct a system, and give order and harmony to scattered and unconnected facts. In short, mental power has a wide range, and a sphere of activity which places it immeasurably above the inferior orders of animated nature. The superiority of reason to instinct is seen in the capacity of endless *improvement* in the one, and the *fixed* and limited province of the other. The mind is also capable of turning its attention in upon itself. It can make itself the object of study, and thought, and speculation. Its attempts to investigate the structure of the mind itself are at best doubtful and unsatisfactory. Nor is this to be wondered at. We can learn anatomy by the dissection of a dead body; but we cannot dissect the living organism, and therefore the secrets of *life* elude our research. We can analyse the character of a friend; and may lay open hidden springs of action, sympathies, tastes, affections, habits, but these are only manifestations of mind, not mind itself. Our introspection into our own hidden being is little more successful. We know ourselves mentally about as imperfectly as we know ourselves anatomically.

The sections of the work before us devoted to metaphysics we pass over with one remark. Mr. Taylor's plan required him to touch on metaphysics, but the space assigned to that subject in the distribution of his materials is too small to be satisfactory. He dwells at some length on "abstractions," mixed and concrete, but in a way rather to prompt questions than to suggest answers to them. In this part of the work the accomplished author appears to less advantage than in any other section of it, and exception might be taken to several of his views, but we are not disposed to think this portion of the volume as valueless as some reviewers have done; and the concluding pages of that division of the "World of Mind," where he discusses the *sense* of fitness and order, and applies it to the question of the moral *sense*, deserve a careful perusal. The argument is conclusive that as the

nal sense has a function to perform, its right to *be*, and to *be what it is* fully vindicated. Had there been no function to be performed by moral sense there would have been no place for it, and no need it. Mr. Taylor puts it thus :

The sense of fitness and order may be disturbed, as well by a redundancy in organism, as by a deficiency. If there be a wheel in a machine which has no use to perform; or if a wheel be wanting at any point on the pathway of motion, it disallows the unity of the whole.

Let us for instance imagine that the chronometer,—complete in its parts and adjustments, and faultless in its performance,—had come to be endowed with a sensitive consciousness; that it knows what it is doing; and knows whether it is in tune with the stars or not. In this case there is a faculty which has no function, and is a redundant element; for the mind present in the time-piece can have no more occupation than there would be for a mind in a hammer, or a broom, or a wheel.—P. 92.

Our author further illustrates the idea by showing that in the case of plants, or animals, the endowment of the one with consciousness, and the other with moral sensibilities, would be redundant, superfluous, without an object, and therefore its existence would be a violation of order and fitness.

This prepares us for the following important deduction :

Yet among our instinctive convictions, none is more absolute, or more persistent than that of the moral sense. We feel as if human nature, in respect of moral inclinations, differed essentially from all other natures with which it might come in comparison. We feel as if MIND, in MAN, were endowed with a POWER toward good and evil, which gives coherence to its consciousness, and which brings its faculties into unison—a power which so centralises them as that we recognise fitness and order, on this ground, as elsewhere, throughout nature.—P. 93.

Mr. Taylor then forcibly shows that all this points forward to another step which must be taken, and that step brings us into the presence of AUTHORITY, which the moral sense recognises, and in which it finds its explanation, and its verification :

The idea of an authority beyond and above us, conjoins itself with the conception of a POWER, and of a purpose, too, to vindicate itself—whether immediately or at some time future. It is this set of notions which gives coherence to the moral sense. Without them no aspect of fitness presents itself on this side of human nature.—P. 95.

The author closes his summing up of what he has advanced in relation to metaphysical speculation, thus—

'A system of government has no completeness or reason, it exhibits no fitness and order, until we recognise its source in the SOVEREIGN RECTITUDE—THE DIVINE MORAL WISDOM AND GOODNESS. On this path metaphysical speculation leads to faintness—on no other path has it ever done so.'—P. 96.

We can afford but a cursory notice of some sections of this book, and regret that we must pass in silence over many suggestive parts of it. The ninth chapter or section is on the *breadth* of the world of mind, and under that term the author includes all the countless orders and varieties of animated existence that have appeared on this planet since it began to speed its way through space in the morning-time of its creation. This opens up the wide extent of the world of animated existence.

"During the lapse of planetary time stupendous catastrophes have once and again swept over the surface of the globe—in whole, or in part—and animal life has often gone down, with the countless millions, into the abyss. Yet it has over and again reappeared—the waste has been made up, the desolated places have been occupied—they have been crowded anew; and again, through millions of years, ardent suns, rising and setting over a fertile world, have seen earth and air and seas, quite full of life—a world throughout which Mind has wrought its purposes in ten thousand modes—has followed its allotted good on ten thousand different roads, but always effectively, and with great success, in quest of its well-being."—P. 113.

In this section we find some curious questions started in relation to microscopic animals, based on the fact of their amazing powers of locomotion. It may be left as an open question, remarks Mr. Taylor, whether in such instances that rudimental energy which is the distinguishing property of mind, comes to bear *mediately*, or *immediately* upon the *vis inertiae* of matter, and upon the weight of the body. "There may, for example," he says, "be room for the conjecture, that the rudimental animal energy, being in all cases a constant quantity, or nearly so—when it is lodged in a body the mass and weight of which are almost infinitely small, this power superabounds to a prodigious extent in relation to the work it has to do; so that the volitions of the animal carry it, with electric speed, in all directions."—P. 116. This ingenious conjecture receives countenance from the fact that in many such small animals the apparent means of their locomotion are altogether inadequate to account for their astonishing speed. But on this curious subject we cannot dwell.

Mr. Taylor brings out some important views as to the independence of mental science and animal physiology:

"On the one side there is *thought or mind in act*; on the other side there is motion—taking place in a mass, larger or smaller, heavier or lighter. The intervening apparatus we are unconscious of—we are quite mindless in regard to it; it is to the Mind as if it were not."—P. 138.

The following paragraph confirms and illustrates the same statement, which indeed cannot be controverted, but which has seldom been stated with so much precision as by our deep-thinking and discriminating author.

Having shown that the link between matter and mind remains inscrutable after all that physiologists have discovered about the sensations which give rise to volition and the conveyance of these by one set of nerves to the sensorium, and then the conveyance of—he knows not what—by another system of nerves, to the muscles; Mr. Taylor observes—

"We occupy nearly the same position as to the organs of sensation. We know nothing of the eye or the ear, unless we choose to give attention to them. Nor do we know any thing of the connexion between the organ of sensation and the mind. Up to this present moment no progress whatever has been made, either on the side of physiology, or on the side of mental philosophy, in stepping across the interval between mind and matter. If the time should come when this inveterate mystery may be spoken of as cleared up, two sciences must then be melted into one;—but until then, they must be treated apart, and each in its own manner."—P. 136.

The chapter on "Intellectual Emotions and their Results," contains some fine trains of thought, and all of them bearing strictly on the subject in hand. The remarks on mathematical science, and the advantages resulting from it to the student's own mind, irrespective of

practical applications of his researches, are beautiful and just. We must make room for one quotation :

"There is good room to ask whether the peculiar energy of what might be called the mathematical soul, does not carry with it a deep meaning, and declare the truth of man's destination at the first—and of his destiny still, to take a place, and to act a part, in a world of manifested truth and of eternal order. Do we venture too far in saying that, when mathematical abstractions of the highest sort take possession of a vigorous reason, there is placed before us a tacit recognition (one among several, carrying the same meaning) of the fact that the human mind is so framed as to find its home nowhere but in a sphere within which the absolute and the unchangeable shall stand revealed in the view of infinite intelligence ?

"This, at least, is certain, that, on the low levels of this cloud-girt, troubled, care-ridden world, wherein purposeless contradictions and futile controversy, wherein rife and sophistry, prejudice and folly, and sinister influence, mar so much our effort in the pursuit of truth, and pervert, so far, our peaceful fruition of it—it is certain, that the uncontradicted conclusions, and the unchanging realities of mathematical science, afford a rest and a sense of safety, and a refuge, which nowhere else can be found among the things of earth."—P. 172.

One remark we must make here. The sentiment here expressed must not be understood of *intellectual* rest and satisfaction in finding and posing on mathematical truth. But the *heart* craves some more palatable food than the cold abstractions of mathematical science. If a poor sea-tossed and wearied being turns for rest to his troubled spirit to his theorems and demonstrations, saying of his higher mathematics as Aeneas said when he named his son Noah, "This same shall comfort us concerning our work and toil of our hands," he will soon discover he is mistaken. Ah, nothing short of the word of Him who says, "Come unto me, and I will give you rest," can reach the case, but that can.

It must not be supposed from what we have now said that we deem the author before us forgetful of the moral and spiritual elements of man's nature. Far from it. In the section upon the Emotions, Mr. Taylor, after showing that there are various levels on which position may be taken in exhibiting the impulses and emotions that have place in human nature, proceeds thus :—

"Yet again we may ascend to a still loftier platform. Finding, as we must, that even the most constant elements of human nature receive no explication, and take no fit place in any scheme which plants itself upon the terrestrial level—though it be the very highest level which we can there either discover or construct, we may boldly resolve to interpret man by the aid of a theological hypothesis. We may determine to read human nature spiritually, and then may so draw out our scheme of its emotional elements, as to be inclusive of the principles of the moral and religious life." "We take our position at once on this unnamed and higher ground ; not because the author is swayed in doing so by a religious intention ; but because this is the *only ground* on which all the phenomena of human nature, or, let us say, the circle of facts belonging to our subject—the world of Mind, can receive an explication that is in any sense intelligible."—P. 232.

The "Cementing Emotions of the Social System" is the subject of another section, and here the varieties and combinations of those emotions, with Love as the first and chief of them all, are treated of in Mr. Taylor's best manner. We might bring before our readers some of the author's philosophic views on this head ; but we shall select an illustration at once apposite to the author's purpose, and conclusive as an argument.

He is showing that intense maternal fondness, while it may be regarded as in part an animal instinct, yet differs from that of the brute nature

in more than the degree of feeling. Here is a picture which unfolds the doctrine the author wishes to teach.

"In a January afternoon a freezing sleet is driving through a dismal court of a murky town. Upon the wet and muddy steps of a hovel, I find a child seated; she is not naked, though it can barely be said that she is clothed; she hugs an infant on her knees, blue-visaged and squalid. She is pulling and pulling her own tattered skirt this way and that, so as, if possible, to screen the blain-smitten feet of the baby from wet and wind. Why does she sit there? Her mother has gone out, and has locked the door, and has told her to take care of baby till she comes back; and she does so; but she does it not from teaching or from imitation; nor yet to save herself from cuffs when her mother returns; she does it from no reflex or self-regardful feeling; she does it because human nature is built upon a broad basis of genuine sympathies—a foundation as broad as are those thousand forms of misery and degradation, among which the human family has sunk down."—P. 278.

Towards the close of this section our author levels some well-merited strictures upon the literature that assures us that among human motives nothing is to be found which is not "a form or a product of self-love—nothing that is not reduceable to the reflex motive of a desire for our own individual well-being." He adds:—"The philosopher of this school has never failed to find among his contemporaries those who became his coadjutors, as brilliant popular writers; and who, in sparkling style, go about to prove that all men are, in fact, as frivolous as the basest and the most frivolous of men know themselves to be. Popular fiction usually takes this level ground, and charges itself with the task of proving—that human nature is a flimsy manufacture of card-board, gold-leaf, paint, and varnish."—P. 290.

Then comes the last paragraph, which contains a deep truth exquisitely expressed.

"Let the doctrine be zealously promulgated in philosophic writings and in popular literature that nothing is real but self-love, selfishness; and then, so far as this teaching is listened to, it will speedily make men as cold and selfish as it tells them that they are. This is a result that has been realized often in the history of highly-sophisticated communities; it is a process that is always going on where the literary taste of a people has become vitiated by an abundance of frivolous and sarcastic fiction. On the contrary, let domestic training, and let public instruction constantly assume, and firmly maintain, the belief of the genuineness—the simplicity—the reality of those sympathies which prompt us to aid each other in suffering; and of those profound affections which cement the family relationships, and which give warmth and intensity to the endearments of home: let children and youths be thus taught, and the reality which we affirm will actually come into being, and flourish around us, and will show its presence in the genial happiness it diffuses. BELIEVE IN LOVE, and you will love, and be loved."—P. 292.

It has often been remarked that minds given to scientific research betray a tendency to scepticism. Hence it has been inferred that religion cannot endure the light of science, and that only the ignorant and the unthinking can admit what are commonly understood as the primary elements of religious belief. Mr. Taylor incidentally refers to this, and we think throws a just light on the subject. It is not that science and religion are antagonistic. There is the most perfect harmony between true science and true religion—the one finding its materials in the works of God, the other in his word. But scientific study is an affair of the intellect; religion has to do with the heart as well; and if a taste for science has quenched feeling, no wonder if it indisposes towards religious emotion: But let us hear Mr. Taylor's account of the matter.

"A scientific age may, by chance, be also a religious age; but if the two powers are ever asynchronous, it will be only because they occupy spaces in the community that are far remote from each other, and between which there is little or no intercourse. But in course of time that which comes about is this. The discoveries of science and its ascertained facts make their way from the centre, where they originated—outward and abroad, among the people; first, it is the more highly educated that receive them; and at length the broad popular mind admits, and assimilates, whatever philosophy in conclaves has achieved. When this sporadic assimilation has well taken place, then the very facts which, in the process of their discovery and establishment, had driven off all feeling—poetry and piety—return to their place of rightful influence in nourishing, and in stimulating—feeling, poetry, and piety."—P. 338.

In connexion with this paragraph we cannot withhold one extract more.

"At this present time all things are conspiring to bring thoughtful minds into a new conscious relationship with the unknown and the infinite on the field of time. The deathless energies—the agonies of human affections have always uttered an outcry for immortality: it is the first need of the human heart. The moral instincts, unquenchably vivid as they are, have always demanded the future, and have told us that that future must be endless. The unspent energies of reason, full of force as they often are, even to the last moments of the animal organization, ask for the future; and could more easily accept annihilation now, than imagine it as the end of a higher course. The only Theology which can be thought of as true affirms, and builds itself upon, a boundless futurity; and now, and as if were the silent preliminary to a universal acceptance of this belief, the two most and greatest of the sciences are beckoning us to follow where they lead—even to a ridge whence man, immortal as he is, may take his range—this way and that—over boundless fields of duration, and may learn to know himself as the heir of an endless existence. It is thus then that the unknown and the infinite are now, in these last days, in course of opening their mysteries—to human thought and feeling—not on the unfenced side of metaphysical speculation, but on the barred pathway of direct knowledge and demonstration."—P. 348.

Such passages as these make us intensely long for the accomplishment of the gifted author's plan, which he has so long projected, and which will require yet one or more volumes to give it completeness.

We have already exceeded our limits, and must reluctantly leave the remainder of the volume unnoticed. We have said enough and noted enough to show that it contains matter of much interest to thoughtful minds. There is something in Mr. Taylor's mode of treating even common and everyday subjects suggestive and instructive, and we feel as if we should learn to look around us as he does, and when we should be at no loss for matter of curious research and devout wonder and delightful meditation. The very limitation of our faculties, of which such studies constantly remind us, should render the thought of the coming state of illumination more welcome, and the believing anticipation of it more delightful; for then we shall know even as we are known. Doubtless there will be mysterious depths which even in eternity we shall never fathom, but the contemplation of these will only prompt us to exclaim with intenser emphasis, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past finding out!"

WAS MAN ORIGINALLY MORTAL?

It is an indisputable fact that the Sacred Scriptures excite the curiosity of the speculative mind and give rise to many conjectures. There are some persons, however, who damp too hastily the zeal of those who attempt to unravel *some* of the difficulties with which the word of God abounds. There is one period of man's history, for instance, which, from the meagre detail of facts in our possession, has left a large space for conjectures and probabilities. The period referred to, which was the shortest, and, in many respects, the sweetest in human history, is that which preceded the fall. Here we are not left *altogether* without facts, and have, therefore, so far at least, some little excuse for any conjectures which we may advance to fill up the gaps that have been left in that very interesting period of the history of our race.

Now, are we to leave these facts as they are,—scattered and unconnected,—or are we to endeavour to collect them in order, and allow them to tell their own story? The latter plan appears to me to be the wiser and more systematic, and I think the opinions of most persons will be one on this point.

It is not my intention, in the few observations which I shall make, to attempt to write all that may be gathered from Scripture relative to man and his life in Eden. I shall only touch upon one or two points in that period, and what I do say I do not wish to be accepted as conjectures or probable explanations, but as facts enclosed in facts. I may require the aid of hypothesis to a small extent, but not in the main.

We often hear this question proposed and discussed, "Was man in his original estate mortal or not?" In other words, "Had man continued in a state of innocence would he have been subject as he now is to natural death?" The majority of Scripture-readers seem to answer, No. Many, however, reply in the affirmative, and support their assertion with much plausible reasoning. "Natural death," say some, "did not make its *first* appearance after the fall, for geologists can trace its finger many ages anterior to human history." Some argue that the earth would soon have been so densely peopled that, had there been a transition from this stage to another, the world would not have been able to maintain, or even contain, all its inhabitants. A transition, therefore, natural or supernatural, would, they think, have been *necessary*.

It seems also to be a favourite opinion among many that man in his state of innocence was not subject to natural sickness and disease, or even to bodily injury from accident. Where they got this unaccountable notion I cannot say, but they have it. Sickness, disease, broken limbs, and the like, are, it is thought, incompatible with a life of perfect innocence. How far this is correct I shall endeavour to show, and, to save myself from being misunderstood, I shall state in the form of propositions what appear to me to be facts.

1. Man in his state of innocence was, *potentially at least*, subject to natural sickness, disease, and death.

The term "potential" is objected to by some, but my excuse for employing it here is want of a better. By "man's being potentially

et to natural sickness, disease, and death," I mean that it was *not* for him to be sick, diseased, and even to die. What is possible, *never*, may not be probable, and may never happen at all. But on do I rest my proposition ? On these three facts:—

1) Man's natural life depended upon his use of natural means of subsistence. "Of every tree of the garden thou mayest freely eat," was of the command given by God to man at his creation. Man, it be said, was not likely to disobey this command. Whether there such a likelihood or not, it will be well for us to remember that in instance, and that with reference to the other part of the same command, he did act in disobedience to his Maker, and *might* have done so in case. What then would have resulted? Natural death, of

2) Man's natural health depended partly on bodily exercise. Man was placed in the garden to till the ground, not only that the soil should yield a good harvest, but for the health and vigour of that animal which, having originated in dust, was liable to return to its original state, if due exercise were not taken to sustain and invigorate it

3) When man was *actually* subject to natural sickness, disease, and death, God took measures to prevent his escape from this state of subjection to them. "Lest he put forth his hand, and take also the tree of life, and eat, and *live for ever*: therefore the Lord God set him forth from the garden of Eden." Some suppose this to have been said ironically. Why then did God place the "cherubims, and the flaming sword which turned every way, to keep the way of the tree of life?" Except the tree could actually give life, what need was there of placing a guard around it? What this "tree of life," or rather, as it is rendered it, "tree of life of long duration or immortality," was, it does not seem altogether impossible to explain. Some good men would ask us never to trouble ourselves about it, for "a great mystery hangs over the whole subject." Can any one, I would ask, solve the mystery? If not, I shall take it for granted, not that it is a *mystery* involving the narrative, but rather a *meagreness of detail* which prevents us from knowing *fully*, and yet permits us to know *partly*. This notion of the mystery has originated in the fact that we very generally think and speak of man's first estate as very different from his future state of glory, and as sickness, pain, and death, having no place in heaven, so, it is thought, they could have no place in Eden. Hence the tree of life is an unaccountable mystery, because we cannot, upon this supposition, assign to it any use.

We must not forget, however, that in his future state man shall be freed beyond *all* danger spiritual and bodily. His last estate shall be better than his first.

Commentators are not at all agreed as to the design which God had in placing the tree of life in the garden and giving it the name which it bears. All the opinions which I have seen may be traced either to rest on the one hand, or to some other of the fathers on the other or to both.

Now we have the opinions:—

That the tree of life was not only intended for the ordinary support

of natural life, but was also the sacrament, sign, or seal of a promise made by God to man,—which was life. St. Austin says, “*Erat ei in ceteris lignis alimentum, in isto autem sacramentum,*” which may be rendered, “In the other trees man had nourishment, in this, (the tree of life,) he had a sacrament.” The opinions of Calvin, Scott, Candlish, &c., are similar to this.

(b) That the tree of life was not only intended as an *ordinary*, but also as an *extraordinary* support of natural life, by preserving man in the state of body in which he was at creation and preventing him from falling a prey to disease or decay. This is more or less the opinion of Irenæus, Chrysostom, Theodoret, Patrick, &c.

(c) That the tree of life, as some appear to think, was intended both for the extraordinary support of natural life and for a sign of promise of immortality.

It seems to me that this much may be said without conjecture regarding this wonderful tree. The tree of life, we may safely say, had in it no virtue to sustain or restore *spiritual* life to man, else the costly atonement which was made to effect that end were needless, and all our Christian doctrines of the necessity of pardon, justification, and sanctification, through Christ, fundamentally wrong. It was a tree then which had virtue in it to sustain *natural* life, and not merely to sustain it, but when that life was forfeited by man's reckless conduct, to restore it again. This is no conjecture. It is a fact.

I see no ground for the opinion of those, who, like Calvin, say, “He (God) gave the tree of life its name, not because it could confer on man that life with which he had been previously endued, but in order that it might be a *symbol* and *memorial* of the life which he had received from God.” If this were all, why was man prevented from partaking of its fruit after the fall? Not because it was proper that the *sign* or *memorial* should be taken away from him when the thing signified had been forfeited, for God said, “lest he eat and live for ever.” The tree was something more than a sign. It *might* be a sign of something, but it was more. It was that which could sustain life and health. This healing virtue also must have been *in the tree itself*, and not in God's promise, for had God promised life, and given the tree as a mere sign, the promise would have been like this:—“If thou eatest of the tree of life, and abstainest from the forbidden fruit, thou shalt live for ever.” Now, whenever man broke one of these two conditions by eating the forbidden fruit, the remaining sign *lost all its meaning*, and could in no way have been a *pledge* to man of life everlasting. It would not have signified whether he ate of it or not.

What, then, was the original use of the tree of life? It is called the tree of life before the fall as well as after. But why should there have been a tree possessed of virtue to support natural life and rescue the human body from the jaws of death except that body were subject to death? Man was prevented by God from making any use of the tree *after* his fall, and, unless it were no better than a marvellous weed, I cannot see why, upon the supposition that man was not originally mortal, it was within his reach *before* that sad event. This tree was, doubtless, man's physician, and was intended, like the other trees of which we read, for the healing of the nations. *Sickness, disease,*

various accidents to which man may have been exposed, could account for the necessity of such a tree. There were in the ordinary trees for the support of life, but this was an *extra-ordinary* tree for *extraordinary* cases. In it man would find a sure and speedy restorative to health and strength. He was not, like the serpent of old, invulnerable, nor was he, on account of his spiritual life, proof against the evils which are incident to animals as such. His spiritual life and health depended on his abstaining from the fruit of the one tree, so his bodily health and strength depended on his eating of the fruit of all the other trees, and, more especially, the tree of life. Man in his state of innocence was, therefore, in a sense, and not only potentially, but, in all likelihood, actually subject to sickness and disease. This tree, this great physician, was, however, a remedy from the ravages of all those evils which are *now*, and must have been, incident to the human frame.

Man was not *actually* subject to death, and, if he were actually subject to those bodily infirmities which are incident to animals as such, he had effectual means of arresting their progress at once.

We might think that man would have been preserved from all such infirmities by the *immediate* care of God, or, at least, by the care of angels, and had we no other way of explaining how such a preservation would have been secured, we might adopt this hypothesis, but there is no ground for such a supposition. God employed angels after the fall to minister to man, but not for any such purpose as this, and the notion of an immediate interference on the part of Deity is untenable.

There is still the tree of life to be accounted for, and what was its use to man? Was man ignorant of its healing and life-giving virtues? No. He knew the use of that tree, and God cast him out of Eden lest he should make a use of it. To this tree he would have recourse in every case of need, and here he would find an "elixir vite" which would check every sickness or disease at its very commencement. We find in the human nature also as we find it in its original state in Eden that the tree of life took upon him. He was innocent and righteous, yet, because of his sins, he was subject to disease and death *without remedy*. He was not, like the first Adam, a tree of life to which he might resort to endure all his infirmities without relief. He suffered and died that he might become to us a better tree of life than that which he had planted "the garden of delights." He bestows the spiritual as well as the natural immortality. Man was excluded from Eden that he might not always be both immortal and wicked, and that he might, by being subjected to death, be in a position to receive the life which Jesus bestows. Christ suffered and died that through his sufferings we might obtain life of long duration,—life of immortality, and spiritual.

F. S. J.

THOUGHTS ON OUR THEOLOGICAL COLLEGES.

THESE opportunities of friendly and confidential communication among ministers who have studied at some one or other of our THEOLOGICAL COLLEGES.—VOL. VIII.

colleges, have furnished me with information about them which suggested the remarks now submitted to your attention.

Our dissenting colleges, as training institutions for the ministry, are invaluable. Few men of reflection and sound judgment think they can be dispensed with. To sweep them away would be a blow to the churches, the effects of which would be felt for many a day. It is all very well, in the meantime, with churches supplied with good pastors, but as these men are mortal, and the time of their departure must come, their places must be filled with fit successors. And where are no colleges or places of learning where pious young men acquire the theological and other knowledge the work of the ministry requires, whence are the men to come who will be needed to fill the vacancies as they occur? Some self-taught, or privately taught, men would doubtless be found, and some of these might be efficient preachers, and faithful pastors; always bearing in mind that an untaught man must make, so far, an ignorant and incompetent minister, and such a preacher is not likely to preside for any length of time over a discerning and intelligent people.

If facts show that any particular theological school is not well conducted, and that its plans of study, and course of procedure are not such as to promote the great ends of the institution, it should be an instant investigation, and a speedy correction of defects that may have marred its efficiency. If it turns out that instead of hard-working, faithful men; if its students are more distinguished as scholars than as preachers—if they preach questionable doctrine—or are more intent upon gentility than usefulness, there will be error somewhere, and it should be detected and exposed. In such cases two lines of action are practicable. Either there may be a general refusal to listen to the slightest whisper of anything being amiss, or there may be an instant demand to shut the doors and quit the whole concern, as it only disappoints expectation, and swallows up funds and time without yielding any adequate return. It may be said that plausible things in favour of both these opposite courses may be thought of; but we think neither of them is dictated by wisdom and prudence. Probably there is a third way of meeting the case. If there be any defect, not as it ought to be, admit it, and correct it. If any part of the working machinery be faulty, mend it, or remove it, and replace it with better. Private friendship, or the interests of parties, or the reputation of prominent men, may forbid this course; but such considerations should not be listened to for a moment when the interests of the institution itself, and the prospective good of the churches are at stake.

I would not give five minutes audience to a student who is himself base enough to slander his fellow-students, or to prefer charges against his teachers, or to vilify the institution where he has acquired the ability to arrange and utter his accusations: but I do not think the worse of one who belongs to a theological college, and has finished his curriculum there, for speaking of his course of study as not the best it might have been, and as not fulfilling his reasonable expectations.

He went to college with the dew of his youth upon him. He was young as a man, and not old as a Christian;—his experience had

at his heart warm. He looked up with mingled affection and veneration to the able men who presided over his studies. He expected to find in them affectionate fathers and sympathising friends, as well as able teachers. He had heard of students who had sat at the feet of Boluck and other continental professors, joining those wise and good men in their daily walks, and profiting as much by their familiar and instructive converse as by the prelections of the class-room. He started upon something like this: but from the first to the last an awful distance separated him from the men to whose care his education was committed. When this is the case, the respect of the pupil never passes into affection for his teacher; and the latter is therefore deprived one of the most potent means of influencing for good the young men at his feet. There is something seriously amiss when a theological teacher fails to gain the heart of a pious and ingenuous pupil. Perhaps it is not always sufficiently considered by the ruling councils and managing committees of our colleges that the young men trained for the ministry within their walls should leave these institutions with the twofold character of accomplished theologians and good preachers. Neither half of this twofold character should be cultivated at the expense of the other half. One primary object of the years spent in theological study is defeated if, at the close of his term, the student comes forth with his theology in a crude, unformed, unmade-up state. He may not have had time fully to study some of the hard and knotty points of the science; but the great leading truths of the Christian system should be in his mind well arranged, and his sentiments thoroughly digested and *made his own*. Where his conclusions are in accordance with the dogmatic teaching of his professors, it should not be because he has been so taught that he holds this or the other view, but because he has a conscientious conviction that the doctrine he holds is in harmony with Holy Scripture—in short, that it is the truth as taught there. In regard to points he has not yet fully mastered, or in regard to which he stands in doubt, and must suspend his final judgment, he will neither be captiously dissatisfied with his teachers, nor hold such questions in abeyance longer than he can help; nor will he have any interest in being sceptical, and he cannot be dragged into the profession of a creed, or the adoption of a form of words. He must first be satisfied that they are a form of *sound* words. In fact, the student when he leaves college should be a theologian, well grounded in the science, though as yet not so ripe and well read as he will be ten years hence. But he should have a good foundation laid, and know how to build upon it.

At the same time the other half of his character, as I have phrased it, must keep pace with his theology. It will never do to say of him, "He is a good scholar, but a poor preacher; great in the study, but small in the pulpit." It must never be forgotten that it was in order to become a preacher that he became a student—that his theology acquired at college was for use, not for show—that his divinity, a body of solid gold, was to be hammered out into plates of the precious metal in his weekly sermons, or at least into gold leaf, pure and shining. If, instead of this, he leaves college with all his honours fresh upon him as a scholar and theologian, but unfurnished with the gifts requisite for a

teacher of the people, there is sore disappointment. The young man himself must be mortified and discouraged, for now he more than suspects that he has mistaken his calling; his friends whisper of his not having had fair play—of his not having been *taught* to preach, and allowed opportunities of exercising his gifts, while at college, and they draw inferences unfavourable to the methods pursued there in training young men who must be *preachers*, otherwise their theology of little use to themselves or benefit to others. But the case, when closely looked into, may turn out to be that there was original incapacity for the pulpit; which ought to have been ascertained before he went to a theological hall. The blame therefore rests not so much upon the institution as upon the parties through whose influence or sanction an improper subject had been admitted into it.

If we turn for a moment to more general views of the relation of theological colleges to the churches, and of the professors in those colleges to the young brethren placed under their care, we are led at once to the conclusion that the churches should regard these schools of prophets with affectionate interest, and with holy solicitude. Their own peace and prosperity must be closely bound up with the interests of these seminaries of sacred learning; and sympathy with all connected with them; earnest prayer for their success, and liberal support of them, should evince the hold they have taken of the hearts and judgments of the best friends of true religion.

Then the professors stand in a peculiar relation at once to the churches and to the students. The churches have confided the moral and spiritual culture of their most precious and hopeful youths to their fathers in Christ. They expect much from them. They reckon upon these learned and venerable men giving themselves with exemplary zeal and fidelity to their responsible duties. They hope to see the logical students trained up under such influences becoming equally distinguished for humble, consistent piety, devoted zeal, and great assiduity in the discharge of the duties of the Christian ministry. To the students themselves have a right to expect that they shall be treated with all the kind consideration and attention to their wishes and their reasonable wishes, which younger brethren are warranted to expect from elder brethren and fathers in Christ.

It may not be superfluous to add that the students on their part ought to their teachers the respect and the affection their office and character ought to inspire. There must be something out of joint morally as well as relatively when students regard their college tutors with distrust or suspicion. If the entire body of young men, while under the tuition of those who are set over them, share in such unfavourable impressions of a professor, there is room at least for serious inquiry. If only one is found bold enough and bad enough to bring charges which would, in seconds, the presumption is that he is mistaken, or is himself to be blamed in some respect or other, which of course should not be left unsettled. The interests at stake are too serious to allow questions either of moral character or of official fitness to remain unsettled. A searching examination, fearless of consequences, is the true policy in every such case. Charges originating in malice or mistake may thus be disposed of; groundless suspicions put to flight; character vindicated and confidence

ained. Where there may have been any real matter of com-
 , the nature and extent of it should be at once ascertained; for
 to the importance of clearing aspersed innocence is the necessity
 dicating truth and goodness by the exposure of a wrong-doer.
 ity of church fellowship is to be studied, high-toned Christian
 ple and irreproachable moral practice are indispensable in all the
 iments of a theological college.

re is abundant scope for further remark on the subject of wor-
 as, but enough has been said in this cursory paper to draw atten-
) their character and working. These observations have been
 l in the most friendly spirit, and it is hoped they will be offen-
) none. Should any friend of the colleges, however, resent the
 f our seminaries of theological learning being spoken of as not
 tely perfect either in constitution or management, I would hint
 t friend that it would be wise to permit the perfection of the in-
 ons in question to be proved. No harm can arise from the public
 istration of the fact of which he is assured. But, to drop this
 of treating a grave subject, let all enlightened friends of our col-
 and churches see to it that all concerned do their respective duties
 illy and zealously; and the result will be, with God's blessing,
 he reputation of our theological halls will rise higher than they
 ver done—the professors will be acceptable to God and approved
 n—the students will be the bright hope of the churches, and the
 es the loving homes of united hearts—the cherished abodes of
 rly love—the centres of holy light, irradiating the world around.
 arnest sympathies and our deepest affections cluster round our
 es and our churches—our professors and students—our ministers
 eople; and with our whole hearts we say, "Pray for the peace
 usalem: they shall prosper that love thee." So prays

ADELPHOS.

VENTILATION OF PLACES OF WORSHIP.

any one tell us how old this word "ventilation" is? We suspect
 be of modern origin. At any rate the *thing* itself cannot be very
 it. Our grandfathers seem to have known nothing of it, if we
 judge by the places of worship they built and assembled in. Two
 ations mark the present century so far as our churches are con-
 d, and whether they are proofs of degeneracy or of progress we
 wiser men to judge. The one is the use of stoves in places of
 ip; the other the introduction of ventilators. We believe the
 nvention necessitated the other. The ventilators made the people
 ld that they must have stoves to keep themselves warm. Happy
 , before either was known or thought of;—when the vital air
 led by a thousand lungs a thousand times over in the course of
 ervice, diffused a genial glow through the place, rendering old
 young comfortable, disposing many to sleep, and making a short
 on seem very long, and a superficial one very profound. Is there not
 axion to be traced between the introduction of ventilators and the

modern practice of *reading* sermons instead of preaching them? How can a minister be expected to address a congregation kept wide awake by the fresh air of heaven circulating through the place, without having a carefully prepared discourse before him? It is easy to extemporise to people half asleep, but a different affair to speak to people who listen, and think, and feel. Is there not also a connexion between the minister's duties performed in such an atmosphere, with sleepy hearers before him, whom his utmost exertions fail to rouse up, and his Monday's languor and good-for-nothingness? We have heard a minister affirm that upon his congregation removing from a house where the air became almost insupportable ere the conclusion of the service to another where ventilation kept the air pure, he felt as light and comfortable after two full services as before he began; and as to Monday, he never thought it was Monday. When, therefore, we hear of a minister finding his work too much for him, it may not be amiss to ask, how is his place of worship ventilated? When a people are dissatisfied with the preacher, say they are not edified, cannot keep their minds fixed when he is preaching, and think he is not lively enough; the question should be put, How is the church ventilated? What more common than for people to complain—with a kind of wonderment, as if there was some mystery in it—that they are never sleepy anywhere in the daytime but at church. And some sincere and humble christian people ascribe this fact, which they deeply deplore, to their want of spiritual feeling, or perhaps to the influence of their spiritual enemy. It may be after all simply the state of the atmosphere they breathe in a crowded assembly; and as Satan is the prince of the power of the air, there is no doubt that the exclusion of fresh air from a congregation of christian worshippers is altogether in his favour.

It has been often remarked that one may sometimes hear first-rate sermons in churches half empty, and this is said to be owing to the minister making unusual exertions in the hope of attracting a congregation. Another and a truer explanation may be that the comparatively pure air of a half-filled house enables the minister to preach better, and keeps the audience in a condition to be pleased and profited by the services. A strong confirmation of these views may be found in the fact that in open air services, a drowsy preacher and a slumbering congregation are utterly unknown.

Passing this, however, the subject of the ventilation of churches is an important one; and without going into any disquisition on the difference between a pure and a vitiated atmosphere, we would come at once to the practical question, How may our churches be sufficiently ventilated without injury to the people from cold draughts? All that is needed is to let the foul air escape and let a supply of fresh air enter. As the breath of a congregation raises the temperature, the air so heated seeks the roof, and *there* the outlet should be made. The external air should be admitted near the floor, and thus, without any lateral currents, the place will be kept sweet and agreeable. In winter, when stoves and other heating apparatus may be used, there is only the greater necessity for a plentiful supply of pure unbreathed air. These being the simple elements of the question, any man of common sagacity may apply the needed remedy to any particular place. One or

two cautions may be given to prevent disappointment, and the incurring of useless expense.

1st. The tubes or openings for the exit of the vitiated air should be of sufficient size to allow of the free escape of such air as fast as it is generated. We have seen in places of worship these openings so small that only by a strong rush of air through them could they possibly answer the end intended.

2d. These openings must be made not merely through the ceiling, but carried up through the roof, and it may be well, in order to increase the draught, to carry them some feet higher than the building.

3d. The valves for letting in fresh air should be dispersed at proper distances throughout the building, and so placed as not to come near the feet of the worshippers. They may open into the various passages. If these means of admitting fresh air are duly arranged, there will be no need of keeping doors and windows open during the service. But as soon as the congregation dismisses, windows may be opened and not shut again till the people reassemble.

By attending to these simple rules, the services of the sanctuary may be rendered physically far more pleasant than they often are, and may become spiritually far more conducive to the edification and instruction of the worshippers.

We have known places of worship so ill constructed as to ventilate, that good and devout members of the congregation habitually absent themselves from the second service, because they found the air so contaminated before the close of the first, that they could not keep awake during the second. Even when matters may not be so bad as this, we are persuaded that both minister and people suffer from the vitiated air of the house of prayer: the former is dull and oppressed; the latter are drowsy and listless. The minister complains that his people are inattentive to discourses which it cost him time and thought to prepare: the people complain that their minister is not so lively as he should be: they can scarcely keep awake under his afternoon sermon! Is there not a cause? Is it not obvious? May it not be removed? Ought it not to be removed? Is it not the duty of all concerned to attend to such things without delay, and cheerfully to bear the expense that may be incurred in rendering a place of worship suitable for effective preaching, for solemn and undistracted worship, for profitable hearing, and for the good of all?

LUNGS.

A BRIEF NARRATIVE OF THE ORIGIN AND PROGRESS OF THE CONGREGATIONAL CHURCH IN LERWICK FROM 1808 TO 1858.

SOMETIME about the close of the last century, three of our townsmen, viz., James Peterson, blacksmith; Peter Sievwright, baker; and James Sinclair, wright, who were members of the kirk-session of Lerwick, resigned their office of elders from conscientious motives merely with reference to their church discipline; and being at that time quite in

the dark on the subject of Christian fellowship, they continued the Established church for several years after their resignation. These three godly men, with three others that joined them, met in private for mutual edification, reading the Bible, and praying, we may rest assured that their constant special supplication to the Father in heaven would be that His promised Spirit would go into all truth. About this time, Mr. James A. Haldane and two others from Edinburgh visited this country on a preaching tour, and several times in Lerwick, whereby, whatever other benefits accrued therefrom, considerable refreshing and encouragement were imparted to these few disciples of the "small upper room." However, as yet indicated no desire to separate from "mother church," and they seem in all their proceedings to have had for their guidance the sage and safe advice of the Ephesian scribe, "Do nothing in haste, but the grain of mustard-seed began to get above the clod." "The first three," having made themselves conspicuous by their resignation, yet added this farther, that with the view of enlightening their brethren in "the Establishment" on the subject which was so much split among the elders, as well as to vindicate themselves from the crime of unreasonable obstinacy with which they were charged, they published a small octavo volume entitled "The Kirk Session Divided and Separated." The thing came like a thunder-clap, and one anticipated authorship from such a quarter. But it was not acknowledged, though with much hesitation, that the men who had had "thought profoundly too." No attempt was ever made to suppress it, but several manuscript productions in prose and verse were put up and circulated through the town, which gave the execution of their book a notoriety which by no means rendered their position an enviable one. They nevertheless continued their Christian meetings, and although it was conducted in a private apartment, the door was open to any pious friend who wished to unite with them, and in the course of a few years several individuals had become regular attendants. By general consent, James Peterson acted as leader on these meetings, and commonly gave the word of exhortation. His original thought, intimate acquaintance with the Holy Scriptures, and the powerful powers of utterance, qualified him eminently, not only to preside at those meetings, but to discharge for many years subsequently the duties of an assistant, after the church was formed. He continued much the same for several years, when, as the result of fully studying the word of God, earnest, constant, secret prayer, it was resolved, as an imperative duty, that they should once and finally separate themselves from the kirk,—and the

With their Independency, however, new difficulties occurred. Little had these good people been acquainted with the denominational peculiarities among dissenters, that they did not know what denomination to assume, or with what body to unite. Mr. Simson had been directed to write to his friends in Aberdeen, to induce a qualified good man to come here and preside over them, who was Mr. Reid came on an itinerating tour under the direction of "The Society for promoting the Gospel at Home." He and our friends were soon intimately acquainted, and with the view of determining what

church government should be adopted, books and pamphlets on the various systems were obtained and studied by the new party, and—as was to be expected of honest-hearted men in the search for truth—it was unanimously agreed, that they who had believed through grace would form themselves into a church on the New Testament principles of Independent Congregationalists, and that Mr. Reid should be called to be their pastor. Accordingly, in the month of July, 1808, the Congregational church of Lerwick was formed; and Mr. Reid accepted their call. Communications between this place and the south were at that time both rare and uncertain, and it was next to impossible to get ministers from Scotland to assist at or conduct the ordination. The services on that occasion had therefore to be performed by the brethren themselves, and it consisted chiefly in offering solemn and special prayer to God in behalf of the minister of their choice.

And now began persecution, reproach, and scorn against the new sect; and so far was the intolerant spirit carried, that plans were devised to deprive the leading members and their families of the means of support. All employment of them was discontinued, and it was opposed by some of the “wise men” of the day to bring in from Scotland tradesmen to supplant these obnoxious missionaries, as they were designated at that time. The proposal, however, did not succeed, and several influential gentlemen who cared for none of these things refused to concur, and continued to give employment when required. In patient continuance in well-doing, the brethren were enabled to put to silence the ignorance of foolish men, and in a few years the church rose to considerable respect.

When the church was formed in 1808, it consisted of sixteen members, all of whom, except one who is yet with us, have entered into their rest, and before the end of that year six members had been added to the church. During several years from this period the church occupied as a place for public worship two apartments which were fitted up for their use in an ordinary dwelling-house. It could contain about two hundred persons when closely seated. This place was often crowded, and it became necessary to provide more comfortable accommodation. A piece of ground was leased, and a chapel was erected thereon, capable of containing four hundred individuals, at an expense of £400. It was opened for public worship by Mr. Reid in the month of May 1820. The money was raised by contributions from the members of the church and congregation, and friends in the town, and to the extent of about £60 from the Congregational Union.

Mr. Reid continued his charge of the church until 1839, a period of forty-one years, when, from age and infirmity, he resigned his office. Of him it may be said his praise was in all our Shetland churches; and many are yet alive who will cherish with delight the remembrance of him while memory holds her place.

During his pastorate 338 members were united in church-fellowship, including individuals from different parts of the country, and some of these formed the nucleus of sister churches now in a flourishing condition.

In 1838, Mr. Laing, a Divinity student from the Academy in Glasgow, rendered Mr. Reid assistance about five months, and in

the summer of that year Mr. Murdoch paid his first visit to the islands.

The following year, on Mr. Reid's retirement, Mr. Duff Brown, occupied the pulpit; and in 1840, the church gave Mr. Brown a call, which was accepted; and in the month of July 1840, they ordained their pastor. In the same year the chapel was enlarged to its present form, and the vestry added to it. The cost of that work altogether amounted to about £640. To enable Mr. Brown to discharge this debt, Mr. Brown and Mr James Tulloch, deacons, visited England and Scotland, and the contribution for this purpose by them, after deducting expenses, amounted to £160 from the fund for liquidating chapel debts; and by the united efforts of the congregation, the balance of the debt was paid, and, thanks to the God of all grace, their house of prayer was, in July 1840, free from all pecuniary claims, and continues so to the present day. Mr. Brown had been with the church only a little more than a year when he resigned his charge and went towards the south of this time until 1844, a period of about two years, the church was supplied by their venerable friend Mr. Reid, and students from the Glasgow Theological Academy in Glasgow. In 1844, Mr. Robert Craig supplied the pulpit, and he having received and accepted a call to the church to be their pastor, was ordained to the office on the 3rd of that year. On the 10th November, the following year, Mr. Reid, the beloved friend who had become dear to all who had been with the brethren in all their difficulties, and made their cause his own, left us to "be for ever with his Lord."

Mr. Craig resigned his charge as pastor in 1847, and Mr. James Menzies, who were sent by the Union Committee, supplied the pulpit until 1848, when Mr. Murdoch paid a second visit to the islands. After a short stay, a unanimous call was given to him by the church, which he accepted, and continued the charge until Whitsunday, 1853, a period of eight years and a half, and the longest pastorate except Mr. Reid's, in the history of this church.

Mr. Murdoch, owing to the declining state of the health of Mrs. Murdoch, found it necessary to resign his charge. The domestic scene between his family and the church was very affecting. He left the church beloved by all who knew him, and respected by all who saw him. During the five months that followed his resignation, the church had the services of several brethren from the various supplies from brethren at home.

Thereafter Mr. Mackinven of Avoch paid us a visit, continuing about two and a half months, it appeared from various circumstances which had transpired, that the great High Church had guided his steps toward the North instead of the South, as our esteemed friend at one time intended. A call by the church was given to him, supported by the warm, unanimous approval of the congregation, and which was responded to in the most pleasing and satisfactory manner, by Mr. Mackinven removing his family to the island, and taking up his abode in his lot with us. His recognition as pastor of this church took place on the 24th March, 1858; and the same evening, the annual

he church and congregation, to advocate the interests of the Missionary Society, was held, which proved to be one of the most interesting meetings of that description we ever had. The col-amounted to £27 odds, the largest ever made by us; and the religious exercises of that day will be long remembered with of delight.

g a number of years after its formation, the church had to id from the Congregational Union, in providing for their pas- port: since 1852, they had been enabled to support him them- but they are now under the necessity of again applying to the or help; and they trust the time will not be far distant, when ll not be required; for it is but justice to state, that the annual tions by us to the Union Funds and Missionary Society are an double the amount of the sum received from the Union.

hurch at present consists of one hundred and twenty-five mem- town and country, including six deacons.

he first Monday of every month a meeting is held, as has been tice since the church was formed, for prayer for the spread of pel abroad; and on one evening in the week a meeting is held, ng from an hour to an hour and a half, for religious instruction. er years the word of exhortation was on these occasions tendered or three of the brethren, and now a short exposition of some of scripture is given by the pastor. Every Monday evening, he first of the month, a prayer-meeting is held for the special of supplicating the Divine blessing to accompany the gospel l on the preceding Sabbath day. And we record the fact to e of our great High Priest, that at these prayer-meetings sinners en brought to a sense of their danger, and led to the Lamb of o taketh away the sins of the world.

early period, too, before this chapel was erected, a Bible class ght on a week-day evening, and it was continued until the day preaching was restricted to afternoon and evening. The school thereafter formed in connexion with the church, is con- till, and is taught in the forenoon—that time of the day being venient than the evening. The scholars attending at present n average about sixty, and altogether an interesting assembly. years have now nearly run since the Congregational church in , being the oldest of that denomination in these islands, was and reviewing all the events that have been so briefly nar- e think of no language better fitted to express the deep and emotions of our souls, than that in the 126th Psalm: "The h done great things for us, whereof we are glad."

κ, 8th July, 1858.

ANOTHER WORD IN REPLY.

Mr. Editor, our "Lover of Consistency" has returned to the à if to show his *consistency* in doing wrong, for he brings not of evidence in support of his previous false accusations,

which he simply reiterates with many offensive aggravations. I shall leave his first attack and my reply to speak for themselves; and after a short running commentary upon this last attempt to support a bad cause, I shall bring the correspondence to a close, so far as I am concerned; for it would be alike unpleasant and unnecessary, *again* to do battle with such an antagonist.

It is needless to say a word in reference to the bright examples of consistency which he holds up for the imitation of your readers as compared with mine. They speak for themselves; and the readers of the Congregational Magazine will estimate them at their true value. But in reference to my "case," notwithstanding that I convicted him of such wilful misrepresentation, he insists that the "cap fits" me! No one knows better than he does that such is not the case; but just as a likeness can be seen in a gross caricature, so I could not fail to notice that this masked attack applied to no one but myself. The local references in his first epistle put that beyond a doubt. He says, indeed, that others have felt aggrieved by his attack, and he considers that that mends the matter. If he is as correct in this as in his other allegations, his statement is not worth much; but, however that may be, he knows perfectly that it was to me he referred and no other, so that his attempt to ride off here will not do either; and when he expresses affected wonder at me vindicating myself, I can only ask him to repeat the well-known lines,

"Who steals my purse, steals trash," &c.

Any one reading his first accusations, and my reply, cannot but feel amused at him saying that I have taken "guilt to myself;" that I have asserted my liberty "to sin more and more;" that I am guilty of doing "what my conscience cannot but dictate to me is wrong;" and that "principle" and "duty" are with me "lost sight of!" What, Mr. Editor, do you think of this? Can you conceive it possible that any one reading my former statement could make these allegations and not know them to be untrue? Did I not in the most emphatic language plead *not* "guilty" to his charges? Did it not appear evident that whether right or wrong I had the approval of my own "conscience," and that I was guided by considerations of what appeared to me "duty," and that so long as I remained of the same judgment, I would continue to conduct myself precisely as I have hitherto done?

Here, in justice to myself, I may say, that my practice in the matter in dispute has been, and will continue to be, (the attack notwithstanding,) this, namely:—I have, generally, worshipped with my Congregational brethren in the morning of the Lord's day, when the Lord's Supper is generally dispensed, and in the afternoon with my relations, guiding my conduct in this matter by the principles and motives stated more fully in my previous reply.

Finally, my censor is forced to accord to his brethren south of the Tweed and north of the Dee, who venture to differ from him, some modicum of toleration, but he imagines that he is at liberty to apply a different rule to me, as if his conscience rather than my own was the rule of my conduct, and he rushes before the world with his railing accusations, and fulminates through your columns in the true spirit of

come herself! And this is what he calls doing it "mildly!" To bears a striking likeness to the "tender mercies" of a class with my friend would not like to claim kindred! But I must be fair even for such treatment when I think of what would be waited your correspondent the power) one of our leading men, who is the other day, after expressing his "contempt" for my accuser's views:—That when from home, he generally arranged to worship other evangelical Christians rather than with his own, in order to do good in them, and gather what good he could from them. In conclusion, let me hope that this is the last specimen which we see in your pages of that narrow sectarianism, which, as I said, somewhat disfigured the earlier history of our body, as it does now sects for a time; and that those enlightened, liberal, and heroic sentiments which usually characterise your columns and the generally, will continue to spread over the world until all the old prophecies of Christian union, love, and charity, have been fulfilled—when

"Names, and creeds, and sects, shall fall,
And "*Christian*" shall be all in all."

AN INDEPENDENT.

In the above letter this correspondence must close. Both parties have had opportunity to utter their mind. Some of our readers may be little interested in such discussions, and others may deem them unseemly; but we do not think that utterance has been freely given to the sentiments of brethren, who may do as representing two different phases of opinion and feeling in the matter at issue.

The truth is that the ethics of our social Christianity are but imperfectly understood by some of us. It is sometimes forgotten that it is a Christian duty for the strong to bear the infirmities of the weak, and not to please themselves. Thus the apostle's precept, "Let every one of us please his neighbour for his good to edification,"

The blessings we enjoy as British subjects require the surrender of much individual liberty; and the privileges of Christian fellowship may involve the surrender of our individual tastes and predilections. "All things are lawful unto me," says an apostle, "but all things are not expedient." (1 Cor. vi. 12.) The use of our individual liberty must be modified by the consideration of the feelings of our brethren. In a word, we are taught to be unselfish, self-denying, and tenderly considerate of the feelings of fellow-disciples.

On the other hand, there is a class of duties taught in such texts as these— "Do not art thou that judgest another man's servant? To his own master he standeth or falleth. Yea he shall be holden up, for God is able to make him stand." Rom. xiv. 4. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ." "Let us not therefore judge one another any more; but judge this only, that no man put a stumbling-block, or an occasion to fall, in his brother's way." ver. 10, 13.

There are then reciprocal duties binding upon all Christians; and were the spirit of forbearance displayed on the one hand, and carefulness not to offend on the other, there would be beautiful harmony and loving emulation, each striving to be the most forgetful of self, the most considerate of the feelings of others, and the readiest to make the sacrifice that love demanded. There would be no schism in the body; no breach of confidence, and no denial of the claims of brotherhood. It is in the study and exercise of these beautiful virtues that a demonstration is exhibited which constrains by-standers to exclaim:—"Behold how the Christians love one another!"—ED.]

Notices of Books.

MEMOIRS OF THE LIFE AND LABOURS OF THE REV. SAMUEL MARSDEN OF PARAMATTA, Senior Chaplain of New South Wales, and of his early connexion with the Missions to New Zealand and Tahiti, edited by the Rev. J. B. Marsden, M. A., author of the "History of the early and later Puritans," &c. London: Religious Tract Society.

It may be as well at once to state that the editor is in no way connected with the subject of the Memoir, though bearing the same family name. He was employed to compile this memoir, we presume, from his supposed fitness for the task, and he is evidently a man able to work up suitable materials into a readable book. The memoirs of the life and labours of Samuel Marsden could not fail to be deeply interesting.

To those who are acquainted with the earlier history of New South Wales, and of the Missions to the South Seas, the name of Samuel Marsden is familiar, and the general impression concerning him is, that he was a man of rare qualifications for the arduous and responsible offices he filled for many years, both as a chaplain and a magistrate.

The details and comments given in this volume fully confirm all our previous ideas of Mr. M.'s excellence as a man and a Christian, of his sagacity and fortitude—of his patience and perseverance in the path of duty, and of the usual lot of men who have to brave the strife of tongues, and the misconstruction of their best intentions. The first chaplain of New South Wales had a large share of the obloquy and opposition which all benefactors of the human family must lay their account with. Mr. Marsden, with a far-seeing and self-denying estimate of the ultimate results of his life and labours, was willing to pay the penalty he incurred. In the infant colony he felt the necessity of becoming himself independent of supplies of food and other necessaries from the mother country; and he taught his fellow-sojourners in that distant land to do the same. Accordingly, he secured the possession of a farm on the terms offered by government, cultivated it, and rendered it in a few years highly productive. This was enough to raise the cry against him, that he was acting a part unbecoming the character of an English clergyman! He might have

disdained to answer the narrow fault-finders, but he met their with calm dignity, sheltered him the example of Paul the tent-maker appealed to common sense against and conventionalism.

We cannot afford to trace it of this good man, and must readers to the volume itself. published by the Religious Tract and having the advantage with numerous agencies command, fail to have an extensive circular useful appendix on the progress of the gospel at New Zealand, since Marsden's decease, and another on the prospects of the Protestant mission at Tahiti under the French protection, to add to the value of the publication.

A copy of it should be added to every congregational and Sabbath school library, and this we hope will be done by those whom it concerns.

THE BRITISH EVANGELIST, fostering unity, zeal, and activity in Christian churches, and diffusing the knowledge and love of the world. Nos. 1. and 2. August. London: Partridge.

THIS is a new candidate for favour; and, like all new comers that there is a place for it, and it. Its professed design is to be, and as we see that our friend J. H. Wilson is announced as editor, we feel assured that it will be for want of zeal and activity only if this magazine does not. Whether 'the British Evangelist' make for itself a place, and claim as needed, will depend very much on him; and we trust that our country and publishers will do their part to sustain and prosper the undertaking.

The two numbers before us contain some good stirring articles, breathe a catholic spirit, and a sympathy with all truly evangelical efforts. The revival of religion ought, a prominent place in the Evangelist; and if the two numbers fulfil the promise of the first, we shall regard this publication as a real accession to the agencies of the world, and to advance the cause of true righteousness in the earth.

Chronicle.

OF THE CONGREGATIONAL
CHURCH, LERWICK.

ing event was commemorated by the Lerwick Association of Congregational Ministers (except one) and the congregation, on the 6th of July last. The services were of a highly interesting nature. The preliminary service commenced on the evening of the 5th by the Rev. Mr. Craig of Lerwick, a most solemn, instructive, and edifying sermon from Rev. ii. 13. A collection was made to raise money to defray the travelling expenses of the Association, when the business of the Association-meeting was held in the evening of the 7th at 10 o'clock A. M., well attended, and proved interesting to all present. The meeting continued in the evening of the 8th at 11, and continued their sittings till half-past two P. M., when matters of the deepest importance were discussed. The committee of the Jubilee took place in the evening of the 9th, when the services commenced at 7 o'clock by Mr. Mackinven, the pastor of the church in the chair. After a sermon was offered by Mr. Craig, the meeting sat down to tea, which was followed by a ladies' meeting. The chairman in the evening of the 10th was the object of such a meeting, and the reports which were followed by a meeting account of the origin of the church until the presence of Mr. S. Henry, Esq., one of the members of the church.*

During the evening the following subjects were afterwards discussed: By Mr. Craig, "The Duties of a Christian Church;" by Mr. Fraser, "The Duties that a Church has to discharge to each other;" by Mr. Nicolson, "The Duties that a Christian Church has to discharge to the World;" by Mr. Fulloch of Sandwick, "That the church is constituted and so engaged in the glorious prospects opening before it." The subject assigned to Mr. Fraser, who was absent, was "The Duties of a Church in the present position of a congregation constituted and so employed in the present Jubilee," which was discussed from the chair.

* See pp. 311—315.

By Mr. Pottinger, "That a Church which holds such a position in the world has to be faithful to the solemn charge committed to her trust." During the discussion of these subjects the warmest sentiments of affection were expressed towards the pastor and his people, and very animating and affectionate references were made to the interesting period which was transpiring in the history of the church and congregation assembling here,—the ministers expressing their deep sympathy with the church, and their gratitude to God for the prosperity that accompanies their present pastor's ministrations. These services being concluded, Mr. Craig, Mr. J. Fraser, and Mr. Mackinven, accompanied Mr. Nicolson to Scalloway, where a series of very animated addresses were delivered to a respectable and attentive audience on Thursday evening. It is truly gratifying to find that a portion of the people are always ready to render assistance to those efforts that are calculated to benefit the souls of men. In this visit we experienced every kindness from G. G. Scott, Esq., of Scalloway, and sisters, which rendered the visit of the brethren to that quarter highly pleasant.

LERWICK, September 1858.

THE FRENCH PROTESTANT MISSIONS IN
SOUTH AFRICA.

THESE missions were commenced in 1829 by the Paris Evangelical Missionary Society, and consist at present of thirteen stations, employing twenty missionaries, of whom one is a medical missionary, and two assistant missionaries. Eleven of these stations are situated in Basuto-land, a beautiful district which may be termed the Highlands of South Africa, intersected by large rivers and lofty ranges of mountains which vary in elevation from 6,000 to 9,000 feet. It lies along the north-eastern boundary of the Cape Colony, and is bounded on the east by Natal, and on the west and north-west by the Dutch Republic of the Orange. The inhabitants call themselves Basuto, and speak a dialect or modification of Kafir. Having been for a considerable time under the influence of Christianity, they have become comparatively civilized, and have adopted to a large extent European dress and manners. Natur-

ally an intelligent and generous race, they have yielded largely to Christian and civilizing influences, eagerly seeking, of their own accord, all the enlightenment and instruction within their reach. The work of missions has made steady progress, churches and schools were literally crowded, and the native converts had organized among themselves a system of district visitation and itinerant preaching, while from the mission stations, as centres, influences for good were silently pervading the nation. A revised translation of the Testament had just been printed, and the expected issue of it had created an eager anticipation throughout the country, even among the heathen population. In January the Rev. S. Rolland, missionary of Beersheba, wrote: "Beersheba seems in its golden age. The number of candidates for church-membership amounts to 180.—I counted the other day 600 pupils in our day-schools.—At our last communion 406 communicants partook of that privilege. Amongst them are several young people whom I baptized in their infancy, and who have since been converted and have made an open declaration of their faith."

At another station the Rev. H. Dyke was obliged to preach in the open air for want of a place large enough to contain his audience. Seventy-five recent conversions had taken place there. Similar things could be said of all the other stations. But God's ways are not our ways. A sudden war had broken out between the Dutch Republic and the natives, the former being the aggressors. The pretext was a disputed boundary line, but the real cause is the fierce hatred between the races and the desire of the Dutch Boers to enslave the blacks and possess their land, accompanied by a belief that they have a divine commission to extirpate the black man who has been given into their hands; in support of this claim they seriously quote all the passages in the Pentateuch and the book of Joshua, in which the Canaanites are delivered up to be destroyed by the Israelites, with whom, as 'spiritual Israel,' the Dutch Boers identify themselves. As friends of the black races, the missionaries not only in the Orange Republic but throughout the Cape Colony, are a hated class, and it is not therefore wonderful that in this war they have been made to suffer along with the natives. At the station of Beersheba the natives, (who, by the flight of their warriors, were re-

duced to the women and children, few old men and boys,) were shut together on pretence of making arrangements, and then treacherously massacred. The town was given over to pillage and burnt, the mission station sharing the common fate. Man and beast, and thousands of grain became the spoil of the Dutch. Every native book or Bible found at the station was burnt, and the property asserted by every inhabitant. The mission station, with 3 or 400 people, was burnt to a neighbouring station, having been exposed to great danger, having lost everything. The rest of the inhabitants were driven out into the open or murdered. The same atrocity has been repeated at two or three other mission stations which have been as the chief points of attack, the houses pointed at the mission houses, the inmates driven into the mountains, the newly-issued Testament, so much valued by the people, has been destroyed wherever found, and the church mantled. Finally, the Dutch, having received a check, have sued for an armistice in order to gain the sanction of the English governor of the Cape. The prospects of peace are neither sure nor bright, and it is feared that the Dutch, even if satisfied with their wishes for peace, will be unwilling and unable to give even a proximate compensation for what they have inflicted on the mission society. It will be long before, speaking, the Basuto mission realize what it has lost, and is enabled to make good the labours which have been so blessed hitherto. Is it not the duty of Christians everywhere to assist in and deed the work of God which has been so vigorously assailed by the powers of evil, and to render not a vain breath, the divine prayer kingdom come?"

* * * We have before us an interesting letter from the Rev. Mr. Rolland, minister at Cape Town, detailing particulars of the murderous attack on the Dutch Boers. But we have not room for that document and others which lay before our readers. Meanwhile, Christian friends, to whom they have been privately communicated, have begun a contribution in aid of the suffering brethren in Africa. We will gladly receive and transmit sums that may be sent to him as a deserving object.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

NOVEMBER, 1858.

RELIGIOUS REVIVAL.

A DISCOURSE ON PSALM LXXXV. 6.

“Wilt thou not revive us again, that thy people may rejoice in Thee?”

(Concluded from last number.)

We closed our former remarks on this subject by observing that a great point is gained if we be but seriously persuaded that a revival of spiritual religion is needed. This is a first and essential step towards the application of the remedy.

This is in other words saying that it is a happy sign when we are enabled to use the expressive words of the text, with a full recognition of their meaning,—acknowledging our need of revival,—breathing our earnest desire for it in believing prayer to Him who alone can bestow the blessing.

This beautiful psalm, from which the text is taken, abounds with touches of deep feeling, both in grateful praise for mercies received, and in earnest deprecation of the evils which sin had merited. God's people are solemnly warned of the danger and guilt they should incur by returning again to folly; and there is a grand prophetic reference to the union of *mercy* and *truth*, of *righteousness* and *peace*. The whole psalm is thus not merely a song easily translatable into the language of Christian experience; but,—without the change of a word or idea,—it may be taken as the utterance of the Christian church, needing revival, and panting after it.

The teachings of the New Testament bring out, of course, more directly the relation of Christians to their great Lord and Master,—the obligations to self-denial and devotedness arising from the love of Christ which constrains his disciples; but the *elements* of the spiritual life are the same under every dispensation; its difficulties and struggles,—its aims and its triumphs,—its helps and its hinderances, are the same under the gospel as when David wrote the psalm before us, saying, “Wilt thou not revive us again?”

The entire subject proceeds on the idea that it is quite possible for a professing community to be orthodox in creed, and outwardly correct in morals, and yet to be spiritually weak and ready to die.

It recognises spiritual life as something more than the mere routine of public worship, and something deeper than the mere profession of certain right principles.

When we turn to the records of apostolical labour, we see that their aim was,—always, and everywhere,—not to bring men to a mere profession of Christian discipleship, but to a living union with Christ by faith in his name; and then to a life of consecration to Him, as their Prophet, Priest, and King.

In the early churches there appeared both *heresy*—departure from the unity and truth of the Christian profession—and *moral offence*—departure from the holiness of the gospel. In either case spiritual loss was incurred, and spiritual help and healing required.

In the epistles to the seven churches in Asia, recorded in the 2d and 3d chapters of Revelation, the burden of each epistle is the *spiritual* state of the church,—either as having fallen into religious error, and called upon to abandon it,—or as being in a state of religious defection,—spiritual disease,—and needing revival,—that is, restoration to health and soundness.

All this teaches the solemn duty of examining, in the light of divine truth, into our spiritual condition both as individuals and as churches,—probing the wounds which sin may have made, not skinning over, or hiding defects, but dealing faithfully and honestly with the case, and promptly and hopefully using the means of recovery.

Let us now then look a little more closely at what all this requires and involves.

When this appeal is made to God there must be a readiness to follow up *all* that the granting of the boon may involve; as if it were said, “*Wilt Thou not revive us again?*”—“Revive us,” and we will lay aside every weight that has pressed us down to the earth;—we will abandon every sin that has beset us,—every entanglement that has weakened and embroiled us,—every wandering of desire that has led us away from Thee; and every connexion with the world that has robbed us of Thy presence and Thy love!

“*Wilt thou revive us again,*” and we will make every sacrifice that may be required of us; we will pay the price of it by cutting off a right hand, or plucking out a right eye. We will consider ourselves gained if we lose the friendship of the world, and the praise of men. With quickening grace from Thee, we shall still be rich and happy, whatever we forfeit of the world’s smile or of human applause.

“*Wilt Thou revive us again,*” and we will cheerfully devote the time and thought in the duties which *that* revival may bring. We know that to be attentive to the concerns of the soul and eternity; and to feel and speak and act habitually under the influence of the holy fervour and quickened attention the concerns of our own souls, and the souls of others involve, must demand the sacrifice of much that is dear to flesh and blood. We know that absorbing attention to religion is not compatible with the pursuit of certain amusements, and even *lucrative* occupations, which in other circumstances might be right and proper.

at we have counted the cost, and we will gladly pay it. If Thou wilt but revive us again, we will cheerfully surrender the delights of sense, and the fascinations of society, and the lust of other things. If the interests of time must be sacrificed to promote the interests of eternity, we cannot be wrong in making the sacrifice, but should be acting foolishly and idly in refusing. Revive us again, and we give up all Thou requirest, for we are *Thine*.

It might perhaps be thought quite unnecessary to suppose that a Christian people, in asking such a blessing as that spoken of in the text, should for a moment hesitate in welcoming it, with all its attendant obligations. The inestimable blessing of spiritual revival, so far transcending every personal consideration, there ought to be no hesitation in the matter.

Moreover, since the blessing prayed for is a more copious and enlivening effusion of the Holy Spirit upon our own hearts, and upon the hearts of our brethren, surely such a shower of heavenly blessing should excite only delight and gratitude. And yet,—such is the weakness and darkness of the heart partially estranged from God and cooled and numbed in its spiritual affections, that it dreads the advent even of the Spirit of God, as if it would involve too much work and too engaging attention to spiritual things, interfering with the ordinary pursuits of life, and the cherished enjoyments of society.

It is unnecessary to observe that wherever such a feeling exists, it is an effectual barrier against revival. If any are *afraid* of the Spirit of God coming upon them in too great power, lest it should upset their habits of life, and interfere with their tastes, or their temporal interests, they need be under no apprehension of such a visitation. Assuredly it will not come in the demonstration of His Spirit, and with power, upon them that would shrink from his presence. It is a necessary prerequisite to the enjoyment of the day of the Lord's power, that His people are made *willing* to meet it. The prayer then, "*Revive us again*," is a prayer of deep significance. It argues a mind prepared to appreciate the blessing, and supposes a hearty compliance with the conditions under which the prayer can be heard, and the answer received, and the gift enjoyed.

Such are obviously the terms on which we can expect the blessing. If we demur to them, we need not flatter ourselves that God will hear us; although we repeat the words day and night,—"*Wilt thou not revive us again?*"—for, in that case we should be like the Israelites of old, calling upon God with feigned lips, and not in sincerity.

In referring to the means of bringing about the revival prayed for, it may not be useless to observe that prayer for the blessing, and the use of appropriate means are not incompatible. Rather, we ought to say, of the prayer really proceed from the heart,—"*Wilt thou not revive us?*" that heart will surely prepare itself for the answer, while,—as it were anticipating the answer by *doing* the thing which it sees to be right, and which the granting of the petition would of course involve,—it will set about the actual performance of the duties of a revived Christianity.

Thus, if the worship and service of God would be delighted in, were the soul revived, let it set about such exercises, hoping for God's

presence and blessing in them. Again, if love to the brethren, and being zealous of good works would characterize a revived soul, let that love flow forth on every hand, and let zeal and energy find scope in doing good to all around.

But in speaking of means, we must further observe that, as the end in view is nothing more than the enjoyment and display of quickened energy in the Christian life, the means are simply the word and ordinances of God's appointment:—not some invention or measure of man's devising.

To restore a sick man to health, medicine may be prescribed;—the word of God is medicine for the soul. To restore the languid frame, proper food is required;—the word of God is food for the soul. For the sick or the healthy it is equally adapted.

But while the means are so simple, there is the greatest possible difference between the cold, formal, perfunctory, use of them, in the way of mere routine, and the fervid, glowing, energetic working of them by men who know their power, and are bent upon the end to be accomplished by them. It is, for instance, one thing to go through the usual services of the sanctuary with correctness and decorum, but with no fire of devotion from God's altar inflaming the hearts of the worshippers;—and quite another thing when the same services are animated by the felt presence and power of God the Spirit. In the one case the assembly meets and separates without emotion, and without profit. In the latter there is love and life,—enjoyment and edification. The word is with power; the sermon tells; the preacher sees that his own impressions of divine truth have reached the consciences of his hearers; and they go away—not praising the discourse, but praying over it, and resolving to be henceforth, more than ever, in heart and life, consecrated to God. Their repentings are kindled together; there is no indifference, and no cold criticism; no one is finding fault with any one but himself. There is no slander or tale-bearing, but self-scrutiny, and shame, and confusion of face, on account of past neglects and offences. Where the Spirit of God is thus working, there will be no need to resort to extraordinary measures; unless it be that the people, now hungering and thirsting for the word, will be disposed for more frequent and lengthened services. They will be encouraged to meet and pray,—and they will “speak often one to another, and the Lord will hearken and hear, and a book of remembrance will be written before Him for them that fear the Lord, and that think upon his name.” Mal. iii. 16.

In all this we see *ordinary* means, but these means attended with an *extraordinary* degree of power.

In speaking of means adapted to promote and sustain a revived state of religion, we can scarcely assign too high a place to *prayer*. The text of the present discourse is a *prayer*; and could we but use it in real deep earnestness, we should, in doing so, be using one of the direct means of procuring a revival for ourselves; and for all who join with us in these pregnant words,—“Wilt thou not revive us again, that thy people may rejoice in Thee!”

We may further remark, that prayer is one of the spontaneous and necessary accompaniments of true revival, and the irrepressible ex-

tion of its genuine spirit; for he who has received any touches of the power will seek more. He who has seen something of the active glory of Christ, will seek to behold more; he who has felt the thing of the constraining power of His love, will seek a full measure; and thus, the more we receive, the more will we ask, and the more will we obtain; and thus the image of Christ will brighten in our hearts; we shall reflect somewhat of His *beauty*, we shall breathe His *life*; we shall walk in His steps; and, dead with Christ, and raised up by the same power that brought Him back from the dead, we shall live not to ourselves, but to Him who died for our sins, and rose up for our justification.

Nothing serves so effectually to make clear the path of Christian life as prayer. Breathing the spirit and cultivating the habit of prayer, it will be intuitively felt what is *right* to be done, and what is *wrong* to be left undone. Many perplexing questions as to the course of duty, sacrifice, self-denial,—vanish before the light that streams from the throne of grace. It sheds light on the word of truth, and enables us to understand and apply it, and we have perfect confidence that we are following a sure guide.

Prayer, whether private or public, ceases to be a task; it is a duty; it is a privilege; a delight; a comfort; it embraces a wider range of wants than are felt in times of declension; it flows from deeper depths of experience; and as it is the language of faith, *that* is strengthened by the very act of uttering its voice. Hope increases; love is kindled; every grace flourishes; and the soul is prepared for every good word and work.

Thus we see the connexion between fellowship with Christ in prayer, meditation; and the life which honours Christ in public by a holy, meek, consistent, pure, and lovely deportment. The secret tokens of the divine life are known to be full when the spirit and conversation are such as betoken the rich supplies by which the soul is refreshed, and by which God is glorified. Thus do His people rejoice in Him, and honour Him when he revives them again.

According to the view of the subject we have been taking, the blessing of revival is to be sought by prayer and in connexion with the use of the ordinary and recognized means of grace. Only it must be understood, that if the Spirit of God is owning these means, they will appear blessed with unwonted power; prayer will appear a different thing from what it used to be; the prayer-meeting will be a scene of feeling and devotion; the public worship of God will be solemn, and deep impression will mark every exercise and be experienced by every heart. "Verily, this is in this place;—this is none other than the house of God, and the ygate of heaven," will be the sentiment springing up in many a heart; and the church will be fragrant and beautiful, like a garden after a refreshing shower of rain.

But we must trace a little more particularly the *effects* of such a state of things. What may we expect to find under a revived power of religion on the hearts and minds of men—first, in the church, and secondly, in the world around?

Here we may observe, that in any church or community where there has been a felt and confessed low state of vital religion, and where

the need of revival is expressed in prayer, in which many unite; if such an answer comes as brings new life to *many* souls, then there must be a deep and wide-spread impression produced. The effects are, of course, substantially the same, in the case of one individual or of many persons. But when a great number of men are simultaneously brought to experience the power of divine truth in a way they never did before, they must affect each other in the way of giving intensity, decision, and completeness to the profession they make.

Christians who are roused to new life after a season of declension, and, as it were, converted a second time; and if such declension has been prevalent among professors, and if the revival of true religion reaches to them generally, there will necessarily be uncommon attention awakened; and the effects will be more manifest, as affecting so many. This will give great advantage for the consistent and prompt carrying out of all measures which their new-born zeal and life may dictate, both as expressive of their increased interest in one another, and in the multitudes of the unconverted around them. They will pray together; sing praises together; consult together; work together, encouraging, strengthening, and sympathising with one another, and so they will go on their way rejoicing, and causing many to rejoice.

The difference between Christians so revived and comforted, and Christians such as they were before that change, will resemble the difference between a sick man and a man in health. As disease *enervates, dispirits, and renders exertion painful*, and sometimes even *renders existence a burden*; health gives *animation, energy, and spirit*,—renders tasks easy, and labour delightful; nerves the mind to cope with difficulties and conquer them; and so gives a double zest to life. Just so will the Christian man, or the Christian community, when revived by the power of God's Spirit. There need be no extravagance; nothing eccentric; or out of keeping with the strictest regularity and propriety. There is nothing fanatical or irrational in the warmth of the zeal then displayed, or in the devotedness with which every christian enterprise is begun and carried on. It is the zeal of apostles and of martyrs; not of enthusiasts and madmen. Though the world may deem such men mad, even as Paul was so accounted, they have the consciousness of being perfectly sane, only deeply serious and deeply earnest in a serious cause.

It is unnecessary to dwell at any length on the effects of a revival of religion upon the world.

We would express our idea of it in a few words thus. The people of God who have been declining in the ways of religion, when revived and quickened, will show that this happy improvement, which begins with them, will not end with them. They will be impelled to seek the salvation of the ungodly and careless around them. They will see their decent neighbours and friends going down to the grave with a lie in their right hands, and they will be unable to suffer them to go on unwarned and untaught. They will reproach themselves for their former indifference; but that season is past, and they are now thoroughly in earnest about their own soul's welfare, and cannot be unconcerned about the salvation of others. They will be led to prayer and to effort. They will be ready for every good word and work; and such is the

cohesion between means and ends, in the spiritual as well as in the material world, that we cannot but anticipate blessed results from such faithful and prayerful dealing with souls.

The extent of this christian concern for the conversion of men, and the modes of operation may be different in different circumstances; but that concern will always partake more or less of the same character. There will be a solemn sense of *responsibility* on the part of Christians. They will be unconstrained to speak and to act. The word of God will be as a fire kindling their bones. They will feel that they ought to redeem lost time, make some amends for wasted opportunities by redoubled diligence and faithfulness in the time to come. What a glad and solemn state things this would be! A revived church operating upon a slumber-world, that it will allow to slumber no longer! "Awake thou that sleepest, and Christ shall give thee light," would be the burden of their age;—"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for he will abundantly pardon."

In times of formality and declension in the church, the people of God are an easy way of shaking off duty, and quieting their own consciences, leaving over to the ministers the sole business of caring about others. They leave them to teach and warn, and remonstrate with the careless and the ignorant. But when the church wakes up at once to duty and privilege, then the feeling of responsibility is too strong to be satisfied by making any one a proxy.

We need not here dwell upon the forms of effort, and agencies that spontaneously spring up as the natural fruit of revival in the church. They will be such as will commend themselves to the sanctified consciences, and awakened consciences of one and all of the people that share in such a blessed time of refreshing from the presence of the Lord.

It has been all along assumed in these remarks that the prayer for revival should be accompanied by the forth-putting of our own energies in *doing* what God has commanded. This is the right attitude of mind. Prayer does not exhaust our duty, and to act as if it did would be to tempt God. He will not interpose miraculously to save us the trouble of *doing* what he has enjoined. He has appointed certain means, and he requires us to use them. He has promised to bless those means, and he has not engaged that the end shall be reached while we neglect our duty, idly praying that He would do the work for us.

There can be no doubt that the Holy Spirit is the great efficient power in the production of all the fruits of holiness that grow in the garden of God. It is equally undoubted that the appropriate means by which the Spirit works are as necessary in their place, as His divine operations are in His. The doctrine of the Spirit does not supersede human effort. Human effort does not encroach on the province of the Spirit. It is by their combination the effect is produced. Just as the sun and the husbandman's toil will be of no avail unless the influences of heaven descend upon his fields. But these influences do not *produce* a crop in harvest where nothing was sown in spring-time. In fact the means constitute the connecting link between the Almighty Agent and the end He effects.

in the reviving of the soul. By the appointed means God's truth is brought into contact with the mind and heart, and He works with *His own truth* there.

It is obvious that this view of the matter not merely points out the importance of the *faithful* use of means, but also the *wise selection* of the most appropriate. When this is done, God's command is obeyed, His blessing is implored, and His Spirit's province is not invaded. It is seen to be God's work, in which he is acknowledged and honoured, and by which His glory is promoted.

It is impossible to overrate the importance of keeping steadily in view the Almighty Spirit's agency in all that relates to the life of the church and the progress of the kingdom of God—that kingdom of which the Saviour himself said, (correcting the notion that it consisted of outward show and came with observation,) “the kingdom of God is within you.”

Looking at the state of the church with an observant eye, the Christian must sometimes feel the apparent impossibility of producing any favourable impression, on a great scale, on the mass of mere formalism and self-satisfied profession he sees everywhere. The routine of Sabbath services, of domestic worship, and of social Christian intercourse, may all proceed like clock-work, and it seems beyond the power of any man or of any company of men to give greater momentum to this machinery of religion than it has at present. You cannot accelerate its speed: you cannot increase its power: you cannot multiply its effects: it keeps its regulated time and pace, and it neither gains upon the worldliness of the age, nor gives promise of ever doing more than it has done!

In a word, if things go on as they have done for centuries, Christianity is far enough from ever becoming *universal*. The church is not likely soon greatly to strengthen her stakes at home, or to lengthen her cords abroad. And yet the eye of the Christian, contemplating this scene, does it with hope, and with glowing anticipation of the things that are to be hereafter. How is this? He recognises in the doctrine of the Holy Spirit a power adequate to effect all that the word of God promises—all that his highest hopes can embrace—all that his most enlarged desires can pray for. Yes, this is the doctrine on which our confidence rests, that the knowledge of the Lord shall cover the earth as the waters do the sea. This is the doctrine in our eye, when we spread forth our hands to heaven, and pray in the words before us, and in “many like words,”—“Wilt thou not revive us again, that thy people may rejoice in Thee!”

Ah, the great thing is to get *people* to feel this, and to act upon the deep conviction of what they need. It is not enough for a minister and a few of his people to be able heartily to utter this prayer. The *church* must join in it. If the church be in a torpid state, how shall it be so far revived as to breathe out this petition for more life? I have seen an attempt made to kindle a fire with chips of green wood. Fire has been applied, and all the usual means of raising a flame resorted to in *vain*! The wood was *damp* and would not burn! And so it sometimes is in efforts to kindle into a flame of life and zeal a church of Christ. But, saturated with the damp of *worldliness* and *formality*, it sends out only a volume of smoke, and even that soon passes away!

, *nothing* but the mighty power of God's Spirit can inflame men's hearts. But when *that* fire from heaven descends, and the mass yields its power, then it is seen what God can do, and what his people receive when He breathes upon them! Then there is life and love, and truth and liberty!

We have felt again and again while preparing to bring this subject before you, that one of the greatest obstacles in the way of a thorough and gracious revival of religion among us is our own unbelief as to the coming of such a blessing. We may not regard it as absolutely impossible, but there is so little confidence—so little expectation of it, that prayer for it freezes on the lips, and our aspirations are so faint as to result in refusal. We do not invoke the Spirit of God to come and make things new, with such a faith as honours, and accredits the divine mission; and, therefore, we have not, because we ask not, or, because we ask amiss.

I am wronging any of my brethren in stating this, as the case with them, they will forgive me. I wish it were not too much the case with myself. O for more faith to *pray for faith!* O for more of the spirit of prayer, to enable us to pray! O for more earnest desire for the coming of it as the quickening energy, which would turn all our work into "work of faith," all our labour into the "labour of love," and all our patient diligence into "the patience of hope,"—hope that anticipates the blessing, and is prepared to give to God the praise of His own mighty and merciful working!

We have endeavoured to exhibit the subject in its various aspects, and to recommend it to your judgments. It is needful to convince the understanding in order to affect the heart. It is necessary to remove prejudices and misconceptions before the conscience can be reached and aroused. But we are fully aware that it is possible to silence objections, and to gain the assent of the understanding, and yet to have done nothing in securing a practical movement in favour of the great object intended for.

We are neither disconcerted nor depressed on this account; it is but what we knew beforehand. It is the condition of all human means, and it is implied in the very statements we have been making in reference to the subject of discourse—the revival of religion in an individual heart, or in a professing community. The blessing is to be prayed for, and the means are to be used—and God is to be waited upon to bestow the grace needed.

With this view these reflections are submitted to your consideration. God is pleased to bless them to your souls, so as to give a new pulse to your spiritual life, they may, through you—if God so please spread to other minds,—and so the effect be extended and prolonged, reaching far and wide, and showing how God can work by feeble instrumentality, and cause the streams of his mercy to flow in channels of his own preparing, and so to *Him* belongs all the glory—and to Him all be all the praise, world without end. Amen.

THE NATURAL HISTORY OF BIGOTRY.

It is proverbially difficult to find and keep the true mean between two extremes. The tendency to censorious bigotry on the one hand, and to unprincipled laxity on the other, is constantly in operation, and is deeply injurious to the interests of truth. The bigot virtually lays claim to infallibility, and anathematizes all who cannot pronounce his shibboleth. He identifies his own *interpretation* of scripture with the dictates of revelation, and consequently the man who demurs to receive his exposition of divine truth is denounced as a heretic. The latitudinarian again talks with wonderful calmness of the finite powers of man, and of the infinity of truth. He descants on the virtue of that charity which "believeth all things," and abstains from condemning palpable error, because to the mind of the errorist his views embrace some of the manifold phases of truth. The worst, according to him, that can be said of an advocate of error is that he has mistaken it for truth; that it is truth after all he loves and holds, for the instant he discovers his mistake, he abandons the false tenet, and embraces the true! Meanwhile, the victim of delusion is as worthy of respect and esteem as his more fortunate neighbour who has lighted upon safer ground.

The difficulty of finding and keeping the mean between blind bigotry and undistinguishing laxity, arises partly from an intellectual and partly from a moral cause. A man of fixed religious principles, whose understanding approves of certain forms of sound words, and whose heart embraces them as ineffably important, cannot easily sympathise with the honestly avowed difficulties of an inquiring spirit. To him the whole, if not plain and easy to be understood, is at least supported by such evidence as renders it truth most assuredly believed. He knows the truth, and the truth has set him free from distracting doubt. Being intellectually as well as morally satisfied in his own beliefs, it is hard for him to sympathise with one whose mind is a chaos as to religious convictions; who cannot reach certain conclusions, strive as he may, and who seems driven the more hopelessly among the rocks and quicksands the more anxiously he strives to avoid them, and to steer for the fair havens of orthodoxy. The safe and settled believer, securely anchored, and no longer tossed on the waves, and driven by the divers winds of doctrine, is apt to blame the poor buffeted voyager, instead of pitying him. Why does he not run for the harbour? why does he prefer the storm without to the calm within! Alas, he cannot find the harbour! Adverse winds and deluding currents keep him where, although still afloat, he is in danger of shipwreck.

The latitudinarian again has no confidence in harbours of refuge at all. He dreads all approaches to the land, and suspects all appearances of secure anchorage and good landing-places as only lures and false promises. He prefers to be at sea, and to have plenty of sea-room is all he cares for. Absurd as this may seem, it greatly resembles the state of mind which some boast of—as if indifference to truth, and the indulgence of doubt and uncertainty, were to be coveted and gloried in.

But to drop the figure, we suspect that the bigot, by his unamiable and condemnatory spirit, helps to make some people sceptics, or drives

em to sheer indifferentism ; while, on his part, the latitudinarian attributes, by his contempt of truth and principle, to drive the sincere mirror of truth to uncharitable denunciations of his neighbour's laxity. could not both act more wisely and more kindly if they took each other by the hand and tried to find a common centre, where the lover of truth might show her beautiful features to his friend, and try to win him, until he too became a votary of truth ?—the latitudinarian on his part, by his approach to the common ground between them, might at least learn to respect conscientious conviction, and learn that there is such a thing as settled truth, and such a thing as a happy consciousness having found it ?

If bigots make sceptics, inquisitors make hypocrites. If a man is to be dragged before a self-constituted judge of orthodoxy, and tried as a criminal according to the Inquisitor-general's standard of truth, then ease-and-ease-loving souls will succumb to the tyranny, conceal their vitiations, and wait for better times. Another class of persons, less disposed to bow to authority in matters of religious belief, will without ceremony maintain that love of power as much as zeal for truth, dictates the sentences that issue from the tribunal, where a fallible inter-locutor of inspired truth sits as at once the accuser and the judge of his brethren.

The interests of truth can never be promoted by violating the sacredness of moral character. False accusations and unjust condemnation do sooner or later recoil upon the heads of those who fabricate the charges and pronounce the other ; and it is greatly to be lamented that, in the present condition of society, there are always abundance of people who encourage calumniators, and to applaud the assassins of character. It is pitiful to see a man so steeped in bigotry, that he runs a-muck against every man who is not a bigot like himself ; but it is appalling to contemplate a man who makes capital out of slander, and thrives on falsehood. The best excuse that can be made for him is that to his reputation is his calling, and he finds the trade profitable.

After so expressing himself, the writer of this article will not be suspected of admiring bigots, or being friendly to inquisitors. And yet, truth has always at least two sides, and generally more, it is proper to look at another aspect of professed zeal for truth. That professed zeal may be true zeal—zeal with, not without, knowledge, zeal demanded in the circumstances of time and place, and zeal which the friends of truth would be recreant to her interests did they refuse or neglect to manifest. When "the faith once delivered to the saints" is assailed, it must be "contended for;" if it is strenuously assailed, it must be "earnestly" contended for; if the truth is endangered either by the timidity of friends or the recklessness of foes, danger must be bravely incurred for its rescue; nay, it must be contended for to the death. The spirit in which the vilifier or the despiser of the faith is to be met is the martyr spirit. No one is worthy to take up arms in the holy war, who is not willing to lay down his life for the sake of the impugned truth. But the Christian champion is as meek as he is brave. Nothing is further from his spirit than bluster and bravado. He is rather like David with his sling and five smooth stones picked out from the brook than like the giant boasting of his own strength, or like

Jehu saying, 'Come and see my zeal for the Lord of Hosts.' The arrows drawn from the quiver of meekness are sharp in the hearts of the King's enemies.

The champions of truth must lay their account with all manner of evil being spoken against them falsely for Christ's name's sake. We know of none but the Jesuits who have systematically resorted to false accusation, and all manner of shameless mendacity, for the purpose of blackening the character of opponents, and so destroying the effect of their testimony against the Order; but such is the perverting influence of the *odium theologicum*, that, without being aware of it, men who feel that the truth is against them are very little scrupulous in taking up any injurious report against the defenders of that truth. Of course the champions of truth should be thoroughly consistent. Their characters should be such as to bear the closest scrutiny; and their whole spirit and deportment should be in harmony with their principles and their office. But it is possible that men may have truth on their side in a conflict with opponents, while personally they may do little credit to their profession. A controversy on points of theology is not to be settled by weighing the personal character of the controvertists. It may happen that error may be defended by men of the highest ability and of the purest morals, while the truth may have unworthy advocates. The dispute is not about individual character and pretension, but about eternal principles of truth and duty. If bad men appear as defenders of truth, the truth is truth still, and they are brought under double condemnation as theoretically upholding, but practically dishonouring and denying it.

It sometimes requires both courage and address to grapple with error and show it in its true colours, for the favourers of error often find it convenient to wear a mask. They assume the garb and air of lovers of the truth. They speak in pompous phrase of their loyalty to sound principle; they resent as a foul outrage the slightest expression of doubt of their orthodoxy; they shelter themselves behind great names; they are skilful in the use of equivoques; they threaten with the lash of the law a word or a hint that may be construed as a libel. They are so sensitive on the score of their virtue, that they will suffer not the very breath of suspicion to breathe upon it. Perhaps to a keen observer this very sensitiveness betrays the consciousness that all is not right; just as an inflamed limb winces at a touch, whereas a sound one can bear a blow without making much ado about it. We say, then, it requires tact and skill as well as courage to drag out error to view, to unmask it, and strip off its coverings and fair shows. Of course the votary of error who is so dealt with will resent such treatment; call the bold man who exposes him bad names; and with the air of a sufferer for truth, he may claim the sympathy and protection of the friends of justice, humanity, and principle. By all means let the friends he so appeals to examine the case for themselves. If he suffers, being innocent, let his persecutors receive their due reward; but if he prove to be one who has been wearing false colours, and is an enemy to truth in the guise of a friend, religion and humanity too owe a debt of gratitude to the brave heart that nerved the strong arm that tore away the mask.

In such matters it is highly important to distinguish things that differ, lest we condemn the righteous and acquit the wicked. Let us ever confound the honest defence of truth, and the vigorous opposition to all falsehood and error, with the reckless onslaught of the man who is more the bully and the bigot than the true knight, and who hates right and left friend and foe, more to show his own prowess than to defend the right. Let these distinctions then be borne in mind.

In religious profession there is the bigot, the liberal, and the lax: in church connexion there is the sectarian, the catholic, and the indifferent: in moral questions there is the scrupulous, the conscientious, and the unprincipled. Of each of these trios it will be perceived that the middle term expresses the true mean, flanked by two extremes of error. Thus showing how the Christian liberality, catholicity, and conscientiousness stand related to certain vices whether in the way of excess or defect, it is not meant that each class always stands quite separated and distinct from the rest. The truth is, that they are mutually connected, and slide one into another, often without observation or acknowledgment. It is thus that the bigot may be also a sectarian, and by his affected scrupulosity, condemn at once the man of enlightened conscience, of true catholicity of spirit, and of noble and liberal bearing towards men who do not think in everything as he does.

It is curious to observe how some men who claim as their undoubted right, the right of private judgment, quietly ignore the right of other men to exercise theirs. This is the very spirit of bigotry, and is as absurd as it is hateful. It is not bigotry to call truth truth, and to call error error, or to maintain the one and oppose the other; but he is a bigot who is not merely wedded to his own forms of expressing truth, but who condemns and vilifies other men, who prefer their own modes of uttering what they deem truth. He assumes that no one has any right to hold as truth what he has not stamped with his seal of approbation; and so he claims to have his opinions made the measure of orthodoxy, and his phraseology the standard by which all men's language is to be tried.

Not to prolong these remarks, we observe in fine that, after all, there is truth to be contended for, and error to be denounced: that it is a glorious privilege to stand up for the right amid defection, vacillation, and disloyalty to God's eternal verity; but that he ought to have clean hands and a pure heart, and not lift up his soul to vanity who would touch the ark of God's magnificent and holy cause. The bigot and the temporiser, the boaster and the buffoon; the literary despot and the base hireling, are one and all utterly and for ever disqualified to move tongue or pen on matters so sacred, involving interests so momentous.

HINTS TOWARDS AN ESSAY ON CHRISTIAN FORBEARANCE.

ARTICLES which have at various times appeared in this Magazine, on the union of certain churches, have suggested the desirableness of hav-

ing a clear and well-defined exposition of the doctrine of forbearance. Could we but ascertain the precise conditions, and trace out the limits of forbearance, we should easily determine whether the differences between divided churches are such as render their union inexpedient or impracticable. The subject is of still wider importance than the case mentioned in some of the papers referred to. It touches a variety of practical questions affecting our social Christianity; and were the attempt sincerely made to ascertain how far our diversities of sentiment and practice really justify our sectarian divisions, perhaps the result might be that some parties stand in fronted opposition to each other without any sufficient reason; and that they ought with all convenient speed to change their relative attitude, and henceforth strive together for the faith of the gospel, and fight shoulder to shoulder against their common foe.

In what follows we offer nothing more than a few brief hints on this subject. If they serve to turn the thoughts of some of our close-headed and catholic-hearted brethren to the question, the result may be the production of an Essay that may prove a standard of reference and an end of controversy on Christian forbearance.

1. The doctrine laid down in the 14th chap. of Romans, related to the forbearance to be exercised in regard to *ceremonial observances, as restrictions.*

The Jews were afraid of "pollutions of idols," and scrupled to hold fellowship with Gentile brethren on the ground of their uncleanness.

The Gentiles exercised their liberty, and refused to attend to days and months—to fasts and feasts—to meats and drinks, as the Jews did.

The Jews, in keeping themselves separate from the Gentiles as unclean, proceeded on the assumption that the *law* was still in force. The believing Gentiles refusing to observe the Jewish ordinances proceeded on the assumption that these were not binding on *them*.

A scrupulous Jew might abstain from the use of meat entirely, as the easiest and safest way of escaping the danger of eating that which had been offered to an idol,—a thing from which his whole soul revolted.

2. The apostle decides the matter most clearly. Weak and tender consciences were to be respected. Conscientious scruples were to be treated not with disdain and contempt, but with affectionate concern lest they should be wounded or offended.

On the other hand, scrupulous brethren were not harshly to condemn those who could exercise their Christian liberty in meats and drink with a good conscience. The weak were not to judge the strong as if they were breaking a divine law, because they could not and weak not make the conscience of another man their standard.

3. In regard to difference of sentiment on points of important doctrine, the apostolical decisions were given forth in a different tone. Here there was less scope for diversity of opinion, because the great facts and doctrines of revelation were plain and palpable. No such latitude of interpretation was admissible in regard, for instance, to the ground of a sinner's acceptance with God, as might be allowed in reference to the observance of festival days, or the restriction to food of herbs. Thus the apostle Paul condemned the error in regard to the doctrine of the resurrection, which some said was past already. The

holding of this was no matter of forbearance, for it overthrew the faith of those who held it, 2 Tim. ii. 18.

Thus too, in regard to the law of circumcision. Some made it an essential to salvation. This was not to be tolerated for an hour—*vide Gal. vi. 12, &c.*

Thus too, in regard to Christ having come in the flesh. Those who denied or explained away this were to be treated as antichrists—1 John v. 3, &c.

In like manner all teaching that broke down moral distinctions, allied vice, or made the law of God of none effect, was denounced as false doctrine, and the teachers were to be treated as deceivers of the people and the enemies of Christ. See the address to the church in Lytara, where Jezebel taught the people to commit fornication,—*1 Cor. v. iii. 20*,—and many other passages of the New Testament, where such teachers and their followers are described and condemned.

Those also who fell into error on the fundamental doctrine of justification and collateral points are described in Romans ii. and following chapters as to be shunned and opposed.

In a word, error in matters of revealed truth relating to the way of salvation, and the nature and effects of salvation, is clearly beyond the verge of forbearance. Points of objective truth less clearly revealed, of a non-essential character, may be made matters of forbearance; and questions of subjective truth, or the influence of truth in forming and influencing the characters of professed recipients of it, may occasion differences of opinion not incompatible with confidence, and therefore not forbidding the enjoyment of Christian fellowship, and the exercise of mutual forbearance.

Such views conduct us to some obvious conclusions, which may be briefly stated in the form of the following propositions:—

1. Unity of sentiment is desirable in all points of religious faith and practice—in the small as well as in the great.
2. In matters not affecting essential points of Christian *practice*, differences are to be borne with.
3. In matters not involving the denial of essential doctrines of revealed truth, or not amounting to “deadly error,” forbearance ought to be exercised.

What these matters are is open to discussion,—and here two opposite tendencies are to be carefully shunned. 1st. The tendency to decry *creeds*, as if it mattered not what a man believed, provided he was imbued with a deep Christian spirit, and sought God as his chief good. 2d. The tendency to exalt orthodoxy at the expense of practical *Christianity*.

This might give opportunity to consider the use and abuse of creeds, and the relation of the *credenda* to the *agenda* of Christianity.

4. Doctrinal differences render close and intimate fellowship inexpedient or impracticable—as leading to contentions—reservations—want of confidence—alienation of affection—confusion and every evil work. The peace and welfare of the church require such discordant elements to keep asunder.—Better live and labour apart than force a union without love.

5. Absolute unanimity is not necessary to Christian union. Had every slight difference of opinion warranted separation, what had been

the meaning of the word "forbearance," or what scope would be found for its exercise? If forbearance be a Christian duty, there are differences among Christians to be mutually tolerated.

6. Whatever differences existing between divided churches which do not amount to a justification of their disunion, do not warrant their continuing disunited. In other words, if their having become divided first was wrong, their remaining so is also wrong.

7. The *opinion* of the one party that the other had acted wrong in a certain case, does not warrant that first party to demand that the second should acknowledge it had acted wrong. To demand such acknowledgment as the condition of reconciliation is unjust and unreasonable. It is only a matter of opinion on the one side against an opinion on the other. Why should not the holding of these different opinions, in which the interested parties may not be quite impartial judges, be allowed to remain as a matter of forbearance?

In questions of forbearance it may happen that one of the parties interested may have to exercise that virtue towards the other; for instance, when a person holding views different from those of some particular church seeks admission to its fellowship. But even in this the individual man has to forbear with the brethren, whose fellowship he enters, on the points wherein he and they differ. Generally, however, the forbearance is, or ought to be, mutual. This is sometimes forgotten, and accordingly one side may assume airs towards the other altogether unwarranted. Among Christians in their social arrangements, it is absurd to talk of one party *tolerating* another. A churchman has no more right to extend toleration to a dissenter, than a dissenter has to extend toleration to a churchman. Among Christians there ought to be true liberty, equality and fraternity; but the liberty must not encroach on the liberty of others. Liberty to send my sheep to feed on my brother's meadow is not liberty but lawless license. Equality must be equality in the eye of the church, and in the eye of the law—equal rights;—equal duties;—equal immunities. The brother having as much privilege and equity as the brother of low degree, and no more. Equality of property is a monstrous and impardonable injustice, which would be a *tax* upon goodness, and a *bona* profligacy, vice, and idleness.

The fraternity must be that which Christianity teaches. Men are brothers as the children of one Father; and if any brother walk disorderly, he disgraces the family, and must be treated accordingly.

This is rather a digression from the subject of forbearance, on which we proposed to throw out a few hints, but as a part of our Christianity, the duties connected with forbearance branch out in various directions, touching fidelity and honest rebuke on the one hand, charity, which "believeth all things," on the other.

ON THE TREATMENT OF PUBLIC OFFENCES BY A CHURCH OF CHRIST.

TO THE EDITOR.

SIR,—The few hints I subjoin on the subject indicated above:

It merit the name of a *paper*, but they are offered as a small contribution towards one.

1st. When a church has to deal with a *public offence*, the first step to be taken is obviously to institute an investigation of the facts of the case. This must be done by the church appointing two or more brethren to examine and report. A personal offence, such as that referred to in Matt. xviii. 15, when private dealing fails, and it is brought before the church, must be treated on the same principle as one the church takes up as a public scandal, requiring instant discipline.

2d. When the matter is so reported, the pastor should be able at once to point out to the church the law of Christ's house applicable to the case, and the church should then, in obedience to that law, proceed accordingly. If it be a case requiring exclusion from the fellowship, that course should be taken without hesitation. The church has no discretionary power in the matter. It must put in execution the will of the Great Lawgiver and Head of the church, or incur the guilt of disobedience.

3d. If the case be of a less criminal nature, but yet one deserving censure or rebuke, the course is equally plain. If the offender refuses to submit to the sentence, this gives a new feature to his case, and he then is to be dealt with as one who will not hear the church. Exclusion is inevitable.

4th. When an offender, guilty of a sin meriting exclusion from the church, professes repentance, that circumstance ought not, except in some very peculiar case, to screen him from the penalty of his transgression. Were a profession of repentance, made instantly upon detection and conviction, to be taken as sufficient to bar the execution of the church's sentence, there might be no such thing as excommunication at all. Were one accused of adultery, or drunkenness, or dishonesty, to say, when brought before the church, "I am guilty, but I repent;" ought that to suspend procedure? We trow not. Especially in cases of long-continued and habitual sin, confidence of sincerity cannot at once spring up: there should be fruits meet for repentance, and it takes time for such fruits to grow.

5th. Before any case is brought before a church, either as one to be investigated, or to be reported and decided upon, the pastor should have well studied it, and must be able plainly to point out to the church the law of Christ applicable to it; and the church should, moreover, be well instructed in this, that it has nothing to do but to learn the will of Christ in any such matter according to the directions of the word—the Christian Statute Book—and put the law in execution. The pastor rules, but it is not by his own authority; he simply teaches the will of the Master, and commands the people to obey; and when they do obey, they obey God and not man.

6th. It would serve no good purpose to illustrate this by supposed cases. These are so diversified that it is impossible to give a comprehensive view of them all. Each case has its own individual peculiarities, and must be judged by itself. This forms one of the chief difficulties, not merely of young, but also of aged and experienced pastors. And there is nothing for it but prayerful study of the law of the kingdom,—and, looking up for the wisdom that is from above, exercise all

the patient attention, and calm scrutiny, and unbiased judgment, the case may demand.—I am, SIR,

Yours, &c.

QUID NON QUIA.

MINISTERIAL TRAINING.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,—For some time past the attention of many of the friends of our Theological Hall has been turned to the subject of ministerial training, and there appears to be a growing conviction that some change in the course of education which is presently pursued by the young brethren who are preparing for the work of the ministry amongst us is desirable, and should be effected with as little delay as possible. The present system has its advantages; but the disadvantages which it necessarily entails are so great, that a change is required; and I hope that the day is not distant when the committee and supporters of the Hall will adopt measures for bringing it about.

The course of education as generally pursued at present, is briefly as follows:—A young man, a member of one of our churches of two years standing, or upwards, and who is recommended by the brethren with whom he is connected in church-fellowship, as one who, in their judgment, is possessed of piety and talents to fit him for the work of the ministry, applies to the Hall committee to be admitted as a student. Should the committee, on examination, be satisfied with his qualifications, he is received on probation for three months; and, at the close of that period, should the report of the Professors regarding him be favourable, he is admitted to the full benefits of the Institution. Should his acquaintance with the classics be such as to fit him for commencing his studies in the University, he is entered as a student in the *Humanities* and *Greek* classes. His course of Theological training in the Hall begins at the same time; and the two courses of study require to be pursued during the same session. In the second year, the student enters the second *Greek* and *Logic* classes at the University, and continues his Theological studies at the Hall. *Mathematics* and *Moral Philosophy* engage the student's attention during the third year of his College course, while attendance at the Hall is still required. In the fourth year, in which his curriculum at both College and Hall usually closes, he has *Natural Philosophy* and *Rhetoric* to attend to at the University, and some departments of Theology under our own Professors.

Now, no one who is at all acquainted with College life, requires to be told that this work, year after year, is too great for any young man to undertake, and that it is impossible for those who do undertake such an amount of work to do it well. The consequence is, that when both courses of study are prosecuted at the same time, the one or the other must be, in a great measure, neglected. Some students will give the preference to literature and philosophy, and will labour hard to occupy a respectable position in the University; and others will devote their chief attention to theology. The former will become respectable scholars,

but ill-furnished theologians; the latter may become good theologians, but they will close their curriculum with a defective scholarship. Some ardent youths have made the attempt to pursue *both* courses at once, but they have sunk under the pressure. That this is a true representation of the case, will not be questioned by those who are best acquainted with the working of our present system. Indeed, I am not acquainted with a single pastor whose literary and theological studies were prosecuted at the same time, who has not expressed himself as favourable to a change.

But what is to be done? How is the evil to be remedied? The difficulties in the way are not so formidable as may at first sight appear; for I am persuaded, that if the matter be thoroughly examined, the difficulties will be found to be more imaginary than real.

It is extremely desirable, indeed indispensable, that a student should have completed, or nearly completed, his University curriculum before commencing his studies in the Theological Hall. There can be no objection to his entering the Hall at the beginning of his fourth year at College, for by that time his mind will be trained to study. But the question is, how are we to obtain a succession of young men for the Hall who shall have completed, or nearly completed, their studies at the University, as the greater proportion of those who are received at present require pecuniary assistance during their course of training? Might not this difficulty be obviated by adopting some such plan as the following?—

1. Let the pastors of our churches who have young men connected with them in fellowship, of piety and talent, that express a desire to engage in the ministerial work, encourage them to proceed *direct* to one of the Universities, should they have the means of defraying the necessary expenses. At the close of their curriculum at College, or at the commencement of their fourth year, these young brethren should apply to the Hall committee, to be enrolled as theological students. A few might be followed this course under the present system; and this course might be followed by *all* in future who are able to meet the expenses of their education.

2. Let Bursaries or Scholarships be established for the sake of those who require to be assisted in the prosecution of their studies. These might be of two kinds. Some time ago, a gentleman, who is an office-bearer in one of the churches, and who takes a deep interest in the education of our ministry, offered the handsome sum of £500 for the establishment of a scholarship in connection with the Hall, on the understanding that £1,000 additional should be raised for the same object. In this way, *three* scholarships, at least, might be founded. And I am persuaded there will be no difficulty in raising £1,000 for this purpose, were the matter fairly brought before the attention of our wealthy brethren. These scholarships might be called after the names of the benevolent donors. Then there might be the *Hall Scholarships*. Let a portion of the funds of the Institution—say £100 or £150 annually—be appropriated for this purpose. The scholarships should be conferred, of course, on those only who are deemed eligible for admission to the Institution. Those young men would be under the superintendance of the committee of the Hall while prosecuting their studies at the

University, and at the commencement of the fourth year of their Course, they would be admitted into the Hall as Theological students. Two sessions at the Hall would complete their course.

Should the system of scholarships be adopted, it will be of very importance, that those who are admitted to the enjoyment of the same, should be subjected to an examination at the close of each session. An examining committee might be chosen for this purpose by the committee of the Hall.

But it may be asked, what are those students to make of them for three sessions during the period of the College recess, which extends from the middle of April till the beginning of November? The logical students will generally be engaged in preaching during the recess between their fourth and fifth year; and those who have been attending classes in the University, must endeavour to follow the course which is pursued by students belonging to the other denominations around us. Some return to their homes, and spend their time in preparing themselves for the work of the next session. Others find employment in teaching. And a few return to the calling which they have. I am satisfied that our students will cheerfully follow the example of their brethren of other communions; and will gladly avail themselves of the plan of scholarships in preference to the mode in which they are sustained under the present system.—Yours, &c.,

V. D.

CHURCH PURITY.

THE present state of the Christian church, and the practices of its members, present, even to the outward cursory observer, much that is inconsistent and irreconcilable with its doctrinal professions.

Men are now accustomed to think, that connexion with the church is all that is required from them as professing disciples of Christ, and a mere unintelligent assent to its principles, all that is necessary for the propagation of Christianity, as well as the salvation of their own immortal souls,—they are prone to think, that by a formal observance of its ordinances, and a drowsy participation in them, they are fulfilling all that is incumbent on them, and ignorantly (if they think at all,) that *this* is “working out their own salvation.” And it is most lamentable to know, that the church is in a great measure satisfied with this hollow acquiescence on the part of those who hold such a superficial view of its requirements. If we look around the churches do we not see many professed followers of the Lord Jesus Christ, who are yet living in open violation of his holy law,—Achan in the house of God, who are greedy of this world’s wealth, strain every nerve to lay up treasure on earth, without any longer care for the more enduring riches, and the incorruptible crown which will be awarded to those who have “kept the faith.”

Is it not a lamentable fact, that the church of Christ is, as it were, a house of refuge for many who care not to cultivate in their hearts that piety and godliness which alone should characterize their lives?

Many there are who enrol their names as church members for mercenary purposes,—some, because religion is fashionable,—others from a desire to stand well with the world, and to be esteemed and honoured by those with whom they associate,—while every disclosure of this nature clearly testifies that such have neither part nor lot in this matter.

Worldly men naturally enough demand from Christians real holiness and purity of life, and each deviation from this standard is attributed as readily to insufficiency of their religion, as to hypocrisy on the part of its professors. By such conduct the sphere of its influence is greatly contracted, while even that wherein it is permitted to act is tainted by the like impurities. Now we know, or at least we ought to know, the requirements of Christ's kingdom. It *must* be pure,—nothing vile or contaminating must on any account be allowed to enter. "If ye offend in *one* point, ye are guilty of all." This verdict demands from us the most serious attention, and much more rigorous measures, in order to prevent its infringement. Christ said to his disciples of old, "Ye are the light of the world." Does that light burn in us with the same brightness that it did in them? Is it not dimmed and clouded by evil passions, impure thoughts, or secret sins? Are we "jealous over ourselves with a godly jealousy,"—striving, by personal piety and purity of life, to present the church "as a chaste virgin unto Christ?" If such were the case, there would be less cause for the worldly man to point with derision to the inconsistencies of professing Christians.

It would be well if God's people would reconsider the principle on which they act, before admitting others to that highest privilege in which they can engage, viz., the Lord's Supper. It is grievous to confess, that some are willing to forego this purifying process, in order that their pews may be filled and their church-roll increased. Is this not a glaring and monstrous perversion of Christian doctrine? Who should sit down to that solemn feast? Who should engage in the holy ordinances of the sanctuary? Who should be united to the church on earth, but those whom we have good reason to suppose will belong to the family above? Will it do to admit *all* who apply for such communion? Surely it ought not so to be. See how zealous the great apostle to the Gentiles was, that he might purge and purify the church of Christ, with whose care he was intrusted; and, if we would imitate the example he has given, and fulfil our Lord's commands, we *must* maintain its *purity*; for in this, its dignity and honour are necessarily involved. It is not *of* the world, though *in* it; and we must, as responsible agents, be jealous of those interests committed to our care, and see that in this important particular we "walk worthy of the vocation wherewith we are called."

J. S. K.

DR. DAVIDSON ON THE CHURCH.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,—I resume my observations on the nature of the church, as contained in your number for August. It was there observed, that

modern Congregationalists frequently fail to realize the relation betwixt the universal church and the various communities which make up the visible church. A congregational church, from its peculiar constitution and circumstances, is apt to lose sight of this relation, or at least to lose sight of it as it ought to be seen; and to suppose that the community is all-sufficient in the exercise of its self-regulative powers. Not but that there may be a confession in words of absolute dependence upon Christ, though in practice this is disregarded. But it need not be shown that a principle is nothing without an earnest and practical *belief* in its truth and applicability. What, then, is the constitution of the church universal? Jesus Christ, the King of kings and Lord of lords, filled with compassion to a world dead in trespasses and sins, a world over the whole of which the dark sceptre of Satan was extended, descended to raise the dead,—to raise up a standard of revolt for the enslaved. He himself was not only a propitiation for sin, He was also the first-born of an emancipated and free race. Of this race He is the Captain, the Leader, the King. He frees them from the oppression of sin and the slavery of Satan that they may become His willing subjects. Abundant proof is afforded in the words of Jesus and His apostles, that the power which conquers sin in the heart of man is divine, and proceeds alone from Him who is the Founder and Head of the Church. "Without me ye can do nothing." "You hath *He* quickened who were dead in trespasses and sins." "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "Christ in you the hope of glory." "For we are his workmanship, (*ποίημα*) created in Christ Jesus unto (for the purpose of) good works." Such phrases had a living power in the mind of Paul, and they conduced greatly to the production of that implicit trust in his Saviour which bore him up amid so many distresses. Would that the same spirit still prevailed in the churches.

The relation betwixt Jesus Christ and His followers is also often likened to military subordination, which we know to be the strictest and most despotic. "Thou, Timothy, endure hardness as a good soldier of Jesus Christ. Fight the good fight of faith." We see this idea of Christian military devotion perverted in the institution of the Society of Jesus which sprung from the brain of Ignatius Loyola. The power by which spiritual changes are brought about, the influence of the Holy Spirit, this goes also to show the entire dependence of the believer upon Christ for all things.

These principles are trite enough, but they require to be enumerated in order to present the true idea of the Church of Jesus Christ.

The invisible church is thus a great divine organization, all power of which is committed to Jesus Christ in heaven and in earth. He is the sole, absolute, and rightful head. From Him emanates all power and authority. This kingdom is, however, not of this world, and it must nevertheless assume a visible, tangible form, in order to fulfil its mission. How is this to be done? The first question which presents itself in any such endeavour to realize actually the kingdom of Christ upon earth, is, who are to be the depositary or depositaries of this power? Is it to be committed to one bishop or pope, or to several, or to the whole church? Others would have it intrusted to the civil magistrate,

which is indeed the case virtually in all establishments. The answer most generally received is, that the whole church is the depository of Christ's power, so far as it is deputed to human hands. This is maintained even by Roman Catholics, when they assert that the authority of general councils is superior to that of the Pope, but they err from the right principle when they look upon them as only to be made up of ecclesiastics. The same principle is recognised more or less by the Anglican church, by Presbyterians, and Congregationalists. But while generally the whole church is admitted to be the depository of Christ's governing power, so far as this is deputed,—various differences obtain as to the person or persons by whom this power is to be exercised. The different churches of Christendom, so far as their organization is concerned, are based upon various distributions of this supreme power which is derived from the great Head of the church. Roman Catholics devote it into the hands of one man, and hence a Papacy. Episcopalians commit it to a number of Bishops, Presbyterians to a representative assembly, while amongst ourselves it is divided among the various individual communities called churches. This last we think to be the most scriptural, as well as the best calculated to guard against that native tendency of the human mind to abuse power when entrusted with it.

But in every case, it ought to be remembered, that the exercise of his power by human beings is but provisional, and ought to be regarded by them as a solemn trust committed to their charge. Christ does not say, "The power is yours," but, "Occupy till I come." Were Christ again to return to earth in His bodily form, all power must of necessity revert to Him; and all officers of the church would be sent out by Him as the Apostles were of old. Were the dream of the millenarians to be fulfilled, Jesus would become the absolute and rightful King of the whole world; in whom all spiritual and temporal authority would alike centre.

Constitutionalism, which is needful at present as a check upon man's despotic and oppressive tendencies, would then be unneeded. But what forms especially the aim of the present paper, is to show that the powers and privileges of church membership are not a possession based upon natural right, but upon provisional expediency. Let them be so used. It is surely very different for us to regard these powers as our own, or as Christ's, given to be exercised as His, under a solemn sense of their awful responsibility. Now, I mean to say that these powers are not generally so exercised in our churches. There is frequently a rebaptism of caprice, by the name of principle. There is respect for men; and what is still worse, there is frequently to be seen among the members of our churches that grim obstinacy,—that determination never to yield the point,—which, while it sometimes ennobles our Scottish devotion to truth, more frequently disgraces our adherence to error. Much of the evil no doubt arises from the peculiar position we occupy as a denomination in relation to the other bodies with which we are brought into contact, but still it must be confessed that we are often unaware and careless of our duty as depositaries of this solemn trust. Let our church members exercise their powers and privileges, only amid the most earnest prayer, with their souls bowed down under the

awful responsibility,—and then we shall see less of that schismatic and divisive spirit which disfigures our churches.

I am, dear Sir, &c.

W. N.

Biblical.

“If thou forbear to deliver them that are drawn unto death and those that are ready to be slain.—If thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not he know it? and shall not He render to every one according to his works?”—Prov. xxiv. 11, 12.

The plea of ignorance of the existence of evils will not be sustained. Responsibility cannot be evaded so easily. The ignorance is wilful and therefore cannot screen from the guilt that lies at their door, who ought to have used means for the removal of the evil. *Here* is a sick man in need of medicine, attendance, nursing, shelter,—everything. The man who lives next door to the sufferer says, “Behold I knew it not!” *There* is a victim of cruel oppression; wealth, and rank, and power, are leagued against a poor man whose rights are invaded, and his inheritance taken away. A neighbour and friend says, “Behold I knew it not.”—Yonder is a poor widow, her only son, the stay of her old age, has perished at sea, and she is shedding bitter tears in her friendless cottage. She is hungry and helpless as well as sorrowful.—Friends who often visited her, and shared her hospitality in better days say, “Behold we knew it not.” See yon group of wild, ragged, noisy idle children, not engaged in innocent play, but in passionate gambling tossing up half-pennies, and now and then quarrelling and fighting over their gains and losses. They are untaught, go to no school,—are uncared for, for some have no home, and others worse than none. Do bystanders, or passers-by, say, “Behold, we knew it not?”

“Let every man be fully persuaded in his own mind.”—Rom. xiv. 5.

It is not good to multiply inducements to conceal personal conviction unless in an equal degree you multiply inducements to avow the real sentiments of the heart. It is conceivable that in the same community some may indolently acquiesce in the prevailing opinions, and escape censure; while others boldly profess their dissent from current sentiments and practices, and are honoured for their honesty. In Sweden and some other countries, where dissent from the dominant church is almost unknown, few men will dare to avow their secret convictions, if these are different from the universal profession. Whatever tends to render dissent unpopular, and conformity the road to honour and distinction, must be unfavourable to the interests of sincere religion. Even admitting the reigning form of religion to be on the whole sound and scriptural, the fact of its being dominant, and dissent from it frowned upon, will make many a hypocrite, and greatly vitiate the profession

of multitudes. Whatever religious party is in the ascendancy will naturally grasp at power and influence in all directions, and when one denomination absorbs smaller ones around into its own capacious bosom, the accumulation of sects and parties in one great confederacy will render the separate existence of dissentients difficult. The crushing influence of a church comprehending, for instance, all the presbyterians of the three kingdoms, would be felt by all who did not form part of that ecclesiastical body.

This very fact furnishes to our mind a convincing argument *against* such a union of churches. It effectually destroys all individual independence. It fosters the spirit of ambition, for to be a leader in such a body is an object for the ambitious to strive for; it involves all the dangers and the drawbacks of a centralized and irresponsible power; it substitutes a mechanical unity, and a compulsory uniformity for the true Christian harmony and confidence of hearts united in the truth.

In a single church, composed of members who have chosen to unite in fellowship, and who are of one mind as to modes of worship and form of doctrine, it is easy to comply with the injunction to "let every man be fully persuaded in his own mind." But in a church embracing a population of wide regions,—at least the so-called Christian population, individual conviction must necessarily be suppressed. Either there must be a laxity and remission of discipline, which reduces the church to a society where law is a dead letter, and conformity to rule dispensed with, or there must be such a laxity of principle that people now consent to forms they violate, and profess adherence to doctrines and practices they repudiate. In either case the community has become corrupt, and its reformation indispensable.

"We know not what to pray for as we ought."

This may mean that "we know not what to pray for *as we ought to pray*," or, "we know not what to pray for *as we ought to know*." Understood either way, the words convey an important lesson.

If we take the first way of reading the text, we confess our inability to pray aright. We may have but a defective sense of our guilt, and may confess it with far too little impression of its enormity, and with far too little earnestness for its removal. When the burden of guilt is little felt by the conscience, there is not much of that agonizing prayer which will not be refused. Again, we may have but slight views of our ignorance, weakness, and earthliness, and so cry but faintly for light, strength, and spiritual vigour. We do not pray as we ought to pray, because we do not feel our wants as we ought to feel them. Prayer is the utterance of felt poverty for the true riches; of felt weakness for divine strength; of felt sin for pardon; of felt pollution for cleansing; of felt darkness for the true light; it is the cry of the hungry soul for the bread and water of life; of the diseased soul to the heavenly physician; of the tempted soul to Him who knows how to succour them that are tempted.

If we take the second reading of the text, we confess our sinful ignorance of what we should pray for.—The blinding influence of corruption has made us incapable of seeing spiritual objects; we have no

vivid perception of our condition, and therefore our prayers are mere random words, not expressive of what we feel and know ought to have felt and known.

Notices of Books.

THE STUMBLING-BLOCK OF PREDESTINATION ROLLED AWAY; or, *A Disquisition on the Texts given to support it in the Confession of Faith.* By a Displeased Layman. Aberdeen: George and Robert King, 28 St. Nicholas Street. Edinburgh: Paton & Ritchie. 1858.

THE significant title the author of this pamphlet has assumed suggests the question, Why is the layman *displeased*? Is he displeased with "the clergy of Scotland," to whom he dedicates his "disquisition?" Or is he displeased with the doctrine of predestination itself? Or is he displeased with his own attempt to roll away the stumbling-block? Without stopping to inquire which may be the true solution of the question, we may express our conviction that he would not have weakened the effect of his pamphlet had he assumed some gentler pseudonym, and not appeared before his readers with a frown on his face.

As we do not profess to take the Confession of Faith for our standard of Christian doctrine and practice, we are not called upon to go into the question this displeased layman has raised. It is for the "clergy" honoured with his dedication to answer him. Upon a proper occasion, and presented simply as a question of the interpretation of Scripture, we should have no objection to consider the whole subject. We confess that this "displeased layman's" theory of unconditional election is entirely new to us, and, we daresay, will be new to many of his readers. It is that this election is confined to "prophets and apostles," and that they were so distinguished from the rest of mankind in order that they might be the preachers of salvation to others. Lest we should do injustice to this layman by expressing his ideas in our language, we shall let him explain them in his own. After quoting Rom. viii. 29, 30, he says:—"The apostles, then, were the persons decreed, or predestinated, by God to preach and record the gospel of Christ."

Again he says:—"This, if more clearly stated by St. Paul 1st (*sic*) chapter of Ephesians, beginning of the third to the end of the twelfth verse. That these were to the apostles and prophets, and all those who are to obtain through Jesus Christ, is under a brief consideration of the passage. The first and most important point to be determined is, who parties, are represented by the 'us;' God speaks of none else in this passage. The apostle says in the third verse that 'God hath chosen us in the fifth verse that God hath 'predestinated us;' in the ninth verse that 'He made known unto us the mystery of his will.' And to whom did he make the mystery of his will? A question there can be no dispute, for he says in the 3d chapter of this Epistle the 5th verse, that 'the mystery of the ages was not made known unto any of men, as it is now revealed unto the holy apostles and prophets by the Spirit.' The apostles and prophets, and the parties to whom God made the mystery,—the parties who were predestinated,—and the parties whom God chose before the foundation of the world, to be holy and without spot before him in love; in order that they might be qualified to preach as the gospel."—P. 7.

Again, commenting on the text of the Epistle to the Romans, he says:—"Although we have found in neither the Romans, nor any other Epistle, who may have received this epistle elected, yet these verses tell us there was a number called and chosen by God. And this again brings the question upon us, Who are God's parties? Whilst the question is falling upon the lips, the conclusion is staring in the face. Since neither the Romans nor those who have received this epistle were elected, then it must be the parties who delivered the gospel elected by God."—P. 25. We have but one citation more to show the author's meaning beyond dispute:

They were ordained by God in the scheme of redemption which he called them—and destined, and called, and glorified by God for that red Christ, and published the tidings from heaven of sinners through a crucified Saviour.

In the above passages are to attract the attention of our point for which we have. We think it would be easy theory here propounded, that to those who are so in-adequate neither room nor in-adequate task.

For such writers as the pamphlet to be sincere, and as Christian men, who are in the honour of the Divine government, which they are seriously compromised they oppose. We would, then, credit for excellent zeal, worthy of all it not misdirected. We honestly add, that, were we the scheme of doctrine held as a disaffected layman," we should refer to him and his pamphlet on our friends." Nothing is to a cause, whatever its merits to defend it by unsound interpretation. The canon of interpretation by this writer that the "us" and "you" must be understood by the writers of the "you," and "yours," to be dressed, will not hold, as easily ascertain by reading the pamphlet. If this hypothesis it will be found applicable

like a master key that unlocks the set of drawers of drawers. If false, it will be found to be so, by its not holding, or breaking in the hands of Taylor's Key to the

desire to leave this "dis-affected" under the impression of a disaffected reference. We would, in the manner, propose for his one or two questions suggested in the pamphlet.

The author says (P. 6). "Alas! his death was sufficient to lead us to open up a way of escape had the scheme ended with his death, it would have been . . . "Christ crucified as a fountain given to cleanse

from all sin, it at once became necessary to convey it over the face of the earth, in order that all might have an opportunity of participating in its healing virtues. And for this purpose, 'whom God did foreknow, he also did predestinate,' &c., that is, the apostles were predestinated to preach the gospel."

Very well, here is provision for the gospel being preached, but what provision is there for its being believed? The election of apostles and prophets to preach the gospel, admits a principle which may be applied to the hearers of the gospel as well. We can understand objections to the doctrine of predestination and personal election on the ground of its affecting human responsibility. But that objection our author cannot plead; for he admits that apostles were elected. What security then appears on the author's hypothesis for a single individual believing the message of these elected preachers?

2d. How does the author explain Rom. xi. 7.—"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded?" Who are 'the election' as distinguished from 'Israel' in that passage? The whole context must be taken into view if a consistent interpretation is given. What was it which Israel sought for and could not obtain, but which 'the election' obtained? If 'the election' here be not 'the apostles and prophets,' how does this passage affect the author's attempt to confine election to them?

We might multiply texts which reduce the "displeased layman" to the same dilemma, but one may suffice as a specimen.

We have offered no defence of the Confession of Faith; that is not our concern. But we seriously exhort this anonymous writer to lay aside his displeasure, and prayerfully reconsider the points we have touched upon. Let him read his bible unbiassed by prejudice, and without extorting from it a sense conformable to a favourite theory, ask its true unsophisticated meaning, and meekly receive its teachings. Human systems are, like every thing human, imperfect and defective. But the word of the Lord endureth for ever.

3d. How do the layman's views square with the inspiration of the Scriptures? There are two texts we would advise him to study,—2 Tim. iii. 16, and 2 Peter i. 20, 21. Nothing is said in these passages, nor in any others that we know of, as to apostles and prophets

being elected to salvation in order to be preachers and teachers. Their divine qualification was their being moved by the Holy Ghost. And so the prophecy came not by the will of man, but by divine teaching. In connexion with this we would ask if all the "prophets" in the Corinthian church were among the "predestinated" and "elected" for the exercise of their gift of speaking with tongues? Were the interpreters of tongues also of this favoured class? Whom did the election embrace? Whom did it exclude? Were all the elected also inspired? Were all the partakers of spiritual gifts among the "predestinated" for the purpose of teaching others? These are perfectly relevant questions upon the displeased layman's hypothesis. And if he answer these satisfactorily we have others in reserve.

Meanwhile, we submit to this unknown layman a brief extract from a book on our table by Henry Ward Beecher.—"Many men are swamped in the doctrines of election and predestination, but this is supreme impertinence. They are truths which belong to God, and if you are troubled by them, it is because you are meddling with what does not belong to you. You only need to understand that all God's agencies are to assist you in gaining your salvation, if you will but use them rightly. To doubt this is as if men in a boat, pulling against the tide, should hear the man at the helm exclaim, "Row away, boys! wind and tide are in your favour," and they should all say, "What shall we do with our oars? Do not the wind and tide take away our free agency?" (*Life Thoughts*, P. 107).

THE ECLECTIC REVIEW, a Critical Journal of British and Foreign Literature. London: Ward & Co. Sept. 1858.

ENGLAND may well be proud of its periodical literature. Writers of first-rate talent employ their pens on the quarterly and monthly sheets of various name and pretension, ever issuing from the press. The relation of periodical criticism to ordinary authorship is a remarkable feature of the age, and in spite of the occasional cruelty and injustice of which authors may have reason to complain, we are persuaded that the real interests of literature are greatly promoted by the Reviews of the day. For one deserving author who is impaled by a merciless

critic, ten men of learning and merit are held up to deserved admiration; their works brought into favourable notice and wider circulation. Reviews are, indeed, Reviews conducted on principles we cannot approve—perhaps disgraceful to those who own the pen, disastrous in their influence on the public. Some are the organs of a party, and their estimate of works that pass under their eye is made, not on rules of fair criticism, but of party, and so a book is lauded to the clouds and trampled in the dust, as it is on sentiments advocated by the party which the Review is pledged, or and denounces them.

Such oracles of literary criticism are not true oracles. Their praise is less and their censure harmless. They are not an honour to the British press and not among the glories of our literature. With the Eclectic Review as we have been betrayed into it on the periodical tribe, which we do not pursue farther. The Eclectic has long been a favourite with us amidst all the changes it has undergone of editorship, management and we cannot forget the days of glory when John Foster and other names were among its regular contributors. We are glad to see it so maintained to the present hour. Its articles within the last few years equal to the best of the essays distinguished it when Josiah Coates was the editor, and when Robert Chambers was among the brilliant staff that surrounded him.

How comes it that the Eclectic has all along been so closely identified with the cause of non-conformity, more widely circulated among us, so closely associated with the cause and spirit of the Eclectic Review, another name for the principle of religion of the New Testament, holy, untrammelled by human customs and unsullied by contact with alliances and mercenary influences? dissenters generally were so generous enough to patronise the literature, as they easily could, gains for the expression of the sentiments as the British Quarterly Eclectic, and other periodicals might be named, would soon at circulation ten times greater than of them can boast.

The high class reviews we have named, are, as every one knows, confined to the treatment of

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We have said so much of the general character and claims of the Eclectic, that we have left little room for remarks on the number before us. It exhibits considerable variety of subject, and so is adapted to a corresponding variety of readers. These are, of course, of many classes, and the editor must if possible give a portion suitable to each. So, for readers interested in the sanitary questions of the day, there is an article on "the Drainage of the Metropolis;" for readers who are fond of books of travels, "Dr. Barth's Travels in Africa," will be quite to their taste. A brief "Sketch of Lord Metcalfe," will bring the realities of actual life before the reader; and the Review of Philip Paternoster will compel a smile at the expense of that half-silly half-serious specimen of Tractarian piety. The genial and admiring sketch of Robert Alfred Vaughan, evidently written by an attached friend, well deserves the place it occupies in the pages of the Eclectic. The Quarterly Review of German literature is a valuable article, and the Monthly Review of public events is, as usual, a masterly sketch at once comprehensive and condensed. These articles, with the brief notices of New Books, make up a number of more than average interest. We need hardly add, the Eclectic has our hearty commendation.

THE OUTRAGE AND THE REDRESS: or
War, Slavery, and the Search. Glas-
gow: George Gallie, 99 Buchanan
Street. 1858.

"We always find that when people have got hold of a wrong cause, or a cause in which there is some trouble in their conscience, they try to cover up the wrongs by a great show of injured innocence." This sensible and just observation is the key-note of the well-written pamphlet before us. Its object is to show that the proneness of our American friends to find fault with Great Britain, as if there was a determination on their part to pick a quarrel with us, has a cause, and that cause is nothing else than their sensitiveness about our opposition to the slave system of America. "Every little while this country is to all appearance on the very eve of a war with America, but after a while the whole matter goes quietly to rest. We really do not wonder that the slave power "at the South" is full of wrath against the British ships of war that hover about to

intercept vessels with cargoes of slaves on board, and that the people "at the North" must get up a little indignant display against the "search" of ships that sail under the stars and stripes of the American Union; but our course is plain, simply to give no real occasion of offence, and to treat with dignified silence the petty attempts of newspapers and orators to excite the war spirit, and to inflame the minds of people on the opposite sides of the Atlantic with hostile feelings. America does not want to go to war with us. Why should she? And what could she gain by it? Nothing; but the bluster and the threatening, and big words and angry looks of slave-owners, and of those who abet them, may frighten *cowards* and *slaves*, but us they move not. This pamphlet, by its healthy tone and breadth of view and soundness of principle, is fitted to do good, and we wish for it a wide circulation.

THE ETERNAL FOUNDATION—"Precious Faith, The Author of Faith," &c., by the Rev. John Pulsford, author of "Quiet Hours." Edinburgh: Thomas C. Jack.

THIS Tractate, extending to 47 pages, is the precursor of a new volume, being a second series of Quiet Hours. That volume, we are informed in a note, is now in course of publication. We may therefore very well defer any critical notice of these pages till the volume of which they are a specimen shall be before us. It may suffice to say in the meantime, that the publication partakes very much of the character of Quiet Hours, abounds in the same rich veins of thought, breathes the same tones of spiritual music, and contains more of experimental religion than of dogmatic theology. We subjoin the section bearing the title "The Author of Faith," as a favourable specimen of the book:

"It is far too precious to be of or from ourselves. 'It is the gift of God.' And weak faith is as much from God as strong faith. The first imperceptible dawn of light is as much from the sun as noon-day. The eye indeed sees, but light is neither of nor from

the eye. The soul exercises faith, faith is of God, not of the soul. God gives to man strength to labour, a rewards him for his labour as the strength were his own. God gives, but God blesses His creature for tal using His gift. 'Abraham believed (it was accounted to him for righte it was righteousness. It was the ri ness he had received from God, exert wards God. The Lord has been 'T our righteousness in all generations righteousness of God is like the grea tains for strength, and it makes ' strong in faith,' to trust Him from comes; and it is like the eye of Go understanding, so that by it the soul the veil, and looks upon eternal thin in the heart it becomes a fountain of constituting the 'new heart' which 'the corruption that is in the world lust.'

"This also is the doctrine of St. I this very connexion, not only that the power hath given unto us all things t tain unto life and godliness,' but ' have obtained our faith, 'through th eousness of our God and Saviour Jesus The righteousness of God is given to through Him who died for sinners. righteous in giving His righteousness *guilty*, because it is given through ' One,' 'who His own self bare our sin own body on the tree.' He took our curse, shame and death, without be titled to them; so without being ent them, His righteousness and love, H and eternal life, are given to us. T having joined His to our nature, the holiness from Him is gone forth into earth, and becomes inclination and all those who come unto Him. God, and working in man to will and to d ground of his willing and believing; salvation of his soul. Man can belie Saviour, because the Saviour is in hi moving and inclining him to believe not who shall go up to heaven,' &c can work out his salvation, *because working in him.*"

Reserving further remark till the pleted work has been under our examination, we simply expre opinion, that those who read ' Hours' with interest, though, it is not with entire satisfaction, will to possess themselves of the pr sequel as soon as it appears; and present they may accept the first ment now offered them.

Chronicle.

AFRICA.

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E REV. S. ROLLAND, MIS-
EERSHEBA, TO THE REV.
F WELLINGTON, NEAR
— (Extracted from the
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discharged, preceded by the report of a
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fifteen minutes. I was obliged to re-
treat within doors, together with my
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mons: 'If in five minutes all the cattle
is not delivered up, we shall fire at the
station.' The two chiefs, Mooi and
Mareka, turned the cattle out of the
enclosures, and delivered them up. My
own cattle, ninety-four oxen, one hun-
dred horses, and three hundred sheep,
remained in the *kraal*, but the Boers
came up and turned them out, though
I had a written promise that my pro-
perty would be respected. Soon after
this another volley was fired, which I
supposed was a token of victory. Now
appeared a messenger, who said, 'Go
your way, it is now peace; the battle is
at an end. Turn out the chiefs to make
terms.' I sent Mooi and Mareka. They
said to the former, 'You are a prisoner
at large;' and to the latter, 'You shall
be bound and put in prison, and all your
property is confiscated.' After that
peace came another summons in these
words:—'Somebody has seen in the
village one or two Basutos with fire-
arms; if, in five minutes, all the people
to a man are not assembled in the Mis-
sion-House, they shall forfeit their lives.'
I vainly entreated, in the name of mercy,
to spare the blood of the innocent. I
sent messengers with white flags to col-
lect the people, but they soon hastened
back to save their own lives. It was on
that occasion that thirteen young men,
who had fled to the opposite side for
safety, and had hidden themselves in a
ravine, were cruelly massacred. One of
them was pierced with ten balls. The
station was abandoned to pillage for ten
days, and I was obliged to quit it with
the remnant of the people. I first went
for safety to Carmel, then to Bethulia,
where I left the residue of my congre-
gation, from three to four hundred,
without shelter or food. I have sent
them some muids of corn, (N. B. 1 muid
= about 8 bushels,) but what can I do
single-handed, if Christians do not come
to my assistance? I had made a little
collection at Capetown, amounting to
£9, for completing the church, and that
I am now using for this case of urgent
need. I trust the friends of missions
will come to our assistance; if not, our
people must perish of cold and hunger.

"The station of Moriah is also entirely

destroyed. Nothing remains but Mr. Maeden's (the artisan missionary) house, and the ruins of the church, the windows and doors having been carried away by the Boers on their waggons, and the pulpit literally chopped up and used for firewood in the camp. Mr. Arbousset (the missionary) has lost his house and all that was in it. That brother, after having had his bedroom pierced by a cannon-ball, took to flight with his family, and repaired to the mountains, where he lay hidden in the day-time in the snow, and travelling on foot by night. After fourteen days of cold, fatigue, and hunger, they arrived safely at Bethesda, where the Rev. J. Coillard lately found them. A collection has been made for them in Aliwal, and a waggon-load of clothes and food has been sent to him at Bethesda.

* * * *

"Should the question be put, Whence this hatred, these hostilities against missionaries? It is because they have taught the Basutos, have more or less civilized them, instructed them in the rights of nations, and told them that their country is valuable, and that God has given it them as an inheritance from time immemorial. These are our crimes. There is no doubt that, but for the French missions, the Boers would now possess the country of Moshest. Ought this to make us give up evangelizing a population of from 80,000 to 100,000 souls? Ought we to leave them unreclaimed from barbarism, in order that the Boers may the more easily enslave them? If that was our duty, then the sooner we break up all missionary societies the better."

EXTRACT OF A LETTER FROM REV. J. M. M'KENZIE.

CAPE TOWN, 19th July, 1858.

DEAR SIR,—I send you a line, by the mail which leaves to-morrow, to inform you of our safe arrival in Africa, after a pleasant voyage of thirty-eight days.

On our arrival in Table Bay on

Wednesday morning last, we had the pleasure of meeting the Rev. Mr. Moffat, who came out to our vessel in a boat. I was astonished to find him although now advanced in years, as right in person, and with a step as elastic and firm, as any young man I have ever seen. He wears a *greyish* moi but his head and his eyebrows are quite black. Mrs. Moffat was with us at the pier, and notwithstanding her trials, hale and cheerful. She warmly welcomed us to Africa and Mrs. John Moffat also met us. They proceed with the other missionaries to the Matabele country. Mrs. Stone, whose health compelled her to leave her husband and the expedition, was also at the harbor with her mother. The Rev. Mr. Thompson, the Society's agent here, has been very kind and attentive,—having met us still on board the steam-boat, and secured for us permission to pass through the custom-house without having to pay a single box. All of us who came by the Athens live together at the Mission-House, and find Mrs. Thompson very obliging as her husband.

Preparations for our inland journey are progressing. Mr. R. Moffat has advertised for oxen; and, I believe, waggons are being made. The expedition connected with our journey into the interior, and the transit of our goods from Algoa Bay to the Kuruman, will be a great success.

We hope to reach Kuruman in the month of March, 1859, at least, on account of the heat of the African summer. In the course of our journey, we shall not be idle in the valley; the Sechuana language will be acquired; and acquaintance with the native character obtained, both from Mr. Moffat's extensive experience and our own observation.

There are difficulties in the way of the Makololo branch of the mission, which the directors have been obliged to appoint me. On these I have no time to enlarge at present; nor, indeed, do I wish to enlarge on such a subject. I believe they will vanish before long, because *God is with us.*

EDINBURGH:

PRINTED BY FULLARTON AND MACGILL, LEITH WALK.

THE SCOTTISH 'GREGATIONAL MAGAZINE.

DECEMBER, 1858.

3 THOUGHTS ON THE TACTICS OF POPERY.

we print every now and then lay before us some fresh proof of the ceaseless activity and the aggressive zeal of the Romish church. We find articles such as "Increase of Popery"—"Spread of Roman Catholicism"—"More Perverts"—"Another Member of the Aristocracy in Rome"—"More Concessions to the Papists"—"Multiplied Romish Priests"—"Increase of Nunneries," &c., &c.;—these all indicate the spread of Romanism in the midst of us, and should be regarded as notes of alarm. Romish priests and sisters of mercy have no longer the character of going about stealthily, as if afraid to be seen. They are emboldened by success, and increase in number from swelling numbers. Meanwhile, timid Protestants in contact with persons so nearly connected with the scarlet thread feel themselves unable to meet them in controversy. Bolder Protestants busy themselves in writing books and tracts against Popery, perhaps in delivering lectures exposing the errors of the Romish Church, which might be of some service if the parties chiefly concerned would be disposed to hear them. Bolder and wiser Protestants refrain from using their strength in that way, but seek opportunities of meeting the Romish Catholics face to face, exposing their errors, explaining the meaning of the veil that hides from the eyes of the deluded popish converts the arts of their priests, and the unscriptural teaching by which they are deceived and betrayed. Happy the men who have had opportunities for such warfare for the truth, and against error!

We have long been of opinion that the most effective way of opposing Popery is the faithful and earnest preaching of the truth. An army set in battle array against the priests of Rome consists of ministers of the gospel, Home missionaries, in city, town, and country, Christian instruction agents, Sabbath-school teachers, men's Christian associations, with all the machinery of meetings, lectures, and itinerancies, which they may employ. In other words saying, The surest way to prevent the growth of Popery is to make professing Protestants real Christians. Just in proportion as we are more diligent in this work, the more will we be successful.

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portion as true religion spreads among our people do the prospects popery grow dim, and the more intelligent and instructed in Christian truth the rising generation becomes, the less occasion is there for alarm that they will ever become the victims of popish delusion.

That this is the true method may be seen if we look at the tactics Roman Catholics themselves. They spend none of their strength elaborate refutations of the doctrines of Protestantism. They boldly set down the heresy of Luther as condemned by the church. They assume that the Romish is the Holy Catholic church, and as that with them requires no proof, it needs no defence. Accordingly, they go on quietly or boastingly, peaceably or insultingly, as the occasion requires to advance step by step, making aggressions on the domain of Protestantism. Now they tamper with an obsequious government: now they cajole an unprincipled minister: now they make an outcry about equal rights: now they assail the bigotry of the established church: now they attack the dissenters, and hold up to derision the endless divisions in the Protestant camp: and now they sing pæans over the conversion of some titled lady, or benediced clergyman, or fellow of a college, to the true faith; and predict the speedy accession of more members who seek and find rest from all their tossings and contentions in the peaceful bosom of the Mother church.

Were Protestants equally wise, zealous, and united, they might soon turn the tide the other way, and instead of desertions from the Protestant camp, we should hear of the swelling numbers of Roman Catholics abandoning their errors, and becoming the disciples of a pure and scriptural Christianity.

The same lesson might be learned from the study of the history of the Reformation from popery in the sixteenth century. The abjuring of the chief corruptions of popery,—the doctrine of human merit,—the worship of saints, and other errors, was always accompanied by a firm adherence to the opposite truths. These were the rallying points, around which the Protestants clung, and which they were ready to defend to the death. These were the primary elements of a true reformation, independent of the decrees of emperors, and the smiles or frown of kings and rulers. When these principles of antagonism to popery ceased to be active and aggressive, the Reformation stood still, or lost ground; and so the actual boundaries of Protestantism have continued with little change for the last three centuries.

Let but the churches of the Reformation unite in the true spirit of zeal for truth, and opposition to error; seek to enlist the energies of all true Protestants, not merely to resist popish aggression, but to propagate truth on every hand, among Protestants and Roman Catholics, as opportunity offers. Let them be satisfied with nothing less than true religion in the hearts and lives of converts, and thus they will erect a banner for scriptural truth and genuine piety wherever they gain a footing; and thus too they may soon make ample reprisals for any advantages papists may have lately gained from the ranks of ill-taught and weak-minded Protestants.

It should never be forgotten that it is one thing to convince a Roman Catholic of the errors of his church—another thing to make him a true Christian. The force of argument may achieve the former change,

making the votary of Rome a sound Protestant. Nothing short of the power of God's Spirit can convert the sinner from the error of his ways, give him a new heart and a right spirit, and make him a true follower of Christ. It is a comparatively poor triumph to gain a convert to Protestantism: it would be no accession to the kingdom of Christ though a million of Roman Catholics became nominal Protestants. The great aim, therefore, of all who are concerned for the interests of truth, should be to bring men to the faith of Christ. Efforts in opposition to Popery are defective in principle, and questionable in their results, that are not satisfied with the refutation of the errors of that corrupt church. A man convinced that Rome does not teach the right way to heaven, may sit down contented as having found a church that does teach the right way, and yet he may not walk in it, and so come short of salvation after all. Let us learn by the tactics of Rome to carry on the warfare against her doctrines and her doings, by labouring to make her people true Christians as well as Protestants. Let them but be brought to humble penitents to the foot of the cross, and there will be no fear of their being friends of all truth, and foes of all falsehood.

One of the fundamental errors of the Romish church is that salvation is an affair rather of ecclesiastical standing than of personal character—that the great point is to belong to the true church, and to live and die in her communion, confess to the priest and receive absolution, die and be buried with the rites of the church. In other words, it is essential to be a good Catholic—nonessential to be a good man. Now, it is quite possible for a man to transfer this ecclesiastical confidence of safety from the Romish church to a Protestant sect. Convince a man that Popery is wrong and Protestantism right, and leave him ignorant of the truth that his final safety depends not on *where* he is, but on *what* he is, and he may pillow his head on a false security, be the church to which he belongs the purest in Christendom. Perhaps this insidious error of basing one's hope of heaven on connexion with a pure and scriptural church, is not so rare as some suppose. At any rate there is reason to warn every one to examine himself whether he be in the truth. We add but one word more. Much may be done by *private* conversation, and faithful dealing by individual members of the church, both to correct erroneous notions and to convey sound instruction to inquirers. This is a point that requires fuller treatment than can be given here, and it may furnish matter for a future communication.

HOURS OF CHRISTIAN DEVOTION.

THIS is the title of a book by Dr. Tholuck, which perhaps some of our readers know. The English edition is prefaced by Mr. Horatius Bonar, who begins his remarks by saying, that "Contemplative theology does not embrace a very wide range of authorship. The breadth of space it occupies in our catalogues or our libraries, is comparatively small. Of polemical, critical, and practical literature, there is no lack; but of what is strictly *contemplative* there is no great abundance, either new or old."

This statement, we think, is quite correct; and it sets before us a *fact* which it may not be without profit briefly to consider must be a cause why the species of composition referred to is but a small fraction of our religious literature. Perhaps that cause is far to seek. It is simply because the real value of *contemplations* consists in its being the exercise of the mind itself that contemplates, because the utterances of *other* minds in their hours of solitary meditation are little fitted to stimulate *our* hearts or even to awaken *our* thoughts. We cannot contemplate at second hand. What others have felt in their devotional moments must not be substituted for exercises of the heart—for the devout breathings of our own heart—for the repentings, and aspirations—the confessions and the prayers that well forth from the secret fountain of our own inmost experience.

Then if the devout contemplations of some author are offered to us, we perceive that they have been composed with a view to popularity, and they are bereft of all truth and sincerity to us. We may perhaps regard them as *intellectual efforts*, not as devotional exercises of the author. We pretend to have *felt* as a Christian all the joys and sorrows set forth on his page, we are disposed to ask, why did he send them to the printer? Was it to gain a name among the literary celebrities of the day? Or, was it to gain credit for a spiritual mind—for a mind whose secret altar the fire of devotion burnt brightly? Or, was it to turn these exercises of the heart to a pecuniary account, to gain some profit by the sale of the book? Whichever of these suppositions may be nearest the truth, we need be at no loss to decide that the “contemplations,” or “Hours of Devotion,” or whatever title they bear, comes before the world with a suspicious character.

This cannot be said of works of dogmatic theology, or of works of Christian history. They have a legitimate purpose and an honest character. Whatever be the private and personal characteristics of the authors of such works, they make no pretence to be models of piety, nor inhabitants of a region of contemplation far above the generality of their fellows. The author is not so identified with his book as to be presented to his readers as the living exemplar of the excellence he portrays.

We make these remarks the more freely because we find the books bearing such titles as we have named,—“Contemplations on texts of Scripture, or serious reflections on life and death, and eternity, and similar topics. They consist of trains of thought, edifying, stimulating, comforting to the Christian heart, and so have a place of no mean honour in our religious literature long since we read Hervey’s “Meditations among the Tombs,” or a “Flower garden,”—and were it not for the turgid style, and the sentimentalism and spiritualizing propensities of the worthy authors, these works might be read with advantage, and at least without charge of egotism which lies against a writer who obtrudes his soul-exercises upon the notice of the public. Hall’s *Contemplations* a title scarcely appropriate to many of the ingenious, and beautiful thoughts of the good bishop. Tholuck’s volume, which is the title we have prefixed to this article, is made up of a series

ays or remarks on texts of Scripture, and on particular days and occasions,—such as Christmas-day, Good Friday, Easter, the Ascension, Sabbath, the evening of life, the death of the Christian. We would therefore hold Tholuck guiltless of the presumption or the baseness of taking a gain of *his* godliness, by publishing what takes place in his net when alone with God.

Mr. Bonar adds to the remark above quoted from his preface, that contemplative theology, “in general, has been inferior in quality, and marked by little vigour, either of thought or of style.” After some other observations to the same effect he says, “This volume of Dr. Tholuck will prove that there is no necessity for being flat and monotonous in a work of devotion; and that even in this region of the level and the tame, there can be found richness of thought, and beauty of expression, that tell us we are in the society of a poet, and a thinker, and a critic, as well as of a man of God, and make us hesitate whether we designate these ‘Hours of Devotion,’ a series of fine expositions, or an assemblage of lofty meditations, or a succession of noble hymns.”

v.
Are we to gather from this that Mr. Bonar himself has given the book the title it bears, and doubts whether it be the right one? We are with him in the doubt, or rather, we are of opinion, as already stated, that it is not happily named. This may seem of small consequence, because the intrinsic merits of the volume remain unaffected by the title it bears. Yet, when an inappropriate title suggests any doubt of the writer’s *modesty*, or gives his book a place among a class of publications stamped with the general character of “flatness and monotony,” which Mr. Bonar has referred, a positive wrong is done both to the author and his readers.

Turning now to Dr. Tholuck’s work itself, we find that much of it consists of the character we have assigned to it, as a series of brief essays on texts of Scripture, and on special occasions. The cast of composition is various, and some papers that begin with a prayer or invocation soon pass into the style of pious remark and reflection. Others again might be taken as good specimens of religious letter writing, for the manner is that of one friend freely unbosoming himself to another, giving utterance to thoughts as they arise, and mingling his own experience with his observations on Christian truth in general. This being the case, it is difficult to select a passage that may be taken as a specimen of the book, but the following sentences illustrate what we have said. They are worth the space we devote to them, irrespective of any purpose they may serve as exemplifying the kind of writing on which we have thrown out these observations. The text prefixed to the portion we quote is Rom. iii. 23.—“For there is no difference; for all have sinned and come short of the glory of God.”

“I have never yet known a man who disputed the point that he was a sinner; but many indeed who conceded it, and yet lived as pleasantly in the world as if nothing followed thereupon. And if I then ask myself how this is possible, it always appears to me that the immediate cause lies in this, that men do not take time to reflect. For in looking around every one seems to me as indescribably dissipated. And in no other way can I explain to myself why they so readily yield to a multitude of propositions, and yet fail to draw from them the inferences which are so very manifest.

“Since I have clearly understood this one point,—*I am a sinner against God,*—

it has also become clear to me, that no other business of life can be so important as this—to obtain reconciliation, and to become an obedient child of God. It always seemed to me before, that my life had no worthy object. Now it appears to me as if for the first time I understood the end of my existence. I had, indeed, an object before, but I was ashamed of it, and therefore did not confess it to myself. In truth my object was no other than the enjoyment of the things of this life, and the pursuit of worldly honour. Thousands around me, even though they may be ashamed to confess it, are nevertheless in pursuit of no other laurels than these. If they had time to reflect, reason alone would be sufficient to show them clearly how foolishly they are acting. If our joys and hopes centre only in this world, what a painful thought that every day is removing us further from them; but eternity is our object, what an agreeable reflection that every day is bringing us nearer to it! If our object is worldly honour, how continually is it baffled! For if the envy of men will ever allow us to enjoy this honour without detraction, will our vanity be satisfied with the portion allotted to us? But men do not reflect. Thus one sees them plant and build, work and enjoy;—the days come and pass away, and the one great and urgent business remains unaccomplished,—the *gap* which separates man from his God is not yet filled up. 'We come short of the glory of God,' says the Scripture. What kind of glory is that? That we should walk before Him as His children. Blind man does indeed assert his claim to the rights of a child of God, but he neglects the duties of a confiding and obedient child. But while many confess that they have not this glory, they confess it without being ashamed of it. Here again it is evident that men will not allow themselves time to reflect; for what can be more natural than that the child who is obliged to acknowledge that he is not attached, or dutiful to his father, should at least be ashamed of it. Where there is shame indeed, much is already accomplished. I have always found that when one is ashamed of a sin, there is no occasion for fear.

When grief and shame for sin appear,
The power of God is ever near.

'There is no difference,' says the apostle. He refers, indeed, primarily to the Jews and Greeks, but there is also no difference amongst all who are born of woman. . . . I have looked round amongst men a great deal, in all classes of society, and have lived in the midst of a variety of people, but I have never yet found the man who has not had his weak side. I am continually reminded of the saying of one of our philosophers,—'Every man has his price.' I have found, indeed, many possessed of vigour, who would turn their weapons against themselves when the weak side endeavoured to rule; but still each one had his weak side. I think it does not require much experience to make this observation; and I think, too, that every one that rightly reflects, and earnestly and thoroughly examines into the innermost depths of his heart, must allow that man, that is, every man, carries within him the germs of every evil. Now, in this sense, I think, the apostle spoke when he said, 'There is no difference.' . . .

"I have frequently considered in what we ought to seek for the most marked characteristic which should distinguish a Christian from a man of the world. And I find it in this more than in anything else, namely, the various feelings which are excited by the words—sin, guilt. With what indifference did I formerly acknowledge that in many ways I was wanting in the sight of God, and could yet look forward to the hour when I should appear before Him. I know many who are without sanctification of heart, of whom I can well imagine that when they have departed hence, they will boldly and confidently approach the Judge of all the earth, as if they already held in their hands the bill of exchange upon the reward of their virtues. The believer has already received the privilege of adoption, and yet how shy and timid he remains,—

Wilt thou but hold me worthy to appear
Within thy courts, my King? ah, not too near
Will I presume to come, but standing there
Afar beholding thee, in silent prayer,
I will eternally adore thy grace
That thus forgave the faithless one, and brought to see thy face!

This is certainly the feeling of most of the redeemed, and it is indeed mine, for I am conscious how utterly 'I come short of the glory of God.'

King, and my Lord, truly honour availeth nothing in thy sight, but yet I would bring before thee *that* honour, *that* glory, which, as thy dutiful children, I ought to possess, since it is therefore thou hast created us in thy image. I accuse myself before thee, with holy shame, that I do not possess this glory. But thou be merciful to me graciously, since I am heartily ashamed of my nakedness, and desire to be clothed with the righteousness of thy Son. For the sake of the Son of God, O look upon me graciously!"—P. 25.

not because we estimate lightly the religion of the closet that we disapprovingly of the publication of private devotions, but because we hold these exercises sacred, and because the idea of their being published with a view to publication strips them of their charm and their value.

The "Daily Scripture Readings" and the "Horæ Sabbaticæ" of Dr. Chalmers were written for his own use and comfort, and they were not published for the devotional habits of that eminent man; but had we known that he penned those Sabbath thoughts under the impression that one day they would be exposed to the gaze of the whole world, we should think a great deal less of the piety and the value of the author. How far it was right for those intrusted with the duty to send these meditations and prayers to the press is another question.

We trust there are many scenes of sacred communion with heaven and earth daily around us, never to be divulged on earth, and many inspirations and deep exercises of spirit which seek no publicity.

It is long to see more of this true-heart-religion manifesting itself in action as well as by words, and by holy living as well as by acts of devotion. Were we to be visited with a real revival of religion, for many are praying, we should soon behold a vastly increased Christianity, "ready to every good word and work;" but we should not expect a corresponding increase of books of meditation and manuals of devotion. These are always at a discount when true religion flourishes and are chiefly in demand as substitutes for the living energy and wrestling power of the Spirit of grace and of supplication, which accompanies and authenticates a religious awakening.

INTERPRETATION OF PROPHECY.*

MACAULAY, that "master of sarcasm" as well as of rhetoric, tells us in the time of William and Mary, the library of a Presbyterian minister consisted of an explanation of the Apocalypse and a commentary on the Song of Songs. That sentence betrays as much of the spirit of the historian, and indicates significantly enough the estimate of the favourite studies of the public teachers of religion in those days. He no doubt meant to convey the impression that

Apocryphal History contained in the Book of Revelation solved upon a new and consistent Principle, with a copious Appendix, by Harcourt, Dramatic Artist of the Theatres Royal, Dublin, Edinburgh, Glasgow, &c. Glasgow: Thomas Murray & Son; M. Ogle & Son. Edinburgh: Ritchie. Dublin: Curry & Co. London: Arthur Hall; Virtue & Co.

those men studied books they would have done better to let neglected practical matters more becoming their position, useful to their people. What would the historian have seen found those explanations of the Apocalypse written by some members of the dramatic corps intruding into the province of logian? We need not try to frame an answer to this question in the piquant style of Lord Macaulay, but we may be certain he would have let the occasion pass without some jibe about the oblique transfer of the pulpit to the stage, and the signs of the times when that had become the scripture expositor.

It is seldom the profession of an author strikes us as out of harmony with his literary productions to such a degree as to constrain us to advert to it. In the present case we find it impossible not to advert to the profession to thoughts that force themselves upon us. Mr. Bland excuses us for prefacing our notice of his book with allusions to his profession, which his title-page proves he is not ashamed of, and is too honest to wish to conceal. Nay, his public avowal of his connexion with the stage, while he comes forward as an expositor of scripture prophecy, seems to invite special attention to the fact of the author's twofold character of comedian and Christian confessor. Such are our associations with the stage, that we should have been surprised had the man who nightly treads the boards of the theatre come before the public with some witty caricature of the strict sense that has sometimes issued from the press on the book of Job, rather than to find his production a grave and respectable work, demanding a reverent study and painstaking interpretation of one of the most cult books of the scripture canon. It is not for us to attempt to reconcile the private studies and the public engagements of the author, or to settle the compatibility of literary tastes so strictly theological with the professional duties of very questionable moral tendency; but we proceed to the examination of the book before us without making any marks on the calling of the author. We shall only add, before we close the subject, that we sincerely wish, for Mr. Bland's own credit and thorough consistency, that he could change the stage for the province of mental and moral effort more in keeping with his tastes, and perhaps with his spiritual aspirations. We cannot but commend the charity we can muster, regard Mr. Bland's present engagement as favourable to the development of spiritual life; and that is the chief importance, while all the eclat, and the fame, and the excitement attendant upon even the most successful theatrical career, are but ephemeral bursts of applause that rise from a thronged and excited audience, soon sinking into the faintest hum, and followed by the eternal silence.

Another word preliminary to our remarks on Mr. Bland's book is suggested by the theme he has chosen. Some scripture in the name of no mean name have undertaken to expound the sacred volume, but have stopt short when they reached the last book of the canon. The deeply mysterious character, the difficulties inseparable from the scheme of interpretation, the manifest failure of the profound logians and critics in grappling with those difficulties;—these discouragements sufficient to deter any but a very daring or a

siastic man from meddling with the vexed question of the exposition of the book of Revelation.

Had our author given us some favourable specimen of his skill in sacred hermeneutics, choosing for the trial of his powers one of the epistles, or one of the apostolical Epistles, we should have thought better of his wisdom and prudence; but, after all, his choice of the last and most difficult of all the sacred books may be justified by his masterly handling of his materials. He may erect a structure of prophetic interpretation, which shall stand the test of criticism, and the still more severe test of time, and if so, then his will be the glory of having surpassed all who have preceded him in the arduous attempt; for of us and all of the explanations of the Apocalypse we have ever seen or heard of, the first part or introduction has been a refutation of all preceding expositions; that is to say, up to the appearance of that expositor, all had been more or less mistaken in their schemes of interpretation; and this last and newest one shared the same fate as soon as a still newer—the last and newest—appeared! This is not said in jest, it is in sober earnest, though perhaps strongly expressed; and therefore it would give Mr. Bland the benefit of this fact, and assure him that, though his work may some day be criticised as severely as he has met with some authors who have trodden the same ground before him, he suffers in good company, and has only failed in accomplishing a task in which none before him have succeeded.

We have no hesitation in saying, after a pretty close examination of Mr. Bland's well-filled pages, that he has addressed himself to his task with most commendable seriousness and impartiality. He has not named his interpretation in harmony with any foregone conclusion. He has accordingly not been tempted to bend and twist his avowed principles so as to make them square with the necessities of any particular passage. He applies his system of interpreting the symbols rigidly, and, right or wrong, he does it consistently.

If prophecy when first written was a *history of the future*, it is obvious that a primary qualification of an interpreter must be an accurate knowledge of the annals of the world. Since prophecy and history must thus run parallel, there must be the ability to trace the great lines of history, and to show their coincidence with the corresponding relations of prophecy—revelations couched in symbols and figures, so as to veil the truth, and yet intelligible enough when the events so symbolized have taken place, to satisfy the diligent student at once of prophecy and history, that the latter is a real fulfilment of the former. History so read becomes one of the faithful handmaids of revelation, and the Bible is thus proved to be the Word of Him who knows the end from the beginning.

There is a passage in Henry Ward Beecher's "Life Thoughts," noticed elsewhere in this number, which, had our author seen it, and embodied the feeling it expresses, would have acted with repellent effect upon his undertaking. We confess to some sympathy with Mr. Beecher's sentiments, for there is truth in them, but it is poetical truth, and must be reduced to the sober dimensions of duty and practice. We quote the paragraph, and leave it to make its own impression, with only one remark.

"I am profoundly affected by the grandeur of prophecy. God unveils the frecced wall of the future, not so much that we may count the figures, and measure the robes, and analyse the pigments, but that, gazing upon it, our imaginations may be enkindled, and hope be inspired, to bear us through the dismal barrenness of the present. Prophecy was not addressed to the reason, nor to the statistical faculty, but to the imagination; and I should as soon think of measuring love by the scales of commerce, or of admiring flowers by the rule of feet and inches, as of applying arithmetic to taste and enthusiasm, as calculations and figures to these grand evanishing signals, which God waves in the future only to tell the world which way it is to travel."—P. 55.

The remark we have to make is that we demur to the assertion that prophecy was addressed to the imagination. If so, then any attempt at a rational consistent interpretation is useless, nay, unwarranted and absurd. That the book of Revelation was addressed to the reason of men, we think is plain from the very opening chapter of the book down to its close. To quote texts in proof of this is superfluous.

It is impossible for us, within our narrow limits, to unfold the peculiarities of Mr. Bland's scheme of interpretation, or to discuss the merits of his method as compared with other writers on the Apocalypse. One important feature of his exposition is, that he proceeds, as we have already hinted, upon a systematic and uniform interpretation of the symbols. This cannot fail to commend itself to the judgment of the reader, as the only true and satisfactory method. The sun, the moon, the stars, the waters, &c., mean everywhere, and uniformly the same things. They are not to be understood literally in one place and figuratively in another. They do not symbolize one class of persons or events in one place, and something else in another place. The author is decidedly opposed to the pre-millennial theory, and so he escapes the crudities and contradictions which the advocates of that theory cannot avoid in their attempts to expound the Revelation of St. John. He has evidently read with care and discrimination almost every work of note on the subject he has undertaken to write upon, and so his book is neither a superficial nor a slovenly production. Every page gives evidence of thoughtful examination of the matter in hand, so that if the reader is not satisfied with the author's conclusions, he cannot lightly dismiss them as unworthy of consideration. Mr. Bland indulges in copious extracts from the authors he has consulted, and he gives illustrations derived from various sources, showing that he has read extensively and compared closely what others have written. This has greatly swelled his book, which extends to about 650 pages closely printed, and much of the volume is in small type. We do not see how he could have well abridged it, but we fear the length of his disquisitions will militate against the popularity of his very respectable production.

Mr. Bland has here offered his contribution towards the interpretation of this most mysterious and difficult of the inspired books. It cannot be denied that he has brought to the task several qualifications of no mean value, patient research, candid and honest treatment of difficulties,—neither denying them nor slurring them over,—reverent handling of the text as given by inspiration of God, and consistent views of the grand design of Christianity itself. How far a deeply devotional spirit, and that divine sympathy with the mind of the rapt seer of Patmos,

which gives a kind of intuitive perception of the meaning of his elegant words, may characterize the author, it is not for us to say. It we cannot but concur with our immortal Bard in the glowing language of his conception of the Book. "The Apocalypse of St. John the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus ofallelujahs and harping symphonies;" and therefore the best interpreter of this wonderful revelation must be one who studies it on his knees, and writes his thoughts by a light which shines upon him from the eye of God and the Lamb. If an undevout astronomer is mad, a careless and unspiritual commentator on the Apocalypse is a prodigy of presumption, and his work must needs be a failure. We cannot therefore better close this imperfect notice of Mr. Bland's volume than quoting a few sentences from the closing chapter.

"Need I say that I have approached the task I have imposed upon myself, with mind not only fully alive to the awful warning contained in the nineteenth verse of the present chapter, but in a spirit as suitable to the solemnity of the subject as possible for fallible and erring man to imbibe; for whatever may be the defects of my work, I can freely call my conscience to witness that my single motive in commencing this (to me) gigantic undertaking, was a sincere desire to support, to the best of my humble ability, the sublime, the all-important cause of Christianity, by endeavouring to remove from the bright disc of Christian testimony which idolical prophecy presents, certain apparently noxious clouds that, (as it had meddled to me,) had hitherto somewhat obscured the original brilliancy of that celestial orb; while, in pursuing this object, my earnest desire has been, as carefully to avoid all fanatical and fantastical flights, as to abstain from all prejudiced and unjustifiable assumptions and speculations."—P. 606.

In this brief review we have abstained from criticism on the style of the volume before us. Mr. Bland, in his preface, "firmly deprecates all attacks upon his work, viewed as a literary composition," and we hope that his critics will attempt to injure the cause he wishes to support by any such modes of attack. We suspect he has been rather a reader and thinker than a writer. With more practice in composition he might speedily become a graceful and masterly writer. His style is generally perspicuous, though often too involved and parenthetical. In the event of a new edition we would suggest that much of the more massive and extraneous matter should be thrown into the shape of footnotes, thus disencumbering the text, and rendering it far more readable to the reader. We shall be happy to learn that the speedy issue of this edition enables the author to introduce in a second, these and other improvements which doubtless have occurred to his own mind.

THOUGHTS ON THE VOYAGE OF THE APOSTLE PAUL, AS NARRATED IN THE 27TH CHAPTER OF ACTS.

SEVERAL instructive views of this subject occur to an attentive reader, and it may not be amiss to state some of them briefly, without taking connected consideration of the whole narrative.

1. View the *occasion* of this voyage as a proof of the continued hatred of the Jews to the gospel of Jesus Christ. It was because he

was a servant of the Lord, and a preacher of the gospel, they persecuted and conspired against the apostle. He was not safe among them. The same spirit which made them cry out against Jesus, "Away with him—crucify him," made them seek Paul's life.

2. View the proceedings which led to this voyage as a proof of the fear and alarm of the Jews, that, after all, the doctrine of Christ would spread and prevail. Paul and his fellow-labourers, by preaching the doctrine of the death and resurrection of Jesus of Nazareth, awakened at once the hatred and the guilty fears of his betrayers and murderers. They said in effect, "You intend to bring this man's blood upon us." And was there not a secret whisper of conscience that made itself heard amid the noisy profession of their unbelief, that the claims of Jesus might prove true, and that he was none other than the Messiah after all?

3. View the fact of Paul's voyage to Rome as illustrating the wonderful means by which God effects his purposes. The apostle had long had it in his heart to visit Rome. He had written to the church then of his wish and purpose; but circumstances he could not control had prevented him. He had said, "I am ready to preach the gospel to you that are at Rome also." Now, in a way he did not anticipate, but which Providence had brought about, he was enabled to fulfil his intention. He was carried thither as a prisoner; and the very circumstance of his being a prisoner secured him from Jewish violence and perfidy. He was safely conducted by Roman guards, who showed him "no little kindness," and the opportunities he enjoyed of explaining to his Jewish brethren in Rome, the grounds of his imprisonment, and the object of his appeal to Cæsar, were the finest occasions of bringing out the whole doctrine of the gospel, as now having superseded the law of Moses, and as having brought deliverance from the yoke "which neither they nor their fathers had been able to bear."

4. View this narrative as illustrating how even idolaters and unbelievers may act a part which is directly subservient to the promotion of the divine glory; the fulfilment of the divine purpose; the safety of God's servants, and the success of their work.

The Roman officers showed the apostle Paul as much attention and respect as if they had been charged by Cæsar himself to take care of him. It was no thought or wish of theirs to assist in conveying a preacher of the gospel to Rome—to escort thither a man who should make known that gospel even in Cæsar's palace—a man who should continue in his own hired house in the imperial city, receiving all who should come to him. And yet they do so as effectually as if by set purpose, and in fulfilment of their own zeal for the spread of the gospel, they conducted this apostle of the Gentiles to his journey's end. They thought they were obeying their imperial master, for they were in his service, and acting under authority; but there was a Higher than the highest on earth, and He was overruling all these movements for His own ends. The Divine Hand was signally manifest in the whole of these events; and it would be unwise to overlook it, and vain to deny it.

5. View this fact as throwing light on the apostle's character and influence in new and untried circumstances. A man of power makes

everywhere. Paul was fitted to be a leader and a counselor or camp—in the storm or the calm—a prisoner on board a prisoner in his dungeon, bound with two chains. He was Master; true to his calling; faithful to friends and foes; valence and self-denial; but as full of courage and of spirit resources not easily baffled; and ready to resist all oppression and wrong.

this fact as illustrating the doctrine of Divine Providence. out his ends by the use of means. His purposes are not miracles, but by the agency of his creatures. They act; He fulfils His counsel; they perform duty, and leave His hands. Had Paul taken no care of his own life, and been as to the management of the ship, because God had promised could stand before Cæsar,—that would have been presumptuous and unwarranted neglect of duty. God's promises are never in- elieve us of obligation to do our part according to circum- d under the guidance of enlightened reason, and holy scrip- y remains unaffected by any promise or hope of success. We er be encouraged to use means of safety, when we have a fall back upon. We should be careful lest we forfeit the pro- ing by disregarding the conditions on which its fulfilment is dependent. How well Paul understood this was seen in ; when the sailors would have escaped to shore and left their hour of danger. "Unless these abide in the ship," he ex- ye cannot be saved." The apostle was equally confident ould not falsify his own word, and persuaded that unless all utions were taken, and strict duty performed, the promised d not be realized.

y suggestive chapter that has brought before us these reflec- ins many other points worthy of notice, and conveys many ch the diligent student may pick up. These few thoughts as a specimen of what an hour spent over this portion of l may yield.

THINGS NEW AND OLD.

ON OUR JUDGMENTS OF OTHER MEN.

title of an Essay by the author of a volume written in the f business. It contains some just and shrewd observations ger of forming and uttering harsh judgments of character. lements enter into the question of a man's real moral worth, and crude decisions made without due consideration of ents, and in ignorance of some of them altogether, are at d and untrue. And if it be wrong to form and propagate pinions of other men's character and proceedings, it cannot listen to those who do so. The *reset* of slander is as great the origination of it. If talebearers were frowned upon,

they would soon be silent. One of the shortest ways to put an end to calumnious reports about our neighbours is to refuse to hear them.

The following remarks are sound and good:—

“In judging of others, it is important to distinguish those parts of the character and intellect which are easily discernible from those which require much observation. In the intellect we soon perceive whether a man has wit, acuteness, or logical power. It is not easy to discover whether he has judgment. And it requires some study of the man to ascertain whether he has practical wisdom; which, indeed, is a result of high moral, as well as intellectual qualities. In the moral nature we soon detect selfishness, egotism, and exaggeration. Carelessness about truth is soon found out; you see it in a thousand little things. On the other hand, it is very difficult to come to a right conclusion about a man's temper, until you have seen a great deal of him. Of his tastes, some will be on the surface, others not; for there is a certain reserve about most people in speaking of the things they like best. Again, it is always a hard matter to understand any man's feelings. Nations differ in their modes of expressing feelings; and how much more individual men.”—(P. 42.)

An obvious lesson suggested by this subject is, that we ought to form our judgment of others with caution, and should not be too much affected by the judgment others form and express of ourselves. Whether favourable or otherwise, it is superficial; our nearest friends know us but imperfectly. A man's mind is somewhat like a dwelling-house which contains two or three public rooms into which visitors are admitted, but which has also private chambers which strangers, and even friends never explore, and in those private chambers secret places where things are hidden no one knows of but ourselves. A man can easily keep out of view what he *has*, and can as easily conceal what he *is*, and therefore men's judgments of him must in a great degree be formed in ignorance of the truth, and therefore worth little.

THE GOSPELS AND THE EPISTLES.

“The object of our Saviour's life was to supply the subject, not to promulgate the doctrine of the gospel. The Evangelists therefore confine themselves to the simple duty of narration; and the doctrines which altogether depended upon what our Lord had done and suffered, particularly upon his death and resurrection and ascension into heaven, were, after this ground-work was fully laid, to be fully set forth by those to whom our blessed Saviour had solemnly promised the unerring aid of the Holy Spirit, and who were expressly designated by him for that very purpose.”—(*Magee on Sacrifice*, vol. ii. 317.)

This remark might suggest to certain theologians the reason why they are conscious of a partiality for the gospels, and a kind of revelation from the epistles. The fact is, their views of truth are but an imperfectly developed Christianity. They occupy ground little in advance of the disciples while the Lord himself was with them, and while he had many things to say to them they were then unable to bear. But they are less excusable than our Lord's immediate followers for mistakes and misapprehensions; for now the completed revelation is before them. They think their preference of the gospels is *laudable* rather than *censurable*; and so they depreciate one part of the inspired volume to give honour to another.

FRUIT IN OLD AGE.

To the Editor of the Southern Spectator.

Dear Sir,—When recently on a visit to a friend at Parramatta, a letter was written by his mother, an old lady nearly ninety years of age, with whom I was so much pleased that I requested to be favoured with a copy of it. Her saint has been taken to her rest, but to her children and children's "though dead, she yet speaketh;" her holy life and pious counsels will be remembered by them, and will ever be felt to be instructive and admirable.

I have permission to make any use of the letter referred to that I might be of service; I send it for insertion in your work, as I am persuaded it will both edify and benefit many of your readers. The "old disciple" will thus speak to the audience than she ever thought of addressing, and in a way she never could; I am much mistaken, however, if her simple, but wise and weighty counsels do not find their way to the heart with far more facility and effect than those of an ingenious or elaborate discourse.—Yours, &c.,

T. BINNEY.

July 1858.

January 1st, 1854.

My dear and only son,—I sit down to address to you probably the last letter you will have from me. I suffered much on account of my dear mother's death, but I never to be beloved Sarah's heavy trials on your beginning of a second time; but my faith is immovable in all these things. I pray for you both, and for myself "a far more exceeding and weight of glory." I am now near ninety years old, but I consider myself one of the happiest beings in existence, for most of my life I have been gone through, and under the apprehension of those to come, I pray to tell you that my feet are on the Rock. I have a husband, children, and two grandchildren beyond the boundary line of sin and sorrow. God was manifestly glorified in the deaths of those who were in the maturity, and the rest are quite as safe. My health is just as good as ever it was,—only the infirmities incident to old age, and fewer than perhaps any other creature of my age. My memory is good; I seldom forget anything I hear; I can read a little, and hear well; I have food to eat, and raiment to put on; and, when I need hands to aid my infirmities. I feel as if a volume would be too much for me to fill, if I told you all I think of you both, and of my dear children. When overwhelmed with the thoughts of you, I can only ease my full heart by crying to heaven in the language of the apostle, "that the God and Father of our Lord Jesus Christ bless you all, with all spiritual blessings, in heavenly places, in Christ." I know and often say that our prayers are reciprocal, and that you are asking for me; and the blessed access I feel, tells me I am heard for you. But one thing above all things I would mention—the necessity of teaching the dear children that this religion I commend is a thing not to be found in books, sermons, or lectures, but at the throne of grace; it is a casting off the works of the law and putting on the armour of light; it is putting off the old man and putting on the new; a crucifying the flesh, with its affections and lusts; it is set about by a knowledge of themselves, a reliance towards God, a faith in Christ, a passing through the strait of the new birth, Christ formed and brought forth in the soul, enabling the new creature to walk in Christ, with a knowledge of salva-

tion by the remission of sins; a self-denying life. I tell my dear grandchildren that these are my views of religion, after sixty-four years' experience, for so long has my Saviour kept me; and now I know that "neither life nor death," nor any of the dangers in the catalogue, "shall be able to separate me from the love of God which is in Christ Jesus my Lord." I shall ever, while life remains, remember you all in my prayers night and day, and I trust you will do the same for me, for I am still in the field, and the wolf of the evening is still going about; but after sixty-four years' conflict, the sword of the Spirit is still bright, and oh! to have the promised land in view! this is what John Bunyan called "the Land of Beulah," or the prophet Isaiah "the land that is afar off, where the King is seen in his beauty." I was reading of this to-day, the first of the year, and I trust, ere another year rolls round, that faith will be lost in sight. But before I let the pen be dropped, again I would say, tell the dear children that in searching for religion, Jacob "wrestled," David "wept, and watered his couch with tears," Paul "prayed," the publican "smote upon his breast," the jailor cried "what shall I do?" and, above all, Jesus, when asking for us, "rose a great while before day, and went into a solitary place, and there prayed;"—everything, for life or death, is to be got at a throne of grace; but the soul must be on the stretch for all we want. And now, my dear children, I have told you what I longed to say before I leave this vale of tears. Meet me above, that I may say, "Here am I, and the children thou hast given me." May the good Lord keep you all till we meet in "a house not made with hands," is the prayer of, my dear son,

Your affectionate mother,

*** **

(From the *Southern Spectator*.)

Poetry.

PSALM OF PEACE.

"That in me ye might have peace."

WHEN the heart is heavy laden,
With its sorrow, doubt, and sin,
Lord, be thou, my helper, near me,
Whispering peace to all within.

Oh, be near me when thou smitest,
Heal the wound thyself hast made;
Teach me how to trust thy goodness
When beneath thy hand I'm laid.

When I stumble in the darkness,
Groping blindly for the light,
May the Master's voice upraise me,
Speaking peace in my affright.

Lord, when thou my idols breakest,
Taking what I loved away,
May I know that these lost treasures,
With thyself thou wilt repay.

Take them all if it be needful,
Only leave me still thy word;
Only thou more nearly dwelling,
Fill me with thyself, my Lord.

In the lonely time of sorrow,
In the midst of trouble sore,
Let me ever find thee near me;—
Nothing shall I then need more.

May no solitude seem dreary,
When I know that thou art near;
Keep me patient in all waitings,
Save me from all doubt and fear.

Be my Life, in me abiding,—
Be my Love, my All, my God;
Teach and help me still to follow
In the path which thou hast trod.

T. L.

WISDOM AND LOVE.

wisdom:—Ask what meaneth
 onry of stars above,
 horizon to the zenith,
 written,—God is love!

Mingling sounds of pain and sadness
 Meet us as we onward move;
 Soon exchanged for songs of gladness,
 And the chorus,—“God is love!”

wisdom:—Ask who teacheth
 to track its way the dove,
 distant home it reacheth;
 Thou,—the God of love!

Angel guards His mercy setteth
 Round His own, where'er they rove;
 When He looseth, bindeth, letteth,
 God is wisdom,—God is love!

a tiny leaf, the mansion
 he insect of an hour;
 Milky-Way's expansion,
 nting cycles for its dower;—

When temptation's wave was surging
 O'er me as I weakly strove;
 When the lip of scorn was scourging,
 Wisdom shielded me, and love.

the radiant brow of morning,
 shing all the eastern sky,
 clouds of flame adorning
 ning's solemn majesty—

Bitter though the cup God giveth,
 It is welcome if it prove
 That my strong Redeemer liveth,
 God of wisdom,—God of love!

ugh the depths of space unbounded,
 od is wisdom,” all things prove,
 numbered voices sounded,
 alls the anthem,—“God is love!”

When her pall Fear o'er me throweth,
 Pall that Guilt's dark fingers wove—
 Lo! yon streak of mercy showeth
 God is wisdom,—God is love!

Creation's hymn is swelling
 around, beneath, above;
 ye what that hymn is telling?
 d is wisdom:—God is love!

By that sunless sky, dim bending
 Over Temple, Garden, Grove,
 By earth quaking,—by rocks rending,
 God is wisdom,—God is love!

dawn the darkness reigneth:
 n the night our anguish sooth?
 Hope waxeth, and Fear waneth:
 orn proclaimeth,—God is love!

Yes! to me the Cross is token,
 Given on earth, and sealed above,
 Pledge sublime of oath unbroken,
 God is wisdom,—God is love!

Notices of Books.

PERING WITH CHRIST, *the True Spirit of Revival*. In letters to the Rev. John Angell James, by the Rev. W. Patton, D.D., of New York. London: Religious Tract Society.

a publication of these letters at the present time may be considered as well-timed. The minds of many Christians in this country have been turned with special earnestness to the subject of a revived state of religion in the churches, families, in the hearts and lives of men generally. Whether all Dr. Patton's sentiments may meet with the entire approval of enlightened minds is a question we do not stop to discuss. But his letters contain much solemn, stirring truth, all will readily acknowledge.

NEW SERIES.—VOL. VIII.

knowledge, and we pray that, so far as his views are in harmony with the word of God, they may be owned and blessed for the advancement of the Redeemer's kingdom amongst us.

Dr. Patton, in the course of these letters, makes frequent and laudatory reference to the recent revival of religion in the United States. After enumerating the reported conversions in thirty-one States of the Union, including of course SLAVE States, he says, “among other results it may be stated that every reformatory movement has been benefited. *Temperance* has been greatly advanced; whole towns have been purged of drinking shops; hotels and saloons, where liquor was sold, have been turned into places of prayer;

drunkards have been reclaimed in large numbers; and crime has been greatly diminished."—P. 71.

What more? What about slavery? Repentance for *that* crime? What about breaking *that* yoke? Not one word!

LIGHT IN DARKNESS, or *Comfort to the Sick and Afflicted, being a Series of Meditations, Prayers, and Portions of Scripture, for those Visited with Bereavement and Distress*, by the Rev. James Anderson, minister of the parish of Culter, editor of the Family Altar, or a Guide to Devotion, &c. Edinburgh: Adam and Charles Black. 1858.

THE author of this volume has been more than once before the public as a writer on practical piety; and the present production is one which, we are persuaded, many will welcome as reasonable and useful. In this world of change and suffering, "the sick and afflicted" are a numerous class, and many of them are, alas, in "darkness" as well as in sorrow. A book therefore directing them to the only true source of peace, and the only true Comforter, Saviour, and Friend, is of special value. True, people have the Bible, and it may be thought that they need no other book. Mr. Anderson's volume is not offered as a substitute for the Bible, but as a help to the enjoyment of it. One division of the work is "Texts of Scripture," well selected, and suitably arranged, so that the sick and the dying who can neither read nor hear much, may have some precious drops of the water of life administered when they most need divine consolation. "Light in Darkness" is a very suitable gift book to a friend in affliction.

OPINIONS CONCERNING JESUS CHRIST, by the Rev. Peter Davidson, Minister of the United Presbyterian Congregation of Dean Street, Edinburgh. Edinburgh: W. Oliphant & Sons. London: Hamilton, Adams and Co. 1858.

THE substance of this volume, the author informs us in a modest advertisement prefixed, was delivered as a series of monthly evening lectures, from his own pulpit, during part of the year 1857. The practice of not a few of our ablest

and most laborious ministers present day is to bring before people in consecutive order a discourse on some important and interesting theme, and Mr. Dav here gives us a specimen of the fare provided in this manner people during the past year. The volume gives us a high idea of careful preparation, and of his making such a digest of "opinions concerning Jesus Christ." It is not to treat such a subject so as to be sufficiently popular when delivered at the pulpit, and sufficiently edifying to render the lectures so prepared to appear in print. Mr. Davidson we think, succeeded in this design. Without having heard these discourses as spoken, we can easily imagine an intelligent audience listening to them with deep attention, and without doubt of their favourability to the public in their present condition.

The volume consists of an introduction, and seven discourses on the following subjects: 1st, Jewish opinions concerning Christ; 2d, the Infidel opinion; 3d, the Socinian opinion; 4th, the Unitarian opinion; 5th, and 6th, the Calvinistic opinion; 7th, Jesus Christ the Messiah of all nations; with an appendix containing the most valuable part of the volume, extending to upwards of 100 pages, and comprising several closely argued notes on some theological questions of the day. Mr. Davidson proves himself to be a workman and a watchman, teaching the truth, and zealously opposing against the insidious errors and perversities of the day.

So far as we know, this is Mr. Davidson's first appearance as an author. We trust it will not be his last, and we continue the use of the file to him, and he will yet produce a second work superior to his first. We can only but regard the minister who has produced such a series of lectures as a man of part; and we are glad to see a part of "a year, as the monthly exercises delivered to his congregation, possessing a prolific mind, and therefore naturally look for other ripe fruits of his sanctified ministry. The volume has our cordial and warm recommendation.

"THE LAW OF THE LORD IS a Series of Practical Lectures on the Nineteenth Psalm, by the Rev. J. H. ..."

A., Trinity College, Cambridge: James Nisbet and

of this volume, in a modest
 es his humble estimate of
 res, which are published
 re with the wishes of others.
 occasion to apologize for the
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 em to be level with the
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 st desire to obey it, without
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 ng is to be made wise unto
 faith in Christ Jesus, and
 God's help, the Bible is

OM THE GREAT BIOGRAPHY,
 s Hamilton, D.D., F.L.S.
 James Nisbet & Co. 1857.

e is marked by the well-
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 d, will be disappointed. But
 ght to complain, for Dr. H.
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 nted you when he has raised
 ons. He says in his preface
 at one time his purpose to
 ether the leading incidents
 the four evangelists, trans-

lating them, as it were, into modern
 language, and supplying a few of those
 historical and topographical details for
 which we are indebted to recent re-
 search. All that he actually offers in
 this volume is a few specimens of the
 gospel story thus rendered. This
 modest attempt is not unsuccessful, and
 taking it for what it professes to be, we
 are indebted to Dr. H. for a very read-
 able, and well-written volume.

DEBORAH; or, *Fireside Readings for
 Household Servants, with a postscript
 for Masters and Mistresses*, by the
 Rev. Norman Macleod, Minister of
 Barony Parish, Glasgow, author of
 "The Earnest Student," "The Home
 School," &c., &c. Third thousand.
 Edinburgh: Thomas Constable &
 Co. Hamilton, Adams, & Co., Lon-
 don. 1857.

THIS work did not fall under our notice
 until it had reached its third thousand.
 We give it our hearty though late com-
 mendation, and hope that it will speed-
 ily pass off by thousands, and diffuse far
 and wide among servants the wholesome
 principles and Christian spirit breathed
 in its pages. The postscript to masters
 and mistresses is not the least valuable
 portion of the volume. The extracts
 that make up the postscript are selected
 with judgment, and are well-deserving
 of careful perusal by all concerned.

It would be difficult to find a more
 appropriate present to put into the
 hands of a servant girl, and the book is
 scarcely less adapted for usefulness to
 masters and mistresses. The conduct
 of the employed towards the employers
 should ever be regulated by Christian
 wisdom, and marked by faithfulness,
 humility, and propriety. But masters
 and mistresses have also duties to dis-
 charge towards servants, and courtesy,
 kindness, and sympathy should be shown
 by them to every domestic. It is as
 useful to inculcate upon the heads of
 households the obligation to treat their
 servants with kindness as it is to teach
 servants to be obedient. We have
 been sometimes grieved to observe how
 unreasonable even Christian employers
 have been in exacting service, and how
 the best endeavours to perform duty on
 the part of the servant has been repaid
 with harsh and unfeeling words and dis-
 pleased looks. We look upon Mr. Mac-
 leod's book then as much needed, and
 we trust it will be very useful.

LIFE THOUGHTS, gathered from the Ex-temporaneous Discourses of Henry Ward Beecher, by Edna Dean Procter. Edinburgh: Alexander Strahan, 42 George St. London: Hamilton, Adams, & Co. 1858.

THESE are truly "life thoughts." They have the breath of life in them, and many of them are strikingly original and memorable. They have evidently been struck off while the preacher's mind was working actively; and truth and beauty characterise them. Some are rather startlingly bold and extravagant, but the judicious reader can pare down some of these half-paradoxical utterances to the proper size and shape. We recommend these life thoughts as worthy of study. We know not whether Edna Dean Procter be a gentleman or a lady, or whether the editor may have assumed a *nom de guerre*. *Edna* is only *Dean* with the letters transposed.

We may perhaps in a future number select a few of these Life thoughts, and give our readers a specimen of Henry Ward Beecher's off-hand illustrations. They are sparks struck off from a mind of rare powers, and we are mistaken if this small volume do not retain a place in our literature long after more pretentious works have been utterly forgotten.

THE SUCCESSFUL MERCHANT; Sketches of the Life of Samuel Budgett, late of Kingswood Hill, by William Arthur, A. M., author of a Mission to the Mysore, &c. London, published by Hamilton, Adams, and Co., and J. Mason. 1856.

A BOOK in its fourteenth edition and twenty-third thousand bears upon its title-page a stamp of more value than fifty favourable reviews. We write this notice, therefore, not for the sake of the author or the publishers, to help the sale of the volume, but for the sake of our readers, many of whom may not have seen or heard of it. The incessant production of new books every year renders it difficult to keep attention alive to really good works beyond the year of their birth. If this book then was worth the commendation it received on its first appearance some years ago, it is equally deserving of commendation now; and as a few years suffice to bring forward a new race of young readers, we take the opportunity which a re-perusal of the volume has suggested to recom-

mend it to young men begun a career of business life. One history of Samuel Budgett's life is the importance of diligence, perseverance in order to succeed but the grand lesson this book is the necessity of right religion, and the consecration of talent, gains, and growing power to God, in the spirit of the faithful

1. **THE VAUDOIS; comprising the recollections made during a Tour to the Valleys of Piedmont, in the year 1844, together with remarks on the conduct and interspersed with the origin, history, and present condition of that interesting people**, by Dr. Henderson, D.D. Second edition with map and portrait. John Snow. 1858.

2. **A HISTORY OF THE VAUDOIS FROM ITS ORIGIN, and of the progress of the Reformation in Piedmont to the present time**, by M. Antoine Monastier, formerly in the Canton de Vaud, and now of the Vaudois valleys of France. Translated from the French by Dr. Henderson. Religious Tract Society.

WERE we ourselves to visit the Valleys of Piedmont, we should like to have one or two intelligent companions. We could not choose two more judicious than the ex-pastor of the Canton de Vaud, and the Christian whose name is attached to some of the works whose titles we have just described. We speak not of the companionship of these good men, but of the companionship of these good books. Dr. Henderson is no longer with us, as for M. Antoine Monastier we are ignorant of his history. We have two volumes before us, and we could not be furnished with more worthy and instructive guides to the Tour and the History. Both of wide circulation, and we trust the publishers of both will have responded to the urgent calls for thousands of copies. These books are healthy, unobscured, and most instructive to young men.

INDIA, an Historical Sketch, by George Trevor, M.A., Canon and late Chaplain in the Madras Establishment. London: Religious Tract Society.

INDIA is now commanding the

of our countrymen, and who previously were in a profoundest ignorance as to the religions, the geography, and the history of India, are now eager to acquire a knowledge of the country. The volume, now before us, is a guide to the history of India, but a "sketch," as the author says, but it is comprehensive, and gleaned from the best sources to the religions of India, and as to diffuse Christianity in the remote regions, readers must refer to full and satisfactory sources.

The last chapter of Mr. [Name] bears the title, "Protestantism," but we are content that it is extremely meagre; the author should either have said nothing at all. A far larger volume than the one on hand might well be filled with an "outline" of the efforts made and propagated by Christianity, and we would not advise that assigned to the Canon of the Church should be committed to a prejudiced mind, above the inextinguishable prejudices, and generous views of all sections of the Christian church, and to their due meed of praise and success in efforts to spread

the gospel among the heathen and Mahomedan populations of India.

THE CHURCH, *its Mission, Government, and Worship; an Examination of the Will of Christ respecting the Spiritual labours and the livelihood of Preachers, Church-elders, and gifted Church-members.* London: Trübner & Co. 1858.

THIS closely-printed pamphlet of forty-four pages is evidently the production of one who has studied the subject of which he treats, and has arrived at conclusions of his own, which he deems it right to publish and advocate. When we meet with any one who pleads, as this author does, for a plurality of elders in every church, for the right and the duty of "gifted church-members" praying and teaching in public, and for other modes of action supposed to be a close imitation of the primitive churches, we are always inclined to recommend them to let us see an example of such a church whose working is so much superior to the other churches around as to settle the whole question by an appeal to facts. This is the sum and substance of what we feel disposed to say of the publication before us.

Chronicle.

LETTER FROM CHINA.

SHANGHAI, Aug. 15, 1858.

MR. M.,
I have your kind letter, and your own and your dear Sabbath school. Your contribution has been used, and been employed in spreading the gospel of Christ to the people. From the unconnected with school operations, and the great necessity of our efforts to direct mission, I have transferred your support to the support of a native church, a considerable number of which have been formed here and are engaged in preaching the gospel to our countrymen, and many of them in an earnest and effective manner.

These having professedly renounced their former religion already, and

at the same time being under suitable training for the purpose, are directly the means of doing good, and so are more satisfactory than the uncertain and indefinite results of school teaching. In the course of time, as Christian influence extends in China, schools and other institutions will be in full work. Meanwhile the missionary is called upon to spend and be spent in diffusing the blessed gospel of Christ among the multitudes ready to perish. It is gratifying to see a few, from time to time, coming out from amongst their heathen countrymen, renouncing the abominations of idolatry, and declaring themselves on the Lord's side. Last Sabbath I baptized five individuals, who all seemed to give evidence of having known and believed the truth. Several of these were brought in through the efforts of the native agents in different parts. Others are likely to be received

shortly, and altogether, I trust, there are indications of the divine blessing resting upon us.

In the results of missionary work here, as at other places and in other days, we have occasion for sorrow and joy. Some hold on for a short time, and from various causes turn aside; the temptations from without and from within are too strong for them, and it requires constant care, anxiety, and prayer on the part of the missionary, in seeking to strengthen, establish, and settle the new converts in the faith. Their circumstances, past and present, are very different from those in which Christians are placed in our dear native land; and considering all things, it is a miracle of grace if any are enabled to persevere. Yet thanks be to God that not only do many continue firm in spite of all trials from their families, friends, and neighbours, but even adorn their profession by a consistent, active, and prayerful life. They will, I trust, be for a crown of joy and rejoicing on the great day of accounts.

These newly-made converts, as well as the multitude of heathen around, ought to be the occasion of earnest prayer on the part of the churches and individual Christians at home. For both, the outpouring of the Holy Spirit is specially needed. Oh! were we fully aware of our duty and privilege in this matter, we have reason to believe there would be a return of the early days of Christianity, when the gospel had free course and was everywhere glorified. I ask you, your dear fellow-teachers, and your dear Sabbath school scholars, that while contributing your substance towards making known the blessed name of Jesus to these poor Chinese, you will unitedly and alone plead for God's Almighty Spirit, that these, and all other missionary labours, may be eminently effectual to the salvation of souls.

I am called upon to say another thing at present, and perhaps it will touch a chord in some breast. The news have come to hand that this vast country is, in the course of a year, to be thrown open particularly to the efforts of Christian missionaries. A new treaty has been signed to this effect; and the great enquiry is, What is to be done by members of the church in England and Scotland towards meeting the demand for personal consecration? All around, and stretching to an indefinite extent, there are countless towns, villages, and cities, densely peopled, where the glad tidings

of mercy have never yet been proclaimed. It is altogether without parallel in the history of the world, and the opening of the country is thus a new era in the history of the church. But what is to be done by it? Our present means and appliances are utterly inadequate, and I am compelled, as one entitled to speak in the matter, to plead in behalf of this benighted, yet most interesting land. The romantic ideas prevalent in regard to it are without foundation. It is as much a matter of fact as the condition of our own native land, and the immense difficulties supposed to be connected with the language, &c., are greatly exaggerated. There is everything in the climate, kind of labour, character of the people, and aspect of the country, to encourage personal consecration on the part of pious, active, devoted young men. With ordinary ability and perseverance, the language can be mastered to an availing extent, and there is unparalleled scope for exertion in all directions. The thing specially wanted is aptitude to preach the gospel in a plain and earnest manner. The people, in general, are poor and illiterate, and it needs no such superior mental power to be extensively useful in this country as has been generally supposed. There are multitudes to hear who have no particular attachment to idolatry, as in India and elsewhere, but who would listen with attention and respect to the good news of Jesus Christ, and, through God's blessing, receive it with unprejudiced hearts. I trust that the subject will engage the attention it demands among Christians at home, and that Sabbath school teachers, in their own hearts, and among their scholars, will make it one of serious consideration, and that all will help towards the bringing this vast land under the dominion of the PRINCE OF PEACE. My Christian love to all your dear fellow-teachers and Sabbath scholars.

Yours, very sincerely,

WM. MUIRHEAD.

BRIF SKETCH OF A RECENT PREACHING
TOUR IN SHETLAND.

To the Editor of the *Scottish Congregational Magazine*.

EDINBURGH, 14th Sept. 1864

DEAR SIR,—Having returned from Shetland on the 8th inst., after an absence of six weeks—including, of course,

—spent on a preaching tour to send you some account of our proceedings for insertion in your periodical, believing that not a few of our readers feel a deep interest in the portion of the British dole as it regards the poor, and the mission in connexion with our work.

On the morning of the 1st, and reached Lerwick, usually quick and pleasant the evening of Saturday the 1st met on board by Mr. A. son of Mr. L. Laursen, the parson of the church there. I was very received and hospitably by his pious and excellent wife. This house has been my home in Lerwick for many years back. I was invited to preach at Scalloway Sabbath, the 1st of August, but that the brethren had arranged that I should occupy Mr. Macpherson, while he would preach at Scalloway in Whiteness parish, and at the Lord's Supper, a privilege which the independentists there had long enjoyed as often as they could with a Sabbath-day's sermons. I very much enjoyed the privilege of spending time with the church in Lerwick, and happy to find the chapel at Scalloway, the largest congregation I ever seen in it.

On the evening of Wednesday, 4th I reached at Scalloway, and I proceeded westward as calling on the road on several friends, among others the venerable parish minister of Mr. Turnbull, and on our way we met Mr. Tulloch of Bixter, the first independent minister that ever preached the gospel in Shetland, both of whom were about eighty-five years of age, and I was very glad to see them so vigorously. After remaining with my friends at Sand, I on Saturday to Reawick, where, as usual, kindly received by Mr. Lock, who has long been distinguished for her Christian hospitality, and the ministers of the Gospel.

On the 8th August—Preached forenoon at Scalloway, dispensed the Lord's Supper at the church which meets there. The forenoon meeting was quite full, a considerable number, not memorable present when the Lord's Supper was observed. In the evening, I returned to Sand by water—about an hour's sail

—from Reawick to Sand. Three boats well filled with people came across. The one I was in had a goodly number of young people of both sexes, all of whom could sing very well. We all united with great zest in singing the hymn, "Saviour, through the desert lead us," &c., and the hymn, "Guide me, O thou great Jehovah," &c.,—the former to the beautiful tune, *Reawick*, composed by Mr. Stout. The effect, surrounded as we were by the still placid ocean, (for the evening was pleasant,) was very solemnizing as well as exhilarating. The chapel at Sand was soon filled to overflowing, and several stood outside who could get no admittance. The worship was opened by singing the same hymn and tune as were first sung in the boat, the same young man leading on both occasions. I preached from Numbers x. 29, "We are journeying to the place of which the Lord our God has said that he will give to us," &c. All seemed much to enjoy the whole service. May many hearts have been opened to-day!

August 9—Left Sand for the parish of Walls. At Garderhouse, spent some time in conversation and prayer with I hope, a good man, just about completing his ninety-second year, quite sound in mind, and wonderfully free from the usual infirmities of old age. His hope seems to rest on the Saviour alone. Farther on my journey, visited and prayed with a pious young man in a state of great weakness and bodily affliction. In both cases my visit seemed to be most acceptable. Tracts were given to those present, and thankfully received. On my arrival at Walls, I received a cheerful welcome from Mr. and Mrs. Nicolson of Springfield, who showed me no little kindness during my stay in the parish.

August 10—Preached at Burrastow to a good meeting in a place fitted up by Mr. Henry, the proprietor of that district of the parish, as a preaching station, and readily given to any minister of the gospel as often as required. With this pious gentleman, his lady, and sister, I spent several pleasant days and nights while within their reach.

August 11th, dined at the Free Manse, had intimated preaching in the Congregational chapel, but readily gave place to Mr. Hunter, late a Free church missionary in India, who gave an interesting address founded on Psalm lxxiv. 20. The chapel was well filled.

August 12th, left Walls for the time being, by way of Aith, for Northmaven.

The weather proving unfavourable for proceeding onwards, the boat I had engaged at Aith landed me at Busta, the well-known residence of the late Arthur Gifford, Esq., who ever gave a cordial reception to all respectable travellers, and especially to ministers of the gospel of whatever denomination. Here I met with a cheerful welcome from the young couple recently settled there, and who, so far as they are concerned, have recently formed a union between the United Presbyterian body and the Free church. The union, in this instance at least, promises, I think, to be a very harmonious one. I don't think they are likely to quarrel seriously on the one point in dispute between the two bodies, namely, whether or not it is the province of the State to determine which sect in the community professes the true religion, and then, as such, to endow it at the expense of all the rest. Next morning, left Busta for Sullam, called at the Free Manse of Brae, where I enjoyed some pleasant intercourse with the ministers met together on the occasion of their half-yearly observance of the Lord's Supper.

Sabbath, 15th August, I occupied the pulpit of our chapel at Sullam all day, dispensed the Lord's Supper to the church, which numbers on the roll about 60 members, with an interesting Sabbath school. Mr. Fraser, the pastor of the church, preached at two places, the one 10 miles, the other about 12 miles distant from Sullam, and in both places in the open air, for want of a place large enough to accommodate the hearers. His labours are very abundant, and in all places most acceptable. On Monday evening the 16th, crossed Sullam voe over to Delting parish, accompanied by Mr. Fraser, and preached at Scatsta. The sermon having been advertised the previous Sabbath from the Free church pulpit of Brae, the audience was larger than I had anticipated. After the public service, visited and prayed with an old member of the church in Sullam, now much afflicted, and earnestly desirous to depart and be with Christ, where there will be no more pain.

August 17th, left Sullam, where I had much enjoyed the society of my dear friends, and in the evening reached Bixter, where, according to previous intimation given, I preached in the chapel. The meeting, although good for a week-day evening, was, owing to a heavy rain, less than otherwise it would have been. Next day, after having enjoyed Mr. Tulloch's hospitality all night,

I again proceeded for Walls, had a preaching engagement better in the evening. On the 18th, called at Muirraister, and spent some time in conversation and prayer with a man who, in deep affliction, occasioned the loss of a very promising young man who, with a crew of fifteen, had been in a gale on the boisterous coast while engaged with other vessels pursuing the cod fishing. Allowing my preaching engagement to spend the night with my good friends at Burrastow. Spent part of the following days in visiting several parishes and in distributing religious tracts.

August 21st, I hired a pony about 12 inches high, which carried me in any way he could through moorland across the hills to the parish of Sullam, near the north-western extremity of the mainland of Shetland, for the purpose of preaching there on the Lord's day.

August 22d, Sabbath, preached in the parish church of Sullam, which fortunately was vacant by the present incumbent that was thankfully resorted to when he found that our chapel could not commodate one-half of the people who came forward for worship. The service there was over, the minister of the Congregational church in Sullam, preached in the chapel for the observance of the Lord's Supper. A considerable number of serious persons were present, many of whom were spectators. Many I trust felt the power of the Spirit to be there. Preached again on Monday evening in the parish church, which was quite full both below and in the galleries. Earnest attention was given to a discourse from Genesis ii. 2-7, in which it is said that the Spirit of God hovered over the waters, and that the Spirit carried home his own people to many hearts!

August 23d, preached in the evening in the Wesleyan chapel, situated in the middle district of the parish. The congregation was pretty well filled, chiefly by young men, the men being at the fishery. They seemed to listen with serious attention, and with a feeling of the efficacy of the blood of Christ to cleanse from all unrighteousness. The forenoon service was spent in visiting parishes afflicted with affliction, and in distributing tracts to the house.

August 24th, had intimate conversation with the minister of the parish to preach this day in the chapel of Papa, but the state of the weather prevented me from crossing the bay, a very dangerous sound by which it is separated from Sandness. Spent the afternoon

families, praying in each

preached in the Con-
 celed to not a very large
 audience. During my
 as I was most comfort-
 ated in the house of
 -hearted and benevolent
 ich (R. T. C. Scott, Esq.,
 ing made provision for
 for all ministers of the
 e to preach in the parish,
 ich is his own property.
 of no small value in a
 e are no lodging houses
 tion. May his future
 e "a house not made
 nal in the heavens!"
 returned back again to
 e evening addressed Mr.
 meeting from Rom. viii.
 concluding with prayer.
 mpleted my 68th year.
 bled to think what an
 vant I have been. My
 at, though "I, the chief
 Jesus died for me." I
 n for the past, and trust
 re.

spent this day in visiting
 id afflicted persons and
 n distributing Stirling

1. Sabbath forenoon.
 Walls Congregational
 cipal scene of my minis-
 r many years, which was
 : door, some using the
 rea. The weather was
 h put it the more easily
 members from a distance
 ell as aged and infirm
 hand, who otherwise
 ined at home. A con-
 n of the congregation
 nt when the Lord's Sup-
 ed by the church. The
 seemed to be much en-
 sent. Mr. Craig, who is
 mation not only by the
 / the people at large.
 day at Reawick, while
 as occupying his Bixter
 on. In the evening I
 : Free church, the use of
 ily given by its pious
 Elder. It is a pretty
 a thinly populated coun-
 g seated for about five
 rs. It was as densely
 ible by the adherents of
 ominations of Christians
 Surely the seed of the
 in so many hearts during

the day will in some cases yield fruit to
 the Divine glory. So let it be!

Saturday, September 4,—reached Scal-
 loway from Reawick, where I had spent
 the previous night. This week had no
 public week-day preaching, harvest oc-
 cupations and the herring fishing fully
 engrossing the people's time. Endeav-
 ured, however, to make myself useful
 in other respects.

Sabbath, 5th,—preached at Scalloway
 forenoon and evening to large congre-
 gations. Evening especially, the com-
 modious chapel was quite crowded. I
 hope I felt the importance of "Preach-
 ing as a dying man to dying men," and
 that I was faithful to the many souls
 present. May I be found at last pure
 from the blood of all men! The ordi-
 nance of the Lord's supper was observed
 in the forenoon. Mr. Nicolson, who
 occupies the station as the agent of
 the Congregational Union of Scotland,
 preached at Sandwick that day, where
 I had intended to be, but could not con-
 veniently reach to such a distance, and
 it was deemed of equal importance that
 I should labour in Scalloway. The
 chapel here is, with the exception of
 the Lerwick one, the largest and most
 comfortable of all the twelve chapels we
 have in Shetland, and our friends there,
 and the inhabitants as a whole, are much
 indebted to our much esteemed brother,
 Mr. A. Russell of Stirling, who was
 greatly instrumental in its erection.
 When he was in Shetland on a presch-
 ing tour in 1837, he saw how much a
 place of worship was needed in the vil-
 lage, having a population of some five
 hundred souls, at that time without any
 thing of the kind, and on his return to
 the South, he collected funds in all di-
 rections, which, together with what was
 obtained from other sources, put up a
 place sufficient for the comfortable ac-
 commodation of all who choose to wor-
 ship in it, (and it is in general well at-
 tended.) and should need require, it is
 adapted for a gallery being put in it.
 During both my visits on this occasion
 to Scalloway, I stayed with Mr. Scott
 and his truly amiable sisters at Gibble-
 ston Lodge, whose kindness and atten-
 tion in common with many others de-
 mand my sincere gratitude.

On Monday evening, the 6th Septem-
 ber, I took my leave of Shetland for a
 season. Had circumstances permitted
 me to have gone north about a month
 earlier, I would in that case have visited
 the islands of Foula, Yell, and Unst, in
 each of which we have small churches
 without pastors, as also Sandwick on the

Mainland. As it was, I preached in seven places of worship belonging to ourselves, in three places belonging to other denominations, and on a few occasions in private houses. On each of the six Sabbaths I enjoyed the privilege of breaking bread with a Christian church in remembrance of our blessed Redeemer's death.

To myself my visit to Shetland was one of much enjoyment. The cheerful smile and hearty shake of the hand with which I was every where greeted, and the countenances of the people in our public gatherings for divine worship and instruction, seeming to say, "Thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God," I felt to be an abundant recompense for all my toils. I trust moreover that some of the good seed sown by preaching and the distribution of valuable religious tracts will produce fruit to the glory of Him who has said, "My word shall not return unto me void." We cannot well judge of success, or the want of it, by present appearance. Sometimes after our hopes have been most excited, we are doomed to be disappointed. On other occasions, when we are led to fear that our strength has been spent for nought, and in vain, we afterwards find that the Spirit of God has been silently working in the minds of some of our hearers the good pleasure of his goodness and the work of faith with power. I happened to meet on the present occasion with an old disciple, now longing to depart and be with Christ, who told me that her first saving knowledge of Him was by means of a sermon she heard me preach more than forty years ago from the words,—John xvi. 33,—"That in me ye might have peace." Although I had long known her to be a devoted Christian, I had not formerly been made aware that God had honoured me to be the instrument of her conversion. It is ours then to sow in hope, looking to God who alone giveth the increase.

I cannot conclude this account of my late Shetland itinerancy without expressing my deep sense of obligation to the few benevolent Christian friends who, without any direct solicitation on my part, made the path pretty plain before me as it regarded pecuniary matters, and to those also who put it into my power to afford some little relief to the widow and the fatherless, (of which, alas! there are many there at the pre-

sent time.) as also to not a deserving cases with which I am constantly coming in contact. My liberality be abundantly recouped by the resurrection of the just!

My Dear Sir,

Yours very truly

PETER P.

P. S. — Since the foregoing (chiefly from notes kept in my pocket) was drawn up, I have had a Mr. Nicolson of Scalloway, in the Orkney Islands, who says, "I believe it was providentially that you preached here the Sabbath you left, for judging from what he said to myself since by various means I think your last two sermons in Scalloway chapel will, through the agency of the Scotch Missionary Society, be of lasting benefit to many souls." Then adds:—"After the service in Whiteness yesterday a member was added, and two conversions were brought forward. I am happy to say, are showing signs of concern about their

A NEW ARGUMENT FOR PROTESTANT CHRISTIANITY.

THE "News of the Churches" for the month of November contains an article which we think worth giving entire to our readers as exhibiting very clearly the grounds on which Roman Catholics are to be regarded as to regard Protestant efforts to reform the Scriptures of truth, and to reform the doctrines they find there to be in error around them.

It seems that some observers among the Roman Catholics are alarmed at the danger of the masses of the people lapsing into a state of utter infidelity, unless Christian infidelity be brought to bear with some effect. These influences may be of the Protestant type, and therefore may be much favoured with the friends of the cause; yet such is the idea of infidelity, even worse than Protestantism, rather than let the people be infidels, they will permit them to be Christians teaching which may be their becoming Protestants!

But we must let the document for itself, and we give it as an appendix to the paper found in part of this number, on the subject of Popery.

des Deux Mondes on Bible Circulation.

wing remarkable testimony to the value of the study of the Bible, and the national religious appears in the *Revue des Deux Mondes*—

It is our purpose to enter into a discussion as to whether societies or churches where the Bible is read, produce a greater genius or better results in those countries where it is read. There is another consideration which we would call the contention of political men, and of religious Catholics. It is a fact, but incontrovertible fact, since the sixteenth century, in countries where the Bible has been read, notwithstanding the multitudes, have been, and continue to be, roughly and sincerely reformed, whereas in those nations where the Bible is not read, all that has been the result of Catholicism has been equally ignorant, and won by Atheism, and a brutish indifference to the interests of the soul. Such is the case among the empires of society; and this is the case in France, in the seventeenth century, into so many lamentable errors. This evil, does it not also extend to the East? And let it be asked, when we make a comparison between Catholicism and Protestantism has been established in each of our departments, and let us venture to assert that, in the East, the Catholic, a large portion of the population, perhaps—are not practised to the exercise of either religion? The question to be

asked, therefore, is this.—Is all faith, all religion, to be allowed to die away among large populations, whose minds are absorbed by worldly care and worldly toil, and whose hearts are corrupted by want and misery? These unhappy beings, with souls, alas! so low and grovelling, are they to be abandoned to an abject materialism? Do they not rather form a field for moral and religious enterprise, into which all the sects of Christianity should be called to exercise their zeal? Were it not better that the spark of Christian fire should communicate to these desolate regions something of its strength and purity, even though it were to be at the risk of sowing seed that might produce Protestants? Observe, we do not appeal to the passions of men. We appeal to the sentiment that declared the voice and action of the good mother, in the judgment of Solomon, who, rather than dispute for her portion of the mangled limbs of her offspring, preferred abandoning her child alive to her cruel rival. Our desire is to prevent that what is lost to Catholicism among the people, should at the same time be lost to Christianity and to religion. And, to this end, we wish that the different sects or communions, solely impelled by Christian emulation, would inundate France with Bibles, being fully satisfied that, notwithstanding the difference in the translation of certain passages, which, in the eyes of theologians, become dogmatical contradictions, but which are most frequently imperceptible to the simple-minded, there would remain enough of Divine light in the revered pages to elevate the minds of the people, and improve and purify their sentiments of moral responsibility."

POSTSCRIPT.

number closes another year of the *Scottish Congregational Magazine*. I am thankful to the friends and brethren who have cheered and helped my labours. It has been my wish to give as much variety and interest to the number as the materials he could make or find enabled him to do. The character of the Magazine as denominational has not been maintained at the expense of catholicity of spirit and friendly feeling towards other sections of the Church. The sentiments which Congregationalists hold in common with other religious bodies render it proper that the Magazine should be the vehicle of those sentiments of which all true-hearted Christians may approve, whatever be their personal preferences. The Magazine, therefore, for the present year, like the numbers that have preceded it, has contained many articles of *general interest*, and has been encouraged by expressions of approval by Christians of other denominations. It is necessary and proper that topics of more strictly denomina-

tional interest should have some space allotted to them; nor has this been denied. It is hoped that in this respect the Scottish Congregational Magazine has lost none of its interest to members of our own churches. The Editor would be glad could he give the Magazine an improved arrangement of topics, so that each number should exhibit articles classified under certain heads, and so meeting the wishes of a variety of readers. But to carry out such a classification would require a more varied supply of appropriate matter than our friends have hitherto furnished; and, after all, the subdivision of such a magazine as ours into many departments would add little or nothing to its real value and interest. Some of our contemporaries, we observe, have a classification of articles without real distinction in the character of the papers inserted under separate heads. Perhaps our own freedom is better after all than the "enclosures" of others, which sometimes separate things that do not differ.

The Editor has reason to be satisfied that the occasional memoirs of deceased ministers and Christian brethren in the more private walks of life, have been very welcome to a numerous class of readers. Well-written and brief sketches of the life and labours of devoted servants of Christ will always receive favourable attention.

The religious awakenings in America, and the prevalence of a spirit of prayer in our own country evinced in the devotional meetings held weekly or daily in many places, have not been unnoticed. We have departed from our usual practice of not publishing sermons, for the sake of bringing the subject of revivals of religion more prominently before our readers. This is too interesting and solemn a matter to be slightly passed over, and we hope yet to have occasion both to state principles and to announce facts respecting the progress of this religious movement. The preaching of able and earnest evangelists, and the increase of Sabbath schools and weekly meetings for the instruction and elevation of the lower classes, are tokens for good, and demand, and will receive, due attention.

The Editor has recently received from a correspondent, whose favourable opinion he highly values, a substantial proof of his interest in the Magazine, and his desire for its wider circulation. Among other remarks, he says, "I think a few more well-written papers on personal religion; on the purity of the churches; and on the necessity of their shining as lights in the world, would be welcome." In this the Editor fully concurs with his respected friend, and cordially joins in the prayer with which he closes his letter, that the churches may yet enjoy times of refreshing from the presence of the Lord.

Communications have been received on the subject of a Hymn Book, and forth by an article which appeared under the signature of QUERRIST; but they will not be published till the proposal assume a more definite shape than it has at present.

The Editor is thankful that so many old friends continue to support the Magazine; and he will be happy to receive a large accession of new ones with the new year, to which he looks forward with trust in God to sustain him in his labours, and with unabated attachment to the churches, whose welfare he desires to promote by this periodical. He need not repeat what has been on former occasions distinctly avowed, that the Scottish Congregational Magazine is not an official organ of the churches. It therefore cannot compromise them, and yet may render them service in a way which no other publication of the kind pretends to do. The churches themselves have it in their power to increase its usefulness by promoting its circulation, and by furnishing materials for its pages, which shall be at once honourable to the writers and profitable to the readers.

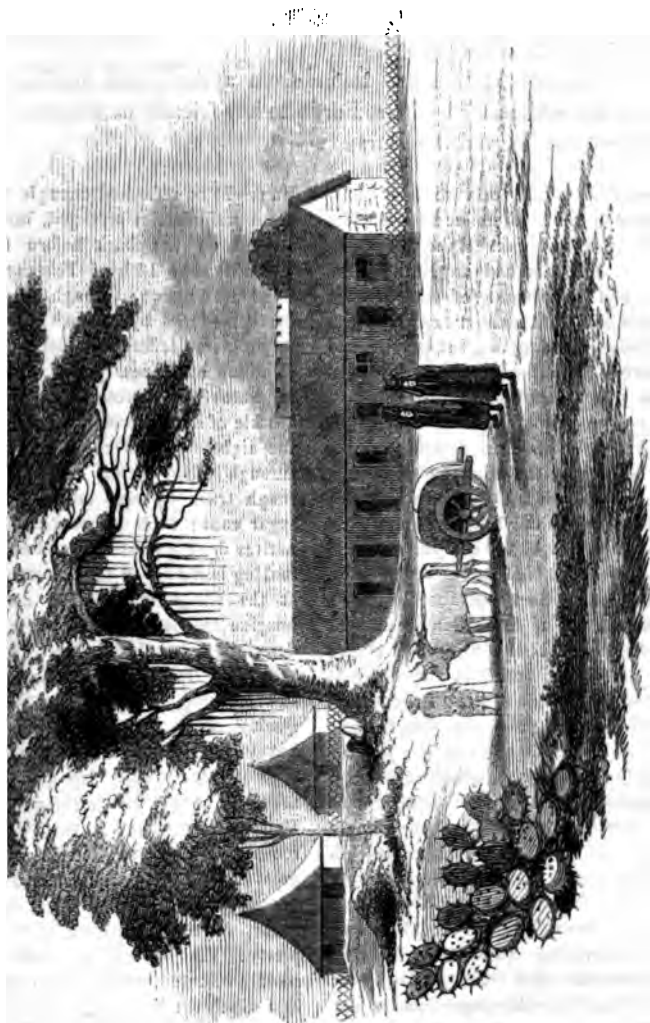
EDINBURGH:

PRINTED BY FULLARTON AND MACNAE, LEITH WALK.

K.]

[JANUARY 1, 1858.

THE
Missionary Magazine.
AND
CHRONICLE.



CHRISTIAN VILLAGE AT BORSUD. (SEE PAGE 5.)

INDIA.

VISIT TO THE MISSIONARY SETTLEMENT OF BORSUD, GUGERAT.

IN the month of February, 1857, Mrs. A. W. Forde, an English lady residing at Baroda, paid a visit to the Society's Mission in Gugera, comprising the three settlements of Borsud, Dewan, and Jambusir, under the sole charge of the Rev. Alfred Corbold. This lady has been much interested by the accounts of the Mission contained in the Rev. Clarkson's small volume, entitled *Missionary Encouragements in or the Christian Village*, that she determined to ascertain by inspection how far the actual state of the converts corresponded to the published reports concerning them.

The subjoined extracts are taken from a lively and intelligent journal now in print, addressed by Mrs. Forde to her friends in England and containing the incidents of her visit to Borsud:—

JOURNEY FROM BARODA TO BORSUD.

"Borsud is 26 or 30 miles from Baroda, and the bridgeless river Myhe flows between. I wish you had any idea of the dangers and adventures of travelling in Gugera, where, you must remember, tigers and robbers are not myths, but genuine and uncomfortable realities—that you might give me due credit for my intrepidity in resolving to go alone, when I found Arthur would not have time to accompany me, rather than not see the Mission. However, my courage was not to be put to so severe a test after all, as, at the last, my friend Mrs. Alban arranged to be my companion. She is the wife of the Assistant Resident here, and at her husband's request the Guicowar's prime minister sent forward a ghari and relays of bullocks to take us the last stage; and as 'incidents of travel' so very different from those of a trip on the 'London and North-Western' might amuse you, I might as well give you an outline of our journey from the beginning. The village of Omecta, on the opposite bank of the Myhe, was to be our *half-way*, and thither accordingly our large tent was despatched the day before. The second was sent on to Borsud, as we were not even sure if Mr. and Mrs. Corbold were there, or if they could take us in. In the evening our servants departed to have breakfast and tiffin prepared next day, and the little dressing-rooms of our tent ready for us to wash and dress in, that

we might be refreshed enough for these preliminaries arranged, Mr. Corbold started on horseback before day on Thursday, the 12th of February. I started merrily on, through wide lanes, bordered by the prickly bright green leafless milk plant, the tops of which often nearly met across the road. We were ever so watchful to protect our eyes from the sparkle of its blistering sap in the sun. At other times we passed through tilled fields, or crossed a rough track by ripe crops of sugar cane; while we continually saw natives driving their ugly and milk-looking buffaloes to their morning milks at the village tanks. Do not imagine the landscape to be what a description would suggest to your thoughts. It is true the fresh air of the morning, and the clear sky, were glaring us to blindness, were but you must not forget the parts of flatness, dust, and gaping soil. As to 'the glowing magnificent Eastern sunrise,' and all that, we were too sorry at the unwished-for red great fiery enemy, to admire it as a novelty wears off; yet, when we reached Surat, the neighbourhood of the Mission, the pretty: the foliage is massive and sombre coloured, and the deep red into which the river banks are turned in floods, are a relief after the feature

rel. For the last two miles being the Myhe, our road wound through these nullahs, among the monsoon, furious torrents will England each little ravine would a treasure of beauty, with its seat, and singing stream; and oh! seat of the waterfall and the red-mountain ash. How lovely! Here crumbling brown banks, thinly withered stubby grass, and red shrubs, and unpleasantly suggesters and snakes.

is nearly eight o'clock when we reached the river, and the sun had been absent for some time; we were therefore glad to see that Pestonjee (Arthur's driver) had the boat ready, with a crew which we were to be conveyed on and thereby relieved from the necessity of embracing our dusky bearers. We entered, and were soon at the opposite bank where the ghari stood waiting; and the effect of terrible jolting brought us to a halt at Omeeta, where we arrived tired, and somewhat restless to say, without an upset.

here I cannot refrain from giving a specimen of what native education is in the hands, if it were only as a contrast, what you will presently hear of efforts. * * *

follows a notice of a heathen who is not fitted for want of space.]

In the afternoon we prepared to start and it was still very hot as we left at half-past four o'clock. Our driver was the Ranee's own—so highly had she been honoured. It was extremely bright light, and so well cushioned, that the cruel jolting marvellously little. A small room for two of us to recline, a very pretty little affair it is; the richness of crimson and gold, and the tasselled blinds, and delicately painted pictures which shaded the windows, were worthy of the royal owner. But do you remember the old farm house which led from the castle because it was an asphalt pavement leading to these! Many times we were in great danger of an upset, which is a common occurrence; so that the consequence was the Queen of wife of the Gulowar

stant effort to hold on, together with the heat and dust, was very fatiguing. The district we traversed was as dreary as any I have had the discomfort of seeing in India. The villages, though frequent, looked dirtier, the tanks more ruinous, and the people more starved than usual. And the dust! By it I beg you not to understand that passive substance which lies on European highways, innocently waiting to be stirred up by the rude wheel, or agitated by inconvenient winds—but something much more like the Egyptian plague; an active nuisance which gives you no rest. As you approach, the village locality is marked by a white cloud formed of this impalpable powder, remaining as it were dissolved in the air, and never falling. There it is—you must breathe it, eat it, go mourning with it on your head, face, and garments, and peer through it to see the dim hovels, as you would through a London fog. Many times as we passed these villages with all their distasteful sights and smells, we thought what strong consolation Mrs. Corbold must have to enable her to spend her life in such a wilderness, so far from the nearest European station, or even from any travelled road. At last I think I half expected to see her dressed in a sari, and living in a native hut. The latest trace of the short twilight had faded while we were still some three miles from Borsud, so we found ourselves obliged to stop at the nearest village to call a Boomiah and Musalchi (a guide and torch-bearer) to conduct us on. Our driver accordingly drew up, and sent into the gaum to request their attendance; and in the meantime—taking all our anxious injunctions to make haste quite leisurely—he sat himself down on the roadside, and proceeded to enjoy his hookah, somewhat discouraging to our hopes of speedy rest and quiet! It was a wild place, and as I looked out into the dark night it struck me for the first time that I should have felt rather deserted had I been alone. Ten minutes passed away, and we grew so impatient that Mrs. A., who was the Mercurius, at last threatened to inform the Burra Sahib (Great Sahib, the Resident) if they did not hasten, upon which our driver awoke to the recollection that even Madam Sahib might be of consequence, and pre-

sently we got off once again. Half an hour more of watching the stars sparkle through the thick mango branches as we jolted along, and we stopped before the Mission-house. Mr. and Mrs. Corbold welcomed us most kindly, and we felt as if we had suddenly returned to civilization as we entered the nicely furnished room, with its books, and air of bright cheerfulness, where dinner was waiting for us. Though very tired, as you can guess, we had a most interesting conversation in the evening—we heard something of their labours and encouragements; and when we at last retired, it was with a feeling of satisfaction that we had come to see, and hear, and judge for ourselves.

ARRANGEMENTS OF THE MISSION HOUSEHOLD.

"Next morning, while I was still dressing, the sound of hymns below informed me that the converts were attending morning prayer. I hastened down stairs—all were assembled in the wide verandah; old and young kneeling, or rather prostrated on the ground round Mr. Corbold as he led their devotions. He prayed by sentences at a time, which they all repeated after him with a sweet natural intonation as touching as the low responses of a choir coming softened through cathedral aisles. I knelt down inside, feeling affected almost to tears, and listened while they spoke the common wants and sorrows of all human hearts in that unaccustomed tongue. Soon it was over—they rose and prepared to go about their daily avocations; but many were the looks directed to the Madam Sahib, who had, they knew, come so far to see them, and great was the regret, on both sides, that she could not converse with them in their own language. One young pair were invited up to shake hands with me. He is the schoolmaster, and not long married to a young convert girl—a bright-faced creature of nineteen or twenty—just settling down to the cares of life, from having been the wildest and merriest girl in the village. He was very high caste, and his face, as he carried up his little baby daughter Elizabeth to me, was in strange contrast to his wife's. You could tell immediately that she was of lower caste. I cannot give you a stronger proof of the utter renunciation of their most che-

rished prejudices than such an inter of Brahmin 'blue blood' with the Kooli, which, if I remember right,

"Then followed breakfast and prayer, at which, tell the child Mary Corbold sat beside her papa so quiet and good—a little, fair haired thing, who has hardly in a seen a European child, or heard spoken except by her parents. So the young people assembled in the for school. At one end the bo native fashion on the floor; at the Corbold was surrounded by his cla for instruction in geography, his every branch of useful knowledge they learn in their own language read and write well, and the flu which they repeat by rote is real able; but his most difficult task, at which he perseveres, is to induce think upon what they learn, and ans tions on any subject that requires cise of reason.

"Now recall the scene I describ yesterday, and imagine how refr was to us to see these young creatu taught all that is useful and right; their quiet restrained manners and voices, and the look of intelligence respect which beautified their faces last 'clothed and in their right mi were thus learning to sit at the fee and our blessed Saviour. After the are finished, they attend Mrs. Cor their needlework and other occ They do crochet work extremely v drawing-room is quite adorned pretty anti-macassars; so Louisia Miss Dickson the Irish school's rivalled. We dined at two o'clk directly afterwards Mrs. C. took a class of the women who come to pray with her certain days in the w

VISIT TO THE CHRISTIAN VILL

"We had been looking forward pleasure to visiting the converts' which is only a few hundred yards f Mission-house—in the evening; sooner had the sun set than we sta Mr. Corbold had gone to preach native gaum, but joined us now; s here we were at last at the goal

If I were to describe it might perhaps be disappointed; and you never could realise the necessity for every place being dust coloured. You can have no trees, no pretty plots of grass, which might otherwise be the thing of my picture. But when I find the inside cleanliness you will the more credit. The houses are on sides of a large square, and are of a style of Hindoo houses, with an verandah the whole length of the remaining sides are fenced with a pear, and one fine tree stands in the middle of what, were I to try and adapt the terms, I should call the village.

If it be true that Ruakin denies the necessity of such a colour as that in which I can only say he ought to come to you can imagine our visit caused a

All the inhabitants stood at the door to bid us welcome, and most of the wives had placed their *charpays* (the frame they use as a bed) covered with an counterpane, at the door or in the verandah, where we might sit down; but we used two houses so far, of which I am now speaking. You would have been interested to see the groups of people, as they eagerly, and yet gently, surrounded Mrs. Corbold while she told them of their past and present. More than once three generations were seen, the grandmother carrying the little child on her back, its father and mother stood by, and greeted us with kind bright looks. I should there had a history of its own, very interesting, if I only had the time to write it. Many were the heroic struggles, noble resolves among these poor people, which, on the great day, revealing all their names, will alone make known; and surely those obscure names will then be among them who have done great things.

I understand more fully about all that I must get the little book† I referred to at the commencement. Pray do get it,

† *Wataploo* represents the appearance of some time before the period of Mrs. Corbold's *Missionary Encouragements* &c.

and notice particularly the accounts of 'Desai' and 'Gungaram.' Their families we now visited, though, to our great regret, we did not see themselves; they had gone into Baroda to buy materials for the school-house, so much wanted, which Mr. Corbold is now getting built, and when you have read about them in that book, you will imagine how sorry we were to miss seeing them. Desai had only just returned from a tour of preaching among his countrymen. But to return to our progress. We entered each house for a minute as we passed along, and saw the girls at their homes whose acquaintance we had already made at school, and with whose names, as ticketed on the anti-macassars of their working, we had already been so familiar. In my next letter you shall have the names of the most deserving, as I am going to petition you all to send them some little encouragements in the shape of small presents. The little children, too, were pleasant to see. They were all clothed, instead of running about naked according to the usual custom; and there were two or three pretty, tiny, brown babies, with scriptural names, as 'Hope,' 'Grace,' &c., translated into Gugerattee. One was fast asleep in its clean cozy cradle, a little swinging hammock, suspended from a wooden frame very prettily turned, and varnished a shining scarlet, from the middle of which depends a bunch of bright-coloured rattling things for the little occupant's amusement.

"Inside, the houses are wonderfully nice; but it is only by contrasting them with those of other natives, that their cleanliness can be properly appreciated. At first the everlasting brown—the mud floors (which even the better class of Indian houses often have) and mud walls—disappointed me; but I soon saw that the simple furniture and utensils were quite polished. I will describe you Desai's house, which is one of the best, though very inferior to what he was accustomed to before he 'left all' and followed the new and better way. It consists of one large room (some of the others are divided, but I do not like them so well for this climate); in the right hand corner as you enter is a nice raised platform for washing on, with an outlet to carry off the water: a shelf runs along both angles at a convenient

height above, on which all their bright cooking pots are piled—quite a goodly show of glittering copper. Close to the opposite wall is fixed a bamboo rail for hanging their clothes or other things on, and these, with their clean *charpay*, is almost all the furniture they need. But what amused me most in all their houses were the enormous unbaked earthenware jars, some quite five feet high, and wide in proportion, in which they store up their grain and provisions; two of Ali-baba's forty thieves might well be stowed away in one. There are generally three or four of these in the house, and they place them standing side by side out into the room, so as to form a kind of screen to shade their cooking fire from view. Besides these I must not forget the mill, which you always hear the women grinding at as you ride past their houses in the morning. In Desai's house there is a little loft above, to which he ascends by a ladder when he wants to retire for prayer or meditation. His youngest son was there when we went in; such a fine boy, with a face at once sweet and intelligent; he is a great favourite of Mr. Corbold's. We next visited the schoolmaster's house, the fine looking young man I spoke of before. Here there was an arm-chair; only fancy! and a carpet laid down on which was placed the *charpay* covered with a pretty patchwork quilt, the school gift to the young wife when she was married. There was a table also, well stocked with books, and, great pride of all, two or three little wool mats, with the inkstand and match-holder placed upon them, quite in European fashion. It was very pleasant to see the happy pride of the young pair in welcoming us to their house; pray remember them and their little Elizabeth, if you should send me out any presents. New buffaloes' milk was now offered to us, as the only refreshment they could provide, and we soon after said 'Good-bye' to all, and returned to the Mission-house to bed. Mr. Corbold's fatiguing day was not yet over. This was the week evening on which he invites all the adults to attend a prayer meeting, and about eight o'clock they began to assemble. I should think there were sixty of them, men and women, seated on the floor round us with their books—but my letters grow so long that I must not stop to describe

how pleasant it was to witness. five of the elder men prayed them turns, at Mr. C.'s request, and he did not understand what they said, was no mistaking their solemn tones. It was late when we went but Mr. and Mrs. C. were up next at four o'clock to give us some and see us off in our ghari by the moon's light. We reached Omece past eight o'clock, and rode into the evening.

SUPPLEMENTARY NOTICE OF CONVERTS.

"Thus our pleasant visit terminated before I conclude my letter, you will be less like to hear something of the affairs and customs of this interesting community. At present they number together something less than two hundred. I cannot remember exactly how many; the whole village lives under the government of Mr. and Mrs. C. to whom they continually resort for advice, comfort, and, in case of illness, medicine. Whatever punishment seems fit to inflict, is submitted to the necessity of working for their support, of course tends to prevent idle and attendant evils. No help is afforded them except in extreme cases; they cultivate their land and live by its produce, that of their buffaloes; but many instances of giving assistance here and there is needed are constantly devised by Mrs. C. The girls crochet and thus materially help to defray the expenses of their households. One girl had as much as thirty-two rupees earned, which she gave to her father for their rent. And how cheering is the Hindoo woman at last in her situation, and the incalculable influence she is likely to be exercised for good of, as hitherto, in adding evil to evil, in that course child-marrriages are prohibited in consequence here were girls of sixteen looking as fresh and merry as peans of the same age, in place of wrinkled worn-out women. You will be amused, too, to see how quickly they rally they have assumed the civilization with respect to the other

ple have their little flirtations and
 quarrels and makings up, just
 and girls at home. We made
 iry about one very bright looking
 ere informed she was to be mar-
 the rains, if a house can be built
 but, said Mrs. C., 'It was nearly
 e other day; I heard something
 on, and upon inquiry about it,
 e she and he were not going to
 asked, "How was that?" "Oh,"
 l, "he said so and so, when we
 ing along the road, and I don't
 talked about in that way, so I
 ff!" Soon after a reconciliation
 however. "Yes," she told Mrs.
 e forgiven him, but *he cried like
 st!"* "Well," returned Mrs. C.,
 say is, that if there are any quarrels
 re married, we shall know who to
 he seems to be much kinder, and
 tempered than you are." There
 een of a Hindoo *belle*, for Maria

er girl we noticed as being an
 rochet worker, is twenty years of
 nd still unmarried. The young
 as engaged to, who was a delight-
 an character, and of the utmost
 a scripture reader, died last au-
 ydrophobia. He had been bitten
 the wretched pariah dogs, which
 ved by the superstition of the
 their increase is a pest to the
 twithstanding the numbers that
 ed by the police every year. It is
 f some solicitude now, how hus-
 o be found for these elder girls,
 h there is a superabundance of
 the set next younger, there is a
 proper age. So you see every
 alth has its own difficulties. But
 ou must in this again see a proof
 ancipation from the strong slavery
 adices, as there can be no greater
 the eyes of Hindoo parents than
 eir children unmarried. And I
 me solution will be found for this
 so. All things, small and great,
 n. C. appear to trust to the Great
 they are never disappointed.
 nizing and conducting the whole
 hitherto, the aim seems to have

been, to render it if possible the germ of an
 entire regeneration in the social habits of the
 native population. The young people are
 not brought up with any view to their
 going away from home in after life. The
 boys, except those who may show will and
 capability for employment as scripture read-
 ers, are expected to settle down as members
 of a Christian community; the girls are
 educated to take their high place as wives
 and mothers. There is no change, except
 that of cleanliness, urged in their national
 dress; no compulsory Europeanising of
 their manners and customs in daily life.
 These things, not being essential, may or
 may not follow after. As the number in
 this village increases, and their good habits
 strengthen, Mr. C. hopes to draft little col-
 onies off to other places through the country,
 that thus here and there nuclei may be
 formed round which Christianity and civili-
 sation may slowly gather; and little cities of
 refuge to shelter those who may wish to
 escape from the persecution of relations,
 or the tyranny of surrounding custom. It
 appears to me, that if this can be carried
 out, nothing could be better calculated to take
 effect among the native population. They
 would thus see exemplified before their eyes,
 what manner of life and conduct Christianity
 would have them adopt; whereas otherwise
 the vagueness of their conception of it has
 always been in the way. They seem—even
 those who do give it consideration—to look
 upon it, as either some hard thing only fit
 for the Sahibs, or else perhaps as a life of idle-
 ness, in which they have only to sit down
 and be fed; but here, in answer to such
 questions, the Missionary needs but to point
 to the life of industry and activity they
 would see before them; to the purity of
 morals inculcated; to the freedom enjoyed
 from superstition and all its evils. From
 what I can hear and read, I think this last
 argument might be comprehended by many
 of the more intelligent, as they are continual
 sufferers from the same subtle and active
 priestcraft, which has ever enchained the ig-
 norant in all ages. The Brahmins and reli-
 gious beggars rule their wives by the debas-
 ing terrors of superstition, and the wives rule
 them with a tyranny that would surprise
 you, having our ideas of the slavish condi-

tion of Hindoo women. You would be astonished to hear what sums of money they spend on obtaining or averting charms, &c., and in performing, and obliging their husbands to perform pilgrimages, or go through the most senseless ceremonies; all of which of course involve presents to Brahmins, 'feeding a certain number of Brahmins,' &c.

"To carry out these views, however, would require increased missionary labour, and at present Mr. Corbold is almost alone in Gugerat. He several times spoke with anxiety, of what these poor people would do if his health should fail; and indeed I greatly fear, neither he nor Mrs. C. can much longer sustain a life of so incessant

exertion without some rest or change already have an outline of one day's and each day is as fully occupied both, besides which, Mr. C. frequents on tours of preaching through the districts, leaving Borsud altogether in Mrs. C.'s care. She looks greatly worried thought of their remaining here through the long rains, when there is no communication with any station, nor any obtaining a doctor's aid, I could hope God would open some way they may be relieved for a time enabled to go somewhere to recruit strength." * * *

CHINA.

RECENT OPERATIONS IN SHANGHAE.

THE subjoined communication, from the Rev. Wm. Muirhead, of Shanghai, on behalf of the Missionary Brethren at that Station, contains a review of their labours in the Gospel during the six months ending in October last, from which it will be seen that, while the mass of the people are still intolerant of any innovations upon their ancient traditional habits of thinking, the truth is silently working its way to the hearts of individuals, and that some of the recent converts have become co-labourers with the Missionaries in their efforts for its wider diffusion. We also add a supplementary letter from the Rev. Griffith John, containing a brief notice of his personal experiences as a member of the Shanghai Mission.

Under date 5th October, Mr. Muirhead observes:—

LABOURS IN THE GOSPEL.

"We are happy to state that the various duties of the Mission here continue to be prosecuted with vigour, and not without tokens of encouragement. Our great work of preaching the Gospel has been uninterruptedly carried on during the past six months in the neighbouring cities and the surrounding country. The same interest and variety in the audiences have appeared as in former periods, and in the hearing of many have the good news of salvation been proclaimed. Our intercourse with the people in this way has given rise to frequent inquiries on the subject of Christianity, and to discussion with them on their own systems,

which though not always leading to official results, have yet afforded occasion for explaining more fully the evidences of our holy religion. When individuals are inclined to hold back from the truth, after having acquired an intelligent knowledge of it, are rarely if ever brought sincerely to it. Hopeful inquirers are chiefly to be met, who have been led almost from the first to appreciate the doctrine, and are waiting for increased light on the subject to bring them to decision. The voice of the Gospel, its simple and direct announcement, has far greater effect in the long course of argument and d

is more ordinarily accompanied by the presence of God's Holy Spirit, while the converts are conducted more from a feeling of self-conceit in the minds of our teachers than aught else. Yet the disputations have met with in favour of the converts in the schools of China, are few in comparison with those of our audiences, and even in the case of much restraint is observed in their remarks towards us, which is not evinced in the discourse with the native converts; degrees of prejudice and bitterness is towards them, that strikingly illustrate the character of the unrenewed and unenlightened mind. In general, however, the converts are satisfied with merely listening to the preaching, and commending it when a close acquaintance is made of it to their hearts and consciences, while they continue to move on in conformity with customs and practices, and are acknowledged to have only the antiquity and universal observance support.

NEW CONVERTS.

We are encouraged by seeing that the knowledge of God as it is in Jesus has been appreciated and believed at least by a few. In the past six months, twenty individuals have been admitted to the fellowship of the Church, on a credible profession of faith in Christ. Some of these have long acquainted with the truth, but from various causes, they were withheld from the open dedication of themselves to the Saviour. Subsequent to their conversion, also, several have been obliged to return to their distant homes; and changes of kind will necessarily be frequent in connection with a Christian church at this time. It is gratifying, however, when by the preaching of the Gospel is published more fully than might otherwise be the case; we generally find that the converts in various circumstances, are anxious to inform their friends and neighbours of the things they have seen and heard. Some of the converts afford us great satisfaction from their boldness and consistency in making known the Word of Life to those around them. They attend the chapels, and in a less public manner they warmly urge the truth on the ears of their countrymen, and heed

not the obloquy and opposition they often meet with in doing so. Two of them, who are literary graduates, have for some time been engaged in visiting the school-masters in the neighbourhood, and a few extracts from their journals will show the views and feelings of the native scholars in regard to Christianity, better perhaps than any detailed observations of our own.—

EXTRACTS FROM THE JOURNAL OF ONE OF THE CONVERTS—A LITERARY GRADUATE.

“One of them writes, ‘I called on two teachers, Mr. Fei and Mr. Chang, and in the course of conversation the former said to me. You believe in Jesus, do you know when he was born? I replied, that he came into the world during the time of the Han dynasty. He then asked, and when was God born? I answered that God was without beginning and without end. He inquired if Jesus was also eternal? I told him that Jesus, before his incarnation, was equally without beginning, and after he ascended to heaven, he is equally without end, and hence Jesus is God. Mr. Chang remarked, How can you suppose him to be divine? He was born you say in the Han dynasty, and prior to that event, were men altogether free from sin? I said that anciently the customs of the people were in advance of the present; in process of time they became vicious, and the men of the world in heart and life were extremely wicked and depraved, so that at the period alluded to, repentance and reformation was a thing altogether unknown. God then had pity on our race, and sent Jesus to atone for human sin, to declare that which God was desirous of making known, and to do that which God was desirous of doing; is not Jesus therefore the image of the invisible God? The two were unable to reply, but also unwilling to believe. Afterwards I went to several other places, but found that all were alike in a state of delusion and void of understanding.

“I called on Mr. Ni, who had just graduated, and was delighted beyond measure at his success. He inquired, if by believing in Jesus any merit or reputation could be gained? I replied, that as for the fame of worldly wealth or honour, it was like the reflection of a flower in a looking-glass, or of the moon in water, a shadow and

false. It is the soul only that is indestructible. He said that if in life we enjoy great wealth and honour, we may also expect the same after death. I observed that that was a stupid idea of the men of the world, after the example of various reputed and vicious Mandarins in former times, who are all suffering the eternal misery of hell, as every one knows. He said that was the case indeed with these iniquitous officers, but what is the use of alluding to them? I replied, that as you are acquainted with the history of these men, why do you not pray to God to remit the sins you have committed in life, and annul the punishment you deserve in eternity? You earnestly desire to have present honour and reputation, but it is all vanity and of no advantage whatever. He assented to it, and I promised to call on him again.

“I met a Nankin refugee, who inquired whether, as I had already entered the Christian religion, persons of his description could also be admitted, so that there would be no necessity for entering the asylums opened on their account? I said that our believing in Jesus Christ was in order to deliver from hell and obtain eternal life, and not with a view to get food to eat. If by entering the religion, all were to be supplied with rice, there would certainly be none in Shanghai without it.

“I went to the school of Mr. Wang, who is a graduate of distinction. He asked if I was from Nankin, and how was it when by means of the religion of Jesus I was driven to this place, that yet I entered it? Was I not afraid of being laughed at for doing so? I answered that as to persons in distress, they are not only from Nankin, but are to be found in every quarter. Again, when this city was overtaken by trouble, did you voluntarily submit to the marauders, or seek to escape into the country? How much more in the case of the Canton thieves, who borrowed the name of Jesus in order to kill men, when the great object of our religion is to save men and raise them to heaven! His language was altogether satirical, and on warning him I withdrew.

“I met again with Mr. Chang, who said that when the doctrine of Jesus began in the Han dynasty, if God had caused it to circulate

alike in the East and West it would have been very advantageous. I saw that he spoke in an apparently honest manner, and I replied, It is the duty of men in obedience to Divine commands first to evince a willingness to believe His word, and then to overcome ignorance and stupidity will be ready to receive it. Now if you feel favourably disposed to receive this doctrine, why do you not spread the good news of the heavenly kingdom in order to save the world from perdition? He said, I am now old, and am afraid that my fellow scholars would revile me if I did not like you who are not a native of this place. I told him it was not so. I have lately exhorted men, if they revile me, should simply not listen to them, but to view the concerns of the last day, when those who believe will go to heaven, and those who do not will go to hell. He assented and remarked, It is an old saying that the good are fortunate and the wicked are not. Though you are one of the religious, you have not forsaken the true doctrine on that we separated.’ * * *

NATIVE CHRISTIANS UNDER PERSECUTION

“Two of the church members, who were in the service of the British and Foreign Missionary Society, were seized by the Mandarins on the course of their work, at a considerable distance from Shanghai, professedly on the ground of distributing books of a seditious character. The charge lay in the New Testament, which was supposed to identify them with the rebels, whose names were of a similar character well known in that quarter. After being imprisoned for several weeks, they were released through the kind interference of the British Consul, and we are happy to say that though suffering much in consequence of the treatment they received, they both persevere in the profession of the faith, and are by no means deterred from the publication of similar work. One of them has drawn up an interesting account of his conversation he had with the Mandarins on the subject of Christianity, which will be translated and sent home in due season.

MISSIONARY ITINERANCY.

“Messrs. Muirhead and John have just returned from a Missionary tour,

100 miles beyond Shanghai. They frequent towns and cities, making it call at the houses and shops of tants as much as possible, not only ristian books into their hands, but se with them individually on the hs of redemption, preaching also in s at the distance of a few hundred a each other to the people gathered

'In the prosecution of this work,'
 s, 'we have been much encouraged.
 ave we been refused a hearing,
 have had it in our power to speak
 ly on the evils of idolatry, and the
 of repentance and faith in Christ.
 have often been made by the shop-
 id merchants in the course of con-
 as to the person and work of the
 and in an apparently honest and

sincere manner have they admitted the folly and falseness of the prevailing superstitions.

* * * * *

"Messrs. Edkins and Williamson have, during the past half year, been residing at different places in the interior, and been enabled to bear witness to the truth in the midst of universal ignorance and error.

MISSION HOSPITAL.

"The work of the hospital has been carried on as usual. It is the intention of Dr. Lockhart speedily to leave China, when he will transfer the work of his department to the hands of Dr. Hobson. At present the latter is assiduously engaged in preparing a volume on surgery in the Chinese language, which we have no doubt will be highly valued."

Rev. Griffith John, also, under date Shanghai, 6th October ult., follows:—

e end of my second year in China, oosed to write you a brief account nd of work I have been pursuing : last twelve months. Of course a ion of my time has been devoted idy of the Chinese language and n addition to the Shanghai dialect, I have felt pretty well at home for , I have paid considerable attention adarin dialect. A thorough know- he books I deem indispensable to t Missionary. This will not only 1 to meet the Chinese on their own it will infallibly give him a position and a hearing. The Chinese are a reading, but also a thinking nd a Missionary—confessedly ig- their books and thoughts—when tes on the superiority of Christianity other system, cuts but a pitiable heir eyes. As a people, they are dvanced to take the ipse dixit of or proof and demonstration. The can do them any real good, is he ple and willing to enter into the yrinths of their own speculation ize with them and with all that is noble in their systems—point out t kindly their grievous errors and id them open up to their minds

the inexhaustible treasury of that system which is infinitely true and perfect.

"During the last twelve months, I have made repeated journeys into the interior; one of the most interesting of which was to *Sú-chew*, in company with Mr. Edkins. *Sú-chew* is regarded by the Chinese as one of their richest and most beautiful cities. They say, 'that to be happy on earth, one must be born in *Sú-chew*, live in Canton, and die in *Sú-chew*,' for in the first are the handsomest people, in the second the richest luxuries, and in the third the best coffins. The walls of the city are twelve miles in circumference, and the whole population about one million and a half. It lies north-west of Shanghai, the way lying through a range of villages and cities.

"No foreigner had visited this city undisguised. We were anxious to make the attempt. No sooner, however, had we got within the gates, than we were met by an official, who very politely entreated us to walk into his house and be seated. In about two minutes another official of a higher rank came in to visit us. We were asked whence we came, whither we were going, what might be our object, &c. &c., and on receiving our replies, he informed us that he could not permit us to proceed into the city, and that it was

contrary to treaty, contrary to custom, and contrary to everything, for foreigners to come so far from Shanghai. After we had remonstrated with him, he said, 'Well, you cannot go in through *this* gate, you had better try another.' Seeing it was useless to persist, we returned to our boat. Then we resolved to try and enter by a water gate. We ordered our boatmen to that effect, and fortunately got in safely, though I must confess clandestinely. We left the boat, walked about in every direction, visited some of the chief places of attraction, preached to a large number of people, and then returned to our boat, well pleased with our success. Our presence, as might be expected, excited much curiosity, but I am happy to say that we were not in the least molested, nor, so far as I remember, even insulted. On the following day, being emboldened by our former day's success, we determined to enter the very heart of the city with books; we got in and distributed several hundred copies of the New Testament. I look back on these two days with much pleasure and satisfaction. In this attempt something has been done towards the breaking down of that barrier between the Chinese and foreigners, and the opening up of the country for the free and general distribution of the Word of God, and the proclamation of the Gospel of peace. When at home, I have been going daily to either of the two chapels to preach. My audiences vary very much,

both in number and character. We have had to speak on without intermissions occasionally, however, I have had many discussions. I often invite discussion on the obvious reason that it is an easy way of explaining, adapting, and illustrating the truths that we have to teach. These are generally such as the fact of the existence of God—the origin of God's moral government—salvation—the superiority of Christianity—its state—the origin, nature, and duration of man; every inch of ground is strongly tested—sometimes with considerable success and force—by our opponents.

"I am happy to inform you that a female servant, with her two children, received the ordinance of baptism some time ago. She came to us utterly ignorant of Christianity. She knew positively nothing of God, of a Saviour, of her future life. Mrs. John made it a point to instruct her daily in those things that pertain to eternal peace; I had also an opportunity of speaking to her in the evenings of worship. Soon I observed in her a marked change; she became serious and pious, and very solicitous to *know* the truth, and *feel* its blessed influence in her heart. The time she was received into the Church, until now, she has been walking uprightly, and we have been able to observe, with satisfaction, the profession which she has made."



POLYNESIA.

THE LIGHTS AND SHADOWS OF MISSIONARY LIFE.

THE esteemed friends connected with the Church assembling at Bristol Chapel, Bristol, having some time since addressed a letter of condolence and sympathy to the Rev. John Barff, of the Society for the Propagation of the Gospel, Mr. B., in his reply, transmitted to their late pastor, the Rev. J. T. Beighton, has, with much candour and discrimination, exhibited the peculiar trials and difficulties, as well as encouragements, under which the Missionary enterprise has been carried on in the islands of the Pacific from the commencement until the present time.

The following extracts from Mr. Barff's letter, dated Tahaa, 1841,

, 15th July ult., will, we are persuaded, be read by many of our
with considerable interest:—

IMPRESSIONS CONVEYED TO DIFFERENT MINDS ON THE FIRST VIEW OF TAHITI IN THE PACIFIC.

Permit me to refer to the effect on the minds of Missionaries on a first arrival in the South Sea Islands. Take, for instance, that first party to Tahiti in the ship 'Duff.' There were some among that band whose hearts were sunk within them when they saw the heathen people wholly given to idolatry, lewdness, lying, and to every species of vice, and entirely satisfied with their own ways. The heathen brethren could not, and hence had not perceived, the breadth of their work, and they might have thought their missionary career had well begun it.

Another portion, noticing the immense contrast between the condition of the heathen and themselves, and pitying with all their hearts their wretched condition, were strong enough to suppose that when the Native heathen perceived that contrast, and when the Missionaries could speak to them of Evangelization, and of the glorious Gospel of our blessed God, the victory would be completed and their work accomplished. These felt their ardour soon checked by disappointment, which, in some instances, led to the relinquishing of their work.

But a third party, though they had no description had given to them of the picture or fully entered into the details of the character of the difficulties before them, had yet prepared themselves for great trials, and had entered into the spirit of their work with dependence for success which could not be shaken alone. These, though somewhat disappointed, gathered from the difficulties themselves, additional arguments for the continuance in the work. They felt that there was a field where an immense amount of work was to be done; and that, though they might have long to wait, their power could raise up of these stones a new temple to Abraham. So differently did *facts operate* upon different minds.

This diversity of views and feelings is observable now that Christianity has been established among the islands. Take, for instance, a Missionary arriving a little

more than twenty years ago at the Society Islands, found the Churches in a worse condition than I have seen before or since. Civil war had unhappily been raging in the Islands. After which, disappointed ambition had led many to make shipwreck of the faith, and the free introduction of ardent spirits to a general disorganization of the Stations. Fears were entertained for the effect upon the mind of the brother, of such a chaos; but he viewed the whole in what we thought to be the true light. He did not suffer it to quench his ardour; on the contrary, he felt thankful that amid all the evil influences there was a goodly number who had sufficient principle to keep aloof from these evils, and who endeavoured to stem the torrent of iniquity. And there were many more, who, having fallen, mourned over their declensions, and earnestly desired a Missionary to re-establish order among them. And he thanked God that a foundation which could not be shaken had already been laid, and took courage in the hope of future success. Other Missionaries arrived within a few years of that time, but when the Mission had assumed a somewhat brighter aspect; and deep was the disappointment of some of them at the prospect before them. The Churches were in a more prosperous condition; but the state of things was in some respects so different from what was anticipated, that their spirits were damped and their usefulness diminished.

HOW THIS DIVERSITY OF IMPRESSION SERVES TO ACCOUNT FOR APPARENT DISCREPANCIES IN THE REPORTS SENT TO ENGLAND.

"You may ask why these references are made. I make them for the purpose of showing the reasons why different Missionaries have sent home varying accounts regarding the same Missions, and also for the purpose of accounting for a fact observed by me when in England, that the same statements from Missionaries gave different views to different individuals. You will perceive that the want of harmony in the accounts is partly the result of a want of harmony in the views of the parties giving them. Both are

given quite conscientiously. But where correct statements have been given, the hearers often retire with very different ideas, just from the fact that when Missionaries speak or write on the subject they cannot enter into all the particulars needful for giving a correct view of the whole subject, so that much of the filling-up of the picture is left to the imagination of the hearers; and how various the colouring that would be given to that remainder I need not say.

"I have, when in England, been surprised at some extravagant notions entertained by individuals who heard Missionary addresses: those, for instance, of the lamented Williams, whose sanguine spirit led him to look rather at the bright than the reverse side of the subject. Some, transported by his eloquence, seemed to retire with the idea that our Missionary Stations were earthly paradises, where sin was but a dwarf shrub, rather than outworks of the City of Zion, where the fiercest and most trying contests are being carried on with the enemy, and where, too, the balance of success rises and falls with more rapidity than in places where the truth has been long established and generations have been advancing intellectually and morally.

"You will infer from the above remarks that our friends in England do not always obtain a correct view of the comparative condition of different Stations, for while some Missionaries are full and free in their communications to the Christian public, a public not always so anxious for full information as for pleasing anecdotes, &c., there are others who will not write fully of any bright changes in the aspect of the Churches and Stations, knowing that by doing so they would probably give a one-sided view of their condition. A dark shade might pass over them which it would be their duty to make known also; and which, though to themselves easy to be accounted for, could not so readily be explained to the satisfaction of British Christians who have had no experience in a Mission to a heathen country, and who have not the leisure nor the inclination perhaps so to make the subject a matter of study as to see more than the mere surface. For, in order to a just view of Missionary labour, it is necessary, in addition to some knowledge of the pre-

vious condition of the people, careful perusal of the reports and magazines, with a corresponder some Missionary brother such as pastor of the Church at Bristol proposed to carry on with myself.

THE DIFFERENT ASPECTS OF
LABOUR, AND ITS RESULT
AFRICA, IN INDIA, AND
AFRICAN ISLANDS.

"You will excuse me if I refer to some important distinctions of character of Missions, distinct from those which affect their internal character not be aware that some of the Missions in South Africa partake of the character of Moravian Settlements, the well disposed congregations of receiving religious instruction separated from the heathen, an example from those who lead immoral lives. This is a position very favourable for Missionary labour, calculated for fostering a compact community. In India, on the other hand, the Churches consist of a select few, have, through much persecution, fallen into their present position, a position very few destitute of principle could maintain. Between these and the Churches in these Islands, a wide difference exists.

"A change, partly religious and partly political, threw the whole of the people of the islands under the instruction of the missionaries. The whole of the people became nominal Christians at once. Some cause they were convinced of its being because Christianity was to them a new system, and a popular one; and as a consequence of having been in a struggle with the heathen; they conceived it to be part of their submission to the conqueror to submit also to the system which the conqueror had sought to establish. In some Missions, therefore, there was a strong tendency towards a profession of religion, and consequently the great attention needed in order to prevent a number of ungodly men from being introduced into the Churches. In forming settlements the whole of the people of all classes repaired

It is true, the rapid diffusion of religion, but also rendering it easier for the people to be lute and viciously inclined to unite in the progress of the good work. In the Georgian and Society House Settlements are erected either at the ports, or in places easily accessible to the natives: thus subjecting the labours of the missionary to all the inconveniences of a sea-port village—a sea-port village of which is proverbial for licentiousness. To the thoughtful Christian the fact that the natives have laboured successfully under such circumstances, and have maintained so many large Churches among the islands, is an exceedingly gratifying one, and it is not to be surprised to learn that the missionary finds more to grieve him, than to be disappointed in his expectations, to meet more painful trials, than at home. He will not be surprised that licentiousness is yet too much a prevailing characteristic of the people—intemperance has on some occasions been like a destroying flood against the natives (though against such periodical attacks a large proportion of the Church has stood and the disposition to prevaricate to some extent a national evil; still will thank God and take courage from the fact that Churches exist in which the discipline is strict, and where expulsion is solely the remedy for continuance in

CIRCUMSTANCES OF THE CHRISTIANIZATION OF THE COMMUNITY IN THE SEASIDE ISLANDS, AS CONTRASTED WITH THOSE OF THE SAME CLASS IN THE INTERIORS.

The position of the Church in relation to the worldly portion of the community is somewhat different here to what it is in the interior. With you there is, as it were, the work of a morally disposed class which the accession to Christianity usually come. Here we have no class to cover the gap existing between the Church and the dissolute portion of the community. This is a lamentable defect which exercises a powerful controlling influence on the progress of religion in the interior and in the world, and which renders it very difficult to protect youth reli-

giously disposed, but who have not made a decided profession of religion, from falling into open and flagrant sin. We have attempted at each Station to fill this gap by forming a class, who are permitted to attend the special weekly meetings of the Church on Friday, and hence called the Friday Class, and have been gratified at the result, in the protection of those who might not otherwise have had such strong ground for resisting temptation.

“ You will perceive from the above facts that, excepting in the Church, there is no expression of public opinion against immorality and vice. But against this fact we have this advantage, that the worst characters will attend our services, and will bear the most pointed rebukes from the pulpit without taking offence; in fact, rather with a feeling of satisfaction that interest is taken in their welfare.

“ You will also learn that we have comparatively few converts who have not, prior to conversion, been carried into open violations of morality; and hence, again, that the dangers of backsliders falling into open sin is more imminent than where a moral atmosphere surrounds the Church.

“ We have learned by the experience of years that, to bring a people, notorious for licentiousness, into a condition in which the great majority throw their entire influence into the scale, on the side of morality and purity, is an arduous work, requiring the diligent application of all the means at our disposal through a second and third generation. Indeed, it cannot be accomplished without special attention to the young—an attention attended by the Divine blessing.

“ Sometimes the hope has been entertained that we had succeeded in bringing the mass of the people to this consummation; but, when temptations suitable to their old habits and tastes have come in like a flood, we have found that much of what we had hoped was standing upon the sure foundation has been swept away. We have seen that our real progress has not been so general as has been anticipated; but we have found, to our unspeakable comfort, that many have stood like the house built upon the rock.

ILLUSTRATIONS FROM THE CASE OF
TAHITI.

"These latter remarks are specially applicable to the churches of Tahiti for some time past. The trial to which their faith has been subjected has been of the most fearful character. Nothing can be thought of more detrimental to a small community than that of the establishment of a garrison and naval station among them, particularly a French one. The results have told fearfully upon the community generally, and even in the Churches particularly, such as are under novices patronised by government, the tone of moral feeling has been lowered; while almost all (there are some honourable exceptions) without the church, both whites and natives, are living in a state of immorality. But there is a leaven of piety: there are Native Pastors who have stood, maintaining their integrity, and zealously endeavouring to maintain the truth; and there is abundant evidence that the progress of iniquity is not unresisted by a goodly number of Church Members, who continue their

endeavour to secure to the Church individuals as pastors. Indeed, abundant evidence to show that which Christianity has taken of the the people is strong.

CONCLUSION.

"I fear you will regard this let and uninteresting, but hope that remarks will not be without the accounting for the various statements recently contradictory, that have so perplexed Christians at home. The account for the reasons why we have so often maligned our Mission intercourse is with the vicious part of their conduct in almost every instance of the same character. It is the character of the vicious portion unacquainted with our Churches.

"With Christian affection to of Brunswick Chapel,

"I remain,

"Yours very
(Signed) "JOHN .

SOUTH AFRICA.

RELIGIOUS AWAKENING AT LEKATLONG AND ITS VICINITY

THE following letter from the Rev. William Ross, under date 18th August, gives some interesting particulars of a contemporaneous movement among several of the native tribes, resulting, in some instances, in a work of saving conversion to the truth.

"Having lately informed you," writes Mr. Ross, "of the admission of eight new members into the Church, I am now happy to announce a great movement among all our people in seeking salvation. This took place immediately after the baptism and reception of the above. The Spirit of God has been poured out, and the Word preached has been followed with demonstrations of the Spirit, and with power. At this station fifteen anxious inquirers about salvation have come forward; the most of these have been so diligent during the last six or seven months, that they have become good readers, and given us the cheering evidence that they

have experienced the second time. The greater part of them may be admitted to the communion of the Church next Lord's Day. There is a great number of others, who, by their good conduct, we hope may come forward next time; they are already improving in the preaching of the Word. Backs are not a few, are desirous to see God's people.

"I have just returned from a visit to all the out-stations, and there I have been greatly encouraged. At there were two religious inquirers many were out on long journeys

hem. It was indeed pleasurable to see the school prospering greatly, and how that they have been made decided improvement. I found a great movement on foot, and nineteen inquirers were to become good readers. They were very soon received into the Church. As some members have been fortunate and many contributed of their funds of the Society. The Church is going on steadily and is larger, and there are nine of whom may soon be baptized into the Church. The richest families of the Batlapi are very courageous for the cause, and the chief, had lately been very jealous of his position in a great passion he had broken the windows of the chapel, and set fire to the whole building, and carried it to his own place. The chief called this his own picho. The outrage was, that he disobeyed him, and that they were commanded and killed a man for stealing, without judge or jury, to show him that the command was by heathens only, who were to belong to a family, and were to go with them. When the offender, the heathen man to the young lad, as they ordered him to kill the offending lad, being thus forced to kill his uncle, and not refusing to do what he had done, killed the said uncle, then said that chiefs, and thieves, often killed them. I then said that a head of heathens themselves deposed their authority and government, and for not one of them was the said commando, and the lad done what his father and believers hated. Not being

able to defend himself, Mahura delivered to me the bell, and said, 'I give liberty to all the people to hear the word of God, to make a profession or not, as they please; and I give liberty to the children of believers from the heathen rites, unless they flee to them of themselves.' I answered, 'This is all we want; the word of God is powerful, and the Holy Spirit is omnipotent. The gospel has come for the salvation of you and all your people. If the believers are guilty of crime, judge them, and punish them publicly, but do not break the windows, threaten to burn the chapel, or take down the bell from its place.' Strange to say, Mahura refused to settle this matter with the Church before I visited them, and then earnestly entreated me to return and dwell among them, and all the people earnestly desire the same thing. The Baralongs, whom I formerly mentioned, are still attending the services of the Church at Taung, and many others are gathered from other tribes. If you could see the propriety of allowing me again to resume missionary labour among this people, I have good reason to believe that now many are quite ready to embrace the word of God.

"At the Bamairas I found the Church going on steadily, only complaining of many dispersing far in quest of food. The native teacher, Gaseboune Moffat, is one of the best of his class. The meetings are well attended, the school is making progress, and there are seven inquirers. Motlabani, the chief, is very favourable to the cause of God. On my return home, I had great pleasure in receiving some voluntary contributions to the Society, from these warm-hearted people. I had, also, several meetings of real heathens, at Mohangku and at other places, whom I showed their lost state, by nature and by practice, the great Saviour of sinners, and salvation through faith in his name. In the whole of my late journey I saw more of real prospects of success of the gospel, than ever I have seen at any time of my past missionary life."

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[XL.]

[FEBRUARY 1, 1858.]

THE
Missionary Magazine
AND
CHRONICLE.



JUVENILE ANNIVERSARY AT HUAHINE.—(SEE PAGE 32.)

EXTENSION OF THE SOCIETY'S MISSIONS IN INDIA.

IN common with all classes of their countrymen, the Directors of the London Missionary Society have watched the progress of the disastrous mutiny in India with deep solicitude. But the peculiar and important duties devolving upon them increase this solicitude; for while they believe that the fearful evil has been permitted by Divine Providence for the accomplishment of great ultimate good to that land, they nevertheless feel that it entails upon those who are "put in trust of the Gospel," an urgent obligation to augmented efforts for the evangelization of its inhabitants.

Under this conviction, they deemed it their duty to submit the subject without delay to the serious consideration of the representatives of the Society's Auxiliaries, at a meeting of the town and country Directors, specially convened at the Mission House, Blomfield-street, on Tuesday the 19th inst. At that meeting, which was large and influential, the following resolutions were unanimously adopted:—

1. That the deeply affecting events which have occurred in Northern India during the last year, in connexion with the Mutiny of the Bengal Native Army, demand, from every section of the Protestant Evangelical Church, a great increase of zeal and liberality in extending the blessings of the Gospel throughout that vast Empire, as the best and only security for its future peace and prosperity.
2. That the London Missionary Society, having for the last half century employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness, and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least Twenty additional Missionaries, to aid in carrying onward this great enterprise.
3. That, as the accomplishment of this object would involve the expenditure of £5000 in the passage and outfit of the new Agents, and a regular increase in its expenditure of more than £6000 per annum, it is absolutely necessary that a Special Appeal should be made to the zeal and generosity of the Society's friends, to enable the Directors to meet the first two years' outlay, and also for a permanently enlarged liberality to render the Society's Annual Income equal to this great increase in its expenditure.
4. That, in order fully to present the importance and urgency of the proposed effort, a Public Meeting of the Members of the Society be held in the Metropolis at the earliest practicable period; and that its friends throughout the country be also urgently invited promptly to adopt suitable and energetic measures, by holding public meetings or otherwise, in furtherance of the object.
5. That, in adopting the preceding Resolutions, the Directors cherish an entire and prayerful reliance on the Divine Redeemer, the Great Head of the

ch, to sanction and prosper their humble endeavours for the extension of his Kingdom by disposing the hearts of his people liberally to contribute the free-will offerings required for the enterprise—by raising well-qualified Evangelists, willing to consecrate themselves to this service—by guiding them to their appropriate fields of labour—and, by the outpouring of his Holy Spirit, rendering their various efforts successful in the conversion of the Heathen, and the establishment of his Kingdom.

At the same meeting the Directors resolved to petition Parliament to withhold countenance and aid from every form of idolatry in India, and to exclude the Christian Scriptures from the Government schools, and to commend their constituents to present similar petitions.

ARRANGEMENTS FOR THE PUBLIC MEETING ARE IN PROGRESS, AND THE DIRECTORS EXPECT TO ANNOUNCE THEM VERY EARLY IN THE MONTH.

INDIA.

In the preceding Numbers we have given extracts from the correspondence of our Missionaries, describing the progress of events in the several districts, their own trying experiences in connexion with those events, and their opinions in reference to the causes of the revolt, and the probable effects of those new principles of government which are likely to be introduced upon the re-establishment of the British supremacy.

In giving our extracts, we feel great pleasure in stating that those correspondents who occupy Stations in the North-West Provinces, in the vicinity of the late scenes of terrible conflict, are now, in the providence of God, relieved to a great extent from apprehension and anxiety, and while recording their grateful sense of past deliverances, are enabled to collect their scattered people, and to recommence their Christian instruction with zeal and alacrity.

According to Dr. Tidman, under date Benares, 16th November ult., the Rev. Mr. Kennedy writes:—

I derive much pleasure in acknowledging your kind and sympathizing letter of the 10th. We were sure we should find sympathy of the Directors and our English friends in England, and that that sympathy is very cheering to us. Throughout our trials the thought that prayer would not cease unto God for us has been of God's people in our native country—expressibly delightful and supporting spirits. In the peace we have enjoyed when danger seemed most

imminent, and the faces even of the hopeful gathered blackness, we felt as if these prayers offered up on our behalf were being answered. On one occasion, when with the excellent Missionaries of the Church Missionary Society here, with whom, since the commencement of our troubles, I have spent many a happy hour in Christian intercourse and in supplication to our Heavenly Father—as we rose from our knees, the senior Missionary said that he felt as if a blessing were descending on us in answer to the fervent prayers of our brethren in England;

and he spoke the sentiments of us all. How wonderful, too, has been our preservation! We cannot look at the past memorable months without adoring the goodness so signally vouchsafed us. The more we know of the perils we have escaped—the more intimate our acquaintance with the plottings of our enemies, and the circumstances which led to their defeat—the more reason we see for the exercise of ardent gratitude to our great Deliverer. We can with all propriety say, with Israel of old, 'If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quickly when their wrath was kindled against us.' Well does it become us to bless the Lord, 'who hath not given us as a prey to their teeth.' On several occasions we saw the light of the returning day shining on us in peace and safety with as much surprise as Peter found himself at large away from his prison and from Herod's grasp—so imminent was the risk, in the opinion of the best informed, of our being attacked in the course of the night. On two different nights, when our force was very weak, large bodies of armed men were actually marching to attack us, when they heitated, halted, and retired. May God give us grace that we may render again according to the benefit done unto us! We have passed through very peculiar discipline, and I trust the remaining part of our lives may show that we have improved under the teaching of our Heavenly Father. We cannot but anticipate the largest good to poor unhappy India from the prayers offered up on its behalf. The interest awakened by the startling events of this year will, we trust, be sustained. India will surely have henceforward a place in the minds of British Christians more worthy of its deep necessities, its debased condition, and its relation towards us; than the place hitherto assigned it. Prayer will lead to new effort, and effort put forth in the spirit of prayer will be blessed. What does India need for its deliverance from the dark superstition and debasing vice which have formed a character at once so beastly and satanic as to have, when displayed, astonished and horrified the civilized world, but the Gospel of God's grace carried home by God's Spirit to the

understandings, hearts, and co-operations of its inhabitants? How can they be converted except they hear the glad tidings? How can they hear these tidings except to them who are sent by God, authorized by his people, to whom he has committed this great undertaking? How can the messengers of the truth discharge their duty except they be upheld by the power of God? How can their message ever penetrate the heart of a heathen except that heart be opened by the Holy Spirit? How can we expect conversion except in answer to fervent, believing prayer? When so much prayer being offered up, may we rejoice in such an omen of good, may we anticipate the dawning day. Instead of giving way to despair, well does it become us to brace ourselves anew for our Master's work, with the assurance that our labour will not be in vain, for Satan will be again defeated. I intend, by this rebellion, to bring the Gospel from India; but he has prepared the way, as often before in the case of the Church, for its wider diffusion.

"It is quite unnecessary for you to enquire for an account of the events in Northern India. The newspaper has afforded the requisite information in tolerable abundance. We have a few sad, but interesting, before us. There is too much reason to believe that blood will be shed like water, and ever our feelings may be, we approve of punishment inflicted on the sinners who have disgraced themselves and their masters who have disgraced themselves in suffering. The community at present is now to a mournful extent. The countrymen are almost daily falling, not in the frightful manner in which we did at first. Scarcely a day elapses without one and another killed, and too much reason to fear that the next issue of the mail will for some months be a relation to many a family in England in mercy, shorten these days of mourning and of strife.

"As to our own city, there is a great uneasiness, although the public mind is much exhausted to be stirred as it was. The whole of the south

h armed men, whose avowed
o visit us. The Goorkhas are
ng district of Jaunpore, acting
er against this torrent. Within

weeks there have been two
ements in the Jaunpore dis-
ie Oude rebels, who, though
athering again in great num-
week several of their agents
in our city, and one of them
dedged he had come to arrange
e army, which might be ex-
in a fortnight! About 300
iers are now daily passing

t extract is from a letter of the Rev. M. A. Sherring, of the
Mission, who, under date 17th November ult., observes:—

ting my last letter, the Station
has passed through a series of
similar to those which I have
scribed in my letters to you.

Behwr have been constantly
the south of the District on
Banda, where Koor Singh had
gether a large force. I am
that this force has been lately
outed and dispersed by the
the lamented Colonel Powell,
he engagement, and a number
r Captain Peel. Nevertheless,
l passing through our district,
have not been cowed by the
ir comrades. Last week one
assed on, another is behind it,
is behind that. Our English
ong ago removed from Mirza-
een drawn away by the more
d for troops at Cawnpore and
ubsequently our Madras troops
l away for the same reason.
iments were then for a few
ge of the jail-police, but have
trusted to the care of a police
as been recently formed in this
er Captain Catania, a gentle-
a extract. This force consists
istians from several Missions
bourhood, of Goorkhas, Hin-
l others of various races, and
ly 400 men. The levy is
yal, but its organization is
perfect. It is on this force,
own spirit and courage, that

through Benares, and, if requisite, a con-
siderable army may be speedily gathered, so
that I do not think there is any ground for
apprehension. If the Oude rebels had some
time ago acted on the offensive, as they are
now doing, Benares would be, humanly
speaking, now in their possession. But
here, too, our God restrained them. We
are now more and more resuming our work
in its former mode. The people are be-
ginning to hear us with a quietness and
composure we did not expect. I am thank-
ful to say that we are all in the enjoyment
of good health."

the residents of Mirzapore have of late had
to depend. You will be able somewhat
to realize our position when I remind you of
the constant presence of rebels within a few
miles of Mirzapore, and of the mutinous
Sepoys of the 47th N. I. in our very midst.
I will give you one instance of the circum-
stances in which we have been placed. A
detachment of mutineers, with elephants and
horses, came to Ghorawal, a town 30 miles
distant, and were then quietly proceeding
away from us towards the river Behwr.
Suddenly they returned to Ghorawal, having
been recalled, it was reported, on the invi-
tation of the 47th to come and join them in
an attack on Mirzapore. It was at once
thought that the rebels, knowing the weak-
ness of the Station, and satisfied that a new
levy of a police corps would be unable to
stand for a moment before disciplined Se-
poys of the regular army, might possibly
contemplate a descent on the place. It was
difficult to assign any other reason for the
return of the force. The magistrate sent a
notice round to the European residents of
the station, calling upon them, in case of an
attack, to assemble in the entrenchments,
and animate the police levy by their spirit
and bravery. I had intended taking the
native Christians into the entrenchments
with me. My soul was sad and distressed,
as it has often been under similar circum-
stances, as I meditated on the prospect of the
entire Mission—the churches, the school,
the bungalows, the Christian houses, and all
the property, being shortly one mass of

ruins. It was a season for prayer and supplication before God. There was still a heavenly Friend to go to, even though a cruel and savage enemy was near at hand. Through the great mercy of the Lord we were delivered from this danger also. The enemy, after a time, renewed their journey without approaching nearer.

"This is a specimen of the many alarms to which we have been exposed. If we could only get a few British troops to occupy the entrenchments, we should, I believe, be altogether free from alarm, and be as comparatively tranquil as the residents of Benares. It is my strong opinion that as soon as Lucknow is well relieved the Government will send troops to Mirzapore, or take some means for its better security. It is with this belief, and with this hope of relief, that I have recalled my family from Calcutta, where my dear wife was suffering much from ill health arising from the dampness of the climate. I met them all at Ranegunge, and brought them to Benares, where they are remaining in the house of my dear friend the Rev. J. F. Cobb, of the Church Mission, who brought his wife from Ranegunge on the same occasion. I trust they will be able to return to Mirzapore shortly. As a Missionary's family should be the last to leave a station where danger exists, so I think it should be amongst the first to return to it when that danger has subsided. Fighting is still going on at Jaunpore and Azimgurth; but, notwithstanding this, there can be no doubt that all this part of the country lying at some distance from Oude as far as Rewah, and including it, is becoming gradually tranquillized.

"When I look upon the past and the present, upon all the dangers we have escaped, and upon all the terrible disasters and afflictions which have visited this portion of India, I cannot but feel that the Lord has been indeed very merciful to us Missionaries, and to our Missions in Benares and Mirzapore. It has been a season for great humiliation, for much prayer, for energy of character, for courage, and for decision. Personally, I can say that I have felt it good to be afflicted, and to be in trouble and danger.

"I am now getting the press, which (for

safety) was for a long time more into order, and the Mission assuming its old character. A addition has been made to Christian community of Mirza the presence of the police levy, Sepoys of which are, as I have served, Native Christians. T tion on the Sabbath is most numerous an assembly of Nati in our Mission church I have It is surely a new era in the hi when a Native Christian offic band of Native Christian Se house of God on the Sabbath i

"I am happy to say that tl of scholars in the Free Scho whole pretty good. The nati vering from the idea they at or tained, that if their children Mission-school, they would t some day together with the scl

"At present the catechists c the city in the way of prea people. The city is still to this; but I hope that before l portant department of Missi also will be resumed.

"I am sorry to say that I g port for the Mission from the : personal troubles and expenses dents are too great for me to h aid from them. Food of alir scription is approaching what termed a famine price, and th existing on every hand is frij the Lord graciously avert the famine, which seems to be About 70 persons receive a sm morning in the Mission compo contributed by the station, of the almoner. The magistrat singular benevolence—has an nearly four thousand poor peo day morning in his compound, distributes sums of money amo month to I believe upwards o or £50. This is a noble examj thropy and Christian love.

"You will have seen, I dare accounts of Gorruckpore, whi hands of the rebels. My ok Rev. H. Stern, Missionary of th

to flee to Benares. A few days received a note from the magistrate of Mirzapore, a place upwards of 100 miles from Gorruckpore, to say that 145 Native Christians, in great destitution, had reached Gorruckpore, having escaped from Gorruckpore from all the dangers they had met on the road. He stated, moreover, that a description had been set on foot in Mirzapore, to which some British sailors—

I suppose some of Captain Peel's brigade— had contributed 40 rupees. Mr. Stern left in a boat yesterday for Allygunge, to make arrangements for the poor Christians of his Mission. The Christians of Mirzapore might have been in the same sad condition as their brethren at Gorruckpore. Oh! how great and wonderful has been God's mercy towards us!"

The following quotations are from a letter of the Rev. Colin Campbell, written from Bangalore, a Station happily so far distant from the revolted districts as not to have been affected by the recent disturbances; but the substance and remarks of our Missionary Brother will be found interesting in an exposition of his views regarding the origin and character of the rebellion, and the absence of all sympathy with the movement on the part of the general population, and the strong grounds there are for believing that the rebellion has in effect taken deep root in India, and that the wonderful power transpiring will, in the providence of God, ultimately tend to the diffusion of its influence through the length and breadth of the land. In a letter written in October last, Mr. C. observes:—

LETTERS ON THE SEPOY MUTINY.
 We have reason to be thankful that, in these disturbances, we have been able to enjoy perfect peace; there has been no disturbance in this part of the country. There are no fears that there would be, especially at the time of the Mahurum, and other Mussulman feast a few weeks ago, but, through the vigilance of the British troops, and by the kind care of our British Guardian, all passed off quietly. We felt ourselves in danger, as it was to say, in such times, how far the rebellion might spread. The horrors perpetrated in the north-west, and their effect on the troops and the people in the neighbourhood, were constant conversation among all classes of the British. The excitement was intense and increased, and every night, as we went to rest, we thought of the possibility of a rebellion before the morning; and when morning came, and found us still alive and undisturbed, our first thoughts were filled with a peculiar feeling of gratification who gives his angels charge of the people. It was to us a matter for joy that all the time neither my wife nor myself felt particularly alarmed.

My own feeling was similar to what I often experience in the time of a terrific thunder-storm, or when cholera is raging in the vicinity. There is a sense of danger, and death and eternity seem to be brought peculiarly near. But while there is a solemn awe upon the spirit, a deep sense of unworthiness, and an earnest desire after the grace that is in Christ, there is a calm trust in God, and a sweet conviction that not a shaft can hit without his permission, and that, come what will, it will be well with us. We therefore felt secure under his protection and care. But our hearts have been much grieved on account of those who were in less favourable circumstances; we have sympathized with and prayed much for them. And before the rebellion is entirely put down there may be much loss of life, and many grievous sufferings to be endured. We hope, however, that the worst is over, and that, in answer to the prayers of the Lord's people, both here and at home, peace and prosperity will soon be restored, and the British power established on a firmer basis than ever. Whatever be the plans and measures adopted by the politicians and rulers of this world for the future management of affairs in this country, we know

that the Lord will bring good out of the evil that has occurred, and will so order it that every thing will be made to further the interests of his kingdom.

"A great deal has been said about the causes of the mutinies. It would be superfluous in me to enter into this question; but I may remark that I cannot agree with some who attempt to show that Missionary efforts, and other efforts to spread Christianity in India, have nothing to do with the matter. I doubt not there are many other causes at work, and the principal ones may be those of a political nature; but it is clear that, as a people, we are hated for our Christianity, and we are both feared and hated on account of our persevering efforts to spread the Gospel among them. There is no system of religion so intolerant as that which we labour to introduce. It admits of no rival and no associate. Its aim is to destroy Mohammedanism and Hindooism in all its forms, and to reign absolute and alone. It cannot be wondered at, therefore, that those whose interest or wish is to keep up the old systems should take alarm at the progress every where made in educational and Missionary efforts, and stir up those who are in any way under their influence to resist the movement, and to destroy the hated English people out of the land. But it cannot be. The Lord has purposed to set up his kingdom here, and who can disannul it? For this his hand is stretched out, and who can turn it back? No device could now put a stop to the movement. Even the banishment of Missionaries from the country, which no Government could safely attempt, would only be a partial check to the spread of truth. The Lord has already a native host of warriors whom he could make valiant for the truth, and through whom he could work deliverance and accomplish a signal and glorious triumph, though European Christians were all obliged to leave the country. The precious seed of the Word has been widely spread, and it never can perish—it will grow and bring forth abundant fruit in spite of all the efforts of earth and hell to root it out or check its growth. But, as things are likely to proceed, let the English and local governments do what they please about their educational schemes, and

with respect to the part to be taken by government officials in reference to institutions, &c., so long as Missionaries are allowed to labour, as they must long as Christian people remain in the country and continue in their efforts to exert an influence on the Hindoo and Musulman population around them. It is an onward movement, and no created power can successfully resist them. The people know this; the weak among them are glad at the prospect of deliverance which it holds out, but the wicked and the oppressors are alarmed for the consequences, and therefore all who help it forward.

THE PEOPLE UNAFFECTED BY THE DISTURBANCES.

"During all the time that I have been transpiring, it is remarkable that the reserve maintained by the heathen has been galore with respect to them. On two or three occasions, when I was thrown out with respect to the state of things in the north—we never ventured to speak to me on the subject. And so I found it when on my tour last month, all the people were perfectly silent on the subject. When I began to speak to them, I was desirous to know how they felt, and was astonished to find how they seemed to concern them. They were at a distance, and they have a profound conviction that the Company's Government will remain secure, and that that they will be allowed to dwell in peace, and without the sufferings of others, they have sympathy for them; if the evil is at a distance from themselves it is not so to them.

NOTICE OF PREACHING AND LABOURS.

"There has been no interruption of preaching in consequence of the disturbances, and I cannot say that I have served any great difference in the manner in which the people have listened. There is a great deal of opposition to it, but I do not know that this is in any measure to be ascribed to recent events, now as it has always been during

hours—some seem to hear gladly, and manifest all the enmity of the mind. Paul (the Native Assistant) complains of this. He says that it grieves him much, and tell him that he does not want to hear any thing about the way; that he should consider it to have lost caste, and become a heathen himself, without seeking to spoil the people; and that all his efforts to convert the Hindoos will be of no avail—: will change their religion except that can get a living in no other way. He is often discouraged, and in his description of a day's labour ends with the remark, 'But they did not turn their hearts to God,' referring to the Hindoos whom he may have got to listen to him.

I lately visited two or three large towns, and some of the smaller villages in the neighbourhood of those places. Great numbers thus heard the truth, to whom the Gospel is seldom granted. At Doddaballapur, I had a great deal of discussion, with the Hindoos and Mussulmans; but some came forward to maintain the law, and to oppose the Gospel, the impression produced on my mind by the enemies of truth shrunk from before me, and seemed to feel the force of their cause. At that place two men, who appeared to have strong objections, came to speak with me at the same time. One of them came alone, and I talked about two hours. The other also came, but unfortunately (as it appeared) was soon joined by another Brahmin, who was by no means so favourable. They both remained, however, several hours; and though the Hindoos possessed hostility, he may have

got good from what he heard. Such opportunities of entering fully into the doctrines and precepts of the Gospel, and answering their objections, are very precious. The two of whom I speak as impressed favourably, appeared to be very desirous to become Christians if they could only do so without making an open profession, by breaking caste, and putting away their heathen marks. In other words, they fear the enmity of the world, and the reproach of the cross. At the same place five or six men came together, who manifested something of the same state of mind. This is so far cheering, as it shows that there is something of a spirit of inquiry among them, a dissatisfaction with their own systems, and a conviction that there is something superior in Christianity, and something far more suitable to their state and character as sinners. May the Lord deepen such impressions, and make them result in the conversion of multitudes. I am sure that there are many in such a state of mind throughout the country, and therefore we may be nearer the time of a great and general change than any of us are aware. At all events, all our labours are preparing the way for this. I have no more doubt of this, than I have that the sun shall rise to-morrow; and therefore, however little fruit I may see of my labours now, my desire is to labour unto the last in this glorious and good cause. It is an honour and a privilege to be so engaged. I sometimes tell the natives this, that we know we shall prevail at last, and that therefore, whether they will now receive our message or not, nothing but sickness or death will put an end to our testifying of the grace of God; and that, when I and those now associated with me are in our graves, or rather in our Father's house above, others will succeed us till they also are people are turned to the Lord."

CUDDAPAH.

AN ACCOUNT OF RHODA, A NATIVE CONVERT IN CONNEXION WITH THIS MISSION.

In admitting the following narrative, the Rev. Edward Porter, under dated November, ult., observes:—

I will perceive from the history of this interesting woman, how the

Lord is graciously working in the hearts of this people, leading one of a city, and two of a family, and bringing them to Zion, thus fulfilling the many earnest prayers which have been put up to Heaven for their conversion. I am happy to tell you that in the village where she resides, (Boorgala) there are six heads of families who appear to be under serious impressions, and who have heartily renounced all idol worship."

"Rhoda, whose former name was Nullamah, is an inhabitant of Boorgala, of the Brahminical caste, a large village about 90 miles N. W. of Cuddapah, in the Bellary Zillah. She is about 40 years of age, and for a long time followed the religion of Sceva. After many years' practice in this superstition, she found no rest in her mind; in consequence she was led to seek for bliss by other means. She therefore resolved, in company with some of her neighbours, to visit other heathen shrines, thinking by this to obtain merit. She travelled to the famous temple at Veerupachy, also to Shreelapurontum, where the golden image of Vishnu is worshipped. Afterwards she went to the golden temple of Venketishvurudoo, at Tripaty, a holy shrine about 60 miles S. E. from Cuddapah, much frequented by the Hindoos of Southern India. She went in company with some neighbours to this celebrated temple, and presented some offerings to the god Venketishvurudoo. As soon as they entered the temple the priest addressed the idol as follows:—

"Here are thy servants, O god, who are come to visit thy presence; accept their offerings.' As soon as he uttered these words, he sprinkled water on some flowers which were placed on some sticks held in the hand of the image. As these sticks, from the nature of the wood, curled up when the water touched them, the flowers in consequence fell down. At this the worshippers present expressed much surprise. Nullamah also was much surprised; but when she saw all the tricks behind the image, and how it was the flowers fell from the hand of the image, she ceased to wonder. Then she took the same kind of sticks and some wax likewise. She stuck the sticks to the wax, and fixed the wax to a stone. After she called all her friends to the place, and prayed to the idol as the priest did, she then sprinkled some water on the

sticks, which made them to curl up, and so the flowers fell to the ground.

"When her neighbours saw this they were much surprised, and said, 'Nullamah how is this?' Then she explained the tricks of the wicked priests to them. Then they said, 'Why did you not explain these things before, then we would not have proceated our offerings, or have submitted to the advice of these deceivers.' After this she again returned to her own village, having travelled upwards of 150 miles in vain. Some time after this, a native of the Smith caste came to Moses, one of our Catechists, to inquire about the true religion. Moses gave him Christian instruction, and sent him on to Cuddapah, that he might receive further knowledge, and have an opportunity of seeing our worship, &c. He came to Cuddapah, and after making good progress in the knowledge of Christianity, he was, at his own earnest request, publicly baptized by Mr. Porter in the Mission Chapel, in the presence of a large congregation. After his baptism he returned with a copy of a part of the Word of God in his own language. Here he made known the glad tidings of salvation to his neighbours. Nullamah heard from him the good news, her heart was impressed, and she resolved to visit Cuddapah to see and hear more of this good way.

"She left her village and came on to Venboorlah, one of our out-stations, where Moses, one of our Catechists, instructed her in the great principles and facts of the Christian religion. When she heard the wonderful story of the cross, with great surprise she said, 'Oh, I never heard such a wonderful history as this.' Since that time she heard the instructions of the Catechist with great joy. Having manifested a great desire to see Cuddapah, Moses came with this interesting inquirer to see us at our bungalow.

h was rather afraid to see a having never conversed with but Moses told her not to be s. P. would be very kind to her. accordingly, and we were much e this interesting woman, whose elieve, the Lord has touched. rson of modest and retiring and appears of a sorrowful P. took her by the hand, and sit down on the mat, as she to converse with her about

o said how much she had been ith the wonderful story of the e; that she thought this must ay, and that she wished to be his name. Mrs. P. reminded : caste would go if she were ullahamah replied, 'Never mind, l last longer than my caste.' lied, 'But your husband, what of it?' She replied, 'True, I s, and I hope he will come too.' e he says no, what then will l must come without him; my ore consequence than my hus- was then told that if she were would take the name of Christ, alk in his holy ways. She , that is what I want, I have of sin in my former ways. To is the reason why I have gone emples, but these journeys have 'good.' After the Sabbath aid to Mrs. P., 'Oh, this is joy, he people of God for worship, ng, and the instruction. I am e afterwards came again to the se, to take leave of us. She y Mrs. P. to defer her baptism received further instruction in s of the Gospel. The next ne she appeared as happy as at down and had a long talk Among other things, Mrs. P. ow she felt when she was sick. Very happy. I thought I should nd see God. How many miles d to see God, but all in vain.' asked her how she felt when

she was a heathen and in sickness. She replied, 'Oh, all fear, all dark. Sometimes I thought my spirit would go away altogether; at other times, I thought my spirit would go into some beast or insect, or it would be hunted down here and there by other spirits.' 'But now, Nullamah, how do you feel?' 'Oh, now it is peace inside, such peace!' Mrs. P. reminded her that she would have much trouble after her baptism, from her heathen neighbours. She replied, 'Yes, I think so. The heathens will not let me draw water from the well. Never mind,' she said, 'I can drink of the waters of salvation, (alluding to the story of the woman of Samaria, which she had heard read to her,) and I can get a little water from the river, which is common to all. They will not give me fire either; but never mind: I must take care not to let mine go out. However, I must be baptized in the name of Jesus; I love Him and rejoice in His salvation, and I must bear His name, cost what it may.' Afterwards she was examined by me in reference to her views of Christian truth, and as her answers were satisfactory, it was decided that she should be baptized at the Mission Chapel. Moses asked Mrs. P. what name should she take at her baptism. Mrs. P. suggested Rhoda. The Catechist replied, 'Yes, that is very good, for she is a messenger of good news;' and when he asked Nullamah she at once consented. She was, in accordance with her earnest desire, publicly baptized by me in the Mission Chapel, on Lord's Day, in the name of the Holy Trinity, in the presence of a large congregation. Truly the lines of our British poet may apply to her:—

'Now will I tell to sinners round
What a dear Saviour I have found,
I'll point to his redeeming blood,
And say, "Behold the way to God."'

"Let me entreat your prayers, and those of British Christians, on behalf of this interesting convert, that she may continue steadfast unto the end, and be the means of bringing many other wanderers to a saving knowledge of Christ and His salvation."

POLYNESIA.

ISLAND OF HUAHINE.

THIS Mission settlement, which, within a recent period, was the scene of turmoil and strife, occasioned by the lawless proceedings of a few turbulent spirits, is now once more in the enjoyment of peace and prosperity. Rev. Charles Barff, writing under date 18th May ult., gives a pleasant account of the last Missionary Anniversary, in which numbers of the natives and their children, under the presidency of their Christian chief, manifested with cordiality and affection to manifest their attachment to the Mission and to present their offerings on its behalf.

"We have just completed our thirty-ninth Anniversary of the May Meetings," writes Mr. Barff; "and I think it was among the most interesting we have had on Huahine for some years past.

"On the 13th of the month we had a large congregation, when the Missionary sermon was preached, from Isaiah ix. 23. The next day we had a large congregation; Teururai, our excellent young chief, was called to the chair. After singing and prayer a number of speakers addressed the meeting with much life and energy. Towards the close the offerings contained in the list were laid by, each on the communion table, before the president, and the meeting closed, as it began, with singing and prayer.

"But the 15th was to me the most interesting day; the children, to the number of 120 boys and 180 girls, from the different schools, all assembled in the chapel, very neatly dressed. After singing, prayer, and an address, 140 of them repeated chapters from the Bible, in classes. Afterwards, the senior class read in John, and a small reward was given to the best reader; the writing books were brought forward and examined, and a small reward was given to the best writer [see *Engraving*]. After closing with singing and prayer, the children walked in procession with the flag of the island; and the day closed by all the people of the island sitting down to a rural feast in a large open

space near the King's house. They were all covered with neat white cloths furnished with plates, knives and forks, and all the tables shaded from the sun by the handsome canopies of patch-work, made up of females whose parents were first to use the needle by Mrs. Ellis and Mr. Barff.

"Many good and pious addresses were delivered during the feast; and Mr. Barff and I were agreeably surprised to find how close, by the proposal of the young women from Buaoa, Naeva, and Naevu, they came and pay their public respects by shaking hands, and each bringing a token present in their hands; a token, then, of their joy at our being still with them. The meeting closed with singing and prayer about sun-down.

"A messenger has just arrived from Maiaioiti, to invite me to pay them a visit. We leave (D. V.) as soon as we can for favours. He says the island has recovered from the destruction made by the gale last year.

"Teururai (the chief) and his family are here to-day for Raiatea, to attend the funeral of Tamatoa.

"I am happy to say the Lord has blessed us with a measure of prosperity; and a number have come forward as candidates for communion, who are hopefully characters."

 RAROTONGA.

AMONG the natives of the Pacific Islands, not a few eminent for their talents and influence have been led, in common with their people, to profess

n faith; some, indeed, with a view only to secular advantage, arise from a well-grounded conviction of its truth and supreme importance. Of the latter class was Makea, who, by her unaffected pious and consistent conduct, worthily sustained among the people of Barotonga the character of a Christian ruler.

In a letter, dated 1st September ult., the Rev. A. Buzacott gives some interesting particulars concerning the last illness and death of this excellent

"During the past year," writes Mr. Buzacott, "I have seen the late queen, who has robbed us of one of our ornaments in the church; our beloved friend died on the 4th of June last. She had for some time been severely afflicted, and I had within a short period of her departure fondly hoped that she would recover. It is now, however, long before said that she has decided opinion she should not survive. My daily visits to her were perhaps a melancholy pleasure. I have found it good to be there; to the last she was calm, and she appeared to be waiting for the glory that should be hers."

Around her bed she frequently called her brothers and their children to come to her to follow her example, and we were much impressed by the impressions produced on her brother who succeeds her, will be permanent. His death his character has altered, but we hope he will continue to rule in the name of God. On the morning after we went to take a last look at our dear friend. She was laid out in the central room, on a mattress with a number of clean mats, and a white cloth laid on the floor. A smile shone on her features; around her sat her friends, who frequently gave vent to their feelings by bursts of wailing. While there, many of them related with interest her acts of kindness and love, and the cause of Christ, and untiring was in trying to benefit the female members of the church, whom she met weekly, in addition to the duties of her own class. All felt that the island, and the Mission family, as well as her immediate relatives, had indeed gained. The opportunity was improved by the words of exhortation to all present, as she followed Christ.

On the 6th, the funeral took place. About

9 o'clock, A.M. a large number were assembled, and the procession was formed. Teaoa and Teava, two native teachers, walked first, followed by all the students and teachers; then all the male members of the church, followed by myself and Brother Gill; then the coffin, carried by eight of her tenants, and the pall supported by the principal chiefs of the island. Her adopted daughters, Tahau and Mary Anne, followed the corpse; then her brothers, with their wives; then my wife and daughter, and the Mission children; then the more distant relatives; then her dependents, and members of her class, and other female church members. It was a large and mournful procession. The pulpit and gallery of the chapel were covered with black cloth; and, after the corpse had been placed in front of the pulpit, and all had taken their seats, a hymn was sung, and Mr. Gill read a suitable portion of scripture and prayed. Another hymn was then sung—a translation of 'Hear what the voice from heaven proclaims,' &c., when I addressed them from Hebrews x. 4. (She) 'being dead yet speaketh.' The occasion was a most solemn and impressive one. Makea was then borne to her last resting-place, and deposited in the family sepulchre, to await, with her dear father, in sure and certain hope, a resurrection to eternal life.*

"On one of my visits to the late queen she gave me twelve and a half dollars, as her subscription to the London Missionary Society. Knowing that she had not much cash, I said, 'Is not this too large a sum for you? Can you well afford it?' 'O yes,' she replied; 'it is but a small sum; I have spent much more on myself.'"

* A beautiful monument, or cenotaph, has been erected to her memory, near the principal entrance of our congregational church, a sketch of which I hope to be able soon to forward.

SOUTH AFRICA.

KNAPP'S HOPE, KAFFIRLAND.

EFFORTS for the spread of the Gospel among the Kaffirs have been permitted, and, as will be seen from the subjoined communication without tokens of encouragement. But, in addition to the various hindrances of a more or less formidable nature, which hinder the progress among that people, we regret to learn that at some of the Missions the people are at present suffering from severe privation; and, in a most urgent appeal on their behalf, the Directors have granted a measure of relief.

In introducing the following extracts of a letter from the Rev. Mr. Kayser, who has long laboured in the patience of hope for the evangelization of the Kaffirs, it should be premised that, as English is to our correspondents a foreign language, we have, in order to render our communications more perspicuous, to some extent modified the phraseology.

"When," writes Mr. Kayser, under date 7th Oct. ult., "I look back upon the events of the past year, I must now say that the Lord has made it to end well, by causing His word to be felt by many of the Kaffir nation. Numbers of them, who passed our settlement, driven by the pressure of hunger into the colony, have confessed that that Word, so often announced by us, was true, and that the predictions of their own prophet have been falsified. Not long since, when one of our deacons tried to reason with them at their kraals, reading portions of the Scriptures to them, they replied, 'You must now leave us alone, we will go through with what we have begun.' So, indeed, they did go through with it, and, as a nation, were broken to pieces, and thus the Lord turned their prophet's counsel into foolishness. But, distressing as the state of things may be among the Kaffirs as a nation, we have been favoured with seasons of rejoicing, and especially in the month of February last, when a meeting of several native churches was held here for united prayer and consultation. There were present on the occasion members from the Wesleyan and Presbyterian Churches, who with one mind fraternized with the members in connection with our own Society, collected from five different places. It was indeed a joyful spectacle, and led an aged member to exclaim, 'Oh, see what God hath wrought!' I looked and wept for joy. On their own proposal, a collection was made for the repairs of our chapel.

"I am sorry to say that at the present time our people are very much straitened for

want of food, arising from the loss of the first crop of meal by the worm. Some of them have been obliged to go into the colony until their provisions are come in. From this cause the attendance on Divine worship has been diminished, but still not fewer than eighteen have come forward, mostly young men, of whom two have left for other parts, and two others will soon be received.

"The day-schools, comprising 150 scholars, under the care of my son, have been attended, and progress has been made.

"The Fingoes at Piet's Place are prospering. Their place of Divine worship is too small to contain them all on Sunday. During the year they have been towards the support of two teachers. The Kaffirs at Jan's place are also prospering. The attendants on public worship on Lord's Day being too numerous to be accommodated, they have raised £16 15s. towards the purchase of two teachers. Having obtained the sanction of the chief, Kama, grants of garden ground at Kieskama, above the station, and at a place opposite, they are preparing to lease them immediately, and the result will probably lead to the formation of two stations; the one at the Debe being the spot where Dr. Vander Kemp first missioned among the Kaffirs. The three places under our charge, which have been admitted to the Church, are the present year."

MADAGASCAR.

Our friends of the Society will learn, with emotions of no ordinary pain and sorrow, that the Native Christians on this island have recently become the victims of another persecution, apparently more vindictive and cruel than that which preceded it. The main facts of the case are, unhappily, too well ascertained to leave any room for doubt as to their substantial correctness; owing to the extreme hazard, at such a crisis, of any attempts on the part of the suffering Christians to communicate with their distant friends, the information we have now to convey is necessarily very scanty, both as regards the originating cause of the persecution, and the extent to which it has prevailed. The following facts, however, derived from unquestionable sources, may be entirely relied upon.

In the course of this fresh outbreak of heathen rage which followed the expulsion of a number of Frenchmen from the capital of the island in July, thirteen persons were stoned to death, the heads of the sufferers being afterwards fixed on poles, and their wives and children reduced to slavery; between fifty and sixty were subjected to the ordeal of the *ligatura*, or poisoned water, of whom eight died under the operation; only sixty were bound in chains, of whom two had died; while a number more had been reduced to slavery.

The announcement of these tragical events cannot fail to be an occasion of surprise, no less than of poignant grief, to the minds of our friends; and they were doubtless prepared, by the tenor of former reports, to anticipate a gradual relaxation of those coercive measures to which the Christians were exposed; and that the time might not be distant when the island would once more be laid open to Missionary effort. It has, however, pleased God in his mysterious providence to disappoint, for the present, these sanguine expectations, and in a way calculated to call forth the tenderest sympathies of all who look and long for the redemption of Madagascar from the ruthless hand of the oppressor.

 DEATH OF MRS. COX.

We have received from the Rev. John Cox, of Trevandrum, South Travancore, the mournful intelligence of the death of his excellent and devoted wife. For upwards of three years the subject of this notice had suffered more or less severely from the symptoms of pulmonary consumption; and, during that long and trying interval of suspense, every means that professional skill and affectionate solicitude could devise, was resorted to, in the hope of prolonging her valuable life; but, in the early part of November last, it became evident that her end was drawing near, and on Sunday the 15th of that month she literally fell asleep in Jesus—for, having fallen into a sweet natural slumber, while in that state she gently, without visible movement or audible sound, departed to her final rest.

After giving in fuller detail the incidents connected with the long illness of her beloved wife, Mr. Cox proceeds to remark :—

“ Of her spiritual state there was never a doubt. From the time when she gave up the world to the Lord, in connection with the church at York Street, under the Rev. George Burdett, she was *indeed* the Lord's handmaid. During the severity of the disease the poor creature was almost deluged with grief, and she several times said to me that she could not realize the prospect of actually entering heaven so clearly as she wished ; but still her faith never failed, and she could always enjoy peace through the precious blood of Jesus that cleanseth from all unrighteousness.

“ Were I to mention her valuable qualities and genuine acts by which her faith was manifested, my testimony would be thought partial ; but all who knew her will admit that her conscientiousness and self-devotedness were in her prominently developed. Whether as a daughter, a wife, a mother, or a Missionary, with her whole heart she sought to know what was her duty, and, that ascertained, nothing could turn her from the performance of it. When prevented by weakness from direct personal labours she was still active at her pen, and in April, 1856, she composed and had written in Malayalam letters for the wives of our native agents, and gave a copy to each one, enjoining on them to write once a month. And, even beyond her strength, she used to have some of the letters read in her room, to speak to them for the good of their souls. And still, when she was alone, I often have I seen the tears flowing from the eye which fondly gazed on the children in their care, and testifying to the silent prayer which was offered for their salvation. To the end she faithfully unto death did she for nearly twenty years in this country serve her Saviour from love to him, perform every duty in every relationship. She at last awaited almost the last words she said to me were, ‘ When Jesus pleases he will take me. I trust that Saviour has called her to Himself in glory, and she has rejoined two beloved souls, Elizabeth and Catherine, who went before, and accounts of whose faith their father had written for the ‘ Juvenile Magazine.’

“ While smitten and mourning as I am, ought not my hope to prevail? Yes, O Lord, thou dost ; and that I shall be enabled to follow this threefold call, which urges me to love the things which are unseen and eternal, and to follow those who through faith inherit the promises. It is true that this trial is to me just now peculiarly galling, as my dear two daughters are on their way from England. We, of course, fondly wish that their beloved mother's care would have been granted to them after their departure, and they had fondly written their anticipation of helping her in her work and in her trials ; but God has ordered otherwise ; yet I am sure that He does all things well, and will do the best for them. But my heart bleeds for my dear girls. I am setting out on my journey to meet them. How great their loss ! For them, and for myself, I entreat thee, O Lord, thyself, dear brother, of our Directors, and of all Christian friends, and I know thou wilt have them.”



**NEW YEAR'S OFFERING TO THE WIDOWS AND ORPHANS OF DEPARTED
MISSIONARIES, AND MISSIONARIES INCAPACITATED FROM
BY AGE OR INFIRMITY.**

As the contributions from several of the churches have not yet been submitted to the Mission House, the Directors are compelled to postpone the publication of the List until a following Number ; and, in the mean time, they would respectfully urge those churches which have not yet had the opportunity of contributing to the Fund, to present their Offerings on the first Sunday of the present month of February.

ACKNOWLEDGMENTS.

of the Directors are respectfully following, viz.:-

the Hall, Madras. To the Textile Missionary Working Society, For a Box of Useful Articles, Bangalore.—To the Young Ladies' Working Association, Wyolifors a Box of Useful and Fancy Ar-

ts, Senthapooram. To Friends at Chapel—For a Parcel of Books, ve Teacher "Edward Mannering," it's Tamil School, Bangalore. To of the Rev. T. W. Aveling's Con-Kingaland—For a Case of Useful Articles, value £45.

m, Visagapatam. To the Ladies' arty, Brixton Hill—For a Box of cles.

izagapatam, under the care of the Blake. To Friends at Walling-Box of Useful Articles.

is, Coimbatour. To the Misses ford, and Mrs. Shaw, Colbridge- zes of Useful and Fancy Articles. Coles, Bellary. To the Ladies of e Missionary Working Society, s, per Mrs. Piercy—For a Box of Ornamental Work, value £40.

d Mrs. Porter, Cuddapah. To Miss kneey—For a Box of Useful Arti- ev. A. Duffy and Friends, Wood- r a Parcel of Useful Articles. sey's School, Ningpo. To the La- r's Lane, Missionary Working So- ingham—For a Box of Useful and Work, value £30. Imore, South Africa. To the Young

Ladies of Arley Chapel, Bristol—For a Box of Clothing and Useful Articles.

For Rev. R. B. Taylor, Cradock. To the Working Missionary Society, Castle Gate Chapel, Shrewsbury, and Miss Scammell's Ladies' Seminary, Shrewsbury—For two Boxes of Clothing.

For Rev. W. J. Gardner, Kingston. To the Bunyan Meeting Missionary Working Party, Bedford—For a Box of Clothing and Useful Articles, value £33 7s.

For Mrs. Clark, Jamaica. To Mrs. Alexander, Reigate—For a Box of Valuable Articles. To Mrs. Perks, Watford—For a Box of Straw Hats. To Friends at Chatham, per Miss Mullinger—For a Box of Clothing and Useful Articles. To Mrs. Teede—For a Box of Clothing.

For Rev. A. Lindo, Jamaica—To the Committee of the British and Foreign School Society—For a grant of School Materials.

For Brunswick Station, Berbice. To the Com- mittee of the Religious Tract Society—For a Grant of Tracts, value £10.

For Rev. Henry Hoyle, Aitutaki—To the Juvenile Missionary Working Society, Devonport, per Miss Pyer—For a Box of Clothing.

To Ladies, per Mr. J. Scott, Hamburg—For a Box of Clothing. To Mr. P. Cook, Sherston—For a Chest of Drapery and Useful Articles. To John Street Female Bible Class—For a Parcel of Cloth- ing. To Crescent Chapel School Girls, Liverpool —For a Parcel of Clothing for South Africa. To Mr. J. Young, Chatham; to H. Thimpon, Esq., Framlingham; to Mr. George Miller, Bishop's Stortford; to A. Friend, per C. Jupe, Esq., Mere; to Mrs. Burnett, Bath; to Mrs. Jones, Notting- ham Place, Marylebone; to S. F. Deptford; to Mrs. Potter, Blackheath; to J. P.; and to A Friend—For Volumes and Numbers of the Evan- gelical and other Magazines.

MISSIONARY CONTRIBUTIONS.

To the 14th January, 1858, inclusive.

led	A Well-wisher to the Cause	0 4 6	Holloway Sunday School Boys, for the Native Boy, Joseph Ling	3 0 0	Wick House, Juvenile Society.	
in	Duncan Mc Culloch; Brig "Bona Fide," per Mr. T. Baldwin, Sailors' Home	0 5 0	H. W. H.	0 3 0	For the following Native Children: viz.—	
25 0 0			J. Lewin, Esq.	5 0 0	Joseph Procter, in Rev. E. Porter's School, Cuddapah	3 10 0
25 0 0					John Howe, Rev. G. Hall's School, Madras	0 0 0
25 0 0					Bunna Watson, Isabella Nixon, & Harriet Williams, Mrs. Porter's School, Madras	9 10 0
25 0 0					John Clayton, Dr. Legge's School, Hong Kong	5 0 0
25 0 0					Richard Winter Ham- milton, Mr. Mul- head's School, Shanghai	5 0 0
25 0 0					Hannah More, Mrs. Harbutt's School, Upton, South Seas	3 0 0
25 0 0					Henry Martyn and Arthur Roberts, Messrs. Hardie & Turner's School, Upton	5 0 0
25 0 0					Ann Willis, Rev. B. Hice's School, Bangalore	3 0 0
25 0 0						40/
25 0 0					Westminster Chapel.	
25 0 0					Per Mr. Kearsley, on account	9 17 10

Master J. D. Mason's Missionary Box		DEVONSHIRE.		GLOUCESTERSHIRE.		Ladies' Association Sabbath Schools Missionary Boxes.	
Box	0 4 0	<i>Brisham</i> , Rev. H. Cross	2 2 0	<i>Bristol Auxiliary Society</i> , per W. D. Willis, Esq., on account	140 0 0	Less Expenses	
BEDFORDSHIRE.							
<i>Bedford</i> .							
Howard Chapel		Rev. D. Hewitt		<i>Cirencester</i> .		Little Hadham	
Rev. W. Allott		A. Z.	15 0 0	Rev. J. Stratford		Collected after 8	
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Miss Allott	5 4 11	<i>Layford</i> .		Collected by Misses		tion for Wid	Mrs. C. Prior, S
Miss Bull	0 13 7	Rev. W. H. Bassett		H. Nicholls and S.		and Orphan.	
Mr. McFarlane	1 17 0	Wm. Croote, jun.	1 1 0	Price	0 15 0	Subscriber	
		Philip Kelland	0 10 0	Missionary Boxes.		Mr. Barnett	
		Rev. W. H. Bassett	0 10 0	Mrs. Heron	0 3 5	Mr. W. Ellis	
CAMBRIDGESHIRE.							
<i>Royston District</i> .							
<i>Melbourn</i> , Rev. A. C. Wright	34 11 1	Congregation	1 10 0	Mrs. R. Lane	0 1 5	Miss A. Ellis	
CUMBERLAND.							
<i>Brampton</i> .							
Sunday Collections	1 10 0	<i>Morchard</i>	0 10 8	Mrs. McGregor	0 4 2	Miss A. Ellis	
Public Meeting	2 11 4	Small sums	0 8 4	Mrs. Pries	0 4 4	Native Girl	
T. H. Graham, Esq.	1 0 0	54.		Mrs. Smith	0 3 2	India named Al	
Boxes.							
Miss Mary Graham	0 6 10	<i>Plymouth, Devonport, &c.</i>		Mrs. Tranter	0 3 6	Mrs. Lock	
Master Robert Graham	0 6 8	Auxiliary.		Mrs. Trotman	0 1 0	Mr. Mason	
Miss Modler	0 5 0	Per A. Hubbard, Esq.		Juvenile Missionary Boxes.		Mrs. C. Prior	
Castle Canock, Col-	0 1 11	On account	54 3 11	Sarah Ann Cole	0 3 0	Mrs. Briggs	
lection at Public		Norley Chapel, for		Edward and William		Mrs. J. Wagar	
Meeting	1 7 8	Widows' Fund	5 16 1	Crewe	0 3 0	Collected by—	
Exs. 10s. 6d.; 6s. 18s. 3d.		007.		Rachel Jarvis	0 2 11	Miss Goodall	
DERBYSHIRE.							
<i>Auxiliary Society</i> , per T. Harrison, Esq.							
<i>Ashbourne</i>	14 16 0	<i>Ticerton</i> , F. S. Ger-	2 0 0	Mary Ann Jones	0 1 6	Miss Trigg	
Boxes.							
Miss Mary Graham	0 6 10	vis, Esq., for Central South Africa		Amelia Little	0 0 6	Emma Drains	
Master Robert Graham	0 6 8	2 0 0		Emma Mialls	0 0 5	Elizabeth Ince	
Miss Modler	0 5 0	Topsham.		Johanna Smith	0 7 2	Fanny Gedney	
Castle Canock, Col-	0 1 11	Rev. R. Fletcher		Sarah Smith	0 0 3	Sums under 5s.	
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Meeting	1 7 8	Anonymous (D.)	1 0 0	Marina Stratford	0 2 0	ISLE OF I	
Exs. 10s. 6d.; 6s. 18s. 3d.		Mrs. Marsh (D.)	0 7 0	Young Ladies of Miss Smith's Establishment	0 5 0	<i>Douglas</i>	
Association							
Collected by Ladies' Association							
Missionary Boxes							
Collection at Public Meeting							
Ditto after Lecture by Rev. D. Hewitt							
Collected by Mr. W. Helmore, from Sunday School Children							
Ditto, Bible Class							
Exs. 4s. 6d.; 5s. 11s. 6d.							
Totnes, Independent Sunday School, for a Native Girl in India							
2 10 0							
ESSEX.							
<i>Auxiliary Society</i> , Per T. Daniell, Esq.							
<i>Braintray District</i> , Per Mr. Tabor							
15 14 8							
Per Rev. J. Carter							
46 7 5							
Per Mr. Piper							
103 7 0							
<i>Chelmsford</i> , Baddow Road, Rev. G. Martin							
7 13 0							
<i>Coppeshall</i> , per Mr. Gardner							
31 13 0							
<i>Colchester</i> , Lion Walk, per Mr. Wicks							
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<i>Little Baddow</i> , Rev. T. Morell							
10 7 3							
<i>Purleigh</i> , Rev. J. P. Simpson							
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<i>Suffragan</i> , per Mr. Thurgood							
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Brentwood.							
Rev. W. Dorling.							
Collection, less expenses, for the Mission to Moselle							
6 13 0							
<i>Ongar</i> , Rev. J. Jennings							
3 8 0							
<i>Plastow</i> , Miss Wheeler's School, for the Native Girl, Abigail Plastow, at Nugecoil							
2 10 0							
HAMPSHIRE.							
<i>Emsworth</i> , Rev. J. Morgan.							
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<i>Auxiliary Society</i> , per J. Le Bailly, Esq.							
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HERTFORDSHIRE.							
<i>Bishop's Stortford</i> , Rev. W. A. Hurdnall.							
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Pritchard, Mrs. Bosnaquet and Mrs. Mortimer ... 3 0 0 Miss Bosnaquet ... 1 0 0 Major Gibb ... 0 10 0 4s. 10s.</p> <p>Uxbridge. Per Mr. S. H. Collins. Quarterly Collection 4 11 2 For Widows' Fund ... 5 15 0 10s. 6s. 2d.</p> <p>MONMOUTHSHIRE. Newport, Tabernacle Sunday School, for the Native Child- ren, Thomas and Mary Gillman Raglan, Mrs. Bird's Missionary Box ... 0 18 0</p> <p>NOBFOLK. Docking, Mr. R. An- derson ... 2 0 0</p> <p>Mundesley. Mrs. W. Fletcher, for New Missions in Central South Africa ... 5 0 0 Ditto, for the Native Teacher, William Fletcher ... 10 0 0 Collected by Ditto, for the Native Girl, Emma Mundesley ... 5 0 0 18s.</p> <p>NORTHAMPTONSHIRE. Briestock. Rev. T. Lord. Boxes. Miss Leigh ... 0 4 0 Miss Colyer ... 0 2 11 Miss Bellamy ... 0 1 7 Master G. Mason ... 0 1 10 Master E. Mace ... 0 1 10 Public Meeting ... 1 15 0 Collected by Miss Smith ... 0 17 0 Sacramental Collec- tion ... 0 10 0 Rev. T. Lord ... 0 10 0 A Widow's Mit. ... 0 2 0 4s. 7s. 8d.</p> <p>Dacentry, per E. A. Briggs, Esq., Col- lection ... 0 13 0</p> <p>Kettering, Boys in the First Class, by Mr. G. Gill ... 0 0 0</p> <p>Wellingborough, Cheese Lane. Per W. Rubbra, Esq. Collection ... 10 13 0 Subscriptions ... 10 3 11 20s. 16s. 11d.</p> <p>OXFORDSHIRE. Henley-on-Thames, A Young Friend, by Rev. J. Row- land, for Central South Africa ... 5 0 0</p> <p>RUTLANDSHIRE. Oakham. Rev. T. James (dec.). Collection for the Sufferers in India ... 3 0 0</p>	<p>Bridgnorth. Rev. D. D. Evans. Collections ... 10 10 9 Boxes. Miss Emma With- rington ... 0 5 1 Sunday School ... 1 0 3 Box. 30s.; 10s. 12s.</p> <p>SOMERSETSHIRE. Pitney, per Mr. W. P. Harding ... 1 0 0</p> <p>STAFFORDSHIRE. Tatbury. Per Mr. J. Matkin, Collections ... 5 19 4 Ladies' Working So- ciety, for Native Girl, M. A. Evans ... 3 0 0 Exs. 30s.; 7s. 19s. 4d.</p> <p>Uttoxeter. Rev. John Cooke. Miss Baxter ... 0 10 0 Mr. T. Bladon ... 0 10 0 Rev. J. Cooke ... 0 10 0 Mrs. Fox ... 0 10 0 Mr. S. Garle ... 0 10 0 Mrs. Gibson ... 0 10 0 Mrs. Harper ... 0 10 0 Mr. T. Smith ... 0 10 0 Mrs. Vernon ... 1 0 0 Mr. Vernon ... 1 1 0 Mr. Wooliscroft ... 1 0 0</p> <p>Collected by— Mrs. Cooke ... 1 0 0 Mrs. Vernon ... 2 15 0 After Sermon ... 3 18 2 Public Meeting ... 3 7 8 Juvenile Society ... 7 3 0</p> <p>Missionary Boxes. Mrs. Shenton ... 0 5 0 W. Gerrard ... 0 1 5 Exs. 28s.; 24s. 4s. 3d.</p> <p>Walsall. Ephratah Independent Church. Collected by Miss Wood- ward. Mr. Samuel Stephens ... 10 0 0 Mrs. Stephens ... 5 0 0 Mr. Joseph Stephens ... 5 0 0 Miss Woodward ... 5 0 0 Mrs. Joseph Ste- phens ... 1 1 0 Mr. E. T. Holder ... 1 1 0 Mr. J. C. Jerome ... 1 0 0 Mr. W. Kirkpatrick ... 1 0 0 Mr. J. T. Wiggins ... 1 0 0 Mr. J. K. Mason ... 1 0 0 Mr. D. Davis ... 1 0 0 Mr. T. P. 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Jane Mills ... 1 5 4 Ditto Missionary Box ... 1 11 0 Exs. 19s.; 34s. 1s. 6d.</p> <p>Mere. Rev. R. P. Erlebach, Collections ... 39 0 0 Ditto <i>Seals</i> ... 1 1 4 Ditto Sacramental for Widows' and Orphans ... 12 2 0</p>
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(In addition to knowledge in James Wilson, I Mathias, I Right Hon. W Tighe, Woods Rev. Dr. L Trinity College Wm. Wilson, I Mathias, I Dr. Dunca, I class of 1 borough Countess Dow Harborton Miss Mills, I Joseph Shaw, I Colbridge Miss Les, Kii town Major Miller, I towns Dr. McDonald, I Mrs. Perry, Mrs Park Rev. Samuel Sim E. Burr, Esq. nagh Miss Thompson A. Friend	
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THE
Missionary Magazine

AND

CHRONICLE.

LONDON MISSIONARY SOCIETY.

EXTENSION OF MISSIONS IN BRITISH INDIA.

A special public meeting of the friends of the Society was held on Thursday, February 12, in Exeter-hall, with the view of adopting measures for the extension of its missionary operations in India. The attendance was, considering the season of the year, very satisfactory.

The chair was taken at 12 o'clock by the Right Honourable the Earl of Shaftesbury. Those present were:—the Hon. A. F. Kinnaird, M.P., G. Hadfield, Esq., M.P., G. Ashaw, Esq., M.P., W. E. Baxter, Esq., M.P., Sir C. E. Eardley, Bart., General Anderson, Thomas Chambers, Esq., Common Serjeant, J. Payne, Esq., P. Carstairs, Esq., J. Aldane, Esq., H. Rutt, Esq., E. Smith, Esq., J. East, Esq., E. Swaine, Esq., J. Lechcock, Esq., G. H. Davis, Esq., Secretary to the Religious Tract Society; Rev. J. Creecher, Ferguson, Campbell, Fletcher, and Spencer; Rev. Messrs. W. Curling, N. J. Sherman, J. Kennedy, A. M. Henderson, W. Lucy, J. Hill, S. S. England, J. S. Hill, H. Madgin, A. Reed, G. L. Herman, G. Rose, S. B. Bergne, R. C. Mather, J. V. Taylor, R. Burt, H. Ingram, C. Hardy, H. Helmore, W. Dawson, and J. Smith (Baptist), &c. The proceedings were opened with the singing of the 87th hymn in the "Mission-collection," which was given out by the Rev. E. Prout, and with prayer, which was read by the Rev. James Sherman.

Rev. Dr. TIDMAN then said: I have to read, my Lord, a short statement, which will not occupy more than five minutes, explanatory of the object of this meeting. It is as follows:—"The Directors of the London Missionary Society, in common with all classes of countrymen, deeply affected by the calamitous and awful events which have occurred in British India during the past year, entertain a solemn conviction that in the appalling condition of the spirit of heathenism which the atrocities and cruelties of the mutineers have produced, a most powerful claim is addressed to the Christian church for the diffusion of the Gospel among the myriads of these degraded and infuriated idolaters. Impressed with this conviction, they felt constrained to invite a special meeting of their colleagues throughout the country, to consider what measures ought to be adopted for strengthening and extending the Society's missions in British India. At such meeting it was resolved,—“That the London Missionary Society, having for the last half century employed devoted labourers in all parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness; and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least twenty additional missionaries, to be carrying onward this great enterprise. The number of the Society's ordained missionaries now labouring in India, exclusive of native agents, does not exceed fifty, and the number of missionaries connected with all societies, both European and American,

throughout India may be subdued and ultimately abolished, the peace and prosperity of the empire permanently secured, and, above all, the souls of perishing multitudes brought to the enjoyment of life and peace in Christ their Saviour." Dr. Tidman added that we trust that our friends throughout the country will come forward to assist us in the work now proposed. Without any public appeal, simply by means of the circulation of the written notes, we have already made a good commencement. We have four of £10, five of £20, eleven of £50, fourteen of £100, one of £200, and one of £500. This first collective effort, which was made last night at Union Chapel, Islington, and his friends, has produced 200 guineas; making altogether a total at the out of £3000.

The CHAIRMAN: Ladies and gentlemen, I have been requested by the reverend Dr. Tidman, to state, that as this hall will be required at an early period of the year, it would be necessary that the speakers should confine what they have to say to narrow limits; and I shall set the example by saying as few words as possible with due respect for the meeting on such an occasion. It is not, in fact, necessary to say anything at all. We have had quite enough of speaking; we have had quite enough of declamation; we have had quite enough in the way of appeals to reason; we have exhausted the arguments; we have arrayed such a number of facts before them that there is no possibility of gainsaying them; we have produced such a picture of the work as was never exhibited before. It would therefore be a complete waste of time to continue the meeting to any further argumentation or eloquence. I think we ought now to consider what way we shall act on the appeals and representations which have been made, and let us make the meeting to-day, as far as possible, a committee of ways and means. Now the demand made by the Board of Directors of this institution is so large that it is almost reprehensible. I think a request for twenty missionaries over the next two years, when they appeal to such an immense amount of principle and of the resources of the country, is so small a demand that some people may be apt to think that they are not in earnest. They must be the best judges of their own conduct; I can only say that I would have done had I been placed in their position; I would have asked for more, and I should have expected to get half. But, nevertheless, the demand,

to those who have no money to give, and who can give us what is of still more value than the gold of those who have a vast deal of money to give, and to whom it is not as if they give so small a proportion of their means as they do. Now, my friends, I am short. Looking at the present state of our Indian empire, and at all the changes presented to our view, it may certainly be said that the wisest man cannot possibly tell what will be the result of the new order of things. The pen is to us; ten years from this time it may be altogether closed, and we regretting that we did not avail ourselves of the opportunities which were afforded to us. There must then be no delay, no faltering, no hesitation. Come forth with the means which you have at command, and enable this noble Society to draw the strength of the Lord, in the blessed work of advancing the cause of true religion, and promoting the eternal welfare of the human race. Now, you must not suppose that I have been adverse to what has been called "the traditional policy of the East India Company," that if there be a change of government there will be another policy, the reverse of the traditional one. I am not going to enter into this question; but I believe the Court of Directors have a great deal to say for themselves, and things which they may say, there is this, that they have not always been in accordance with their own wishes or with the dictates of their own conscience. Here is a very extraordinary testimony taken from the debates in the House of Commons, and resting on the authority of a public functionary who has held a high and honorable post in the Board of Control. This gentleman, Mr. Danby Seymour, has declared that there is to be no change of policy whatsoever—that the traditional policy of the Court of Directors is to be the policy of the Council about to be constituted. He says, "I do not think a change that might have been apprehended was a change in religion, but the discussions which had taken place in the two Houses of Parliament were calculated to enlighten the people of India on this subject, and to convince them that the spirit of the Government, but of the legislature and the people of England, was diametrically opposed to everything like forcible conversion." Most true. Nothing could be more forcible, or necessary, than that. But he adds these words, "Whatever may be inferred from the tone of certain religious meetings without the walls of India, in what religious meetings has he heard anything that was the reverse of the spirit of the religious meetings has he ever heard it stated that we should not respect the religion and in the most minute degree, the feelings, the prejudices, and, if you try of the people of India? What we have stood out for is, not the preservation of the religion of the people of India, but freedom for the manifestation of our own religion; what we have contended for is, not that the Government should interfere with the rites and principles of Hindooism and Mohammedanism, but that the Government should not interfere with our rites and our principles, and to prevent the exhibition of them before the people of India. Valuing religious liberty for ourselves, we have no wish to see it taken away from the people of India. God forbid that we should have. What we have said on this subject before, I will say again; it is, that we call upon the Government to declare itself a Christian Government. We call upon the Government of India to declare its faith and its principles; we call upon the Government of India to declare its faith and its principles; we call upon the Government of India to declare its faith and its principles, being founded on a Christian view and for Christian purposes, being founded on a Christian view. We call upon the Government of India to declare that there shall be no preference shall be given either to the Hindoo, the Mohammedan, or the Christian; that no candidate for office shall be rejected because he is a Christian, that all shall stand upon the same footing, and be selected indifferently, according to their merits, whether for the military or civil service, no one being rejected on account of his religion. This is all we have claimed. We have asked, it is true, that the Government should abstain from direct interference with heathen rites, that they should abstain from the

direct encouragement of idolatry, that they should cease to pay the priests, that they cease to repair the heathen temples, that they should cease to take taxes for the nations and idolatries of the people; in short, that they should abstain from lending the tenance in the manner that they have done to the rites and ceremonies of heathenism demand, I repeat, perfect equality for native Christians, that, while on the one hand didate for employment under the Government should be selected because he is a C on the other hand none should be rejected on that account; and we demand, that no ment influence, whether direct or indirect, whether that of force or that of reward be used to counteract the legitimate efforts of the missionaries to draw the medan or the Hindoo from the religion of his fathers. This is what we seek; no more, and by the blessing of God we will take no less. Now, you are call my friends, to come to the aid of this great Society. The Society stands be with a prescriptive renown, and with a catalogue of the most eminent servants. out to view the labours of some of the most distinguished men that the world has e it presents to you the names of Williams, and Moffat, and Livingstone; out to you the hope, ay, I might almost say the assurance, that if you will com succour in this instance, it will, with the blessing of God, be enabled to raise up. out a thousand as good as they. Pause not. This is the time for action. Not a be lost. The door is now open; we know not, as I said before, how soon it may b Recollect what a mighty work it will be to send these men to range over the whol of Hindostan, from Cape Comorin to the Himalayas, and to be able to say, in w those of the prophet, "How beautiful upon the mountains are the feet of them th glad tidings, that publish glad tidings of peace, that say unto India, 'Thy God rei

Mr. T. CHAMBERS, the Common-Serjeant of the city of London, said: My Lord, ladies, and gentlemen, I have been asked to move the following resolution:—

"That the London Missionary Society having, for the last half century, employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness; and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least twenty additional missionaries, to aid in carrying onward this great enterprise."

This resolution commends itself to the attention and approval of the meeting, because, on the mere reading of it, it is seen to involve this most important principle—that when a society has once put its hand to the plough, it must not look back; that, by making a certain amount of Christian effort to accomplish a certain purpose, we have given pledges that we will not only continue, but increase our exertions, as opportunities may be afforded, and the necessities of the case may demand. It is on this principle that the Directors of the London Missionary Society regard their past labours as a reason for future and increased exertions in the same cause. I believe the Christian churches of England will feel that that is a sound principle to act upon, especially at the present moment; and that this Society would fail in

its duty, not merely if it interm labours, but if it did not, on this endeavour to stir up the zeal of its su in order that it may be enabled g enlarge its operations. It is a si and singular circumstance that this of a Christian society should be as to-day because of the greatest a terrible mutiny that has ever hap the history of the world. In form there have been mutinies, and re and seditions, and tumults; but it the governments of the world that to busy themselves about such thi at no previous period in the history kind have Christian societies, as su together for the purpose of taking relation to such matters as these. I perfectly natural and right that thas be in the present case. Rome, I never had a rebellion in any of her p or a mutiny among any of her troop was traceable to any peculiarity in th stitions of the people involved in same thing may be said with regard states of antiquity; and, therefore, the Roman empire nor any other people felt that it was necessary for do anything in relation to religion i to meet the evils connected with i this has been a religious mutiny; i dination, and tumult, and rebellio been closely connected with religio- we first heard of the mutiny we we

eld, I suppose, the "tradition" that the mutiny was entirely the efforts of Christian missionaries, the education which had many of the people in the Christian country. Happily, for the happily, for the sake of for the sake of India, that dly been circulated before it conclusively refuted; and I n in England now believes, t stated in the most confident his mutiny arose from the tian missionaries in India. t the great mass of intelli- this country have now come onclusion, and now attribute o the Christianity of English to the paganism of a so- government. The very re- al cause of the mutiny has an explanation by those who it to the dissemination of r we find from the nature from its attendant circum- re especially from the loca- as chiefly broken out, that it those parts of the country istian religion has been most erefore, best understood and at England has found the of faithful subjects. There tiny in those localities where the greatest diffusion of nd, on the other hand, the mutiny has been fomented, insurrection has been the en places where there has in missionary at all. Oude an missionary, no Christian Christian converts; and Oude part of India where the in- en the fiercest. It may there- nderstood why Christian mis- so much to do with this ot think the government of n settle India without the ie Christian church; I do well-advised government will vithout the Christian church ocieties in India. What- the opinion of Mr. Danby eve one result of the discus- well as without, the walls of be a general conviction, that, govern India, it is essential d endeavour to govern it ee influence of a true and nity. The traditional policy liberate, avowed, and perse- y from the Christian name For a Christian Government Hindoo or a Mohammedan

priesthood, to build up their temples, to purchase their turbans, and to do other things of the same kind, and all this in the presence of Christian missionaries who are preaching against such things, and while numbers of Christians at home are giving their money, their efforts, and their prayers, — for a Christian Government to do this, is, I repeat, a deliberate apostasy from the Christian name and profession; and this evil must be removed. God gave India to Christian England, and the Government of Christian England has been keeping back India from God. The Government must, as your Lordship has remarked, be appealed to for justice in this matter. They must leave all parties free, perfectly free, and take care themselves to avoid giving any countenance to the superstitions and idolatries, the impurities and crimes, connected with Hindooism and Mohammedanism. Then may Christianity be expected to make way in India through the exertions of the missionaries, — even the small increased number that we are about to send, will, I believe, produce a great effect; and, no doubt, in proportion as the missionaries gain ground in the country will the footing of England in India become firm, the government be established on a solid basis, and the people become prosperous and happy. Well, indeed, might our rulers in India have been addressed in the language of our blessed Saviour, "Ye have made void the law and the Gospel by your traditions." What is the policy which has been handed down from one set of governors to another? Why, it is a policy of which they should have been ashamed, and which, in fact, they themselves have not carried out with perfect consistency. They have not hesitated to grapple with some of the evils of heathenism; they have not scrupled to abolish, through British power or influence, the burning of widows, the throwing of children to crocodiles, and other portions of the religious ceremonies and observances of Hindooism or Mohammedanism; and, I think, that without infringing religious freedom, the Government of India may go a great deal further, being set up, as all governments are, for the purpose of protecting the people by means of a system of police. It is, of course, a question for consideration, what a Christian Government can properly do in relation to the usages, the customs, and the habits of an ancient civilised people over whom it finds itself placed; the problem to be solved in detail is, perhaps, a very complicated and difficult one, and a thousand instances may arise in which it will be difficult precisely to say what the Government ought to do and what it ought to leave undone; but this is,

after all, only the same kind of difficulty that is always to be met with in carrying out any general principle in practice. Of this we may be quite certain, that, whatever may be the practical difficulties to be encountered, up to the present time, or nearly so, all the principles on which the Government of India have proceeded have been the reverse of what they ought to have been; but I believe that if the Christian people of England tell the Government what they think on this subject, the Government will be induced to adopt a better and wiser policy. When this shall be the case, the Christian church will have to do its duty in consequence. If it finds itself in the presence of the population of India, which has been given to England by God's providence, with a perfectly free Christianity, and a Government holding an even hand, between the Christian and the heathen population, and showing no special favour to either; then the peremptory obligation of Christian England in reference to India, will be made plain to all parties—the obligation to endeavour to disseminate the Gospel of Christ far and wide in that vast territory, and to turn its myriads of inhabitants not merely into obedient subjects, but into Christian subjects of a Christian State.

The Rev. Dr. АМСЕР said: I rise, my Lord, with much pleasure, to second the resolution which has been moved by the hon. and learned gentleman. I may congratulate myself that on this occasion I am not required by the terms of the motion to speak upon some points on which a great many of us have spoken elsewhere, perhaps in stronger terms than we might now be inclined to employ. By the terms of the motion, I am not at all required to refer to the terrible atrocities which, by the blessing of God, have been the means of rousing and stirring up the minds of Englishmen, on this great question, to thought, and feeling, and prayer. Nor am I called upon to advert to those great and signal deeds of heroism which have been achieved by our countrymen in that land where, amid darkness and ignorance, piety has been put to the proof, and many Christian heroes have exhibited the great and vital principles of their religion. Were I speaking, my Lord, on that topic, I might allude not only to such men as Sir Henry Havelock, and other noble persons connected with England and Scotland who have exhibited their Christian piety while they have had to wield the sword. But I might also speak of those individuals of the other sex, who, amid all the terrible trials to which they have been subjected, have retained their deep attachment to the Gospel of the Lord Jesus Christ, which has, in fact, been their richest and most blessed consolation in all

that they have undergone. We I brought before our minds within recent period more strikingly than ever brought before them by the pens—we have learned practically in the trenches of the Crimea and the Lucknow — how religious piety, rousing the heart can cheer and sustain amid all temptations, and sorrows, and afflictions. And perhaps it is one of the blessed effects of that Gospel, which met this day to extend in India, that soldiers in that country have been and impressed by our missionaries missionary teaching, and that persons went out from this land, perhaps their maiden swords, and certainly with an idea beyond that of fighting for honour, and conquest, and power, but touched by a Power greater and more than any earthly power with which we have had to deal, and, through having brought in contact with men of piety have had their souls humbled, and laid down before that blessed Saviour whose banner we are, I trust, all day in love and faith. To all these things, I say, have referred under various circumstances; but on this occasion I am excluded from doing so. The great object we have this day in view is the extension of the kingdom of our Redeemer. The motion refers to one particular point, which will make the first stand-point of the future which I intend to address to you, and that is, the success, the distant success, which our missions have in India. An important pamphlet on this question has been put forth by one of the members of the Society, the Rev. Joseph Mullens, and I wish every person in this room would take that pamphlet and circulate it far and wide, because, after all, it is only by means of statistics as Mr. Mullens gives them, that we arrive at a knowledge of the true state of the subject. Men often speak of our success. Now, my Lord, we never when we sent our first missionaries to India that they would effect the conquest of India at once—that by a sudden, one blow, as it were, of the Holy Spirit, they would subdue the land for the Gospel. In this we have to study foreign languages; to translate the Word of God into the vernacular tongue of, perhaps, an hundred and fifty, or two hundred millions of beings; you have to get acclimated to the climate, to struggle with local diseases, to overcome various difficulties, and to make the most of the past a guide for the future. In no missionary life has been without the triumph of the truth of what I am a

merely to what our own
 1. We have met here this
 be platform of a common
 We have met for the pur-
 ting this great catholic,
 3, and charitable institu-
 tions that my brethren of
 one have met with so large
 cess. When I think, my
 am we have known in other
 is now passed to an eternal
 red father of an honoured
 niel Wilson, of Calcutta, a
 had consecration, no doubt,
 is, from hands that held the
 o had also a far nobler
 nely, the baptism and con-
 Spirit of God,—when I
 man in one section of the
 , and of such men as Marsh-
 in another section of the
 ; and when, further, I
 man whom I have seen on
 is Society,—I mean Lacroix,
 n heart as he was stalwart
 hen I think of what such
 r the spread of the Gospel,
 of some have gone before
 others are still persevering
 k—when I think of these
 that God has given such
 cess to missions of the
 in India. But that is not
 ed; we have, in fact, but
 y the foundations of the
 r Lord, what are we to do
 dia? The sword will con-
 t point I have never enter-
 out. I have never doubted
 nd force of English, Irish,
 , and of English, Irish, and
 ould put down the insur-
 at will you have gained by
 you have done to make
 brightest and noblest gems
 ur beloved Queen? Nothing
 y nothing at all now—I
 ; meddle with such matters
 the question whether there
 led control or centralised
 hat I would say to the
 give us perfect freedom of
 ask for toleration. With a
 e House to which your Lord-
 ould say that I hate the word
 tand out for perfect equality
 s and orders of religion, and
 e idea of "toleration" in
 er. But let us have free
 religion, and free action in
 ply be allowed to go where
 reach what we like, so long
 hing and do nothing that is

opposed to good government, or to virtue,
 or to religious principle; and I am quite
 sure that no minister of the church to which
 your Lordship belongs, or of that to which
 I belong, would ever think of doing that.
 That is what we want. The sword has been
 tried in India, and the sword has failed, as
 is proved by this last and terrible mutiny.
 Trade and commerce have been tried in
 India, and the result shows that trade and
 commerce will never make India like our
 own favoured land. It has been stated in other
 places, and by certain influential authors,
 that what is wanted is the spread of civilisa-
 tion and commerce, and that when we
 have diffused these, Christianity will follow.
 I would reverse this order; I would say,
 Christianity first, and civilisation and com-
 merce afterwards. You have never got civil-
 isation of the highest type and form—the
 civilisation, not of Rome or of Greece, but
 of our own land—you have never had, and
 you never will have, such a civilisation as
 ours, without first putting in the thin end of
 the wedge, and then striking home the
 whole wedge of Christian truth, and light,
 and love. What we want is to rouse up
 India from the sleep of death, to bring the
 swarming masses, not only of Bengal, but of
 every part of that mighty empire, under the
 power of the Gospel of our Lord
 and Saviour Jesus Christ. My Lord, some of
 the friends of the church to which you be-
 long are trying to send out more bishops to
 India. To that I have not the slightest ob-
 jection, and I believe that the Church of
 England is able and willing to send out more
 bishops; but what, I say, is this, that, whe-
 ther the bishops that are sent out are men
 who are mitred, or men who, like myself,
 are unmitred bishops, let them, at all events,
 be men who are marked by deep religious
 feeling, by evangelical truth, and by that
 wide and comprehensive charity with which
 I know your Lordship's own mind is im-
 bued. It is men of that stamp who are
 wanted in India, and I trust that they will
 be found. Let me, before I conclude, give
 a few statistics bearing on the alleged or im-
 plied failure and want of success. Mr.
 Mullens states in his pamphlet, that the
 number of communicants in the year 1852,
 was 18,410, and that the number of native
 Christians was 112,192. It is added, that
 the number of pupils in the native schools
 is 47,504. There are also, it appears, 443
 missionaries, of whom 48 are ordained na-
 tives, together with 698 native catechists.
 This reminds me that one of the greatest
 wants of India is a large body of native
 teachers, scattered through the land. Here,
 then, you see, we are getting native evangel-
 ists, men who, in preaching, speak in their

own tongue, and who are, by their birth and habits, the most likely persons, under the blessing of God, to prove successful preachers of the Gospel. In conclusion, let me observe, that what we have especially to do at the present moment is to rouse the church of Christ, so far as this Society can be expected to do it, to renewed and increased exertions for the cause of Indian missions. I trust that within a very brief period these twenty missionaries will be sent out, and if they are like the men who have been sent out before—that noble and sturdy evangelical band, with whose labours we are all familiar—we cannot doubt what will be the result. For this, however, we must labour. Government speculates; we must work. Government forms plans of political and civil administration; what we have to do is to send out men who will be able to meet on the one side the Hindoo and the Mohammedan, and, on the other hand, the Roman Catholic and the infidel. Our plan is simple and direct; it is to diffuse the Gospel; the simple Gospel of Christ, the living truth of that word by which we ourselves have been touched, and which, with the blessing of God, we will spread throughout the remotest regions of that part of the world.

The Rev. R. C. MATHER, missionary at Mirzapore: My Lord, as a missionary who has been engaged in India for a period of twenty-four years, I naturally feel an interest in that country nearly equal in amount with that which I cherish for my native land. I know its wants, and I know its woes. I can assure you, on the part of my brethren in Northern India, that when the intelligence that twenty additional labourers are to be sent out shall reach them, it will indeed be a cordial to their hearts; more especially when it is accompanied with the statement that 3000*l.* has already been collected for the purpose of carrying out this resolution. We have been suffering in Northern India for some time, simply because our missions there are undermined. Our mission at Mirzapore, with which I have been connected for nineteen years, was one designed on such a scale as would require the services of three Europeans; and that at Benares was projected to be of similar magnitude; but at Benares there are only two, and at Mirzapore there is only one. Of course, one labourer cannot be expected to do the work of three, and therefore the work must suffer. Indeed, the work which has already been done, and the expense which has been incurred, must, to some extent, be lost, unless we receive the reinforcements which are necessary. When I returned to this country and reached the metropolis, I

expected that I should at once be called upon to take part in the despatch of one or two labourers to be sent to Mirzapore; but, to my astonishment, I find the Society had no men at all to spare; I found that the students in the college were not prepared for this especial work; in fact, there was no prospect of my being sent out at once. This was, I think, discouragement to me; but I have received consolation from this announcement of a purpose which, I trust, will be productive of most glorious results. The work which has been carried on in India is sustained; and in addition to that, must be commenced. We have what I think constitutes a crisis in the history of our Indian missions. The calamities have been allowed by a wise and merciful Providence to befall the North-Western provinces, in the estimation both of the sons in India and of persons in Europe who know India, been intended to inaugurate the commencement of a new era. Had I time to give a detailed account of those calamities, I should be enabled to excite a powerful interest in them at the present; but I will only say a few things before I proceed to occupy my time, by an endeavour to show the nature of the calamities, which in one sense may be an interruption of our work, but which, in reality, been means, in the eyes of God, in accomplishing far more than we have been done had these calamities been permitted to occur. The North-Western provinces have been spread over an area as large as England and Wales, Scotland, and Ireland—a vast territory divided into divisions and thirty-one districts, each of which had civil courts, criminal courts, a judge, a collector, a magistrate, an assistant magistrate, with all the subordinates. Throughout the whole territory, government for a time has ceased. The court houses were destroyed, the registers which had accumulated the accounts of the revenue and the maps of the country, and the necessary to prove the rights of the landowners to a great degree; and with them were destroyed church-school-houses, colleges, and more especially I may notice, in connection with mission work, four large printing presses which had been established in the Western provinces. One was at Benares, the capital of those provinces; and it is probably worth 30,000*l.* or 40,000*l.* printed Bibles, and tracts, and books; and our chief depositories were there; and the whole perished

printing-offices was in the
 isanah, and was connected
 an mission. Here works
 were chiefly intended for
 d they have all been de-

The third office was at
 : works were printed for
 ipally in Central India, and
 nected with the American
 of considerable value, and
 fire. The fourth was that
 the London Missionary
 ore, and it has mercifully

Thus, while we have to
 : of our beloved brethren,
 elves to rejoice in the good-
 at He has been pleased to
 ment, so that we have sus-
 either to our presses, our
 our native Christians.
 ave mentioned, at the first
 : calamities. It is not a
 t so many as a hundred or
 ive Christians should have
 h, and that some of them
 n actually martyrs—that
 : occupied the time of men
 ave been destroyed. I say
 self seems not to have been
 it is easy to perceive how it
 ing together for good, how
 ave been overruled for the
 ie Gospel of Christ. One
 ould adduce from them is
 rned in India to understand,
 ven our missionaries them-

before, the true nature of
 hich we hold India. The
 e habit of attributing the
 East India Company in its
 d fortune. It is a common
 ae natives, "The good for-
 pany is most powerful," or

Our countrymen have also
 the habit of using a similar
 igh they have not attached
 o it. I suppose that the
 rather mean that we attri-
 pire to our policy. Now,
 story of the British empire
 t empire has been acquired,
 een constantly progressing,
 t sight, as if expediency,
 cy, were better than simple
 istian integrity. The East
 from its very beginning,
 native superstitions, and it
 h them. I am anxious on
 ion to publish one testimony
 mely, the testimony of a
 ring at Nagpore. Now the
 ore was one of those which
 d by the East India Com-

pany; and what is being done, therefore, in
 that territory better illustrates the policy it
 pursues, and its spirit and determination with
 regard to the future, than anything else that
 I could adduce. The missionary to whom I
 refer states that the East India Company's
 officers are levying a tax at this very day on
 the pilgrims who are visiting the shrines near
 Nagpore. That missionary is Mr. Hialop, of
 the Free Church, a man highly approved by
 the body to which he belongs, and whose
 testimony is well worthy of being received—
 a man who was well nigh martyred in the
 cause of Christ, for he was well nigh mas-
 sacred at the time the annexation itself took
 place. I say, then, that this shows the
 connection there is still subsisting between
 the East India Company and idolatry. But
 what have recent events proved to us? They
 have shown us that what seemed to be a
 strong empire—and when the Marquis of
 Dalhousie left India, he left a country wholly
 at peace, and when the native army was in
 such a state, that he said that nothing re-
 mained to perfect or complete its organisation.
 The aspect of things was such as every one
 might gaze upon with complacency, and we
 said, "This have we done," just as Nebu-
 chadnezzar said of Babylon, "Is not this
 great Babylon which I have builded by the
 might of my power and for the excellency of
 mine honour?" It was, indeed, a difficult
 problem to solve, why such apparently pros-
 perous results should have arisen from a
 policy so diametrically contrary to the injunc-
 tions of our blessed Lord and Saviour, who
 had said that if we would save our life we
 should lose it, and that if we would gain our
 life we must put it in peril? In this case it
 appeared as if the worldly policy which had
 been pursued had been successful; and as if
 our blessed Lord's injunctions might be
 neglected and violated without any evil con-
 sequences arising. But what seemed to be
 a large and stable empire, was in a few
 hours shown to have no strength at all.
 It needed but a little cloud no bigger
 than a man's hand, like that which was seen
 by the prophet Elisha. That little black
 speck grew and extended until it overspread
 the surface of the heavens, and then there
 raged a hurricane that swept everything
 before it, tearing up everything by the
 roots that had seemed so fair and stable,
 and leaving but a wreck behind. These
 events have shown, too, how alone we could
 hope to hold India for the future. If we
 depend not upon God as having given it
 to us originally, and if we hold it not in
 accordance with His will, then most as-
 suredly our tenure of India will never be
 a firm or a lasting one. This, then, is one
 thing that these calamities have done; but

there; in another way in which they have been productive of great benefit. It is this. We had a native army consisting of 113,000 men, and composed of high-caste men, Brahmins and Rajpoots, and also Mohammedans. This native army constituted, I believe, one of the firmest buttresses of Hindooism that could possibly have existed. Each of those native soldiers received a pay amounting to about three times as much as the ordinary income of an agricultural labourer in India; and his equipments were such as a gentleman might well covet. All this exerted a very important influence upon the natives. Then again, as a high-caste man, every soldier was led to attach himself more than ever to that superstition from which he derived so much benefit. He was directly interested in preserving his connection with Hindooism, upon which his status with reference to other castes, and his position in society depended; and he would naturally support Hindooism wherever he went. And so in reality he did. One Sikh regiment mutinied at Benares, and the cause was this. Hindooism was stronger at Benares than it was anywhere else. The spirit of the pundits was such (and there were at Benares some 20,000 of them) that they were contented with nothing but the most zealous efforts to support their authority. Now, I know as a fact, that though the Sikhs are not Hindoos, yet through the influence of the pundits, the regiment I am speaking of were induced to study the Shastres, and they actually engaged pundits to teach it to them. I believe that that, to a certain extent, had modified the attachment of the Sikhs to their own religion, and the result was that they fell into the general temptation, and so mutinied with the rest. If this native army had continued spread over such a vast extent of country, and interested so much in supporting Hindooism, what results might not at any time have arisen from it? But it has pursued a course of suicide, of self-annihilation. The course it has pursued has led to the slaughter of some, the disarming of others, and the dispersion of them all; so that the native army has become a thing that no longer appears. In connection with this subject, I may mention the general expectation that there was in India that the period was coming when Christianity and that nation whose religion it was, namely, England, would alike cease in India. Perhaps this matter has not been so fully considered as it deserves. The fact is, that the prophecy which existed amongst the Hindoos has been current among them for many years. When Henry Martyn went to India, and when he wrote his Diary, he made men-

tion of the fact that the pundits believed that the prophecy in question was the Shastres. That fact is recorded in my published Diary. I must long before this mutiny broke out have been abundant signs that the cherished an expectation that it was about to be fulfilled. In the at the death of Runjeet Singh, he succeeded for a short time, and, at his son, Mehal Singh, came to the Mehal Singh was well known soldier; and the idea became prevalent this was the man destined to die from the dominion of England. to that effect were issued from them and they came to Mirzapore. phesied that Mehal Singh would Company, would advance to I would take possession of the case shortly after all this expectation excited, the Rajah, seated on him was performing the funeral of his father, and he had occasion to go gate, which was somewhat out. The consequence was, that the of the animal so shook the earth that it fell down, and killed him upon the spot. When French bazaars I have often urged this people. I have said to them, the use of your prophecies in case of Mehal Singh, they have failed?" Now, the original prophecy remains, and that also has not filled. What must not be produced on the people when they in June, 1857, the hundred year battle of Plassey were complete that the prophecy with regard to the English from not been in the least verified? circumstance, I cannot but think a great effect upon the minds of people of the country. Again, observe, that there has been a nefarious result arising from the which have fallen upon Northern India is this. We have at length come to stand what is the real value of Christians of India, a thing of assure you, very few of our count the least idea up to the present has been a common impression in India labours amongst adults will be ineffectual. It has often been "What has been the result of your ing in the bazaars? We may as you will be able to teach children bring them to a knowledge of the means of education; but what is the result of your labours with adults?" The general notion is

It Hindoo is an impossibility. ruck by what was said in the h in the month of June last, enborough declared that if all re driven from India, he did ere would be eight sincere ns left in the whole country. a general unbelief as to the the natives; but the events ten place have demonstrated ine Christianity after all. We our martyrs in India. The his- dained missionary is decisive He was a Bengalee—a nation rlike—a nation that never the profession of arms—and was put in the stocks, and hen he was tortured by being and kept without water or was told that if, within a e did not renounce Christ, and Mohammed, he would be he, nevertheless, stood firm. ther martyrdom, which oc- ra, the native in question convert of Bishop Corrie. rs are said to have suffered, ruckabad; and I have received at three illustrious men per- , two of them having been the Propagation Society. In ere have been, if not actual tive Christians, who have pe- s, and yet have stood firm to of their faith. Hitherto there pression that native Christians any use at all in India. I one fact in connection with fact which, I confess, seems ounding. When the fort at sted by the mutineers, or it became known that the e approaching, the entire h of the city and in the can- : refuge in the fort. There e Christians in the town, who e fort, and they expected that ve been admitted with the eir astonishment they were could not come in. There oment in the fort upwards of and some 250 Mohammedans; Christians could not be ad- nest remain outside in danger lives. The governor did not t they could be of any use, or n incumbrance, till the battle ght with the mutineers who spore, and in which our small ated. Immediately the Hin- mmedans in the fort deserted, t forth a letter from the Lieu- x to the missionary who re-

ained with the native Christians, sollicit- ing that an equal number of them might be appointed to perform this, that, and the other service. I am admonished, how- ever, that very little time remains to me, or else I would have entered into another matter, and would have shown you how, that in order to hold offices of trust, and to discharge important duties connected with the collection of the revenue, it is very im- portant that the officers of the Government should be men of strict integrity. I would have endeavoured to show you, that as far as I know, in all the lists of qualifications which have been required from native officials in India, no mention is made of moral character. In one single case, that of Mr. Ward, a member of the Bombay Council, —I have seen an address of his, in which he says, it must not be supposed that, be- cause they do not teach religion, they are indifferent to all that he believes is worth calling religion, namely, that which tends to create a sound moral character. And then he says in effect, "I am determined, so far as my influence extends, that I will not admit an immoral man to any position in the service of the Company." In point of fact, our native Christians would be the very best persons to occupy the posts of which I have spoken. I will merely say in conclusion, that benefits have arisen from the late calamities to the heathens themselves. Hitherto it has been a com- mon reproach amongst the natives, that so and so has become a Christian for his bread; but when they see men perilling their lives for their religion, that reproach will be taken away. The native Christians have also been benefited. Their faith is now a tried faith. It is a reality now to them, to an extent it has doubtless never been before. I may say, likewise, that these calamities have been sanctified to ourselves. I would appeal to those who hear me, whether during any previous year there has been so much thought bestowed upon India as during the year which has just passed; whether there have been so many prayers offered up to Almighty God on behalf of our fellow-men in India? Why, this meeting would never have been held, and the determination to send out twenty new missionaries would have never been formed, but for these calamities—ca- lamities that have led to extraordinary efforts, from which, by the blessing of God, we may trust the greatest benefits will arise to India. I have simply to read an ex- tract from a letter which has just arrived by the mail, and which has been handed to me by Dr. Tidman. It is from the Rev. Mr. Sherring, who is now left in charge of

Mirzapore. The writer says,—“I am happy to state that the mission has assumed its old character, and every department is in operation as it was before the outbreak, or nearly so. My wife has re-opened her girls' school, and on the first day upwards of a hundred girls were assembled to receive instruction. In this we have cause for great thankfulness to our Heavenly Father. May these dear children be made 'wise unto salvation!' Bazaar preaching, too, has been resumed with vigour; and it is quite refreshing to see the crowds of people that daily assemble to hear the word of life. They are very attentive, and seem truly in earnest about the welfare of their souls. Moreover, the people appear to be less captious and more sincere than formerly.” Mr. Sherring adds, “I think if Mr. Mather were here he would be astonished at the different aspect of the people, more especially of the Hindoos.” This, my Lord, is another strong confirmation of the views I have had the honour and pleasure to lay before the meeting.

The resolution was then put and carried.

The Rev. JAMES SMITH, missionary from Bengal: My Lord, I rise just to confirm two or three things which have been stated by Mr. Mather, but I shall not detain you by making a speech. I am quite sure that there never was an opportunity afforded to the church of Christ like the present for useful exertions on behalf of the heathen. I will only mention my own experience. I have travelled in India for nearly a whole month together. I have gone fourteen or sixteen miles a-day, and I have passed town after town, and village after village; but during the whole of that long journey, I have not met with a single missionary station, or a single missionary school. There are, in fact, millions of our fellow-subjects in India who have never yet had the advantage of any Christian instruction. Now, as to the value of the native Christians, Mr. Mather has stated that their value has not been sufficiently appreciated; and such is the fact. We missionaries have been obliged to see our native Christians almost wanting the necessaries of life. We have seen them, just for the simple fact that they are Christians, disqualified altogether for employment in the police, and the other departments of the state. This is one point, and it is one to which, I think, it is highly important that the attention of the public should be directed. As was stated by my Lord Shaftesbury, at the commencement of this meeting, we seek for nothing on behalf of the native Christians but equal rights. We seek for nothing more than this, that they should not be wholly disqualified for public employment

on account of their religion. I am much struck, in reading the Report of the House of Commons, by the observations that have been made on this subject. There has been an attempt to induce the Christian public to suppose that we seek some advantage for ourselves over the heathen—that we as native Christians employed in the heathens, their qualifications are the same. Now, we seek nothing more than that natives shall be selected for public employment under the Government, their qualifications, as Christians, being the same as those of the heathens. I have been much struck by a letter from Mr. Leipoldt, of the Church Missionary Society, in which that gentleman says that natives have been admitted into the police, and that one of them has been appointed sergeant of that body. He states that they are highly approved of, and that they are considered to be the best and most efficient police that can be found. And yet it appears that they are liable to be dismissed from the service because they are Christians. It has been told that they have been mixed with the Mohammedans, so that they might not be known as Christians, otherwise they would have been dismissed. I believe the English Government manifest far more earnestness in this respect than they have yet done, in never obtaining equal rights for the native Christians. I have no faith in the Government with regard to this matter; I believe that they will continue to pursue a crooked policy, such as we have had to complain of. I believe that the people of England pay more attention to this matter; we must not enslave the heathen temples disendowed; they are to a great extent must not be satisfied with the state of heathenism as Lord Dalhousie has shown with Juggernaut; for what has been done with the view of severing the connection between the British Government and Juggernaut has only made matters worse than they were before. He has disendowed the temple with as much as would produce an annual income of what was given to it in former times; that, in point of fact, we have provided for the perpetual continuance of an abominable system which is as detrimental to the best interests of our fellow-subjects as it is dishonouring to God. We do not do. We must demand the

the Government and Moor Hindooism shall be completely severed. Nothing ought to satisfy the British regard to the character of Christians, I can bear full hat has fallen from Mr. seen letters from Agra and effect that the native Christianing to be employed. At ow extensively employed as ceaten, and my letters state hful to see the change n place in the estimation re now held. And let me , pay a tribute of respect nissionary, whose acquaint- to possess, Mr. French, the urch Missionary Society at was stated that the native been refused entrance into ere from my own neighbour- and Secunderabad; but I ve thought that there were as Mr. Mather has stated— ey were refused admission, e forward and said, "My r with theirs; if they are to the fort, I will go out re was a man that was the name of a missionary— etermined rather to perish n than that they should be am happy to add, that in hat statement of Mr. French, rdered the gates to be the native Christians, and ted into the fort. I trust l take place with regard to at will justify the statement an has made. It is of no : and coming to resolutions. ime for action. We want ,—we want something that igitable effects. There must delay. There is one thing ay mention, because it ap- productive of great mischief; a want of unity of action. as for an inquiry into the ude; and then another asks quite different. There is ness of purpose; and it is r our representatives in the ions to know what is really untry. I think that two or it be selected in order to be : attention of the legislature. think, should be an entire en the Government and r should be that perjury and : made more punishable than nt. I think that if a simple

petition were drawn up, embodying two or three items of that description, and if that petition were signed and presented from every congregation in every town and village in the country, an effect would soon be produced upon the House of Commons.

The Rev. R. C. MATHER: I hold in my hand the *Agra Fort Directory*, which was printed in the fort while it was beleaguered by the mutineers. It contains the names of all the Europeans and East Indians who were in the fort, and I find enumerated 850 native Christians.

Mr. BAXTER, M.P., said: My Lord, I have to move the following resolution:—

"That, although this Meeting, in common with the friends of Christian Missions, would most seriously deprecate the employment of authority or patronage on the part of the British Government in India to induce its native subjects to embrace the Christian faith, it nevertheless most urgently appeals to the Government to withdraw its countenance from every form of idolatry, to withhold its sanction from the monstrous social evils connected with caste, while it secures to all classes, whether Christian, heathen, or Mohammedan, entire religious freedom, so far as is compatible with civil rights and public order."

There are many reasons which should induce one who is jealous of his country's honour and of the honour of that religion to which his country owes all its greatness, to come forward on an occasion of this kind, to advocate the strengthening and extension of Christian missions at various stations in the Indian field which God has given to us. One inducement is the culpable neglect of times that are past. If I mistake not, my Lord, 200 years elapsed from the date of our first settlement in Hindostan before a single British Christian went thither to proclaim the Gospel of the grace of God. And even of late years, have we, I ask, made exertions at all commensurate with the magnitude of the responsibility imposed upon us by an overruling Providence? India has been given to England, as I believe, only in trust for the noblest of all purposes, and England has sent to India only some 400 missionaries to keep burning amid two hundred millions of idolaters the lamp of life. And not only have we sent but few missionaries to labour among the heathen, but, as a nation we have actually been ashamed of our faith; discountenancing the reading of the Bible; refusing to allow native converts to enter the ranks of the army; making grants to heathen temples; giving way to the most absurd prejudices and the most insolent demands of the Brahmins, and allowing the native courts to be degraded by the institutions of caste. By assuming an attitude, my Lord, of what I must call time-serving indifference, we have nearly lost the fairest gem in the diadem of

our Sovereign, and the most glorious field of evangelisation that has ever been opened up to the Christian Church. Are these not sufficient inducements to us to put forth greater efforts? Then I will submit another. My Lord, I have a strong impression that, whether we put an end to the double Government or not; whether we restore, or reorganise, or altogether dispense with, the native army; whether we leave the patronage in the hands of the East India Company, or give it to the proposed Indian Council; I have, I say, a strong impression that, whatever political or civil expedients may be adopted, India will, ere long, be severed from England, unless the tie that now binds the two countries together be cemented and strengthened by the bond of a common Christianity. I think what has recently taken place in that country is sufficient to convince every thoughtful man that the tenure of our power there must ever be frail and uncertain so long as Brahminism and Mohammedanism exercise a predominant influence over the public mind. When I see the Bible supplanting the Koran and *Shastra*, then I shall begin to think that we have some guarantee for the security of our empire in India; whereas, without that, there will always be a volcano ready to burst forth, and to pour a flood by insurrection and massacre over the land. It is something for us to know and feel that the people and the press of this country are nearly unanimous in their condemnation of our past faults and our temporizing policy, and in their conviction that the time has now arrived for emancipating India. But I have a firm belief that whatever our people, and whatever our press, may think, our rulers do not sufficiently realise and comprehend the exact position of affairs. Like your Lordship, I dread very much the hold which the ancient traditional policy has upon the minds of our statesmen. I fear lest the notions of the last century should be found powerful enough to present under an erroneous aspect the exigencies of the present century; in fact, I fear that if we do not make a bold and determined stand at this moment for what one might well be astonished that we should have to proclaim in the 19th century, namely, the great principle of religious freedom, the blood which has been spilt will have been shed in vain. And when we are about to send out more missionaries to India, let us see that they go forth under new and brighter auspices. Let us no longer have a Government that supports idolatry, and under which converts are exposed to civil disabilities. Let us have a bold and Christian policy; let a policy like that which has been announced by Sir

John Lawrence in the Punjab, be claimed in such a manner that it be misunderstood, to all the nations Cashmere to Cape Comorin. It is, my Lord, that there exists great objection with regard to what we want. Since I came into this room has been put into my hands a copy *Daily News* of yesterday, in which I find the following remarks:—"We know we may be in the councils of the London Missionary Society, which is to appeal metropolitan public to-morrow; but reasonably hope, from its past history the character of its constituency, as the principles it has hitherto held, will recognise the exclusively spiritual of its work and its means. Rome and honouring the eminent and good men whom it has sent to the East, will not conceive it as admitting geographical limits to religious liberty, or recognising other human authority than concerning matters of faith. It will demand native converts, and it will wish to be tendered to those who are not covetous protection of an equal law. At home abroad the denominational body of which it has mainly relied has always been Christianity to be above and before as a spiritual and personal influence, maintaining the individual man to the subject of all religion, and, therefore, a witness for human rights. We are, then, in looking confidently to the London Missionary Society for a correction of those notions which a confusion of religious and political ideas is producing amidst the elements of the times." Now, my Lord, I appeal to the words of the resolution which have been proposed; I appeal to the petitions of the London and Baptist Societies, which I have presented to the House of Commons, as correctives of the above conception. But, in fact, there is no misconception about the matter. The objection is so clear, so plain, so intelligible I think I could explain it satisfactorily to the benighted mind of Mr. Dalhousie. We want no Government support; we expressly repudiate State endowments; we seek no Government support. We do not want our religion to be extended by the means of the civil power in India; we simply want the Government should give up supporting idolatry, that it should remove all impediments which stand in the way of Christianity, that it should give us a fair field and no favour;" and, when we once got that, I believe it will turn out there is zeal enough among the churches to enable us to go in and evangelise the land. This is no new policy. I

second report of this year 1856, in which I said:—"Previous to the death of Bentinck from India, commissioners in Calcutta, and missionary societies of Churches of England and dissenting, present-ly, which his Lordship returning to my country, I can present to them no less as your address, urge of this great trust, I g to tarnish the national eit their good opinion and sly profession, the excel-ence, the concurrence of so of different persuasions, our approbation, that is, fying. I must, at the same it it is part of that charity estly teach and practise, to to regard with indulgence ce to emanate from good y Lord, in accordance with onden Missionary Society ays acted. This was our ming, it was our policy in r policy still.

Lord, incumbent of St. ark, in seconding the reso- Lord, I am not a member sionary society; but I was ere this day to join in its I must confess that I feel by the invitation, just he- addressed it to me take me and I hope that whatever shall always hold in the n that designation which

Him of whom the whole and on earth are named, e Christian people who are I have always admired the which was made before the the primitive martyrs in ne—"Christianus sum"— us. They gloried in the not ashamed to confess t was their Master; and, if practical proof of the sim- brianian profession, let us ar Lord said to his follow- ill all men know that ye are love one another." There- I conceive that I owe no one in the country for a Christian brother among n to-day. I daresay I shall out it in some quarters. I probable that some of the e a term by which an old has happily designated the

followers of Archbishop Leake—some of those men whose churchmanship is exalted enough to carry them to the highest point of Exeter Cathedral, or even to the very pinnacle of St. Peter's, at Rome, will call me a low churchman, and say that I am a traitor to my own communion, and have been to Exeter-hall to help to pull down the church to which I belong. My Lord, I am not careful to answer such men in any of these matters. All I shall say is this, that in my judgment low churchmanship does not consist in the co-operation of Christian brethren of different denominations as a Christian work, but in loosening by suspicion and by unkind feeling, the bonds which ought to bind all members of Christ's family together. And I do not think I am a traitor to my own communion because I am come here to assist in building up the church of the Redeemer in India. These narrow prejudices are, thank God, fast dying away. I believe that the sentiment, "Unity without uniformity," is being generally adopted among the Christian public; and I am sure that the great majority of those with whom I am associated in the Established Church are prepared, and will be most happy, to co-operate in union with all genuine and warm-hearted Christians in contending, on the common ground of Bible truth, for the interests of religion throughout the length and breadth of the world. Let us remember that we are not going to conquer India spiritually, for any private or party interests, but for the sake of the great family of fallen man; let us remember that we are not going to conquer India for this or that church, but simply for Jesus Christ, who is the Head of the Church universal, and of whom it is said, that He shall have "the heathen for his inheritance, and the uttermost parts of the earth for His possession." Oh, if we carry out this grand idea; if we keep this object steadily and constantly before us, that we, Christian people, are to unite as a body to enthroned the Lord Jesus Christ; that we are to strive to set up a universal empire for Him; and that, when that shall have been done, we are to surround His throne with our praises and acclamations, seeing nothing in the midst of the ransomed host but the Lamb that was slain—if such, I say, be our object and our feeling, then we shall all act pleasantly together, and we shall wish each other "God speed," in whatever part of the missionary field we may severally be engaged. You are taking up, my friends, a great work in India, and you have, in fact, a great work to do there. I have been thinking a good deal about India, about its teeming population, about its tens of millions

and hundreds of millions of heathens. I have been reflecting that all these are ship-wrecked souls, and are going down to the deep; and if I cannot altogether approve of the particular machinery which you may use in seeking to rescue them, is that, I ask, any reason I should try to hold back your arms? or why I should not give you an encouraging cheer when I see you endeavouring to rescue the perishing heathen? I may be one of those who are manning another life-boat; but is that to prevent me from giving you a cheer as you are striving to make your way through the breakers and to save poor souls from the billows of destruction? My Lord, having come here to-day, I could not help expressing the sentiments of what, I trust, is a warm and a Christian heart. Let me now say a few words respecting our present position in India, and the duty which devolves upon us at this particular period. Though I am a Church of England man, and do not object to State patronage, and church endowments, like some of my brethren on this platform, yet I heartily coincide in the declaration of the resolution that we want no State patronage or State favour, and more especially no compulsion of the natives of India to adopt Christianity. Let us have voluntary efforts, an open field and fair play in India, and I am quite sure that we shall go on prosperously, and the blessing of God will crown our labours. To think, my Lord, that we have had India for upwards of a hundred years, and that in that time we have never so much as acknowledged Christianity, but have done everything we could to make the natives suppose that our rulers ignored, or did not care about Christianity. To think that not only have we done nothing to support Christianity, but have actually degraded it in the eyes of the natives; and that, while we have been degrading Christianity, we have been paying respect to the most debasing and obscene rites of heathenism, insulting God, whom we profess to serve, by purchasing idols for heathen temples while we were neglecting to proclaim His own truth! This is such a sin and a shame that I hardly know how to express my astonishment—shall I say my holy indignation? a sin which the very heathen would have shrunk from perpetrating in their own religion! We must speak out on this subject. England's voice has been heard in the senate before, and it must be heard again. We do not care much what form of government shall be established in India; but we say that, whatever may be its form, the Government of India should maintain, in some way or other, a distinct Christian policy; a policy

that will not exclude the Bible Government schools, a policy that full and entire liberty to all Christian missionaries and all Christian demoi preach Christ's Gospel. Let this be to us, and we shall be satisfied. I feel to know, my friends, that the England and your Society send to most part the same kind of men one great thing that we must about: we must take care that they go forth are men of the right are suited for missionary labour known and loved this Society for indeed, ever since I was a boy; think who have been your missionaries what they have done—when Milne, and of Morrison, and of and, last, though not least, of I stone, I cannot but feel that Cl over the world owe a deep debt to this institution. I was about I made this allusion to the past must take heed as to the character of our missionary agents. We care that they go forth to spread with a determination to know not the heathen "save Jesus Christ crucified." We must take care to no modification of the Gospel; ation of it; no keeping back of no alteration of "the faith once to the saints;" no mystification of salvation, no cold, philosophical alistic setting forth of "the true Jesus;" no presenting of the blessing of our Lord's atonement in such fine words and philosophical reasoning it can hardly be recognized as of the Gospel at all. Oh no; nothing of that kind. Let us theme *the* matter, the *ipsissima* our Lord and Saviour Jesus Christ be the theme, the matter of all oraries; and so long as this is the labourers in heathen lands, who belong to your Society, or who belong to that with which I am particularly connected, I shall be them "God speed." One word is I hope you will all exert your friends, to the utmost, and will advice of Lord Shaftesbury, that take an enlarged view of things. very judicious to endeavour to av into debt, but I think that in such as this you should draw a good deal remembering that it is a large business has large promises attached to it now impress upon your minds who often endeavoured to impress upon that the more we trust God the will give us; and if you only see

Christian public what you want, must have, depend upon it we numbers to assist you, and aid for your Christian labours of the world.

MR. HARDLEY, in support of the resolution: Before the resolution is put, I wish to advert to one point which I have alluded to, and which is of considerable importance,—namely, in our printed statements of reference to this subject, it is stated that unity should be maintained, in coming before the public, as far as possible, present the Christian interest with regard to the Lordship is, I believe, about the House of Lords a petition of the Geological Alliance, which appears well adapted to promote this object, to solicit the attention of the public to that petition, as one of the points which have been brought here to-day. One or two allusions, in reference to the resolution, were made. The first point referred to was, that, indeed, it has been the foremost topic of this meeting, the authority of the State in religion. I have very often to be compelled to dissent from many of my brethren on this subject; but as regards India, I do not see that the same principle; his case, led irresistibly to the conclusion, whatever may be the effect of the State endowments in India, anything of that kind could be more than damaging to the cause of the State. We have only to reflect on the heathen as evinced in the case of the heathen as evinced; we have only to remember the idea of cartridges created the idea of aggression on the religion of the State. I see that the deepest injury inflicted on our religion by the Government authority or support, again, the resolution refers to the sanction of idolatry. Some allusions in relation to that subject are contained in the pamphlet from the pen of Mr. Robertson. One of his statements is, that the Government has lately launched a new name of *Deva*—thus paying to the heathen deity. Another statement is, that at Patna and at Dacca the appointed officers called *Cazis*, their other duties, have to take religious observances of certain towns to those cities. These were abolished in the year 1793; and the man, Mr. Robertson, who was present at Bareilly, before his death, was very much oppressed

in his conscience because he had, in his official position, appointed some of these officers. I think it is high time that the Government refused to have anything whatever to do with the appointment of officers who are brought in contact with heathen observances. The resolution refers to religious liberty. I will not go over that ground again; but I must say that we do not want supremacy but liberty, and if ever there could be a time when Christians ought to demand religious liberty, the present is such a time. We ought to demand it for the sake of India itself, and we ought to demand it on account of other countries too. No nation in the world is so much looked up to for the protection of religious liberty as England; and with what consistency can we claim religious liberty for the inhabitants of other European countries if we do not insist upon its being extended to our co-religionists in India? My attention has recently been very much directed to the case of a gentleman belonging to the Turkish Embassy, who has within the last few weeks been converted from Mohammedanism to Christianity. He has lived in England for the last seven or eight years, and has been entrusted by the Turkish Ambassador with the survey of scientific objects; he has become a Christian, and has married a Christian lady, and but for the interference of Lord Stratford de Redcliffe and myself, he would be in the position of a man who has been dismissed from his post. The matter is now awaiting the decision of the Turkish government. Here is a gentleman of education, in the receipt of a salary of £400 a-year, threatened with dismissal simply because he has embraced Christianity; and with what face, I ask, can we remonstrate in such cases if we do not stand up boldly for religious liberty in India? Sir John Lawrence's memorandum, which has been already referred to, is the more remarkable because it is unprecedented; it is an exception to the general rule, under which native Christians have been excluded from civil and military employments; and I hope and trust the example set by Sir John Lawrence will be followed throughout India.

The resolution was then put and carried.

G. H. DAVIS, Esq., secretary to the Religious Tract Society, said: The resolution which I have to move is—

“That, in contemplating an extension of Christian Missions in India, the Directors cherish an entire and prayerful reliance on the Divine Redeemer, the Great Head of the Church, to sanction and prosper their humble endeavours for the advancement of His kingdom by disposing the hearts of His people liberally to contribute the free-will offerings required for the enterprise—by raising up well-qualified evangelists, willing to consecrate themselves to this great service—by guiding them to their appropriate fields of labour

—and, by the outpouring of His Holy Spirit, to render their various efforts successful in the conversion of the heathen, and the establishment of His Kingdom.”

I should have felt much more pleasure, my Lord, in moving this resolution, if instead of twenty missionaries the Directors of the Society had determined to ask for 200. But though they have asked for only twenty—“at least twenty,”—let it be remembered that this demand is but for two years, and I trust that, as the years revolve, we shall have another decade, and another, and another, until, instead of having merely twenty, we shall have fully 200 additional missionaries, all labouring in the field of India. As the Secretary of the Religious Tract Society, I may, perhaps, be allowed to say, that the committee of that Society feel a deep interest in this movement, and in all similar movements. It is our privilege to be brought into correspondence with many of the most devoted and able men who are engaged in the various mission fields, and certainly of all those who have been employed in the extension of the kingdom of our Lord and Saviour in India, those who belong to this Society stand second to none. The names of Lacroix, and Paterson, and Mulkens, and Kennedy, and others, are all as familiar in Paternoster-row as they are in Blomfield-street; and it must be so, because these are they who translate religious tracts and religious books, and afterwards distribute them. I trust, then, that we shall have, in connection with all our missionary societies, a much larger number of earnest and devoted men engaged in the advancement of religion in India. This, my Lord, will be the best revenge to take for all the calamities that have been suffered by our countrymen and their families. When we first heard of those calamities, our prayers rose up on high to Him who has said, “Vengeance is mine,” that He might take the work of retribution into His own hands; and we looked to the magistrate whom He has appointed as His officer for the execution of some of His purposes upon earth. But, when we had reflected a little, and turned our eyes from men to Him that died upon the cross, we breathed forth another prayer, and it was, “Father, forgive them, for they know not what they do;” and now, when you mothers are sending your sons, and you sisters are sending your brothers, and others among us are sending their dearest friends to India, will not the natives at last believe that Christianity is, what it has been represented to them, a religion of the deepest love, and so be won to the cross? My Lord, it has been said, that if you are to

keep India, you must subdue the India. You may subdue the India, you may prove to the British his views of geography and ask false, and yet you may only have ting additional power in the hands who will one day rise against you you, if they can, from the the Sahib's intellect was subdued, be was untouched. And therefore you want to keep India for B instead of seeking to subdue the seek to subdue the heart. The may do its part in regard to the may stimulate the cultivation of may show that it is in earnest in yours to promote the proper people, by opening up roads, by natives the means of acquiring by enabling them to possess it so they have acquired it. But this tively little. The Christian Cl can reach the hearts of the nati is a deep connection between church and a spiritual work whi can dissolve; and if we had h those noble Indians whose hearts with noble Christian missionaries not fear, however the Mohamam resent or however the Hindoom Let us, then, by these efforts, es subdue the heart. What is it tian Church, as such, that India long to England, except as it an opportunity of discharging commission from her Lord? millions of India are passing a few years not one of them will burning soil; and we are all p with them. We must stand wid fore the bar of Christ; and how answer it to our Lord then, if, precious deposit of His Gospel, do all that in us lay to cause oth take of its glorious benefits? sake of those who are hurrying i under the fearful oppression of system, let the Christian Church take advantage of the opport presented to it. This is a sacrifice. I have been surp grieved to hear from our bruth Church Missionary Society, that are not equal to what they might l pated from the excited state of particularly considering the h which they have to deplore. On hand, I am glad that the frim Society have already advanced wards the 5000*l.* for which the now appeal; but I trust that the tions are not to be regarded ovs means of what the liberality of

ed to do when it comes scri- upon the responsibilities which a it. The time is come for us let us make sacrifices, and to act in accordance with these noble words we so fre-

hale realm of nature mine, present far too small, ailing, so divine, y soul, my life, my all."

MR. KENNEDY said: My Lord, sept, at this late hour, to ad- ating at any length upon the ch I have the honour to second. observe that the 5000l. just e required for the mere outfit ce of twenty new Missionaries sustain them permanently in bour will require 6000l. a-year I trust that the constituency of ll quite understand this matter. of the resolution which has l is, that the faith and con-

Directors is in the Redeemer king above governments, look- arthly agencies, the Directors r feel that there is no one on a place their trust for the gold qualified agents, and for final rist himself. And if the world our confidence in reference to onversion of India, and ask us pect that the Hindoo will for- berished customs and his 330 ds, and arise out of the slough d pollutions, we are prepared ver, it is written, "As I live, , the whole earth shall be filled ." Such is the confidence with ionaries of this Society, and ties, have gone forth to their of labour; such is the con- has sustained them in those ur. And that confidence has placed. By faith our South ies toiled and prayed for four- e they saw a single instance

and now some forty islands of e cast away their idols to the e bats. By faith Williams built er of Peace," and penetrated seas, and discovered unknown ain, and taught the people ds the Gospel of the grace of he at last encountered the ave, and by this mysterious into glory. By faith Vander- the walks of civilised life, and men of genius and learning, home among the natives of t he might tell them of the e of God. By faith Morrison

immured and hid himself in an almost prison life in Canton, that he might learn the Chinese language and translate into its mystic forms that book which tells men of "the wonderful works of God." Time would fail me were I to attempt to tell you of our many brethren and friends who have left their English homes, and have lived and died on the spiritual battle-fields of India, and who have gathered around the standard of the Cross not a few regenerate and loyal subjects of the Redeemer—the first-fruits of India unto Christ. And now let the British churches arise in the might of faith to take possession of India for Christ; and, ere many generations have passed away, Brahma, and Budd, and Mohammed shall have fallen from their usurped thrones like Dagon of old, and India have become the Christendom of the East.

The resolution was then put and carried.

JOHN FINCH, Esq., said: I rise to move a vote of thanks to our noble Chairman. We have often before had reason, as a society, to thank his Lordship for his assistance; and we are now indebted to him for an additional act of kindness in his presiding over the meeting this day. May his life be long spared, and may he be enabled long to continue his efforts for the promotion of the welfare of men, and the glory of God!

JOSEPH EAST, Esq., said: I feel great pleasure in seconding the resolution. His Lordship's conduct in relation to this Society, as well as others, may well have created in our minds deep feelings of gratitude and love to him, and I am sure, therefore, that this resolution of thanks will not be regarded as a mere matter of form.

The Rev. Dr. TIDMAN: Allow me to add, my friends, my acknowledgment of the very kind manner in which Lord Shaftesbury always meets our applications to him for his assistance. We are doubly indebted to him to-day, inasmuch as he appears before us as an invalid. Indeed, until the meeting was close at hand, I rather anticipated an excuse for his not being present, rather than his actual presence as our chairman, on account of the state of his health; and, therefore, we have special cause to be thankful to him.

The motion having been carried by acclamation.

The CHAIRMAN said: Ladies and gentlemen, the claims of the London Missionary Society upon every one who has the least regard for the best interests of mankind, and for the advancement of the honour and glory of God, are so powerful, that when I was asked to preside, I really did not feel that I should be at liberty, supposing that God gave me time and strength, to abstain from occupying the position that I have done; and I receive with additional gratitude the vote of

thanks which you have been pleased to pass, because, in point of fact, I came here to discharge a solemn duty, as well as to engage in a very agreeable service. I wish, before this meeting is concluded, to give a word of caution to all present as to the use which they may make of particular terms in speaking of the diffusion of Christianity in India. Now observe, my friends, that there are hundreds and thousands of persons who are watching every word we utter, perhaps for the purpose of misconstruing our expressions and drawing inferences from them, which, if they are not logically correct, serve a parliamentary, and I may add, a social purpose, inasmuch as they tend to throw discredit on our opinions and on our projected course of action. I consider it a very great misfortune that the term "neutrality" should have been used, as it has been, in relation to this subject. Persons have said that the Government should be called upon to depart from its system of neutrality. Now, I know, and you know, perfectly well what is intended; but our opponents have taken up the word "neutrality," and said, "If the Government is to depart from its neutrality, it must, of course, enter upon the reverse of that, namely, a course of action, and that course of action cannot be otherwise than aggressive as regards the natives of India." That has never been our intention at any time. Avoid, then, I say, the use of the word "neutrality." If I am asked, "What shall we call upon the Government to do?" I reply, "Call upon the Government to do nothing at all." Let your prayer to the Government be, "Do nothing at all; keep out of the mess; your strength

is in standing still." Say to the ment, my friends, "We want you to do nothing; we want you not to interfere with the arrangement of the estates connected with those vile temples; we want you not to interfere with the collection of offerings at the confluence of the rivers with the Ganges, and at other places; we want you not to interfere so as to give your sanction, by means of you to the rites of heathenism; in short, you not to do anything which will be an impediment in the way of Christian mission. The Hindoo and Mohammedan priests endeavour to prevent natives from becoming Christian converts if they please; there be a fair field, fair competition, and we feel assured that, in that case, Christianity will carry it out and out, the slightest countenance, or support, assistance, from the Government. Then, when we come to that question of caste, which has been so powerfully, and so unanswerably brought forward by Sir John Lawrence — again we call upon the Government to do nothing which will ignore caste altogether, and to act as if it did not exist. Let them say to the natives, "You may observe the customs of your caste; you may attach the utmost sanctity to them; you must keep the thing to yourself; you cannot recognise caste; we do not interfere with your caste, but if you wish to come and serve us, you must accept of our own conditions." Avoid, my friends, the use of the phrase, "What shall we call upon the Government to do?" Maintain what you can, and let the Government do as it pleases. The meeting then separated.

CONTRIBUTIONS IN AID OF THE FUND FOR THE ABOVE PURPOSE

	£	s.	d.	
E. C.	500	0	0	Potto Brown, Esq.
W. C. Wells, Esq.	200	0	0	Sir E. N. Buxton, Bart.,
P. Carstairs, Esq.	100	0	0	M.P.
F. W. Cobb, Esq.	100	0	0	T. M. Coombs, Esq.
J. Crane, Esq.	100	0	0	Sir C. E. Bardsley, Bart.
C. Curling, Esq.	100	0	0	G. Hitchcock, Esq.
J. East, Esq.	100	0	0	W. M. Newton, Esq.
Joshua Field, Esq.	100	0	0	Miss Rutt
G. Hadfield, Esq., M.P.	100	0	0	W. D. Wills, Esq.
Mrs. Kingsbury	100	0	0	H. O. Wills, Esq.
J. Morley, Esq.	100	0	0	R. M. Allan, Esq.
S. Morley, Esq.	100	0	0	E. C.
C. E. Mudie, Esq.	100	0	0	T. Coote, Esq.
Isaac Perry, Esq.	100	0	0	W. French, Esq.
H. Rutt, Esq.	100	0	0	Rev. H. Townley
W. Sharp, Esq.	100	0	0	Hugh Watt, Esq.
Eusebius Smith, Esq.	100	0	0	Dr. Conquest
E. Baxter, Esq.	50	0	0	T. E. Parson, Esq.
G. Brooks, Esq.	50	0	0	W. H. Warton, Esq.
J. Broomhall, Esq.	50	0	0	W. Bullock, Esq.

£ s. d.			£ s. d.		
C. Burton, per Earl of			H. Allon and Friends, includ-		
Shaftesbury	10	0 0	ing an Annual Subscription		
per Countess of Ducie, per			of £5	240	0 0
Mr. A. Kinnaird	10	0 0	Collection at Exeter Hall . . .	40	14 9
J. Hayden	10	0 0	Donations under £10	16	0 0
R. Prout	10	0 0	Increased Annual Subscriptions	35	0 0
W. Shaftesbury	10	0 0			
Dr. Tidman	10	0 0			
Chapel, Islington, Rev.					
				3374	14 9

ORDINATIONS.

Mr. William Moody Blake was ordained to the work of a Christian Missionary in India, the land of his birth, at the Congregational Chapel, Burnley, Lancashire, on Tuesday, 26th January. The Rev. Francis Skinner, of Burnley, read the Scriptures and prayed; the Rev. J. W. Yule, late Missionary in Calcutta, described the field of labour; the Rev. R. P. Clarke, the pastor of the chapel, put the usual questions; the Rev. A. Fraser, of Blackburn, read the ordination prayer; and the Rev. J. Jukes, minister of Bunyan Chapel, Burnley, delivered the charge, which was founded on 1 Cor. xv. 58. The Revs. Messrs. Cameron, Scullard, Berry and Matthews, also took part in the service.

Mr. William Jones, late student at Bedford, was ordained to the work of a Christian Missionary in India, at the Congregational Chapel, Sirhowy, Monmouthshire, on Wednesday, 10th February. On the evening of the 9th, sermons were delivered by the Revs. John Davies, of Aberaman, and H. Oliver, B.A., of Cardiff. On the following day, the morning service commenced with reading the Scriptures and prayer; after which the Rev. G. Gogerly described the field of labour; the Rev. N. Stephens, of Sirhowy, asked the usual questions; he read the ordination prayer, and the Rev. T. Rees, of Beaufort, delivered the charge, founded on Jer. i. 4—10. In the afternoon and evening of the 10th day, services were conducted by the Revs. Messrs. Davies, of Rhumney, and J. J. Evans, of Beynbawr, Stephens, of Glantaf, Hughes and Roberts, of Dowlais. Prayers were made at the close of each service, in aid of the Missionary Society.

FREE PASSAGES FOR MISSIONARIES.

On several occasions the Society has been saved the great expense usually incurred in forwarding Missionaries to their destinations, and this has been effected, by the Christian liberality of ship-owners in granting them free passages. As two such instances have recently occurred, the Directors desire to take it a suitable opportunity to acknowledge, through the present *Annals*, their grateful sense of the obligation, with the expression of their hope that other ship-owners, interested in the cause of Missions, may be induced to render the like valuable service.

At a meeting of the Directors of the London Missionary Society, held on Monday the 8th of February, 1858, it was unanimously resolved,

That the very cordial thanks of the Directors be presented to Messrs. G. Smith and Sons, Glasgow, the owners, and captain Stobo, the

commander of the "City of Pekin," for their kindness in *gratuitous* free passage to Calcutta, for the Rev. W. M. Blake, Missionary of the Society.

Also,

That the very cordial thanks of the Directors be conveyed to J. K. Esq., for his kindness in granting to Mr. Trenton a free passage to Demerara, in his ship "Chinsua."

ARRIVALS IN ENGLAND.

Mrs. Kennedy and family, from Benares, India, January 30th.
Dr. Lockhart, from Shanghai, China, January 29th.

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 1st House, on or before Wednesday the 31st instant, the day appointed for the Accounts. The Lists of Contributions should be forwarded on or that day, in order that they may be inserted in the Society's Annual Report for 1858.

The Officers of the Auxiliary Societies throughout the country are requested to transmit their Contributions to the Rev. EBENEZER PROUT, they may be received on or before Wednesday, 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 sums collected from Congregations, from Branch Associations, and by Individuals sent from London.

ANNIVERSARY SERVICES IN MAY, 1858.

The Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the Anniversary:—

MONDAY EVENING, MAY 10th.

WEIGH HOUSE CHAPEL.

Sermon TO THE YOUNG, by the Rev. B. W. DALE, M.A., of Birmingham.

To commence at Seven o'clock.

TUESDAY EVENING, MAY 11th.

WELSH CHAPEL, FETTER LANE.

Sermon in the Welsh Language, by the Rev. THOMAS JONES, Moriston, Glamorganshire.

WEDNESDAY, MAY 12th.

MORNING.—SURREY CHURCH.

Sermon by the Rev. ENOCH MELLOR, M.A., of Halifax.

EVENING.—TABERNACLE.

SERMON by the Rev. W. M. PUNSHON, of Leeds.

THURSDAY, MAY 13th.

MORNING.—ANNUAL MEETING—EXETER HALL.

CHAIRMAN.—FRANK CROSSLEY, Esq., M.P.

EVENING.—JUVENILE MISSIONARY MEETING—FINSBURY CHAPEL.

CHAIRMAN.—Rev. JAMES PARSONS, of York.

FRIDAY EVENING, MAY 14th.

THE LORD'S SUPPER will be administered at the usual Places of Worship in and around London.

LORD'S DAY, MAY 16th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

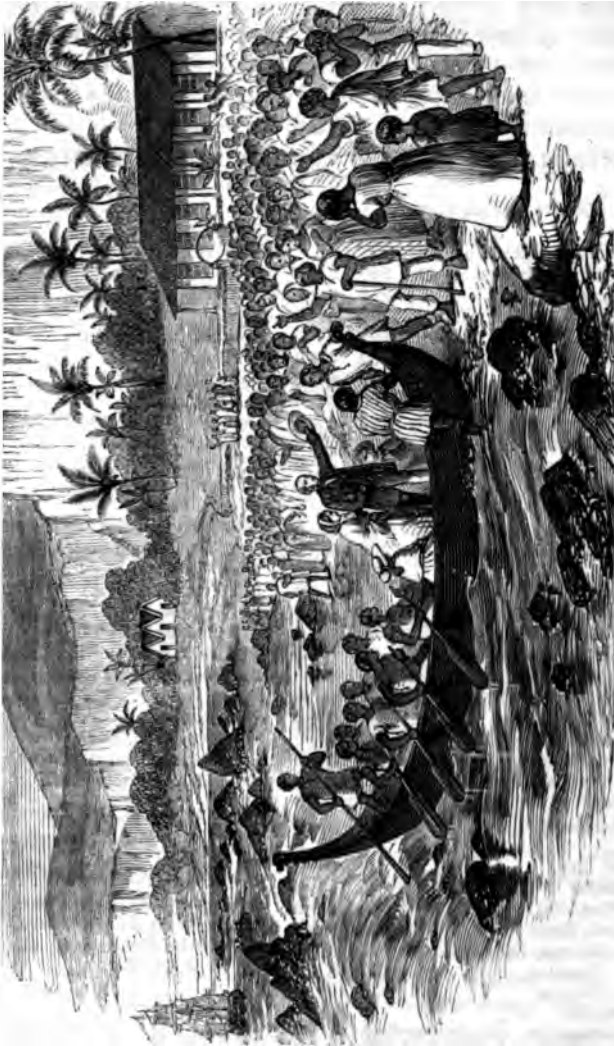
NEW AND ITS VICINITY.	Park Chapel, Camden Tn.	13 12 8	Bath: G., per Rev. J. Owen	10 0 0
Chapel	Pembury Grove Chapel	9 5 0	Beaminster	0 20 0
St. Paul's	Plaistow	1 16 0	Beccles	3 27 0
St. Andrew's	Poultry Chapel	51 0 2	Bedford: Bunyan Meeting	5 0 0
St. George's	Putney	1 14 0	Bideford	1 25 0
St. John's	Robert Street	2 19 3	Birmingham: Carr's Lane	15 0 0
St. James's	Southgate	0 14 0	Bishop's Stortford	4 0 0
St. Mark's	Southwark	2 0 1	Blackburn: Chapel Street	2 13 4
St. Martin's	Stepney	6 0 0	St. James's	2 20 1
St. Michael's	Surrey Chapel	8 0 0	Park Road	1 21 0
St. Peter's	Sutherland Chapel	3 3 0	Blakeney	3 5 0
St. Paul's	Trinity Chapel, Edgeware	10 0 0	Blandford	3 5 0
St. Vincent's	Road	11 8 4	Boquor	1 7 9
St. George's	Trinity Chapel, Poplar	11 8 4	Bolton: Duke's Alley	8 2 1
St. Andrew's	Union Chapel, Brixton	8 5 3	Bowdon	6 0 0
St. John's	Hill	8 5 3	Bradford (Wilts)	1 25 8
St. Paul's	Walthamstow	10 0 0	Bradford: Greenfield Chapel	1 0 0
St. James's	Wandsworth	3 2 7	Horton Lane	8 0 0
St. Mark's	Weigh House	14 15 6	Saltaire Church	0 15 0
St. Andrew's	Whitefield Chapel	2 13 8	Braunton	1 8 0
St. John's	Woolwich: Ebenezer Chapel	5 0 0	Bridgewater	5 5 0
St. Paul's	York Road	6 0 0	Brigg	1 1 20
St. Andrew's	York Street, Waiworth	6 10 0	Brigg	3 7 4
St. John's			Brighton: London Road	2 24 1
St. Paul's			Queen Square	5 0 0
St. Andrew's	COUNTRY AND ABROAD.		Brighton	0 20 0
St. John's	Abingdon	1 1 0	Brill	0 7 0
St. Paul's	Abbot's Roothing	0 15 0	Bristol: Arley Chapel	5 4 0
St. Andrew's	Accrington	1 0 0	Brunswick Ditto	4 20 0
St. John's	Alresford	1 0 0	Castle Green Do.	7 5 0
St. Paul's	Ashwell (2 years)	2 14 0	Darham Down	1 0 0
St. Andrew's	Attercliffe	1 0 0	Highbury Chapel	27 7 0
St. John's	Atherstone: New Chapel	1 7 0	Newfoundland	
St. Paul's	Auckland, New Zealand	6 10 0	Street Ditto	2 5 3
St. Andrew's	Bunbury	3 0 0	Wyckiffe Chapel	1 0 0
St. John's	Bangalore: Major Brockman	5 0 0	Eromsgrrove	1 25 0
St. Paul's	Barnsley	4 4 3	Brownhills	0 14 3
St. Andrew's	Barnstaple	3 0 0	Bristol	1 0 0
St. John's	Barrington	0 10 6	Buckingham	2 10 11
St. Paul's	Basingstoke: London Ed.	3 0 0	Bury: Bethel Chapel	0 13 0
St. Andrew's	Out Street	1 0 0	Park Ditto	1 10 0
St. John's	Basingbourn	1 14 0	Bury St. Edmunds:	
St. Paul's	Bath: Argyle Chapel	13 3 0	Whiting Street	3 0 0
St. Andrew's	Percy Chapel	9 0 2		

Cambridge	3 15 0	Jamaica: Ridgmount and		Rotherham	
Cape Town	4 14 1	Davyton	3 0 0	Ryde	
Cardiff	1 1 1	Kendal: J. W. W.	2 0 0	St. Helen's	
Castle Hedingham	3 17 0	Kingston	5 4 0	Sale	
Chelmsford: Baddow		Kingwood, including 10s.		Salisbury: Scot's Lan	
Road	1 3 0	from J. Griffiths Esq.		Sandwich	
London Road	9 4 6	and Sr. from W. A. Long		Sawston	
Cheltenham: Highbury		Esq.	1 12 0	Scarborough: Bar Ch	
Chapel	8 0 0	Knareborough	0 10 0	Shaftesbury	
Cheahunt: Crossbrook		Lancaster	5 0 0	Shanklin	
Street	2 0 0	Launceston	1 0 0	Sheffield: Lea Croft	
Chester: Queen Street	10 0 0	Lavenham	1 7 0	Nether Ch	
Chichester	2 0 0	Leamington: Holly Walk	1 15 0	Queen Stre	
Chorley: St. George's St.		Leicester: Bond Street	5 0 0	Loxley	
Churchtown	4 14 0	Gallowtree Gate	6 10 0	Wichley	
Clare	1 0 0	London Road	3 6 4	Shrewsbury: Castle C	
Clockheaton	1 1 0	Leigh Sinton	0 9 6	Swan H	
Clitheroe	1 0 0	Lenham	0 15 0	Skipton	
Colchester: Lion Walk	7 10 0	Lewes: Tabernacle	2 16 0	Soham	
Cottingham	6 3 0	Lincoln	3 10 0	Southampton: Above	
Coventry: West Orchard		Liverpool: Crescent	19 6 0	South Molton	
Dalketh	2 2 0	Chapel	15 0 0	Southport	
Darlington	1 5 0	Great George St.	15 0 0	Southwold	
Debenham	1 1 0	Ludlow	1 0 0	Sowerby Bridge	
Deddington	1 3 0	Lynn Regis	3 3 0	Stafford	
Derby: London Road	3 10 0	Macclesfield: Roe Street	2 10 0	Staindrop	
Victoria Street	3 17 0	Maidenhead	11 11 0	Staines	
Devises	3 0 0	Malpas	1 1 6	Stanford	
Devonport: Princes Street		Manchester: Grosvenor		Stand	
Devasbury	3 10 0	Chapel	16 16 0	Stansfield	
Dorchester	1 8 8	Hope Chapel	5 0 0	Stockport: Hanover C	
Dorking	4 10 0	Richmond Do.	5 0 0	Stockton-on-Tees	
Douglas: Athol Street	2 1 5	Rusholme Rd.	12 6 0	Stroud: Bedford Street	
Driffield	1 14 0	New Windsor	3 0 0	Stubbins	
Dudley	7 9 0	Mansfield	3 0 0	Sudbury: Old Meeting	
Dundee: Panmure Street	8 5 0	Marden	1 12 4	Sunderland: Bethel Ch	
Durham	3 4 0	Margate: Cecll Street	2 0 0	Ebenezer Ch	
Ealing	2 9 0	Zion Chapel	3 12 3	Surbiton	
East Cowes	2 0 0	Market Harborough	5 6 7	Tavistock	
East Dereham	1 0 0	Market Weighton	1 0 0	Taunton: North Street	
Edgbaston	5 13 7	Mere	12 2 0	Paul's Meet	
Edinburgh: Argyle Sq.	11 6 0	Middlesborough	1 0 0	Teignmouth	
Egham Hill	3 16 4	Middleton, Lanc.	1 10 0	Tranchem	
Elswick	1 0 0	Monmouth	2 10 0	Trusled	
Emsworth	0 13 0	Montrose	2 17 0	Thimsk	
Epping	1 18 4	Moreton-in-Marsh	1 17 0	Throp	
Fareham	3 3 10	Morley: Rehoboth Chapel	1 1 1	Tisbury	
Fleetwood	1 13 8	Needham Market	1 8 0	Totton	
Fordham	0 10 6	Newark	2 0 0	Trowbridge: Tabernac	
Frome: Rook Lane	1 0 0	Newbury	4 16 1	Truro	
Zion Chapel	3 19 0	Newcastle-under-Lyne	2 0 0	Tunbridge Wells: H.	
Gainsborough	0 17 0	Newport (Essex)	2 0 0	Broad, Esq.	
Glasgow: Elgin Place	8 0 0	Newport (I. W.): St.		Turvey	
Glossop: Mrs. Slack	2 10 0	James's Street	2 10 0	Uppinister	
Gomersal	1 14 0	Newport (Mon.): Dock		Uppingham	
Goole	0 17 1	Street	1 7 0	Uttoxeter	
Grantham	3 10 0	Newport Pagnel	3 17 6	Uxbridge: Previds	
Gravesend	5 5 0	Northampton: United		Chapel	
Great Berkhamstead	1 12 0	Communion	6 16 1	Walkfield: Zion Chape	
Great Eversden	1 9 2	Northfleet	1 15 10	Wallingford	
Great Harwood	0 11 6	North Shields	4 11 0	Wareham	
Greenock: George Square		Northwich	2 16 0	Warminster	
Ditto, Children		Norwich: Prince's Street		Wekton	
and Box	0 18 4	Tabernacle	0 10 0	Welford	
Greenhithe	3 2 0	Nottingham: Friar Lane		Wellingborough: Che	
Guernsey: Eldad Chapel	3 11 1	Oakhill	1 9 9	Lane	
Guildford	1 15 11	Old	1 8 0	Wells, Norfolk	
Halesworth	3 5 0	Ongar	1 0 0	West Bromwich: May	
Halifax: Harrison Road	3 0 0	Osnaldie	2 0 0	Green	
Ston Chapel	5 10 0	Oswestry	2 0 0	Whitehaven	
Square Road	3 0 0	Paris: English Indepen-		Whitstable	
dent Church	3 0 0	Pateley Bridge	0 14 9	Wilmalaw	
Halstead: Old Chapel	4 10 3	Penrith	1 8 3	Wilton	
Hanley: Hope Chapel	1 12 0	Penryn	1 3 8	Wincanton	
Tabernacle	5 5 0	Petersfield	2 1 6	Windsor	
Harwich	1 1 0	Plymouth: Norley Chapel	3 1 6	Wirksworth	
Hastings	1 9 4	Pocklington	1 3 0	Witbam	
Hatherlow	1 9 4	Point in View	1 7 0	Woodburn	
High Wycombe: Crendon		Poole	2 3 0	Woodbridge: Quay Ma	
Lane	1 15 0	Portsmouth: Highbury		ing	
Trinity Chapel	2 0 0	Chapel	5 10 6	Woodham Ferris	
Hitchin	2 10 7	Potton	0 7 6	Worcester	
Hoddesdon	2 12 8	Foyle	2 0 0	Workington	
Hopton	2 10 0	Reading: Broad Street	4 0 0	Worksey	
Huddersfield: Ramsden		Castle Street	10 0 0	Wotton-under-Edge: Tabernac	
Street	5 0 0	Redditch	1 1 6	Wrexham: ChesterStre	
Hull: Albion Chapel	8 0 0	Reigate	3 0 0	Yarmouth	
Fish Street, Ditto	6 1 0	Roinford: W. C. Gelli-		Youghal, per Mr. J. Ash	
Salem Ditto	1 11 0	brand, Esq.	7 0 0		
Munty	1 10 0	Romsey	3 15 4		
Ilkeston	1 5 0	Ross	1 11 0		
Ipswich: Nicholas Street					
Ticket Street	4 10 0				
Isle of Portland	1 12 0				

II.]

[APRIL 1, 1858.

THE
Missionary Magazine
AND
CHRONICLE.



THE PARTING BETWEEN THE MISSIONARY AND HIS FLOCK AT MANGAIA. (SEE PAGE 76.)

EXTENSION OF THE SOCIETY'S MISSIONS IN INDIA

THE Directors have been much gratified and encouraged to find the claims of India at this momentous crisis have awakened so powerful interest and sympathy among the friends and supporters of the Society and that the special appeal for contributions in aid of the funds required for the effectual re-inforcement and extension of the Society's Missions in that country have already been responded to with so much kindness and cordiality.

In offering their grateful acknowledgments to those esteemed friends who have been foremost in testifying their interest in this important movement by their generous donations on its behalf, the Directors respectfully urge the numerous friends and constituents of the Society who have not yet had the opportunity of contributing to the fund to afford their best countenance and support in aid of the object.

CONTRIBUTIONS IN AID OF THE FUND FOR THE ABOVE PURPOSES

	£	s.	d.	£	
<i>London and its Vicinity.</i>					
E. C.	500	0	0	Hon. A. Kinnsaid, M.P. 10	
Union Chapel, Islington: Rev.				T. E. Parson, Esq. 10	
H. Allon and Friends	240	0	0	Thomas Smart, Esq. 10	
Miss Paterson	200	0	0	John Viney, Esq. 10	
Lady Shaw	200	0	0	W. H. Wharton, Esq. 10	
P. Carstairs, Esq.	100	0	0	Earl of Shaftesbury 10	
J. Crane, Esq.	100	0	0	Miss Burton, per Ditto 10	
C. Curling, Esq.	100	0	0	W. Bullock, Esq. 10	
J. East, Esq.	100	0	0	Colossians iii. 23 10	
Sir C. E. Hardley, Bart.	100	0	0	J. Curling, Esq. 10	
Joshua Field, Esq.	100	0	0	Dowager Countess of Duncie 10	
J. W. Gilbert, Esq., F.R.S.	100	0	0	D. Ginger, Esq. 10	
Mrs. Kingsbury	100	0	0	T. Jacomb, Esq. 10	
J. Morley, Esq.	100	0	0	T. Morgan, Esq. 10	
S. Morley, Esq.	100	0	0	Rev. E. Prout 10	
C. E. Mudie, Esq.	100	0	0	S. Saddington, Esq. 10	
H. Rutt, Esq.	100	0	0	Rev. Dr. Tidman 10	
W. Sharp, Esq.	100	0	0	Miss Wontner 10	
Eusebius Smith, Esq.	100	0	0	F. Percy, Esq. 5	
J. K. Welch, Esq.	52	10	0	P. Carthew, Esq. 5	
G. Brooks, Esq.	50	0	0	A Friend, by Miss Cooper 5	
J. Broomhall, Esq.	50	0	0	W. Greig, Esq. 5	
Sir E. N. Buxton, Bart., M.P.	50	0	0	Palmer House Academy 5	
Travers Buxton, Esq.	50	0	0	S. S. 5	
T. M. Coombs, Esq.	50	0	0	Miss Storks 5	
G. Hitchcock, Esq.	50	0	0	S. Thorowgood, Esq. 5	
W. M. Newton, Esq.	50	0	0	Increased Annual Subscriptions 40	
Miss Rutt	50	0	0	Collection at Exeter Hall 40	
Mr. Jabez Legg	50	0	0	<i>Appleton Wiske, Mrs. Trowsdale</i> 50	
E. C.	25	0	0	<i>Bristol, on account.</i>	
J. Carter, Esq.	20	0	9	W. D. Wills, Esq. 50	
Miss Cooper	20	0	0	H. O. Wills, Esq. 50	
W. Curling, Esq.	20	0	0	C. Boorne, Esq. 20	
W. French, Esq.	20	0	0	D. H. Walsh, Esq. 20	
Charles Roberts, Esq.	20	0	0	C. Godwin, Esq. 10	
Rev. H. Townley	20	0	0	W. H. Wills, Esq. 10	
Rev. Dr. Burder	10	10	0	<i>Cheshamford.</i>	
Dr. Conquest	10	10	0	W. C. Wells, Esq. 300	
Mrs. Emerson	10	10	0	L. Ferry, Esq. 100	
R. L. Fennings, Esq.	10	10	0	J. Dixon, Esq. 50	

of God, who accomplishes his holy purposes in ways to us inscrutable.

"Though our prospects have been darkened by the events of the last six months, and will doubtless continue so for some time to come, still I am not at all despairing of the final triumph of the Gospel in this country; and I have a firm conviction that our great Lord, to whom is committed all power in heaven and upon earth, will, in his infinite wisdom, cause good to come out of the evil, and make this sad rebellion to contribute to the speedier advancement of his cause, and its final establishment in this benighted land.

"On my return to Calcutta, with renewed health and strength, I was enabled to resume my preaching labours in this city, and for a time carried them on with an encouraging prospect of usefulness. But when I was indulging the pleasing hope that this would be a year fraught with blessing, the great rebellion broke out. Nevertheless, public preaching to the Heathen and Mohammedans was continued till towards the end of June, when it became apparent that the excited state of the population rendered it unadvisable and unsafe to prosecute it any longer. My Brethren and myself therefore deemed it our duty temporarily to suspend operations in this department, rather than run the risk of the public peace being disturbed by our means, and the safety of perhaps hundreds of our European and Christian fellow-citizens endangered. Moreover, the minds of the people, during that period of public excitement, were so unsettled and

preoccupied, and so ill fitted for calm reflection, that addressing them in such unfavourable circumstances been of little or no use.

"So soon as the Mohurrum native gatherings, during which I were apprehended, had passed Brethren and myself considered delay unnecessary, and we at once resumed our preaching labours in all parts throughout the town. And I wish to say we have hitherto been permitted to proclaim the word of God without opposition or the exhibition of any hostility on the part of the native popular congregations are as numerous as before as they were before the outbreak, the difference being that there are Mohammedans among them. On several occasions I have been gratified by the hearers accompanying me home after preaching, from whose conversation I gathered that they had felt interested, not altogether unimpressed by what they had heard. At the same time I served with regret, though not surprise, that the people, generally have not yet fully recovered from the unsettledness of mind; and I find myself suspicious, reserved, and less ready to ask questions to the preacher than the case formerly. But I trust that as the symptoms will also gradually subside, they will make room for that confidence in the preacher's motives which is indispensable to success."

But the Missionaries in Calcutta, while grateful for the Divine aid in sparing their lives during a season of unparalleled agitation, and in enabling them once more to proclaim the Gospel to the heathen, have also occasion to rejoice in the recent conversion to the faith of three interesting Native Youths, one a Kulin Brahmin, and two students in the Bhowanipore Institution.

"I have much pleasure," writes the Rev. E. Storrow, under date 20th December, "in stating that recently God has favoured us by leading three educated young men to renounce the errors of Hinduism in favour of the religion of the Saviour.

"I baptized Womesh Chunder Mukerjee,

a Kulin Brahmin, on the 13th of December. He was a student in one of the Government branch schools. He was first directed to Christianity about two years ago, by witnessing the same conducted by Mr. Mullens, when one of our former converts was baptized; and

me for instruction, in company
 ow student. He was eager to
 had the disadvantage of having
 previous Christian teaching, nor
 le to read at home such books
 as I gave him, save on such un-
 casions as were afforded him by
 of his brother. He continued
 for some weeks, and then they
 gether. For six months I heard
 him, nor did I know any one of
 ight venture to inquire the rea-
 e came not as usual. I often
 what had become of him, for our
 entwine themselves very tenderly
 y around any one who has once
 eestly to inquire after heavenly
 Perhaps,' I thought, 'he has be-
 erent to the things of God; or,
 e is drawn towards Unitarianism;
 red, perhaps betrayed, his heart
 s after the truth, but he is
 nfinied, or sent away beyond the
 Christian influence.' At length
 : converts, who lived near Wo-
 dence, told me that he had re-
 : visits from him. I sent word,
 hat I should be very glad if he
 on me. When he came, I
 e following particulars, which
 accounted for his disappearance.
 sion with whom he had originally
 etrayed him. His brother, hear-
 e wished to become a Christian,
 : his few Christian tracts and
 in his anger destroyed them, and
 to prevent him having any fur-
 nications with us. After a few
 iver, Womesh was less vigi-
 hed, and in his walks near his
 found one of our converts, to
 ade known his religious history,
 : house he could conveniently
 From this time he received such
 as his circumstances allowed,
 ed of his firmness and the suffi-
 is religious knowledge, we re-
 ceive him. Whilst with us await-
 , his brother sought to institute
 s Supreme Court, for the purpose
 s that he was a minor; but the
 s too likely to fail to warrant the
 ing proceeded with.

"On Sunday, the 6th December, I had
 the happiness of baptizing two of the pupils
 of our first school class. The first of these,
 a Kaist, named Demonath Shome, has been
 in the Institution four years. Two years
 ago he was led to think seriously of Christian
 truth by reading the New Testament in a
 class taught by Koshinett Dutt, one of our
 catechists. It is, however, only within the
 last six months that he has professedly been
 an inquirer. During this period he has re-
 ceived as much instruction as his unfrequent
 visits would allow, and at length these were
 interrupted by the discovery of his religious
 leanings. After some time, however, he
 contrived to visit us occasionally, and though
 our interviews were necessarily very brief,
 they led us to the conclusion that it was not
 expedient to defer his baptism any longer.
 Whilst under our protection a circumstance
 occurred which forcibly illustrates the ad-
 vantages of such a course of Christian educa-
 tion as we give, and reveals to us what is
 going on in the minds of thousands in India,
 who yet give no sign that they themselves
 will espouse the truth. Demonath has an
 uncle who was educated in our Institution,
 who now resides in Bhowanipore. He came
 to his nephew and said, 'Since you have
 come to the Missionaries to be baptized, I
 must write to your father and mother to let
 them know; but when they come to see
 you, don't be seduced away by anything
 they may tell you. If you think Christianity
 is true, then embrace it; but do it with
 your mind, and be firm. I shall not per-
 suade you to leave this place.'

"Hurrish Chunder Doss Sen, the second
 convert, has been in the Institution for more
 than five years. Three years ago he began
 to think much of Christianity, perhaps more
 correctly, I might say, of religion, from
 reading our Christian school books. After
 this he received instruction as an inquirer,
 but, since he was less than fourteen years of
 age, it was thought prudent, and indeed
 necessary, to inform him that then he could
 not be baptized, but that if he persevered
 nothing could ultimately prevent his recep-
 tion of Christianity. Happily, his religious
 feelings have continued, and during the past
 five months he has been awaiting our con-
 sent to receive him amongst us by baptism.

The fact became known to his friends, who immediately removed him from our Institution, and prepared to send him to a distant part of Bengal, under the care of his brother. This forced the matter to a crisis, and, to prevent his passing away beyond our influence altogether, we received him amongst the number of our converts. Whilst living with us, before his baptism, he was visited by several of his friends; his mother, in particular, was earnest in her entreaties to win him away. The morning after her visit his uncle came, and, by false and exaggerated statements of her state of mind, persuaded him to visit her; as we well knew, this was but a trap, and Hurrish fell into it. When he left us, we did not expect to see him again; but, to our joyful surprise, he returned two days afterwards. The discovery of the false means by which he had been tempted away, and a consciousness of the mistake he had committed, led him to resolve to return to us as soon as he could. As an illustration of native feeling, I may mention that none of his near rela-

tions visited him after this; they no longer came to the conclusion that it was his duty to become a Christian, and that their attempts would be altogether in vain.

"I am happy," adds Mr. Storrow, "to inform you that my chapel at Cooley is now free from debt. During the last year we have gradually been reducing our monthly subscriptions, and recently we have tributed more than sufficient to pay of what was still remaining. This clears the way for increased effort in favour of the I. M. Society, and for building a minister's house. Towards accomplishing the latter object, I have already purchased a small house, paid one-fourth of the price, and arranged for the gradual payment of the remainder."

"I think the church and congregation are gradually improving in numbers and spirit; not, indeed, so rapidly as I could wish, but perhaps as rapidly as I have any right to expect. The moral and religious growth of all communities is slow."

PROPOSED NEW MISSIONS IN CENTRAL SOUTH AFRICA

It will be in the recollection of our readers that the Rev. R. Moffat has been invited by the Directors to afford his valuable assistance in the establishment of the projected new Missions, expressed in his reply, inserted in the "Missionary Chronicle" of November ult., his cordial concurrence in the measure, and his intention to set out with the least avoidable delay for the country of the Matabele, in the hope that, through his influence with their potent sovereign, Moselekatse, the success of the enterprise might be promoted. Accordingly our honoured Brother commenced his long and somewhat perilous journey at the end of July, and after the delay on his route necessary for the rest and refreshment of himself, his fellow-travellers, and their oxen, and having visited, in succession, Sechele, chief of the Bakwains, and Sekhomi, chief of the Bamanguato, he arrived at the 5th September, within ten or twelve days' journey from Moselekatse's country.

The following extract of a letter just received from Mrs. Moffat, bearing date the 5th November, and embodying the above facts, will be read with interest.

"My dear husband's last letter to you, of the 5th July, would lead you to expect he would leave us about the end of that month, and proceed to the far interior to make per-

arrangements with Moselekatse for opening a Mission there. This he did 8th of that month, since which we from time to time continued to hear of by companies of natives going to the interior to seek employment. Hunting was so kept coming out, and one of the most cheering news these brought us most cheering news in addition to Mr. M.'s letters. There was at the Bamangwato a messenger here from the Zulu (or Matabelian) chief, 'Entreating of Sekhomi to change his character and be more peaceable, not to molest or annoy travellers:—he said (Moffat) had advised him to do so, and had followed his good counsel, had spears in the water, and was exhausted, and was longing very much to see him again, and he hoped Sekhomi would do nothing to hinder him.' This news was most seasonable to me, for the first time I had, when in low moods,

had some misgivings about the new project, so suddenly resolved upon. I feared that that people, or rather the tyrant king, was not prepared for such an event; but when the Griqua hunter told me this, and assured me that he both *saw and heard the man*, my doubts and fears gave way, nor have they troubled me since. There are in this our day so many proofs of Divine power being exerted over men and kingdoms, quite as unlikely as this, that we must feel assured that, if 'the set time to favour them is come, none can let.' My faith is greatly strengthened, and I am enabled to wrestle hard for the success of the enterprise. We have Mr. M.'s journal up to the 5th September, then ten days beyond the Bamangwato; he and his people had been mercifully preserved up to that time, and in ten or twelve days more he would, if all was well, be among the Matabele."

Moffat's letter is accompanied by a portion of her husband's journal, but as the incidents recorded, although in themselves of considerable interest, are nearly of the same general character as those which appeared on the former journey, an extended notice of which appeared in the January and three following Numbers of the "Missionary Chronicle" 3, it has not been deemed necessary to repeat the information now recorded. During his temporary sojourn with Sechele, and afterwards at Sekhomi, Mr. Moffat had the opportunity of discovering some new and singular traits in the characters of those chiefs; but his intercourse with them on this occasion had no direct bearing upon the main object of his mission, excepting so far as they and their people formed connecting links between the Kuruman Station and the country of the Matabele.

It will be remembered that Sechele and his people, when residing at Kuruman, the station formerly occupied by Dr. Livingstone, were, in the year 1822, exposed to a ferocious attack from the emigrant Boers, who destroyed the settlement and killed numbers of the inhabitants. Sechele for many years professed the Christian faith, and although it cannot be denied that his acts have too often belied that profession, he has long been generally approved himself the steady friend of the Missionaries. On the 17th of July, 1847, at Sekhomi, the chief of the Bamangwato, has long been notorious for duplicity and chicanery in all his transactions with the Missionaries. It is this man who intercepted the letters and supplies forwarded to Dr. Livingstone when on his journey in the interior. It is, however, probable that Sekhomi, though extremely jealous of the power of the Matabele, is still friendly to Moselekatse, and averse to his holding correspondence with the

Missionaries, did not venture to oppose any obstacle to Mr. Moffat's journey—another instance, among many, of the extraordinary influence our friend is enabled to exercise over the rude minds of these native despots.

It is a striking fact, adverted to in Mrs. Moffat's letter, that while Mr. M. was still sojourning among the Bamanguato, a messenger arrived from Moselekatse with exhortations from that redoubted chief to Sekhomi to abstain from war and bloodshed, upon the strength of the Missionary's counsels to that effect. Well may the incident be regarded by our devoted Brother as a providential token in his favour, and serve to animate and encourage him in the prosecution of his enterprise.

NEW MISSIONARIES FOR CENTRAL SOUTH AFRICA.

We have great pleasure in announcing that preparations are in a state of forwardness for sending out four young Missionaries with a view to commence the projected new Missions on the Zambese. These Brethren will be accompanied by the Rev. H. Helmore, at present on a visit to this country, who, by seventeen years' experience of Missionary life and labour in South Africa, possesses peculiar qualifications for the work of directing and co-operating in this important enterprise. The Missionary band will, it is expected, embark for their destination in about two months from the present time, and we feel persuaded that the prayers and best wishes of our friends will attend them.

CHINA.

AMOY.

THE labours of the Missionaries at this Station continue to be followed by visible and decisive tokens of the Divine favour. Within a very recent period eleven new converts have been added to the native church, and on the minds of many of the young especially, under training in the schools, the truth has made saving impressions.

At the date of the appended letter, the city of Canton was still holding out against the allied forces of England and France, and although it has since been captured, there is no reason whatever to apprehend that the amicable relations previously subsisting between the people of Amoy and the Missionaries will be disturbed by that event. Indeed, the late hostile operations against the Cantoneses appear to have been regarded from first to last with singular apathy and unconcern by their countrymen at a distance from the immediate scene of action.

Under date Amoy, 9th December ult., the Missionaries observe:—

“ We are thankful that the war now vigorously prosecuted against the Chinese in Canton province has not as yet had any effect in producing feelings unfriendly to us

nds of the people of this place ; rust that, even although Canton ken possession of by the British, ill go on uninterruptedly with our re.

ugh the Divine blessing, which we o enjoy, eleven additional converts ntly been added to the church. these are Chinese women, and the st are men.

of these Chinamen was baptized by at our weekly church prayer his name is Siau Tek-ch'un. He l as cook on board a square-rigged ving Chinese owners, which was sail next day for Singapore, and confess Christ publicly ere leaving Before the members of the church, dly number of other Chinese then l at our chapel, he avowed his faith as his Divine Redeemer, and his tion, through strength derived from live henceforth as His obedient ed disciple.

other ten adults, and also four dren belonging to them, were in our chapel on last Lord's Day December 6th. The chapel was, al on such occasions, crowded to by earnestly attentive Chinese, us well as males. Two of the 1 of the British Consulate, and leman of the English Presbyterian s well as the Brethren of our were present at that service. Mr. ch preached the introductory erving as his text 2 Cor. vi. 1. ls he baptized the three women, dren belonging to two of them, and man. The other six men, and an 1, held in the arms of the first of re baptized by Mr. A. Stronach, addressed the converts and the ion, and concluded the deeply g service with prayer and praise to

is three women then baptized, the Lim'oo, has long listened to Divine the meetings held near the north he city, and also at our principal The other two, Ch'wa-chan-chim, daughter-in-law, Ch'wa-o-so, first : Gospel at a meeting held weekly

by Mrs. Stronach, in the house of one of our zealous church-members, and they have since also attended at our services in the chapel. All these three females appear to have cordially received the love of the truth by which they may be saved ; and their conduct is thoroughly consistent with the profession they have made.

"The seven men baptized last Lord's Day were all pleasing instances of apparently sincere conversion. The man baptized by Mr. J. Stronach, Lim Ma-chwan, is a literary man, and teaches a school of Chinese boys near the north gate of the city. There he has long and earnestly listened to the preaching of Divine truth. He has attained a clear and influential knowledge of the Saviour's grace, and appears indeed to 'believe in his name.'

"Of the six men baptized by Mr. A. Stronach, the first, Lim Sui tai, is a boatman, and has charge of the cargo boats of one of the English merchants here. His father is a member of the church under the care of our American Brethren ; and his wife and his sister-in-law are members of the church under our pastoral care. During many years he has been attending at our services ; but it is only within a few months past that he has truly known and loved the Saviour. We have every confidence in him as being now an enlightened and earnest disciple of Christ.

"Lim Sin-tind is a son of the man just mentioned. He was formerly one of Mr. A. Stronach's day scholars, and appears at length to have become a truly converted youth, and happy in being admitted, along with his father, into the visible fold of the Good Shepherd.

"Lim Sui-tai's infant son, Lim hwa-siong, was baptized at the same time ; for in the spirit of Joshua of old he says, 'As for me and my house, we will serve the Lord.'

"Lim Ki-beng, a young boatman, is the younger son of one of our zealous female church members, Lim Hwat-so, and nephew of Lim Sui-tai. He is only fourteen years of age, but appears truly in earnest in his desire to follow, with his mother and his other relatives, along 'the way of holiness,' until all shall appear before God in His dwelling place of blessedness above.

"U K'hai-bak is a dealer in teas. He has during several years past attended almost daily at our chapel, and appears to be now a sincere and earnest believer in Christ.

"Tang-hwan-ch'ai is a pewterer, mostly employed in making the linings of tea-chests. In order that he might be able to keep the Lord's Day 'holy unto the Lord,' he has refused situations where he might have received much higher wages than he gets at present. He has acquired much knowledge of Divine truth, having long attended regularly at our religious services in the new chapel, and seems to be an earnest Christian indeed.

"Chung Sien-g'u is one of Mr. A. Stronach's boarders. He has been nearly three years at school, and is now sixteen years of age. At our meetings for the examination of candidates, and afterwards at his baptism, he answered all the questions asked him with a readiness and a heartiness which evinced a clear knowledge of the Word of God, and the lively interest which he feels in its sacred truths. His conduct and his spirit harmonize with his profession of faith in the Saviour, and of love towards Him. He has two uncles church-members, Tan-tai, and Tan Siok-hoey; they too are glad that he has

come forward, and entirely approve being admitted into the church.

"On the afternoon of last Lord's Day the principal chapel was again crowded door during the sermon; and after when the Lord's Supper was administered numerous spectators looked on at the church partaking together of the Supper.

"During the past half year four male church members have been removed by death, besides the two of whom we speak in our last half-yearly letter.

"Since the 1st of March 1848, 111 persons have been baptized at Amoy 193 adults and 41 children belonging to them. The number of church-members is 177, 52 women and 125 men—of whom 111 have been baptized this year, and all the communicants.

"The Chinese Boys' School is prospering. So many of the youths there have already given evidence of piety, and are now 'walking in the way of truth' that we feel greatly encouraged in so far as we lead all the young under our charge to devote themselves in early life to the service of our Saviour."

POLYNESIA.

HERVEY ISLANDS.

IN consequence of the severe indisposition of the Rev. A. Buzacot his intended removal to Sydney for the benefit of his health, it became necessary for the Rev. G. Gill to repair to Rarotonga, in order to receive Mr. B. from the charge of the Institution and Mission on that island.

In a letter, dated Rarotonga 30th June ult., Mr. Gill gives an interesting account of the circumstances attending his leaving Mangaia, and his entrance upon his new field of labour.

"The 'John Williams,'" writes Mr. G., "arrived at Mangaia on the 31st of March, and as soon as possible we embarked for Rarotonga. My departure from Mangaia, after twelve years' labour, you will readily imagine awakened feelings of a most peculiar character. When I thought of what these people were some thirty years ago, as heathens, savages, and cannibals, when I

thought of them as when I first saw them in their midst, and with all these associations joyfully remembered that now many of them profess to be the children of God, the disciples of Christ, I felt humbly thankful that it had been my honour and privilege to be an eye-witness of the transforming power of the Gospel of God. Herewith, emphatically we can say we have a

of that redeeming love which
 and earth shall for ever unite to
 Many have felt the power of
 grace in renewing, sanctifying, and
 their once polluted and debased
 nature, and now rejoice in the
 of the love and gospel of Christ.
 of parting at last came. It was hard
 to well. People whose kindest
 had entwined around us in the
 ip which we had sustained toward
 did not part without regret. To say
 were sincerely attached to them
 to feebly express our affectionate
 and prayerful solicitude towards
 they followed us to the ship with
 are expressions of goodwill and
 prayers, much reconciled to our
 em, knowing that the necessities
 were imperative. [See *Frontis-*

to feel that the churches, classes,
 is at Mangaia are left all in a very
 and encouraging state of prosperity
 , and I sincerely pray that my
 colleague, the Rev. Wyatt Gill, and
 and partner, may for many years
 undant harvest of precious souls
 . Our Brother there will have
 o, and he ought to have immediate
 . Europe. The staff of native
 o efficient as we can well expect,
 ain thing, under God, is the active
 nent control of European superin-
 o consolidate and secure what has
 dy gained. I hope this subject
 re the serious attention of the
 this very critical moment in the
 f the Mission in the Hervey

good providence of God we had a
 able passage from Mangaia to this
 soon as practicable the ship
 her Rarotonga cargo, and arrange-

ments were made for the embarkation of
 those who had been appointed as native
 teachers for the westward islands.

"A very solemn and interesting service
 was held on the evening of the 10th of
 April, on which occasion five of the senior
 students were publicly dedicated and ap-
 pointed to the service. Each arose and
 addressed the congregation in a very appro-
 priate and intelligent manner. They ap-
 peared deeply to feel the responsibility of the
 work before them, upon which they were
 about to enter, with a just estimate of the
 toil and trials to be endured. They very
 satisfactorily expressed themselves as to the
 source of their strength and confidence,
 relying upon the promise of Him who has
 said, 'So I am with you even unto the end.'
 With such feelings have they committed
 themselves to God and His cause. Mr.
 Buzacott, Mr. Gordon, and myself, gave
 addresses suitable to the occasion, and many
 of the elder church-members also followed
 in Christian and affectionate exhortation that
 our young brethren should prove themselves
 faithful in their respective fields of labour.
 I am sure, could any of our Christian friends
 have been present at such a meeting, they
 would have rejoiced that there were found so
 many ready and qualified agents willing to
 carry forward the work of the Lord in
 heathen lands far beyond them. Mr. Buza-
 cott speaks in the highest terms of commen-
 dation and confidence both as to the piety
 and suitability of those who have now gone
 forth, and we hope that from time to time
 there may be many such who will join them
 as successful ambassadors for the cause of
 our Lord and Master. The Institution at
 present contains thirteen married and two
 unmarried students, twenty-eight individuals,
 some four or five of whom will be appointed
 to suitable spheres when the 'John Williams'
 shall make her next call here from Tahiti."

WEST INDIES.

DEMERARA.

a portion of last year the cholera prevailed to a fearful extent in
 ony, and great suffering and mortality were the result. But
 the Divine blessing upon the zealous efforts of the Missionaries
 or benevolent European gentlemen, most timely and effectual aid

was rendered to numbers who would otherwise have perished. It is a subject for devout thankfulness that the visitation was overruled for spiritual benefit of many of the sufferers.

The Rev. T. Henderson, of Bethel Chapel, under date 24th Nov. ult., in reference to these events, writes:—

“For several months I was incessantly occupied, frequently day and night, attending the sick and the dying, and doing what I could to save the lives of my neighbours and my people at Buxton. From the first appearance of the epidemic I selected a number of intelligent and active men, who soon became most valuable and efficient visitors and nurses. I divided this village into districts, and appointed visitors to each. These were relieved by relays during the night. I made the Mission-house a sort of dispensary and rendezvous for the visitors: By always having a supply of medicines on the spot, and being able to attend, either personally or by a visitor, to every case of sickness as it occurred, I succeeded in persuading the people to be on the alert, and report every case the moment any symptoms of cholera, or approach to cholera, made its appearance. By this means we generally succeeded in arresting the progress of the disease, when timely notice was given, and when there were no adverse circumstances.

“For several months this house was like a hospital or medical school. It was seldom empty, by night or day, of people applying for advice, assistance, and medicine, or visitors waiting to be called, or reporting the result of certain treatment. Out of nearly 300 cases, we only had 57 deaths in this village.

“Of the zeal and devotedness of the visitors, both here and at Buxton, I cannot speak too highly. But for their valuable and self-denying labours, many more must have fallen victims to the epidemic. Without their assistance I could have done comparatively little to alleviate the sufferings of the sick and dying, or to save life.

“Several of these useful men proved a great blessing as spiritual instructors and comforters to the sick and the bereaved. The people generally were prepared then to listen to any one who spoke to them the words of eternal life. The earnest and

simple piety, and thorough devotedness of these Christian men, astonished those who had witnessed what many professing Christians are in England, but had never witnessed such a real manifestation of religious principles among the members of our churches here.

“I accompanied a medical gentleman night to the cholera hospital at Buxton. When nearing the hospital, we heard a voice, in the stillness of the midnight and soon discovered it was the voice of prayer. I recognised the well-known voice of a devout deacon of the Church at Buxton who had been reading the Word of God to the sick in the hospital, and was the instrument of bringing out the fervent desires of his soul in behalf of the sick by whom he was surrounded, the bereaved, and the impious. John — has been for many years the most useful and honoured member of the Church in Buxton, and one of the most zealous teachers in the Sabbath-school. He has honourably filled the office of sexton and attendant for several years.

“I also received most valuable assistance from several gentlemen, visitors and representatives of neighbouring estates. I have never witnessed an instance of more real kindness and disinterestedness to the sick and destitute than was manifested by R. J. Kelly, Esq., of Plumpton. His Success, during the recent visitation of cholera. His unremitting attention to the sick during a heavy wet season; his worthy efforts for the good of the village generally; and his kind and liberal assistance during the epidemic, surpassed all I have ever witnessed, in this or any other country. That gentleman liberally assisted the poor of this village with blankets, rendered essential help by frequent donations of brandy and medicines, and other necessaries. To him we were also indebted for the kitchen which was established in Buxton, a straggling village, for whose support

a few gentlemen on the coast, the Hon. Thomas Porter, liberally upwards of 200 dollars.

Through the liberality of the Hon. D. D., I was enabled to set on foot a mission at Buxton, where all the sick descents were daily supplied with good nutritious diet.

Although it is most difficult to arouse our congregations here from their habitual callousness and lethargy which were confirmed, the recent visitation was blessed in producing a very new awakening, and a deep interest in things, such as I have never before among the people of this country. Meetings on Sabbath and during the week were well attended by most attentive and in our congregations many worshippers were to be found.

I was frequently obliged to leave my mission, here and at Buxton, to attend to the sick and the dying, while the people were engaged in prayer and supplication. The frequent and alarming deaths which succeeded from time to time seemed to terrify the hearts of many sinners who had resisted the truth for years.

As the number of sufferers increased, there was a very great increase to the number of inquirers, who also required attention, counsel, and instruction. I more cheerfully performed any duty when I undertook the instruction of newly-awakened inquirers, whom I visited after night, and to whose simple and true confessions I listened with deep interest and emotion.

A large number of applicants it has been my privilege to receive into sacred baptism, forty-three promising disciples of Christ. Most of these are young people, eighteen of them have become teachers in the Sabbath-schools. Many of these young people, who have been instructed in the Bible-classes, understand the Word of God as well as I do myself, and are able to teach it with a clearness and confidence unknown to their fathers.

In the prospect of receiving fourteen new members during this and next year, many more might have been added

to our fellowship, but I have deemed it expedient to exercise great caution.

"Among the recent additions to the Church, there have been several instances of deeply interesting conversions.

"I was called sometime ago to visit a young man who was very sick, but his object in sending for me was to open his mind and seek counsel respecting his hitherto neglected soul in the prospect of death. He did not attempt to conceal what his former life and character had been; and, with a view to relieve his mind of one burthen, he expressed a wish to be united in marriage at once to the person with whom he had formerly cohabited.

"Between disease and an awakened state of mind he became unmanageable, and was removed to the Colonial Hospital. On his return to the village, after his recovery, he came to me, and feelingly referred to what he had said in his sickness; and now that God had spared his life, he expressed a strong wish to devote his redeemed life to God. After a short time of probation he was cordially received into Christian fellowship. His public profession of faith in Christ seemed to make an impression on the minds of many who knew what his former character had been. This 'brand plucked from the burning' soon showed that he was not ashamed of the Gospel, for he was frequently to be found teaching and praying on the same estate where he had formerly danced and gambled.

"Thomas —— felt a strong desire to see his parents and brother, who were members of a sister church in Berbice; but he would not return as he had left, without testimonials of his discipleship.

"I received a few weeks ago a note which was dictated by him on his dying bed, in which he says, after referring to his former life:—'After the Spirit of God take to do with me, by the grace of God I tried to seek the Lord. I walked in his ways, followed his example, guided by his commands, and in my sickness I found the Lord is near unto me. On my departure I am found in Jesus' hand. I have finished my task, and I hope we all may meet in heaven. Farewell. . . . May God bless and prosper our Church; let it be a field whom the Lord hath blessed.'"

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G. Finch, Esq. (A.)	5 0 0	The Young Gentlemen at Mr. Jas. Poole's Academy,	5 0 0	Children's Monthly Meeting	1 2 0	Rev. G. L. Withers.	
Collection and Subscriptions	9 13 5	The Young Ladies at Miss Scammell's Establishment, the Crescent	1 8 10	Monthly Prayer Do.	0 4 0	Public Meeting	
14f. 13s. 3d.		Missionary Association.		Ann Pyatt	1 4 8	Emma Edwards	
SHROPSHIRE.		Miss Hannah Woodall, Sec.		Miss Horn	2 0 0	Ann Edwards	
Hadnall.		Collected by—		Exs. 5d.; 6f. 12s. 3d.		Collection	
Rev. D. James.		Miss Deakin, Red Hill	1 5 4	Hanley, J. Mayer, Esq. (D.)	25 0 0	Mr. D. E. Chittaway	
Collection	3 16 0	Mrs. Maddox	0 10 0	Uttometer, Rev. J. Cooke, for Suffering Native Christians in India	5 0 0	Mrs. Spencer	
Collected by Miss Leach	0 16 0	Mrs. Hanh, Woodall Sums under 10s.	8 5 1	Wednesday.		Mr. F. Allen	
Mr. Heath, (D.)	1 0 0	Collection after Sermon by Rev. C. Hardie	0 4 0	Rev. W. Robertson.		J. Greenway	
Missionary Boxes.		Rev. Messrs. Pattison and Smith.		Public Meeting		Fanny Field	
Miss Leach	0 5 0	Rev. E. S. Bayliffe	0 10 0	Sunday School Boxes		Jane Nutting	
Master T. Davies	0 2 0	Mr. R. Gough	1 10 0	Cards		Ann M. Warner	
Miss Whitfield	0 18 8	Mr. Heath, per Mr. R. Gough	1 0 0	Quarterly Lectures at School		Ann Clarke	
8f. 18s. 9d.		Mrs. James	0 17 0	Rev. W. Robertson		Ann Perkins	
Clee.		Mrs. Lacon (2 years)	10 0 0	Exs. 7d.; 8f. 1s. 4d.		Hannah and David Allen	
Rev. D. James.		The late Mrs. Lee	9 10 0	West Bromwich, E. Bowen, Esq. (A.)		Thomas Price	
Mrs. Chester, the produce of Bees	0 5 0	Miss Lee	1 15 0	SUFFOLK.		Thomas Beckland	
Missionary Boxes.		Mrs. Nickson	1 1 0	Bury St. Edmund's.		Exs. 3s. 6d.; 11s. 3s.	
Mrs. Jones, Grinshill	0 3 0	Rev. J. Pattison	1 2 0	Whiting Street.		Rugby, T. J. Bourne, Esq. (A.)	
Mr. T. Adams	0 2 0	Mr. Snape	0 17 0	Rev. A. Tyler.		WILTSHIRE.	
Sunday School	0 3 0	Mrs. Wilkinson, the Lawns	0 10 0	For New Missions in Central South Africa.		Collections by Rev. T. Mann	
Children	0 3 0	The late Sir J. B. Williams	3 2 0	Mrs. J. Cooper		Bristol.	
John Adams	0 2 0	Sums under 10s.	6 0 0	Mr. Grayson		Rev. D. W. Evans	
Mrs. Fenn	0 8 0	Missionary Boxes	4 14 10	10f.		Missionary Buss.	
10s.		Collection in Chapel Street Chapel	7 15 0	Needham Market.		Miss Gould	
Ludlow.		Chapel Street Sunday School	0 6 0	Rev. T. J. Kightley.		Mrs. Wm. Knowlton	
Rev. E. Dillon.		Collection in Noble Street Chapel	1 13 10	Collection		Mrs. West	
Boxes.		Ditto after Public Meeting	3 6 7	SURREY.		Mrs. Smith	
Mrs. James Evans	2 15 1	For Native Teacher, David Simpson	10 0 0	Clapham Common.		Sunday School	
Mrs. Steward	1 5 0	Sale of Trinkets	0 1 8	For New Missions in Central South Africa.		Miss M. A. Barber	
Mrs. Hotchkiss	1 0 0	Exs. 2s. 7d.; 5s. 8s. 3d.		E. Giles, Esq.		Harriet Towner	
Mrs. White	0 12 7	SOMERSETSHIRE.		Miss Giles		Mrs. Border	
Mr. Chas. Evans	0 8 5	Bath, Legacy of late Mrs. Sarah Smith, less duty, per Rev. G. Williams	180 0 0	Croydon, annuity of late J. N. Dancer, Esq.		smaller Sums	
Mrs. Cocking	0 6 0	Langport, Masters Frankard	1 0 0	Per Mr. Todman.		Miss M. A. Barber	
The Misses Cocking	0 6 7	Tamnton, W. R., for the Sufferers in Caffraria	5 0 0	General		Annual Collection	
Mrs. Whittall	0 5 5			Per Widows' Fund		14s. 3d.	
Mr. Burgwin	0 3 1			5f. 0s. 3d.		Dorset.	
Mrs. Wall	0 4 0			Kington.		Rev. J. Prothero	
Harrie Dillon	0 3 5			Rev. L. H. Byrnes, B.A.		Missionary Buss.	
Miss B. MacCann	0 1 4			Missionary Sermons		Mrs. Butler's Sermon	
Vestry Box	0 2 11			Sunday School Boys' Boxes		Mrs. Manger	
Donations.				Children's Service		Matthew Sutton	
Anonymous, per Mr. Cocking	1 0 0						
Mr. Hockey	0 5 0						
Mr. Vaughan	0 5 0						
Public Meeting	3 3 1						
For Widows' Fund	1 0 0						
Exs. 17s. 8d.; 12f. 0s. 5d.							
Oswestry District.							
Per Mr. Lacon.							
Frankton, Collection	1 17 0						
Oswestry, for Widows' Fund	3 0 0						
Presenhie, Collection	1 14 1						
5f. 11s. 10d.							

11	0 11	Juvenile Association.
12	0 7 5	Working Society,
13	0 19 7	for the support of
14	0 5 3	a Child, Mary
15	0 5 5	Ann Vardy, in
16	0 0 2	the School of
17	1 11 6	Mrs. Porter.
18	0 10 7	Madras
19	0 4 8
20	0 1 1	Girls' Sunday School.
21	0 7 5	General Box
22	0 10 2	Boys' Sunday School.
23	0 2 6	General Box
24	0 0 7	Samuel Dix
25	2-7 6	Ebenezer Wheat-
26	land	
27	Anniversary Collec-	
28	tion	
29	1 18 10	Subscribers.
30	Samuel Provis, Esq.	
31	John Provis, Esq.	
32	Mrs. John Provis ..	
33	Mr. Sinkins	
34	Anniversary Ser-	
35	mons	
36	7 12 8	Anniversary Meet-
37	ing	
38	7 5 11	Orphan and Wid-
39	ows' Fund, at	
40	the Ordnance	
41	2 11 6	Ditto, Mr. & Mrs.
42	John Provis	
43	1 0 0	Collected at Sutton
44	Veney	
45	0 8 0	Less Expenses ..
46	41 9 11
47	0 13 6
48	40 17 5
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Goole.	
Rev. S. Gladstone.	
Mrs. Carter and	
Family	1 0 0
A Friend	1 0 0
For Widows' Fund	0 17 1
24, 17s. 1d.	
Halfpax District,	
per J. Baldwin,	
Esq., for Widows'	
Fund (see last	
month)	15 17 4
Ossenden, Mrs.	
Irving's Yearly	
Class	0 13 6
Sowerby, Collec-	
tions	2 4 6
167, 15s. 4d.	
Hopton.	
Per Mr. W. Dawson, Jun.	
Collection, less ex-	
penses	7 7 1
For Widows' Fund	2 10 0
92, 17s. 1d.	
Huddersfield, Col-	
lected by Miss	
Boothroyd for	
Dr. Hobson's Med-	
ical Mission,	
Shanghai	8 0 0
Hull and East Riding.	
Per A. Levett, Esq.	
General	177 11 9
For Widows' Fund	7 14 0
1857, 3s. 9d.	
Leeds District.	
Per S. Hicks, Esq.	
For Widows' Fund	17 12 2
For Mr. Buyers's	
Female School,	
Benares	10 0 0
27s. 12s. 2d.	
Pontefract.	
Annuity of the late	
Miss H. Roberts,	
for Native Pencher	
and Two Native	
Girls (half year) ...	0 14 0
Scarborough.	
Per Mr. H. Hule, Jun.	
For Widows' Fund	8 6 4
Children of Bar	
Church Sunday	
School, for Par-	
thasarathy, in the	
Madras Institu-	
tion	15 0 0
29l. 6s. 4d.	
Stabbin, Rev. J.	
Cummins	2 8 0
Wakefield District, per	
J. Northrop, Esq.	
Ossett.	
Legacy of late Mr. J.	
Ellis, per Rev. S.	
Oddie	10 0 0
Zion Chapel, Wakefield.	
On Account	1 0 0
For Widows' Fund	4 0 0
15l.	
WALES.	
Dowlais, Glamor.	
Rev. B. Williams ..	4 2 2
Pembroke Dock.	
Meyrick Street Chapel.	
Rev. Josephus Williams.	
Missionary Boxes.	
Sabbath School	0 15 4
Mr. Scoffield	0 8 10
Mr. Thomas Wil-	
iams	0 4 8
Mr. James Cole	0 3 7
Miss Maria Williams	0 3 5

Miss Fanny Bed-	0 3 8
dow's	1 4 4
Miss Martha John ..	0 3 8
Miss Annie Hancock	0 5 2
Miss Stoops	0 17 6
Miss Cundy	0 8 5
Miss Gwyther	0 2 0
Miss Newman	0 5 6
Miss Agnes Evans ..	0 10 0
Miss Ellis Mary	
Rowe	0 2 4
Miss Saer	0 9 7
Fractions	0 1 0
Mrs. Williams. (L.)	
Public Meeting	2 10 4
167, 15s. 10d.	
SCOTLAND.	
Aberdeen, Legacy of	
late Mr. Brown,	
per J. Fleming,	
Esq.	20 0 0
Aberfeldy, Sunday	
School Children,	
for the Indian	
Mission	1 0 0
Arbroath.	
Per Rev. J. Gillies.	
Collection in U. P. Church.	
Rev. J. Hay	4 6 10
Congregational	
Church Prayer	
Meeting	1 10 0
51, 16s. 10d.	
Brechin, Mr. W.	
Stevenson	1 10 0
Campbellton.	
A Friend, by Rev. D.	
Guthrie	2 0 0
Dalintober Sabbath	
School, by Mr. A.	
Montgomery	0 5 0
Millinowie ditto, by	
Mr. J. B. Hunter	0 11 0
Dalkeith.	
Collection at Public	
Meeting, per	
Deputation	9 3 3
Ditto, Congrega-	
tional Church, for	
Widows' and Or-	
phans'	2 2 0
Easthouse's Mis-	
sionary Box for	
India	0 4 4
Church Sabbath	
School, ditto ditto	
Jas. H. Baigarnie (D.)	0 18 0
Ditto ditto. (Sub.)	0 10 0
Mr. & Mrs. Somerville	0 0 0
Andrew Somerville ..	0 0 0
Mr. & Mrs. A. Taylor	0 3 8
R. T. Taylor	0 4 0
Mr. & Mrs. R. Taylor	0 2 8
Mr. & Mrs. Stewart	0 2 0
Mrs. W. Todd	0 6 0
Mr. & Mrs. G. Gray	1 10 0
George Gray, Jun. ..	0 10 0
Mr. & Mrs. Gowan ..	0 12 8
Mrs. W. Forteous ..	0 10 0
James Gray	0 10 0
A. W. Aikenhead ..	0 7 8
James Baigarnie ..	0 5 0
Thomas Thomson ..	0 4 0
John Baigarnie	0 4 0
Sums under 2s. 6d.	0 7 10
25 12 0	
Less Expenses	0 18 0
24 12 0	
East United Pres-	
byterian Church,	
per Mr. J. Thom-	
son	15 0 0
Denholm.	
Rev. J. McRobert.	
Two Friends	1 0 0
Mrs. McRobert's	
Missionary Box	2 0 0
51.	

THE
Missionary Magazine
 AND
 CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
 SIXTY-FOURTH GENERAL MEETING.**

MONDAY, MAY 10TH.

ing, Seven o'clock.—PRAYER MEETING at NEW BROAD STREET CHAPEL, to implore the Divine Blessing on the several Services of the Anniversary, to close punctually at a Quarter-past Eight.

oon.—A Meeting of Delegates will be held at the Mission House, Blomfield-st., at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

ing.—Weigh House Chapel, the Rev. R. W. DALE, A.M., of Birmingham, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

TUESDAY EVENING, MAY 11TH.

Lane Welsh Chapel.—SERMON in the Welsh Language, by the Rev. J. S. JONES, of Moriston, Glamorganshire. Service to commence at *six o'clock*.

WEDNESDAY, MAY 12TH.

ing, Surrey Chapel.—Rev. ENOCH MELLOR, M.A., of Halifax, will preach.

ing, Tabernacle.—Rev. W. M. PUNSHON, of Leeds, to preach. Morning Service begins at *Half-past Ten*, and the Evening at *Six o'clock*.

THURSDAY, MAY 13TH.

ing.—The PUBLIC MEETING will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by

FRANK CROSSLEY, ESQ., M.P.

ing.—A JUVENILE MEETING will be held at Finsbury Chapel. Service will be taken at *Six o'clock*, by

Rev. JAMES PARSONS, of York.

Attention to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Side 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.

Committee for the delivery of Tickets will attend at the Mission House, Blomfield-st., from *Twelve o'clock* till *Three*, on Friday 7th, Saturday 8th, Monday 10th, and Wednesday 12th of May.

Members who are Members of the Society will be supplied with Tickets for themselves and Families, by their sending, on any of the above-mentioned days, a list of such as are entitled to them.

FRIDAY, MAY 14TH.

ing.—The Ordinance of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*, and who are entitled to them.

produce Tickets from their respective Ministers, at the following
Worship:—

<i>To preside.</i>	
SION CHAPEL	Rev. SAMUEL McALL.
ORANGE STREET CHAPEL	Rev. JOHN BURNET.
FALCON-SQUARE CHAPEL	Rev. JAMES SPENCE, D.
SURREY CHAPEL	Rev. JOHN STOUGHTON.
UNION CHAPEL, ISLINGTON	Hon. and Rev. B. W. NOLAN.
St. THOMAS'S-SQUARE, HACKNEY (at 7 o'clock)	Rev. J. R. CAMPBELL, A.
STOCKWELL CHAPEL	Rev. E. B. CONDER, A.M.
KINGSLAND CHAPEL (at 7 o'clock)	Rev. PATRICK THOMSON.
HANOVER CHAPEL, PECKHAM	Rev. A. FLETCHER, D.D.
TREVOR CHAPEL, BROMPTON	Rev. A. M. BROWN, LL.
GREENWICH ROAD CHAPEL (at 7 o'clock)	Rev. A. THOMSON, A.M.
WESTMINSTER CHAPEL (at 7 o'clock)	Rev. THOMAS ARCHER.
PADDINGTON CHAPEL	Rev. SAMUEL MARTIN.
NEW TABERNACLE, CHAPEL	Rev. JAMES ROWLAND.
PARK CHAPEL, CAMDEN TOWN	Rev. JOHN ALEXANDER.

Services, with the foregoing exceptions, to begin at Half-past Six o'clock

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON
LORD'S DAY, MAY 16TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL	Rev. JOHN ALEXANDER.	Rev. R. BRUCE, A.M.
ALBANY-ROAD CHAPEL	GEORGE ROGERS.	GEORGE BOGGS.
BARBICAN CHAPEL	CHARLES GREEN.	CHARLES GREEN.
BAYSWATER, Craven Hill Ch.	E. CORNWALL.	E. CORNWALL.
BEDFORD NEW TOWN Chapel	J. S. RUSSELL, A.M.	JOHN SIBBELL.
BETHNAL-GREEN	J. H. MUIR.	S. HEDDITCH.
BISHOPSGATE CHAPEL	H. B. INGRAM.	T. W. AVELL.
BLACKHEATH	J. SHERMAN.	R. BALGARNIE.
BRENTFORD, Albany Chapel	E. MORLEY.	E. MORLEY.
BRIGHTON, Union-street Ch.	GEORGE SMITH.	GEORGE SMITH.
CAMBERWELL NEW-ROAD	C. G. ROWE.	W. P. TIDD.
CHELSEA, King's-road Chapel	BASIL COOPER.	BASIL COOPER.
CITY ROAD CHAPEL	R. BRUCE, A.M.	JOHN ALEXANDER.
CLAPHAM	E. R. CONDER, A.M.	A. THOMSON.
CLAPTON	H. J. GAMBLE.	HENRY ALLAN.
CLAREMONT CHAPEL	A. M. HENDERSON.	G. L. HERMAN.
CLAYLAND'S CHAPEL	H. OLLARD, F.S.A.	J. B. BROWN.
CrAVEN CHAPEL	DR. LEIFCHILD.	J. R. CAMPBELL.
CROYDON	JOHN PYER.	JOHN PYER.
DEPTFORD	J. PULLING.	J. V. S. TAYLOR.
EBENEZER CHAPEL, Shadwell	J. BOWREY.	H. B. INGRAM.
ECCLERSTON CHAPEL	R. BALGARNIE.	R. W. DALE.
ELTHAM	T. KENNERLEY.	T. KENNERLEY.
ENFIELD	H. P. BOWEN.	H. P. BOWEN.
ESHER STREET CHAPEL	J. MARCHANT.	J. MARCHANT.
FALCON-SQUARE CHAPEL	DR. BENNETT.	H. OLLARD.
FETTER-LANE CHAPEL	S. MARCH.	J. S. PEABODY.
FINCHLEY	C. R. HOWELL.	C. R. HOWELL.
FINSBURY CHAPEL	DR. FLETCHER.	DR. FLETCHER.
GREENWICH, Maize-hill Ch.	G. C. BELLOWES.	JOHN HALLE.
GREENWICH-ROAD CHAPEL	WILLIAM LUCY.	A. HAMPTON.
HACKNEY, St. Thomas's sq.	J. B. BROWN, B.A.	W. KIRKUP.
HACKNEY, Old Gravel Pits	JOHN DAVIES.	P. THOMSON.
HACKNEY, Pembury Grove	J. BEDELL.	J. BEDELL.
HAMMERSMITH, Broadway	J. V. S. TAYLOR, B.A.	R. MACARTHUR.
HAVERSTOCK CHAPEL	JOHN NUNN.	H. ADDISCOTT.

PLACE.	MORNING.	EVENING.
	Rev. T. FISON.	Rev. W. FAIRBROTHER.
	" JOSIAH VINEY.	" W. ROBERTS, B.A.
	" W. FAIRBROTHER.	" A. J. MORRIS.
HAPEL	" W. ROBERTS, B.A.	" L. H. BYRNES, B.A.
ark Chapel	" H. ADDISCOTT.	" S. GOODALL.
	" H. HELMORE.	" H. HELMORE.
Janonbury Chapel	" E. MELLOR, A. M.	" E. MELLOR, A.M.
HAPEL	" DR. HALLEY.	" DR. A. M. BROWN.
Union Chapel	" J. A. JAMES.	" JAMES PARSONS.
Offord Road Ch.	" PAXTON HOOD.	" PAXTON HOOD.
W CHAPEL	" GEORGE ROSE.	" WILLIAM ROAF.
n, Carlisle Chapel	" W. H. AYLEN, B.A.	" W. H. AYLEN, B.A.
	" R. W. DALE, A.M.	" JOHN STOUGHTON.
OWN	" DR. A. M. BROWN.	" JAMES FLEMING.
	" J. C. GALLAWAY.	" WILLIAM DAWSON.
	" T. W. AVELING.	" E. MANNERING.
	" J. T. BEIGHTON.	" J. T. BRIGHTON.
	" H. W. PARKINSON.	" H. W. PARKINSON.
id., St. David's Ch.	" J. BROWN, B.A.	" D. W. EVANS.
HAPEL	" J. GWYTHYR.	" E. M. DAVIES.
GH CHAPEL	" R. SKINNER.	" S. McAll.
NEW TOWN	" S. GOODALL.	" Wm. TYLER.
Latimer Chapel	" H. HOOPER.	" H. HOOPER.
	" J. O. WHITEHOUSE.	" J. O. WHITEHOUSE.
ROAD CHAPEL	" T. W. DAVIDS.	" E. J. HARTLAND.
STREET	" JOHN HALLETT.	" J. ELRIOK, A.M.
GE CHAPEL	" H. CHRISTOPHERSON.	" DR. HOPPUS.
CHAPEL	" J. ELRIOK, A.M.	" H. MADGIN.
	" J. S. HALL.	" J. S. HALL.
REET CHAPEL	" C. H. BATEMAN.	" P. J. TURQUAND.
TREET CHAPEL	" DR. ARCHER.	" J. H. MUIE.
EL, Camden Town	" JAMES PARSONS.	" R. SKINNER.
lanover Chapel.	" DR. FERGUSON.	" C. H. BATEMAN.
nity Chapel	" P. THOMSON, A.M.	" R. BRINDLBY.
HAPEL	" S. HEBDITCH.	" DR. FERGUSON.
HAPEL	" J. SPENCE, D.D.	" NEWMAN HALL, LL.B.
	" T. DAVIES.	" T. DAVIES.
	" J. B. FRENCH.	" J. B. FRENCH.
REET CHAPEL	" JOHN SIBREE.	" E. R. CONDER, A.M.
CONG. CH.		
use-place	" J. WADDINGTON.	" J. WADDINGTON.
	" J. KENNEDY, A.M.	" WILLIAM GILL.
	" S. McALL.	" C. DUKES, A.M.
	" WILLIAM ROSE.	" WILLIAM ROSE.
CHAPEL	" DAVID HEWITT.	" DAVID HEWITT.
	" J. H. MORGAN.	" J. H. MORGAN.
	" A. REED, B.A.	" J. S. RUSSELL, A.M.
-COURT-ROAD	" E. R. W. KRAUSE.	" J. B. PATON, M.A.
	" THOMAS MANN.	" THOMAS MANN.
pel, Horselydown	" WILLIAM ROAF.	" T. R. HOSKEN.
TOW	" A. McMILLAN.	" A. McMILLAN.
, York-street	" R. J. TURQUAND.	" J. GWYTHYR.
TH	" J. RAWLINSON.	" J. RAWLINSON.
HAPEL	" A. HAMPSON.	" J. C. GALLAWAY.
ISE CHAPEL	" JOHN STOUGHTON.	" DR. ARCHER.
ET CHAPEL	" A. B. GROSART.	" A. B. GROSART.
ER CHAPEL	" J.R.CAMPBELL, M.A.	" T. W. DAVIDS.
D CHAPEL	" E. J. HARTLAND.	" Wm. LUCY.
Ebenezer Chapel	" Wm. GILL.	" J. KENNEDY, A.M.
CHAPEL	" A. THOMSON, A.M.	" J. MAKEPEACE.

CONTRIBUTIONS FOR THE ENLARGEMENT OF THE SOCIETY'S
OPERATIONS IN INDIA.

<i>London and its Vicinity.</i>				
E. C.	500	0	0	Mrs. Casterton 1
In memory of one who strongly felt the claims of India	500	0	0	P. Cator, Esq. 1
Union Chapel, Islington: Rev. H. Allon and Friends	289	9	4	J. Churchill, Esq. 1
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Lady Shaw	200	0	0	J. Curling, Esq. 1
P. Carstairs, Esq.	100	0	0	Dowager Countess of Ducie 1
J. Crane, Esq.	100	0	0	A Friend to India, per Miss Tailer 1
C. Curling, Esq.	100	0	0	D. Ginger, Esq. 1
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Joshua Field, Esq.	100	0	0	Rev. E. Prout 1
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J. Henderson, Esq.	100	0	0	J. Sard, Esq. 1
Mrs. Kingsbury	100	0	0	John Snow, Esq. 1
J. Morley, Esq.	100	0	0	A Thank Offering to God for deliverance from trouble 1
S. Morley, Esq.	100	0	0	Rev. Dr. Tidman 1
C. E. Mudie, Esq.	100	0	0	Mr. and Mrs. Trotman 1
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Travers Buxton, Esq.	50	0	0	E. Ball, Esq., M.P. 5
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E. C.	25	0	0	W. Greig, Esq. 5
J. Carter, Esq.	20	0	0	Mr. and Mrs. Hughes 5
Miss Cooper	20	0	0	J. H., Islington 5
W. Curling, Esq.	20	0	0	Palmer House Academy 5
W. French, Esq.	20	0	0	Mr. Parker 5
A Friend, per Rev. E. Prout	20	0	0	Rev. J. S. Pearsall 5
Charles Roberts, Esq.	20	0	0	W. S. Smith, Esq. 5
Rev. H. Townley	20	0	0	C. E. Smith, Esq. 5
Rev. Dr. Burder	10	10	0	S. S. 5
Dr. Conquest	10	10	0	Miss Storks 5
Mrs. Emerson	10	10	0	S. Thorowgood, Esq. 5
Rev. S. S. England	10	10	0	W. C., a Thank Offering 5
R. L. Fenning, Esq.	10	10	0	Increased Annual Subscriptions Collections, &c. 50
Mrs. Haldane	10	10	0	Exeter Hall 40
Mr. Kelsey	10	10	0	Greenwich Road 37
Hon. A. Kinnaird, M.P.	10	10	0	<i>Kensington.</i>
T. E. Parson, Esq.	10	10	0	See General List 64
W. Sabine, Esq.	10	10	0	Mr. R. Cooper 20
Thomas Smart, Esq.	10	10	0	Mr. Freeman 10
John Viney, Esq.	10	10	0	Rev. J. Stoughton 10
W. H. Wharton, Esq.	10	10	0	Miss Stevens 5
Earl of Shaftesbury	10	0	0	Other Sums 6
Miss Burton, per Ditto	10	0	0	115 <i>l.</i> 4 <i>s.</i> 2 <i>d.</i> —
S. P. Arnold, Esq.	10	0	0	Stepney Meeting 32
W. Bullock, Esq.	10	0	0	Trevor Chapel 26
				Pembury Grove, Hackney 21
				Walthamstow 16

<i>Country.</i>			Mr. and Mrs. Wright . . .	10	0	0	
Wiske, Mrs. Trowsdale	50	0	0	Mr. J. McLaren . . .	5	0	0
te, see General List	13	19	0	Essex, Two Friends . . .	10	0	0
in and Edgbaston	818	0	0	Falmouth, Rev. T Wildbore . . .	6	6	0
Titus Salt, Esq.	100	0	0	Fenstanton, T. Coote, Esq. . .	25	0	0
<i>Bristol, on account.</i>			Fraserburgh, J. Wemyss, Esq., and Mrs. Wemyss . . .	20	0	0	
Esq.	200	0	0	Glasgow, Messrs. G. Smith & Sons	25	0	0
lls, Esq.	50	0	0	Gravesend, Collected by Miss Jones	6	6	0
s, Esq.	50	0	0	Great Missenden, J. C. Olive, Esq. . .	5	0	0
lsh, Esq.	20	0	0	Hadleigh, J. Ansell, Esq.	30	0	0
l, Esq.	10	0	0	Halifax, Messrs. J. Crossley & Sons	100	0	0
lls, Esq.	10	0	0	High Wycombe, Rev. J. Hayden	10	0	0
treet Chapel. Rev. H. I. Roper.				Hibernian Auxiliary, per Rev. J. Hands.			
es Boorne	20	0	0	Countess Dowager of Harberton	5	0	0
l	20	0	0	Countess of Aldborough	1	0	0
p	10	0	0	Miss Courtney	5	0	0
er	10	0	0	T. Y., per Miss Courtney	5	0	0
by Mr. Roper	10	0	0	Mrs. Donaldson, Cavananore	2	0	0
t May	10	0	0	D. Ryan, Esq., Castlecomer	2	0	0
ne	5	0	0	Collected by Miss Hope, Wexford	0	14	4
Poole	5	0	0	Houghton, Potto Brown, Esq.	50	0	0
o. Smith	5	0	0	Huddersfield, W. Willans, Esq.	10	0	0
loner	4	0	0	Part Proceeds of Young Ladies'			
son	4	0	0	Bazaar, Ramsden Street	10	0	0
Miss Fear	3	0	0	Ditto, Highfield Chapel	10	0	0
Roper	3	0	0	Irvine, Hugh Watt, Esq.	20	0	0
rley	2	0	0	<i>Leamington.</i>			
.	2	0	0	Lady Carnegie	5	0	0
Miss Braine	2	0	0	H. Clark, Esq.	5	0	0
.	2	0	0	Smaller Sums	0	12	6
.	2	0	0	<i>Leeds.</i>			
.	1	10	0	<i>East Parade Chapel.</i>			
ce	1	10	0	Mr. E. Baines	21	0	0
m	1	0	0	Mr. F. Baines	21	0	0
Evans	1	0	0	Mr. J. Jowitt, jun.	21	0	0
Jun.	1	0	0	Mr. T. E. Plint	21	0	0
by Mr. Roper	1	0	0	Mr. J. Wade	21	0	0
ey	1	0	0	"An Anonymous Thank Offering for great mercies," communi- cated by Rev. H. R. Reynolds			
an	1	0	0	Rev. H. R. Reynolds, B.A.	10	10	0
l	1	0	0	Mrs. James Wade	10	10	0
.	1	0	0	Mr. J. Clapham	10	0	0
an	1	0	0	Mr. W. Pope	10	0	0
olds	0	10	0	Misses Plint	10	0	0
134l. 10s. -----			Mr. W. Sedinan	10	0	0	
Edmunds, Rev. A.				Mrs. Brooke	5	5	0
d Friends	14	10	0	Mr. J. W. Smith	5	5	0
<i>Chelmsford.</i>			Mr. J. Whitehead	5	5	0	
lls, Esq.	200	0	0	Mr. J. P. Clapham	5	0	0
Esq.	100	0	0	Miss Jowitt	5	0	0
Esq.	50	0	0	Miss S. Jowitt	5	0	0
<i>Cheltenham.</i>			Miss E. M. Jowitt	5	0	0	
o the Mission Cause	50	0	0	Mr. W. Kirk	5	0	0
us, see General List	47	12	7	Mr. E. Morgan	5	0	0
n, Mr. Pexton	20	0	0	Mr. G. Portway	5	0	0
J Windeatt, Esq.	20	0	0	Mr. A. Ritchie	5	0	0
ssrs. I. J. & M. Denston	50	0	0	Mr. J. Saville	5	0	0
. Young Ladies' Sew- ety	10	0	0	Mr. J. E. Smith	5	0	0
. Baxter, Esq.	50	0	0	Mr. J. R. Breach	2	2	0
. Queen Street Hall	30	0	0	Mr. V. Bruce	2	2	0
Laren	10	0	0	Mr. E. Butler	2	2	0
Misses Muir	10	0	0	Mr. T. Scattergood	2	2	0

Mr. O. Nussey	1	1	0	J. Carlton, Esq.	4
Mr. B. Smith	1	1	0	J. Spencer, Esq.	4
By Juvenile Collectors.				E. Lewis, Esq.	2
Misses H. & M. Smith	5	17	0	T. Dickens, Esq.	2
Miss M. Morley	5	0	6	A. Haworth, Esq.	2
The Misses Berry	3	1	6	S. Watts, Esq.	2
Misses E. Morley and R. Smith	2	11	10	Rev. J. Bruce	1
Miss A. Clapham	1	17	6	Rev. G. B. Bubier	1
Miss A. Crossley	1	13	6	J. Kershaw, Jun., Esq.	1
Miss R. M. Dickinson	1	10	0	John Rigby, Esq.	1
Miss C. J. Plint	1	9	6	Samuel Rigby, Esq.	1
Miss M. Collier and Friends	1	5	6	H. Sheldon, Esq.	1
Master H. Portway	1	5	6	W. Wright, Esq.	1
Master T. B. Plint	1	2	6	Dr. Browa	5
Miss S. E. Whitley	1	2	0	St. Carrington, Esq.	!
Masters C. Morley and C. Smith	1	1	6	Mr. J. C. Jones	!
Miss F. M. Plint	1	0	0	Margate, F. W. Cobb, Esq.	10
Master J. A. Plint	0	16	6	Merton and Morden Hall	1
Miss M. Smith	0	12	6	Mundesley, Mrs. W. Fletcher	1
Miss Jackson	0	12	0	Newcastle, R. M. Allan, Esq.	3
Miss O. Horner	0	12	0	Newport, I. W., An Offering of Gratitude	5
Master R. L. Plint	0	10	0	Northampton, Rev. E. T. Prust	2
33l. 1s. 4d.				North Shields, per R. Pow, Esq.	13
Mr. R. Arthington, jun.	20	0	0	Norwich.	
Mr. T. J. Wilkinson	10	10	0	Messrs. G. & W. E. Etheridge	10
Mr. J. Anderson	10	0	0	J. Butcher, Esq.	5
Mr. J. Burkill	10	0	0	In Memoriam	5
Mr. S. Hick	10	0	0	J. Veuning, Esq. (dec.)	5
Mr. A. R. Armstrong	5	0	0	Nottingham.	
Rev. J. T. Beighton	5	0	0	T. Herbert, Esq.	100
Mr. E. Briggs	5	0	0	A. Morley, Esq.	25
Mr. R. W. Hamilton	5	0	0	Odiham and Crondall.	
Mr. C. Heaps	5	0	0	J. G. Seymour, Esq.	5
Mr. S. F. Jones	5	0	0	S. J. Smither, Esq.	5
Mr. J. Kirk	5	0	0	Smaller Sums	7
Mr. W. Matheson	5	0	0	Oxford, M. Underhill, Esq.	5
Mr. J. Neill	5	0	0	Penrith Admiral Wauchope	5
Mr. J. Vevers	5	0	0	Peterborough, T. White, Esq.	10
Mr. W. Smith	5	0	0	Plymouth, J. N. Coffin, Esq.	5
A Friend (Belgrave)	3	3	0	Reading.	
Rev. G. W. Conder	2	2	0	W. W. Morley, Esq.	10
Mr. J. Croysdale	2	2	0	S. Poulton, Esq.	5
Mr. M. March	2	2	0	Misses Fen	5
Mr. J. Naylor	2	2	0	Miss Hall	5
Mr. R. Beacock	2	0	0	Ryde, Rev. Dr. Ferguson & Friends	15
Mr. T. Carvell	2	0	0	Scarborough, Miss Hick	5
Mr. W. L. Rider	2	0	0	Other Sums	6
Mr. T. Bedford	1	0	0	Sopley, W. Tice, Esq.	20
Mr. W. Colton	1	0	0	Stowmarket, M. Prentice, Esq.	25
Mr. J. Medley	1	0	0	Taunton, Mr. Synes	5
431l. 7s. 4d.				Tavistock.	
Leith, J. Marshall, Esq.	5	0	0	T. Windeatt, Esq.	20
Liverpool, see General List	28	11	6	Miss Windeatt	20
Manchester, on account.				Tunbridge Wells, Joshua Wil- son, Esq.	50
S. Fletcher, Esq.	100	0	0	Uxbridge, per Mr. S. H. Collins	7
G. Hadfield, Esq., M.P.	100	0	0	Winham, Rev. S. E. Toomer	10
Sir Elkanah Armitage	50	0	0	Witham, G. Thomasin, Esq.	10
J. Dilworth, Esq.	50	0	0	Wotton-under-Edge, Mr. and Mrs. Child	10
J. Kershaw, Esq., M.P.	50	0	0	Sums under £5.	91
C. Potter, Esq.	50	0	0		
J. Sidebottom, Esq.	50	0	0		
Sir James Watts	50	0	0		
G. Wood, Esq.	50	0	0		
J. Wood, Esq.	50	0	0		
W. Armitage, Esq.	40	0	0		

MISSIONARY CONTRIBUTIONS.
From 15th March, 1858, inclusive.

		Barbican Chapel.		Donations.		For Special Objects,	
sq.	100 0	Collections	15 10	A Friend, by Rev. J. Burnett	50 0 0	previously acknowledged	126 0 0
be Be-	100 0 0	For Widows' Fund	5 3 3	Ditto, by M. A. E.	5 5 0	Juvenile Auxiliary	17 9 3
ble	100 0 0	Subscriptions	48 0 0	Ditto, by E. H.	5 5 0	387l. 15s. 10d.	
Memo-		Sunday School, Girls' Depto, for Mission- ary Ship	4 15 4	Missionary Boxes.		Clovermont Chapel.	
rather,		For Schools in India	10 4 0	Mr. W. Edwards's Children	9 7 4	Collections	41 15 7
Ken-	50 0 0	Ditto, at Rarotonga	0 15 0	Girls' Sunday School	2 1 7	Subscriptions, &c.	15 4 5
ff, Esq.	5 0 0	For Native Teacher Arthur Taiman	10 0 0	Miss Keen	3 14 10	For Widows' Fund	5 0 0
Mrs.	1 15 6	For Central South Africa	20 0 0	Mr. Kenneth	0 5 0	Previously acknow- ledged	12 0 0
or, for	1 0 0	Ex. 4s. 6d.; 126l. 15s. 10d.		For the Female Boarding School, Madras.		Mrs. and Mrs. Hughes	2 0 0
er to	0 12 0	Barnsbury Chapel.		Miss E. R. Allport	0 3 3	Ditto, for India	5 0 0
Mrs.	0 7 0	Sunday School, per Mr. H. C. Anderson	0 10 4	Ditto (D.)	1 1 0	Two Friends, for the Native Girl Mary Louisdale	5 0 0
r Mrs. School,	14 6 8	Bishopsgate Chapel.		Mr. and Misses Brown, for Fanny	5 3 0		
o	10 10 0	Subscriptions	26 8 0	Mrs. Cheveley	0 10 6	Coverdale Chapel.	
and		For New Missions in Central Africa.		Mrs. D. S. Dykes and Miss Buxton	3 3 0	Subscriptions and Donations	4 2 6
Tea- Cook,	10 0 0	Mr. Thorowgood	5 0 0	Mrs. and Misses Edwards	3 3 0	Collected by—	
q. Tea-		Mr. Walker	5 0 0	Mrs. Vaisey	1 1 0	Miss A. Hill	1 0 0
Richard		For India Special Fund.		For New Missions in Central South Africa	41 10 0	Miss Walls	4 15 2
l Ger-	20 0 0	Mr. Green	5 0 0	Mrs. Potter, for India	1 1 0	Collection	0 14 6
es T. E.		Mr. Thorowgood	5 7 0	For Widows' Fund	13 5 0	Sunday School	2 8 8
£125		For the Native Boy Samuel Turner	2 10 0	Ex. 7s. 6d.; 233l. 17s. 6d.		Master Whitehead's Box	0 8 7
4, less	240 15 0	Collected by—		City Road Chapel.		Exs. 12s.; 10l. 1s.	
Operations in		Mrs. P. Ardley	1 6 0	Collections	27 15 10	Craven Chapel.	
ditto.		Miss Ardley	2 0 6	For Sufferers in India	34 9 7	Ladies' Auxiliary.	
.....	4 0 0	Miss Brown	0 10 0	For Widows' Fund	7 5 2	Collected by—	
n	1 0 0	Miss Chard	0 7 5	A Friend	5 0 0	Miss J. Burn	10 18 8
in	1 0 0	Miss Dorrner	0 6 0	Collected by—		Miss A. S. Burn	11 7 0
TABLES		Mrs. Howell	0 12 0	Miss Backhouse	1 16 0	Mrs. Clapp	14 6 7
of some cases		Miss Ingram	0 12 0	Miss A. Holt	0 10 0	Mrs. Culling	5 15 9
justly acknow-		Miss Meach	1 2 0	Miss E. Carsall	16 10 6	Mrs. Drake	1 1 0
el Auxiliary.		Mrs. Manning	0 10 0	Miss E. B. Rooke	4 7 0	Miss Kelly	3 1 0
.....	57 6 0	Mrs. Rooke	2 10 0	Sunday Schools	18 6 9	Miss Murray	1 17 11
and	00 10 4	Mrs. Rooms	0 13 0	Ex. 14s. 6d.; 165l. 15s. 6d.		Miss Ellen Pitt	0 18 0
ves	3 10 6	Mrs. Swainbury	0 10 0	Clapham Auxiliary.		Cards, per Mr. ...	2 3 6
Young		Mrs. Stacy	0 8 2	Collected by—		Collections	50 10 0
liary.		Mrs. Stacy	1 3 4	Mrs. James	25 10 0	For Widows' Fund	12 0 0
Cook .	4 14 2	Miss Simpson	2 5 6	Miss George	27 18 1	Sums previously ac- knowledged	32 0 0
l Jun-	10 1 0	Miss Stilwell	1 0 0	Miss Stapleton	30 8 8	The Children of Mrs. Harper's School	0 7 1
cher-	0 10 8	Mr. Tucker	0 8 0	Miss Tyrell	7 8 4	For Native Teacher John Craven,	
artin,		Mrs. Tombs	1 17 8	Miss Adam	0 19 0	Collected by—	
cholar		Miss Tyrell	1 0 2	Miss Holwell	3 10 0	Miss Burn	0 7 8
Wilson		Miss Vallance	1 9 9	Miss Hadian	10 11 6	Mrs. Clapp	10 15 0
n and	3 0 0	Miss Wescott	1 3 0	Miss E. Field, for China	14 1 0	Mrs. Clarke	1 10 0
Mr. School	5 0 0	Mrs. G. Winn	1 4 0	Missionary Boxes.		Mrs. Culling	1 0 0
Collec-		Small Sums	2 1 2	Mrs. Baker	0 15 0	Miss Kelly	0 7 6
ted's		Boxes.		Mrs. Baddock	2 0 9	Mrs. Worth	1 0 9
'Fund	16 13 0	Miss Adams	0 0 0	Sarah Barb	0 10 1	Youthful Branch.	
ons in Central Africa.		Miss Biggs	0 4 5	Lady Cubitt's house- hold	0 14 3	Collected by—	
.....	10 0 0	Mrs. Deaf	0 7 10	Miss E. Field	0 10 4	Miss E. Archer	1 3 0
r, Esq.	5 0 0	Mrs. Donne	0 5 8	Mrs. Goldring	0 3 9	Miss McEwen	4 14 1
Operations in		Mrs. Fulcher	1 10 6	Mrs. Law	0 6 2	Miss Odell	2 12 10
ditto.		Mrs. Field	0 9 2	Miss Neighbour	0 12 6	Miss Oliver	1 14 8
.....	3 0 0	Miss Freeman	1 15 3	Miss Schools	0 12 0	Miss Tisdall	0 15 2
.....	2 0 0	Mrs. Leaver	0 10 0	Susan Smith	0 5 3	Miss White	0 10 0
pel, Regent's		Mrs. Laders	0 8 7	Mrs. Thickbroom	0 12 1	Master James	0 8 1
rk.		Miss Mails	0 2 5	Miss Whitmore	0 10 9	Master Paine	0 10 5
Sub-	10 12 0	Miss Nutter	0 7 2	collections	72 6 2	Missionary Boxes	1 12 6
W. 12s.	5 0 0	Miss Parasena	0 5 2	Sunday School, for the Clapham Com- mon School, Cud- daph	5 0 0	Donations	0 16 4
Chapel.		Mrs. Rooke	0 3 1	For a Girl at Cud- daph	3 0 0	Sabbath Schools	7 14 0
.....	15 0 0	Miss Waatell	1 4 1	Ebenezer Chapel, Ber- mondsey.		Subscriptions and Donations	4 7 1
ber	0 0 0	Sermons in May	24 0 0	For New Missions in Central South Africa	60 10 0	Collection	2 0 0
217.		Sabbath Services in January	25 15 0	Ex. 12s. 8d.		Sabbath School	0 19 1
		Widows' Fund	5 0 0	Clapton.		Mrs. Weaver's Box	0 0 0
		Exs. 25s.; 152l. 15s. 6d.		Ladies' Auxiliary, per Mrs. Capper	94 4 5	7l. 15s. 2d.	
		Juvenile Branch.		Per ditto, Mr. and Mrs. Traeman	10 0 0	Eccleston Chapel.	
		Contributions	30 15 8	for India	10 0 0	Subscriptions and Donations	118 15 0
		For Native Teacher E. Mannering	10 0 0	Collections	75 0 0	Collection	23 14 0
		For Native Children M. Walker, M. A. Benken, and S. J. Simmonds	0 0 0	For Widows' Fund	25 0 0	For Widows' Fund	9 0 0
		Exs. 25s.; 152l. 15s. 6d.					
		211 14 0					
		Combercell.					
		Subscriptions and small sums	116 2 6				

Belgrave House
Youths' Missionary Association,
Upper Belgrave Place, Mr. Arnum, Principal..... 7 0 2
Sunday School Children, including 4, for the Native Girl, Elizabeth Eccleston..... 12 4 8
Missionary Boxes.
Mrs. Stark..... 2 4 5
Mrs. Stamp..... 1 0 4
Small sums..... 1 0 5
Exs. 15s. 6d.; 17s. 12s.

Esher Street Sunday Schools..... 3 0 4

Falcon Square.
Collections..... 19 16 4
For Widows' Fund..... 8 0 0
Sums previously acknowledged..... 27 0 0

Collected by—
Miss Bennett..... 19 14 0
Ditto, for India, Mr. J. R. Bennett..... 5 0 0
Mr. Bullock..... 7 5 0
Misses Gardham..... 9 5 10
Miss Lupton..... 4 0 0
Miss Folland..... 3 15 0
Misses Rix and Pybus..... 2 15 0
Miss Moyle..... 2 3 0
Miss Bolk..... 2 3 0
Mrs. Johnson..... 1 15 0
Miss Carroll..... 0 19 0

Boxes.
Mrs. Dawkins..... 2 7 3
Master Thorp..... 0 13 9
Miss Moyle..... 0 8 7
Miss Folland..... 0 4 6

For Native Teacher James Bennett.....

Collected by—
Miss Bennett..... 4 11 0
Mr. Bullock..... 3 3 0
15s. 5s. 9d.

Hanover Chapel, Peckham.
Collections..... 22 0 0
For Widows' Fund..... 8 0 0
Subscriptions and Donations..... 29 10 8

Special for India.
Mr. Craven..... 5 0 0
Mr. and Mrs. Harc..... 2 0 0
Captain Nutting..... 2 0 0
Mr. Lanco..... 2 0 0
A Friend..... 2 0 0
Mr. McMentry..... 1 1 0
Mr. Mollett..... 1 1 0
Mr. W. Jones..... 1 1 0
Mr. Willis..... 0 10 6
Mr. Davis..... 0 10 0
Mr. Tine..... 0 10 0
Miss Thomas..... 0 10 0
Mrs. Wood..... 0 5 0
Mr. Elliott..... 0 2 0

For the Native Teacher William Benno Collier.

Mr. Alexander..... 0 5 0
Mr. Attridge..... 0 5 0
Mr. Baylis..... 0 5 0
Mr. Butler..... 0 5 0
Mr. Collins..... 0 5 0
Mr. Gray..... 0 5 0
Miss Gibson..... 0 5 0
Mr. Grove..... 0 5 0
Mr. Hammond..... 0 5 0
Mrs. Haldane..... 0 10 0
Mr. Jay..... 0 5 0
Mr. T. Powell..... 0 5 0
Mr. Pughbeck..... 1 1 0
Mr. G. Roberts..... 0 10 0
S. Rowshaw..... 0 5 0
Mrs. Smith..... 0 5 0
Mr. Smithers..... 0 5 0
Sunday School Boys..... 0 10 0

Mr. G. H. White..... 0 5 0
Mr. Willson..... 0 5 0
Mr. Jones, for Africa..... 5 0 0

Ladies' Branch.
Subscriptions..... 41 18 0
Mrs. Elliott's Box..... 0 10 7
Sabina School Children, for Native Girl M. A. H. Collyer..... 2 0 1
For the Native Teacher John Reid..... 10 7 0

For India.
Mrs. Baylis..... 1 0 0
Mr. Biekerdike..... 1 0 0
Mrs. Drake..... 0 10 0
Mr. Hamlet..... 1 1 0
A Friend..... 1 0 0
Mrs. W. Jones..... 1 0 0
Mrs. Owens..... 0 5 0
Mrs. T. Powell..... 1 0 0
Mrs. Selby..... 0 4 0
Mrs. H. K. Smithers..... 0 5 0

Juvenile Association.
Collected by—

Misses H. Court & Footner..... 0 13 0
Misses Ferris & Jones..... 0 8 7
Misses Footner & Jones..... 0 10 3
Misses A. & E. Mayhew..... 1 8 0
Misses M. & A. Mayhew..... 0 9 2
Misses Merrill..... 0 10 0
Misses A. Rend & A. Hammond..... 0 8 8
Misses A. Ryder & Rolls..... 0 14 3
Miss S. Wells..... 0 6 3

Boxes.
Miss Chambers..... 1 2 7
Miss Cosier..... 0 7 8
Miss Evans..... 0 10 1
Miss Ferris..... 0 4 4
The Young Ladies at the Misses Grote..... 0 13 0
Miss A. Hammond..... 0 3 5
Miss Haws..... 0 13 5
Harriet Husk..... 0 2 6
Miss Keady..... 1 1 0
The Misses Lashbrook..... 0 7 0
Miss Lawrence..... 0 7 5
Master McKewan..... 0 10 0
Miss Moss..... 0 0 8
Miss Head..... 0 10 8
Miss Rolls..... 0 12 11
Miss Smith..... 0 10 9
The Young Ladies at the Misses Steele..... 2 15 4
The Young Ladies at the Misses Thomas..... 1 10 0
A Friend..... 0 14 10
Fractions..... 0 0 5
Collection at Hanover Chapel..... 2 1 0
Exs. 79s. 6d.; 170s. 6s. 1d.

Holloway.
Subscriptions and Donations..... 123 14 0
Collections..... 18 5 0
For Widows' Fund..... 8 10 11
Exs. 17s.; 16s. 2s. 11d.

Horbury Chapel.
Collections..... 11 19 6
For Widows' Fund..... 5 14 0

Collected by—
Miss Battam..... 11 5 0
Miss Lonstaff..... 3 13 2
Mrs. Phillips..... 2 17 11
Miss Stobbes..... 2 7 0
Miss J. Monkhouse..... 8 7 0
J. Satchell, Esq..... 2 0 0
Mr. Burden..... 0 11 0

Juvenile Auxiliary.
Mr. Ford..... 2 2 0
The Young Ladies in Mrs. Bakewell's Establishment..... 2 0 0

Dr. Pearce's Young Gentlemen..... 1 1 1
Sunday School..... 0 3 0
Servants' Missionary Box..... 0 14 0

For India.
Mrs. Walton..... 10 0 0
Collection..... 3 12 4
77s. 9s. 6d.

Hoxton.
Subscriptions..... 25 14 4
Sunday School Girls..... 4 8 2
Youths' Bible Class..... 1 0 0
Basing Place, Sunday School..... 0 15 0
Collections..... 17 0 0

Missionary Boxes & Cards.
Mrs. Cauldwell..... 0 3 10
Mr. Cooke..... 0 10 8
Miss Duncan..... 0 16 0
Miss Dyer..... 0 4 5
Master Heath..... 0 11 2
Mrs. McBalne..... 0 12 0
Miss Monkton..... 0 18 9
Master Tee..... 1 1 0
Mrs. Wilson..... 0 7 0

For Madagascar.
Miss Mason..... 0 10 0
Miss E. Mason..... 0 10 0

For India.
Mrs. Pirks..... 0 10 0
55s. 11s. 7d.

John Street Chapel.
Missionary Association, per Marcus Martin, Esq..... 54 0 0

Kensington.
Mrs. Stoughton, Treasurer.....

Miss Ashby, Secretary.
Subscriptions, Donations & Boxes..... 67 16 5
Mr. Rotton..... 2 2 0
Mr. Rotton's Box..... 6 10 0
Mr. J. P. Rotton..... 1 1 0
Collections..... 40 3 0
For Widows' Fund..... 15 0 0

For Native Teacher Isaldas..... 15 0 0
For Mirzapore School..... 3 0 0
For Native Girl, Susannah Reeve..... 3 0 0
Sunday School Auxiliary..... 0 4 4
Juvenile Auxiliary..... 10 12 4
Legacy of late Mrs. Ludlum..... 10 19 0

For Extended Operations in India.
Mr. Jacob..... 13 0 0
Mr. Lewin..... 1 0 0
Mr. Bians..... 1 0 0
Mr. Bidlake..... 1 0 0
Mr. Moore..... 1 0 0
Rev. J. Stoughton..... 1 0 0
Mr. Sanderson..... 2 2 0
Mr. B. Brown..... 5 0 0
Anonymous..... 0 10 0
Mr. Allen..... 0 10 0
Mr. Rogers..... 2 2 0
Misses Ashby..... 1 1 0
Mrs. Dowling..... 0 10 0
Mr. Cocke..... 10 0 0
Mr. Calder..... 5 5 0
Mr. Hadden..... 1 0 0
Mr. Sharland..... 1 0 0
The Widow's Mite..... 1 0 0
Mr. Malcolmson..... 10 0 0
Miss Stevens..... 5 0 0
Mr. K. Watson..... 5 5 0
Mr. Shepherd..... 5 0 0
Mr. Griffith..... 2 0 0
Sums under 10s..... 0 14 8
Exs. 6s.; 267s. 17s.

Kentish Town.
Collections..... 13 8 7
For Widows' Fund..... 0 15 0
Sunday School, for Four Native Girls at Madras..... 12 0 0
Sums in Mrs. Bakewell's Acknowledged..... 23 0 0

Boxes
Miss Shrimpton.....
Mrs. Robinson.....
Mrs. Beale.....
Master Buttler.....
Miss Sedley.....
Master Fleming.....
Miss Whisson.....
Miss Gals.....
Mrs. York.....
Miss Mary Smith.....
Miss J. McDonald.....
Mrs. Leonard.....
Miss Horne.....
Master Halton.....
Mrs. Yockney.....
Miss Plumridge.....
Miss Widen.....
Fractions.....

Collected by—
Miss Widen.....
Miss Horne.....
Miss Summers.....
Subscriptions.....
Public Meeting.....
Exs. 43s.; 75s. 1d.

Kingdon
Collections.....
For Widows' Fund.....
For Central So Africa.....
Subscriptions, &c.....
Mrs. Carterton, India.....
277s. 17s. 1d.

Latimer Ch.
Subscriptions.....
Collections.....
For Widows' Fund.....
Missionary Boxes.....
Sunday Schools.....
Ditto Teachers.....
76s. 11s. 1d.

Lisson Gro
Ragged School.....

Mabery Ch.
Subscriptions.....
Sunday School.....
Juvenile Society.....
31d. 9s.

Marlborough
Subscriptions & Collections.....
For Widows' Fund.....
Juvenile Society.....
61s. 1s.

Middleton 1
Subscriptions.....
For Widows' Fund.....
Juvenile Auxiliary.....
Boxes.....

Mrs. Brown.....
Mrs. Chandler.....
Exs. 5s. 6d.; 2s. 11s.

Mile End New
Africa.....
Rev. W. Tyler, f.....
Win. Greig, Esq.....
for India.....
Mr. Watkins.....
Mrs. Tyler.....
Mrs. Pescod.....
Collected by—

Miss M. A. Bullock.....
for China.....
Miss Dyer.....
Mrs. Phillips.....
Miss Phillips.....
Mrs. Tarrant.....
Mrs. Wager.....
Sunday Amounts.....
Abbey Street Sunday School.....
For Native Teach Tyler.....
Mrs. Johnson.....
Miss Jeffries.....

re	0 8 6	Mr. and Mrs. Heeps	0 10 0
.....	0 5 0	Mr. Kipling	0 5 0
.....	0 3 6	Mr. and Mrs. Nash	2 2 0
.....	0 3 6	Mr. Pys Smith	1 1 0
.....	0 3 6	Mr. T. Rutt	1 1 0
reet Sunday		Miss M. Rutt	5 0 0
ool.		Miss H. Rutt	1 0 0
lri at		Miss E. Rutt	1 0 0
, Han		Mr. W. Rutt	2 0 0
.....	5 0 0	Miss M. A. Rutt	0 10 0
acher,		Miss J. D. Rutt	1 1 0
er	1 13 4	Mr. Benjamin Smith	0 10 0
place Sunday		Miss Towers	0 10 0
ool.		Mrs. Wadford	1 1 0
.....		Miss Westwood	0 10 0
Girl,		Mrs. Whitaker	0 10 0
zabeth		A Friend	0 8 0
.....	5 0 0	Collected by Miss Muller	
and Sunday		and Miss Moul.	
ool.		Mr. Chatteris	1 1 0
oy at		Mrs. Clark	0 10 0
Henry		Miss Coleman	0 6 0
.....	3 0 0	Mrs. Coventry	0 14 0
acher,		Mr. Fish	0 10 0
er	2 16 0	Mr. and Mrs. Eden	
.....	0 10 0	Fisher	2 2 0
.....	0 10 0	Mrs. Honey	0 10 0
unday School.		Mr. Johnson	1 1 0
Teacher.		Mrs. Lemare	1 1 0
.....	2 0 7	Mrs. A. Lemare	0 10 0
Sher-		Mrs. Morris	1 0 0
.....	0 17 8	Miss S. Moul	0 10 0
oy at		Mrs. Muller	1 1 0
, Mark		Mr. Ohry	1 0 0
.....	3 0 0	Mr. Richardson	1 1 0
.....	2 0 0	Mr. and Mrs. Rix	2 2 0
.....	2 0 0	Mrs. Row	0 14 0
.....	2 2 0	Mrs. Snelgar	1 1 0
.....	2 2 0	Mrs. Vansommer	1 1 0
.....	2 2 0	A Donation	0 2 0
.....	2 2 0	Other Subscriptions.	
.....	20 7 1	Rev. J. Davies	1 1 0
.....	5 17 10	Mr. T. Gardner	1 1 0
.....	14 13 0	Mr. J. D. Lemare	1 1 0
.....	5 5 0	Mr. A. Lemare	0 10 0
.....	3 13 6	Mr. Parker	3 3 0
.....	0 1 0	Mr. G. W. Parker	1 1 0
.....	4 5 0	Mrs. G. W. Parker	0 10 0
.....		J. W. Parker	0 2 0
.....		G. W. Parker	3 2 0
.....		Mary Anne Parker	0 2 0
.....		Mr. and Mrs. Edg-	
.....		combe Parson	5 5 0
.....		W. H. Parson	0 2 0
.....		Mr. Henry Rutt	10 0 0
.....		Ditto	30 0 0
.....		The late Mr. S. G.	
.....		Underhill	2 2 0
.....		Mr. S. Underhill	2 2 0
.....		Mr. W. Underhill	5 0 0
.....		Homerton College	0 5 5
.....		Missionary Box	0 5 5
.....		Mrs. Watson's Mis-	
.....		sionary Box	0 10 0
.....		Collections (May 17)	40 1 0
.....		Collection (Past	
.....		Day), to meet Ex-	
.....		traordinary	
.....		Expenses occasioned	
.....		by the Rebellion	
.....		in India	38 8 3
.....		Sacramental Collec-	
.....		tion (January 1858)	
.....		for Widows' and	
.....		Orphans' Fund	15 0 0
.....		The Young Wom-	
.....		en's Bible Class	0 13 7
.....		For Central South Africa.	
.....		Mr. James Carter	5 5 0
.....		Mr. Olding	20 0 0
.....		Mr. Parker	3 0 0
.....		Mr. Henry Rutt	30 0 0
.....		The late Mr. S. G.	
.....		Underhill	5 0 0
.....		The Girls' Sunday	
.....		School	2 17 6
.....		For India.	
.....		Mr. James Carter	20 0 0
.....		Mr. Park	5 0 0
.....		Mr. Edcombe Par-	
.....		son	10 10 0
.....		Mr. Henry Rutt	
.....		(Half)	50 0 0
.....		Ditto (A.)	10 0 0
.....		Miss M. Rutt	50 0 0
.....			442 15 2
.....		Of which 876l. 13s. 4d. ac-	
.....		knowledged before,	

Paddington Chapel.	
Subscriptions, &c.	68 16 0
Collections	45 7 0
For Widows' Fund	20 0 0
Sunday School Chil-	
dren	30 0 0
Ladies' Association.	
Mrs. Henderson	1 1 0
Mrs. Ballard	1 1 0
Mrs. Radlams	1 0 0
Mrs. Cowens	1 1 0
Mrs. Orr	1 0 0
Miss Barrett	1 0 0
Mrs. Head	1 0 0
Mrs. Sorjant	0 15 0
Mrs. Nicholson	0 10 0
Mrs. Sullivan	0 10 0
Mrs. Holman	0 10 0
Collected by—	
Miss Curtis	2 0 0
Miss Dolling	0 18 10
Miss Murry	1 7 6
Miss Cockman	2 4 0
Miss Grant	2 13 0
Master M. Grant	1 12 6
Mr. Harris	0 3 0
Miss Lovelock	1 16 0
Mrs. Luff	1 3 8
Mrs. Vaughan	0 6 0
Miss Davis	0 8 6
Mrs. Lewis	1 14 0
170l. 4s. 6d.	
Park Chapel, Camden Town.	
Collections	96 0 0
For Widows' Fund	13 12 8
Public Meeting	8 12 7
Collected by—	
Miss Canning	10 9 6
Miss Woolings	40 11 3
Miss Tyler and Mrs.	
Offord	8 13 4
Mrs. Wollaston, for	
Mirapore	10 0 0
Miss Cox	4 1 0
Miss Smith	17 10 6
Miss Mallett	2 0 0
Miss Smith	0 10 0
Miss Sharland's	
Box	0 5 6
Mrs. Russell	0 10 0
Miss Terry's Box	1 7 5
Sarah Rose	2 19 0
Mr. Cubson	0 5 7
A Widow's Mile, for	
India	0 5 0
Miss Gairdner's	
Juvenile Society	7 4 8
Exs. 36s. 6d., 160l. 10s. 6d.	
Pembury Grove Chapel.	
Subscriptions	9 4 0
Collections	13 5 6
For Widows' Fund	9 5 0
For Sufferers in	
India	12 5 6
For Extended Ope-	
rations in India	24 0 0
Juvenile Associa-	
tion	10 0 0
77l. 10s. 6d.	
Poultry Chapel.	
Annual Collections	154 16 10
Subscriptions, &c.	167 19 11
For Widows' Fund	31 0 2
For New Missions in Central Africa.	
Mr. East	50 0 0
Mr. Eusebius Smith	50 0 0
Mr. Hadley	10 10 0
Mrs. Massey, for	
Female School,	
Mirapore	2 10 0
Missionary Boxes.	
Mr. Lonsdale	4 10 0
Miss Purdy	0 18 0
Missionary Offer-	
ings, by Mr. T.	
Smith	1 10 4
Sunday Schools.	
General Contribu-	
tions	13 1 10
For Native Children,	
J. Clayton, and M.	
Bergue	6 0 0

For Miss Stronach's	
School, Amoy	4 0 0
For Schools in	
Southern India	6 0 0
Exs. 53s. 140s. 18s. 1d.	
Juvenile Auxiliary.	
Collected by—	
Mr. F. Adams	1 12 0
Mrs. Goff	0 14 4
Master C. Harrison	0 12 5
Master Harrison	1 4 0
Master Harrison	0 11 5
Miss F. Johnson	5 11 4
Master F. Lambert	1 0 10
Miss Ledger	1 10 9
Miss A. Lonsdale	2 3 8
Master Norrington	0 10 9
Miss Randall	3 15 0
Miss J. Smith	3 16 0
Miss E. Stone	0 11 6
Miss E. Seaman	0 6 0
Miss Stockham	0 16 3
Miss F. Stone	0 3 5
Miss Tomes	0 8 0
From Young Ladies	
for Native Scholar	
Samuel Bergue	3 0 0
A Friend, Missionary	
Box	0 3 3
55l. 13s. 9d.	
535 11 10	
Queen Street, Ratcliffe.	
Per Mr. W. P. Lash.	
From Consolidated	
Fund	1 6 0
Sabbath School	
Boxes	0 6 0
Master Hooper's	
Box	0 5 0
1l. 17s.	
Regent's Park Chapel.	
Collected by—	
Miss Barnard	4 7 0
Miss Elphinstone	1 1 0
From Chapel Boxes	2 3 0
For New Missions in Central South Africa.	
Miss Flowers	3 0 0
Chapel Boxes	1 0 0
11l. 11s.	
Robert Street Chapel.	
Collected by—	
Mrs. Waine	0 15 6
Mrs. Hanks	3 0 2
Miss M. Higgs	4 12 3
For Native Teacher,	
William Berkeley	
Leach, Collected	
by Mrs. Curtis,	
Miss Dunning,	
and Miss Higgs	6 16 6
Collected by Cards,	
for New Missions	
in Central South	
Africa	5 3 10
The Teachers and	
Children of Robert	
Street Sunday	
School, by Mrs.	
Hanks	5 5 0
Boxes.	
Mr. Harding	0 11 7
Mrs. Metcalf	0 9 6
Miss Cook	0 13 4
Miss Miller	0 13 6
Master E. Johnson	0 4 6
Master C. Johnson	0 4 2
Miss Steels	0 1 7
Misses E. and S.	
Higgs	0 8 0
Missionary Prayer	
Meeting, by Mr.	
Allen	2 3 10
Sacramental Collec-	
tion for Widows'	
and Orphans'	
Fund	2 19 3
W. Cullum, Esq.,	
for Native Tea-	
cher, William	
Cullum	10 0 0
Ditto, for Central	
South Africa	5 0 0
Annual Collections	22 2 6
71l. 7s.	

St. Thomas's Square, Hackney.		Boxes.		For India Extension.		Ladies' Auxil	
Subscriptions	25 15 11	Miss Gosling's	0 4 3	W. Youngman, Esq.	10 0 0	Mrs. Smith, Tr	
Mr. Kelsey, for India	10 10 0	Mr. Phelps's Chil-	0 5 0	Collections	20 5 0	Miss Cartwright,	
Collections	15 2 1	Ex. 14s. 6d.	0 8 0	Juvenile Auxiliary.		Collected by—	
		Boxes.	0 6 0	Boas.		Miss Cartwright	
Mrs. Gibbs	0 6 0	Mrs. Harris	0 6 0	Miss Atkins	0 11 11	Miss Hunt	
Miss Johnson	0 5 3	Mrs. Carlile's Chil-	0 5 0	Mr. Aillon	0 13 7	Mrs. Imman	
Mrs. Timothy	0 12 0	dren	0 5 7	Mrs. Boon	0 10 8	Miss Gaden	
Ex. 14s. 6d.	150 10 9d.	Mrs. Bristow, for		Miss Jane Brown	0 2 10	Mrs. Law	
		New Missions in		Miss Burnell	0 6 10	Mrs. Manton	
		Central Africa	5 0 0	Miss Burrows	0 4 0	Miss Giles	
Collections	13 15 0	Ex. 6s. ; 60s. 2s. 1d.		Mrs. Carter	0 3 3	Missionary J	
Subscriptions	1 16 0	Surrey Chapel.		Master Channon	0 11 11	Mrs. Austin	
Sunday School	5 0 0	Stms previously ac-		Miss Cook	0 3 8	Miss H. Blyton	
		knowledged	13 10 4	Miss Creed	0 2 8	Mrs. G. Blyton	
		Ladies' Material		S. and E. Dean	0 6 11	Mrs. Dale's Scho	
		Association, by		Mr. E. Duke	0 8 4	Mrs. J. T. Davis	
		Mrs. Harding, for		Mrs. Edwards	0 10 0	Miss Ebbet	
		the Native Teacher		Miss Emma	0 1 11	Miss F. Fairbair	
		Surrey	10 0 0	Mr. Foley	0 10 11	Mr. Wm. Gowdie	
		Young Ladies' Bible		Master Froggett	0 1 5	Miss Gorvish	
		Class, by Miss		Master Harrod	0 2 2	Mrs. Gibbs	
		Harding, for the		Miss Hepburn	0 8 2	Miss Hiear	
		Native Teacher		Miss Horley	0 2 7	Mrs. W. Hitcham	
		James Sherman	10 0 0	Mrs. Hoxley	0 1 11	Mrs. Hitchman	
		For the Support of		Mrs. Huxford	0 5 8	Mrs. Hozarth	
		a Child in Mrs. Abba's		Master Johnson	0 1 4	Mr. W. Innes	
		School, Parey-		Mrs. W. Johnson	0 1 4	Miss Teake	
		chale, named		Miss Jones	0 4 7	Wm. Orless	
		Emma Louisa		The Misses Loggo	1 5 3	Mr. Prescott	
		Harding	2 10 0	Mrs. Longland	0 6 11	Mrs. Parsons	
		Per Mr. Geo. Harris, jun.		Miss Martin	0 8 8	Mrs. A. G. Saml	
		Juratons Street School	1 1 5	Miss Mills	0 3 0	Mrs. Poole	
		Bond Street ditto	0 1 0	Miss Monk	0 15 0	Mrs. Pier	
		Mansfield & Borough	0 7 2	Miss Kate Morrison	1 1 11	Miss Lizzy Rutis	
		Road	4 5 2	Miss Naish	0 1 11	Miss Sarah Rutis	
		Sundries	5 10 0	Mr. J. Ottywell	0 1 2	Miss G. Smit	
		Ex. 19s. 6d.	150 0 1	The Misses Paddy	0 6 1	Miss Smith	
		Tabernacle.		Miss Kadermacher	1 9 5	Mrs. Seymour	
		Collected by—		Miss Seaborn	1 7 0	Mrs. Stockwell	
		Miss Appleby	0 5 8	Mrs. Smith	0 6 1	Miss Salrow	
		Miss Baker	4 3 4	Miss Stimpson	0 1 1	Master W. Toplis	
		Miss S. B. Bithray	1 15 0	Miss Marian Stocken	1 4 0	Mrs. Turner	
		Miss Brewer	12 0 0	Mrs. Storey	0 2 11	Master John Van	
		Miss Burnett	0 10 4	Miss and Master		Mrs. Warm	
		Mr. J. Clark	6 10 7	Strange	0 10 10	Master Synnos	
		Mrs. Garabam	2 12 0	Mrs. Tarry	0 12 0	Mrs. Wilson	
		Mr. T. Greenwood	2 4 0	Miss Tozer	0 6 7	Mrs. Woods	
		Mr. Selby	15 13 0	Master Vincent	0 2 10	Mrs. Waters	
		Miss Selby	2 1 0	Mrs. Waking	0 4 7	Box, no Name	
		Collected by	30 0 10	Miss Windle	0 8 2	Little Mary's Ho	
		Prayer Meetings	1 6 7	Mrs. John Windle	0 6 7	Trinity Chapel Bq	
		Catechetical School	7 5 2	Fractions	0 1 5	School	
		Sunday School	2 5 7	Subscribed by Mrs.		East India Road	
		Boxes.		Walter Johnson's		Infant School, Chn	
		Miss R. Clark	0 10 0	Children	0 17 4	Street	
		Master Shoebert	0 3 0	Collected by Miss		Girls' Sunday Scho	
		Master Smith	0 15 0	Sage (Book)	1 10 0	Christ Street	
		Ex. 14s. 6d.	150 10 9d.	Carpis and Annual Smb-		Public Meeting	
		Tronbridge Chapel.		scriptions		III. 14s. 1	
		Stms previously ac-		Mr. W. Bartlett	3 4 7	Union Chapel, Et	
		knowledged	7 16 9	Mr. Cartwells	0 10 0	J. Brand, Esq.	
		Subscriptions	5 5 0	Mr. Cartwells	0 15 0	J. Brand, Junr, Et	
		Collected by—		Miss Emma	1 9 7	Subscriptions	
		Misses Starkey	0 15 0	Miss Griffiths	0 12 0	Missionary B	
		Miss Liddle	0 10 0	Mr. Harrod	2 10 11	Master H. Morris	
		Sunday School Boys	2 10 11	Miss Hartley	1 5 7	Mr. J. Dawson	
		Ditto, Girls	4 3 8	Mr. A. Johnson	0 15 7	Children	
		Tottenham Court		Mr. James Mackay	2 17 0	Ditto, Card	
		Road, per Rev.		Mr. J. Ottywell	2 8 11	Mrs. Crabbe	
		J. W. Richardson	47 10 10	Mr. A. Ottywell	2 9 5	Mrs. Southall	
		Treor Chapel.		Mr. W. Badenmacher	7 8 11	Miss Hutton	
		Subscriptions	50 14 0	Mr. J. Symons	1 17 2	Mrs. Fletcher	
		In Memory of the		Mr. J. Watson	3 14 8	Young Gentless	
		Late Thomas Mori-		Collected in Sunday Schools.		Marin Forer	
		son Bartlett, for		Boys' School Teach-		Ametin Holm—	
		his Brothers, for		Scholars	2 15 5	Eleanor	
		the Hong Kong		Girls' School Teach-	6 18 3	Louisa Atkins	
		Seminary	4 15 0	ers	0 19 2	Mary Ann Leach.	
		Mrs. Hinchiff, for		Scholars	3 5 0	Letitia Dudley	
		Hong Kong School	1 1 0	Ex. 37s. 2d. ; 60s. 3s. 1d.	294 15 7	Elen Crabb	
		Collected by Misses		Less Expenses	5 17 0	Sabbath Collectio	
		Hepburn and J.			108 15 1	Collections	
		Stoeker, for Mrs.		Trinity Chapel,		For Widows' Fun	
		Kullens School		Edgware Road,		For China	
		Bhowanpore	11 0 0	Sunday School	5 0 0	Public Meeting	
		ditto	3 0 0	Trinity Chapel, Poplar.		Prayer Meetings	
		Annual Collections	29 0 2	Rev. G. Smith.		Mrs. Milnes' Chi	
		For Widows' Fund	0 0 0	Collected by		dren	
		Mr. Gordon, for		For Widows' Fund	11 8 8	Prasina	
		Central Africa	0 10 0	Annual Subscribers	42 2 0	Ex. 4s. ; 10s. 2s. 11	

Malacca	Infants'	0 12 0	stitution at Madras, by Mr. Day and Mr. Barringer	1 15 4	Miss Kitchin	0 10 0
..... 71 12 0	Less Magazines, 7s. 2d. 11s. 7d.	108 13 3	Collected by Miss Kilpin, for Mrs. D. Fletcher's School, Chapelton, Jamaica	1 15 0	Mrs. Skinner	1 3 7
Trayer	Wycliffe Chapel,		From Friends at Northampton, by Miss Kilpin, for the same School	1 15 0	Juvenile Branch,	
..... 3 10 1	Subscriptions	14 10 10	The Children of Miss Humphrey's Class, Goldington Sabbath School, for the Rev. W. J. Gardner's School, Kingston, Jamaica	1 0 0	Sunday School Boys	3 37 0
Fund 10 0 0	Collection	21 0 0	Collected by Miss Humphrey, for a Girl named Elizabeth Sanyan, in Mrs. E. Porter's School, Cuddapah	5 0 0	..... Ditto, Girls	7 33 6
Jalagany	Boy's Sabbath School Association	5 2 0	Collected by Miss H. Smith and Mrs. Everitt, for Mrs. A. Corbould's School, Guzerat, East India	5 0 0	Miss Little's Box	0 5 0
..... 2 0 0	Girls, ditto	8 48 2	..... Cotton, 41s. 9d. per Rev. J. Frost	6 0 0	Children's Pence, A., H. & S. Whittingham	0 5 3
Eq.	Tark Street (Walmouth) Auxiliary, Saville Row, .....		..... Turrey, per Rev. R. Cecil	5 0 0	Twyford Sunday School	1 30 0
..... 5 0 0	Mrs. Arnold	1 30 0	..... BERKSHIRE.		711, 13s. 3d.	
..... 10 0 0	Mrs. George Arnold	0 1 10	Auxiliary Society.		Castle Street Chapel,	
..... 2 0 0	Miss Balch	0 3 8	W. W. Morley, Esq., Treasurer.		Rev. T. G. Horton.	
Auxiliary.	Mr. J. Barker	2 1 0	..... Aton Terrold.		Collections	20 0 0
..... 2 0 0	Mr. W. Beare	6 70 6	..... Rev. H. Pawling.		For Widows' Fund	10 0 0
..... 1 0 0	Miss Birt	0 1 2	..... Contributions	10 0 0	Subscriptions	15 0 0
..... 10 0 0	Miss Brown	0 8 8	..... Caversham Hill.		Ladies' Branch,	
..... 25 0 0	Mrs. Carpenter	0 10 10	..... Rev. J. Dadswell,		Miss Andrews	0 5 0
..... 5 0 0	Mrs. Chamberlain	0 6 5	..... Collected by Miss		Mrs. Brown	0 80 6
..... 10 0 0	Mrs. Daughton	0 5 0	..... Faringdon.		Mrs. E. C. Davies	1 1 0
..... 2 0 0	Mrs. Faulconer	1 1 0	..... Rev. J. Moreland.		Mrs. Morley	1 7 0
..... 1 0 0	Miss Fawcett	0 1 2	..... Miss White's Box	0 5 3	The Misses Stiff	1 1 0
..... 113 0 0	Mrs. Fawcett	0 10 8	..... Mr. and Miss Wells	1 0 0	Small Sums	0 4 3
..... 1 17 0	Miss Harper	0 8 10	..... Edw. Morse's Box	10 0 1	Collected by—	
..... 0 10 0	Mrs. Hopkins	0 16 8	..... Mrs. Fidel	0 10 0	Mrs. Dodge	1 11 0
..... 0 14 0	The Misses Jackson	0 45 6	..... Mrs. People	0 10 0	Mrs. Martin	0 35 0
..... 0 10 0	Miss Jarrat	0 2 4	..... Miss Partridge	0 13 0	Miss Read	1 14 6
..... 0 10 0	Miss Jephth	0 0 1	..... Mr. Gerrard	0 10 0	Miss Rose	0 47 7
..... 0 10 0	Miss Lee	0 6 8	..... Louis Gerrard's Box	0 7 8	Juvenile Branch,	
..... 0 10 0	Mrs. Littlechild	0 4 9	..... Rev. H. Barro	0 10 0	Sunday School	5 13 10
..... 0 10 0	Mr. Lowe	0 13 11	..... Rev. E. Thomason	0 5 0	..... 38s. 2s. 7d.	
..... 0 11 11	Mrs. Loyal	0 40 0	..... Miss Lait	1 2 6	Trinity Chapel,	
..... 4 18 11	Mr. J. Miller	2 1 0	..... Miss Lewis	1 2 4	Rev. C. H. Bateman.	
..... 8 0 0	Mr. J. J. Miller	2 0 0	..... Miss J. E. Lewis	0 8 2	Subscriptions	10 1 6
..... 2 0 0	Mr. Morby	0 4 11	..... Baptist Chapel,		Juvenile Association,	3 10 0
..... 4 18 11	Miss Moses	0 6 5	..... T. Larkins, by Rev.	1 0 0	Ditto, for New Missions in Central Africa	3 5 10
..... 5 18 6	Mrs. Newbold	1 0 0	..... Rev. J. Moreland	10 30 0	Geo. Palmer, Esq.,	1 0 0
..... 8 0 0	Mrs. Potter	1 11 0	..... Mrs. Butler	0 4 4	For ditto	1 0 0
..... 2 0 0	Miss Riches	0 1 9	..... Collection	4 13 9	Collections	30 16 3
..... 17s. 3d.	Mrs. Scott	0 8 3	..... Public Meeting	3 14 0	Less Expenses	3 10 0
..... 74 1 4	Mr. Southworth	0 18 11	..... submth School	3 35 0	..... 217 8 7	
..... 140 5 6	Mr. Smith	0 3 10	..... Children	0 38 1 3		
..... 6s. 10d.	Mr. A. Snellgrove	0 15 4	..... Mrs. K. Reynolds	0 38 1 3		
..... 35 2 6	Mr. J. Snelgrove	0 13 7	..... Exs. 5s. & 10s. 10s. 10s.			
..... 5 17 0	Miss M. A. Tasker	0 14 6	..... Miss Webb's	1 0 0		
..... 6 12 8	Miss Maria West	0 13 8	..... Miss K. Webb	0 5 3		
..... 3 0 0	Miss Western	0 16 7	..... Miss Pennell	0 17 0		
..... 1 12 6	Miss Whillock	0 5 6	..... 17l. 1s.			
..... 1 4 8	Miss Youl	1 0 11	..... Reading.			
..... 0 13 7	Children of York Street Sunday Schools	7 17 8	..... Broad Street Chapel,			
..... 0 13 7	A Friend, per Mr. W. Beare	1 0 0	..... Rev. W. Legg, B.A.			
..... 0 13 7	"Widow's Mite"	0 0 4	..... Collections	17 7 7		
..... 0 9 0	Anonymous	0 5 10	..... For Widows' Fund	4 1 0		
..... 0 18 0	Fractions	0 1 1	..... Subscriptions, &c.	28 11 10		
..... 1 4 0	Collections	35 0 3	..... Ladies' Branch,			
..... 0 2 6	For Widows' Fund	6 10 0	..... Mrs. Legg's Young	2 2 0		
..... 5 4 7	Collected by Mrs. Arnold, for the Native Teacher, George Clayton	10 0 0	..... Collected by—			
..... 1 0 0	Exs. 10s.; 10s. 10s. 10s. .....		..... Miss Brain	2 11 0		
..... 3 10 0	Missionary Boxes. .....		..... Miss Frankum	1 7 0		
..... 3 5 6	Master A. M. Carter	1 13 2				
..... 0 3 0	Master A. W. Mumford	0 5 1				
..... 0 5 0						
..... 0 8 0						
..... 0 7 8						
..... 0 5 0						
..... 1 2 8						
..... 0 2 0						
..... 0 3 7						
..... 0 12 0						
..... 0 15 1						
..... 0 11 0						
..... 0 4 1						
..... 0 3 0						
..... 0 4 7						
..... 0 18 0						
..... 0 4 4						
..... 0 11 0						
..... 0 18 0						
..... 18 10 1						

Wallingford.	
Rev. C. M. C. Davies.	
Subscriptions	11 11 0
Collected by Miss Corbold	2 2 8
13s. 13s. 8d.	
Windsor & Eton Auxiliary.	
Mr. Johnson, Treasurer.	
Mr. B. C. Durant, Secretary.	
Collections at William Street Chapel	11 5 10
Collection at Town Hall	9 8 4
For Widows' Fund	4 0 0
Collected by the Teachers & Children of the William Street Sunday School, for Native Teacher	10 0 0
The Young Gentlemen of Clewer House, by W. R. Harris, Esq.	10 0 0
Collected by—	
Master Elliot	3 10 1
Miss Atkins	3 10 0
Master McFarlane	2 17 3
A Friend to Dr. Livingstone's Mission	1 0 0
Boxes.	
Mr. Woodridge	0 0 0
Mr. Runcie	0 5 0
Mr. Atkins	0 3 10
Mr. Wilmore	0 5 4
Mr. Shurly	1 0 7
Mr. Thompson	0 3 1
Exs. 57s.; 36s. 7s. 4d.	
BUCKINGHAMSHIRE.	
North Auxiliary.	
Per Rev. J. Bull.	
Brill.	
Collection	1 3 5
Missionary Boxes	0 5 4
Mr. Barry (A.)	0 10 0
Exs. 1s. 3d.; 1s. 17s. 8d.	
Pauler's Pury.	
Rev. J. Buckingham.	
Rev. J. Buckingham	2 2 0
Boxes.	
Miss Scrivener, Alderton	0 14 8
Mr. J. Scrivener	0 7 6
Miss Newman	0 6 0
Collection	3 3 0
6s. 13s. 2d.	
Stony Stratford.	
Contributions	1 11 7
Collections	0 17 0
Lecture on Missions	0 0 0
Exs. 7s. 6d.; 3s. 7s. 7d.	
Aylesbury.	
Collection	5 0 3
Public Meeting	2 18 0
Subscriptions	7 2 0
Juvenile Association.	
Miss Pay, Treasurer.	
Collected by—	
Miss Thorpe	2 15 0
Miss Reid	1 4 6
Miss Dickens	0 10 3
Miss M. Gibbs	0 9 1
Miss L. Gibbs	0 1 8
Miss Sharp	0 13 0
Mrs. Cooper	0 5 2
Miss Gilbert	0 7 5
Miss White	0 2 6
Miss Hobly	0 0 7
Mr. H. Gunn	1 1 10
Mr. Payne	0 13 8
Sabbath School	0 13 1
Miss Woodman	0 9 0
Exs. 3s. 4d.; 24s. 13s. 8d.	
Buckingham.	
Per Mr. S. M. Allen.	
Collections	5 17 4

Subscriptions	1 16 0
Sabbath School	
Teachers	3 10 0
Ditto Children	1 11 1
Young Friends, by Miss R. Stuchbery	0 15 0
Collected by—	
Mrs. Cole	1 11 11
Miss E. Kirby	0 11 0
13s. 17s. 4d.	
Marsh Gibbon.	
Rev. E. Green.	
Public Collection	1 17 0
Boxes.	
Mr. Jones	0 5 0
Christopher Callcott's Children	0 4 0
Ann Griffin	0 6 0
Sunday Schools.	
Marsh Gibbon	1 2 6
Engcott	0 9 0
Twyford	0 8 0
Proceeds of Sale of Lace, made by 3 little girls	0 10 0
Ex. 5s. 2d.; 4s. 17s. 6d.	
CAMBRIDGESHIRE.	
BASSINGBOURN DISTRICT	
Bassingbourn.	
Rev. J. Harrison.	
Collection	6 16 4
Mr. Kefford (Thank-offering)	0 5 0
Sacramental Collection for Widows and Orphans	1 14 0
Bassingbourn Sabbath School	1 12 3
Litlington Ditto	0 14 0
Subscriptions	0 3 0
17l. 4s. 6d.	
Barrington.	
Rev. T. Booker.	
Collection	4 0 0
Great Eversden.	
Rev. G. W. E. Brown.	
Collection	3 16 0
Collected by—	
Miss Dimock	1 7 0
Mrs. Worsley	1 2 8
Mr. Worsley (A.)	0 10 0
Missionary Boxes.	
Mrs. Custerson	0 7 0
Jane Chapel	0 5 5
Mrs. W. Clear	0 2 6
Mrs. Worsley	0 3 3
Smaller Sums	0 1 4
For Relief of Sufferers by the Mutiny in India	4 11 4
For Widows' Fund	1 9 2
13s. 15s. 8d.	
Guilford Morden.	
Rev. J. Stockbridge.	
Collection	6 6 0
Missionary Boxes	0 6 0
6l. 12s.	
Less Expenses	41 12 11
	0 9 0
	41 3 11
ROYSTON DISTRICT.	
Rev. E. E. Forsaith, Sec.	
Rev. A. C. Wright.	
Subscriptions	26 12 6
Congregational Collection	2 0 0
Sacramental Collection for Widows of Missionaries	2 7 0

Collected by—	
Mrs. Pryor	0 10 0
Miss Ward	2 2 6
Do. Missionary Box	0 9 1
84l. 11s. 1d.	
Royston.	
Knesworth Street.	
Rev. R. E. Forsaith.	
Subscriptions	8 10 0
Congregational Collection	7 0 0
Sunday School Missionary Box	0 10 0
Collected by—	
Mr. Adams	1 5 2
Mr. South	0 5 0
Miss Howard	1 0 0
Miss Linsell	0 10 10
Mrs. Abbott, Missionary Box	1 4 0
20s. 5s.	
John Street Chapel.	
Subscriptions	11 4 0
Collected by Miss Squire	4 3 0
Collections	5 3 0
21l. 11s.	
Cheshill.	
Collected by Mrs. A. Cane	1 3 4
Annual Meeting of the District, held at Melbourn, less expenses, 7s. 4d.	6 17 9
62 17 2	
Fulbourn.	
Rev. W. M. Anstey.	
Public Meeting	5 14 7
Prayer Meeting Box	2 4 3
Ann Missings' Farmings	0 1 8
Exs. 1s.; 7l. 19s. 6d.	
Therfield, Rev. D. Davies, B.A.	5 11 0
CHESHIRE.	
Chester Auxiliary, per J. Smith, Esq.	92 12 6
Haslington.	
Mrs. Bostock	1 0 0
Mr. T. Bostock	1 0 0
Mr. B. S. Bostock	0 5 0
2l. 5s.	
Knutsford.	
Rev. J. Turner.	
Collected by—	
Mr. Clarke	1 0 0
Miss Froggatt	0 10 0
A Donation	2 0 0
For Widows' Fund	0 17 2
4l. 7s. 2d.	
Bucklow Hill.	
Per Miss Hope.	
Moiety of Collection	6 12 0
Ditto of Juvenile Fund	0 17 0
7l. 9s. 6d.	
Macclesfield.	
Roe Street Chapel.	
Rev. G. B. Kidd.	
Subscriptions	5 15
Collected by—	
Miss E. Oldham	1 10 0
Mrs. Taylor	1 17 0
Mrs. Taylor's Box	0 11 1
For Native Teacher in South Africa.	8 0 0
G. B. Kidd	8 0 0
Mr. Lonsdale, for Orphan Boy, Robert Lonsdale, at Hong Kong	3 0 0
Friend, for New African Mission	10 0 0

Mrs. Corbishley, for Mission in India.	
For Widows' Fund	25l. 1s. 1d.
Townley Street	
Rev. S. Bow	
Collections after Sermons and Lectures on India	
Subscriptions	
Missionary Tray Meetings	
Collected by—	
Mrs. McKenzie & Miss Shawwell	
Mrs. Dowling & Miss S. A. Low	
Miss A. G. Brown	
Miss G. G. Brown	
Miss Gee's Ditto	
A Friend, for support of Jan Rathbone, Nat Teacher in India	Exs. 15s. 6d.; 25s. 2d.
Miss Hull Fern	
Per S. Davies, Esq.	
Northampton.	
Rev. D. G. A Friend	
Mrs. Carnes	
and Subscriptions	
Mrs. Fletcher	
Mr. Thomas	
Mrs. Rothwell	
Mr. Owell	
Mrs. Willett	
Mr. W. Cross	
Mrs. Leigh	
Mrs. Weston	
Mr. Garner	
Miss Johnson	
Miss Lowe	
A Friend	
Mrs. Darlington	
Miss Price's Box	
Mrs. Verdin	
Collected by—	
Master Thos. P. Master T. H. W. Pupil at Mr. B. well's School	
To Colonial Missionary Society	
Oxford.	
Rev. J. Ma	
Moiety of Collec	
Sandack and	
Per Mr. Burges	
Stockport A	
Per J. Andr	
Hanover	
Collected by—	
Miss Andrew	
Miss Quicke	
Miss Fletcher	
Miss Swan	
Do., Mr. Fowle	
Do., Mrs. Fowle	
Miss Carrington	
Collections	
Do., on Fast-day	
Sufferers in I	6s. 1d.
Heaton Me	
Chapel	
Hatherlow Chm	
Orchard Stre	
Collections	
Subscriptions	
Boxes	
Master E. D. B.	

0 5 6	Ashburton.	Dartmouth.	Collected by—
0 5 0	Rev. N. Parkyn.	Rev. T. Collett.	Miss Williams..... 2 13 9
el . 5 5 6	For 1850-7.	Collection..... 2 2 6	Miss L. Litley..... 1 0 7
4 9 4	Public Collections... 5 16 9	Miss Robertson..... 1 1 0	Master E. Litley... 1 1 10
r . 0 0 7	Collected by—	Mrs. Gobenien..... 0 10 0	Sunday School..... 3 10 8
10 1 4	Mr. Symes..... 1 1 5	Boxes..... 0 15 0	Mr. Henry Murch... 0 7 6
10 1 4	Miss Pinesent..... 2 2 2	Mrs. Collett..... 0 9 9	Exa. 1s. 7d.; 1s. 10s.
10 1 4	Miss Honeywill..... 2 0 0	Miss Smith..... 0 2 0	Paignton.
1 17 5	J.S. Amery, Esq. (Sub.) 2 0 0	Miss Anderson..... 0 2 0	Rev. J. S. Knight.
7 17 6	Miss M. Kennels... 1 4 10	6s. 1s.	J. Garratt, Esq..... 2 0 0
179 9 0	Miss Batten..... 0 4 10	Exeter.	Mrs. Hunt..... 0 10 0
9 13 0	Miss Hains..... 0 1 2	Castle Street Chapel.	Collections..... 0 15 6
100 15 6	For 1857-8.	Rev. D. Hewitt.	3s. 5s. 6d.
10 10 6	Public Collections... 4 13 6	Subscriptions..... 31 4 0	Plymouth, Devonport, &c.,
10 10 6	Sunday School..... 0 7 11	Collected by—	Auxiliary.
10 10 6	Collected by—	Miss Glyde..... 2 5 11	A. Hubbard, Esq., Treas.
10 10 6	Miss Maria Kennels 3 1 8	Mrs. Hooker..... 3 10 0	Plymouth.
10 10 6	Miss Honeywill..... 1 16 0	Miss Linford..... 1 10 2	Norley Chapel.
10 10 6	J.S. Amery, Esq. (Sub.) 2 0 0	Mr. Nichola's Class . 0 14 0	Collections..... 37 1 5
10 10 6	Miss Mary Kennels 1 9 0	Miss Farrah..... 1 14 7	Public Meeting..... 10 12 9
10 10 6	13s. 8s. 1d.	Miss Emily Rawling 3 11 10	Subscriptions..... 28 15 0
10 10 6	Buckfastleigh.	Miss Tanner..... 1 8 6	Collected by—
10 10 6	Collection..... 1 2 0	Master Tanner's Box 0 4 6	Miss Carl..... 2 8 11
10 10 6	Barnstaple, per T. C. Stiff, Esq..... 34 10 6	Sunday Schools..... 2 6 6	Miss Ackland..... 1 11 5
10 10 6	Bideford.	Anniversary Collection 20 9 3	Miss Pimsaul..... 0 15 2
10 10 6	Collections..... 7 6 0	Sacramental ditto, for Widows and 4 0 0	Mrs. Crews..... 1 0 6
10 10 6	For Widows' Fund 1 16 2	Mrs. Craister, for ditto..... 5 0 0	Mr. Kinsman..... 0 16 1
10 10 6	Subscribers..... 6 12 0	Donations.	Missionary Boxes.
10 10 6	Collected by—	A. Z..... 15 0 0	Mrs. Bizzy..... 2 4 0
10 10 6	Mrs. Cawthron..... 1 8 0	A. Z..... 15 0 0	Mr. Pillman..... 1 5 0
10 10 6	Miss Tracy..... 0 11 3	M. Friend..... 5 0 0	Master D. D. Hubbard..... 0 8 0
10 10 6	Mrs. Long..... 1 3 1	A. Friend..... 5 0 0	Children of Rev. J. M. Charlton..... 0 7 8
10 10 6	Miss Maine..... 0 17 6	F. Letchworth, Esq. 2 10 0	Miss E. Dawe..... 0 5 8
10 10 6	Miss Peakome..... 4 11 2	Miss Woodman..... 0 10 0	Mr. T. Pimsaul, for Native Teacher..... 10 0 0
10 10 6	Missionary Boxes, sabbath scholars..... 4 11 2	For New Missions in Central Africa.	Thomas Pimsaul..... 10 0 0
10 10 6	Northam.	A Friend to Missions 20 0 0	Mrs. Pearson, for a Girl in Mrs. F. Baylis's School, Neyoor, called Emily Jones..... 2 10 0
10 10 6	Collection..... 0 10 0	A Friend..... 5 0 0	Sacramental Collection for Widows' Fund..... 5 16 1
10 10 6	Miss Davies' Missionary Box..... 0 10 6	Schools in India.	Sabbath School, per Mr. Morrish, for a Chinese Teacher, Eilezer Jones..... 10 0 0
10 10 6	Exa. 1s. 9d.; 2s. 17s. 1d.	Madagascar.	Towards the Support of three Girls, Charlotte Jones, Jane Pimsaul, and Alice Booker, including Collection after Lecture by the Rev. T. Mann..... 2 10 0
10 10 6	Cheriton Fitzpoine.	Capt. Gilchrist..... 0 10 0	11s. 7s. 5d.
10 10 6	Rev. M. Biggs.	Less Expenses..... 168 11 3	Union Chapel.
10 10 6	Mr. S. H. J. Ashford, a Thank-offering for Preservation of Friends in India. Mr. and Mrs. S. H. J. Ashford..... 0 5 0	168 4 0	Collections..... 5 2 8
10 10 6	Chudleigh.	Grosvenor Chapel.	Sacramental ditto for Widows' Fund..... 2 0 0
10 10 6	Rev. J. Allen.	Per Rev. N. Hellings.	Subscriptions..... 34 1 4
10 10 6	Collection..... 2 15 6	Miss Baker..... 1 0 0	21s. 4d.
10 10 6	For the Hindoo Girls..... 3 0 0	Mrs. Hellings..... 1 0 0	Butter Street Chapel.
10 10 6	Eliza Allen..... 1 10 0	Small sums..... 0 10 0	Per W. H. Noble.
10 10 6	Missionary Boxes..... 0 7 0	2s. 10s.	Collections..... 4 8 5
10 10 6	Ditto Cards..... 0 13 9	Ersmouth.	Sacramental ditto for Widows' Fund..... 2 5 0
10 10 6	Sundry..... 0 13 9	Ebenezer Chapel.	Subscriptions..... 6 7 3
10 10 6	Exa. 3s.; 8s.	Per Mr. Nolloth.	Mrs. Sparke, for a Girl in the School of Santhapooram, Anna Maria Sparke..... 2 0 0
10 10 6	Dartmouth.	Subscriptions..... 2 11 0	Collected by—
10 10 6	Rev. J. F. Stenner.	Collected by—	Miss Bromham..... 0 4 4
10 10 6	Boxes and Cards.	Mrs. Weeks..... 0 10 0	Miss Steer..... 1 10 3
10 10 6	Master Macey..... 0 7 6	Miss Parker..... 1 2 6	Miss Denbow..... 0 15 5
10 10 6	Miss Fogwill..... 0 3 5	Miss Weeks..... 0 3 8	Miss Heydon..... 0 16 0
10 10 6	Miss Neuk..... 0 3 8	Missionary Box..... 0 12 4	Mrs. Hawke..... 0 7 6
10 10 6	Miss Lidstone..... 0 5 9	Exa. 5s. 4s. 1s.	Miss Bunsall..... 0 2 2
10 10 6	Master Rees..... 0 3 4	Glenorchy Chapel.	Miss Phillips..... 0 9 1
10 10 6	Ann Pound..... 0 1 0	Rev. R. Clapson.	Miss Noble..... 1 3 1
10 10 6	Sarah Hannaford... 0 2 9	John Sprague, Esq., for the African Mission..... 3 0 0	Boxes.
10 10 6	Bessie Lovell..... 0 3 4	Ditto for General Purposes..... 2 0 0	Master Noble..... 0 5 8
10 10 6	Celia Fox..... 0 1 4	Sabbath School..... 1 19 10	Master and Miss Harris..... 0 2 9
10 10 6	Mr. Windett for Native Teacher Thomas Stenner 10 0 0	Collected by Miss Emma Clapson..... 0 10 2	Miss Spiller..... 0 5 6
10 10 6	Mr. Windett (A.) Mr. Windett, towards Native Girl Hannah Venning, supported by Sunday School, and collected by Mrs. Neuk, for the same Native Girl Hannah Venning, supported by Sunday School, and collected by Mrs. Neuk..... 3 0 0	7s. 10s.	21s. 8s. 10d.
10 10 6	Mr. Windett, towards Native Girl Hannah Venning, supported by Sunday School, and collected by Mrs. Neuk..... 2 13 0	Honiton.	George Street Chapel.
10 10 6	Annual Collections, &c..... 8 8 5	Rev. J. Hoxley.	Rev. G. Short.
10 10 6	Exa. 2s. 3d.; 2s. 11s. 3d.	Collection..... 3 15 2	Subscriptions..... 2 1 0
10 10 6		Subscriptions..... 10 8 6	
10 10 6		Exa. 5s. 14s. 1s. 2d.	
10 10 6		Ottery St. Mary.	
10 10 6		Rev. J. Bounsall.	
10 10 6		Collection..... 4 6 2	

Deconfort.	
Princes Street Chapel. Rev. A. Hampson.	
Collections	11 5 0
Mosley of Sacramental ditto for Widows' Fund.	4 0 0
Public Meeting	3 1 0
Collection after Juvenile Meeting (Rev. T. Mann)	4 0 0
Subscriptions	13 9 0
Ladies' Association.	
Collected by—	
Miss Avery	0 11 0
Miss Glines	0 6 0
Miss H. Head	0 11 4
Miss Wise	0 6 0
Miss Barnett	1 3 0
Miss Head	0 3 4
Miss Gutch	0 17 1
Miss E. Wise	1 1 0
For Mrs. Lewis's School, Santhapooram.	
Collected by Miss H. Head.	
Miss Kinsman	1 0 0
Small Sums	1 8 0
Collected by Miss Head.	
Mrs. Maddocks	0 10 0
Small Sums	1 11 8
Collected by Miss Wise.	
45s. 2s. 8d.	
Stonehouse.	
Emma Place Chapel. Rev. M. Slater.	
Collections	1 10 2
United Communion Service	2 10 2
Sabbath School	1 3 8
Boxes and Cards.	
Mr. H. W. Granville	3 1 0
Miss Langdon	0 10 0
Miss Turner	0 13 0
Mrs. Wilson	0 10 0
Miss Common	0 2 3
Miss Langdon	0 4 0
11s. 2s. 6d.	
Cawsand.	
Rev. W. P. Davis.	
Collections, &c.	9 3 8
Torpoint, for last year	2 0 6
Ugborough, per Students of Western College	2 4 6
Less Expenses	285 7 3
	6 2 6
	291 4 0
Seaton and Beer.	
Rev. R. Penman.	
Public Meeting	0 9 4
Seaton	0 1 2
Sarah Ann Edwards	0 1 2
Mr. W. Skinner's Box	0 1 0
Rev. H. Penman (A.)	1 1 0
For Widows' Fund	0 4 0
Ditto, Beer	0 8 1
	2s.
South Molton.	
Rev. C. Harrison.	
Collections	5 17 1
Public Meeting	3 6 11
Sacramental Offering	2 1 3
Collected by Miss Locke	0 15 0
Subscriptions	0 13 0
Boxes.	
Mrs. Sanders	1 2 0
Mr. Halland	0 11 3
Miss Tapp	0 5 7
Miss Sewe	3 0 9
Henry Sanders	0 2 3
Sarah Weeks Trawin	0 1 4
Sunday School Box	0 10 0
Prayer Meeting Box	0 10 0
Ess. 6s. 6d.; 12s. 13s. 5d.	

Teignmouth.	
Rev. C. Clemanee, B.A.	
Subscriptions	5 3 10
Missionary Boxes.	
Miss M. Barker	0 6 7
Frances Bester	0 11 8
Alice Burnett	0 1 6
Amie Burnett	0 1 7
E. Clappa	0 2 3
C. Cochum	0 1 4
J. G. Croot	0 2 3
S. England	0 1 3
James Frost	0 2 11
Elien Godfrey	0 1 8
Mary Gater	0 1 1
Miss S. Hyno	0 3 0
The Misses Walter	0 6 0
Mrs. Brooks	0 2 6
F. S. & C. Musgrave	0 6 0
G. Peppiman	0 2 1
Mrs. Rees	0 4 1
Kate Snelling	0 4 0
M. & A. Stradling	0 3 10
Miss Sully	0 1 0
Miss Marks	0 1 0
Fractions	0 0 7
Sunday School	1 37 8
Previously acknowledged	20 17 8
34s. 2s. 8d.	
Ticeiton.	
Rev. J. H. Bowhay.	
Subscriptions	14 5 0
Collected by—	
Miss Frost	0 8 6
Mrs. Stevenson	0 16 0
Anniversary Collections	12 0 0
Friday Night Company for the Native Teachers William Gill and Henry Madgin	14 5 0
Ess. 20s.; 40s. 14s. 6d.	
Torquay Auxiliary.	
Mr. John Stabb, Treasurer.	
Mr. E. Jefferies, Secretary.	
Ladies' Association.	
Collected by—	
Miss De Burg	1 13 6
Mrs. Rosier	2 13 4
Miss Coombs	0 7 3
Mrs. Clarke	0 47 1
Miss Gordon	1 13 5
Miss Guinness	1 13 5
Miss R. Guinness	1 17 4
Miss Geddis	0 12 1
Miss M. A. Coombs	2 11 10
Mrs. Wicks	0 13 10
Mrs. Harry	0 2 0
For Widows' Fund	3 2 4
Sabbath School	3 15 6
Abbey Road	0 12 11
Public Day School	9 12 2
Abbey Road Chapel, after sermons	9 12 2
Annual Meeting, Royal Hotel	6 0 7
Missionary Boxes.	
Master Jefferies	0 6 0
Mrs. Hughes	0 1 0
Mrs. Bray	0 2 8
Mrs. H. Coombs	0 10 0
Catharine Phillips	0 2 11
Master Steer	0 1 1
Mrs. Wirs	0 14 11
Miss Gordon	2 4 0
Mr. Hughes	0 1 10
Miss Bowden	0 2 6
Miss Willingale	0 2 4
Mrs. Salter	0 9 0
Subscriptions and Donations	10 10 0
Ess. 7s.; 5s. 15s. 2d.	
Independent Chapel.	
Union Street.	
Rev. J. Orange.	
P. Garratt, Eq.	5 0 0
Rev. J. Orange	6 10 0
A Friend	0 10 6
Mrs. Murray	0 10 0
Collected by—	
Miss Hinson	1 3 6
Mrs. Stamford	0 17 4
Collection for Widows' Fund	2 7 4
Ess. 6s. 6d.; 10s. 11s. 8d.	

Torrington.	
Collection	5 10 0
Mr. J. Jackson	1 0 0
Ess. 7s.; 6s. 12s.	
Totnes, per Mr. S. Huxham	5 7 3
DORSETSHIRE.	
Abbotsbury.	
Subscriptions, per Mr. Belling	1 1 0
S. Taylor's Box	0 15 0
For Extended Operations in India, per Mr. J. White, son.	3 10 4
5s. 6s. 10s.	
Beaminster.	
Rev. G. Waterman.	
Sunday School (5 months)	0 7 2
Female Bible Class	0 3 2
Male ditto	0 1 3
Missionary Prayer Meeting	0 1 3
Collected by—	
Miss Mitchell	1 0 0
Miss Zillah Brown	0 7 3
Miss Virginia	0 8 6
Miss Sarah Hine	0 1 3
Miss Clara Hine	0 1 10
Miss Whitty	0 7 7
Previously acknowledged	6 2 2
Ess. 7s.; 9s. 2s. 3d.	
Blandford.	
Rev. B. Gray.	
Subscriptions	7 5 0
Ladies' Association	12 8 5
Sunday School	2 7 4
22s. 6s. 9d.	
Bridport.	
Per Mr. G. B. Ewens.	
Collections	14 3 1
Subscriptions	8 4 6
Collected by—	
Miss Taylor	1 10 0
Miss C. Hussy	2 10 0
Miss Bartlett	0 1 0
Mr. Moulteath	0 10 0
Missionary Boxes	2 1 0
Ess. 1s. 10d.; 30s. 10s.	
Lyme Regis, Rev. S. Anell.	3 0 0
Poole.	
Rev. E. R. Conder, A.M.	
Annual Subscribers	12 0 0
Public Collection	14 12 8
Quarrier's Caris	13 17 2
Missionary Boxes	5 19 10
For Dr. Livingston	0 5 0
Additional, for Native Teacher	1 8 0
For Widows' Fund	2 2 0
Collected at	0 13 7
For Schools at Madras.	
Poole Sunday School	15 10 0
Parkston ditto	4 15 0
71s. 2s.	
Sherborne.	
Rev. F. Beckley.	
Subscriptions	8 15 0
Collections	5 7 0
Public Meeting	3 3 0
Ladies' Association	3 19 0
For Widows' Fund	2 15 3
For Mrs. Cox's Girls' School at Trevandrum.	
Miss Mary Scott,	3 6 0
Bath	3 6 0
Miss Scott, Sherborne	1 0 0
Sunday School	5 4 0

Sabbath School, Missionary Work.	
Party towards support of a Native Girl in India	
Missionary	
Mrs. E. Onasder	
Master B. Chand	
Miss M. Williams	
Mr. W. Parsons	
Master Branton	
Mrs. Riddett	
Mr. Curtis	
Ess. 14s. 1d.; 2s.	
Stalbridge.	
Rev. A. Bi	
Public Collector	
Mr. W. Glyde	
Mrs. Bionetti	
Mrs. John Robt	
Mrs. Robert Mc	
Mr. Robert Bross	
Miss Hannah B.	
Sabbath School	
Mr. Timms Olive	
Mrs. Edith Bryn	
Mrs. M. J. Pars	
Miss Ann Bryn	
Mrs. Mary Spies	
Mrs. Thomas J	
Miss E. Ash	
Mrs. Dover	
Mrs. Scammell	
Mrs. George	
Mrs. Burgo	
A Friend	
Ess. 6s.; 8s. 1s.	
Swona.	
Per Mr. S. M.	
Missionary	
Rev. S. T. Allec	
Sarah Allec	
Lydia Benfield	
Mrs. Bishop	
Ann Benfield	
Emma Briggs	
Lois Burt	
Eva Butler	
Stephen Collins	
John Dams	
Marin Dowland	
Mary Dowland	
Emma Grant	
Lettitia Gray	
Mr. Isaac Hayes	
Mr. Hopkins	
Mrs. Hoobase	
Miss S. Lander	
Robert Seymour	
Mary Smedmore	
Eliza Tatchell	
Janiah White	
Mrs. Wiltshire	
Emily Benfield	
Isabella Lake	
Tanner Trin	
Eliza Nicheam	
Smaller Sums	
Collections, less pecunia in. 6d.	154 4
154 4	
Verua.	
Rev. J. A	
Collection	
Warch.	
Rev. U. B. Hu	
Public Meeting	
Collected by—	
Misses Pilliter	
Miss Baker	
Mrs. Burdod	
Mrs. Tuck	
Subscriptions	
Pupils of Mr. Shi Sunday School	
Missionary	
Harriet Lanco	
Philip P. Gilking	
Mr. J. B. Gilman	
Joseph H. Buzz	

Boxes.	Society, for Home and School for the Sons of Missionaries, Blackheath, per Mrs. Young, 15f. Eliza A. Graham, and Sisters, Missionary Box.	Bethel Chapel.	Cam.
1h 1 4 0	Collected by Mrs. Common and Mrs. Young.	Rev. D. Horne, B.A.	Rev. C. Thomas, and Rev. A. Gazzard.
0 5 5	For Schools 4 18 0	Subscriptions 21 11 0	Collection 1 0 9
0 11 0	For Madras Institution 4 13 0	Collected by—	Collected by Mrs. Nicholls.
0 1 1	For Blonwainpore Institution 2 0 0	Miss Davison 6 15 0	Mrs. Joyner 0 5 0
0 2 8	For General Purposes 9 8 0	Miss Robinson 1 4 0	Mr. & Mrs. Handall 0 5 0
0 2 9	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Sunday School 0 15 4	Mrs. Nicholls 0 10 0
0 3 3	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Ladies' Working Socy for School, Bellary 5 0 0	Mr. Friend 0 10 0
30f.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Sermons 15 6 7	Small Sums 0 5 6
3h	Collected by Miss Mather, by Rev. M. Galt 0 10 0	For Widows' Fund 3 13 1	Collected by—
apok.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	52f. 9s.	Eliza Bowen 0 8 0
ardng.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Ebenezer Chapel.	Jane Arnold 0 1 0
3 11 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Rev. G. C. Maitland, M.A.	M. 12s. 3d.
3 17 9	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Subscriptions 11 13 0	Bristol Auxiliary, per W. D. Willis, Esq., on account 140 0 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Collected by—	Cheltenham.
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. Gaine 2 15 10	Highbury Chapel.
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. Cropton 1 6 0	Rev. A. M. Brown, LL.D.
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. Douglas 0 18 6	Subscriptions 20 6 0
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. Forster 1 15 0	Annual Collections 45 0 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. Lumsden 0 19 0	Missionary Boxes 3 13 6
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Sund School Collections 2 1 7	Sabbath School 10 14 6
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Classes.	For Widows' Fund 8 0 0
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3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mr. W. Brockhill 0 6 0	Misses Jull 5 0 0
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mr. W. T. Moore 1 5 8	Mrs. Skinner 1 5 0
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et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Collection 12 1 0	Mrs. Stokes 7 14 10
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	For Widows' Fund 5 1 8	Mrs. Wells 2 1 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Dundas Street.	Miss A. Williams 0 5 0
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Rev. W. Parkes.	Miss H. Williams 1 6 4
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Collection at Sermons 2 14 8	Mr. Mitchell 4 2 0
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Sunday School 2 8 9	For New Missions in Central Africa 2 0 0
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Dundas Street Wesleyan Reformers.	For Extended Operations in India.
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3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Less Expenses 114 5 10	J. Boden, Esq. 1 0 0
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	110 17 10	Per Mr. Field 0 9 0
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	ESSEX.	Mr. Jordan 2 0 0
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Upton.	Miss Wilkinson 5 0 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Forest Gate Chapel.	Mrs. Kemp and Daughters 3 3 0
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Rev. H. Winzar.	Mrs. Olney 50 0 0
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Collections 8 12 4	Mrs. Farwell 2 7 6
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mr. Leag 20 0 0	Mrs. Pugh 1 0 0
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Rev. H. Winzar (A.) 1 1 0	Miss Wade 1 0 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. Sewell, Wanstead 1 1 0	Mrs. Kees 2 0 0
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mr. G. H. Wilson 1 0 0	Sabbath School 2 8 1
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Miss Gurney 1 0 0	Small Sums 4 2 0
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Small Sums, per Mrs. Wint Smith 1 1 7	A Friend to Missions 50 0 0
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Missionary Boxes 0 12 0	Exs. 170s. 6d., 200f. 4s. 6d.
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Exs. 5s. 1d., 4s. 2s. 6d.	By Miss Blunt.
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Norstock.	Rev. J. K. Foster 0 10 0
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	W. A. Seal, Esq. (A.) 1 1 0	Mrs. Foster 0 6 0
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Ditto (D.) 1 1 0	Miss Weale, 2 years 0 5 0
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	2s. 2s.	The Misses Hunt 2 0 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Newport, Sunday School, for the Native Boy Charles Manthorpe, at Salem 3 0 0	Quarterly Subscriptions 0 12 6
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0	GLOUCESTERSHIRE.	Missionary Box 0 4 2
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Blakeney.	Mr. Jackson, Gotherbyton 0 10 0
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mr. R. White 1 1 0	Miss Jackson's Missionary Box 0 6 7
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Mrs. J. White 0 10 0	New Mission for Central South Africa, a Thank Offering 2 10 0
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3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Collection 3 8 1	Fraunton-on-Severn.
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Missionary Box 1 4 7	Rev. W. Lewis.
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Sunday School, Missionary Box 0 11 5	Miss Barnard 0 10 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0	Exs. 7d. 9f. 5s. 4d.	Mrs. Cowles 0 10 0
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Miss Richardson 1 0 0
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Collection at Public Meeting 2 13 6
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Sunday School 0 10 5
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Sums under 10s. 1 10 0
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Gloucester.
3 15 8	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Southgate Chapel.
3d.	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Mrs. John Warner, Secretary.
et Chapel.	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Collected by—
mith.	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Mrs. Blair 3 5 8
3 0 0	Collected by Miss Mather, by Rev. M. Galt 0 10 0		Miss Goman 0 13 9

Children	0 2 8	Christians, by Rev. W. Ellis	5 0 0	Labourers	0 8 7	Lynna Small	0 8 7
Boxes.		Ditto, a Friend, by Mrs. E. Woodwark	0 2 6	Mr. Hudson	2 10 11	Gabriel Orsh	2 10 11
Sabbath School	0 12 0			Mr. Cobban	3 0 0	Ellis, Pritchard	3 0 0
Mrs. Bishop	0 10 9			Mrs. Dove	3 0 0	Fractions	3 0 0
<i>Pope's Hill.</i>		Old Chapel.		Miss S. Dove (for the Ship and China)	1 0 0	Collections	1 0 0
Boxes.		Per Mr. Coley.		Part of the proceeds of Mrs. Dove's Mis- sionary Basket	15 0 0	Mr. & Mrs. Cl	15 0 0
Sabbath School	0 1 7	Subscriptions	13 15 0	Mrs. T. Bennett	1 10 0	Ditto, for the Special Fu	1 10 0
Mrs. Ryder	0 4 0	Boxes.		Collection	0 4 1	African Mi	0 4 1
<i>St. Ila.</i>		Mrs. Ferrabee	0 3 6	Public Meeting	1 19 1	Mr. Strang	1 19 1
Rev. J. Lander	1 0 0	Sunday School	3 1 0	Fractions	0 0 5	Mr. W. S. Ch	0 0 5
Mrs. Lauder	1 0 0	Miss Appery	0 11 1	<i>St. Ila. 10d.</i>			
Miss Beadles	0 4 4	177. 10s. 7d.		<i>Hawkesbury, Upton.</i>			
Mrs. Robinson	0 4 4	For the Malagasy Christians, by Rev. W. Ellis	0 5 0	Mr. Bletchly	1 1 0	HAMI	
<i>Mitcheldean.</i>				Mr. Bodway	0 10 0	ALC	
Missionary Boxes.		<i>Wotton-under-Edge.</i>		Boxes.		Rev. S.	
Mrs. C. Brain	0 4 7	Mrs. J. E. Lewis	60 0 0	Miss E. M. Bletchly	0 10 2	Subscription	
Mrs. T. B. Brain	0 4 5	Ditto for Ebenezer		Master S. Marling	0 6 3	Public Meet	
Mrs. Morgan	0 7 0	Female School	10 0 0	Collection	0 8 0	For Widows'	
Mrs. Parry	0 10 0	Ditto for Native		<i>St. Ila. 6d.</i>		Collected by	
Mrs. Millington	0 12 0	Teachers H. E.		Rev. J. Andrews.		Mrs. Le Blo	
Mrs. James Pearce	0 5 0	Knill and P. B.		W. A. Long, Esq.	1 1 0	Mrs. Newal	
Miss E. Constance	0 3 1	Dodderidge	30 0 0	J. Griffiths, Esq.	1 0 0	Sunday Sch	
Miss E. Pearce	0 2 3	100l.		Kufus Long, Esq.	0 5 0	Missionary	
Miss M. Coleman	0 3 2	<i>Wotton-under-edge District.</i>		Collected by Mrs. Andrews.		M.	
Miss Dawson	0 2 7	Per Mr. W. S. Chapman.		Rev. J. Andrews.	1 0 0	Rev. I	
Mr. Jas. Constance	0 5 6	<i>Berkeley.</i>		Sabbath Bible Class	0 9 3	Subscription	
Mariah Phelps	0 1 7	Collection	0 10 3	A Friend	0 6 6	Public Meet	
Sabbath Scholars	0 10 6	Sabbath School Chil- dren's Box	0 8 0	Ditto	0 2 6	Rev. I	
Collection & Prayer Meeting	1 4 0	Collected by—		Ditto	0 2 6	Subscription	
<i>St. Ila. 6d.</i>		Miss Alice Eley	0 10 7	Missionary Boxes.		E. Tasker, F.	
<i>Euardean.</i>		Miss Sarah White	0 9 0	Mises and Masters		the Native!	
Collected by Mrs.		Miss Jane Mabbot	0 5 10	Griffiths	1 6 6	Providence	
Horlick	1 0 0	Exa. 9d.; 2l. 3s.		Miss Nichols	0 13 7	Sabbath Sch	
<i>Nailsworth.</i>		<i>Charfield.</i>		Master Pontifex	1 3 2	Collections	
Forest Green Chapel.		Mr. W. Morton	1 0 0	Master Long	0 13 1	Exa. Me.	
Per Miss Norton.		Boxes.		A Friend	0 8 9	<i>Bastings</i>	
Subscriptions	3 13 0	Miss S. Trigg	1 0 6	Ditto	0 6 10	Rev. W. Bo	
Collection & Mis- sionary Box	1 18 0	Mrs. Walter	0 15 0	Joseph Hart	0 5 4	London St	
Girls' Sunday School	0 16 6	Mrs. Roberts	0 9 7	Thomas Pearce	0 1 3	Subscribers	
<i>St. Gs. 6d.</i>		Sabbath School	0 6 6	Missionary Prayer Meeting	0 7 6	Collected by	
<i>Newent.</i>		Collection	0 12 7	Sermon and Public Meeting	5 11 8	Miss Shackle	
Rev. T. Roberts,		<i>St. Ila. 6d.</i>		For Widows' Fund.	1 12 0	Miss Wilkin	
J. Beach, Esq. (A.)	3 0 0	<i>Charfield Mills.</i>		16l. 4s. 9d.		Mission	
For Widows' Fund	0 7 0	The Workmen and others at Messrs. S. Long and Co's Factory	21 8 0	<i>Newport.</i>		J. Curtis	
<i>St. Ila.</i>				Collection	0 7 0	Miss Glover	
<i>Newnham.</i>				Boxes.		Miss S. Hill	
Per Mr. S. Bingham.				W. Summers and G. Fowler	1 0 0	Mrs. Lakey	
Collection				Ann and Elizabeth Fowler	0 3 8	Geo. Lovegro	
						Mrs. Medwir	
						Sunday Sch	

Street Chapel.

Table listing names and amounts for Street Chapel, including William Bone, Public Boxes, and various individuals like Mrs. Goodve and Miss Goodeve.

Gosport.

Table listing names and amounts for Gosport, including High Street Congregational Chapel, Rev. A. Ewing, A.M., and various individuals like Mrs. Goodve and Miss Goodeve.

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Table listing names and amounts for Portsea, including King Street Chapel, Rev. T. Cousins, and various individuals like Mrs. Cousins and Miss Edwards.

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Table listing names and amounts for Guernsey, including Auxiliary Society, Mr. A. G. De Garis, and various individuals like Dr. Brealey and John Blouet.

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HERTFORDSHIRE

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Rev. J. C. Beale, Ladies' Association, Mrs. Beale, Secretary

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Buckey

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sq. per	2 0 0	<i>Redbourn.</i>	Mr. Hooker	1 4 10	<i>Dover.</i>	
Boxes	1 0 1	Collection, less Ex-	Mrs. Whitwall, Leeds	0 15 2	Russell Street,	
's Sub-		penses 1s. 10d.	Sermons	4 14 10	Rev. S. Spink,	
Morning	2 4 0	0 16 1	Sabbath School	0 15 7	Collections	10 8 8
y Ex			Mr. Crispe, Chinese	0 5 0	John Gange Esq.	2 2 0
Thank	2 4 0	KENT.	Fund		Miss G. Mission	
hereon	2 4 0	WESTERN DISTRICT.	Boxes.		in Central Africa	1 1 0
l Offer	2 10 0	Mr. G. Mullinger, Treasurer	Misses Harman	0 13 0	Mrs. Gange	2 2 0
	0 10 0	<i>Chatham.</i>	Miss Buss	0 13 0	Rev. S. Spink	1 0 0
d; 26d. 9s.		Public Meeting	Miss Vinson	0 10 0	Mr. Back	1 1 0
Sunday	0 0 0	Subscriptions	Miss Dray	0 5 0	Mr. C. Williams	0 10 0
		Subscriptions	Exs. 4s. 9d.; 1s. 10d.		Mr. Williams, Engi-	0 5 0
<i>W. Hamstead.</i>		Ladies' Association.	Tunbridge.		neer.....(D.)	
W. Hodge	5 12 0	Collected by—	Per Miss Gorham.		Collected by—	
Miss Young	2 9 2	Miss Mullinger	Mr. B. Baker	1 1 0	Miss Crothall	0 13 0
Miss Pembie	0 14 10	Mrs. Shrewsbury	Mrs. B. Baker	0 5 0	Master Penny	0 12 0
Miss Dunsted	1 2 6	Miss Young	Mrs. Gorham	0 10 0	Exs. 11s. 1d.; 10s. 6d.	
Miss Coumber	0 6 8	Miss Young	Miss Gorham	0 5 0	Zion Chapel.	
		Miss Young	Mr. Jefferson	0 6 0	Rev. W. Grigsby.	
		Miss Young	Mrs. W. Gorham	0 10 0	Subscriptions	7 13 6
		Miss Young	Mrs. J. Gorham	0 10 0	Collected by—	
		Miss Young	Mr. Cousins	0 4 4	Miss Anderson	0 4 8
		Miss Young	Mrs. Elyatt	0 4 4	Miss E. Grigsby	1 0 0
		Miss Young	Mr. Reed	0 4 4	Miss Walker	1 15 0
		Miss Young	Mrs. Collins	0 5 0	Boxes,	
		Miss Young	Mrs. Featherstone	0 4 4	Mrs. Beaufoy	0 5 3
		Miss Young	Miss Smith	0 4 4	Miss H. Grigsby	0 5 0
		Miss Young	Mr. Gilbert	0 4 4	Miss Teator	0 9 8
		Miss Young	Mrs. Annison	0 4 4	Mrs. Thistleton	0 6 7
		Miss Young	Miss Annison	0 4 4	Collection	3 0 0
		Miss Young	Mrs. Muirhead	0 4 4	Collected by Miss	
		Miss Young	Mr. Mercer	0 4 0	Gould, for the	
		Miss Young	Mrs. Hodgk	0 4 0	Indian Fund	1 0 0
		Miss Young	Mr. Nash	0 2 0	Sunday School	1 5 9
		Miss Young	Miss Nash	0 2 0	37s. 11s. 1d.	
		Miss Young	Ann Nash	0 2 0	W. R. Mummery, Esq.	2 2 0
		Miss Young	Mr. Groombridge	0 2 0	Mrs. Mummery	1 1 0
		Miss Young	Mrs. Groombridge	0 2 0	Master W. G. Mum-	
		Miss Young	E. Groombridge	0 2 0	mercy	0 10 6
		Miss Young	F. Fever	0 2 0	Miss A. Y. Mummery	0 10 0
		Miss Young	P. Swain	0 2 0	Miss R. G. Mummery	0 10 0
		Miss Young	A. Miles	0 2 0	Master A. F. Mum-	
		Miss Young	Mrs. Gosard	0 2 0	mercy	0 10 6
		Miss Young	Mrs. Tonner	0 2 0	Donation for India	1 1 0
		Miss Young	Mr. Lower	0 2 0	6s. 10s. 6d.	
		Miss Young	Missionary Boxes.		Faversham.	
		Miss Young	Sarah Richardson	0 10 10	Rev. H. J. Cook.	
		Miss Young	Mary Maynard	0 1 4	Collection, less exs.	6 17 8
		Miss Young	Mr. Harmer	0 2 0	Subscriptions	2 0 0
		Miss Young	Ella and Marshall	0 2 0	Collected by—	
		Miss Young	School-room	0 0 10	Mr. Lowdall	0 17 4
		Miss Young	Juvenile Missionary	3 3 0	Mrs. Rook	0 13 4
		Miss Young	Society	1 1 0	Sunday School	0 17 10
		Miss Young	H. Beeching, Esq.	1 1 0	11s. 6s. 2d.	
		Miss Young	T. Beeching, Esq.	1 1 0	Whitstable.	
		Miss Young	15s. 7s. 6d.		Boxes.	
		Miss Young	£. for the Girl in the		Miss Colthrup	0 4 4
		Miss Young	School at Madras, named		Mr. W. Gann's	0 11 0
		Miss Young	Mary Gorham.		Fred. J. Gann	0 5 6
		Miss Young	Eastern District.		Mary Ann Storey	0 6 0
		Miss Young	Rev. S. E. Toomer.		Ellen Jane Acors	0 4 2
		Miss Young	Canterbury.		Elizabeth Holden	0 4 6
		Miss Young	Guildhall Street Chapel.		Mary and Charles	0 9 0
		Miss Young	Rev. H. Cresswell.		Jutson	0 6 0
		Miss Young	Subscriptions	4 0 0	Isabella Camburn	0 6 0
		Miss Young	Collection	19 7 0	Annie Clarke	0 5 0
		Miss Young	Collected by—		Henry Knight	0 4 3
		Miss Young	Miss Taylor	2 19 8	Collection by Miss	2 0 7
		Miss Young	Miss Jarman	1 6 4	Jutson	3 0 8
		Miss Young	Miss Friend	1 7 0	For Widows' Fund.	2 0 0
		Miss Young	Miss H. Noble	0 14 4	10s.	
		Miss Young	Ann Potts	0 11 8	Wingham.	
		Miss Young	Jemima Greaves	0 7 11	Rev. S. E. Toomer and Rev.	
		Miss Young	Mr. Adams	0 18 4	T. Waller.	
		Miss Young	A Friend	0 8 0	Missionary Boxes	6 5 3
		Miss Young	Sunday School Boxes	2 15 0	Produce of Apple-	0 10 10
		Miss Young	25s. 10s.		trees	1 3 9
		Miss Young	Deal.		Missionary Prayer	1 3 4
		Miss Young	Rev. J. T. Bartram.		Meetings	2 15 5
		Miss Young	Mr. Steed, Treasurer.		Collection	
		Miss Young	Collected by—		For India.	
		Miss Young	Mrs. Brown	0 13 4	Rev. S. E. Toomer	10 0 0
		Miss Young	Miss Brown	0 9 2	Mr. G. E. Toomer	2 0 0
		Miss Young	Miss Christian	0 15 0	21s. 10s.	
		Miss Young	Mrs. M. E. Sutton	1 1 10		
		Miss Young	Mrs. Vincent	1 3 9		
		Miss Young	Miss Vincent	1 8 1		
		Miss Young	Annual Collections	6 8 0		
		Miss Young	Missionary Boxes	5 1 9		
		Miss Young	Juvenile Bible Class			
		Miss Young	and Proceeds of			
		Miss Young	Two Lectures	1 4 7		
		Miss Young	Subscriptions	4 4 0		
		Miss Young	Exs. 2s. 6d.; 20s. 7s. 9d.			

Unconnected with the County Auxiliaries.

Table listing names and amounts under 'Unconnected with the County Auxiliaries'. Includes sub-sections like 'Blackfeath', 'A. Smart, Esq., Treasurer', 'B. Cooke, Esq., for African Mission', etc.

Table listing names and amounts under 'Unconnected with the County Auxiliaries'. Includes sub-sections like 'Dartford', 'Deal', 'Gravesend', 'Missionary Boxes', 'Classes', 'Greenwich', etc.

Table listing names and amounts under 'Unconnected with the County Auxiliaries'. Includes sub-sections like 'Sabbath School', 'Herne Bay', 'Keston', 'Lewisham', 'Missionary Boxes', etc.

Table listing names and amounts under 'Unconnected with the County Auxiliaries'. Includes sub-sections like 'Maidston', 'Northfleet', 'Ramsgate', 'Herne Bay', 'Keston', 'Lewisham', 'Missionary Boxes', etc.

Leigh.	From Girls' Sabbath School, for support of Ann Fraser and Maria Blackburn, at Mrs. Porter's School, Madras ... 6 0 0	Hannah Hughes ... 0 2 1	Park End
Bethesda Chapel..... 5 0 0	Missionary Boxes ... 6 17 2	Robert A. G. Davies ... 0 5 1	Rev. M. M. T
2714 11 1	Ditto, Bond Street School 2 3 0	Thos. Robt. Griffiths ... 0 4 0	Contributions ...
Less Expenses..... 22 5 0	1411, 112, 8d.	Mary Roberts 0 1 5	Mrs. Carr's Fam
3602 6 1	Newington Chapel.	John Samuel Jones... 0 10 8	Missionary Box
Ashton-under-Lyne.	Rev. H. Griffith.	John Parry 0 3 4	7.
Albion Street Chapel.	Rev. H. Griffith.	William Vaughan ... 0 4 10	Darree
Rev. J. G. Rogers, B.A.	Collections and Sub-	Robert Jones 0 9 9	Belgrave St
Annual Collections, 73 18 5	scriptions 82 11 8	Jane Owens 0 3 1	Contributions ...
Collected by—	Juvenile Society..... 3 7 7	Eliza Owen 0 3 5	Duckworth
Mrs. W. H. Sattliffe 19 8 4	34, 19, 3d.	T. J. Thomas, Seg-	Rev.
Miss Sunderland 15 8 10	Toxeth Chapel.	ment Street (dec.) ... 0 4 5	Contributions ...
Miss Ocheatham 7 9 0	Rev. W. Harens.	Richard Roberts ... 0 0 9	Female Classes,
Mrs. F. Reyner 6 10 0	Collection 8 10 1	Wm. D. Hughes 0 3 10	the Native
Miss J. Taylor 4 15 4	Mr. T. Smith (A.) ... 1 0 0	Sarah Jones 0 9 19	at Visagapat
Juvenile Society, per	Mr. J. Stevens (A.) ... 1 0 0	Robert Jones 0 9 9	called Pa
Mr. Lees 10 0 0	Boys' Sunday School 1 3 0	Fractions 0 0 7	Clarke
Sacramental Collec-	For Widows' Fund, 1 14 10	14, 9, 5d.	For Visagapa
tion for Widows' Fund 10 0 0	18, 15, 11d.	Less Expenses 670 4 0	School 17, 13
Exs. 124, 114, 140, 32, 6d.	Berkeley Street Chapel.	649 18 6	Lower Cl
Bolton.	Rev. J. Dewanap.	Mid Auxiliary Society.	Sabbath School
Duke's Alley Chapel.	Collections 5 0 0	T. Eccles, Esq., Treasurer.	Ruth Eccles ... 2, 1
Rev. W. H. Davison.	Kirkdale Chapel.	Blackburn.	Less Expens
Collections and Sub-	Collections 14 6 2	Chapel Street.	
scriptions 39 11 0	Waterloo Chapel.	Rev. A. Frazer.	
Juvenile Auxiliary ... 7 9 5	Collections 9 5 0	Contributions 19 14 0	
For Widows' Fund, 3 2 1	Stanley Congregational Church.	Juvenile Collection, 2 15 8	
41, 39.	Rev. C. Green.	Classes of	
West Oughton 3 0 0	Collections 1 5 0	Miss Frazer 1 10 0	
Belmont, per Mr. Thos. Naylor 3 0 0	Waverree Chapel.	Miss Murray 0 6 0	
West Auxiliary Society.	Rev. N. Wight.	Miss Greenwood ... 0 10 0	
S. Job, Esq., Treasurer.	For Native Teacher 12 0 0	Miss Smalley 0 6 0	
Public Meeting 22 6 0	Ditto Child, Helen Wight 4 0 0	Miss Barlow 0 4 8	
Missionary Commu-	For Widows' Fund, 1 12 0	Miss Maxwell 0 3 7	
nion 18 15 7	17, 15s.	Miss Parkinson 0 2 0	
Juvenile Meeting ... 10 0 8	Woodside Chapel.	Miss Cawlow 0 1 7	
Ditto, Misses Bat-	Rev. J. Mann.	Miss Clitheros 0 3 4	
ler's Missionary Box 2 7 4	Collections 15 11 6	Mr. Lawson 1 0 0	
Missionary Break-	Liscard Chapel.	Mr. J. Brown 0 9 0	
fast 11 1 0	Rev. J. Cranbrook.	Vacant Class 0 7 0	
For the Central African Mission.	Collections (3 Years) 14 0 10	Miss Eliza Frazer ... 1 0 0	
Mr. John Cropper ... 30 0 0	For Widows' Fund, 2 4 0	Ditto for a Little Girl at Visagapatam ... 1 14 0	
Mr. Wm. Crossfield ... 30 0 0	16, 4s, 10d.	Mrs. Abram, ditto .. 0 17 0	
Mr. Samuel Job ... 30 0 0	St. Helen's Chapel.	Mrs. Bond 0 8 0	
S.M. Bulley's Family Missionary Box ... 2 15 6	Collections 13 12 8	Richardson 3 0 0	
62, 15s, 6d.	Sunday School Boxes 6 13 10	Mrs. Lawson, ditto to be called Janet Grace Lawson ... 3 0 0	
For Extended Operations in India.	294, 6s, 6d.	Miss Ellen Haworth 0 13 1	
Collection at Special Meeting 8 11 6	Newton-le-Willows.	Miss Mary Pickering 0 13 10	
Miss Pilkington 5 0 0	Collections 13 0 10	Miss Sarah Bury ... 0 7 0	
Mr. B. Woodward 5 0 0	Missionary Boxes ... 3 1 8	Miss Elizabeth Taylor 0 7 0	
Mr. Samuel Job 10 0 0	Exs. 224, 9d., 13, 13s, 9d.	Miss Ruth Lees 0 5 0	
25, 11s, 6d.	Huyton Chapel.	Boxes.	
Great George Street Chapel.	Rev. E. Giles.	Miss Gibbon 0 4 9	
Rev. Dr. Haffes.	Rev. E. Giles and Family 5 0 0	Master Allan Carr ... 0 6 1	
Collections 109 3 4	Miss Lonsdale 1 1 0	Master A. W. Briggs 0 7 6	
Ladies' Auxiliary ... 41 14 8	Ditto for Chinese Medical Missions. 0 10 0	41, 3s, 8d.	
Juvenile Society, for Mrs. Porter's School, at Madras 10 10 0	Grant for Widows and Orphans 5 0 0	James Street.	
170, 7s.	Sunday School 2 4 1	Rev. E. W. Shalders.	
Crescent Chapel.	Collections 7 4 11	Contributions 23 5 0	
Rev. J. Kelly.	Exs. 16s, 6d., 20, 3s, 6d.	Collection in School 8 11 3	
Grant from Weekly Offerings 79 5 8	Warrington.	Per Miss Briggs..... 2 2 6	
Sacramental Collec-	Rev. C. E. Palmer.	Further Gate School.	
tion for Widows and Orphans 10 6 3	Collections 4 16 4	Ruth Sharples 1 19 2	
Juvenile Society, for Rev. Mr. Hall's School, at Madras 17 0 8	Salem Welsh Independent Chapel.	Missionary Boxes.	
For support of two Girls at Mrs. Mullens' School, Bow-hampore 5 0 0	Juvenile Society..... 10 10 0	Ruth Sharples 0 17 0	
Ditto of J. Kelly, at Mr. Rice's School, Bangalore 5 0 0	Missionary Boxes.	Rachel Haworth ... 0 4 2	
	Richard Williams ... 0 0 10	Ellie Holt 0 1 2	
	William and Hannah Hughes 0 1 8	S. Harwood 0 1 2	
	Hannah Thomas ... 0 14 8	S. Riley 0 1 6	
		Mary Hindle 0 1 4	
		T. B. Hyslop 0 8 6	
		John Hasler 0 2 11	
		J. T. Parkinton ... 0 3 6	
		James Hamsbottom 0 3 3	
		James Talbot 0 5 10	
		Proceeds of Break-fast 7 1 6	
		40, 3s, 2d.	
		Mull Hill.	
		Rev. H. Sillard.	
		Contributions 37 14 1	

BOSTON.		LEICESTERSHIRE.		Boston Road Chapel.	
msch.	Boxes.			Rev. W. C. Yonge.	
ny	Mrs. Browne	0 10 4	Hickley, for Wi-	Subscriptions	7 0 15 0
...	Mrs. Raynes	0 11 2	dows' Fund	Collected by—	
b-	Mrs. Charmley	1 1 2	1 0 0	Miss Baker	0 4 6
...	Mrs. Riley	1 8 4	Lutterworth:	Miss E. Bayliff	0 15 0
ss	For Widows' Fund ..	0 14 2		Mrs. Lambert	1 7 2
...	10s. 7s. 2d.		Mr. T. Ivens	Miss McGaw	0 6 1
ns.	Wigan Auxiliary.		3s. 3d.	Misses and Master	
...	T. Cook, Esq., Treasurer.		LINCOLNSHIRE.	Paulin	1 8 0
...	Rev. W. Roof, Secretary.		Barton-on-Humber.	Mr. Pearce	3 12 8
oxes.	Ashton, Collection ..	1 10 4	Rev. E. Lewis, B.A.	Mrs. Rowland	0 5 7
...	Golborne, per Mr.		Collection	Miss Sanders	0 2 1
b-	Travis	1 3 0	From Tea	Miss Skirrow	0 2 0
...	Hindley.		Collected by—	Miss Spencer	1 5 8
nl	St. Paul's Chapel.		Mrs. Lewis	Sermons in May ..	2 12 0
...	Rev. R. Berry	6 10 0	Miss England	Annual Meeting ..	3 6 6
...	Bridge Croft, Rev.		For New Missions in Central South Africa.	Sunday School Boxes	2 6 2
...	W. Turner	3 4 2	Previously acknow-	27s. 12s. 2d.	
...	Horwich.		ledged	Ealing.	
...	Lee Chapel, Rev. M.		By Mrs. G. W. Robinson and	Rev. W. Isaac.	
...	Hardaker	2 18 2	Miss Hall	Subscriptions, &c.	7 4 0
...	New Chapel.		Exs. 92s. 4d.; 39s. 2s.	Mrs. Horne's Box ..	0 0 8
...	Rev. W. Whiden.		Boston.	Previously School Tea-	3 0 3
...	Collection	2 8 8	Congregational Church,	chers & Children ..	5 0 0
...	Boys' School Contri-		Rev. J. Shaw.	Collected by Mrs. G.	
...	butions	1 17 5	Collections	W. Robinson and	
...	Ditto Tickets	0 4 1	Sacramental Collec-	Miss Hall	1 15 0
...	Girls' School Contri-		tion	Exs. 92s. 4d.; 39s. 2s.	
...	butions	1 5 8	By Miss E. Oldrid ..	Boston.	
...	Ditto Tickets	0 2 0	Miscellaneous	Congregational Church,	
...	5s. 17s. 5d.		Exs. 17s. 4d.; 15s. 14s.	Rev. J. Shaw.	
...	Rainford.		Gainsborough.	Per W. Cook, Esq.	
...	Rev. J. Widdows,		Subscriptions	242 0	
...	Collection	5 1 0	Collected by Miss Dobell.	Collected by Miss Stone.	
...	Miss Widdows's		Mrs. Ryley	J. Stone, Esq.	2 0 0
...	Missionary Box ..	0 11 0	Mrs. Marsh	W. Kelsey, Esq.	2 2 0
...	5s. 12s.		Mrs. Penne	W. Kelsey, Esq.	2 2 0
...	Wigan.		Small sums	Dr. Godfrey	1 1 0
...	St. Paul's Chapel.		Miss Marshall's	Mr. Postans	1 1 0
...	Rev. Wm. Roof.		Missionary Box ..	Mr. Charlton	1 0 0
...	Collection	14 5 0	Sundry	Miss May	1 0 0
...	Collected by Miss Dobell.		50s. 4s. 9d.	Mr. Mullinger	1 0 0
...	Mrs. Ryley	1 0 0	Hope Chapel.	Rev. J. E. Ashby ..	0 10 6
...	Mrs. Marsh	0 10 0	Rev. W. Marshall.	Mr. S. Baugh	0 10 6
...	Mrs. Penne	0 10 0	Collections after	Miss Adams	0 10 6
...	Mrs. Roof	0 10 0	Sermons & Public	Mrs. Riches	0 10 0
...	Small sums	1 10 0	Meetings	Miss Charlton's	
...	Miss Marshall's		Collected by Mrs.	Young Ladies' ..	0 12 2
...	Missionary Box ..	0 5 0	Mrs. Woods (A.) ..	Mrs. Barker	0 5 0
...	Sundry	0 15 0	Miss H. Woods (A.)	Elizabeth Hobbs ..	0 5 0
...	50s. 4s. 9d.		Miss H. Woods (A.)	Mrs. Wakely	0 5 0
...	Hope Chapel.		Hope Chapel Juvenile Association.	Mrs. J. Bisere	0 5 0
...	Rev. W. Marshall.		Mr. T. Daines, Secretary.	Miss Alinger	0 5 0
...	Collections after		Margaret Hilton	Mrs. B. Notts	0 5 0
...	Sermons & Public		Mrs. Maraden	Mrs. Grant & Friend	0 5 0
...	Meetings	27 4 0	Sarah Maraden ..	Mr. Foster	0 5 0
...	Collected by Mrs.		Miss Davies	Miss Stillwell	0 4 4
...	Cook	2 7 0	William and Joseph	Mrs. Townsend	0 4 4
...	Miss E. Woods (A.)	2 2 0	Elizabeth Holmes	Mr. Castle	0 4 4
...	Miss H. Woods (A.)	2 2 0	James Wilson and	Mrs. Milne	0 4 0
...	Hope Chapel Juvenile Association.		sister	Mr. Fan	0 4 0
...	Mr. T. Daines, Secretary.		Rizabeth Crompton	Mrs. Benson's Mis-	0 4 10
...	Margaret Hilton		Thomas Cookson ..	Mrs. Clark	0 4 4
...	Mrs. Maraden	0 2 0	Robert Entwistle ..	Mrs. Searle	0 4 4
...	Sarah Maraden ..	0 2 0	William Miller	Mrs. Ambrose	0 4 4
...	Miss Davies	0 5 0	James S. Ashton ..	Mr. Ebbes	0 4 4
...	William and Joseph		Robert Calderwood	Mr. Logsdon	0 2 0
...	Elizabeth Holmes		Elizabeth Cowell ..	Mrs. Gibbons	0 2 0
...	James Wilson and		Annie Marsh	A Friend	0 2 6
...	sister	0 3 0	Girls' Sabbath	Mrs. Haunerskone ..	0 2 0
...	Rizabeth Crompton	0 1 8	School	Mrs. Chase	0 1 1
...	Thomas Cookson ..	0 1 11	5s. 7d.; 3s. 6s. 9d.	Sunday School Mis-	
...	Robert Entwistle ..	0 1 10	Less Expenses	ionary Box	6 2 1
...	William Miller	0 1 6	84 2 8	51s. 1s. 3d.	
...	James S. Ashton ..	0 3 7	MIDDLESEX.	Finchley Chapel.	
...	Robert Calderwood	0 2 0	Brentford.	Miss Taylor, Treasurer,	
...	Elizabeth Cowell ..	0 4 11	Albany Chapel.	Collected by Miss Lane.	
...	Annie Marsh	0 3 9	Rev. E. Morley.	Rev. C. R. Howell ..	1 1 0
...	Girls' Sabbath		Miss Melbride	Mr. Lane	1 0 0
...	School	0 7 6	Rev. E. Morley for the	Mr. Lane, for Mis-	5 0 0
...	5s. 7d.; 3s. 6s. 9d.		Widows' Fund	sion in Africa	5 0 0
...	Less Expenses	86 8 0	2s. 11s.	Collected by Miss McCulloch.	
...	84 2 8		Miss Melbride	Mr. Crane	35 0 0
...	Rev. E. Morley	2 1 0	Mr. Morley for the	Mr. Craze, for Boy	
...	Widows' Fund	0 10 0	Widows' Fund	in Bangalore	
...	2s. 11s.		School	3 0 0	

Mr. Walton	10 10 0	Master A. J. Pasmore's Missionary Box	1 3 0
Sums under 10s.	0 15 0	Mr. Morford's ditto	1 2 6
Collected by Miss Homan.		A Poor Widow	0 2 0
Mrs. Homan	1 0 0	Annual Sermons	7 2 7
Mrs. Gower	1 0 0	Collection at Sunday School	0 12 6
Mrs. Thompson	0 10 0	Collection at Public Meeting	4 19 4
Sums under 10s.	0 6 0	Exs. 9s.; 25l. 19s. 11d.	
Collected by Miss Foster.		From Members of the Society of Friends, for the Support of Native Schools in India.	
Miss Taiter	1 1 0	Mrs. Charles Ashby	0 10 0
Mr. Foster	0 10 0	Frederick Ashby, Esq.	0 10 0
Sums under 10s.	0 10 0	Thomas Ashby, Esq.	0 10 0
Collected by Miss A. James.		Miss Pape	1 0 0
Mr. James	1 0 0	Special, for India, J. H. Mitchiner	1 0 0
Miss James	0 10 0		27 9 11
Mr. Beckstrow	1 0 0	Sudbury, J. Finlay, Esq.	1 1 0
Sums under 10s.	0 10 0		
Collected by Miss M. A. Murphy.		Tottenham & Edmonton. Rev. J. S. Russell.	
Mrs. Lawley	0 10 0	Subscriptions and Donations	27 10 2
Sums under 10s.	2 10 2	For Widows' Fund	5 0 0
Collected by Miss M. A. Murphy.		W.C., a Thank-Offering for India	5 0 0
Mrs. Lawley	0 10 0	Juvenile Association, For School at Cuddapah.	
Sums under 10s.	2 10 2	Collected by—	
Collected by—		Master Maynard	2 15 10
Miss E. Murphy	0 17 0	Miss Ponget	1 15 6
Miss A. M. Cubitt	2 7 9	Sums under 10s.	1 3 1
Master A. J. Cubitt	0 5 0		65l. 9s. 7d
Miss Elton	0 5 0	Trent, Missionary Association, Rev. C. H. Skrine	3 1 8
Miss Flower	1 5 0		
Miss Wood	0 7 6	Twickenham.	
Emma Harris	2 0 0	Miss E. Waugh (A).	1 1 0
Louisa Cox	0 3 0	Rev. J. Wilkie (A).	5 5 0
Annie Bolton	0 3 0	Sunday School	9 4 0
William Foskett	2 10 0		
Mr. Soams	0 3 0	Uxbridge.	
A Friend to India, for Special Fund	10 0 0	Providence Chapel.	
Collection for India	1 15 10	Rev. J. Glendenning.	
Collection in May	9 15 7	Collection	14 6 4
Missionary Box	2 8 6	Juvenile Meeting	2 13 9
94l. 11s. 6d.		Public Ditto	11 5 5
Hammersmith.		Subscribers	30 2 6
Rev. R. Macbeth.		Sacramental Collection	5 15 0
Mrs. Starkey, Treasurer.		Missionary Boxes	6 13 2
Mrs. Macbeth, Secretary.		Cave House School	3 3 0
Collection, 17th May	4 11 5	Weekly Farthing Contributions, per Miss S. J. Heron	1 10 2
Collected by Mrs. Nellie.		Mrs. Bray's Missionary Association	1 12 0
Mrs. and the Misses Scott	0 13 10	Towards Educating a Girl in Mrs. Cox's School, Mary Ann Geary	3 0 0
Rev. A. and Mrs. Mangies	0 8 8	Some Ladies, for a Girl, Christiana Bateman	3 0 0
Sums under 10s.	0 18 8	A few Friends, for a Girl in Mrs. Rice's School	3 0 0
Collected by Miss Talford.		Glendenning	3 0 0
Mr. Henry Eyles	0 8 8	Sabbath Schools, for Native Teachers, William Nash	12 0 0
A and Jane Bignal	0 8 8	Special Fund for India	7 1 0
Miss Talford	1 0 0	105l. 4s. 4d.	
Collected by Miss Salter.		Old Meeting House.	
Mr. Starkey	0 10 0	Subscriptions	2 10 6
Mrs. Starkey	0 10 0	Missionary Box in Sunday School	0 2 0
The Misses Starkey	0 10 0		
Mr. and Mrs. Jones	0 8 8		
Sums under 10s.	0 9 8		
Collected by Mrs. Macbeth.			
Mr. Roy	1 0 0		
Miss Smith	0 5 4		
Missionary Boxes.			
Miss Welchman	0 6 10		
Miss Julia Cumming	0 5 2		
Sunday School	2 14 4		
For Widows' Fund	1 10 0		
17l. 2s. 6d.			
Ponder's End.			
Collected by Mrs. Lockyer.			
Mr. Trego	5 0 0		
Mr. Abbas	1 0 0		
Mr. Upton	0 5 0		
Mrs. Westley	0 4 0		
Mrs. Taylor	0 2 0		
Mrs. Johnson	0 2 0		
Mrs. Allen	0 4 0		
8l. 17s. 6d.			
Staines.			
Rev. R. Porter.			
Mrs. Ann Goring	1 0 0		
Mr. J. H. Mitchiner	1 1 0		
Apsley Pellatt, Esq.	5 5 0		
Dr. Simmonds	1 1 0		
Miss Whitley	1 0 0		

Teachers and Children in Sunday School, for a Girl in Mrs. Rice's School, Mary Robinson	3 0 0
66l. 1s. 6d.	
Less Expenses	111 5 10
	2 5 4
	108 17 0
MONMOUTHSHIRE.	
Abergavenny.	
Rev. H. J. Bunn.	
Collections and Subscriptions	15 10 0
Missionary Boxes.	
Miss Bunn	0 9 4
Mrs. Lewis	0 8 7
Miss C. Pritchard	0 12 7
Miss E. Jones	0 5 6
Miss E. A. Evans	0 6 9
Miss M. A. Evans	0 7 7
Miss M. Howe	0 11 10
Miss J. Harry	0 11 10
Miss E. Hoskins	0 7 4
Miss A. Lewis	0 4 3
Miss E. Morgan	0 12 2
Miss M. Prothero	0 12 0
Miss F. Palmer	0 11 0
Miss L. Lipscombe	0 8 6
Miss M. Price	0 18 3
Miss M. Morgan	0 3 0
Miss J. Davies	0 3 6
Miss S. Rees	0 2 0
Miss H. and E. Lodge	0 10 3
Master T. Jones	0 2 0
Master H. Fookins	0 7 7
Masters A. and S. Lodge	0 11 6
Fractions	0 0 6
287. 9s. 3d.	
Hanover.	
Rev. R. Thomas.	
Collection	5 1 10
Boxes.	
Miss S. Thomas	6 4 0
Miss J. Prince	0 13 1
37. 19s. 8d.	
Newport Auxiliary.	
Mr. T. B. Batchelor, Treasurer.	
Mr. W. M. Jack, Secretary	
Dook Street Chapel.	
Annual Collection	7 12 9
Collected by—	
Mrs. Jones & Mrs. Dixon	4 15 8
Miss Hescroff	0 1 10
Anna Jones	0 2 0
Sunday School	0 11 8
18l. 6s. 11d.	
Juvenile Missionary Meeting	0 16 8
Hill Street Reform Wesleyan Chapel.	
Collection	1 1 0
Sunday School	0 3 2
Master Ward's Box	0 2 1
1l. 8s. 3d.	
Public Meeting	4 15 0
Essex Vale Sunday School, by Mrs. Turner	0 10 2
Tabernacle Chapel.	
Annual Collection	8 10 0
Collected by—	
Miss Miles	2 15 0
Miss Furney	1 7 6
Miss Graham	0 17 8
Mrs. Jenkins	0 11 8
A Friend, by Mrs. Gillman	1 0 0
Missionary Boxes.	
Mr. Compton	1 10 0
Master Graham	0 3 0

Miss Frost	4 11
Miss Davies	4 11
Miss Stephens	4 11
Miss J. Florida	4 11
Miss Jenkins	4 11
Master Evans	4 11
18l. 5s. 8d.	
Mount Zion Chapel.	
Mrs. Thomas	1 10 0
Mrs. Beynon	0 10 0
Ditto, Missionary Box	0 10 0
Sunday School	0 10 0
Collection	0 10 0
4l. 6s. 8d.	
Less Expenses	1 10 0
Welsh Auxiliary, Per Rev. T. Rees and Rev. N. Stephens.	
Abercarn	1 10 0
Aberlery	8 10 0
Carmel Beaufort, Missionary Bazaar.	
Rev. R. and C. A. Phillips	1 10 0
Sarah Lewis	1 10 0
Mathias Walters	1 10 0
Margaret Davies' Shop	1 10 0
Anne Harris	1 10 0
Sarah Anne Jones	1 10 0
Margaret Davies, Beaufort Hill	0 10 0
Hannah Richards	0 10 0
Caleb Lewis	0 10 0
David James and seven others	2 10 0
School Subscriptions, Richard Phillips	1 10 0
John Davies, Assistant	0 10 0
John Davies, Butler	0 10 0
Stephen Davies, Butler	0 10 0
Sums under 10s.	7 10 0
Congregation Subscriptions.	
Joseph Needham, Esq.	0 10 0
Mr. John Harris	0 10 0
Mr. David Edmunds	0 10 0
David Farry and others	0 10 0
Collections	0 10 0
Missionary Boxes	0 10 0
Subscriptions	0 10 0
Collections	0 10 0
Thus appropriated.	
London Missionary Society	20 10 0
Home ditto	20 10 0
Irish ditto	20 10 0
Colonial ditto	20 10 0
Paid out for Books	20 10 0
Blackwood	20 10 0
Mrs. Jones	20 10 0
2l. 6s.	
Erysmour.	
D. S. Lewis, Esq.	1 10 0
Rev. W. Jenkins	7 10 0
Collection	10 10 0
Erysmour, Rev. W. Williams	0 10 0
Ebbis Vale	4 4 0
Macken	2 10 0
Messengers, Rev. M. D., E. L., and J. B.	0 10 0
Collection	0 10 0
1l. 11s. 8d.	

Mynddialwyn.		Tredegar.		Collected by—		Harleston.	
New Bethel.		Sharon School.		Miss Boardman		Rev. S. Laidler.	
Rev. Moses Ellis.		Collected by Sunday		Elizabeth Edmunds		Subscriptions	
Williams		School & Congregation		Miss Grinter		Collection	
Thomas Ed-		Less Ex-		Mrs. Thomas Har-		7l. 17s. 6d.	
Phillips		penses la. 1d.		mer		Lynn.	
Phillips		T. Pugh, Esq.		Miss Higgins		The contents of a	
Mary Williams		13 11 0		Miss Rainbird		Servant's Mission-	
William Lewis		For Home Mission-		King Street Sunday		ary Box	
Lewis		ary Society		School		For Widows' Fund	
Collections		2 0 0		Collections		2l. 10s.	
Sunday School.		11 11 0		For Native Children in		Norwich.	
Thomas		Usk.		Mrs. Abbe's School,		In Memoriam, for	
Thomas		Rev. E. Williams		Pareychaley.		the extension of	
Thomas		Mr. J. Williams		Mrs. P. Abbe		Missions in India	
Collections		0 5 0		Mrs. D. J. Corbale		Oulton and Wood Dalling.	
Collections		0 5 0		Mrs. Miller, for		Rev. E. Jeffery.	
Collections		0 11 0		Lucy Miller		Collection	
Collections		Lecture by Rev.		Princes Street		Oulton Cottage Box	
Collections		T. Mann		Sunday School,		Prayer Meetings	
Collections		T. Mann		for Elizabeth Kus-		For Widows' Fund	
Collections		Exs. 6s.; 2l. 5d.		nell		1l. 6s. 9d.	
Collections		1 5 5		Mrs. J. Butcher, for		Wymondham.	
Collections		4 17 6		India		Rev. J. Anderson.	
Collections		4 17 6		Misses Willett, for		Missionary Boxes	
Collections		4 17 6		the support of a		NORTHAMPTONSHIRE.	
Collections		4 17 6		Native Girl in Mrs.		Kettering.	
Collections		4 17 6		Abbe's School		Rev. T. Toller.	
Collections		4 17 6		Exs. la. 6d.; 102l. 18s. 5d.		For Widows' Fund	
Collections		4 17 6		Old Meeting.		Collections and	
Collections		4 17 6		Rev. J. Hallett.		Weekly Subscrip-	
Collections		4 17 6		Subscriptions		tions	
Collections		4 17 6		15 0 0		Subscriptions	
Collections		4 17 6		15 0 0		Miss Strange's Box	
Collections		4 17 6		15 0 0		Girls' School	
Collections		4 17 6		15 0 0		Male Adult Class	
Collections		4 17 6		15 0 0		(by Mr. Noble)	
Collections		4 17 6		15 0 0		Mr. Hodge's Box	
Collections		4 17 6		15 0 0		Exs. 11s. 3d.; 30s. 7d.	
Collections		4 17 6		15 0 0		Market Harborough.	
Collections		4 17 6		15 0 0		Rev. H. Toller.	
Collections		4 17 6		15 0 0		Subscriptions	
Collections		4 17 6		15 0 0		Collections	
Collections		4 17 6		15 0 0		Missionary Boxes	
Collections		4 17 6		15 0 0		Ditto, Sunday School	
Collections		4 17 6		15 0 0		Exs. 10s.; 9d. 10s. 4d.	
Collections		4 17 6		15 0 0		Oundle.	
Collections		4 17 6		15 0 0		Rev. W. S. H. Fielden.	
Collections		4 17 6		15 0 0		Subscriptions and	
Collections		4 17 6		15 0 0		Donations	
Collections		4 17 6		15 0 0		Collections	
Collections		4 17 6		15 0 0		Public Meeting	
Collections		4 17 6		15 0 0		For Widows' Fund	
Collections		4 17 6		15 0 0		Collected by—	
Collections		4 17 6		15 0 0		Mr. Herridge	
Collections		4 17 6		15 0 0		Miss Green	
Collections		4 17 6		15 0 0		Boxes.	
Collections		4 17 6		15 0 0		Willie Fisher	
Collections		4 17 6		15 0 0		Mr. Godfrey	
Collections		4 17 6		15 0 0		Miss M. A. Linton	
Collections		4 17 6		15 0 0		Sarah and Fanny	
Collections		4 17 6		15 0 0		Rowlatt	
Collections		4 17 6		15 0 0		Miss Green and	
Collections		4 17 6		15 0 0		Friend, for Native	
Collections		4 17 6		15 0 0		Teacher	
Collections		4 17 6		15 0 0		Mr. Jolley, for Chinese	
Collections		4 17 6		15 0 0		Student	
Collections		4 17 6		15 0 0		Miss Lydia Bloor	
Collections		4 17 6		15 0 0		142l. 9s. 4d.	
Collections		4 17 6		15 0 0		Mr. W. H. Ellick (D.)	
Collections		4 17 6		15 0 0		Wellingborough.	
Collections		4 17 6		15 0 0		Salem Chapel.	
Collections		4 17 6		15 0 0		For Widows' Fund	
Collections		4 17 6		15 0 0		Woodstone Rectory.	
Collections		4 17 6		15 0 0		Rev. J. Haban, for	
Collections		4 17 6		15 0 0		Female School,	
Collections		4 17 6		15 0 0		Nagerool	
Collections		4 17 6		15 0 0		0 3 0	

NORTHUMBERLAND.	
<i>Newcastle-on-Tyne.</i>	
Auxiliary.	
D. H. Goddard, Esq., Treas.	
Previously acknowledged	50 10 2
Subscriptions	9 5 0
West Clayton Street.	
Rev. G. Steward.	
Subscriptions	25 13 2
Sunday School	2 5 8
Ditto Buckingham Street	
J. Dotchin's Box	0 2 0
For Widows' Fund	4 6 0
St. James's Chapel.	
Collected by—	
Mrs. Cooke	0 11 0
The Misses Laidlaw	2 13 0
Miss M. Lax	3 8 10
James Robson, Esq., for Native Teacher	10 0 0
D. H. Goddard, Esq., and Family	2 14 0
For Widows' Fund	0 6 0
Croft Street Sunday School	
Missionary Boxes.	
Mrs. Finlay	0 5 0
Miss Reid	0 0 0
Miss Brewis	0 6 0
St. Paul's Chapel.	
Rev. A. Reid.	
Collected by—	
Mrs. Dryden	2 2 0
Miss Tait	1 12 0
Boxes.	
Master Reid	0 5 0
Miss Reay	0 2 0
Samuel Kowell	0 5 0
Worley Street School	1 1 0
New School	0 6 1
<i>Ryton and Crummock, per J. C. Lamb, Esq.</i>	2 0 1
<i>Hoedon.</i>	
Rev. W. Stead.	
Collection	2 18 4
Public Meeting	1 8 0
Missionary Box	0 13 0
Less Expenses	138 15 2
	2 8 0
	136 7 5
Walker Welsh Independent Church.	
Rev. T. Griffith.	
Monthly Collections	2 17 1
J. Thomas, Esq.	1 0 0
Rev. T. Griffith	0 2 6
	4 1
<i>Hexham.</i>	
Per Mr. McKaue.	
Public Meeting	1 18 11
Subscriptions	6 9 9
Exs. 6s. 6d.; 5l. 2s.	
<i>North Shields.</i>	
Rev. A. Jack.	
Subscriptions	28 15 0
Missionary Prayer Meetings	2 3 10
For Native Teachers, E. Young, W. H. Stowell, and A. Jack	30 0 0
Collected by—	
Miss Wake	1 5 4
For Extension of Missions in India.	
Mr. W. H. Atkinson	0 10 0
Dr. Bramwell	0 10 0
Mr. A. Crighton	0 10 0
Mr. T. Davidson	0 10 0
Mrs. Fawcett	2 0 0
Miss Fawcett	1 0 0
Mr. Gibson, Chemist	1 1 0
Rev. A. Jack	2 0 0

Mr. R. Pow	5 0 0
Miss Wake	0 10 0
Mrs. J. Wright and Family	1 12 0
	75l. 8s. 2d.
NOTTINGHAMSHIRE.	
<i>Nottingham.</i>	
Friar Lane Chapel.	
Subscriptions, by Mrs. N. Dunn	5 13 0
<i>Selston.</i>	
Collections, 2 years	2 10 0
<i>Workop.</i>	
Sunday School Juvenile Association	1 11 0
OXFORDSHIRE.	
<i>Banbury, Rev. J. Crickett</i>	
	1 0 0
<i>Henley.</i>	
Rev. J. Rowland.	
Subscriptions	19 8 6
Mr. Micklethorp, for Native Teacher, Onesimus Micklethorp	10 0 0
Missionary Boxes	10 11 8
Collections	11 11 1
Public Meetings	25 0 10
Collected by Miss White, for Orphanas in Mrs. Mault's School, Nagercoll, Susanah Rowland and Louisa Jay	
	6 0 0
<i>Pheasant's Hill, Hambleton.</i>	
Rev. J. Brown.	
Collection at Public Meeting	5 3 0
Collected by Mrs. Brown	
	1 8 0
	6l. 11s.
Boys' Bible Class, for Native Teacher, 1857	
	3 0 0
<i>Stoke Row, Public Meeting</i>	
	1 5 3
Collected by Mrs. Crapps	
	0 8 0
For Widows' Fund	
	3 3 0
Donations	
	1 0 0
For New Mission to Central Africa.	
J. Maynard, Esq.	10 0 0
A Young Friend	5 0 0
Miss White	0 3 0
X. Y. Z.	0 1 0
Exs. 100s. 6d.; 107l. 13s. 11d.	
<i>Oxford.</i>	
H. Goring, Esq.	5 0 0
M. Underhill, Esq., for Extension of Missions in India	5 0 0
	10l.
<i>Thame.</i>	
Collected by Miss E. Shrimpton	6 10 0
RUTLANDSHIRE.	
<i>Uppingham.</i>	
Rev. J. Green.	
Subscriptions	10 3 0
Collected by—	
Miss Green	2 7 3
Sunday School	
Children	2 1 1
	25l. 11s. 4d.
SHROPSHIRE.	
<i>Bomere Heath, Juvenile Society</i>	
	1 0 0
<i>Ellesmere, per Mr. S. Lee</i>	
	2 10 0

<i>Newport.</i>	
Rev. W. Paton.	
Subscribers	12 9 8
Collected by Mr. and Miss Silvester, from Bank Sunday Schools, & Friends	4 11 1
Juvenile Society.	
Collected by—	
Miss Morley	0 9 6
Misses Atkinson and Warry	0 12 0
Misses Johnson and Sturges	0 15 2
Miss Lowe	0 15 3
Miss Roberts	0 6 4
Master John M. C. Paton	0 5 4
Miss Ethel Paton	0 5 4
Master F. Pidgeon	0 1 6
Independent Chapel	
Sunday School	
Collection	0 11 8
Classes.	
Miss Simpson's	0 7 1
Mr. H. P. Silvester's	0 1 10
Infant	0 2 4
Boxes.	
Miss Dawes	0 5 2
Harriet Owen	0 2 0
Hannah Smart	0 4 2
Mary Ann Lakin	0 2 4
John Rogers	0 2 4
	31l. 11s. 4d.
<i>Omestry.</i>	
Per Mr. Lacon.	
Subscriptions	3 10 0
Collected by—	
Miss Davies	0 10 10
Miss Gregory	0 10 0
Miss E. Lacon	1 4 3
Miss Minshall	1 3 11
Miss Thomas	1 1 8
Miss C. Lacon's Box	0 4 7
Collections	14 19 8
For Widows' Fund	2 0 0
Exs. 24s. 2d.; 24l. 6s. 4d.	
<i>Shrewsbury.</i>	
Swan Hill Chapel.	
Rev. W. Thorp.	
Subscriptions	6 2 0
Ladies' Association.	
Collected by—	
Mrs. Thorp	3 38 0
Mrs. R. Evans	1 38 4
Miss Weaver	6 15 0
Miss Ford	2 2 0
Mrs. J. Fryce and Mrs. Naylor	2 10 0
Miss Barron and Mrs. C. B. Nibbolls	4 15 0
Collected by Misses Evans	
	0 7 0
Boxes.	
Misses Evans	0 10 6
Miss Gittins	0 4 1
Maria Mason	0 10 1
C. E. Nicholls, for India	0 11 4
Girls' Sunday School	0 7 0
Jane Mervick	0 10 10
Eliza Heintou	0 1 9
E. & M. Shakespeare	0 6 0
	31l. 7s. 5d.
Pride Hill Chapel.	
Boxes.	
Mrs. Humphreys	0 4 2
Miss Jones	0 4 0
Miss Owen	0 12 2
Mr. Williams, Junr.	0 8 0
Miss Williams	0 4 11
	1l. 13s. 9d.
<i>Wellington.</i>	
Per Mr. A. Chalmers.	
Boxes.	
Sunday School	0 4 5
Mrs. J. Robinson	0 6 0
Mr. T. Nicholls	0 14 2
Mr. J. Davies	0 0 0

Mrs. Robinson	1
Mr. D. E. Assoc.	1
Collection	
Exs. 16s.; 4l. 6s.	
<i>Witcham.</i>	
Per Edward Job	
Public Meeting	
Public Breakfast	
Mr. Bracht	1
Boys' Sunday Sch	1
Girls' Ditto	1
Ladies' Assoc.	1
Exs. 16s. 8d.; 14l. 1s.	
<i>Witnes.</i>	
Mr. Cartwright	1
Mrs. Cartwright	1
Collection	
Profits of a Missionary Hen of the la	1
Mr. Gregory, Pe	1
low	1
	4l. 11s. 1
SOMERSETSHIRE	
<i>Bath Auxili.</i>	
Per Mr. J. D.	
Subscriptions & Donations	
Ladies' Association	
Miss King, per R.	
J. Owen, for Ind	
	11s. 1s.
E. Mason, Esq. (1	
<i>Bridgewater A.</i>	
Rev. E. H. J.	
Ladies' Association	
Sunday School Ju	
venile Association	
Missionary Box	
For Widows' Fu	
Collection	
Public Meeting	
Knock, Rev. G. L.	
North Pethorh	
Stowey Rev.	
Jenkins	
Exs. 14s. 4s.; 24l. 13s.	
<i>Bristol.</i>	
Rev. W. S.	
Subscriptions	
Collected by—	
Miss Skinner	
Miss Cozens	
A. Friend, for O	
tral Africa	
Two Ladies, tons	
The support of	
Orphan, 20l.	
Charlotte Mull	
Public Collector	
For Widows' Fu	
Missionary	
Mrs. Newth	
Miss and Ma	
Mullins	
Master Charles	
Master Jones	
Miss Indermore	
Mrs. H. White	
Scl	
Children	
Interest from	
ings' Bank	
Exs. 2s. 8d.; 10	
Collections by	
Taglo	
<i>Castle Cary</i>	
<i>Galhampton</i>	
<i>Chor.</i>	
Rev. W. De	
Collections	
Subscriptions	
Ladies' Assoc.	
Sunday School	
Box	
Mr. Hughes	
Miss Weiman	
Miss Curtis	
Miss Stree	
Exs. 15s. 6d.; 16l. 11	

SURREY.		Norwood.		Arundel		Miss Robatha	
<i>Guildford.</i>		Rev. R. Kent.		For Widows' Fund 1 0 5		C. E. Smith	
Miss Drewitt... (A.) 1 0 0		Ladies' Auxillary.		16l. 11s.		Miss Flower	
Collected by—		Miss Aldridge, Treasurer.		12 12 11		Miss E. W. Pat	
Mrs. Lewis 3 0 8		Subscribers 21 10 6		<i>Cuckfield</i> 24 12 2		Miss Boot	
Miss Mansell 0 15 8		Collected by Miss Aldridge 1 10 6		For India 2 0 0		Miss Hales	
4l. 10s. 4d.		For the Home and School, Blackheath.		For Africa 1 0 0		Miss Pearson	
<i>Kingston.</i>		Mrs. Barclay 0 10 0		<i>Hastings</i> 27l. 15s. 2d.		Miss Mary Chri	
Rev. L. H. Byrnes.		Miss Rose 0 5 0		For Native Teacher 50 4 2		Miss M. A. Sid	
Subscriptions 7 8 0		For the New Mission in Africa.		For Native Teacher 10 0 0		Miss Charlotte	
Collected by Mrs. Dawson 3 16 0		Miss Rose 0 10 0		For Native Girl, Catherine Lovell... 3 0 0		Master Horlo	
11l. 4s.		For India.		For Widows' Fund 3 11 10		Peoche Hall	
<i>Letherhead.</i>		Mr. Gregory 0 2 0		75l. 10s.		Walter Haddoc	
Rev. E. Waite, M.A.		Masters Hainworth 0 0 0		<i>Leves.</i>		Miss E. W. P	
Subscriptions 5 2 0		Mrs. Hardcastle 0 10 0		Old Chapel, Chiff... 2 3 4		Collected by M	
Mr. Newson, for India 2 2 0		Rev. B. Kent 0 2 0		The Tabernacle, including 3d. for Native Teacher, Wm. Boys 34 3 6		H. J. Manton	
Sunday School Children 1 0 0		Miss Maudslay 0 10 0		<i>Brighton.</i>		Hardy, for N	
6l. 4s.		Mrs. Rose 0 10 0		London Road Chapel 16 0 8		Teacher, n	
<i>Merton.</i>		Miss Seagood 0 10 0		Queen's Square Chapel 40 2 8		Robert A	
Rev. J. G. Roberts.		Missionary Boxes.		John Stephenson, at Bellary 10 0 0		Vaughan...	
Mr. T. N. White, Treasurer.		Catherine Brown... 0 5 2		50l. 2s. 5d.		Mrs. Lowe, for tive Teachers	
Mrs. Leach, Secretary.		Mrs. Collins 0 7 2		Union Street Chapel 60 0 4		James Hill	
Sabbath School Auxillary, for Native Teacher, Thomas Merton, at Manua, Samoa, South Seas 5 0 0		Mr. W. Kent 2 0 0		For Joseph Kasau-maka 6 2 6		Girls' Sab	
For the Maintenance of a Student at the College, Karatonga 3 0 0		Miss K. Freddy 0 2 0		For Widows' Fund 4 16 3		School, for N	
For the Extension of Missions in British India 3 0 0		Miss Rose 0 4 2		80l. 3s. 1d.		Teacher, n	
11 0 0		Miss Temple 0 7 7		North Street Chapel 94 3 0		Sarah Mas	
<i>Morden Hall, Boarding School.</i>		Mrs. Vonderlyde 0 7 0		For Native Teacher, Joseph Sortain, at Cuddapah, India... 10 0 0		Glover 3	
Juvenile Association.		Collections 10 5		For Native Teacher in the South Sea Islands 10 0 0		Girls' School, for G	
Per Mr. T. N. White, Patron.		For Widows' Fund 3 0 4		114l. 15s. 6d.		ral purposes	
Master E. W. Whiffin, Secretary.		Eks. 4s. 3d.; 44l.		Less Expenses 9 2 4		Boys' Sab	
For Native Evangelist, Tavathasum Thomas Morden White, at Nagercoil, India 10 0 0		<i>Reigate.</i>		507 5 11		School, for M	
For Native Preacher, Gungaram, James Morden White, at Mahi Kantha, India 15 0 0		Rev. G. J. Adeney.		<i>East Grinstead.</i>		Teacher, n	
For Native Preacher, John Morden White, at Karatonga, South Seas 5 0 0		Subscriptions 20 8 0		Rev. W. H. Steterson.		Charles Glove	
For Native Evangelist, George Morden White, Kat River Settlement, South Africa 10 0 0		Missionary Boxes.		Subscriptions 2 1 6		Boys' Sab	
For the Extension of Missions in British India 15 0 0		Mr. Brewer 0 6 6		Sunday School 0 15 5		School, for S	
For the College at Madras 5 0 0		Mr. Flows 1 8 6		Boxes.		lar, named J	
For the General Funds of the Parent Society 5 0 0		E. Joys 0 6 6		Miss Morris 0 0 11		Alfred Cooper	
67 0 0		Mrs. Parson 0 10 0		Master E. Penless 4l. 11s.		Ditto, for Get	
<i>Mortlake.</i>		Mrs. Pullen 0 8 6		4l. 11s.		Purposes	
Per Mrs. Doulton.		Juvenile Society 3 15 0		<i>Hastings, Mr. E. M. Thompson, for India</i> 1 0 0		Missionary	
Collected by—		Collections 9 8 3		Leves, Mr. J. Man-nington (A) 1 1 0		Miss Emma Post	
Misses Davis 1 14 5		For Widows' Fund 3 0 4		WARWICKSHIRE.		Miss Mead	
Master K. M. Doulton 2 10 8		Eks. 4s. 6d.; 38l. 1s.		<i>Atherstone.</i>		Miss Flower	
Miss J. Fisk 1 11 4		<i>Richmond.</i>		New Chapel.		Miss M. Christi	
George Newby 1 2 0		Legacy of the late Miss Esther Harford, per Mr. J. Wright		Rev. J. Read.		Class	
For Widows' Fund 2 12 1		Surbiton, W. Leavers, Esq. (A) 5 3 0		Subscriptions 8 7 0		Master Chas. D	
9l. 10s. 6d.		<i>Wandsworth.</i>		<i>Birmingham.</i>		Collections on 1	
		Rev. P. H. Davison.		T. Beilby, Esq., for extended operations in India 2 2 0		bath Day	
		Collection 8 12 0		Ebenezer Chapel.		From Child	
		For Widows' Fund... 3 2 7		Ladies' Association.		Friends, by 1	
		Collected by—		Collected by—		Mr. Joseph ...	
		Mrs. Boorman 5 11 0		Miss Allen		Eks. two-and-a-half years, 3l. 15s.;	
		Mrs. Cook 1 18 0		Miss Dunn		Conest	
		Miss Dymall 1 8 0		Miss Finn		Vicar Lane (
		Miss Scrutton 3 7 0		Miss Kinder		Rev. J. St)	
		Mr. Ayling's Box 1 3 0		Elizabeth Lee		Collected by—	
		Juvenile Auxillary and Sunday School, for the Native Teacher, G. P. Davies 17 3 0		Miss Spencer		Miss Allen	
		Eks. 25s. 6d.; 40l. 18s. 7d.		Miss M. Taylor		Miss Dunn	
		<i>SUSSEX.</i>		Boxes		Miss Finn	
		Auxiliary Society.		WARWICKSHIRE.		Miss Kinder	
		W. Penfold, Esq., Treasurer.		<i>Atherstone.</i>		Mrs. Archer	
		The Auxillary 28 7 8		New Chapel.		Miss Price	
		Chichester 1 1 8		Rev. J. Read.		Eks. 50s. 5d.; 38l. 4	
		Afriston 1 10 0		Subscriptions 8 7 0		West Orchard	
		Henfield 2 0 0		<i>Birmingham.</i>		Rev. E. H.	
		Waterfield 2 10 0		T. Beilby, Esq., for extended operations in India 2 2 0		Subscriptions	
		<i>Broad Oak Chapel</i>		Ebenezer Chapel.		For Widows' Fu	
		Chiddingfold 4 2 8		Ladies' Association.		Juvenile Socie	
		Herstonceuz 4 5 0		Collected by—		for the Nat	
		Wicelsfield 4 11 0		Mrs. Francis Christi		Teacher past	
		Bognor 0 10 0		Miss Bullivant 4 11 0		John Jerard	
		Worthing 9 0 0		Miss Gibson 3 7 0		Eks. 21s.; 48l. 2s.	
		<i>Hornham.</i>		Miss Davis 3 0 4		Well Street C	
		For India 2 0 0		Miss F. Leonard 4 1 4		For Widows' Fu	
		11l. 10s.		Miss Salk 3 0 4		Hartkell, Rev.)	
				Miss Mend 1 7 4		Hall	
				Miss C. E. Smith 2 19 6			

Dist.	WILTSHIRE.	Chippenham, For Widows' and Orphans' Fund.	Beverley.
Chapel.	Collections by Rev. T. Mann.	1 0 0	Rev. G. F. Ryan, D.D.
10 5 6	Lacock.		Collections..... 17 9 1
1 5 7	Mr. W. Jenkins		Subscriptions.
3 4 0	Collected by Miss E. Phelps		Mr. J. Sugdon
0 15 5	Sunday School Box 1 0 10		Mr. J. Hind
6 15 11			0 10 0
13 0 0			Missionary Boxes.
13 0 0	Trowbridge.		John Rylett
5 0 0	Tabernacle.		Thomas Rylett
5 0 0	Rev. T. Mann.		Fanny Rylett
0 10 0	Subscriptions		Louisa Rylett
0 2 6	Collection		Quarterly Subscriptions
0 2 6	For Widows' Fund		Ladies' Working Society
0 2 6			For Widows' Fund
0 2 6	Missionary Boxes.		Exs. 29s. 2d.; 30s. 12s.
5 10 6	Mary Allen		Bradford District, Per J. Rawson, Esq.
5 10 6	Mrs. Besser		200 13 0
5 10 6	Mr. Chapman		Previously acknowledged
5 10 6	Mr. Cook		614. 9s. 9d.
7 10 5	Mr. Friend		Guisborough.
3 0 2	Mrs. James		Missionary Basket
3 0 2	Mrs. Rawlings		Missionary Box
11 5 7	Mrs. John Wolfe		Mrs. Lanby
1 17 0	Vestry		(A.) 1 0 0
9 5 7	Ladies' Association.		12s. 14s.
1 3 0	Collected by—		Hullfax.
1 3 0	J. & Friend		Mr. J. Whitley, for the Orphan School, Vizagapatam
1 3 0	Miss Gayton		5 0 0
1 3 0	Miss Hughes		District Auxiliary.
1 3 0	Miss Little		Per J. Baldwin, Esq.
1 3 0	Miss Jukes		Sion Chapel.
1 3 0	Miss F. Stancomb		Rev. J. Pridie and C. S. Starrook.
1 3 0	Juvenile Branch.		Ladies' Association 26 5 5
1 3 0	Anniversary Collection		Juvenile Association 6 13 0
1 3 0	Boxes.		Subscriptions
1 3 0	Bible Class Boys		Mrs. Baldwin's Missionary Box
1 3 0	Miss Gayton		1 0 0
1 3 0	Pastor's Bible Class		Square Road Church.
1 3 0	Sunday School Boys		Rev. E. Mellor.
1 3 0	Miss M. Smith		Ladies' Association 11 0 0
1 3 0	Miss L. Sainsbury		Subscriptions
1 3 0	Miss M. Applegate		17 0 0
1 3 0	Miss S. Millard		Harrison Road Chapel.
1 3 0	Miss M. Weston		Rev. J. C. McMichael.
1 3 0	Miss M. Daniels		Subscriptions
1 3 0	Miss E. Wardle		14 14 6
1 3 0	Miss S. Lyles		Mrs. Bates, for Orphan Child, Bales (14th Year)
1 3 0	Miss L. Marsh		3 0 0
1 3 0	A Friend		Mixenden Chapel.
1 3 0	Master E. and J. Couzens		Rev. J. Brierley.
1 3 0	Master W. Sly		Collection
1 3 0	Master E. Watts		(Rev. J. Brierley (Sub.)
1 3 0	Master T. Banks		0 10 0
1 3 0	Master J. Deacon		A Friend
1 3 0	Collected by Mrs. Francis		0 10 0
1 3 0	The Bible Class		Missionary Boxes.
1 3 0	Miss Zeal		Mrs. Brierley
1 3 0	Martha Curtis		Mrs. Hooson
1 3 0	Fractions		Miss Jane Rothera
1 3 0	Exs. 29s. 5d., 17s. 3d.		Juvenile Association
1 3 0	WORCESTERSHIRE.		0 10 0
1 3 0	Kidderminster.		Stainland Chapel.
1 3 0	Rev. T. Greenfield.		Collections
1 3 0	Collected by—		5 0 0
1 3 0	Mrs. Clarke		Booth Chapel.
1 3 0	Miss Dobson		Rev. Mr. Jonea.
1 3 0	Miss Kitley		Collections
1 3 0	Miss Lea		Widows' Fund
1 3 0	Miss Scott		Miss Whitworth
1 3 0	Miss Steward		for Orphan Child Henry Whitworth (1st Year)
1 3 0	Miss Willis		3 0 0
1 3 0	Collection		Miss Whitworth, for Orphan Child Harriet Whitworth, at Mrs. Wardlaw's School, Bellary (2nd Year)
1 3 0	Missionary Boxes.		5 0 0
1 3 0	Misses Batham		Miss Jane Aked, for Orphan Child Mary Massey (1st Year)
1 3 0	Mrs. Greenfield		3 0 0
1 3 0	Mrs. Wainlin		Juvenile Association
1 3 0	Girls' Sunday School		2 0 0
1 3 0	Boys', ditto		
1 3 0	Exs. 1s.; 45s. 10s.		
1 3 0	YORKSHIRE.		
1 3 0	Barnsley, Mr. R. Birks, for India		
1 3 0	10 0 0		

Collected by—

Miss Rebecca Calvert	0 15 0
Miss Eliz. Bracken	Jun. 0 10 0
Subscriptions	0 4 0

Northoram Chapel.
Rev. G. Hoyle.

Collections	2 2 0
Juvenile Association	0 10 0
Mrs. Hoyle's Missionary Box	0 8 7

Eastwood Chapel.
Rev. Mr. Blackburn.

Collections	5 4 0
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Todmorden Inhamite Independent Chapel.
Rev. Mr. Woffenden.

Collections	5 18 11
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Less Expenses

154 1 2
2 6 4
151 14 10

Hopton.
Rev. J. Cameron.

Mrs. Walker, for Native Teacher Samuel Walker (17th Year)

10 0 0

For Widows' and Orphans' Fund, and Female Education.

Richd. Hurst, Esq.	1 6 0
Mrs. Stancliffe	1 6 0
Mrs. Walker	1 6 0
Mr. and Mrs. W. Dawson	1 0 0
Miss E. Dawson	0 5 0

For India.

Mr. William Dawson	0 5 0
Miss E. Dawson	0 2 6
Mr. and Mrs. W. Dawson	0 12 0
Miss Jones	0 5 0
Subscription for General Purposes	23 13 4
43l. 6s. 10d.	

Huddersfield District.
Per E. Jackson, Esq.

Highfield Chapel.
Rev. R. Bruce, M.A.

Collections	27 3 0
Public Meeting	11 8 0
For Widows' Fund	5 0 0
Subscriptions	24 15 6
Ladies' Association	28 0 1

Proceeds of Sale for Female Education, appropriated as follows, viz.:

Mrs. Kennedy's School	20 0 0
Mrs. E. Porter's ditto	20 0 0
Mrs. Lewis's ditto	20 0 0
Mrs. Gordon's ditto	20 0 0
New Mission in India	10 0 0
170l. 0s. 10d.	

Free Wesleyan Chapel.
Rev. J. Collier.

Collection	20 0 0
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Honley.
Collected by Miss Skays and Miss Mellor.

Mr. Mellor	1 0 0
Mr. Mellor	0 10 0
Mr. Platt	0 10 0
Master Grundy's Box	0 5 0
Sums under 10s.	2 9 4
81l. 7s. 4d.	

Holmfirth.
Rev. R. Willan.

Collections	6 20 8
Public Meeting	4 10 0

Collected by—

Miss M. Wimpenny	1 1 4
Misses E. and S. J. Dyson	0 3 0
Miss H. Nutter	0 10 0
Miss E. Caldwell	0 7 0
Another Box	0 1 0
Burnlee Sunday School	0 1 0
15l. 15s.	

Dopley Lane.
Rev. J. Jarman.

Misses Sugden's Subscription and Missionary Box	1 10 0
Other Subscriptions	3 10 0
5l.	

Kirkheaton.
Rev. E. Bear.

Collection, &c.	1 5 0
224 10 8	
7 3 2	
217 7 6	

Huddersfield.
Ramsden Street Chapel.
Rev. R. Skinner.

Subscriptions by the Ladies' Association

50 4 0

Proceeds of Young Ladies' Bazaar.

For Mrs. Porter's School, Madras	20 0 0
For sending Additional Missionaries to India	10 0 0
For Education of the Daughters of Missionaries at Walthamstow	20 0 0
Collections	40 13 10
For Widows' Fund	5 0 0

Orphan Girls at Quilon School, S. E. Willans, Emily Atkinson, & Fanny Wrixley, S. E. Greenwood, at Penang School

1 4 0

Sunday School, for Native Teacher John Engleton

10 0 0

W. Wrixley, Esq., for Native Teacher John Wrixley

10 0 0

Missionary Boxes.

Master C. W. Vickers	0 4 1
Masters J. and F. Boothroyd	0 4 6
179 11 2	
0 14 2	
178 17 0	

Hull and East Riding Auxiliaries.

A. Levett, Esq., Treasurer.

Fish Street Chapel.
Rev. R. Bowman.

Collections	34 16 0
For Widows' Fund	0 1 0

Ladies' and Juvenile Association, per Mrs. A. Levett and Mrs. J. Westerdale.

Collected by—

Mrs. Abraham and Miss Stratton	6 12 8
Miss Boden	2 15 0
Miss Brass	2 5 0
Miss Cobb	1 5 8
Miss Dales	3 8 8
Miss Foster	4 5 7
Miss Irving	0 17 0
Miss Kidd	2 17 0
Miss Malcolm	2 18 2
Miss Musgrave	2 1 0
Miss Westerdale	1 15 4
Miss Wraucham	1 4 0
A Friend, at Missionary Breakfast	5 0 0

Ditto, in Love to Christ and the Souls of Men; and in Memory of a much-loved though not forgotten departed son

55 0 0

Sunday School Children, for "John Williams"

5 3 9

Missionary Boxes.

Miss Mary Beau	0 11 0
Agnes Margaret Beau	0 7 0
James and Mary Bowman	0 8 0
Miss Westoby	0 14 0
Mr. Wrangham, jun.	0 2 10
Mary Westerdale	0 5 4
Mrs. Bethel Robinson	0 10 0
Mary Legge Tapp, for Hong Kong	0 4 0
Emily Smith Tapp, for the Bombay Mission	0 4 0
Sarah Shaw (servant), for the Bowdoinpore Institution	0 14 0
Sarah Sargison, for same	0 8 0
Sarah Shaw (A.)	0 5 0
Subscribers	37 11 0
Legacy under the Will of the late Mr. McLean	50 0 0
Mr. Joseph Lambert, for the Native Teacher called George Lambert	10 0 0
171l. 6s. 4d.	

Albion Chapel.
Rev. R. A. Redford.

Collections	17 30 3
For Widows' Fund	16 0 0

Ladies and Juvenile Missionary Association, per Mrs. Monat and Mrs. Harker.

Collected by—

Mrs. Ragnor	2 14 9
Mrs. Harker	2 12 2
Miss S. Squire	1 19 0
Miss Jenkins	2 9 6
Miss Simpson	5 4 0
Miss Mansfield	4 4 5
Miss Fea	2 0 0
Miss Huntley	2 6 0
Miss Warrington	2 18 6
Miss Parker	3 8 8
Miss Tarbotton	1 10 8
Miss Hair	3 5 0
Miss Wright	1 11 0
Miss Hawkins	0 7 0
Mrs. Monat	2 15 0
Interest	0 10 0
Miss Wright's Missionary Basket	0 13 10
Suburban School Children	4 14 2
Subscriptions	3 3 6
74l. 1s. 3d.	

Hope Street Chapel.
Rev. H. Ollerenshaw.

Collections	14 15 9
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Ladies and Juvenile Association, per Miss Morley.

Collected by—

Mrs. Anderson and Mrs. Tate	1 5 9
Miss Gibson	1 3 0
Mrs. Morley	3 4 6
Mrs. Statler	4 0 0
S. A. Nicholson and T. Robinson	0 7 0
Subscriptions	35 15 0
Miss and Master Helder's Box	0 8 0
Union School of Hope Missionary Box	0 15
44l. 1s. 9d.	

Salem Chapel.
Rev. J. Shenn.

Collections	
Subscriptions	

Collected by—

Mrs. T. Clarke	
Miss Adams	
Miss Gibson	
Miss M. A. Pickering	
Miss Hyde, including £1 for the Rev. W. Curran's School in India	

Missionary Boxes.

Master W. H. Adams	
Master T. W. Adams	
Master J. A. Adams	
Misses Payne	
Mr. C. H. Crowe	
Miss Hampson	
Miss M. Fisher	
Miss Jane E. Johnson	
Miss E. Doughty	
Miss Trevor	
Miss E. Gibson	
Mrs. Hunter	
Miss Newbould	
Mrs. Warburton	
Mrs. Simpson	
Mrs. G. Smith	
Mr. L. Tolson	
Master J. R. Shenn	
For Mr. Gardner's School in Japan	
Mrs. Oldham	
For Widows' Fund	
36l. 10s. 6d.	

Public Meeting Hope Street Chapel

2 11 0

Communion Service Albion Chapel

2 9 0

Missionary breakfast, Fish Street Chapel

12 0 0

After Service, Fish Street Chapel

5 0 0

Sabbath School Children, ditto

5 0 0

Coffinham.
Rev. T. Robt.

Collections	2 0 0
Missionary Boxes	2 0 0
For Widows' Fund	2 0 0
For Outing	2 0 0
School in India	2 0 0
Mr. Pexton, for the Enlargement of the Society's Operations in India	2 0 0
Ditto, for Generals' Purposes	2 0 0
70l. 12s. 6d.	

Horncast.
Rev. T. Poole.

Collections	2 0 0
J. Bainton, Esq.	2 0 0
Mrs. Bainton's Missionary Box	2 0 0
71l. 12s. 6d.	

Shipport.
Rev. T. Poole.

Collections	7 0 0
Subscriptions by Mrs. Eversham	7 0 0
21s. 6d.	

Drighfold.
Rev. J. Smith.

Ladies' Working Society	
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Mrs. Little and Mrs. Dodgshun	4 0 0
Miss Walker	0 13 0
Mrs. Conyer	5 4 0
Mrs. Wright	2 17 4
Misses Thompson and Blackburn	2 10 0
Mrs. Holroyd	0 12 0
Juvenile Missionary Association.	
Miss Wright	1 18 8
Miss Curtie	1 0 0
Miss Asquith	0 12 0
Missionary Boxes.	
Misses E. A. and Fanny Scotton	1 7 7
Mr. Wentherley's Class	0 18 8
Master M. R. Yates	0 14 0
Misses Sarah Smith and Christiana Hudson	0 14 0
Miss Emily Dodgshun	0 11 8
Mrs. Guest's Class	0 16 3
Mrs. Hall	0 10 0
Miss Walker	0 10 0
Mrs. J. B. Thompson	0 6 10
Mrs. Robinson	0 5 11
Master Thomas Dodgshun	0 5 0
Master Robert and Colin Campbell	0 4 7
Master A. W. Holcates	0 4 5
Miss Pollard	0 4 0
Mrs. Huntley	0 4 8
Master Galloway	0 2 7
Mary A. Walker	0 2 4
Henry Thompson	0 2 0
Miss R. Stubbs	0 1 7
Mrs. Longeneck	0 5 0
Fractions	0 0 4
Special for New Missions in Central Africa.	
Mr. W. Scholefield	23 0 0
Mr. Isaac Dodgshun	10 0 0
Mr. James Dodgshun	5 0 0
139s. 13s. 6d.	
Salem Chapel.	
Rev. W. Hudswell.	
Collected by—	
Miss Jowett	1 10 0
Mrs. Graham	1 18 10
Misses Smith and Hudswell	3 1 0
Mrs. Hudswell and Miss Lambert	4 4 0
Miss M. G. Hudswell and Miss Kirs	3 9 7
Mrs. Clark and Miss Walker	1 13 4
Collection	15 17 4
31s. 3s. 7d.	
Marshall Street.	
Rev. J. H. Morgan.	
Collection	7 6 6
Subscriptions	3 16 0
11s. 2s. 6d.	
General.	
For Mission to Central South Africa, per Mr. Arthington	13 8 6
A Friend, per F. A. Payne, Esq. for Ditto	1 1 0
For Education in India	45 0 0
Public Meeting	9 19 6
Proceeds of Tea Meeting	14 1 9
Collection after Devotional Service	4 5 0
Ditto for Children's Service	6 12 11
A Friend	0 5 0
A Friend, per Rev. A. Brown, for Rev. A. Stronach's School, Amoy	1 0 0

Dewsbury.	
Ebenezer Chapel.	
Rev. J. Shillito.	
Annual Collections	15 2 0
Sermon to Young People	3 5 8
For Widows' Fund	3 16 0
Young Ladies' Sewing-Society.	
For Native Teachers	10 0 0
Ebenezer Dewsbury, 11th year	10 0 0
For the Extension of Missions in India	10 0 0
For the General Fund	20 0 0
Collected by—	
Misses A. Fearley and S. Gates	4 17 3
Misses M. Marriott and C. Clay	4 10 0
Misses S. E. Shepherd and D. A. Clay	5 4 0
Mrs. Josh. Blakeley and Miss Marriott	5 5 4
Misses D. Millward and E. E. Clay	2 0 6
Misses R. Taylor and M. A. Oates	1 10 0
Misses M. Fearley and J. Gulline	1 13 0
Sabbath School Classes.	
Mrs. Shillito & Miss Clay's Class	1 0 0
Misses Millward & E. Clay's Class	0 18 0
Misses Fearley's Class	0 14 4
Miss Wallis's Class	0 7 1
Miss S. E. Shepherd's Class	0 5 0
Miss Marriott's Class	0 4 7
Miss C. Clay's Class	0 3 4
Misses S. A. Robinson and M. Oldroyd's Class	0 4 0
Missionary Boxes.	
Mrs. Boot	0 4 0
Mrs. David Thornton	0 3 0
Fanny Marriott	0 2 8
Mrs. Isaac Lee	0 1 8
Mrs. Geo. Robinson	0 2 0
Exs. 15s.; 8s. 2s. 9d.	
Springfield Chapel.	
Rev. G. McCallum.	
Anniversary Collections	20 18 0
Miss Guillene's Class	1 0 0
Weekly Offering	1 0 0
Miss Shepherd's Class	1 3 10
22s. 1s. 10d.	
Morley.	
Behoboth Chapel.	
Rev. J. Reeve.	
Collection	4 19 0
Ladies' Missionary Basket	3 3 0
Subscriptions	21 0 0
29s. 11s. 9d.	
Old Chapel.	
Rev. J. Wonnacott.	
Collection	3 7 0
Subscriptions	5 1 0
For Widows' Fund	0 13 0
Sunday School	0 9 10
Missionary Prayer Meetings	0 10 3
9s. 10s. 3d.	
Zion Chapel.	
Rev. R. Harris. (A.)	1 1 0
Collection	10 13 0
11s. 14s.	
Comersal.	
Grove Chapel.	
Rev. J. A. Savage.	
Ladies' Association	
Misses Knowles, West House	4 1 0

Miss Knowles, Lane-	
Sido	6 15 7
Miss High	1 10 0
Collection	0 2 5
Subscriptions	7 0 0
25s. 10s. 6d.	
Cleckheaton.	
Rev. R. Cuthbertson.	
Subscriptions	13 4 0
Collection	0 10 0
57s. 14s. 6d.	
Hekmondwicks.	
Upper Chapel.	
Rev. H. Bean.	
Subscriptions	6 0 0
For Mr. Hall's Schd. at Madras	3 11 0
Kilpin Hill District	
Subscriptions	5 0 0
Juvenile Society	3 10 0
Collection	6 4 7
33s. 8s. 7d.	
Lower chapel.	
Rev. M. Howard.	
Annual Collection	4 8 0
Sunday School Missionary Boxes	2 11 6
7s.	
Rawdon.	
Benton Park Chapel.	
Annual Collections	
less exps. 3s.	4 1 8
Sunday School Do.	0 12 7
Subscriptions	10 11 6
24s. 5s. 9d.	
Hawes and the Dales.	
Collection, less exps.	5 5 0
R. G. Allen, Esq., for New Mission in Central Africa	5 0 0
19s. 5s.	
Pudsey.	
Rev. J. Maraden, B.A.	
Collection	5 17 0
Missionary Boxes.	
Miss Wormersley	0 12 6
Miss Wade	0 12 0
Miss Maraden	0 10 0
Miss G. Greave	0 10 0
Sabbath School	0 13 0
Exs. 7s.; 8s. 5s.	
Wortley.	
Collection	2 17 7
Stanningley.	
Collection	2 2 2
Harrogate.	
Subscriptions	5 2 0
Collection	3 5 1
Miss Blackburn, for Cuddapah School	0 10 0
Collected by—	
Miss Barf	1 15 0
Miss E. Shutt	0 17 0
Exs. 3s. 6d.; 11s. 3s. 7d.	
97s. 12s. 7d.	
Less Expenses	62 10 0
89s. 2s. 7d.	
Lightcliffe.	
Rev. J. Hoyle.	
Collection	7 15 6
Rotherham and Doncaster District.	
J. Yates, Esq., Treasurer.	
Mashro Chapel.	
Contributions at Annual Meeting	47 4 0
Ditto by a Member absent	10 0 0
Ladies' Association	
per Mrs. W. Benson	5 1 0

Missionary Boxes.	By Miss Battersley.	Collections.	Mr. E. Walker,
J. S. Beaton and his Sisters..... 3 14 0	Mr. White..... 0 4 0	Silver Street Chapel 19 5 0	Lon Street
Mr. J. Oxley's Children..... 0 13 10	Mrs. Bolton..... 0 4 0	Ditto, Public Meet- ing..... 13 17 10	Mr. Joshua W. Smaller Sums .
Mary Watkinson..... 0 16 6	Mrs. Cooper..... 0 4 0	Cliff Lane United Presbyterian Church..... 8 10	Collected by I
Charles Goodison..... 0 5 4	Miss Atkinson..... 0 4 0	Public Breakfast, Silver Street Chapel..... 6 0 0	Mr. John North
Samuel and Josh. Kimpster..... 0 10 0	Mrs. Fisher..... 0 4 0	Penny-a-week Sub- scriptions..... 4 5 4	Smaller Sums .
John B. Roberts..... 0 5 6	Mrs. Smith..... 0 2 0	Mrs. Addis's School, 20 0 0	Collected by I
Sunday School..... 1 8 10	Mr. Wilson..... 0 4 0	Mrs. Porter's ditto . 5 0 0	Exile
Children..... 0 7 0	Mr. Lamb..... 0 4 0	Chinese Schools, per Miss Nelson..... 1 0 0	Mr. Thomas D worth
A Brother & Sister E. E. Yates..... 2 8 0	Small Sums..... 0 4 0	Native Girls in Indian Schools.....	Smaller Sums .
For Widows' Fund 5 11 8	Cards.	Sarah Margaret Potter..... 1 10 0	Collected by I
By the Studen's of Rotherham College.	Mrs. Thornhill..... 0 1 6	Harriet Abalom..... 1 10 0	Mr. Samuel Dar
Greensboro'..... 5 0 0	Mrs. Beaumont..... 0 5 7	Sarah Margaret Buchannan..... 1 10 0	Smaller Sums .
Leamarks..... 9 1 6	Miss Justice..... 0 2 0	Native Teacher Whitty, 22nd pay- ment..... 10 0 0	Collected by--
Kimberworth..... 7 2 7	Miss Battersley..... 0 7 8	India, Special Sub- scriptions..... 1 18 0	Miss Binns
Wincobank..... 2 1 3	Miss Walker's School..... 0 2 1	Missionary Boxes.	Rev. Hodgson.
Swinton..... 1 5 1	Mrs. Beaumont..... 0 8 9	Mr. J. Willson..... 2 10 8	Rev. Joseph St
Bawtry.	Mrs. Moorhouse..... 0 2 5	A Friend's, ditto..... 1 2 6	Mrs. G. Exley
Rev. J. Wesson.	Mrs. Keynolds..... 0 1 8	Smaller Sums..... 1 1 0	Collections .
Public Meeting..... 4 0 4	Mr. Eltoft..... 0 1 4	Legacy of the late Miss Chilton..... 19 10 0	Sermons
Boxes.	Miss Marshall..... 0 1 6	Kirby Moorside..... 1 8 0	Sacramental Co
Miss Rhodes..... 0 0 6	Miss F. Fairbank..... 0 1 8		ton
Mrs. Wesson..... 0 5 3	Fractions..... 0 0 5		For Nails Hunt
Mrs. Hackford..... 0 3 0	Collections..... 20 17 4		John Douglas
Sunday School..... 0 1 3	Exs. 28s. 10s. 4d., 14s. 6d.		raime, per I
Exs. 5s.; 4f. 14s. 4d.	Less Expenses..... 2 4 10		Amelia Walk
150 8 8			Zion Juvenil
Doncaster.			
Rev. C. C. Tyte.	Scarborough.	Pickering.	Mrs. T. Clay
Annual Subscriptions.	Mr. R. Hule, Treasurer.	Rev. J. Ernsaw.	Sub.
Savings of a poor Widow..... 1 0 0	Anniversary Collection.	Collections..... 7 13 1	Miss Annie Sg
Mr. T. Clark..... 1 1 0	Public Meeting..... 8 5 0	Mr. Kitchen & Mrs. Spiuks..... 0 10 0	Dear, Box
Chadwick..... 2 0 0	Juvenile Meeting..... 3 13 10	Miss Sidgworth..... 0 10 0	Miss Glover
(2 years)..... 2 0 0	Bar Church, Rev. R. Balcarne..... 34 1 6	Mr. W. Wisthorp..... 0 10 0	Miss Harnew
Collected by Mrs. Tyte.	Ditto, United Com- munion for Widows' & Or- phans..... 6 18 5	Missionary Boxes.	Mr. Hislop
Mrs. Tammond..... 1 0 0	Old Chapel, Rev. B. Backhouse..... 5 10 0	Miss E. A. Tyson... 0 7 9	Mr. Hislop, Sub
Miss Marsh..... 1 0 0	Assembly Rooms, ditto..... 9 17 1	Collected by--	For Nails Hunt
Mrs. Tyte..... 1 0 0	Missionary Boxes Bar Church..... 3 7 5	Misses Wisthorp... 1 10 4	Miss Hurst, Box
Mr. Eltoft..... 0 6 0	Year's Collection, Widows' & Or- phans..... 4 2 4	11s. 1s. 8d.	George Will
Mr. Newborn..... 0 4 0	Ditto, Gift from Sacramental Fund ditto..... 4 4 0	Rillington.	Harrison, E
Mr. Justice..... 0 4 0	Ditto, Sunday School and Bible Classes, for Indian Youth, Parthesarathy at Mr. Hall's School, Madras..... 15 0 0	Rev. N. Woodcock.	Sub.
Mr. Lawson..... 0 4 0	From a Friend, per Rev. E. Balcarne, for Indian Youth, Thomas Tindale, at Mr. Corbold's School, Jambuster 3 0 0	Mr. Allanson..... 1 0 0	R. B. Mackie, Es
Mr. Anderson..... 0 4 0	Annual Subscriptions.	Mrs. Hamilton..... 0 10 0	Mr. J. Mountain
Mrs. Collart..... 0 4 0	Collected by--	Mr. Woodcock..... 0 10 0	Miss Hannah Sg
Mrs. Robinson..... 0 4 0	Mrs. Thompson..... 11 4 1	Missionary Boxes..... 0 12 4	son, Class Box
Mr. Bell..... 0 4 0	Misses Hammond & Carter..... 7 0 0	Collection..... 1 6 10	Miss Hodgson
Mrs. Littlewood..... 0 4 0	Mrs. Gronow & Miss Luntley..... 6 19 11	3s. 18s. 10s.	Paul Class Box
Mrs. Shepherdson..... 0 6 0	Mrs. Balgarnie..... 9 1 0	140 6 7	Mr. Stephen S
Mr. Fretwell..... 0 4 0	Mrs. Peacock..... 2 7 0	Less Expenses..... 4 19 6	Sub.
Small Sums..... 0 5 3	Mrs. M. Hick..... 21 10 3	135 7 7	W. Shaw, Esq.
By Mrs. Jaques.	Mrs. Hule..... 3 10 6	Wakefield District, per J. Northorp, Esq.	Miss Shaw
Small Sums..... 1 6 6	Miss Ward..... 2 6 0	Zion Chapel.	Silcockes Ass
By Miss Walker.	Miss M. J. Hick..... 4 11 6	Rev. J. Stuchery, B.A.	tion, Subscri
Subscriptions..... 1 11 5	Miss Moore..... 6 0 3	Collected by Miss Martha Cheesbrough.	Mrs. E. Walker,
Donations..... 0 15 2	Miss Clarke..... 2 18 6	Collected by Mrs. Scott Perkin.	Ditto, Class Box
By Miss Leech.	Exs. 50s. 6d.; 17s. 18s.	Mr. Benjamin Thompson..... 0 10 0	Miss B. Caba
Mrs. Wright..... 0 6 0	NORTH RIDING AUXILIARY.	Mr. E. Walker, Junr. Smaller Sums..... 0 11 1	Phoebe Wa
Miss Roberts..... 0 6 0	Wkly.	Collected by Miss Smith.	Box
Mr. Barton..... 0 4 0	Rev. J. C. Potter.	Rev. Joseph Stuch- ury, B.A..... 0 10 6	Master Beads
Mr. J. Walker..... 0 4 0	Subscriptions..... 4 3 0	Smaller Sums..... 1 3 0	Walker
Mr. J. Hutchinson..... 0 13 0		Collected by Mrs. M. Glover.	Smaller Sums
Mrs. Hutchinson..... 0 4 0		Mrs. Thomas Clay- ton..... 0 10 0	Collections
Mrs. Kitchen..... 0 4 0		Messrs. W. & H. Oakes..... 0 10 0	Sermon
Miss Shaw..... 0 4 0		Mr. J. A. Skidmore 1 1 0	Collection
Mrs. Eskholm..... 0 2 0			Annual Tea
Mrs. Goy..... 0 4 0			Tea
Miss Goy..... 0 4 0			Collections
Mr. Reid..... 0 6 0			Missionary dresses, in bath School
Mr. Hughes..... 0 2 0			T. Clayton, Esq
Mrs. Godfrey..... 0 2 0			Central S
Mrs. Goodlad..... 0 4 0			Africa
Small Sums..... 0 5 0			Proceeds of An
By Miss Hill.			stionary Be
Mr. G. Clark..... 0 4 0			for Educat
Miss Clark..... 0 4 0			Purposes, in
Miss Richards..... 0 4 0			nection with
Mrs. Watts..... 0 4 0			F. Baylis, Ne
Mrs. Shepherd..... 0 4 0			Ex. 6s. 7s.; 15s. 1
Mr. Hill..... 0 4 0			Salem C
Miss Hill..... 0 4 0			Rev. J. S. E
Mrs. & Miss Battie			Subscriptions,
Small Sums..... 0 3 0			Mr. J. Briggs
By Miss Fairbank.			Collections
Donations and Small Sums..... 1 0 7			Annual Serm

<i>Treves, &c., Rev. D. Jones</i> 24 6 0	<i>Berea</i> 6 7 8	<i>Miss E. Parry</i> 0 5 3	<i>Cwmayag</i>
<i>Llanbadarn, &c., Rev. B. Rees</i> 3 12 6	<i>Llandilo, Rev. B. James</i> 4 12 4	<i>Mr. D. Price</i> 0 5 0	<i>Miss E. Howell</i>
<i>Horeb, &c., Rev. S. Griffiths</i> 15 8 8	<i>Corceus, Rev. J. Davies</i> 2 2 2	<i>Fractions</i> 0 0 3	<i>Miss E. George</i>
<i>Glyn, &c., Rev. W. Jones</i> 63 12 2	<i>Brynsion</i> 3 11 4	<i>Deduct for Pembroke-shire Home Missionary Association Expenses</i> 4 0 0	<i>Treacastle</i>
<i>Newcastle, Rev. J. Williams</i> 7 5 0	<i>Lanteague</i> 0 8 7	<i>Less Exs.</i> 0 5 4	<i>Missionar</i>
<i>Ditto, Miss Walters for India</i> 3 0 0	<i>Less Exs. For Home Mission</i> 0 10 0	<i>For Home Mission</i> 0 15 4	<i>Miss Jones</i>
<i>Ffaldybrenin, &c., per Mr. T. Morgans</i> 0 14 0	<i>Brynberian, Legacy of late John James, of Pontgwyn Mill, per Rev. E. Lewis</i> 10 0 0	<i>Templeton, per Rev. J. Morris</i> 2 14 2	<i>Miss Bronydd</i>
<i>Penrhysgod and Pysgaf, Rev. R. Thomas</i> 5 18 4	<i>English Auxiliary.</i>	<i>Sardin, Saunders-foot, Rev. J. Evans</i> 2 16 10	<i>Home Mission</i>
<i>Rhydychon, &c., Rev. H. Jones</i> 26 13 2	<i>Mr. A. Beynon, Treasurer.</i>	<i>BRECONSHIRE.</i>	<i>Less Expenses</i>
<i>Llechryd, Rev. R. Morgan</i> 18 7 0	<i>Haverfordwest.</i>	<i>Per Rev. J. Stephens.</i>	<i>Silcock, Llan Rev. D. Richards</i>
<i>Cardigan, Rev. D. Davies</i> 22 4 2	<i>Tabernaec.</i>	<i>Aber</i> 0 46 8	<i>Cefncoed-rym Rev. R. Griffith</i>
<i>Wern, &c., Rev. D. M. Davies</i> 11 18 1	<i>Rev. T. G. Stamper.</i>	<i>Brychegead</i> 0 3 0	<i>CARMARTH</i>
<i>Lampeter, Rev. D. Davies</i> 1 0 0	<i>Collections after Sermons and Public Meetings</i> 15 6 11	<i>Missionary Boxes.</i>	<i>Upper Dd</i>
<i>Maencroes, Rev. T. Rees</i> 11 4 1	<i>Subscriptions</i> 20 17 0	<i>Mrs. Rees</i> 0 10 0	<i>J. Pryther</i>
<i>Colton, Rev. T. Thomas</i> 0 15 0	<i>Cards and Boxes.</i>	<i>Miss Conwell</i> 0 11 3	<i>Treasu</i>
<i>Less Exs. Home Mission</i> 10 0 0	<i>Miss Mary Anne Beynon</i> 0 0 0	<i>Miss Evans</i> 0 14 0	<i>Llandilo, Rev. and Talor, &c.</i>
	<i>Miss M. Madocks</i> 2 3 0	<i>Miss Havard</i> 0 18 0	<i>Jones, R.A.</i>
	<i>Miss Catherine Rees</i> 0 13 8	<i>Miss Thomas</i> 0 4 9	<i>Cwmayag</i>
	<i>Miss S. A. Richards</i> 0 10 0	<i>Miss Morgan</i> 0 8 4	<i>Jones, Isaac &c.</i>
<i>Salem, Rev. R. W. Roberts</i> 4 8 4	<i>Master George Thomas</i> 0 8 4	<i>Miss Jones</i> 0 10 4	<i>Home Mission</i>
	<i>Miss Ward and Miss Lloyd</i> 6 15 0	<i>Miss M. Morgan</i> 0 10 0	<i>Llanarthney</i>
	<i>Miss Ward's Young Ladies</i> 0 18 8	<i>Mr. P. James</i> 0 10 6	<i>Capel Isaac, Rev. E. Rees</i>
	<i>Tabernaec School Box</i> 1 5 1	<i>Cwmamlais</i> 0 5 8	<i>Gwynfa, Rev. Jones</i>
	<i>Exs. 3s. 9d.; 57Ls. 6d.</i>	<i>Missionary Boxes.</i>	<i>Llanes</i>
	<i>Albany Chapel.</i>	<i>Miss Price, Storey Arms</i> 1 10 1	<i>Salem Ct</i>
	<i>Rev. J. Williams.</i>	<i>Miss Williams</i> 0 9 7	<i>Rev. J. Gri</i>
	<i>Collections</i> 5 0 0	<i>Mrs. Perrott</i> 0 7 8	<i>Contributions</i>
	<i>Subscriptions</i> 6 10 0	<i>Miss Griffiths</i> 0 11 4	<i>For Ind</i>
	<i>11L. 10s. 6d.</i>	<i>Miss Williams, Llanabus</i> 0 7 4	<i>D. Thomas Eq.</i>
	<i>Narbert.</i>	<i>Miss Prosser, Twyn-nedd</i> 0 6 2	<i>Rev. J. Griffith</i>
	<i>Tabernaec.</i>	<i>Corio-cadarn</i> 0 10 8	<i>Mr. R. Bishop</i>
	<i>Rev. J. Morris.</i>	<i>Gwendder</i> 0 15 5	<i>Mr. W. Hughes</i>
	<i>Collection after Sermons</i> 4 10 0	<i>Aberceevyn</i> 1 11 0	<i>Mr. J. Lewis</i>
	<i>Public Meeting</i> 2 17 10	<i>Mrs. Jones' Missionary Box</i> 0 18 3	<i>Collection</i>
	<i>Proceeds of Illustrated Missionary Lecture, by Rev. J. M.</i> 4 0 0	<i>Llanwrtyd</i> 1 15 0	<i>Sethel, Rev. J. Griffiths</i>
	<i>Mrs. Lewis (Sub.)</i> 0 10 0	<i>Missionary Boxes.</i>	<i>5ths</i>
	<i>Mrs. Griffiths Woodfield, ditto</i> 0 10 0	<i>Miss Cath. Thomas</i> 0 4 1	<i>Penrhyngwyn</i>
	<i>Mr. Nicholas, Druggist, ditto</i> 0 2 6	<i>Miss Williams</i> 0 17 8	<i>Cyfeirdd, B W. Jones</i>
	<i>Missionary Boxes.</i>	<i>Troedrhicdalar</i> 2 0 2	<i>Llandilo, Rev. Davies</i>
	<i>Sunday School Box, per Miss Martha Griffiths</i> 2 5 8	<i>Sunday School</i> 1 0 5	<i>Penybank</i>
	<i>Miss Harriet Davies</i> 1 2 0	<i>Cemylais</i> 1 0 1	<i>Llanandock, Rev. Bevan</i>
	<i>Mrs. Denonaid</i> 1 1 0	<i>Benlah</i> 1 10 1	<i>Bethlehem, Rev. Jones</i>
	<i>Miss Annie Thomas</i> 1 0 0	<i>Olewydd.</i>	<i>Llanandock</i>
	<i>Miss Ann Lloyd</i> 0 15 0	<i>Missionary Boxes.</i>	<i>Penygroes</i>
	<i>Miss Margaret John</i> 0 15 0	<i>Mrs. Smith</i> 0 7 4	<i>Millo</i>
	<i>Miss Sarah Davies</i> 0 14 0	<i>Miss James</i> 1 1 11	<i>Cross Tan, Rev. Powell</i>
	<i>Miss Lizzie Morris</i> 0 15 0	<i>Pennorth</i> 1 9 6	<i>Exs. 7s. 6d.</i>
	<i>Master James Lewis</i> 0 12 0	<i>Abercevir</i> 0 10 0	<i>Corwart</i>
	<i>Miss Clara Griffiths</i> 0 13 2	<i>Bethonia</i> 1 0 6	<i>District per J. L.</i>
	<i>Miss M. A. Reynolds</i> 0 10 2	<i>Ebenezer</i> 1 0 9	<i>Llanabry, N Chapel, Collectors and Subscribers</i>
	<i>Master E. W. Morris</i> 0 10 2	<i>Egyrfelchan</i> 0 5 0	<i>Rev. Mr. James</i>
	<i>Miss Mary Morgan</i> 0 10 2	<i>Tredustan</i> 1 1 4	<i>Peters</i>
	<i>Miss Ann Howell</i> 0 6 7	<i>Miss Powell, Llan-fellig</i> 1 2 0	<i>Rev. Mr. J.</i>
	<i>Miss Emma Phillips</i> 0 6 3	<i>Breckfa</i> 0 12 0	<i>Collection</i>
	<i>Miss Martha Phillips</i> 0 5 5	<i>Miss Phillips</i> 0 4 6	<i>Sunday School</i>
		<i>Talgarth</i> 1 6 0	<i>Rev. John Willis</i>
		<i>Missionary Boxes.</i>	
		<i>Miss Nicholas</i> 1 13 6	
		<i>Miss Jones</i> 1 7 8	

Llanmas Street Chapel.	
	Rev. Mr. H. Jones.
Subscriptions and Collections	14 16 1
Less Widows' Fund	1 0 0
Ditto, Lewisham Schl.	1 1 0
Ditto, Expenses, &c.	3 1 0
	5 2 0
	9 14 1
	123 14 0
For other Societies	3 0 0
	120 14 0
Llanelly District.	
Per Rev. D. Rees.	
Capel Ab.	
Rev. D. Rees	1 1 0
Mr. Richard Jones	0 10 0
Mr. John Griffiths	0 10 0
Mr. John Hopkins	0 10 0
Messrs. H. & F. Thomas	0 10 0
Collection	4 17 0
Park Street.	
Mr. George Broom	0 10 0
Mr. Benjamin Howell	1 0 0
Mrs. Benjamin Howell	0 10 0
B. Jones, Esq.	0 10 0
Miss Eliza Ann George's Missionary Box	1 12 1
Collection	3 0 11
Siloh, per Rev. T. Davies	2 0 0
Bryns, per Rev. John Thomas	1 0 0
Bethania, per Rev. H. Davies	2 12 0
Llwynnec, ditto	1 0 0
Carmel, per Rev. Henry Evans	1 6 0
Ditto, Mr. Thomas Mansel	1 0 0
Rehoboth, Collection	1 2 0
Ditto, Mr. John Hughes	1 2 0
Jerusalem, T. M. Davies, Esq.	1 0 0
Ditto, Collection	0 14 1
Capel Sion, per Rev. Joseph Evans	1 15 0
29, 148, 11d.	
Capel Euan.	
Rev. J. Williams.	
Public Collection	0 10 0
Mr. John Davies	0 10 0
Blaenmawr	0 10 0
Mrs. Davies, ditto	0 10 0
Capel Sabbath School	2 14 8
Gelly Sabbath School	1 12 4
Clydes Sabbath School	1 3 1
Llanfynyell, ditto	1 1 0
Exs. Is. 4d.; St. Is.	
Henllan.	
Rev. J. Lewis.	
Collection	4 9 1
Sunday School and Boxes	15 10 0
Rhettys, Sunday School	2 10 0
Llanboidy	0 4 5
	25 14 0
Less for Home Missions	7 0 0
	18 14 0

Whitland.	
Rev. W. Thomas.	
Zoar Collection	3 7 0
Ditto Sunday School	5 6 3
Bethel Collection	2 7 0
Sunday School	4 12 0
	14 13 8
Deducted towards Lanteague Mission	3 0 0
114, 136, 8d.	
Rhydysceisaid.	
Rev. W. Davies.	
Collection	1 1 0
Sunday School	1 9 0
Mr. T. Evans	0 10 0
St. 08, 6d.	
GLAMORGANSHIRE.	
Western District, per Rev. E. Griffiths, Swansea.	
Morrison, Horeb Chapel, Rev. T. Davies, for 1857	1 13 0
Cwmaman, Rev. J. Davies, for 1857	1 14 8
Pentley, Rev. F. Griffiths	2 9 1
Alltwen, ditto	3 10 0
Clydach, Hebron, Rev. D. Evans	3 17 0
Glan, Zion, ditto	1 5 0
Swansea, Canaris, Rev. J. Rees	0 11 0
Llanpice, Carmel, Rev. B. Lewis	1 15 0
Veston, Nottage, Rev. I. Jones	1 8 0
Mynyddbach, Rev. J. Daniel	5 14 10
Cwmavon, Reek, Rev. W. Thomas	3 10 0
Zion, Rev. E. Roberts	1 10 0
Maesteg, Zoar, Rev. J. Jones	3 0 0
Carmel, Rev. W. Morgan	1 5 1
Gwynos, Rev. B. Thomas	1 5 0
Cwmarglynecroes, Bryn	0 8 0
Melincert, Rev. W. Watkins	1 11 0
Gowen (Lady Barbara's Chapels), Immanuel and Mount Pisgah, Rev. W. J. Ford	6 4 3
Addoldy, Glynneath	6 10 0
Neath, Sammerfield Chapel, Rev. D. Evans	6 0 5
Morrison Libanus, Rev. T. Jones	10 0 0
Horeb, Rev. T. Davies	1 9 1
Baran, Rev. J. Davies	0 6 0
Siloh, Glandwr, Rev. T. Thomas	16 10 2
Swansea, Ebenezer, Rev. E. Jacob	11 15 11
Rhydysce, Rev. R. Price	2 8 0
Gibbs, ditto	5 13 10
Cocle, Rev. W. Humphreys	1 2 0
Brynteg, ditto	0 15 0
Aberafan, Weri Chapel, Rev. D. Evans	2 4 4
Swansea, Bethlehem, Rev. E. Evans	1 14 1
Cwellyn-fell.	
Rev. R. Price	13 15 0
Ceryg Hill, Elin, Rev. G. Jones	2 10 0
Briton, Ferry, Bethesda	1 10 0
	120 12 1
Less Exs. 0 1 0	
For British Missions	20 1 0
	100 11 7

Croes, Rev. J. L. Jones	2 10 0
Penlared, ditto	1 0 0
St. 108.	
Neath.	
Zoar Chapel.	
Rev. J. Matthews.	
Collection	4 13 0
Subscriptions	2 18 0
St. 114, 6d	
Sardis, Ystradgynlais, Rev. H. Rees	4 8 0
Godrethos	0 12 0
Exs. 6d.; St. 136.	
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D. Powell, Esq., Treasurer.	
Rev. W. Griffiths, Secretary.	
Craig - y - forgoed, Rev. James Evans	3 6 9
Maendy, Rev. John Evans	1 9 10
Llanharry, ditto	1 5 8
Llanharas, Rev. W. Griffiths	4 5 8
Troes, ditto	1 13 0
Bethesda-y-fro, Rev. M. Morgan	8 0 4
Talhirin, Rev. Davies	1 2 0
Efelfelaf, ditto	1 4 8
Treiman, Rev. Jas. Thomas	0 15 0
Brynmeyr, Rev. O. Owen	0 17 6
Bethel, ditto	0 10 1
Llanantffraid, Rev. W. Russell	3 4 4
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Zoar Merthyr, Rev. B. Owen	20 0 0
For Home Missionary Society	5 0 0
For Colonial ditto	5 0 0
For Central Africa	5 0 0
Pysgwan Merthyr, Rev. E. Jones	6 14 0
Cymer, Rev. H. Puntan	3 3 6
Rhydri, Rev. J. Jones	3 12 8
Pontypridd, Rev. H. Oliver, B.A.	8 0 9
Libanus, Rev. Josh. Thomas	3 14 0
Salem Aberdare, ditto	11 0 0
Llantpent, Rev. S. Phillips	1 15 8
Troedwrth, Rev. W. Morgan	5 10 11
Aberaman, Aberdare, Rev. J. Davies	13 8 8
Moriah Anar, Rev. J. Davies	1 11 3
Owmbach, Rev. Jonah Morgan	3 10 0
Mountain Ash, Rev. J. Llewellyn	1 7 0
Glanof, Rev. D. Stephens	5 8 7
Costellan, Rev. D. Stephens	1 8 0
Groesven, Rev. W. C. Williams	2 0 0
Cwmpraber, Rev. W. C. Williams	0 17 8
Nantgarw, Rev. W. C. Williams	2 13 7

Bridgend, Rev. R. Jones	1 4 0
Colly, Rev. R. Jones	1 4 0
Caerphilly, Rev. R. Jones	1 0 0
.....	137 7 3
Less Expenses.....	0 4 0
For other Societies.....	10 0 0
.....	127 3 3
Aberdare, Ebenezer Chapel, Mill Street	12 0 0
Cardiff, Ebenezer Chapel	8 0 0
Dowlais	
Brynsion, Rev. D. Roberts	4 5 1
Bethania, Rev. J. Hughes	5 14 0
Hirwaun	13 0 0
Rhigos	1 0 1
.....	147. 0s. 1d.
Cefncoedy-cymmer, Rev. D. Jones	1 1 0
Per Mr. W. Jones, Merthyr Tydfil.	
Bethesda Chapel.....	1 10 2
Missionary Boxes.....	2 6 8
Sunday School.....	15 14 2
Salem Penheolgerig.	
Collection.....	0 13 6
William George.....	0 2 0
.....	201. 16s. 3d.
North Wales Auxiliary Society.	
W. Williamson, Esq., Treasurer.	
ANGLESEA.	
Holyhead	31 12 4
Amlwch	12 5 0
Bonmahon	12 0 0
Bethel, Cemaes	5 1 2
Ebenezer, Llanfechell	1 0 0
Llangefai	1 8 0
Parudwy	8 1 0
Groeslon	2 1 0
Siloam, Llanfair	0 3 0
Libanus Brynsien-cyn	2 5 0
Bodelern	1 7 0
Rhosymerch	2 0 1
Berea	1 0 0
Sardis	1 12 0
Llanfair-y Borth	1 13 5
Salem	7 10 5
Elin Dduwan	3 0 0
Cona Llandanuel	5 3 3
Penwynydd	2 8 0
Maelfro	1 13 0
Soar, Rhosfawr	0 11 0
Llanfackreth	0 14 7
Silo	1 4 4
Ston	3 2 0
Hermon	3 0 0

Rehoboth	0 12 3
Llanerchymedd	1 0 7
Hebron	2 0 0
.....	114s. 14s. 5d.
FLINTSHIRE.	
Holywell	17 10 4
Rheycast	1 0 7
Salem	0 0 3
.....	10s. 15s. 2d.
184 12 7	
For Home Missions, Printing, Commission, &c.	22 14 0
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CARNARVONSHIRE.	
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Mr. J. Hughes, Treasurer.	
Abererch.	
J. H. Jones, Esq., Broomhall	0 5 0
Collection.....	1 12 0
.....	1s. 17s. 6d.
Amana	0 17 6
Aberdaron	0 5 10
Aberoch.	
Family of Vach	0 5 6
Collection.....	1 15 1
.....	2s. 0s. 7d.
Bwlchtoctyn.	
Mr. T. Ellis	0 5 0
Collection.....	2 1 4
.....	2s. 0s. 4d.
Bethlehem, Collection	0 13 8
Bethesda.	
Subscriptions.....	0 16 0
Collection.....	13 8 10
.....	14s. 4s. 10d.
Bethel.	
Subscriptions.....	1 6 0
Collection.....	3 5 2
.....	4s. 11s. 2d.
Bozrah, Collection	0 12 0
Bontnewydd.	
Williams, Esq., Glasbeuno	1 0 0
Collection.....	1 1 5
.....	2s. 1s. 5d.
Carnarvon.	
Subscriptions.....	3 16 0
Collection.....	16 14 0
.....	201. 10s.
Carmel, Collection	0 7 7
Capel-helyg	2 4 1
Capel-newydd.	
Servants at Nauhoran	0 9 0
Collection.....	1 4 1
.....	1s. 13s. 1d.
Ceidio.	
P. L. D. Jones Parry, Esq., Madryn	0 10 0
Lady Jones Parry	0 5 0
Collection.....	1 19 0
.....	1s. 14. 6d.
Chon-y-glo, Collection	0 6 0

Dwygyfylchi.	
Cyfaill	0 10 0
Collection.....	1 7 0
.....	1s. 17s. 9d.
Dre-y-Coed, Collection	0 10 1
Ebenezer, Collection	0 9 7
Henryd, Collection	0 3 4
Hebron, Collection	0 17 0
Llawrag, Collection	0 6 6
Llanistyn, Collection	0 15 4
Llanalltharri, Collection	1 7 3
Llanystymddy.	
Subscriptions.....	1 0 0
Collection.....	4 1 6
.....	5s. 1s. 6d.
Nebo	0 17 0
Pant Glas	0 10 6
Nevin, Collection	4 4 3
Nazareth, Collection	0 18 6
Portmadock.	
Subscriptions.....	8 7 11
Collection.....	4 8 11
.....	Missionary Boxes.
H. Davies, jun.	0 7 0
Mr. W. Evans, Tintin	0 5 0
Mr. John Evans	0 3 4
Miss Humphreys, Owen	0 1 8
Edward Jones	0 0 8
Madog Jones	0 3 4
Mr. & Mrs. Ellen Jones, Menhant	0 6 0
Mr. W. J. Morris	0 4 3
Miss Morris	0 2 0
Mr. P. Pierce	0 3 0
Miss Richards	0 5 0
Mr. D. Williams, Tŷr Capel	0 5 0
Mrs. A. Williams, Ditto	0 5 4
.....	13s. 11s. 2d.
Penmorfa.	
Subscriptions.....	1 3 0
Collection.....	5 17 0
.....	7s.
Pellhely.	
Subscriptions.....	1 0 0
Mrs. J. Williams, and M. Francis' Missionary Box	0 6 2
Collection.....	8 15 10
.....	10s.
Pen-y-Gives.	
Mr. O. Roberts	0 5 0
Collection.....	1 12 10
.....	1s. 17s. 10d.
Piagan, Collection	1 4 8
Rhoslan, Collection	2 8 0
Saron, Collection	1 2 7
Siloh, Collection	1 15 9
Sardis, Collection	0 13 4

To	
Subscriptions	
Missionary B Collection	
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Tal-y-Sarn	
tion	
Balance in	
surveys	
from last	
Less Expenses	
Home Mis- sion	
Fynogain Cric J. Jones, Esq.	
DENBIGH A	
Auxil	
Rev. I. Harris	
Denbigh	
Rhoallanerch	
Rev. T. E. Hu	
Llanollen, Rev. Evans	
Llandegla, Rev. Evans	
Ruthus	
Wern, Rev. Lloyd	
St. George Yn- Aberp	
E. T. Davies	
Philadelph, I	
W. Parry	
Graonoch, Rev.	
Llanafraid, Rev. E. Owen	
Colwyn	
Trefor, Rev. Evans	
FLINT	
Mold, Rev. I. Hart	
Maelva, Rev. Pugh	
Bagillt	
Rhyl	
Pennef, Rev. Davies	
Sion	
Horw, Rev. Everett	
Chester, Welsh	
Ebenezer (Gwynedd), Rev. Evans	
Holswell	
Tubernacl	
Collection	
Subscriptions	
.....	6s. 11s. 4
Prifys	
Rev. W. Edw	
Collection	
Rev. W. Roberts	

Missionary Boxes.

Roberts	0 3 3
Melina Jones	0 11 0
1	0 15 10
Jones, Ban-	0 2 6
1	1 8 3
E. Williams,	0 2 6
aid	0 2 6
17d.; 4s. 8d.	

ERIONETHSHIRE.

Per Rev. C. Jones.

H. Ellis, Rhy-	1 18 2
nam, 1857	
D. Roberts	0 9 6
R. Jones	0 3 6
H. Williams	0 2 6
ations.	1 13 3
2l. 7s. 3d.	
Barmouth.	
Rev. James Jones.	
Miss Eliza	0 13 3
Miss Gwen	0 12 8
Miss Mary	0 10 1
Miss	0 4 3
Harrison (D.)	0 5 0
J. & Richards	0 2 6
W. G. Gason, Esq.	0 5 6
2l. 12s. 3d.	
Ekeboth.	
Catherine	0 13 6
Green Williams	0 13 0
Winifred Ro-	0 10 0
Ellen Jones	0 4 2
1s. 2s.; 1l. 18s. 3d.	
M. D. Jones,	1 9 10
T. Davies,	0 17 1
Mauwhillys	11 0 0

Towyn.

Per Rev. H. Lloyd and Isaac Thomas.

Hugh Lloyd	1 1 0
Phillips, Esq.	0 5 6
D. J. Phillips	1 0 0
C. Vaughn	1 0 6

Saron.

Miss A. Evans	0 7 2
E. Jones	0 12 6
M. Davies	0 2 7

Aberdyl.

Jonks, Esq.	1 1 0
Jane Lugh	0 12 6

Efrith.

S. Williams	0 8 4
Miss A. Evans	0 8 4
1s. 1d.; 6l. 16s. 6d.	

Llanegrin.

One half of Collec-	1 2 0
tion, per Rev. John Owen	0 5 0
Evans Rowlands	0 5 0
17s.	

Llanelltyd.

Rev. C. Jones	2 18 8
Dolgeley	2 14 2
William Leslie	0 0 0
John Fleming	25 3 1

MONTGOMERYSHIRE.

Association.
Per K. Tibbot, Esq.

Aberhoese, &c.	10 16 7
Berrion	0 7 6
Beulah	1 16 6
Bwlchffrydd, &c.	6 5 6
Llancaintfraid, &c.	4 1 10
Llanidloes	0 10 2
Llanbrynmair	11 9 3
Meifod and Pont Robert	4 2 4
Llanerfyl, Foel, &c.	3 19 8
Llanfyllin, &c.	18 5 8
Derwentis, &c.	7 7 0
Penal	3 18 6
Penarth, &c.	13 2 4
Samah and Nelo	8 10 6
Llanrhaiadr, &c.	11 2 3
Sarny	0 5 0
Sardin and Saron	3 15 10
Main	1 5 0
Carno	7 3 4
Llanouog	0 10 0
114 9 6	
Less Expenses	0 6 8
114 2 4	

Machynlith.

Rev. J. Jones.

Subscriptions	7 14 6
Collection	1 5 8
9l. 9s. 2d.	

Welshpool.

Per Mr. D. Morgan.

Missionary Boxes	3 12 2
Public Meeting	2 3 2
Subscriptions	4 18 0
Exp. 13s. 4d.; 10l.	

SCOTLAND.

Aberdeen Auxiliary Society.

W. Leslie, Esq., President.
J. Fleming, Esq., Treasurer.
Rev. D. Arthur, Secretary.

Blackfriars Street Chapel.

Collection	7 13 1
Prayer Meetings	1 14 10
Mrs. Morrison, late Member of the Church	19 19 0

George Street Chapel.

Collection	5 0 0
One half of Collection, Public Meeting	1 1 0

Free East Church.

Collection	4 0 0
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Frederick Street Chapel.

Collection	2 11 2
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Subscriptions.

William Leslie	5 5 0
John Fleming	5 5 0
John Waton	3 3 0

James Matthews	1 1 0
Alexander Gibb	1 1 0
George Thomson	1 1 0
James Allan	1 1 0
Niel Smith	2 0 0
Mrs. Niel Smith	1 0 0
Hugh Ross	1 1 0
John Leslie	0 10 6
James Skinner	0 10 6
George King	0 10 6
Mrs. Richmond	0 10 0
Subscription for the late Mrs. Melville	1 1 0
Subscriptions under Mr. Interest	10 6 6
77 10 6	
Less Expense	2 17 1
74 13 5	

Female Auxiliary.

Mrs. Thomson, President.
Miss A. Watson, Treasurer.

Miss Russell, Secretary.

Collected by—

Miss Machray	1 18 3
Mrs. Thomson	1 16 0
Miss McGregor	1 18 0
Miss Leslie	1 13 8
Mrs. Keith	1 11 0
Miss Stevenson	1 10 0
Miss Maitland	1 8 6
Miss A. Watson	3 17 6
Miss Melville	0 18 9
Miss Murray	0 12 0
Miss Tough	0 6 0
Two Ladies, for Female School at Benares, per Mrs. Thomson	0 10 0
Mrs. Richmond, for ditto, per Miss Leslie	0 8 0
Miss Russell, for ditto	0 5 0
Half of Collection at Public Meeting	1 1 9

Juvenile Branch.

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Contributions in aid of the Society will be thankfully received by Sir Culling Burdley Lord 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, Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Head House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. E. Prout, and payable at the General Post Office.

THE
Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SIXTY-FOURTH GENERAL MEETING.

In the recurrence of another Anniversary of our time-honoured Society, we have especial cause to thank God and take courage, on the review of the manifold mercies which have been mingled with the trying experiences of the past year. During the crisis of the revolt in India, nothing short of the destruction of some of our most flourishing Missions could have been anticipated; but our fears have been rebuked, and a gracious Providence has so ordered our steps that this great catastrophe has been rendered instrumental in stimulating the zeal and efforts of British Christians for the wider spread of the Gospel in that country. And there, through the discoveries of Dr. Livingstone, in Central South Africa, a way has been opened for the messengers of mercy into regions hitherto inaccessible to the light of truth. In other parts, also, of the Mission field, witnesses have risen up to testify to the grace of God, in converting sinners from the error of their way, and in building up believers in their most holy faith. Moreover, the various Services connected with the Anniversary, have been characterised by an earnest tone of piety, and by a concentration of aim and purpose which, under the Divine blessing, form the best guarantee for the success of our plans and efforts. The furtherance of the Gospel, while the numerous attendance on the Public Meeting at Fetter Hall, and the sustained interest with which the statements of the various speakers were listened to, serve to attest that the cause of Missions retains a strong hold upon the judgment and affections of the friends and constituents of the Society.

MONDAY, MAY 10th.

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. R. BRUCE, of Huddersfield, commenced with reading and prayer. Rev. R. W. DALE, A.M., of Birmingham, preached from Matt. iv. 8—10. The Service was concluded by Rev. JOHN ALLETT, of Norwich.

TUESDAY EVENING, MAY 11th.

Fetter Lane Welsh Chapel.—A Sermon in the Welsh language was preached by Rev. THOMAS JONES, of Moriston, Glamorganshire, from Acts i. 8.

WEDNESDAY, MAY 12th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Rev. JAMES SHERMAN, of Blackheath. Rev. ENOCH MELLOR,
 VOL. XXII.—1858.

A.M., of Halifax, preached from 1 Cor. vi. chap. 19th (last clause) and 20th verse. S. BOWDITCH, of Bristol, presented the concluding prayer.

Tabernacle.—Rev. J. H. GWYTHER, of Manchester, read the Scriptures and Rev. W. M. PUNSHON, of Leeds, preached from 1 Kings iv. 29. Rev. A. McMill Taunton, offered the concluding prayer.

FRIDAY, MAY 14th.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. JOHN SIBREE presided. Addresses and prayers by the Revs. S. McALL, W. TYLER, JAS. SIBREE, and J. E. RICHARDS.

Falcon Square Chapel.—Rev. J. SPENCE, D.D., presided. Addresses and prayers by the Revs. S. GOODALL, E. STORROW, and J. BARTLETT.

Union Chapel, Islington.—Hon. and Rev. B. W. NOEL presided. Addresses and prayers by the Revs. J. T. BEIGHTON, R. BIRT, W. CLARKSON, A. M. HENDERSON, and J. SPENCER.

St. Thomas's Square, Hackney.—Rev. J. R. CAMPBELL, A.M., presided. Addresses and prayers by the Revs. W. BURGESS, J. BEDDLE, and H. ADDISCOTT.

Kingsland Chapel.—Rev. P. THOMSON, A.M., presided. Addresses by the Revs. B. HARDIE and J. H. MUIR.

Hanover Chapel, Peckham.—Rev. A. FLETCHER, D.D., presided. Addresses and prayers by the Revs. D. HEWITT, T. MANN, E. BEWLEY, J. BROWN, S. A. DAVIS, D. J. J. H. HITCHENS, P. KENT, D. NIMMO, S. THODEY, W. P. TIDY, P. J. TOWN, T. RAY, G. ROGERS, G. ROSE, and R. W. BETTS.

Trevor Chapel, Brompton.—Rev. A. M. BROWN, LL.D., presided. Addresses and prayers by the Revs. C. H. BATEMAN, A. McMILLAN, T. ALEXANDER, R. MACDONALD, and W. M. STATHAM.

Westminster Chapel.—Rev. T. ARCHER, D.D., presided. Addresses and prayers by the Revs. B. PRICE, J. RAWLINSON, R. C. MATHER, R. BRUCE, and J. S. PEARSALL.

Greenwich Road Chapel.—Rev. A. THOMSON, A.M., presided. Addresses and prayers by the Revs. W. DAWSON, S. HEBDITCH, J. O. WHITEHOUSE, and T. TIMPSON.

Paddington Chapel.—Rev. S. MARTIN presided. Addresses and prayers by the Revs. R. BALGARNIE, A. HAMPSON, H. B. INGRAM, and J. STRATTEN.

New Tabernacle Chapel.—Rev. J. ROWLAND presided. Addresses and prayers by the Revs. G. L. HERMAN, I. VAUGHAN, G. GOGERLY, W. ROAF, and T. T. WATERMAN.

Surrey Chapel.—Rev. J. STOUGHTON presided. Addresses and prayers by the Revs. E. R. W. KRAUSE, H. ALLARD, and N. HALL.

Orange Street Chapel.—Rev. J. BURNETT presided. Addresses and prayers by the Revs. W. FAIRBROTHER, J. HALLETT, and S. MARCH.

Stockwell Chapel.—Rev. E. R. CONDER, A.M., presided. Addresses and prayers by the Revs. J. GWYTHER, H. HELMORE, and D. THOMAS.

The Annual Meeting was held on Thursday, May 13th, at Exeter Hall, and was numerously attended. The chair was taken at ten o'clock by Frank Crossley, Esq. Among the gentlemen on the platform, in addition to those who took part in the proceedings, were Edward Ball, Esq., M.P.; George Hadfield, Esq., M.P.; J. Cheesbrough, Esq., M.P.; J. Kershaw, Esq., M.P.; Sir C. E. Eardley, Bart.; Rev. Dr. Halley, of Morton Brown; Revs. G. Osborne, one of the Secretaries of the Wesleyan Missionary Society; F. Trestrail, one of the Secretaries of the Baptist Missionary Society; P. L.

retary of the Moravian Missionary Society; J. Stratten, J. Stoughton, J. C. Harrison, Smith, J. Sherman, J. Hall, J. Watson, J. T. Rowland, J. R. Campbell, P. Thomson, Thomson, R. W. Dale, E. Mellor, A. Jack, J. Parsons, J. Woodward, H. Batchelor; Mrs. G. H. Davies, one of the Secretaries of the Tract Society; E. Baines, T. Barnes, Job, J. Perry, E. Jupe, W. D. Wills, Eusebius Smith, H. Rutt, John Morley, Joseph St., &c., &c.

The proceedings were opened with the singing of the Hundredth Psalm, which was given by the Rev. E. Prout, and with offering of prayer by the Rev. Patrick Thompson.

The CHAIRMAN: My Christian Friends,—If I had consulted my own feelings when I received the kind invitation of the Directors of this valuable Society to preside over this important meeting, I should certainly have declined to accept that invitation; for I felt, as I feel now, that there are many gentlemen who are far better qualified to fulfil the duties of the office of chairman than I am. But I felt convinced that the invitation was designed to be an empty compliment,—that the Directors thought that I could be of service to the cause, and for this reason, and feeling a deep interest in the Society, I endeavoured to overcome the diffidence which I experienced when asked to accept so great a responsibility. With these few explanatory remarks, I must now throw myself on the indulgence of the meeting, and I trust my shortcomings will be received with some leniency. Now, this is no ordinary meeting. Important meetings are occasionally held to promote the temporal welfare of man; but we have met this morning to promote a far nobler object,—we have met to promote the spiritual as well as temporal welfare of millions of our fellow-creatures, scattered over every country on the face of the earth, and, therefore, the importance of our object can scarcely be over-estimated. I was very much struck with something which I met with in reading the Travels of Dr. Livingstone. The author said that having met with a very intelligent man, he began to explain to him how the Son of God left his seat on high, and came into this world, took upon himself our nature, and performed many miracles in order to show that he was God; how he made the dumb to speak, the deaf to hear, and the blind to see; how he raised the dead to life, and walked upon the sea as though it were dry land, and that nothing was too great for him to do; and then he afterwards went on to tell him that after he had done all these things he actually gave up his life and died upon the cross that we, through his death, might live, the chief said:—"You make my very bones to shake; you make my very ears to tingle; but allow me to ask you this one question—Did your forefathers know all this?" The Doctor was obliged to admit that they did. "Then," said the chief, "how is it that they did not come to tell our forefathers this, and not permit them to go stumbling in the dark, into an untimely grave, not knowing where they are going?" Let us see to it, my friends, that the question or a similar one be not put to us, not on the plains of Africa, but at the judgment-seat. Now, as many of us heard yesterday, we are "not our own," but are "bought with a price;" and men who bring earthly maxims to bear on this subject, and say, "Every man for himself, and God for us all," can know very little of the real spirit of Christianity. It is impossible for selfishness and Christianity to thrive together. You might as well attempt to put fire and water together and expect them to thrive together; for, as surely as the water would put out the fire or the fire dry up the water, so surely will selfishness dry up Christianity or Christianity burn up selfishness. God moves in a mysterious way. It has often happened that the most horrible occurrences that take place in the earth, even war and bloodshed, have been made by God to bring about his own designs. We cannot consider what is occurring in India and China, and the openings that are being made there, without asking ourselves what we can do to make known the truths of Christianity in those countries to a far greater extent than they have ever been made known hitherto. Let me conclude that I think there is much need for reform with regard to the Government of India.

Hitherto we have not as a nation served our Lord and Master in that country; but, finding it sunk in the depths of Hindoo superstition and Mohammedan delusion, we have sought to continue these things, and to let darkness pervade the land, as though our sway could not be maintained unless the people were left in utter ignorance of the Christian religion. What was said in relation to this subject by that noble Lord who has just quitted the highest office connected with India? What was said by that noble Lord in the House of Lords on the 9th of June last? After giving an extract from Lord Ellenborough's speech animadverting upon the conduct of the Governor-General of India in subscribing to societies which have for their object the conversion of the natives, the Chairman proceeded: "Now if such things as these are said by a noble Lord who has recently filled one of the highest positions in this country, what are the poor deluded natives likely to think of the matter? It is to be supposed, because these persons in India subscribe towards the carrying on of the Missionary work, that they wish the natives to be compelled to adopt the Christian religion. It is, as it appears to me, a most dangerous doctrine which is laid down in the speech which I have just quoted. Every man owes a duty to his sovereign; but that duty cannot be opposed to the duty which he owes to the King of kings. We all owe a duty to God, from which we cannot be released by any human law or by any earthly monarch, and there is no office in this country, or in any other, which it would be right for a Christian man to accept or retain, if by holding it he would be prevented from owning the Lord of life and glory, whom he professes to serve, and also subscribing, according to his means, that others might become disciples of the same blessed Master. It happens that the nobleman to whom I have referred, was once himself the Governor-General of India. Let us, then, just consider for a moment what he did at that period. In the first place, let me say that I believe, if we were to ransack all the particulars of his previous career, we should not find him committing the unpardonable sin of subscribing a single sixpence, out of his own pocket, for any Missionary Society. But if we trace his career during his Governor-Generalship, we shall find him, not out of his own pocket, but out of the taxes of India, pandering to a considerable extent to the idolatry of the country. We shall find him sending a company of English troops to escort the gates of an idol temple to a certain part of India. Let me just lay before you his general orders in reference to that matter. Having read the general orders which were issued by Lord Ellenborough, from Simla, on the 16th of November, 1842, directing the formal restoration of the gates taken from the tomb of the Sultan Mahmoud, at Ghuznee, to the temple of Somnauth, the Chairman proceeded:—Now I should like to know what poor Hindoos could be expected to think of all this? If, while the Missionaries are preaching the Gospel, they find one, who formerly held the highest office in India, condemning civil servants and officers of the Army, in that country, for subscribing the smallest sum for the Missionary work,—and if they find one of the highest offices in this country held by one who, some years ago, spent, not his own money indeed, but the money of the inhabitants of India, to bring back with pompous ceremonial gates, which were torn from a Hindoo temple eight hundred years ago, what, I ask, under such circumstances, can the natives be expected to think of Christianity? The real character of the transaction is carefully kept out of the orders which I have read; but it is well known that the real object with which it was done, was to pander to Hindoo idolatry and superstition. It was thought desirable, as a matter of policy, to endeavour by this means to acquire increased influence over the most numerous portion of the natives. What would have been said to David and Saul, if they had acted in such a manner? Would they not have been told that they had been "weighed in the balances and found wanting?" That God, who reigns over the universe, is a jealous God, and will not let his honour be given to another with impunity. As Christians, we have no wish to see the Government doing anything to propagate the Christian religion in India, as a Government; but, on the

our hand, we cannot, and will not, allow them to foster idolatry. You will, my friends, I am sure, be very sorry to learn that our friend, the Rev. Dr. Tidman, has been so unwell, that he will not be able to read the Report. He has left his room for the first time this morning. I shall therefore call upon the Rev. Newman Hall to read the Report.

The Rev. NEWMAN HALL, Minister of Surrey Chapel, then read the Report.*

The Sixty-fourth year in the history of the London Missionary Society, of which the Directors have now to report, has been distinguished, not only by a great increase of activity and energy among the avowed friends of the Missionary cause, but also by a lively interest in the Society among intelligent men of various classes, by whom it was hitherto regarded with indifference, if not aversion. This extension of Missionary sympathy has been awakened chiefly by the marvellous Missionary travels of Dr. Livingstone, by which the social and moral condition of the hitherto-unknown millions of Southern Africa has been presented to the Christian and the philanthropist in its true and awful aspect; but in a far more intense degree has the subject of Missions been forced upon the attention of our countrymen by the late, yet instructive events that have so unexpectedly been permitted, by the providence of God, to befall our Indian Empire. By the deeds of perfidy and blood which have characterized the Sepoy rebellion, the delusion and false security long indulged by multitudes, both in Britain and in India, have been forever destroyed, and idolatry, in alliance with the principles and spirit of Mahomet, has exhibited its true character—a character only to be understood to be dreaded and abhorred. Politicians and philosophers, who were accustomed to ascribe the characteristic virtues of the *mild* Hindoo, have been forward to denounce him as a *fiery* demon; and the labours of the Christian Missionary, which were heretofore treated with derision and contempt, are now commended as the best and only preservative of property, liberty, and life.

The Missionary travels of Livingstone, which awakened world-wide admiration, have imposed on the Society by which he was sent forth, and by whose funds he was sustained, a solemn obligation to send to the myriads inhabiting the dark land he had penetrated, the light of heavenly truth with its attendant blessings, both for the life which now is and for that which is to come. In accordance, therefore, with the Resolution passed at the last Annual Meeting, the Directors have adopted the necessary measures for establishing two central and effective Missions, the one north, and the other south of the River Zambese; and with gratitude to the Father of mercies they now report that he has vouchsafed his blessing, and supplied both suitable men for the enterprise, and the means adequate for its execution. Mr. Price, student in the Western College, Mr. Sykes, of Lancaster College, Mr. Thomas, of the College at Brecon, and Mr. McKenzie, who has prosecuted a suitable course of study at Bedford, have recently been ordained as Evangelists to the Matabele and Makololo tribes, and will, with their devoted wives, embark for Southern Africa in the early part of the ensuing month.

In the atrocious crimes of the Indian mutineers, and the awful sufferings of our countrymen, the Directors, in common with the friends of kindred societies, recognised His voice, who maketh the wrath of man to praise him, appealing to the Church of Christ on India's behalf, for a large increase of zeal and extension of labour. The call was too powerful to be resisted, and too urgent to admit delay. The Directors felt therefore constrained to convene a special Meeting of their constituents on the 18th of February, to consider the claims of India for augmented efforts, when it was resolved:—

* That the London Missionary Society having, for the last half century, employed a large number of devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness;

As the full Abstract of the Report will obtain extended circulation in a separate form, it is presented here greatly abridged.

and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at least twenty additional Missionaries, to aid in carrying onward this great enterprise."

The answer already given to their appeal, is sufficient to convince the Directors that, in this proposal they have the hearty sympathy of their friends throughout the country: within three months nearly £11,000 have been promised towards the object, and a confident hope may be cherished that, by the close of the year, additional funds will be realized adequate to its full accomplishment.

The Directors are sensible that nothing short of the peculiar urgency of the claims of Africa and India, would have justified two special appeals to the liberality of their constituents in such close succession; yet they are gratified to state that, nevertheless, the *Ordinary* income of the Society, with a single exception, has advanced in all its various branches.

The General Contributions from Great Britain and Ireland, including Subscriptions, Donations, Collections, and Dividends, amount to £14,043 7s. 8d., being £1779 4s. 3d. more than the year preceding.

The generous Bequests of departed friends, reach £8401 4s. 1d., being £1702 15s. 8d. in excess of the legacies of last year.

The Sacramental Offerings to the Widows' and Orphans' Fund, with the yearly Dividends, present an aggregate of £2321 17s. 9d., being £119 17s. 8d. more than those of 1857. And in addition, the fund has received an increase of £899 6s. 5d. 3 per cents. reduced, being a legacy of the late Mr. Flanders.

The contributions from Missionary Stations have yielded £16,511 9s. 10d., being £2191 13d. 2d. more than those of the year preceding.

The total annual income from these *ordinary* sources is £72,143 11s. 3d., being an increase of £6659 2s. 8d.

The amount received from the Australian and Foreign Auxiliaries is £819 5s., being less than the preceding year by £1048 1s. 6d.

The Expenditure of the Society for ordinary purposes has been £64,059 13s. 9d., being a decrease on that of the former year, of £2799 15s. 1d., without involving any diminution of the Society's operations.

The preceding statement is exclusive of the Fund for the establishment of new Missions in South Africa, amounting to £7076 6s. 5d., and that promised for the extension of Indian Missions, approaching the sum of £11,000.

The number of the Society's ordained Missionaries last reported was 152; and it is an unusual demand for gratitude, that, in the interval, death has not been permitted to diminish that number in a single instance; while two additional Brethren, Messrs. Blake and Jones, have been sent forth to strengthen the Missionary band in India.

In presenting an Abstract, compressed within the narrowest limits, of the History of the Society for the past year, the Directors begin as usual with,

POLYNESIA.

In the distant Isles of the Pacific, the first labours of the Society were wrought; here its earliest trials and severest discouragements were encountered; yet here, under God, it has achieved many of its noblest triumphs over barbarism and crime; victories which are still extending, and will continue to extend till the last blood-stained altar of Polynesia is overthrown, and her last stronghold of idolatry shall be added to the conquests of the Prince of Peace.

In TAHITI, where the power of the Gospel first triumphed over paganism, it has in later years no less successfully encountered popery—popery in alliance with political power and military despotism. But, apart from the baneful influence of its profligate professors, and

patronage it can extend to the unworthy, Romanism has exerted her influence for sixteen years in vain. At the close of 1856, the period to which the latest returns extend, the number of Protestant Christians included in the Mission Churches of Tahiti, amounted to 180, a number exceeding that of her happiest times of self-government and freedom.

The Rev. William Howe, amidst many obstructions, continues in charge of the Bible Depository and the Press, and renders also most valuable services in the defence of the faith, and in animating and sustaining the minds both of the Native Pastors and their flocks.

Our devoted Brother, Mr. Howe, though forbidden to commend the Gospel to the Native Christians, regularly preaches to the British and other foreigners located at Papeete; and in a letter recently received, he gives a gratifying report of the conversion of a resident who had long been an enemy to the faith of Christ.

"You will be glad to hear," writes Mr. Howe, under date 17th January, ult., "that there is also an awakening among a few of the foreign residents, the most remarkable of whom is that of Mr. Salmon.

"Mr. S. was brought up in the Jewish religion, but when quite a young man he was convinced of the truth of the Christian religion, about which time he visited Hoahine. Unhappily for him, he subsequently became affected with infidel principles, and for many years maintained them, and brought forth those fruits which are their natural offspring. About nine months ago, however, his feelings were earnestly moved to give the whole subject the candid and serious consideration, and this he has done, and the result has been that he has applied to me for Christian baptism, which will take place (D. V.) on Sunday next, in the forenoon, in the Bethel Chapel. This is a breach into the enemy's kingdom in this small place, for which we were hardly prepared, and its effect upon the mass will be considerable; may it be favourable, that many others who have drunk into his former spirit may be brought to see the folly and the danger of their principles."

In the SOCIETY ISLANDS, the political strife that in former years occasioned much pain and sorrow to our Missionaries, has happily ceased, and the condition and prospects of their several Churches are truly encouraging.

The Mission Churches of the HERVEY ISLANDS continue to present the same aspect of vitality and beauty by which they have been distinguished in former years; and whether we regard the general habits of the people, the progress of education, the observance of the Sabbath, or the number of consistent believers united in Church fellowship, these Christian Islanders would bear an advantageous comparison with any equal number of our countrymen.

The Rev. Aaron Buzacott has been compelled, by severe and long continued suffering, to retire from his beloved work in Rarotonga. He has been greatly honoured by his Divine Master in all the varied labours by which that Island, once a moral desert, has been transformed into the garden of the Lord.

The Island of *Aitutaki*, which it would not be extravagant to describe morally, no less than physically, as a Polynesian paradise, still enjoys the faithful and laborious ministry of the Rev. Henry Royle, on which God has abundantly bestowed his richest blessing. The people of his charge have long been distinguished by zeal and liberality, which would supply a profitable example to the Churches of Britain.

In the SAMOAN or NAVIGATORS' ISLANDS, the restoration of peace, which was announced in the last Report, has happily been preserved, and our Missionaries have been able to prosecute, without interruption, their various efforts for the social and religious improvement of the people; and, notwithstanding occasions of sorrow and discouragement arising from the former degradation, and the peculiar habits of the Natives, they are cheered by the rapid progress of their Churches in knowledge, enjoyment, and usefulness.

In the Educational Institution at Malua, Fifty-seven young men, of approved Christian character, are preparing for the work of Teachers and Evangelists. The Native Agents throughout the Islands are all supported by the contributions of the people, and, during

the past year, they have transmitted to the funds of the Parent Society a £600. In addition to this remittance, they have also expended above £300 in chase of the Scriptures.

The advancement of the kingdom of Christ among THE ISLANDS OF WESTERN NEZIA is no less wonderful than gratifying. When first visited by the lamented the barbarous people presented a spectacle the most pitiable, and yet the most and their sanguinary habits and cannibal practices seemed almost to defy the zeal passion even of the Christian Missionary, while it seemed also to foretell the utter nation of the races. But the transformation since wrought in multitudes should the most incredulous that the influence of the Gospel, when accompanied by the power of the Holy Spirit, is sufficient to enlighten the darkest understanding, the vilest and most vehement passions, and to invest even the murderer and the with the attributes of rectitude, purity, and love.

The Journal of the Missionaries who accompanied the "John Williams" in his voyage to the New Hebrides and Islands adjacent, supplies the following delightful native of the work of God in *Aneiteum*, an Island now occupied by our Brethren, Messrs. Geddie and Inglis:—

"When Messrs. Geddie and Powell first came to take up their residence on this write the Missionaries, "it was resolved at a meeting of the Chiefs and people to force their landing. To this measure one Chief only was opposed. 'Do not he said he, 'lest we get into trouble. Let them land; but steal from them and as much as you like. They are very little; we can kill them at any time should measure seem necessary.' This counsel the savages carried out to the letter, from the Missionaries everything on which they could lay their hands. But he now steals no more. Everything is as secure on the Missionary premises, though to the Natives by night and day, as if it were placed under lock and key. Gospel first affected the minds of the people, and began to produce a visible imp the surrounding darkness, one of the heathen Chiefs became much enraged, and to assassinate Mr. Geddie. He often lay in wait for him, and one night he was behind a bush not far from Mr. Geddie's house, with a war club in his hand ready when the Missionary passed by. The villain attempted to raise his arm with the of accomplishing his purpose, but his resolution failed, and there did not remain strength in him to enable him to inflict the fatal blow. This degraded heathen mately brought to the foot of the cross, and is now a consistent member of the Church. So conspicuously does the hand of God appear in the preservation of sionaries in the first stages of their Mission.

"We spent the Sabbath at Mr. Geddie's station, and it was truly a time of the presence of the Lord. The substantial plastered chapel, which contained a congregation of between 400 and 500, was crowded. Mr. G. preached a sermon in the language to a peculiarly attentive congregation; every one present seemed to catch the words as they fell from the preacher's lips. After sermon we assembled in the Church to commemorate the dying love of our blessed Redeemer. Around this we assembled with us all the seamen belonging to the 'John Williams,' who are in the Church, the Rarotongan and Samoan teachers, and no less than a hundred in *Aneiteum*, all of whom, a few years ago, were degraded cannibals.

"On Monday we held a Missionary meeting in the chapel. The place was with a deeply attentive congregation. Money has not yet come into circulation on this Island, but the people offered willingly of such things as they had to help forward of God on the neighbouring Islands. At this meeting some of the Native Christians set apart for Missionary work at Fotuna and Tana. * * * *

"At Aname, the Station occupied by Mr. Inglis, the population amounts to 19 Sabbath congregation averages from 500 to 600. He has four Out-stations. The attendance at all the places, including Aname, is about 1000. The number of members is 64, and of candidates for Church fellowship, 24. Mr. Inglis is assisted by 30 Native Teachers, including one Samoan, who has laboured there since commencement of the Mission. Of the population, 1850 are under Christian instruction of these read the Gospel of Mark, and 400 read very well.

"When the 'John Williams' visited Aneiteum in 1854, there were upon the Island 1400 natives; but now their number does not amount to 100."

Of the Island of *Mare* or *Nengone*, the voyagers present the following report:—

"The Missionaries have been obliged to discontinue sending teachers to preach to the natives, the latter having several times threatened to kill them if they did not cease their visits. Nor would they allow them to sleep in the place whither they had gone, although late on Saturday night. One Chief shook his spear and threatened to run one of the teachers through, but the Teacher spoke so kindly, that he was afraid to injure him.

"The Missionaries have been all round the Island, and they suppose the population to amount to 8000. The number who have given up heathenism and desire religious instruction, amounts to no less than 3000. At Waeko, Mr. Jones's Station, the number of Church members is eighty, and the number of candidates for Church fellowship about 100. At Nuhma, Mr. Creagh's Station, the number of Church members is seventy, and candidates for admission 300. Mr. Creagh is assisted in his work by two Rarotongan, one Samoan, and one Nengone Teachers."

The "John Williams" also visited *Eramanga*, where the devoted Missionary whose name we here bear fell a martyr to his benevolence and zeal. The Rev. G. N. Gordon, sent out by the Presbyterian Churches of Nova Scotia, committing himself to the Divine care and protection, resolved to enter upon this hitherto barren field. His reception by the people is thus described:—

"As soon as we arrived we went ashore, and shortly afterwards we were visited by several Rarotongan youths, who had been at Samoa. They were clothed, and looked very respectable. They were delighted to see us. On Monday we again went ashore, accompanied by the ladies and children. We trode with very peculiar feelings, the spot where Williams and his fellow-martyrs fell martyrs to their own devotedness; and our feelings may be more easily imagined than described when we shook hands with Kauiaui, the murderer of Williams. * * *

"On the 17th June, Mr. and Mrs. Gordon, with the two Rarotongan Teachers and their wives, parted with their friends on board the 'John Williams,' and took up their abode in *Eramanga*. We accepted Mrs. Gordon's kind invitation to take tea with her that evening at her new and humble home. We afterwards had a prayer meeting, and, having commended ourselves to the care of Him who neither slumbereth nor sleepeth, we parted with them, and proceeded to the vessel. We shall not soon forget the happy look of the Chief Mana, when it was remarked to him at parting, that he had now got his Missionary. 'Awe,' he replied, whilst his black eyes beamed with ineffable delight."

The Island of *Lifu*, like that of *Eramanga*, has hitherto enjoyed the services of Native teachers only, and in the former their progress has been great, as will appear from the following statements of the visitors:—

"We reached this Island," they write, "on the morning of the 26th. We stood in for Rewede, the Station of Tui and Kakorua. As we approached the shore, we saw the natives in great numbers coming along the beach towards Tui's house; most of them were more or less clothed, and they were delighted to see us. After the Teachers' supplies were landed ashore, we had a meeting in their large stone chapel, which is 114 feet by 38 feet, and the walls are three feet thick. It is seated throughout and has a respectable pulpit and reading-desk. It holds a thousand people, and is filled every Sabbath. * * *

"On Saturday morning the 27th, we reached the great bay on the south side of the island. We came to anchor on the north side of the bay near Ipahne, the place where the Teacher Apolo resides. Wanya, the Chief of the place, and Apolo, were soon on board. The former is a fine looking young man, and speaks a little English. 'Me want Missionary,' was one of his first sentences. He was very respectably dressed, and conducted himself in a very gentlemanly manner.

"The information communicated to us by Apolo, was of a nature no less encouraging than that given us by Tui. Nearly the whole of the population have turned from heathenism, and greatly desire Missionaries. We arranged with Apolo to have the ordinance of the Lord's Supper on the following Sabbath, and he engaged to inform the other Teachers.

"On Sabbath morning the 28th, we all went ashore, accompanied by the captain and first officer of the 'John Williams,' and as many of the ship's company as could leave the vessel,

with the Nengone and Rarotongan Teachers. We were welcomed by a large natives, who were waiting to receive us. Men, women, and children, crowded that they might welcome us with a cordial shake of the hand. This process through all the way up to the Teacher's house, which stands on an eminence chapel, and commands a beautiful view of the large bay. After our arrival at the house, the native bell was rung to summon the people to the house of God, proceeded. The chapel is large, and if crowded, will hold a thousand people. assembled about 700, and perhaps another hundred crowded around the doors and many of these belonging to the remaining Heathen. Tui preached in the Native from John i. 6, 7. The congregation listened with intense interest to his sermon close they sung with all their might, in their Native tongue, to the praise of Him to redeem a lost world. Afterward, there assembled around the table of the Lord of the family of Christ belonging to eight different nations, viz., Britain, Sweden, Nengone, Savage Island, Rarotonga, Tonga, and Aneiteum. Addresses were given to the communicants in English, Samoan, and Aneiteumese."

In the progress of this voyage, the "John Williams" visited several other islands which the labours of the Native Evangelist had produced the happiest results, in conversion of multitudes from idolatry and barbarism, to the worship and service of true God. In all these the new converts are waiting with anxious hopes for a Missionary to teach them the way of life more perfectly; and, effective and valuable preparatory labours of the Native Teachers are, the counsels and influence of a Mission in the establishment of Churches, the translation of the Scriptures, and the advancement of Education, are indispensable.

Under the force of this necessity, the Directors have resolved to send forth a Mission to our Brethren in Polynesia; and in this measure they feel assured of the approval of their Friends. The Society's Agents were the first messengers of mercy to distant and degraded tribes, and the moral miracles wrought through their agency, the mighty power of God, have been reported to millions who are now longing for the day when the dayspring from on high shall visit their dark lands. Native Evangelists prepared for their work, are ready to leave their country and kindred, and to give their lives for the sake of the Lord Jesus. The children of England have provided a way of peace, to bear the heralds of salvation to these perishing myriads, and they would feel unfaithful to their trust if they neglected to employ all practicable means for sustaining and strengthening existing Missions, and for extending the triumphs of the Gospel of mercy throughout the Islands of the vast Pacific.

THE WEST INDIES.

The Missions of the Society, both in BRITISH GUIANA and JAMAICA, have this year afforded to their faithful ministers occasion for devout thankfulness. In a few instances have occurred in any of the Churches, demanding Christian discipline in several instances the accessions have been unusually numerous. The progress of the congregations, and more especially of the junior classes, in general intelligence and true knowledge, has been evident, and the prosperous state of the numerous schools are ground for encouragement and hope.

The order, peace, and consistency of the West Indian Churches must be ascribed, under the Divine blessing, to the sound wisdom and fidelity which in them have distinguished the ministrations of their Pastors, who, by guarding against the danger of a hasty and almost indiscriminate admission to Church-fellowship, are now free from the disorder, strife, and defection by which many of the religious communities in the colonies have been dishonoured.

During the early part of the last year, both *Demerara* and *Berbice* were visited by the first time by cholera, which assumed an aggravated form, and proved fatal to

les. During the prevalence of this pestilence the Missionaries laboured night and day, at the imminent risk of their own lives, to minister to the physical relief of the sufferers, and to promote, by these chastisements of the Lord, their spiritual improvement; and subsequent events have proved that their self-denying and fearless exertions were not in vain.

The West Indian Mission Churches have made great advances in the Scriptural principles of self-support. Several, though still affiliated by affection to the Society, are quite independent of its funds; and during the last year their number has increased.

Of the amount thus generously contributed to the Society, £64 are appropriated by the Society to the establishment of the New Missions in South Africa.

The aggregate contributions of the West Indian Churches toward their own support amount to £7540, and although £500 properly belongs to the year preceding, the actual increase for 1857 exceeds £1500.

SOUTH AFRICA.

Although the Cape Colony suffered disorder and injury during the last year, from the influx of many thousand starving Kafirs, and although this had been preceded by the disease which destroyed the greater part of the cattle, yet the social condition of the people has continued to improve. The reports from the Mission Stations, both within and beyond the Colony, are cheering; the Churches, almost without exception, have received numerous donations, and vigorous exertions have been made to extend the blessings of the Gospel to the Fingoes and other strangers from the interior.

More than half the Churches within the colonial boundary sustain their Ministers by their voluntary contributions, and the remainder are making steady advances towards self-support.

The Stations on the frontier, including *Peelton*, *Knapp's*, *Hope*, and *King William's* Rivers, consisting of enlightened and converted Kafirs, are examples of a people transformed from wild marauders, ferocious in their spirit, and disgusting in their habits, into peaceful and industrious Christian villagers.

The reports from the numerous stations *North of the Orange River*, composed of Griquas and various tribes of Bechuanas, afford generally evidences of progress; but the communications of the Rev. Wm. Ross, of *Lekatalong*, in particular, record extensive religious awakenings among the Natives, hitherto unknown, and of which he speaks with devout admiration.

"Having," writes Mr. Ross, "informed you lately of the admission of eight new members into the Church, I am happy again to relate a great movement among our people in seeking salvation. This took place immediately after the baptism and reception of the above. The Spirit of God has been poured out, and the word preached has been followed with demonstration of the Spirit and with power."

Numerous highly important facts are given by Mr. R. in confirmation of this gratifying movement.

At the last Annual Meeting the Directors had the pleasure of reporting that the translation of the entire Scriptures into *Sichuana*, by the Rev. Robert Moffat, was then nearly completed; and later intelligence informed them that the work was finished. It is scarcely possible to overrate the importance of this great achievement. The *Sichuana*, under certain modifications, is the language of the interior of South Africa. By it Dr. Livingstone could hold intelligent communication with the various tribes among whom he travelled, both to the western and the eastern coast; and when these myriads shall have been made acquainted with the use of letters, they will have the Word of God ready to read and study in their own tongue. The friends of the Society will not fail to unite with the Directors in giving thanks to God, who has animated and sustained his faithful servant during the many years of his literary toil, and has at length gratified the first desire of his heart in its completion.

In the prosecution of his arduous undertaking, Mr. M. has received most valuable assistance from his colleague Mr. Ashton, by whom the work was carefully revised, and under whose vigilant superintendence it was carried through the Mission press at the *Kuruman*.

To promote the intelligence of the population, Mr. Ashton has also recently prepared and issued a monthly religious periodical, entitled "*The Instructor and News-Teller of the Bechuanas.*" This novel measure has awakened great attention, and the number of Native subscribers indicates the deep interest with which they have received this *Teacher*.

After repeated conference with Dr. Livingstone, the Directors lost no time in making known their intended efforts in Central South Africa to their faithful friend and veteran Missionary Robert Moffat, requesting his counsels and co-operation in the enterprise. Their letter reached him just at the time he completed the translation of the Old Testament, and with all the ardour of youth he started forthwith on a journey of nearly 600 miles, that he might secure the countenance and support of Moselekatse, the Chief of the Matabele, for the establishment of a Mission among his numerous people.

A letter from Mrs. Moffat, containing extracts from the journals of her husband in his progress towards the interior, received on the 3rd of March last, afforded strong ground of hope that Mr. M.'s journey would be crowned with success, and that the aged chief would welcome his old friend, and joyfully consent to receive Christian teachers; and, by letters received a few days since from Mr. Ashton, dated Kuruman, February 10th and 17th, these hopes are fully confirmed. In the former, Mr. A. writes:—

"Mr. Moffat, who has just returned, is writing by this opportunity, and therefore I can say nothing about his journey; only, as letters sometimes miscarry, I may just mention that his health is restored, and Moselekatse and his people have agreed to all Mr. Moffat has proposed; so of course he has promised to return, with one or more Missionaries, to remain some time with them."

No communication has yet been received from Mr. M., but in Mr. Ashton's subsequent letter he again remarks:—

"You will probably hear by this post that Mr. Moffat, who has just returned from the interior, is now about to start for Cape Town; on his return here, he expects to be long preparing for the commencement of the new Mission to the Matabele, and then to be absent from this Station a considerable time."

While such are the encouraging prospects of the projected Central Mission south of the Zambese, the Directors cherish the assurance that the establishment of the other on the northern side is no less hopeful. The Rev. Holloway Helmore, who has laboured successfully among the Bechuanas for nearly twenty years, and is familiar with the language, and with Mrs. H., generously and nobly consented to relinquish their happy home and well-cultivated sphere at Lekatlong, and to proceed as the guide and fellow-labourer of two of the junior brethren in cultivating that moral desert; and in this work of faith and labour of love it may be confidently expected that he will receive from Dr. Livingstone, though no longer a Missionary, kind and valuable assistance.

Thus is the providence of God opening for his servants a pathway through the wilderness, and inviting them to enter—animating them with the hope that he will be to them as the pillar of cloud by day, and the pillar of fire by night—their Guide in perplexities, their Defence amidst dangers; and, having brought them to the conflict with ignorance, misery, and sin, will make the weapons of their warfare mighty to the pulling down of strongholds, and honour and bless them with victory through Christ.

MADAGASCAR.

month of January last, intelligence reached this country that a renewed and severe persecution of the Christians had been commenced by the government of MADAGASCAR; subsequent accounts have greatly qualified this representation. It has been ascertained that some foreigners residing in the capital attempted, by political intrigue, to subvert the authority, and virtually to destroy the independence of her country. The design, however, was discovered; the foreigners were ordered to leave the country forthwith; and the natives, including some of the Christians, who had probably been beguiled by promises of future peace and freedom, were seized, tried, and condemned. It is gratifying to the Directors to be able to state that neither the honour nor the safety of the Queen's son have been compromised, and that the prospects of his eventually becoming successor to the throne are become brighter and stronger.

CHINA.

As announced in the Report of last year, that in consequence of the attack on Canton British troops, all Missionary labours in that city had necessarily been suspended; it has been practicable hitherto to resume operations. But, with this exception, our Agents at their several Stations have prosecuted their works of mercy without inter-

ruption. HONG KONG, from its proximity to the scene of war, has been often in a state of excited alarm; and the Chinese emigrants have in various instances manifested their fear and hatred to the British Government and the English colonists; but notwithstanding these hindrances, the Rev. Dr. Legge and the Rev. John Chalmers have continued their wearied labours in the respective branches of the Mission; while Chin-seen, the pastor of the Chinese Church, has faithfully preached the Gospel, in season and out of season, to his countrymen.

At SOY, Messrs. A. and J. Stronach, Hirschberg, and Lea, have again been favoured with manifold proofs of God's presence and grace. During the year, twenty-two converts were added to the Church, making 193 since the establishment of the Mission ten years since.

The Church of the American Mission in this city includes 172 members, and that of the Presbyterian Mission, 53; making a total of upwards of 400 Christian Chinese. The converts consist of various classes, and among them are several individuals of high attainments. Eight are engaged in different branches of Native Agency, and their labours greatly facilitate and promote the efficiency of our European brethren.

In the Mission in SHANGHAE, the Rev. W. Muirhead thus writes, under date June 30th:—

"We are still in circumstances of peace and quietness. Our Missionary operations remain unimpeded. Of late, several interesting journeys have been made into the interior, during which we enjoyed many excellent opportunities for preaching and Bible distribution. All classes of the people appear anxious to hear what we have to say, and listen to the truth in a reverent manner. For the most part, of course, the message of life is a strange thing to them, but the general disposition to hear it, leads us to hope that the seed may fall on hearts graciously prepared for its reception. Instances are occasionally met with resulting from labours of this kind prosecuted many years ago, and parties desiring to be added to the Church have ascribed their first religious impressions instrumentally to our perseverant efforts."

During the year, twenty additional converts became members of the Church; of these, one died soon after his admission, giving in his last hours gratifying testimony of his faith in the Gospel.

"On the prospect of his departure," adds Mr. Muirhead, "he charged his son, a young

man of about twenty years of age, not to allow any sacrificing or burning of incense on the occasion of his death, as he said he believed in Jesus, and abjure superstitions and idolatrous customs of his country. He died in peace, frequenting himself to the Saviour. After his decease, his relations from a distance perform the usual ceremonies, but his son told them that he could not permit his father had strictly forbidden everything of the kind."

Our Missionaries in the North enjoy much greater freedom for extended *M Itinerancies* than can be secured in the South. The Rev. Joseph Edkins (June 26th) observes:—

"The new circumstances in which China is now placed, have, through God's providence, opened the country to Missionary efforts much more than ever before. We no longer have almost without restriction, a state of things for which we Missionaries are especially anxious. The provincial capitals, *Hangchow* and *Soochow* were, till recently, jealously guarded against the approach of foreigners. But several Missionaries have visited them this year, and we have lately had the gratification, in company with Missionary Brethren, of preaching the Gospel and distributing Testaments at both those cities, without any interruption from the local authorities. In the month of May, I accompanied Rev. W. Aitchison, of the American Board of Commissioners for Foreign Missions, to Hangchow. We traversed the western side of the Se-hoo, or West Lake, a fine sheet of water ten miles in circumference, bounded on three sides by hills, and on the fourth by the city wall. On the banks of this lake are many pagodas and monasteries belonging to the Buddhist religion. It is the most flourishing of this religion to be met with in China. Here we conversed with some learned Buddhists and pointed out to them the nature and claims of Christianity. Our host, in these establishments, besought us not to oppose their religion, but to advocate our own, parallel with, and not antagonistic to their own. He invited us, on these terms, to erect a church close by the magnificent building where he with several hundred priests resided.

"We climbed two hills on the margin of the lake, and were charmed with the view. It is said to be the most beautiful in China. The whole of the city, containing a million of inhabitants, is seen lying between the bay that bears its name and the fine river enters the bay on the south side of the city. It conveys to Hangchow the produce of three or four provinces, and contributes much to its riches and prosperity.

"Our boat was visited by some Manchoos from the garrison of 10,000 men stationed in this city, but they did not interfere with us, and we refrained from entering the city, to avoid giving annoyance."

The *Mission Presses* of the Society at *Hong Kong* and *Shanghai*, under the management respectively of Mr. Chalmers and Mr. Wylie, have been vigorously employed in printing the sacred Scriptures for the British and Foreign Bible Society, together with many valuable treatises designed for the advancement of education, science, and religion; the anxiety manifested by the Chinese on all occasions to obtain books from our Mission affords proof of the great value and importance of these publications.

The assiduity, benevolence, and skill of our *Medical Missionaries*, Messrs. F. LOCKHART, and HIRSCHBERG, entitle them to the Christian regard and sincere gratitude of the Directors and Friends of the Society.

The hospital in *Canton* has continued closed since the commencement of hostilities. Dr. Hobson has removed to Shanghai during the absence of Dr. Lockhart, now in *Amoy*, but both in that city and in *Amoy*, these labours of enlightened science, imbued with the spirit of Christian mercy, have proved most influential in advancing the direct objects of the Mission.

The British public have recently been horrified by the vivid description of imprisonment, torture, and wholesale slaughter inflicted in Canton by its now captive governor. It should not be supposed that the fallen Yeh is more cruel and bloodthirsty than the governors of China. The spirit of war, whether in China or in India, when animating a pagan, is alike brutal and satanic: revenge and oppression are the victor's

ure and death the captive's doom: and while we should be forward to commend, when truth permits, the civilization, literature, and refinement of China, the fearful proof adds out that even these, when found in alliance with idolatry, will leave their possessor a monster and a fiend.

The Directors await with hope, not unaccompanied with anxiety, the conclusion of a new era of peace and commercial intercourse with China. They cannot believe that the noble representative of Britain intrusted with this high responsibility, will, after the example of the plenipotentiary in 1842, ignore the very existence of Christian Missions: but that, demanding protection and freedom for the merchants of our country, he will secure these same liberties in the same degree for the disinterested and self-sacrificing Teachers of the Gospel.

The unfavourable and obstructive influence of war, with the uncertainty suspended over future political relations with China, have prevented the Directors hitherto from accomplishing their purpose of increasing the number of the Chinese Missionaries; but should their hopes of an early and satisfactory termination of the contest be realized, they will promptly adopt measures with that design. With the pecuniary means required to accomplish this object, they are already provided in the fund specially contributed and reserved for the extension of the Chinese Mission.

INDIA.

From this mighty empire, where British authority had been steadily advancing for a century, and its supremacy seemed beyond the reach of opposition or the possibility of overthrow, within a single year distress and danger have arisen, as fearful and formidable as they were unexpected. The native army of the north, comprising nearly a hundred thousand men, raised to arms and often led to victory by our countrymen, and, as it was assumed, the main-guard and strength of British rule, has been guilty of perfidy, ingratitude, and cruelty unparalleled in the history of our times; and these hateful passions have had their triumph in the tortures and death of thousands of our countrymen, while their wives, their daughters, and helpless babes, have been their fellow victims. But within the same year British skill and valour have, by God's help, triumphed over rebellion, the strongholds of the enemy have been taken, and nothing remains to the armed fugitives but submission, or defeat and death.

A few months since, the friends of Missions met together at the footstool of mercy in humble prayer, and yet with trembling hope. The salvation or the loss of India then hung upon the balance. But the strong walls of Delhi shortly fell before the invincible courage, though unequal numbers, of our army; and the Christian hero, Havelock, with his handful of men, animated by their leader's spirit, stemmed and rolled back the torrent of rebellion, and then gathering strength and flowing onward—and winning new victories as often as he encountered fresh foes, at length he realized his heart's desire, in the relief of the sufferers in Lucknow, and then laid down his life, amidst the tears and benedictions of his countrymen, and, still more, of the women of his country whom he had rescued from dishonour and death. In the review of these, and of yet more recent achievements of military science and valour, we meet this day to acknowledge His mercy, and overruling power, who hath done these great things for us, whereof we are glad. In these scenes of danger and deliverance, we recognise, with vivid distinctness, the hand of God; and we give thanks to his name, not first, nor only, that India is preserved to the government of England, but that India has not been left a slave to the abominable idolatries of her many gods, or delivered up a victim to the lust and cruelty of the Mussulman.

While the Directors offer the assurance of deep and affectionate sympathy to their fellow-

labourers of kindred Societies, British and American, who have been called to weep over their slaughtered Brethren and scattered Churches, they invite their constituents to unite in special thanks to the Father of mercies, who has preserved the lives of all our Missionaries and of the native Christians under their care. At *Benares* and *Mirzapore*, Messrs. BROWN, KENNEDY, and SHERRING, were exposed to *imminent danger* from the mutinous Sepoys, but God was their present help in time of trouble, and suffered not a hair of their heads to perish. The Directors regret, however, to record that Mrs. Buyers, whose devotion to her husband, and to the interests of the Mission, constrained her to remain at her post, while others retired from the scene of danger, shortly after fell a victim to disease, superinduced by labour and anxiety; but her end was peace, and her character is embalmed in the memories and hearts of all who knew her.

And pending the fall of Delhi and Cawnpore, while the future supremacy of British rule appeared to the Hindoo mind doubtful, our Brethren throughout the country could not be free from anxiety, as they marked the spirit of enmity and insubordination which prevailed generally, among the natives, and which waited but for the first opportunity to prove its strength in deeds of blood. Such an influence could not be otherwise than unfavourable to the peaceful and regular discharge of Missionary labours; but this interruption to their usefulness was but temporary, and has now ceased.

The defection of the Bengal army must be attributed to various causes, both social and political, but in no degree to the influence of Missions; inasmuch as the Sepoy, whether Hindoo or Mohammedan, was, of all men, the farthest removed from the approaches of the Christian Teacher. On the other hand, the Native Christians remained faithful to the Government, and in its support exposed themselves to the intense hatred of their heathen countrymen, to whose vengeance many of their number fell victims.

But the rage of deadly passions and the desolations of war may, by the overruling wisdom and power of God, in answer to the prayers of his Church, work mightily for India's improvement. As the tempest, which spreads desolation and shakes all nature, leaves behind a purer atmosphere and brighter skies, so, before this fearful storm, evils may flee which have impended over India for ages past, and which, but for its force, might have brooded over her millions for ages yet to come.

To the minds of the Idolaters these awful lessons cannot fail to convey salutary instruction. Their lying prophets have foretold the downfall of British power with the century now closed, and it stands forth on a firmer basis with augmented strength.

The mutineers went forth to battle trusting in the gods of their country for strength in victory, and shame, defeat, and death overwhelm them. Already, as our Missionaries tell us, the haughty looks of the heathen are brought low, and they are more disposed to hear of that kingdom to which none can enter who does not seek admission as a little child.

But what influence will recent judgments and mercies have upon the future government of India? According to the latest official announcement in the House of Lords—None, none whatever! "As long as I have anything to do with the Government of India," said the noble Lord the President of the India Board, "I shall adhere to the ancient and traditional policy of the British Government—that of absolute neutrality on matters of religion;" language, when explained by the past, of dark significance and fearful import. The "ancient traditional policy of Government" has been, from the beginning, to uphold and patronize that gigantic system of idolatry, that combination of falsehood, cruelty, and lust, which has ever been and ever must be the direst curse of India. And still more directly has that policy, to this day, sanctioned and encouraged the most grievous wrong ever imposed by a crafty priesthood upon a degraded people—the unrighteous and unnatural system of Caste. The "neutrality" of the Government in matters of religion has admitted to its schools the Shasters and Koran, but strictly excluded the Oracles of the only

l. This "traditional policy," so long as it had the power, excluded the Christian *my* from the shores of India, and even now regards him with contempt or distrust ; : "neutrality" in religion assigned posts of honour and emolument to the Idolater *usulman*, but took from the Native Christian even the humble honours and spare *ense* of a soldier.

ie month of October last, our Government appointed a day for national humiliation *yer*, on account of the heavy chastisement which we were suffering from the hand . in India ; multitudes of all classes sincerely united in these solemn exercises, and *mons* delivered on the occasion were intended to fix deeply in the heart of every the conviction, that amidst England's many crimes, her greatest sin against India *inist* God was that of neglecting to extend to her perishing millions the knowledge of *in* by the Gospel of Christ. But *now* the Government, by its Indian Minister, *illy* proclaims that "the ancient traditional policy" which would have preserved *an* the gross darkness of idolatry to the present hour, is the policy it approves, and to the extent of its power, shall still be preserved and enforced.

thankfully acknowledged that the "ancient traditional policy of Government" in *ion* to some monster evils has been modified and improved ; but this change was *self*-originated nor spontaneous. Government long denied the existence of evils *t* encouraged, and treated such witnesses as Buchanan, and Carey, and Martin, and *as* ignorant or faithless libellers. With shameless daring it continued for genera- *o* uphold Juggernath, the Moloch of India, to bedeck his murderous car, and to *his* thousand victims in their deeds of self-murder. In like manner, infants were *d* or devoured, and widows consumed upon the funeral pile, because these were the *is* of their religion, and the Government had determined in matters of religion to be

the enlightened sentiment and Christian feeling of England constitutionally *eland* sanctified by prayer to God, was found stronger than the "ancient traditional *of* the Indian Government," and Juggernath is left to the love of his worshippers, *lows* are no longer victims to the flame.

ily for India, the influence to which her rulers in past years have been compelled, *reluctantly*, to yield, has received new life and energy from the consequences of mis- *nent* which we have been called to suffer. England, *Christian* England, knows her *is* and how to use it, and in the fear of God she has determined that India's future *is* shall not dishonour their country and provoke the wrath of God by extending *and* countenance to the unprincipled priests and the degraded worshippers of idols, *visiting* with discouragements and frowns the self-denying and laborious Christian *ary*.

REALITY from the Indian Government in relation to religion, is all that the Directors *ends* of this Society desire. They do not ask, they could not accept, its succours or . They are convinced that the employment of political influence in aid of religion, *to* coerce or allure the Natives, would be dangerous to Government and injurious *it*ianity. Lord William Bentinck, one of the most enlightened and upright states- *it* ever governed India, a man who lived before his times, in replying to the parting *of* the Missionaries of Calcutta, in the year 1835, thus expressed himself:—

urning to my country and to my friends, I can present to them no testimonial so *ve* as your address, that in the discharge of this great trust I have done nothing to *the* national honour, or to forfeit your good opinion and esteem. Your holy pro- *the* excellence of your lives, the concurrence of so many individuals of different *ions*, give a value to your approbation that is indeed most gratifying."

Then, referring to the opinion of some excellent persons, that Government should interfere more directly in promoting Christianity, His Lordship added :—

“ My humble advice to them is,—Rely exclusively on the humble, pious, and Missionary. His labours, divested of all human power, create no distrust. En Education with all your means. The offer of religious truth in the school of the Mi is without objection.

“ I would say to such persons, that they could not send to India too many lab the vineyard, like those whom I now have the gratification of addressing.”

These sentiments, uttered more than twenty years since, we are ready this d sincerity to accept. Let the Government, *as such*, be honourably, practically, in *neutral*; let it secure to all classes of the Indian people, just and equal liberty—Hindoo and the Momammedan, no less than to the Christian,—but to the Chris less than to the Mohammedan or Hindoo. Let the Government labour to prom social and civil improvement of its subjects, by wise, righteous, and beneficent la let the exposure of error, the subversion of idolatry, and the propagation of the Go left to the zeal and benevolence, the prayers and labours, of the Christian Chur these, accompanied by the Spirit of the Lord, shall accomplish mighty, but | triumphs, and India will at length be safe and happy—her walls salvation, and be praise.

But with *the Church of Christ* the crimes and sufferings of India are calcul doubtless they were designed, to deepen and expand her tenderest compassion! Heathen, and to stimulate her ardour in advancing the Kingdom of her Lord. And have all sections of the Church in which the Spirit of Christ lives, arisen to a their high responsibility, and, armed with new strength, they are preparing to go f the help of the Lord against the mighty. The Directors and Friends of the Lond sionary Society have felt the general sympathy, and have determined, with God's h take their share in new and extended labours for the salvation of India. To *many a* large-hearted friends it may appear that in limiting the number of additional Ag Twenty, as compared with the pressing wants of India, the Directors are *deficient i* and energy; but this limited proposal is made *only as the effort of the next two ye* most earnestly do they hope that, through the abounding liberality of their *consti* this limited addition may prove but the beginning of a far greater increase.

They are encouraged to anticipate this result from the amount of success wh already followed their appeal. Within three months a Fund of nearly £11,000 h secured; and they rejoice to add that the Great Head of the Church is affording hi tion to the efforts by “gifts” more precious than silver and gold, such as his Spi can prepare, and his love bestow. Since the commencement of the present year, suitable Candidates for Missionary labour have presented themselves to the Society, whom are several who, having completed their course of Collegiate study, will ab ready to embark for India, where their hearts already are. Throughout the Col Britain the voice of the Lord may be heard, saying, “Whom shall I send, and v go for us?” and the Directors trust that many an inmate in these schools of the Pr having prayerfully pondered the claims of India and the claims of Christ, will be p to say, “Here, Lord, am I; send me.”

The crisis of India has passed; and though the swelling of the billows may be fel the fury of the storm has subsided, yet, in dependence upon God, we may anticip than the repose of bygone years. Let the Friends of Missions then gather cour confidence from the issue of this fearful strife, and in the assurance of faith anticip day when “the idols shall be utterly abolished,” and India shall bring her manyew glorify Immanuel, her Saviour and her God.

is the voice of God spoken in terms more animating and assuring than those come to us from the fallen cities and wasted plains of Hindostan—"Come, works of the Lord, what desolations he hath made in the earth. He maketh se unto the end of the earth, he breaketh the bow and cutteth the spear in burneth the chariot in the fire. Be still, and know that I am God. I will be ong the heathen, I will be exalted in the earth." Let the Church hear his with humble trust and exultant gratitude reply, "THE LORD OF HOSTS IS THE GOD OF JACOB IS OUR REFUGE."

CASH STATEMENT.

	£	s.	d.
Balance from last year	2,216	13	10
Annual Contributions from Great Britain and Ireland	42,657	4	0
Contributions towards the Widows' and Orphans' Fund	2,321	17	9
do ditto	865	11	11
Annual Contributions for New Missions in Central South Africa, in addition to £743 14s. 4d. received last year*	6,081	8	5
Contributions on account of Extended Operations in India	3,843	0	11
Dividends and Interest	1,386	3	8
Gifts	8,401	4	1
Contributions raised at the Missionary Stations	16,511	9	10
Contributions from Australia and Foreign Societies	819	5	0
Balance on Special Accounts	1,262	8	2
	<u>£86,366</u>	<u>7</u>	<u>7</u>

Balance for General and Special Objects . . . 67,491 13 4

Investments.

Balance of the Widows' Fund (a Legacy)	865	11	11
Balance of the Madagascar Fund	53	19	5
Balance of Central South Africa	6,419	3	3
Balance of Extended Operations in India	3,679	9	0
Unreserved Legacy Fund	3,000	0	0
Quarterly Bills	3,073	0	0
	<u>84,582</u>	<u>16</u>	<u>11</u>
Balance in hand	<u>£1,783</u>	<u>10</u>	<u>8</u>

* Sums promised for this object, amounting to £251 3s. 8d. have not yet been

The Rev. SAMUEL MARTIN moved the following resolution :—

“That the Report of the Society for the past year, of which an Abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting devoutly acknowledges the abundant proofs of the Divine mercy vouchsafed to the Society throughout the year, and hereby records its thankfulness to God for the preservation of the lives of its Missionaries amidst disease and danger; for the strength and energy bestowed on them in the discharge of varied and arduous duties, and for the cheering measure of success with which he has rewarded their faithful labours. To the glory of his grace the meeting also attributes the numerous additions to the Mission Churches, their preservation from strife and error, and their steady progress in the Christian duties of self-instruction and missionary zeal. And, in the spirit of dependence and prayer, the meeting confides in God alone for the Society's augmented usefulness and solid prosperity in its future, and still extending labours.”

He said: There is no position that a speaker can occupy which involves a more solemn responsibility than that of moving a resolution at a public missionary meeting; and I confess, that from my inmost soul I long for the possession of greater power and more abundant resources, that I might be more competent to the task. On looking within the last few hours at the missionary enterprise in anticipation of this meeting, I have been oppressed with a sense of the magnitude of the enterprise itself, and of my own responsibility in speaking upon such an enterprise to such an assembly, and most thankfully would I transfer this duty to some of the stronger hands that I now see around me. Let me, however, look to the God of truth, and ask him to make me, during the few minutes that I shall further address you, the medium of communicating to your souls some truths which may, through the power of the Spirit, be the means of increasing your missionary zeal. I dare not go over the admirable Report which has just been presented. Through the kindness of the Foreign Secretary, I was permitted yesterday to read that Report, and I rose from the pew with a feeling of deep thankfulness to God. In every sphere of labour God seems to be blessing the London Missionary Society. Its very trials seem now an occasion of increased and more general manifestations of the Spirit of God. Let me call your attention for one moment to Tahiti. It is a most remarkable thing that the Christianity of our converts in that island should have been more than equal to the attacks of Popery—and that at this day, in spite of all the political and religious influence which has been brought to bear upon those converts, there should be now a greater number of Christians in Tahiti than there were previously. India, sir, is a very tempting sub-

ject. I dare not enter upon it on that subject are so keen that trust myself to express them. mourned over India. It has been years a source of most bitter regret blushed for my country when I thought of India; I have trembled for me when I have taken a retrospect. I have pored over the history with an anxiety to discover some excuses for the conduct of my countrymen, but I have found none; as in common with my nation, I mourning over the atrocities which have been perpetrated by the Sepoy countrymen and countrywomen, confess, been mourning still more which I regard as the cause of their deeds, namely, the neglect of our reference to the propagation of the in that country. The Report shows a large increase of zeal and activity Christians generally, and it calls for a greater increase of zeal amongst the members of this Society. Now, at this point I shall venture to address you to this meeting; leaving India and the South Seas, and China to the noble men who can testify to their concerning what their own eyes have witnessed. I have often felt that it is exceedingly desirable that those who are labourers in the Christian missions should be so that from their own lips we should hear the work which God by them has done. Now it strikes me that we want fresh, nothing new, to increase our missionary zeal. Our creed as Christians is zeal. We say that we believe that we have made in the image of his God, that

“From harmony, from heavenly harmonies
This universal frame began
From harmony to harmony
Through all the compass of the notes
The diapason closing full in man;”

and yet we also say we believe that we are the only degraded creature upon the earth. There is, in fact, nothing degraded except man. We were reminded at Surrey Chapel that there is no man but man. We believe that the God that God hates in this world is man; we say we believe this; we say we believe that sin is the “abominable thing” which God loathes; and yet how coolly and sometimes talk of hundreds of our fellow-men who are perishing through the effects of this “abominable thing.” Brethren, I say that all we want for the revival of our religion is consistency of creed. Let a man only realize that all these millions are perishing that

were written in the hearts of all, and not merely in that of the minister who preaches, or of the missionary who goes forth to perform the work, and to whom many are disposed to leave the self-devotion inculcated by the Gospel of Christ,—if this principle were extended to all, from the least to the greatest, if it pervaded all our homes, and all our churches, the church of Christ would rise as one man in the strength and power of the missionary spirit, and would go through the length and breadth of the world. We should throw, without reluctance, our property into the coffers of the Society, even more than perhaps it would sometimes be able to spend; and we should show to the world that we had indeed tasted of that love which is the only thing that makes a man render himself up without reserve to the God who has loved him, and to the Saviour who has redeemed him. We want this missionary spirit, not only for our own sakes, as individual Christians; but we need it also on account of the requirements of the times. Our politicians may contrive their schemes, but they are fools when they think to do without God. They may do what they can to civilize the heathen, and to keep order at home; but they must build gaols and prisons; they must get their armies, and they must, after all, attempt to coerce, by some means or other, the wickedness they cannot eradicate. But let them bring men within the power of the Gospel of the blessed God, and the object is at once attained; for the Report gives instance after instance in which the lion has been turned into the lamb, and the leopard made to lie down with the kid. The Gospel is that which, if thrown into the hearts of the people, binds the wife to the husband, and the child to both; it makes their homes peaceful and their hearths happy. It tells them that, even if they have to rough it a little in this life, there is coming a better and a happier world; and that the trials and difficulties of this existence are as nothing compared with the perfect felicity which is promised them in the life to come. To see such a hall as this is, full of those who are persuaded that the Gospel is “the power of God unto salvation to every one that believeth!” Our Missionary meeting is a declaration of this to the world. It is a declaration of the sufficiency of the Gospel. The Gospel can do what nothing else can, whether it is in India or in Africa, or at home. If we were to find a new race of savages, we should have no doubts about what we ought to do. We should have no experiments to try in order to see whether it would suit their case; but we should apply it to them with full confidence that God, who has given us his word,

would bless it even to them; and amongst them we should find according to the election of grace bless your Society! I have little has taken place with the great delight and thankfulness to God has enabled me to be present at to-day. I am entirely of one heart and with those who support it; and anything I can wish and anything is worth, I bid it God speed with heart.

Dr. LOCKHART, medical missionary in China, said: The last annual meeting of this Society which it was my privilege to attend was in 1838. Since that time I have been stationed in China as a missionary, but, by the providence of God, my health has been preserved in health and I am able to return to my native land, to give you a few brief sketches of what has been done in that far distant country. In your address, sir, you made some remarks in regard to the blessings which have been vouchsafed to this part of the world. On my return from China, I stayed for some time in the west of England, and I paid a visit to an old Druidic temple in the neighbourhood. As I stood before the stone, I could not help calling to my mind's eye the scenes which it had witnessed, and contrasting them with the scenes now met my gaze. The old forest had disappeared, and in its place were seen fields, rich in the promise of a future harvest. And what had wrought all this? What had caused the deep recesses of the forest to give place to the smiling fields? What had made that altar desolate? What had made that country so glorious? What was it which is bringing so many souls to glory, and singing the praises of God? A very simple responsibility rests upon all who have received the Gospel of the blessed God, and we should not send it forth to gladden the hearts of the races who still bow down before idols, who still offer up bloody sacrifices, who still offer up bloody sacrifices by bowing down before wood and stone, that can neither give life nor do them any good! This has been done much in China. The Bible has been translated and circulated amongst the people. The Gospel has been preached throughout the land, and the people feel convinced that God will not allow them to fall to the ground. It has had its effect in that part of China, and is open to us; and as portions of the Scriptures have been carried into other parts of the world, we trust that they have conveyed the salvation to many of whom we have heard. Many means are used for

of the truth. I have been, as a medical missionary; and I have been trying for a long period to carry out by means of a large hospital which has been erected by the European community in Shanghai. The mode in which it has been brought to bear, has been in a manner. An hospital is opened, and is introduced into it with a view to a medical relief. Great numbers are attended from day to day, and it has been made that they shall be attended with the mere relief of their infirmities, but that their minds shall be turned to Christ as the great physician to cure them of the still more deadly sin. Messrs. Medhurst, Muirhead, and others, have all been engaged in this work, and have done their utmost to attend to the patients; and many have carried out with them that inestimable pearl of wisdom, the knowledge of Christ and his salvation. I believe that very great success has been rendered in this manner. It has been led to come from distant parts of the empire that they might obtain relief, and many of these with the relief of their bodily pain have also been brought to Jesus. I may here say that there are much needed for the mission, and that it is a sphere of activity which medical men might usefully engage in. I have myself spent my life in service, and I pray God that I may be enabled to return to it again. In the hospital, we have preached the Gospel in other ways. The London Missionary Society is essentially a preaching society, and all our missionaries can preach fluently. The Word of God is brought with power, and that not only in the cities in which we live; for we have missions of forty or fifty, one hundred miles in the country on which we preach God's Word wherever there are the crowded ways, in the streets, and in the temples. Tracts are distributed all that can read, and, generally all those who ask for them. We have also made use of as far as we are able, and, in a word, every mission is brought to bear upon the work, and we are, by the Spirit of God, that we may be enabled to bless his word, and that the Word may bear fruit, and operate to the glory of God now fifty years since the first missionaries came to this country and landed on the coast of China. That was in 1807; how long has it been done since? In the first place, I mention the names of the first missionaries, and those associated with him, Milne and others, and glorious names! To

these might be added others who laboured in faith, looking for their reward in heaven; and now they have gone, and are standing before the Father, their hands having grasped the palm of victory! I would also mention the names of Shepherd and Polman, and Abeel, whose exertions have been largely blessed. The labours of Abeel and Polman at Amoy, have not fallen to the ground; but they sowed the seed from which others will reap. Leaving these, I would name those who are carrying on the present work in China. At Shanghai there are labouring Messrs. Muirhead and Edkins, and Wylie, the superintendent of the press, and Williamson and John. In former times we had Southwell, a man greatly beloved, but God took him away from us. The others still survive. Much has been done at Shanghai; and we know that the Word has been carried from thence far distant into the northern and western provinces of the Empire. I believe that we have not only our little band of church-members in Shanghai, but that shortly we shall find, when we get into the country, that the Gospel has greatly spread and is bringing forth much fruit. In the city of Ningpo, Miss Aldersey has been greatly honoured of God; for she has been enabled to gather around her many Chinese females, whom she has instructed in his will. I have witnessed her labours, and I know how her heart is set upon them. She is indeed a woman of God. She has spent her days, her fortune, and her energies in the cause of Christ. She has given up her girls' school, and she devotes herself entirely to the instruction of adults; and now she is waiting, as she says, till God calls her to her home on high. At Amoy, the missionaries have been greatly blessed. There are there between 400 and 500 converts belonging to our own Society, the Presbyterian, and the American Societies. The work is going on and prospering; and, I believe, a large harvest is yet to be gathered in that place. With regard to the future arrangements of the English Government, there is one great thing for which we hope; and that is, that the great rivers of China will be opened to us, and that we may thus have access to the millions of people upon them and upon their banks. We hope, too, that there will be a British Minister at Peking, and that we shall have an entrance to that part of the country also. We ask for no aid and for no assistance from any Government. All that we do ask is that we may have access to the people, and may be enabled to carry the blessed tidings of salvation to those whom we cannot as yet reach. We ask it not for ourselves as Congregationalists, or Episcopalians, or Baptists, but we ask it for the

universal church of Christ, that we may spread the blessed Gospel throughout the length and breadth of the land. I would appeal to mothers to send their sons, and to sisters to send their brothers to the help of this heathen land. I would ask surgeons to give themselves up to this work, and say to God, "Here am I, send me." I would beseech them to labour at their profession, that they may be polished instruments in their Maker's hands. I believe that it is a right glorious rank amongst men to be a medical missionary; and if I were again commencing life, I would gladly go forth on the same errand as that in which I have spent my life. In conclusion, I would say one word with regard to my connection with the London Missionary Society. I do not hesitate to say that I give my utmost confidence and esteem to the Directors of this Society. I believe that they do with one heart and one soul seek the benefit of the Christian church on earth, that they send out the best men they can find, and that they devote all their energy, ability, and talent to the affairs of the Society. It is a pleasure to belong to such an institution, and the men who stand around me well deserve your utmost confidence and your highest esteem. I commend the cause of God to your prayerful attention, and I beseech you to pray that God will send his blessing upon our efforts, and that a large harvest may be gathered in, to his praise and glory.

The CHAIRMAN then put the resolution, which was carried unanimously.

The Hon. and Rev. B. W. NOEL moved the following resolution:—

"That this meeting distinctly and humbly recognises the wise and righteous providence of God in the awful visitations which have recently befallen Northern India; and deliberately regarding the outbreak of treachery, rapine, and cruelty as manifesting the true principles and ruling spirit both of the idolater and the Mussulman, the meeting feels impelled by the sacred motives of humanity, patriotism, and religion, to make new and vigorous exertions for diffusing the benign influence and saving power of the Gospel among our Indian fellow-subjects. The meeting is gratified with the successful commencement of the Society's effort to send to India twenty additional missionaries within two years, and earnestly hopes that it may be hereafter enabled still further to augment the number of its faithful agents."

He said the resolution expressed the disposition of that meeting to send out additional labourers to India, and he rejoiced to learn that God had been pleased to grant to the churches connected with the Society the great honour of raising up a considerable number of young men willing to devote themselves to Christ in the various fields of missionary effort. He had not the pleasure of knowing these gentlemen, but as they

had been accepted by the Directors, he presumed that they were men who had strength of constitution to bear the varying climate; that they were much good sense, that they would not argue with subtle antagonists; that they had energy of character to meet great obstacles; that they would bear them up in surprising impossibilities; that they had which would enable them to labour severely without much apparent fatigue; that they had a charity for the poor which no experience of Hindu indifference, ingratitude, or mortification would diminish; and that their love to the Saviour, which all the influences of heathenism would not extinguish or subdue. The result was that he had the pleasure to propose a resolution which expressed the sense of the meeting that the providence of God had ordered that which had recently happened in India in his providence brought about the destruction of this world by making good and righteous principles work out their proper results, and concealment of the Christian faith, the support of the organization and disciplining of the Bengal army of Rajpoots, Brahmans, and Mohammedans, to the neglect of the Christian natives, and of so had kept the Madras and Bombay faithful; and, lastly, the systematic venting of the natives from obtaining knowledge—all these things which had wrought out their proper results; they had chronic state of things among the and Mohammedan population, which in the mutiny. On the other hand, the principles had wrought out their proper results. The Indian Government had been wholely beneficent, humane, and merciful, having preserved the people in a state of peace and freedom from which this had prevented the mutiny from breaking into a rebellion. Those who acknowledged the truth of the Saviour's declaration, that not a sparrow falls to the ground without God's permission, would acknowledge the goodness of God in this matter, that the mutiny been a rebellion, and that the men, with their wives and families, had been massacred. Nor was there any other thing that might have led to such a destruction. Had the native population been under their sway 400,000 men, to us, how could they possibly have been their combined force? Had they been recently subdued, and until the termination of the war with their bitter enemies in India, seize the mutiny as a fitting occasion for

ing proved their faithful allies; kingdom of Nepal, with which deadly warfare only a few years with their enemies; in either case they would have been greatly Burmah might have sent 500,000 to the frontier—it did not send one when the mutiny burst forth, and the resources of this country had been severely taxed; their ally might have taken the opportunity of molesting them when nearly all able force was required to suppress the mutiny, and what might, in that position, be their position now? That these things had occurred, when all occurred together, should be to them as marking the gracious Being who had preserved the empire in India, and constituted an occasion for sending forth an ambassador to engage in the mission. Moreover, the revelations had been made as to the character of the Mohammedans ought to stir up zeal. What originated the massacres at Meerut, at Allahabad, and at other places? The mutiny—no grievances to complain of; they hate the Europeans was licentiousness of their religion. Hindoos worshipped gods who lied to them as liars and adulterers; it was not surprising, therefore, should themselves have indulged in atrociousities. The Koran taught the Muslims that it was their solemn duty to subdue Christians. Surely the Emperor the past year loudly appealed to the Emperor to do more than they had done in the evangelization of India. How virtuous of their duty had been performed by the nominal Christians of this country.

A few of the rich men of this country—say 100—might, without at all diminishing their comforts, or disregarding the moral claims of their children, contribute much out of their surplus funds as subscribed by all the missionaries—not merely for India, but for the world. One halfpenny a-week subtracted from the twenty millions in the United Kingdom who called themselves by the name of Christians, would yield a sum which would support missionaries in almost every part of the world; and let but the aimless and accumulation of wealth in this country devoted to that object, and there would be no want of funds. Nay, if those who called themselves the blood-bought of Christ would give up their expenditure in dress, and avoid every-

thing which partook of the character of selfish ostentation, there would be abundant resources for these benevolent and Christian operations. There were some persons who said in effect that the Government ought to provide what was required. He answered that the Government could not do it, and ought not to attempt to do it. He would venture to say that every enlightened and thoughtful Christian concurred in that opinion. By undertaking the religious instruction of the natives, the Government would make both Hindoos and Mohammedans hate us ten times more than they did already. What the Government had to do was to observe thorough impartiality between race and race, between creed and creed. The promulgation of the Gospel must be left to private individuals and associations; and to whom could the work be more fittingly intrusted, than to those friends of Missions who had already gained so many triumphs through the patient and persevering labours of their brethren? He was sorry to be obliged to add, that an additional motive to exertion on the part of such persons was to be found in the positive opposition of the Government. It had sometimes been said that it was ungenerous on the part of those who dealt with that object, to recall days when the nation, as a nation, was irreligious, and when that part of the nation which governed India, partook of the national character in that respect. Now he was speaking of the present; he said that at present there was opposition on the part of the Government of India, to the Religion of Christ. Of that noble Lord (the Earl of Ellenborough), who had just atoned for a great injustice done to a wise and absent statesman, by an act of indiscretion which was opposed to the interests of his country, he would say nothing; he feared, however, that the noble Lord's opinions were counter-signed by the members of her Majesty's Government, and his fears were strengthened by the fact, that when he uttered the opinions quoted by the Chairman, not one of the Peers, who were then his colleagues in office, rose to express their dissent. He would entreat those whom he addressed not to let these matters slumber, but to use their utmost efforts to prevent a repetition of hindrances to the spread of the Gospel in India. After entering into some details with regard to the Mission-field in India, the reverend gentleman observed, that the work of the Missionaries was the best guarantee for the permanence of the British rule. Let there be increased zeal on their own part, in the Missionary cause. It was when they felt the love of Christ in their hearts, that they were disposed to do all they could in his service,

and he could not doubt that among the numerous churches connected with that Society, there would be found zeal enough to enable it greatly to extend its sphere of operations in India.

The Rev. T. MURRAY MITCHELL, Missionary from Bombay, in connection with the Free Church of Scotland, said he should have been exceedingly glad, had time permitted it, to have said a few words with regard to the work of this Society, especially as he belonged to a different branch of the Christian Church from that which chiefly supported the London Missionary Society. One of his earliest recollections was the hearing what an impulse the institution of that Society gave, not only to the Missionary cause, but to all Christian efforts throughout the length and breadth of the land. He could also testify, from his earliest recollections in the north of Scotland, to the interest which was excited by deputations from that Society, and the large amount of blessing which attended their efforts, not only in procuring funds and agents for the Society itself, but also in kindling the flame of Missionary zeal in other Christian Churches; and he could testify that a considerable part of the Missionary zeal which now prevailed in the Presbyterian Churches of Scotland, was traceable in no small degree to the efforts of the agents of the London Missionary Society. He must, however, pass over this part of the subject, however interesting it might be, and merely say further, that he hoped they all now felt that they must become more and more intensely catholic in their sympathies. If anything were needed to convince them of the absolute necessity of forgetting their minor differences, let them look at India at that moment, and observe how Hindoos and Mohammedans, though they were thoroughly opposed to each other in religious matters, united for what they each equally desired, namely, the expulsion of all Christians from that land. For the present they had buried their animosities, although their feelings towards each other were such, that if the English were to withdraw to-morrow, these opposing races would fly at each other, and the whole land, from the Himalaya to Ceylon, would be bathed in blood. When such a spectacle was presented in India, he should feel ashamed of his religion if Christians did not now forget the differences which had divided them, and give a united response to the call which Providence made upon them, to come to the help of the Lord against the mighty. The resolution which he had to second, called upon them to recognise the wise and righteous providence of God, in the late awful visitations in India. He hoped

that every one of them acknowledged those events, the hand of God among them because of their iniquity amidst the successes, the noble military commanders, General, delighted to acknowledge the Lord saying, in one of his earliest prayers, "By our indomitable British power, the blessing of God on a mission cause, we have won the victory; their successes they were bound to acknowledge God—and he rejoiced that they were acknowledging him, and that it was not their own right hand that gave them the victory; chastisements it behoved them to acknowledge God was testifying against their shortcomings, and saying, "Hear, O earth, and give ear, O earth, for all hath the Lord spoken." Another resolution, referred to in the resolution, was of the heathen. Oh, how much to be said on that topic! There had been a tendency, observable of late years, in portions of English literature, to admire admiringly of some of the gross heathen systems of religion, ancient or modern times. This was sickened by hearing of "the mythology of Greece," of "the faith of the old religions," and so different was such language from the Apostle Paul, portraying it as of fire the true nature of the heathen world! Yea, how different was the language of Milton, who spoke

"Gay religions full of pomp and
And devils to adore for deities"

Now, he had no hesitation in his opinion that the mutineers had committed by the providence of God their awful tragedies, partly for hastening the final destruction of their own abominable systems of religion, had no time to enter into a discussion of heathenism in India, whether in the form of Mohammedanism or Hindooism. He must, however, with all its pretensions to be a religion, Mohammedanism had become in India one of the grossest forms being in fact no better than Heathenism. In some respects, indeed, Mohammedanism was far worse than Heathenism. There was a more Satanic spirit than even about Hindooism; Mohammedanism was as proud as Lucifer, Hindooism, whether it were the popular form of a gross pantheism, what was called the philosophy of the erudite Brahmins, it was as opposed to the truth, dishonouring and destructive to the happiness

height of the Brahminical doctrine that the highest human wisdom was to be

"I am God—you are God of us is God"—was a sentence mins supposed to be concen- sence of all human wisdom. t such a false system as that ht all to combine as one great ost. Again, the resolution re- of their duty. Even this time

the Missionaries of Britain, d America, met together in : rejoiced to think that repre- different nations could now plains of Asia for a far higher hat of carrying on a military ight have declared that never ere such a call on the churches m to come to the help of the f that might have been said rful occurrences in India, with eater force might it be said were manifestly about to enter

The events of the past year -fold significance to every ar- might previously have been if they did not listen to the speaking to them in the late rful indeed would be their re-

They might depend upon it re now on their trial. The was a time of probation for the ritain, as well as for the whole t became them to exert them- utmost. Let them calmly, l deliberately declare that the reat Britain were determined ity should have fair play, and othing more than fair play.

OSRPH MULLENS, Missionary , supported the second resolu- id: I must express my great it the circumstance, that the his Society, having regard to ircumstances in which India is ave come forward on this oc- posed that the friends of one f modern Missionary Societies ur to do its duty to that land presents to us such powerful elp. I have rejoiced to hear, e I was on my way home the ened a special meeting of this laid before their constituents - sending out twenty new Mis- ndia in the course of the next t least twenty. I am glad to dia no longer occupies in the he retired position which she y years. In former days we tales of romance to tell about sions. We had little to tell of

except great difficulties and long-continued toil, which tried the patience of friends abroad and friends at home, which tried the patience of committees and Directors, and which led to the sending out of valuable deputations to India, that they might make the most searching inquiry into our conduct and our plans. I rejoice, sir, that all this is changed, and that India has now acquired in the public mind a peculiar interest of the most amazing kind. Sir, a year ago this very week, began the massacres in Delhi. Little did you think while you listened in this hall to the eloquence of Dr. Livingstone that, amongst many others, three Missionary brethren had been murdered, and at that hour lay unburied in the streets of that great city. From that time forward began a series of atrocities unparalleled in the history of our colonial settlements. From that time, in numerous localities in Upper India, men, women, and children of our own nation were exposed to trials, difficulties, and dangers of the most awful kind, and were involved in one common ruin. They were hunted down, tied together fastened to trees and stakes, and though unarmed and defenceless were brutally slain. For several months, over hundreds of square miles their houses were heaps of ruins, the highways were destroyed, all traffic ceased, riot and plunder and murder stalked wildly through the land, and the bodies of about 1500 of our own countrymen and countrywomen lay unburied upon the wastes—a prey to jackals and vultures, and the foul birds of night. No wonder, then, that India has attracted the attention of the Christian world, and the attention of our countrymen generally, who are, perhaps, more anxious now than they ever were before, faithfully to fulfil their duty towards India. In connection with these massacres, I wish shortly to bring before you one of the most painful cases that have occurred during the past year; I allude to the massacre of the four missionaries of Futtyghur. In the spring of last year, it so happened that Mr. Lacroix and I visited the station, and received a most hearty welcome from the brethren. During our brief stay, they showed us every department of their most useful mission. We saw their plain substantial dwelling-houses; the large boarding-schools for boys and girls; the long lines of houses in the neat Christian village; the extensive weaving establishment; the tent factory; the handsome church; the English and native schools; and the native chapels, close by the city gates. They are all gone now,—plundered, broken, and burnt. Sir Colin Campbell, in January last, planted his camp upon the mission premises, and found those pleasant homes, where prayer

had been offered, wise counsels followed, and plans adopted for the conversion of the heathen, with their blackened walls fit only to be the stables of the English Lancers! From the commencement of the outbreak our brethren at Futtyghur were placed in circumstances of peculiar danger. They had rebellion around them on every side, and it seemed impossible for them to find a place of safety. But they were not forgotten by their Master. Perplexed, they were not in despair; cast down, they were not forsaken. In their peril they turned pre-eminently to Him who is the strength and refuge of his children; and the beautiful letters written by Mrs. Freeman to her sister before the communications were closed show with what wondrous peace the Lord had filled their hearts. At length, with a large number of residents from Futtyghur, our four brethren—I will mention their names—Messrs. Freeman and Campbell, Johnson and Macmullen, with their excellent wives and two children—ten in all—embarked in boats to descend the Ganges towards Cawnpore. Unknowingly, they quitted one scene of danger only to fall more directly into the tiger's jaws. Terror by night, the arrow by day, were their constant portion. They were plundered, hunted, pursued, fired upon, but ran the gauntlet as they best could, and at last arrived at Bhitoor, the residence of Nana Sahib. Here their boat was wrecked on an island, and they were compelled to land. Soon the troopers arrived from Cawnpore; but before they obeyed their summons to cross from the island to the river bank they knelt down, and Mr. Campbell, in the most affecting terms, commended them to God in prayer. They were landed, all seized as prisoners,—were stripped to the waist; the gentlemen were tied together in a ring, the ladies placed in the middle, and the whole marched away to Cawnpore—situated, I think, at a distance of seven miles. The same day they were led out on the plain of Cawnpore close to the mission-house, and were all ruthlessly shot. Their death was agonising, but not long delayed. Peace be to their unburied ashes! May their precious names never be forgotten! May the turf ever be green on the spot stained with their honoured blood! May the pearly dew and the refreshing rain fall gently upon the sod; and, while the winds of heaven breathe over it soft and low, may a voice ever rise like incense before the throne of mercy, "Father, forgive them, for they know not what they do!" Sir, I mention this case prominently, because our brethren were not Englishmen—they were Americans; they were not Congregationalists, they were Presbyterians. The churches of

America have sent us noble men occupying the vast fields open to our missions. They are exiles in more than we, for we are surrounded by our countrymen; and it is because of this that, with peculiar pleasure, we ask your sympathy and affect your heavy sufferings and labours. I might point, sir, did time permit, to the thousand subjects connected with our work in India; I might dwell on the variety of agencies that we employ in the work of God in that country; I might dilate on the growth of our missions of their gradual spread over both the North and Southern India. Let me say, in passing, that in 1833, that is, twenty-five years ago, we had only 100 of the number of missionaries in India; now; and this fact ought, I think, to late the Friends of this Society to send out a large and immediate reinforcement to the band of missionaries now labouring there. I might dwell on the history of our native churches; I might speak of the position, the character, the growth in grace of our native Churches—very imperfect, yet since we tell you of the hard struggles which we have had to get away from the influence and from all the prejudices of the East; I might tell you of the spread of knowledge among the natives, the effect which it is producing in lessening the love of idolatry, of the Brahmins, and in changing the mode in which high castes operate; I might show you how the mimical rites are in many cases being abandoned, and mention districts where they have not been visited by the natives with the earnestness and regularity as they were. I might enter upon questions connected with literature in India, and speak of the growth of the native mind, of various translations of the Bible, of the gradual accumulation of a number of useful tracts and books, for the Christian and the heathen. I might dwell on these various things, I might show you the powerful claims in reference to the appeal which have already presented to you, and I might speak to you about the peculiar plans which we employ in our object in India has been to advance the end for which we were sent—that of bringing home to the natives the precious Gospel of God, to adhere in our teaching to those of the Gospel which lie at the heart of Christianity, are found in our creeds, and constitute the elements

faith. We dwell upon the fall of the need of an atonement, the atonement of the Son of God, the converting power and agency of the Holy Spirit, and the building up of God's church which shall be active and the good of others. That, sir, is our creed, and we consider that we ought to employ any machinery that is reasonable in itself, which is likely to have the effect of introducing it into the hearts of the natives, whether old or young. I know well the proceedings, and my own colleagues in Calcutta, and my missionaries throughout India, are quite sure that I may say for myself, and for my Calcutta colleagues, and for my brethren of our Society at Mirzapore, and at Madras, I may say for my brethren of the Church Mission Society, and for our brethren of the Free Church of Scotland, that while arithmetic, geography, and grammar, have formed the basis of our teaching, as they do still, I say that the larger portion of our missionary care, anxiety, and time, are devoted to the historical, the moral, and the Christian branches of our education, which constitute the glory of our

And why do we teach these things? It is God's good providence there up in a few of the great cities of the East, a sense desire for the English language, and all our wish is to turn that desire into the Gospel, by giving the natives the means of it. It is a great mistake to think that what we do as regards education is over the whole of India; it is not confined to from twelve to fifteen towns scattered over the country. While we know that young men would get education at any rate, we as I have intimated, to turn their count for the cause of Christ, by means of education and giving them the means. That Gospel, sir, many of us are; and I say with confidence that men who leave our missionary stations, instructed thoroughly in Christian evidences, its history, its doctrines, its practices, and its glorious fruits, and different feelings towards our brethren, towards our churches, towards our brethren, from those of the young men brought up in colleges where the heart is cultivated, and the heart is not led. Eight years ago, my friend Dr. Boaz, stood up in this assembly, and he said to the members of the Society, on behalf of the institution with which we have been connected; and now, I dare say you for the first time, I dare say my friends, most heartily, and

especially do I thank the young people connected with our Society, for the very efficient and powerful answer which you gave to Dr. Boaz's appeal. Our institution has been set in full operation; I left it in that condition only seven weeks ago; and as the Directors have given us their confidence in days which are past, and have never hinted a word of doubt—and I thank them for it—so I ask them to give us their confidence still, and I am sure it will not be misplaced. Our Directors are now appealing to you, powerfully, for twenty new Missionaries for India, and for 20,000*l.* to provide them with an outfit, and to support them for the first two years. Sir, they have acted wisely, and I might urge many powerful arguments in favour of the carrying out of their excellent scheme. I will only say, that we have some noble Missions in India. We have twenty stations, planted in the finest localities, and God has so blessed us, that our Missions are marked by peace and prosperity. But, sir, we do want help. Five years ago, we wrote an earnest letter to my friend, Dr. Tidman, telling him that we could find employment for twenty new men, without the slightest difficulty, and now the Directors are doing their best to fill up the old stations, and, if possible, to advance into the wide field which is open to our efforts. I feel that much might be said to urge the Directors to sustain the Missions which God has blessed so much, for so many years. But I cannot help thinking of this:—after the two years have elapsed, what are you to do with all these additional Missionaries? You will have to support them, and to give them their salaries every year afterwards. And can you do it? I answer, No. Sir, I have looked with much anxiety, for some time past, on the condition of our Society, and I am sorry to say, that in some respects, its affairs do not appear to me to be in such a prosperous state as what is now being done might lead us to consider them. Twenty years ago, the annual income of our Society and our donations, subscriptions and collections, amounted to 50,000*l.* We heard this morning, that in the last year, it was only 44,000*l.* During these twenty years, the ordinary income of the Society, derived from England, Ireland, and Scotland, has averaged between 45,000*l.* and 50,000*l.*, having of late dropped down to 44,000*l.* Again, in 1839, the number of our Missionaries was 151—it rose to 170, and it remained at that point for several years. You have heard to-day that in the last year it dropped down to 152. Sir, is this a wise and sound state of things? Is it right that we, the Congregationalists, who, in the providence of God, have become the chief supporters of the London Mission-

ary Society, should now be contributing for Foreign Missions less than we contributed twenty years ago? Is that, I ask, right? Moreover, let me tell you briefly of the progress which, while that diminution has been going on, our body has been making throughout England. Look at the increase of the Congregationalists among the middle classes during these twenty years, the increase of their wealth, the increase of their influence, the increase of their power, the increase of their numbers! Look at the increase of their Parliamentary representatives, and at the increased influence which they exercise in Parliamentary boroughs! And yet, after all, they are giving actually less than they did before for Missions. During this period they have built more than a thousand chapels; the number of chapels has been increased from 2000 to 3240, and the number of sittings from 650,000 to more than a million! While all this has been going on, there has grown up among the Independents a taste for towers and lofty spires, for elegant windows of stained glass, and many other ornaments which tend to make the house of God look beautiful, until at last you have superadded heads of kings and bishops, saints and martyrs, and busts of angels, as large as life. My only reason for mentioning them is that I want to see their fruits. If you can do all this—if you can spend so much money upon your beautiful churches, with all their variety of ornaments, can you do no more for missions than you did twenty years ago? The massive tower, the lofty spire, the elegant window, the stained glass, the classic cornice, the carved pulpit, the ornamental panel, may all bear testimony to the respect in which the house of God is held by you. The pealing organ, the well-trained choir, and the clear, thrilling voices of the young, may all tend to elevate to a higher degree that devotion which swells out pure and holy from a loving heart. But is it all to end there? Shall we not see the fruits of this higher devotion? Shall all this splendour of ornament prove ruinous in the end? I trust not, sir. I am giving utterance to convictions which were formed in my mind five years ago, when I say that this is a point to which the attention of the ministers and members of our Congregational churches ought to be carefully directed; and I now feel strongly that if we would do our duty to ourselves and to our country, the annual income of this Society must be increased. I look beyond the special appeal which the Directors are now making, and consider what you are to do two years hence if you now send out these twenty missionaries. I am going to ask you presently to give us forty. If you send out these

twenty men, you must provide you would do justice to your sion—if you would do justice who is hearing your prayers—do justice to India in its new with its new aspect—if you w spirit of compassion which le to command his apostles to preaching at Jerusalem, to beg of love among the men who w his blood as India is now sta blood of our countrymen, the quisite is that there should be crease in the annual income of One word more, my friends. Y ing money to the Bible Soci Tract Society; our great want the present time is missionaric more men; and to-day, sir, I st name of all my brethren in In for more men. Two years ago Conference of Missions in the t they put forward, urged that all societies who occupied mission-f should endeavour to contribu during the next five years. Ho shall I ask for now, after this lion, this new proof of the folly ness of Hindooism, this new great fanaticism and cruelty of man? How many shall we ask know it is related that the S when her twelve books had b went away, and having burnt six came with the remaining six, at the same price for them that t mandated for the twelve. Thes refused, she afterwards came and ultimately she offered only o manding the same price, and t increasing the relative value of Two years ago we asked 100 English brethren. Sir, we ca single man less than 200 now. joking on this subject—I am only asking what is right. The best acquainted with the missi such men as our friends, the St this Society will tell you the be done. Our own Society to raise twenty, and I am sure Directors were to ask for fort within five years their appeal w refused. I repeat that we want cannot convey the Christian Gos merely by means of books. Als some who think that if this ex but contributed a million of B done a great thing. But, sir, I to tell you, in all faithfulness, give us a million of Bibles, at cannot circulate them. The pe know how to read them. Wha

s men—men who can preach, now the native language, men invite souls to Christ, that the d may be carried on through the gency of his own servants, and conveyed to men who have own nothing of its powers. When velock advanced with his little : relief of Lucknow, he met with rious obstacles. His first attack upon the village of Ponaò, held than 27,000 rebel foes, burning r hate to the English name, their ed with the blood of that fright- e which has now become a by- g all enlightened nations. The of 1500 men pressed calmly on- met the rebels, and twice they ted them, obtaining an easy vic- ver ten times their own number. were compelled to fall back, t by man, but by the hand of permitted cholera to thin their nd paralyse their strength. But reed, and more numerous than advanced once more. Generous er, brave, determined, they press pidity, the enemy flying before ey arrive at Lucknow, skirt the the trap laid for their destruct- omment the tug of war with an termination never to give way. h along garden walls and loops- es, fighting at every step. They dreadful archway, where the e is so concentrated, and so ruin- blind them by its blaze. The l falls with many of his followers. : supported. Not a voice is heard, ised: the bayonet and the bullet leadly work. They push on in : with resistless vigour, and almost garrison were aware, they march sidence. The Highlanders shake the ladies, and toss the children ; while amid tears and shouts a hrough the garrison: "General is come; we are saved." Sir, is a vast city, walled round by olatry, and superstition, inclosing of souls in ignorance and sin. o advance, to deliver those pre- , and introduce them into the berty of the children of God. fallen in the contest. The hand s been heavy upon us, and we driven back. Our Achan must We need reinforcements of car- us, enlightened men. Give us rce; aid us by your sympathies; with your prayers; then shall the stroyed, the prisoners released, h we fall in the conflict, our ears

shall hear the joyous shout of the converted heathen, "We are saved."

The resolution was then put and carried.

The Rev. P. THOMPSON, of Manchester, moved the next resolution, viz. :—

"That this meeting sincerely rejoices that the resolution of the Society to form new central missions in the interior of South Africa is about to be effected, with encouraging prospects of success; it entertains the highest admiration of the zeal and intrepidity of the Rev. Robert Moffat in the long and laborious journeys he has accomplished with a view to this object; and it earnestly commends him, with the Rev. H. Helmore, and the junior brethren, to the special guidance and protection of Almighty God in this new effort to convey the knowledge of salvation to the myriads of Southern Africa who are sitting in darkness and the shadow of death."

He said the end of the geographical feats referred to in the resolution, was the beginning of the Missionary enterprise. All honour to the noble band of men who engaged in the work, and carried it to a successful issue! Might the Spirit of God attend them on their way; might the influence of his Spirit attend their labours, that they might be enabled to infuse among the natives of the interior of Africa those blessings of the Gospel of peace which would lead the natives to say, more than ever, that they belonged to the tribe that loved the black man.

E. BALL, Esq., M.P., in seconding the resolution, said, that in his place in the House of Commons he should do all in his power to advance the cause of Missions in India, quite independently of any party consideration. Having said that, he would not trespass any longer on the attention of the meeting.

The resolution was here put and carried.

The Rev. J. EDKINS, Missionary from China, moved the next resolution, which was 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 reappointed, 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."

He was glad to have that opportunity of saying a few words in reference to the Mission in China. The Missionaries in China felt the utmost cordiality towards, and confidence in the authorities at home. They loved them "for their work's sake," and were glad of any opportunity of expressing their feelings towards them. He had himself only recently returned to this country, and, after an absence of ten years, he had felt peculiar pleasure in listening to such eloquent lan-

guage in his native tongue, and which he felt to be far better than any other. The meeting had been told by Dr. Lockhart that the Society's Mission in China was a preaching Mission. They rejoiced that such was the case. At Shanghai they had no schools except some very small ones, and hence they devoted themselves to the preaching of the Gospel in the city, so far as the Chinese authorities would permit it. They hoped that the negotiations which were now going on would enable them to travel not merely two hundred miles, but two thousand miles into the interior, and to carry the tidings of the Gospel to numerous cities there. They had told Lord Elgin what it was they wished for, and they trusted that the British Christians at home, and more especially members of Parliament, would back them up by means of representations at the Foreign Office. Would the meeting permit him to advert for a moment to an article in reference to China, which had recently appeared in the *Times*, as it contained a mistake which he wished to correct. The correspondent of the *Times* in China had not been there long, and it was very easy, therefore, for him to receive wrong impressions. An interesting controversy had been going on with respect to the Chinese name for God. They had been told that in the primitive religion of the Chinese, the principal deity, Shang-te, was a great personal god, the great ruler of the world, the being whom the Chinese had worshipped from the earliest times; but, according to the correspondent of the *Times*, Shang-te had now become an abstraction, and the name was nothing but a synonym for reason. Now, after an experience of ten years in China, he had no hesitation in saying that this was a mistake. The cause of the mistake was to be found in the fact that in China opinions were constantly changing. There was an ancient religion, and there was a modern philosophy, and the two ought to be carefully distinguished, and it was through not observing the distinction between them that the correspondent of the

Times had fallen into error. It was the meeting to support the Mission in their work in China. They were in numbers, and they looked forward at home to increase their numbers by their prayers.

The Rev. Dr. HALLEY, in seconding the resolution, said it would be a great credit to their denomination if they were adding expensive to their chapels, they allowed that from the liberality of their contributions, it could not be common sense, not to say Christian

The resolution was then put a vote. E. BAINES, Esq., said he felt sure in now proposing—

"That the most respectful thanks be presented to Frank Crossley, Esq. for his kindness in presiding on the present occasion and conducting the business of the day."

The resolution, after being seconded by EUSEBIUS SMITH, Esq., Chairman of the Board of Directors, was carried unanimously.

The CHAIRMAN having acknowledged the vote,

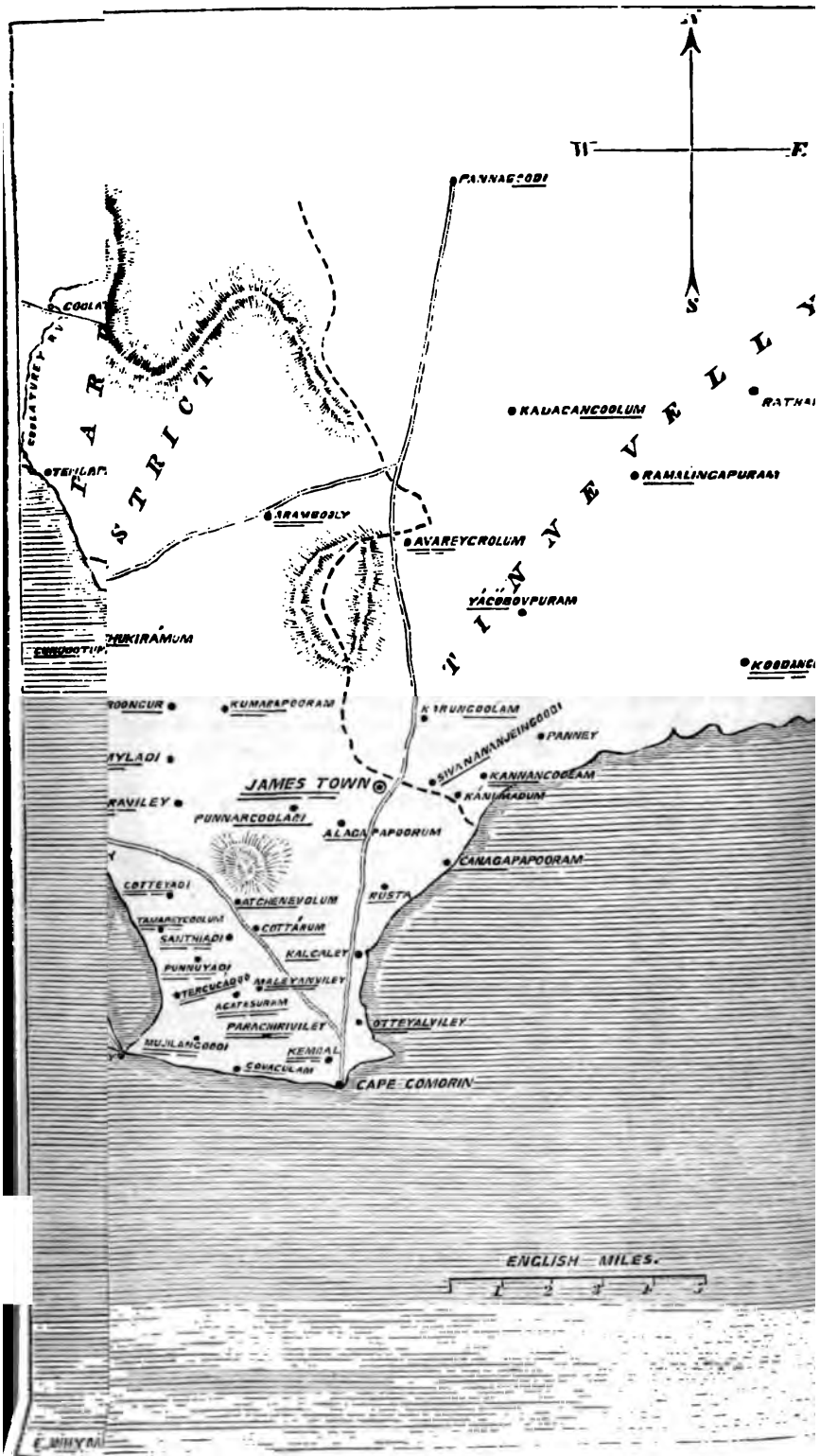
The Rev. J. ROWLAND pronounced benediction, after which, the meeting dispersed.

THE EVENING MEETING

The evening meeting, convened with a view to excite and maintain interest in the objects of the Society, its juvenile friends, was held at the Chapel. The Rev. James Parsons kindly presided on the occasion, and gave five and effective addresses were given by the following gentlemen, viz Storror, missionary from India; man; E. R. W. Krause, missionary the South Seas; John Curwen, missionary from Berbice.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley, 1, Grosvenor-street, London; Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury; Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, Glasgow; Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John H. Prout, 33, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of R. Prout, and payable at the General Post Office.

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SOUTH TRAVANCORE.

THE
Missionary Magazine
 AND
 CHRONICLE.

INDIA.

SOUTH TRAVANCORE.

THE following review of the early history, progress, and results of the society's labours in Travancore, has been kindly furnished by the Rev. O. Whitehouse, at present on a visit to this country, and we are persuaded it will be read with great interest by all those who delight in tracing the progressive steps by which a numerous body of people, once the victims of gross ignorance and idolatry, have been brought into the light and liberty of the Gospel:—

"The map which forms the Frontispiece to the present Number is designed to furnish the intelligent and earnest student of the subject of Christian Missions with an outline of a part of the field occupied by the London Missionary Society in Travancore.

"Travancore is the name given to a small kingdom stretching along the southern portion of the western coast of India.

"From a small fort, a few miles east of Cape Comorin, its boundary line runs along the range of the western Ghauts, at an average distance of forty miles from the shore of the Indian Ocean, and having traversed a distance of about 175 miles in a north-westerly direction, suddenly bends towards the west, and makes its exit along the Periar river in the ocean, which forms its western boundary. Within these ocean and mountain borders there is included the small province of Cochin, which has a native government distinct from Travancore; and after this deduction there remains an area of about 6500 square miles, which forms the kingdom of Travancore.

"There is a legend which seems to indicate that the land now occupied by the kingdoms of Travancore and Cochin, together with a small portion of territory north of the former, was once submerged by the ocean, and the legend states that the recession of the sea was owing to the penances and prayers of a hero, who, as an atonement for past guilt, bestowed the land thus acquired on the Brahmins.

"There may be a foundation of truth in this. It is certain that the Brahmins are a highly favoured class in Travancore, and a class exerting a very powerful influence on the Rajah and higher native officers, and, of course, through them on the kingdom in general.

"Though the Brahminal religion has been for a long period the acknow-

ledged religion of the state, and the Rajahs have been most rigid in their practice of the multiplied forms and ceremonies of idolatry, under the guidance, not to say the bidding, of the Brahmins, the preaching of the truth of the Gospel in Travancore has been attended with a success not merely apparent, but real, unparalleled in any other part of India, except in the neighbouring province of Tinnevely.

"The first marked success accompanying the publication of the Gospel, both in Tinnevely and Travancore, appears to have been the result of the efforts of earnest native Christians, who had received the truth from Swartz, Kohlhoff, and others of that sacred band who have gone to their reward, but who were for some years the messengers of peace through Christ in the neighbourhood of Tanjore.

"Early in the present century, about the year 1805, an ascetic was seen at the door of the church at Tanjore, listening to a discourse delivered by the Missionary, Mr. Kohlhoff. He had been on pilgrimage to the sacred shrine at Chillumbrum, and was returning homeward to Myladi, a small town in Travancore, dissatisfied with the results of his penances and toils, and increasingly disgusted with the emptiness, folly, and impurity of the Brahminical system. He was ready to listen to the pure, elevating, and satisfying doctrines of Christ, and his conviction of the truth of Christianity, arising from the instruction he received during his stay at Tanjore, was so strong, that he renounced idolatry, embraced Christianity, and received baptism.

"After this he proceeded to Myladi, and there, both by his words and his example, showed the power of Christian truth.

"At his solicitation Mr. Ringeltaube, a Missionary connected with the London Missionary Society, who was waiting for the guidance of Providence to a field of labour, was sent to Travancore about the year 1805.

"The favour shown and the assistance rendered to Mr. Ringeltaube by Col. Macaulay, then British Resident in Travancore, exerted a powerful interest on the native mind, and the consequence was, that many of the lower classes made a profession of Christianity. These, while they might to a limited extent have recognized the great superiority of Christianity to the religion of their fathers, felt that protection from the oppression of the powerful and wealthy, as well as other temporal advantages, might result from their connecting themselves with the religion of the British. Though the majority of the early adherents to Christianity may have been influenced by inferior motives, there were some who from the first received Christianity in the love of its truth and its Author, and even of the larger class, many, by the blessing of God on the instruction given, assumed by degrees a higher position than that of time-servers, and maintained their connection with Christians because of the excellence of the religion they professed.

"The classes which became the earlier professed followers of Christ in South Travancore were the same which now form the great majority of the Christian population there.

"These classes are two, with only a small exception. The higher class is that of the Shanars—a simple people, engaged in husbandry, but especially in the culture of the palmyra tree, which forms their principal source of livelihood during the year.

'The lower class is that of the Pariahs, who, until 1855, were not as a people subjects, like the Shanars, but were field and farm slaves, regarded, both by holders and the law of the country, as property which might be bought or sold.

'Myládi, the earliest station of the London Missionary Society in Travancore, stands in a central position in the Nagercoil District, and the greater part of the district north of Myládi and Nagercoil is occupied in the rice cultivation, and most of the villages there whose sites are laid down in the map contain many Pariah inhabitants, and in these many chapels for Christian worship have been erected, attended at which are chiefly of that class.

'On the other hand, the strip of land lying between the sea and the main road from Cape Comorin, running to the north-west, is too high to allow of the irrigation necessary for the culture of rice, the staff of life of the natives of India, and is to a great extent covered with topes, or groves, of palmyra trees, among which are to be found a few fields used for a cultivation requiring less moisture than the rice plant. Most of the inhabitants of this southern strip of land are Shanars, many of whom now attend at the chapels, which are very numerous in that district.

'The ancestral religion of the Shanar and Pariah Christians was *Demonolatry*: a form of worship which, while it is traceable to the same tendency of human nature which originated and constructed the Brahminical system of idolatry, is quite distinct from it.

'Most of the early Travancore Christians, and many of those who now form the congregations, in times of disease or impending calamity, formerly prostrated themselves under the deep shade of a wide-spreading banian-tree, before hideous images of supposed powerful and destructive beings, making offerings and vows to appease the demons' wrath and secure deliverance from some painful or tedious affliction, while others were wanderers under the dark and delusive stream of Popery, without even a glimmer of true Christian light, and putting a blind trust in the fancied efficacy of empty forms.

'Among these victims of error and priestcraft, the eccentric but earnest missionary, Mr. Ringeltaube, laboured for twelve years, and during that time visited many, collected numerous congregations, especially in the southern part of the Nagercoil District, and built several substantial chapels, some of which remain in use to this day.

'He was followed by other Missionaries, and by them the Missionary centre was changed from Myládi to Nagercoil; and the operations of the London Missionary Society were extended to Quilon, a distance of 100 miles from Cape Comorin.

These men of God laboured far away from the observation of their fellow-countrymen, struggling against the ignorance and prejudice of the people, and the varied and annoying opposition of those in power, and by their ministry the number of professing Christians greatly increased.

'By the schools which they opened, by the Christian organization which they established, and the suggestions and aid they offered in secondary matters, the idle Christians gradually improved in knowledge, order, and habits; and the results of their long and persevering efforts are now most distinctly to be seen in the dress and habitations, the general deportment and desire after education

of many, as well as in the advanced position in intelligence and moral character occupied by many of the Travancore Christians of the present day, when compared with that of their degraded, filthy, and devil-fearing ancestors.

"For some years there have been stations, forming centres of action, all along the line of country occupied by the London Missionary Society in Travancore. These are at the present time seven in number, viz., James Town, Nagercoil, S anthapuram, Neyoor, P areych aley, Trevandrum, and Quilon. At these stations, besides numerously attended day schools, there are boarding schools for boys and girls, and at Nagercoil there is a seminary for the education of young men for the work of Christian teachers and schoolmasters, and a printing press employed in producing a Christian literature for the people.

"Around these stations, as may be seen by reference to the map,* are numerous villages in which Christian congregations attend worship every Sabbath, and day schools for boys and girls are in regular operation.

"Within the whole area from Cape Comorin to Quilon, including a small district in Tinnevely, bordering on Travancore, there are, under the superintendence of six Missionaries, 18,000 professing Christians, 2000 members of Bible classes, 800† Church members, 6000 boys, and 1100 girls in schools.

"Thus the work of the servants of God in this interesting field of Christian labour has not been in vain. Amidst numerous disappointments and fears, they bore the burden and heat of the day. Though the earlier labourers are removed from these scenes, the work is carried on by others, by whom, as well as by a large number of native teachers who have been raised up and trained, Christ is exhibited in the glory of his saving power and love to the Christians and heathens around, and they have the high and holy pleasure of knowing that many have received Christ, and are walking humbly with God.

"May the Lord of the harvest inspire many to give themselves to his work in the vast territory of India, and may the love of Christ constrain all his people to devote themselves, their property, their influence, and their prayers to the extension of that kingdom which shall have no end."

NORTHERN INDIA.

THE remarkable manner in which the Society's Stations in Northern India—threatened on every side during successive months by a remorseless foe—were protected from injury, has given frequent occasion to our Missionary Brethren to record their own signal deliverances, and to express their deep sympathy on behalf of the devoted men in other fields of labour who have been called to sacrifice their all in the cause of Christ. The

* A word of explanation is required respecting the underlining adopted in the map. The names of the central Stations are printed in larger type. An underline on the left hand signifies that there is a congregation at the place named; a single underline on the right shows that there is a day school at the place, but no congregation. A second underline on the left, indicates that there is a boys' school as well as a congregation; and a second underline on the right, is intended to show that there is also a girls' school.

† According to the latest returns, these numbers, both as to the Church members and scholars, are considerably understated.—Ed. *Miss. Chron.*

Kennedy, of the *Benares* Mission, in a letter dated 22nd April, mentioning a visit he had recently paid to *Mirzapore*, and observing the good work in progress at that Station, proceeds to give an account of his interesting interviews with the suffering Native Christians at *Habad*, who, in the absence of their Missionaries, and in the midst of affliction and distress, had remained steadfast in their allegiance to our

MIRZAPORE.—THE MISSIONARY AND HIS FLOCK.

in January," writes Mr. K., "I returned to Mirzapore, and remained the night with my dear friends, Mr. Sherring. I was happy to find them fully engaged at their work, with their people again around them. The work which had been hastily buried had sprung up, and the press people were engaged in re-arranging and publishing. I went almost daily to the city to see Mr. Sherring and the Catechists, and was pleased with the numbers who were present for a considerable period to hear the Gospel. They listened with very great quietness and attention to the Gospel addressed to them. Now and then I was inclined to cavil, but he met with the less countenance from his fellow-countrymen in a bold Pundit commonly gets when he comes forward to oppose. I cannot say I discerned even in any portion of our audiences any correct indications of just conceptions of the true claims of Christianity, or any willingness to submit the heart and life to its demands; the respect and attention were, so far as I went, very gratifying. It is evident from the people at Mirzapore, as on other parts where, a deep impression has been made of our British prowess and Bravery. January being the holiday season in Northern India, the Free School was closed but Mrs. Sherring was going on to visit her Girls' School. Some of the other Schools were also open. I had the pleasure of assisting Mr. S. in his Sabar services, which seemed to me as successful as in former years. Altogether I was much gratified with what I saw at Mirzapore. When Mr. S. was entrusted to the exclusive charge of the Mission, I had misgivings. As

he had been only a few years in the country, I thought the charge entirely beyond his strength. Little did I then think of the trying scenes before him, and before us all. If I had foreseen these, I should have anticipated his breaking down altogether; but far otherwise has been the case. I know intimately his conduct all through the last year, and I feel myself bound to say that in my opinion not one of the senior Missionaries could have acted with more kindness, wisdom, zeal, and self-denial. He exerted himself to the utmost for the good of his people; exposed himself often to great danger; kept with the Native Christians when some might have thought it proper to have left them; and altogether conducted himself in a manner worthy of admiration. His conduct has been appreciated by the Native Christians, who I know regard him with warm affection. He has indeed, if I can judge by the remarks I have heard some of them make, secured in a remarkable degree their love and esteem. Since he took charge of the Mirzapore Mission he has made marked progress in the knowledge of the native languages and in the facility of speech. * * *

INTERESTING MEETINGS WITH THE SUFFERING NATIVE CHRISTIANS AT ALLAHABAD.

"From Mirzapore I went on to Allahabad. I received a letter from the leading man among the Native Christians there, expressing the great pleasure which a visit from me would give them. All the Missionaries having left some months ago, I was particularly desirous to visit the Native Christian community at that station. As I travelled I saw traces of the dire rebellion which had been raging for some months, in burnt-down houses and well nigh desolate villages. The road was well frequented, but I met more men bearing arms than was

agreeable for a quiet traveller like myself. Though we have had disturbances at Benares, and our full share of anxiety, it was on reaching Allahabad I saw for the first time on a large scale the desolating effects of the mutiny. I had been frequently in that place, and knew it well. It was one of the finest stations in Northern India. It was for nine days in the hands of mutineers and rebels, who were left unchecked to pursue their own course. If they had been demons let loose from the pit they could not have pursued with more fury the work of desolation. Most of the houses having roofs of combustible material were easily burnt down, but there were several flat-roofed houses with thick beams and stones laid over them which were not so easily destroyed. In some cases resolute and too successful efforts were made to destroy even these; but the toil was found too great, and a very few houses escaped with the destruction of the furniture and fittings of every description. Among these were the Station church, and the principal chapel of the American Mission. It was quite melancholy to walk over the place and see house after house in ruin, with nothing to be seen but pieces of charred wood and tottering walls, and then to remember how many who occupied these houses had been ruthlessly slain! * * *

"The Native Christians live at two different parts of Allahabad, separated about three miles from each other, with a view to the convenience of their respective employments. I got a tent erected at one of these places, and I visited the other place as frequently as possible. I received a most cordial welcome from the Native Christians. I had much and most pleasing intercourse with them, and had most interesting accounts of their sufferings and perils. Some of their children had died from exposure, and some of the orphan girls had been lost. No one knew what had become of them. Considering the circumstances in which they had been placed, the wonder was that the Native Christian community had not been utterly destroyed. * * *

"On Sabbath I preached at the two places where the Native Christians are located.

I have seldom had more attentive auditors. Their principal place of worship was day reopened for public worship. The doors, sittings, everything that had been destroyed at the time of the mutiny. When the Native Christians returned, they thought it preferable for a time in one of their own houses to have worship. When I was there it was to recommence the services in this place. No window or door had been re-opened. The sittings had been put in, but they were not well cleaned; matting was spread over the floor, and the people sat on it. I say I preached in this sanctuary with peculiar feelings. The people evinced much interest in the reoccupancy of their place of worship, looking now so differently at what it had done, vividly reminding the scenes through which they had passed since they last assembled in it in Multan. One man sat before me listening devoutly to God's Word—a Native Christian from Futypore, in whose narrative I had been deeply interested, and from whom I could scarcely withdraw my eye as he related his sufferings. He had suffered much for the sake of Christ. He had fled with other Native Christians when the mutineers got the upper hand. He had been with some Sepoys who had been sent to Futypore, and who recognised him as a Christian. They called on him to renounce Christ, and made him large promises if he would rather die than forsake his Lord and Saviour. They, on his refusal, hacked him in the most cruel manner with their swords, and left him as dead. He was insensible for several hours, and when coming to himself, he crawled to a village in the neighbourhood, where he was treated by low-caste Hindoos, who pitied him and treated him with the utmost kindness. His hand had been so cut a little above the wrist, that it required only a slight touch to take it off. By the advice of the people among whom he had gone, he was put into oil, which checked the hemorrhage. He was concealed in a hole and fed for some weeks, till he was able to make his way to Allahabad. All his head, neck, and arms, there were the marks of the fearful gashes, the wounds of his enemies had inflicted. Owing to the

g a time of proper medical treatment had not entirely healed, and the poor man was so afflicted I do not think it likely he has before him on earth. He seemed very simple, earnest Christian. A year ago he was a bigotted Hindoo. It is common to say that persecution strengthens Hindoostanee Christians like thanks to the grace of God, this only case presented last year when new Christians were found ready to suffer, but to die for the sake of Jesus. * * *

intended to have remained over a year at Allahabad, but one of ouraries—my much-esteemed friend—having in the meantime arrived, my presence in Benares being thought it well to bend my steps

* * *
ON AND BAPTISM OF A SEPOY,
AT BENARES.

At Allahabad, March 6th, we had a very interesting service. Wazeer Singh, a Seikh and for several years a Sepoy in Bengal Native Infantry, was re-baptized into the Christian Church. He had heard the Gospel four years before the mouth of an American Missionary at Saharanpore. A favourable impression was made in his mind, which has since effaced. In April of last year he was sent with a company of his regiment from Shahjahanpore to Budain in the Province. There was no Missionary at Allahabad, but Mr. Edwards, the Magistrate, in the habit of collecting for the poor every Sabbath all who bore the Christian name. This man heard of

the service, and wished to be admitted to it. His request was of course complied with. He then told Mr. Edwards he had long wished to become a Christian, but it was impossible for him to be so while he remained in the army, and he begged Mr. E. to obtain his discharge. This was done, and he was taken into Mr. E.'s service. Less than a month elapsed when the whole country was in a blaze. Mr. E. survives that dreadful period after having passed for months through a series of adventures and perils more remarkable than those imagined by the liveliest writer of romance, and for his preservation he is more indebted to this man than to any other. Wazeer Singh clung to his new master with unswerving fidelity; he gave him most valuable counsel on some most critical occasions, and in his service exposed his life to most imminent danger. When at Allahabad I met Mr. E., whose schoolfellow I had been many years ago in the Inverness Academy, and from him I heard first about Wazeer Singh. I conversed with the man, and was much pleased with his apparent simplicity. On his master's coming to Benares as judge, I had many opportunities of conversing with him, and of instructing him in Divine truth. For some weeks he came almost daily to the Mission-house. His knowledge was very limited, but he had got a hold of the great leading doctrines of Christianity; he had given no ordinary proofs of his sincerity; he was very eager for baptism, and we did not think it right to delay the administration of the rite. A large Native congregation was present on the occasion, and I trust we had the Divine presence and blessing."

"THE JOHN WILLIAMS."

TWELFTH MISSIONARY VOYAGE TO WESTERN POLINESIA.

is of the Journal of the Missionary Deputation, descriptive of its voyage to Aneiteum, Eramanga, and the Loyalty Islands, having appeared in our last Number, the following extracts will refer to the Islands visited in the course of the same voyage, and where the labours of Native Agents, the way is preparing for the wider spread of the Gospel.

In order to throw light on some of the allusions in the Journal, be proper to explain that when Messrs. Drummond and Harbutt Deputation, arrived at Aneiteum, they found at anchor in the harbour "John Knox," a Missionary schooner, built at Glasgow, and sent the supporters of the New Hebrides Mission to enable their Agents to prosecute their labours on the Islands in the vicinity of Aneiteum in a more efficient manner. According to previous arrangement, the Messrs. Geddie and Inglis made their first trip in the "John Knox" company with the "John Williams."

"The 'John Williams' sailed from Apia, Upolu, on the 27th of May. She had on board the deputation, Messrs. Harbutt and Drummond, with the family of the former; Mr. and Mrs. Gordon, on their way to join the mission of the United Presbyterian Church of Nova Scotia, in the New Hebrides; three Rarotongan teachers and their wives, two natives of Savage Island, and a young man who had attended for some years the Malua Institution, returning to his father, who is a Samoan teacher labouring on Savage Island; also a youth who had been some time in Samoa, returning to Nengone, his native land. On the following morning, we came to anchor at Matautu, Mr. Pratt's station on the island of Savaii; and in the afternoon of the same day, we left Samoa, and bore away for the New Hebrides. * *

TANA.

"As we approached Resolution Bay, (11th June,) we were suddenly thrown into a state of considerable excitement and alarm, by the vessel striking upon a small hidden rock, jutting out a considerable way from the reef, on the left-hand side of the entrance. She stuck fast for a short time; but, by the aid of the wind and sails alone, she was very soon got off, and into deep water again, without sustaining any damage but the loss of a small piece of her false keel, and a very little of her copper torn from its place. Just when the thought was passing through our mind that perhaps the 'John Williams' had done the work God had assigned her, and that perhaps he would provide for those on board a home on Tana for a season, from which might radiate a light that would dispel her moral darkness, and bring her degraded sons to the foot of the cross, just at the moment this thought flashed across our

imagination, God interposed for the benefit of the vessel, and read us a lesson of kindness, by taking us 'in safety into our haven. The 'John Knox' followed after us into Port Resolution, and was at anchor by our side.

"It will be remembered by our readers that the 'John Williams,' when she was at Tana, in 1854, landed on the south-west side of the island, at a place called Iw about twelve miles from Resolution Bay. Several teachers from Aneiteum, who were under the protection of Iarisi, a chief, had been induced to ask for teachers at Aneiteum, from the good effects seen produced there by the teaching of the Missionaries. Prosperity has attended the labours of these teachers at the above place. They live there in safety, and most of the people, if not all, listen to their instruction.

"Three other Aneiteum teachers were placed, some time ago, in the bay of Resolution. On the morning of our arrival these teachers met us on board the 'John Williams.' Some of them had been very well. They stated that the people had been very kind to them, they had never suffered from hunger, and their taro was rotting, as they need use it, they were so abundantly supplied with food by the liberality of the people. must not omit to state that these are all chiefs of some importance on Aneiteum, and that they have connections among the people, and that they would have been supplied with food, even if they had not been at Aneiteum. They also stated that all the people respect the Sabbath. The work in their plantations, nor fish, nor

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ractice of strangling widows on
of their husbands, prevalent on
in the days of heathenism, was
into Tana from that island, some

This diabolical custom is prac-
ort Resolution bay, and is said to
ng widely over the island. Some
and tribes are at war with each
it was reported that three bodies
ain in battle had been cooked and

eaten near the harbour, about the time of
our visit.

"On Saturday, the 13th, we had a meet-
ing on board the 'John Williams' with all
the principal chiefs residing on the shore
around the Bay. They all professed a desire-
to have a missionary to reside among them;
but, they said, they were afraid lest an
island tribe of disease makers should declare
war against them, if they received one; and
then, should they be conquered, they would
not be able to protect him. They there-
fore expressed a wish that Aneiteum teach-
ers only should be left with them for another
year, during which time they would try and
get the tribe of which they were afraid to
consent to their receiving a missionary.
Among these chiefs was old Kuanuan, the
missionary's unchanging friend. He is now
a very old man, and was much delighted
to see us. After hearing the decision of the
chiefs, we were unanimous in thinking that
Mr. Gordon should not take up his abode
on Tana, but proceed to Eramanga, and ex-
amine that field of labour.

"In company with our female friends and
children, we walked all round the bay, and
went inland a little way, and examined one of
the villages. We also went to see one of the
teachers' houses, which is a very comfortable
little cottage, all things considered. Where-
ever we went, the people seemed friendly;
and we fondly hope the day is drawing near
when the adamantine walls of the prison
house in which this unhappy people are con-
fined, shall be broken down, and the iron
fettters with which they are bound burst
asunder, and 'the prisoners brought out
from the prison, and those that sit in dark-
ness out of the prison house.' Having
finished our business at Tana, we left in the
evening, about six o'clock, and, on Sabbath
morning, the 14th, we came to anchor in
Dillon's Bay, Eramanga. * * *

FATE.

"On the morning of the 18th, we stood
close in to this island, and sailed along near
the shore. After we had stood off and
on for some time, near Olatapu, we saw a
canoe, with three men in it, coming out
to us. They came on board, but they
could not understand our speech, nor we
theirs. We then stood in to Erakor, and

soon saw several canoes coming towards us. In one of these we saw a man sitting, dressed with a red shirt, and a kind of covering on his head. As soon as the canoe in which he was reached the vessel, he came on board, and presented to us a copy book containing certificates of his good character, written by different captains of vessels which had called here. He is named Lare, and he is a very nice looking youth. He could speak a little English, so that from him we got the information we wanted. He told us that old Pomare was still alive, and that 'he make Sunday, and very much want Samoan man teach him Sunday.' He said, there were nine persons ashore at Pomare's village 'who speak Sunday.' We asked him if he would go with us to Samoa, and learn to 'speak Sunday;' but he declined, and giving his head a significant shake, said, 'Me go whale ship—New Zealand; me go Japan: he too much cold.' We told him there was no cold at Samoa, and that our ship was not a whale ship. He looked up to the sails and replied, 'Me know ship—ship belong Sunday.' But we could not persuade him to go with us. Whilst we were engaged in conversation with this young man (certainly one of the finest looking youths we have ever seen in any part of the world), another canoe approached the vessel, on the front of which was a man, dressed with a printed shirt and an old hat. When young Lare saw the canoe, he became quite excited, and called out, 'These men can speak Sunday.' We asked Lare to tell the men in the canoe to go for Pomare. And, having put on board the vessel 'the man speak Sunday,' the other two went off for the old chief with great glee. After some time he arrived, in company with those 'who make Sunday,' and one of his sons, a nice looking youth. He expressed a very strong desire for teachers; and he said, the whole village in which he lived wanted teachers. We had only one Rarotongan teacher on board, and we were unwilling to leave him alone; but we promised to try and get another at Nengone, and then return, if possible, with the two, promising to send him teachers next voyage, if we failed to get a second at Nengone. The young man Lare came from an go, a place at which we did not call;

he said, all the people at that place heathen: 'No man speak Sunday. But he said, the teachers would safe at Erakor, Pomare's village. affectionately inquired after his mother Sualo, who is at Samoa. He wished very much to see him. We told him well, and living on the island of Suva seemed much pleased to hear of it. We allowed us to take another son of us, who wished very much to go. He was accompanied by another of the same age, whom we also brought. Pomare said, they might stop at the Institution, one, two, or four years, if they wished it. This shows the confidence of the old man has in the missionaries, and the light in which they are viewed by the natives. Inglis also took a young man who attend his school at Ananua.

"When we parted with Pomare and his friends, they insisted very much on leaving with them Nootu, the Rarotongan teacher. The teacher himself wished very much to be left with them; but we admired his devotedness, and we thought of agreeing to the proposal. Nootu is reported to be so very unskilful, we thought it would be cruel to send a single teacher on the island.

"A considerable number of natives came off to the vessel from Erakor, and other things to sell. We had a great desire to go ashore and see the natives, but as it was drawing towards evening, and as no particular object would be gained by going ashore, we thought not to detain the vessel another day, after giving Pomare and some of his friends 'who make Sunday,' a few small presents, and then we parted with them, and the vessel.

"The men 'that speak Sunday,' who are easily perceptive, are those whose hearts the Gospel preached by us has produced so great an effect, that they 'call the Sabbath a delightful day, and they can impart to others the knowledge of his ways which they have by telling them of that God 'who has sent his only Son,' to suffer and die for it, 'th

on Him should not perish, but
ing life.' May we not hope
ful of corn' sown at Erakor
: fruit, that 'shall shake like
ad that the Christian inha-
e Island of Fate shall, before
ave passed away, 'flourish like
earth,' and become 'numerous
ps of the morning?' Is any-
d for the Lord? No, verily;
; the toils undergone, the suf-
ed, the dying testimony borne
of the truth, and the blood
hands of the assassin, are the
ers of a great and glorious
* *

ITANNIA ISLANDS.

on board for Uea, the largest
rotongan teachers, viz. : Ka-
d been for some years on Lifu,
rest from Rarotonga; and two
hers, sent by Messrs. Jones
On the 2nd of July, we en-
sive lagoon on the south side
is, and came to anchor at Uea,
three miles from the shore,
ne, the land of Whenagay,
ger part of the island. Shortly
to anchor, one or two canoes
ie vessel, in one of which was
rief of considerable rank. He
d a teacher to live with him;
ing Whenagay had been killed
; principal chief of Viki, a place
ide of the island, where two
lic priests reside, he was re-
ge his death. For some time
hers, sent by Messrs. Creagh
m Nengone, have resided on
One of these teachers is a man
rents, but born on Nengone.
ived into the church at Nen-
arned that they had no canoes,
Williams kindly sent a boat for
came off without delay; and,
n spoke Samoan pretty well,
ifficulty in learning what was
he people. The teachers live
in perfect safety, and are al-
ch the Gospel to them. They
: considerable influence among
it the latter are still as savage
ey had never heard of Christ.

The present king, Whenagay, is but a child,
and the chief, Valu, his uncle, now acts as
regent. Valu came on board, and seemed
pleased when we told him that we had
brought two Rarotongan and two Nengone
teachers to live among them, and instruct
them; and he said, he would consult with
Whenagay and the other chiefs about the
matter, on the following day.

"On Friday, the 3rd, we, in company with
Mr. Inglis, went ashore and proceeded at once
to the residence of Valu and the young chief,
a residence which, we suppose, we ought to
dignify by the name of palace. It is a sub-
stantial plastered house, supported by pillars,
of a very large size, and made of beautiful
hard wood. It measures 130 ft. by 30 ft.
After consulting with Valu, who, in turn,
consulted with his chiefs, it was decided that
the four new teachers should take up their
abode among them. We then walked about
a mile along the shore, to call upon the chief
Kaumah; but found, when we reached his
mansion (a small hut, full of smoke), that
he had gone on board the 'John Williams.'
We then speedily followed him, and had a
boat load of the teachers' things sent ashore.
Mr. Inglis went ashore with them, and saw
them safely landed on the beach. The boats
then returned to the vessel, and took the
teachers with their wives and the remainder
of their things ashore. We went with them,
and saw all their things safely placed in the
king's house, where they had resolved to
stay for a time, but with the intention of
taking up their abode in different villages,
as soon as practicable, after knowing a little
of the language. The people, who assembled
in considerable numbers, seemed pleased to
see them. The sun was near setting, so,
after bidding the teachers and their wives
farewell, and committing them to the care
of our heavenly Father, we returned to the
vessel. * * *

NIUE (SAVAGE ISLAND).

"We sighted this island on the morning
of Saturday, 1st of August, and at evening
stood close in to Tamahatava, the station of
Paula. He came off to the vessel in a canoe,
and from him we learned that the work of
the Lord continued to make rapid progress
on the island. We intimated, through him,
to the people of the land, that we should

spend the sabbath on shore, and requested that the teachers should be invited to meet us at his station, that we might have the ordinance of the Lord Supper together; and on Sabbath morning, we perceived, from the crowds of natives assembled near the road leading to the teacher's house and the chapel, that our request had been attended to. So, immediately after morning prayer, Mr. Turpe, the first officer, took us ashore in a boat, whilst the vessel stood off and on. We were accompanied by Mr. Creagh and his little boy, and Mrs. Harbutt and children. We proceeded at once to the teacher's house, amidst a crowd of natives sitting on each side of the path. They did not interrupt us in our walk, by their usual salutation, as they had been instructed by the teachers not to do so before the close of the services. It was a happy thing for us that they attended to their instructions, as we had found shaking hands with such concourses of people to be rather a formidable affair. After arriving at the teacher's house, we learned that so many of the people had assembled from different places that it would be impossible for them to get into the chapel, and it was proposed to hold the meeting at a place near, under the shade of breadfruit and banana trees. To this proposition we agreed, and had the native bell rung at once to call the people together. We were quite surprised to find an assembly of at least 2000 congregated on an island hitherto reported to contain only about 1200 inhabitants. The services were commenced by Paulo, the teacher placed at Tamahamutalau. He first gave out a hymn in the native tongue, which was sung by the assembled multitude, in strains not over refined, but sweet and melodious to a missionary's ear, and, we have no doubt, also to the ears of those ministering spirits who are sent forth to minister to those who shall be the heirs of salvation. After the hymn was sung, Paulo prayed in the native language; then followed our addresses in the Samoan language, which were translated by Paulo. The people listened to the words spoken with intense interest. Mr. Harbutt next baptized some children belonging to the teachers, after which, the ordinance of the Lord's Supper was administered to the teachers and the

other church-members present. The nance was accompanied with add the Samoan language suitable to the circumstances. We retired to the shore returned in our boat to the vessel hearts filled with gratitude to God for what he had done for this once land, through the instrumentality of the agency.

"On Monday morning we again ashore in company with Capt. Griffin and Mr. Griffin, the second officer, both from the teacher of the station some root, belonging to the London Missionary Society, obtained in exchange for the elementary school-books sent to the island last voyage of the 'John Will' every copy of which had been sold half supplying the wants of the people, also to receive a present from the people in the shape of supplies for the vessel was another deeply interesting day. The number of people present was not known on the day previous; and their joy and light on our approach seemed to know no bounds. We gave the teachers the supplies, and conversed with them about the state of the people, and the progress of their work. Their reports were very glad and of a highly satisfactory nature. Polytheism is completely subverted, and that savage island which, only a few years ago, was the scene of ceaseless and savage warfare, Peace has established her reign, and men live together in love, beneath the sway of her golden scepter. The teachers expressed a strong desire for additional help, and we left with them two and Sakaio, two Samoan teachers, who have laboured many years on Aneiteum, to occupy two additional stations, and to increase the number on the island. We left them two works, 1000 copies of a sketch of Scripture History and a Catechism; these had been translated by the teachers here, and printed at Apia; also a few copies of the New Testament in the Samoan language, which some natives can speak, and others are able to learn. The teachers took a census of the island, a short time ago, and they find that it contains a population of 4276

lation capable of instruction at-
 schools of the teachers.
 ahantalan, Paulo's district, the
 catechumens is 240; at Tama-
 lo's district, the number is 153;
 ele, the district of Samuela, 284.
 Williams was employed all day
 to the vessel the arrowroot above
 and supplies for the vessel, pre-
 ce teachers and people. And, in
 ; highly pleased with our visit,
 ad to the beach, amidst a crowd
 at we found some difficulty in
 way through it. After getting
 at we soon reached the vessel,
 waiting for us at a little distance,
 y favoured by the wind, which
 g off the land. We then bore
 ratele, Samuela's station, where
 l to call for more arrowroot be-
 be Society, and supplies for the
 h the people promised to have
 : us as soon as we went ashore.
 we reached on the following
 id without delay went ashore.
 eived the same kind of welcome
 . received at Paulo's station, the
 r. Indeed, many of the people
 saw at the latter place had fol-
 lither, and were as ready for a
 e hand as ever. Capt. Williams
 ats loaded immediately with ar-
 d returned to the vessel; and
 ad to the teacher's house. All
 ere piled up heaps of yams, taro,
 te. We examined the teacher's
 , like Paulo's, at Tamahatava, an
 arded house, with three or four
 The wood is of a superior quality.
 l in the house was cut out with
 one tree yielding two boards.
 mense labour must have been ex-
 it by the hewers of wood! We
 the chapel adjoining the teach-
 It is a very excellent piece of
 p, with doors, venetian blinds,

and a good pulpit. It will easily seat a con-
 gregation of 400 people; but it is too small,
 as one half of the Sabbath congregation have
 to sit outside. All the pillars are made of
 excellent wood, and beautifully hewn. The
 Savage Islanders must be a very ingenious
 and industrious people. After inspecting
 the chapel, we returned to the teacher's
 house; and, after a time, took a short stroll
 through part of the settlement, to look at
 the nature of the soil which so abundantly
 supplies the wants of the people. The island
 is entirely of coral formation, very much re-
 sembling that of Nengone, but much more
 fertile. Nengone, in a few thousand years,
 will resemble more the present state of
 Savage Island. Capt. Williams was busily
 employed all day with his boats, carrying
 off to the vessel what the natives carried to
 the shore; and now he approached the shore
 for the last time, which was a sufficient warn-
 ing for us to prepare to leave; and at last
 we left the teacher's house, and proceeded
 towards the sea, amidst an immense crowd
 of people of all ages, from the grey-headed
 great-grandfather down to the little urchin
 only but beginning to chatter. The process
 of shaking hands and bidding adieu went
 on without intermission till we reached the
 boat, into which we were tumbled, with
 some difficulty, from the shoulders of those
 who had picked us up, and carried us through
 the rising tide to the rock which bounded
 its approach.

“The Savage Islanders are a remarkably
 mild and intelligent-looking people. How
 marked the difference between them now
 and the portrait drawn of them by Williams,
 when he visited them in the year 1831!

“After calling at Tutuila, for the purpose
 of taking some oil on board, we came to
 anchor in Apia harbour, on Thursday morn-
 ing the 6th of August, after an absence of
 ten weeks.

Signed { “G. DRUMMOND.
 “W. HARBUTT.”



MISSION DISPENSARY AT HONG KONG.

DR. WONG FUX, a native of China, having successfully prosecuted the medicine in the University of Edinburgh, was, at the instance and recommendation of the Medical Missionary Society in that city, as an Agent of this Society, and in August, 1856, he left England, with a view to co-operate with Dr. Hobson in the superintending the Mission Hospital at Canton. But finding, upon his arrival at Hong Kong, that the public disturbances at Canton would preclude his attendance in that city, he at once proceeded, with the concurrence of the Society, to make arrangements for opening a Dispensary at Hong Kong. He accordingly commenced receiving patients on the 7th February, 1857. From that time the number in attendance has continued to increase, and it may be hoped that, of those who seek relief from their ailments, not a few may find in the Great Physician one who is able to heal their yet more inveterate spiritual maladies. On the date Hong Kong, 26th November ult., Dr. Wong remarks:—

I wrote you last, the number of patients to the Dispensary has undergone a great increase. The following table will serve to judge somewhat of its progress.

	June.	July.	Aug.	Sept.	Oct.
Patients in attendance	1831	2070	2187	2619	2375
per day	59	76	84	97	106

The number stated includes both old and new patients, and indicates not the number of individual cases, but of attendance in the hot months there had been, as compared to the ordinary cases, a large number of fever cases (intermittents and remittents) and a considerable number of cases of dysentery and diarrhoeas. The large number of patients had caused a great consumption of medicine, though the quantity given to each was much smaller than might be expected by a European. It is a medicine which is not obtainable here. The Chinese appear to be very grateful for our treatment, both medical and spiritual, and if we had a place for the reception of in-patients, I doubt not that the result would be more satisfactory. The religious mission work in the Dispensary has been actively prosecuted, though no case of decided interest has occurred since I wrote you last; yet I have not failed to find, among such a large number of patients, there is generally to be found a few persons who are taken with considerable interest to the doctrines of the Christian religion;

and it is certain that a good number have left the Dispensary convinced of the vanity of idol worship and other heathen practices, though, from their want of religious susceptibilities, they appear to evince no deep conviction of their sins and of their need of the Saviour. A good few have had much instruction in the Dispensary day after day; but how far their practices, after they left the Dispensary, have been modified and influenced by their knowledge of the Christian religion I have no means of judging. One or two others have so far been enlightened as to feel the inconvenience of their positions, where, in the regular performance of their duties, they are required by their superiors to offer incense to idols. Among the poorer class of patients, the one leading idea of providing for the wants of the body—the struggle to live, to obtain a subsistence—seems to absorb every feeling and faculty of the soul, and no demand of any religion is at all pressing.

“The number of persons in the service of the Dispensary consists of two Chinese evangelists and one Dispensary coolie, the last recently admitted a member of Dr. Legge’s church. I have no doubt that an occasional supply of medicine will, as it betokens the interest of the people of England in this work, tend much to encourage and stimulate them in their exertions.”

MISSIONARY ORDINATIONS.

MR. ROGER PRICE, late student in the Western College, was ordained to the work of a Christian Missionary in Central South Africa, at Norley Plymouth, on Monday, 5th April. After some introductory remarks by the Rev. J. Dennistoun, of Plymouth, the usual questions were asked by the Rev. Aspinall Hampson of Devonport, and the ordination prayer was presented by the Rev. J. M. Charlton, A.M. The Rev. John Pyer, of Devonport, delivered the charge; the Rev. W. R. Noble, of Plymouth, addressed the congregation; and the Rev. M. Slater, of Stonehouse, offered the concluding prayer. The other Ministers also took part in the service: the Revs. G. Short and Miller, students of Western College.

Mr. John Mackenzie, late student at Bedford, was ordained to the work of a Christian Missionary in Central South Africa, at Queen Street Hall (temporarily occupied as a place of worship by the Church, under the Rev. Dr. Ale. Edinburgh, on Monday, 19th April. After prayer by the Rev. William I. of Glasgow, the Rev. Dr. Harper, Professor of Theology in the United Free Church, delivered an address on the African race and Africa, as a Mission; the Rev. G. D. Cullen, of Edinburgh, having read some extracts from the "Missionary Chronicle," relating to the intended new Mission in Central South Africa, proposed the usual questions; the Rev. William formerly Missionary in Siberia, offered the ordination prayer; and the Rev. Alexander delivered the charge, which was founded on Rom. xi. 13. Then Dr. Ewart, from Calcutta, then addressed the audience, and the service concluded with prayer by the Rev. Alexander Jopp, of Roxburgh-place Church.

Mr. William Sykes, late student in the Lancashire Independent College, was ordained to the work of a Christian Missionary in Central South Africa, at Grosvenor Street Chapel, Manchester, on Thursday, 29th April. After reading the Scriptures, and prayer by the Rev. James Gwyther, of Zion Chapel, Manchester, the field of labour was described by the Rev. Holloway Helms, a Missionary from Africa. The Rev. Patrick Thomson, A.M., proposed the usual questions; the Rev. E. H. Weeks, of Harpurley, offered the ordination prayer, and the Rev. Alfred Newth, of the Lancashire Independent College, delivered the charge.

Mr. Thomas Thomas, late student at the College at Brecon, was ordained to the work of a Christian Missionary in Central South Africa, at Bryn Cwmbach, Glamorganshire, on Tuesday the 11th May. On the previous day, sermons appropriate to the occasion were preached by the Revs. Roger Missionary to Africa; B. Owens, of Merthyr; J. Cunnick, of Aberdare; and Stephens, of Glantav. On the Tuesday, the Rev. J. Thomas introduced the candidate; the Rev. W. Roberts, Classical Tutor, of Brecon College, proposed the usual questions; the Rev. N. Stephens, of Sirhowry, offered the ordination prayer, and the Rev. H. of Llanharan, delivered the charge. On the afternoon and evening of the same day, sermons were also delivered by the Revs. H. Jenkins, of Bryn Davies, of Taihirwn; J. Evans, of Moendy; H. Oliver, B.A., of Pwll and N. Stephens, of Sirhowry.

DEATH OF THE REV. CHARLES WILSON.

venerable servant of Christ, who first entered upon the Missionary sixty years ago, has at length departed to his rest and reward, at the sad age of eighty-seven.

The following brief particulars of the deceased are derived from an extended account of his life and labours, furnished by his son-in-law, the Rev. Geo. Stallard, of the Samoan Mission:—

Mr. Wilson having been appointed by the Directors of the London Missionary Society to the service of the South Sea Mission, left England in the "Duff," on his second voyage, the 20th December, 1798. He shared in all the disappointments and sufferings consequent on the capture of that vessel by the Dutch privateer "Bonaparte," off Rio Janeiro, the 18th February following; but, not being discouraged, he again left England in May, 1800, and after several detentions on the voyage, reached Tahiti in July, 1801. That was the only spot in all the vast Pacific where the name Jehovah was heard of before; and not a single native of that, or of any of the myriads of its widely scattered islands, had acknowledged him as his God. What a change has come since that scene during the single Missionary's life, the termination of which we record! From the Marquesas to the New Hebrides, and from the Sandwich Islands to New Zealand, the lamp of life now burns, and thousands and tens of thousands have found their way to heaven.

It would be impossible within this brief space, to enumerate the events of Mr. Wilson's Missionary career; but suffice it to state, that amidst various vicissitudes, he continued during many years to labour with zeal and success in the service of his Divine Master, chiefly on the Island of Tahiti. In the year 1842, the Station and district of Matavai, occupied by Mr. Wilson, passed into the hands of the Rev. T. S. M'Kean; and Mr. W., in consideration of his advanced age and infirmity, was superannuated. He remained at Matavai until the 10th June, 1844. On that fatal day, during a skirmish between the French Tahitians, the excellent and devoted M'Kean, whilst standing on the porch of his own house, received by a musket ball the instant summons to presence of his Master. The aged Missionary and his wife were in the room at the sad moment, and felt all the terrible anguish of the occasion. As soon as the battle ceased, the veteran Missionary hastened from the field which his labours and trials of many years had cleared of its indigenuous heathen growth, and planted with the trees of holiness and peace, but which the hand of the oppressor had rendered desolate. In a short time the aged couple sailed for the Samoan Islands, where Providence had made ready a home for them in the bosom of their son-in-law. Mr. Wilson survived his wife about nine years, and after a period of gradual decay, he peacefully entered upon the rest which is his portion for the people of God. He died at Falealili, on the Island of Upolu, the 3rd July, 1857, and was buried in front of the Mission-house on the evening of the same day.

DEATH OF MRS. DARLING.

It is our mournful duty to record the removal by death of the excellent wife of the Rev. David Darling, of Tahiti, who in all the relations of life, as a wife, a mother, and as the kind instructress of the people amongst whom she dwelt,

has maintained, during many years, with honour and consistency, her Christian profession.

The Rev. William Howe, in announcing the event, observes :—

“Mrs. Darling, through the kind hand of her heavenly Father, was permitted to enjoy a large measure of health during the long period of seventy : some forty-five of which, she has been in connection with the Society. Of time, about forty years have been spent at the Station of Bunaania (T) quietly and perseveringly training her family, and doing what she could for temporal and spiritual interests of all around her. * * * Her hospitable and cheerful disposition made it exceedingly pleasant to all the Missionaries their various travels around the Island. An hour or two, or a night spent at Bunaania, was always both pleasant and profitable. Her readiness for spiritual conversation at all times, showed, not only that the “root of the matter” was in her, but that it was a fruitful root, and which yielded such invigorating suggestions of Divine truth, as were truly refreshing to all who were capable of appreciating them.”

It was not until December last Mrs. Darling exhibited any particular signs of approaching dissolution, but from that time her health and strength rapidly declined, until the morning of the 12th February, when, having enjoyed the previous foretastes of the glory of the heavenly state, she fell asleep in Jesus.

ARRIVAL ABROAD.

Mrs. Gordon, the wife of Rev. J. W. Gordon, of Vizagapatam, left England on January 29th.

ARRIVALS IN ENGLAND.

Rev. Alexander Williamson and Mrs. Williamson, from Shanghai, April 1st.

Rev. Edward Storrow and Family, from Calcutta, April 26th.

Rev. Joseph Mullens, from Calcutta, and Rev. Joseph Edkins, from Shanghai, May 1st.

Revs. William Harbutt and George Drummond, from Samoa, South Sea Islands, May 25th.

Rev. Dr. Legge, from Hong Kong, June 3rd.

DEPARTURES.

Rev. William Jones embarked at Southampton, for Calcutta, February 2nd.

Rev. William Moody Blake embarked at Glasgow, for Calcutta, March 6th.

Revs. John Mackenzie, Roger Price, Thomas Thomas, and William H. Spence and their respective wives, embarked at Southampton for Cape Town, en route for Central South Africa, June 5th.

Mrs. Bradbury, wife of Rev. James Bradbury, of Berhampore, accompanied by Miss Lea, embarked at Portsmouth, the former for Calcutta, and the latter for Madras, June 15th.

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f. Vallance, Esq.	25 0 0		
Addition to 34l. 10s. previously			
acknowledged).			
Rev. S. Hebditch	80 0 0		
Brunswick Chapel.			
ev. E. J. Hartland.			
50l. otherwise acknowledged.			
sq.	10 0 0		
Esq.	5 0 0		
Mrs. Caston	5 0 0		
strong	5 0 0		
l	5 0 0		
and Family	4 12 0		
Mrs. Wild	3 0 0		
.	32 8 6		
	120l. 0s. 6d. ———		
		Highbury Chapel.	
		Rev. D. Thomas, B.A.	
		Mr. H. O. Wills	50 0 0
		Mr. R. Ash	25 0 0
		Mr. W. Sommerville	25 0 0
		Mr. John P. Budgett	20 0 0
		Mr. Henry Brittan	10 0 0
		Mr. W. H. Wills	10 0 0
		Mr. G. Vallance	10 0 0
		Dr. Ash	10 0 0
		Mr. R. Leonard, Jun.	5 0 0
		Mr. A. Salt	5 0 0
		Mr. Waterman	5 0 0
		Mr. R. Godwin	5 0 0
		Mrs. Payne	5 0 0
		Mrs. Norris	5 0 0
		Captain Holdsworth	5 0 0
		Mrs. T. W. Hill	5 0 0
		Mr. Charles Price	5 0 0
		Colonel Crawford	5 0 0
		Mr. Josiah Williams	5 0 0
		Mr. A. N. Langdon	5 0 0
		Mr. E. S. Robinson	5 0 0
		Mr. J. E. Lunell	5 0 0
		Mr. H. O. Wills, Jun.	5 0 0
		Mr. G. B. Chick	5 0 0
		Other sums	70 13 6
			310 13 6
		Donations previously entered	60 0 0
			250l. 13s. 6d. ———
		Newfoundland Street.	
		Rev. W. Rose and Friends	50 0 0
		Kingswood Tabernacle.	
		Rev. W. Cuttle and Friends	7 0 0
		Zion Chapel.	
		Rev. G. Wood and Friends	25 12 6
			533 6 6
		Deduct sum entered twice	20 0 0
			513 6 6
		Bromley. Rev. G. Verrall and	
		Friends	9 4 2
		Exeter. A Friend, by Rev. D.	
		Hewitt	20 0 0
		Glossop. J. Kershaw, Esq.	20 0 0
		Halifax. J. Whiteley, Esq.	20 0 0
		Hove. R. C. Allen, Esq.	5 0 0
		Leeds.	
		"G." per <i>Leeds Mercury</i>	50 0 0
		East Parade Chapel.	
		Miss Wade	5 0 0
		Collected by—	
		Miss Brooke	4 0 0
		Mrs. Standish	2 12 6
		Miss Crofts and Miss Smith	1 14 6
		Miss M. Horner	1 9 0
		Misses A. C. and Jane Baines	1 10 0
		Miss C. E. Baines	1 5 0
		Miss Poige	0 15 0

Miss A. Crossley	0	15	0
Miss Lambert	0	15	0
Miss A. Buckle	0	12	0
Miss H. Mackrell	0	12	0
Miss S. Gregson	0	7	6
Miss J. Wheatley	0	4	7
Miss E. Goodall	0	3	10
Miss A. Goodall and H. Cornick	0	12	0

72l. 7s. 11d. —————

Liverpool.

In addition to 28l. 11s. 6d. previously acknowledged.

W. Crosfield, Esq.	50	0	0
C. E. Rawlins, Esq.	10	0	0
Mrs. Rawlins	2	2	0
J. Hyndford Rawlins	2	2	0
R. C. Rawlins	2	2	0
Rev. T. Dawson	2	2	0

Sunday Schools.

Great George street	20	12	11
Crescent Chapel	15	13	3
Newington Chapel	3	17	7
Toxteth	5	0	0

113l. 11s. 9d. —————

Crescent Chapel on account, particulars hereafter 300 0 0

Manchester.

In addition to 890l. previously acknowledged.

J.	40	0	0
W. Johnson, Esq.	10	0	0
Anonymous at Public Meeting	5	0	0
Mr. J. T. Grafton	5	0	0

Mr. T. G. Hill	2
Mr. R. Hope	2
Mr. J. Thompson	2
Newbury. Mrs. Dryland	2
Oakhill, per Rev. T. Mann, J. Spencer, Esq.	20
H. Spencer, Esq.	10
Rotherham. H. Walker, Esq.	50
Salisbury, Scot's Lane. Rev. H. J. Chancellor and Friends	80
Sheffield. A Friend to the Society	20

Troubridge, on account.

Tabernacle. Rev. T. Mann. Mr. G. N. Haden	20
Mrs. Brown	10
Mr. Kemp	10
Mr. W. R. Brown	10
Messrs. Gayton	10
Miss Gayton	5
Misses Stancomb	5
Rev. T. Mann	5
Mr. Boucher	1

76l. —————

Wellington (Somerset). A Friend of India, per Rev. T. Mann	20
Woolwich. Rev. W. Gill and Friends	5
Sums under 5l.	16

11,212 : —————

Anniversary Collections.
MAY, 1858.

W Leigh House Chapel	11	4	5
Fetter Lane Chapel	5	0	0
Surrey Chapel	89	15	7
Tabernacle	61	10	9
Erster Hall	592	2	4
Finbury Chapel	12	17	9
MISSIONARY COMMUNION.			
Alton Chapel	4	16	6
Orange Street Chapel	2	14	11
Fulcan Square Chapel	7	14	0
Surrey Chapel	7	14	7
Union Chapel, Islington	13	6	5
Stockwell Chapel	6	2	0
Kingland Chapel	6	2	0
St. Thomas's Sq. Chapel, Hackney	2	9	9
Hanover Chapel, Peckham	13	0	7
Trevor Chapel, Brompton	5	14	7
Greenwich Road Chapel	4	10	0
Westminster Chapel	9	1	3
Faddington Ch. New Tabernacle	4	14	1
Park Chapel, Camden Town	5	18	7
COLLECTIONS, 16th MAY.			
Albany Chapel	24	0	5
Albany Rd. Chapel	5	8	6
Barbican Chapel	11	0	0
Barnsbury Chapel			

Baywater Craven Hill Chapel	23	13	8
Bedford New Town Chapel	9	15	4
Bethnal Green Meeting	9	0	0
Bishopsgate Ch.	23	10	0
Blackheath Chapel			
Brentford, Albany Chapel	2	6	0
Cumberland New Road Chapel	5	16	4
Chelsea. King's Road Chapel	25	8	1
City Road Chapel	54	17	3
Clapton Chapel	64	13	9
Claremont Chapel	26	1	4
Claydon's Chapel	24	0	0
Crucea Chapel	66	0	0
Croydon Chapel	8	5	10
Deptford Chapel	8	16	9
Edenizer Chapel, Shadwell	5	14	9
Evleaton Chapel			
Eltham	10	11	8
Empel Chase Side Chapel	12	0	0
Esher Street Chp	6	15	0
Falcon Sq. Chapel	19	13	0
Fetter Lane Chapel	5	1	10
Fitchley	6	7	1
Finbury Chapel	18	0	5
Greenwich, Maze Hill Chapel			
Greenwich Road Chapel	7	10	0
Hackney, St. Thomas's Square	23	2	3
Harkney, Old Gravel Pitts	28	1	4
Harkney, Pembury	12	0	0
Hammermith			
Broadway Ch.	4	0	10
Haverstock Chapel	19	10	0
Hendon	11	12	3
Higgate	5	5	1
Holloway Chapel	20	19	2
Horbury Chapel	14	12	6
Hornsey Park Chapel	13	5	6
Hounslow	7	12	0
Islington, Canonbury Chapel	7	16	6
Islington Chapel			
Islington, Union Chapel	100	11	1
Islington, Oford Road Chapel	16	8	2
Jamaica Row Chapel	10	0	0
Kennington, Carleton Chapel	18	0	0
Hate Chapel	23	7	0
Kennington	23	7	0
Kenilock Town	17	5	0
Kilburn	4	0	0
Kingland	20	0	0
Kingston	8	6	5
Lewisham	13	11	3
Lewisham Road, St. David's Ch.	18	19	10
Madley Chapel	5	0	0
Marlborough Chapel	10	10	1
Mill End New Town Chapel	4	10	8
Mill End, Latimer Chapel	3	10	4
Mill Hill Chapel	10	0	0
Morden Road Chapel	19	8	2
New Broad Street Chapel	8	17	7
New College Chapel	21	4	0
New Court Chapel	4	16	0
Norwood	10	0	0
Orange St. Chapel	9	11	2
Orenden Street Ch.	15	16	5

THE
Missionary Magazine

AND
CHRONICLE.

**SPECIAL FUND FOR THE PURPOSE OF SENDING TWENTY
ADDITIONAL MISSIONARIES TO INDIA.**

The Directors most urgently renew their appeal to all classes of their constituents for their generous co-operation to accomplish this important object. They are happy to state that the amount already secured, exceeds **FIFTEEN THOUSAND POUNDS**; but this has been contributed by comparatively a *small number* of the Society's friends, and a large additional sum is still required fully to carry out the undertaking.

The Directors are constrained, therefore, to entreat the numerous members of the Society who have not yet responded to the appeal, to afford their kind assistance at *the very earliest practicable period*. It is hoped that those at whose disposal Divine Providence has placed abundance, will not fail to ponder the claims of India, and to contribute as God has prospered them, towards an object of such vast magnitude and importance. The *Young* also may render very important service in furtherance of the cause, by collecting smaller contributions by cards which have been prepared for that purpose, and which may be obtained on application at the Mission House. And the Directors trust that every *Minister* attached to the Society will be able, during the present Missionary year, in addition to the ordinary contributions of his people, to give a *single Collection specially for India*. By these varied means and by the help of *all*, the success of the proposal will be insured.

The Directors are truly thankful to state that the great Head of the Church has already raised up several suitable and well qualified Evangelists to strengthen and extend their Indian Missions; and of these, they expect that **SIX** will embark for India before the close of the present year.

MISSIONARY CONFERENCE FOR SOUTHERN INDIA.

The first Missionary Conference, consisting of the representatives of various Protestant Societies labouring in *Bengal*, and convened for the special purpose of promoting, by free discussion and united action, the evangelization of India, met at Calcutta, in September, 1855. Encouraged by the interest excited, and the success which attended the proceed-

ings, on that occasion, the Missionaries of various denominations connected with the *North-west provinces*, assembled at Benares in June 1857, for the like object; and, as in the former instance, the result such as to strengthen the belief that no means could be better adapted for obtaining correct information as to the spiritual condition and requirements of India, for devising plans in furtherance of the Gospel, and promoting a spirit of Christian harmony and co-operation among the members of the various Evangelical Societies engaged in the work.

In accordance with these views, a third Missionary Conference consisting of the representatives of five Protestant Evangelical Societies labouring in *Southern India*, was duly convened, in May last, at Ootac on the Neilgherry hills. The following extracts of a letter from the Rev. E. Porter, under date 19th May, contain a brief notice of the interesting proceedings on that occasion:—

“You have no doubt heard, ere this, from Mr. Sewell, of our Missionary Conference at this station, and of our visit to the hills for the purpose of attending it. It has been to us a time of refreshing, after our sad bereavement in February last, and I doubt not much spiritual and practical benefit to our various Missions will result from this meeting. Upwards of 30 Missionary Brethren from different parts of Southern India, belonging to five different societies, London, American, Church, Wesleyan, and German Evangelical, assembled in the Native Tamil Church at this station, and sat for fourteen days consecutively (two Sundays intervening) from half-past 10 A.M. to 4 P.M., discussing fully and freely all the most important matters connected with the welfare of our respective Missions, and the prosperity of the work of the Lord in this heathen land. I am thankful to say that all these important topics were discussed in the spirit of Christian love and forbearance. The chief topics brought forward were as follows:—Missionary Education, male and female; Vernacular Preaching—its great importance, and the best way of reaching the Hindoo mind; the Evidences of Christianity, and the best way of presenting them; also the best way of meeting the objections to Christianity brought forward by Brahmins and others; Vernacular Literature, and the kind of books most needed by our Native Christians and the Heathen, in the present state of the Hindoo mind. The Success of our

Missions, and the best way of insuring Caste, its origin, its influence on the mind, and the best way of overcoming it. On this point the opinion of the Lord was unanimous, not to admit it in any way to any of our Churches. The saying of the excellent Rhenius on this point deserves to be remembered: ‘Wherever caste exists, the Spirit of God will not go out of it.’ The condition of our Christians was also discussed; how to improve them temporally and spiritually; the importance of promoting a spirit of love amongst them, and teaching them to support their own pastors and teachers. The Government Scheme of Education was criticised for its numerous defects and the indirect good it has effected in leading some Hindoos to forsake the lying superstitions of their fathers; all the Brethren of the Conference agreed to draw up and forward a petition to the Governor-General of India in relation to the Directors of the East India Company at home, praying earnestly for the introduction of the Bible into the schools as the only means of promoting sound morality amongst the Hindoos of this heathen land; Missionaries in relation to the Societies at home; the duty of the Churches of Christ to support the children of Missionaries and care for them whilst their parents are engaged in the work of the Lord in this foreign land. All these, and various other minor matters were freely discussed, and the results

en in the publication of a goodly which is to be prepared by some of bers of the Conference at Madras, h I hope in three months hence used from the press.

Conference commenced each day's gs with reading the Scriptures er, and concluded with the same. he middle of our sittings, prayer ed up for our respective Missions. the Brethren were located in a

large house on the hills, and Mrs. P. was appointed as their caterer during their stay. We felt greatly refreshed by their company, and were very sorry when they left us for their stations two days after the Conference broke up. The Conference was concluded with a public breakfast and meeting, at which there was a good attendance, notwithstanding the unfavourable state of the weather."

NEL EDWARDES ON THE INFLUENCE AND WORTH OF CHRISTIANITY IN INDIA.

HAWUB in the PUNJAUB, a meeting was held in the month of April, purpose of raising subscriptions in aid of the Karen Missions, at General Sir Sydney Cotton presided, and nearly 3000 rupees were contributed. Colonel Edwardes, to whose judicious measures tranquillity of the Punjab during the recent mutiny is in great measure attributed, took a leading part in the proceedings, and in the course of his speech addressed to the meeting the following pungent remarks, which deserve to be well remembered by the Christian friends of

really painful to read the statements put forward so commonly in England—conceal facts; such as that there are no churches built in every large town in India (the roofless one at Peshawar probably included), that there are a number of chaplains and three bishops, instead of as many more—as if these special provisions for the European and officers of government *had the thing to do with the publication of the Bible to the natives!* To say the least we are not aware of one public measure in England has stood forth as a power in Hindoostan. Indeed, a boast has been made of our neutral impartiality—as if there ever ought to be an impartiality between evil, light and darkness, except to the advantage of the latter. And what has been the result? It has been the end of our aggrandizing year by year with the empire of Hindoostan and never paying the equivalent? It has been the year 1857, which is simply an immense bankruptcy! The Hindooism and Mohammedanism which we have been afraid

to Christianize, has turned on us and struggled for the only thing we valued—political rule; and the English in India, in 1858, like men after some fearful earthquake, are now standing amid the ruins of their homes. I ask you if this is not true. And if so, what shall we say to these Americans who, with no imperial duties lying on them, have come across the seas to help in evangelizing India? We must admit that they have been doing *our* work; that, seeing a great field of labour which we too much neglected, they (without reproaches) have stepped in, like men of metal, and ploughed and sowed and reaped it for us. In doing this, the American Missionaries have, I maintain (whatever may be said by the advocates of *neutrality*), conferred on England lasting political advantages. Look back for a moment on 1857. Where has rebellion raised its head the highest? In Bengal, where there were fewest Native Christians, and in the Bengal army, whence a Christian convert was expelled as a matter of course. Where only has there been no mutiny and no rebellion? In Madras, where the Native Christians are

most numerous, and where they form a large section of the native army! Sir, this is a broad and undeniable fact, and it behoves us, as men of practical sense, to lay hold of it for future use. In future we know exactly how we stand in India. We may and ought to be very kind to both Hindoos and Mohammedans; we may and ought to find many

friends and loyal subjects for ordinary times among Mohammedans and Hindoos; but for the hours of real trial, for the crisis of our empire, taught by experience, let us reserve our implicit confidence for the men of our own blood, and the men of our own religion. *We can, in the last resort, rely on NONE BUT EUROPEAN AND NATIVE CHRISTIANS.*"

CHINA.

SHANGHAE.

THE recent hostilities at Canton, and the unsettled state of our political relations with the Chinese Government, have in no degree interfered with the labours of our Missionaries in the North. The following communication from the Rev. Wm. Muirhead, under date Shanghae, 1st April ult., will serve to show that the good work in that section of the field has been carried on with growing encouragement:—

"During the past six months there have been considerable changes in the Mission here. Dr. Lockhart, Messrs. Williamson and Edkins, have all left for England, and Mr. John has lately removed to a station in the country, about 100 miles distant, where he is labouring with much encouragement. Dr. Hobson, Mr. Wylie, and myself, remain at this place, and each is actively employed in his appropriate duties.

OPERATIONS IN SHANGHAE AND THE VICINITY.

"For several months of the past half year I was engaged chiefly in itinerating with Mr. John in different parts of the country, during which time Mr. Edkins resided at Shanghae, taking charge of the church and congregation assembling in the city chapels. Of his own labours Mr. E. has fully informed you, and of the results, in the accession of seven individuals to the membership of the Church. Since his departure, I have resumed my position here, and am wholly occupied with Missionary work in the immediate neighbourhood and several country stations. With the help of a Native Assistant the daily services in the city chapels are kept up without diminution, either in the number or the amount of attendance, while the interest among the people continues to be unabated. At both places we have

encouraging audiences from day to day, and many have been making inquiries about the truth. In the course of last month eleven persons were baptized into the profession of Christianity, and some of them have attained to a clear and satisfactory knowledge of the Gospel. Idolatry and the other vicious customs of their countrymen have been renounced, and they manifest an earnest desire, and, I trust, a sincere determination to give themselves wholly to the Lord. In regard to several in particular, I have had occasion to rejoice. One has been exposed to family persecution in consequence of his religious profession, but he continues to persevere, and seems resolved to hold on unto the end. Scarcely a day passes without some interesting and hopeful cases being presented. My constant aim is to preach Christ crucified, in all the simplicity and attractiveness of the great theme, and I see increasing proof of the deep, powerful impression it is calculated and able to produce. Nothing but the story of the Cross will win the hearts of these poor Chinese, and the arguments drawn and enforced from it, as to the evil of sin, the means of salvation, the duty of repentance and faith, and the privileges of believers, come home with an interest and force to the native mind, which has often delighted me, and swayed by

thankfulness and praise to God for its blessings.

Importance and extent of the sphere opened renders this all the more so. There are from 200 to 300 on different parts of the empire attendance at the two chapels, many come frequently; and besides, I engaged in preaching in the streets, while several Native Assistants were employed in distributing books in the thoroughfares and on board the junks chartered to convey the tribute grain to the north.

THE NATIVE CHURCH.

In regard to the Native Church, not a few connected with it who adorn their Christian profession, by their consistent conduct and do good to their countrymen, furnishing evidence of their being true of the Saviour. Others, again, in anxiety, and require to have the good and holy precepts of Christianity urged upon them. There are two active Brethren who have long laboured with us in the Gospel, and who are zealous and able in the work of the Lord, whom it is intended to set apart to a specific office—one of them, Pwan-wei, is the pastor of the Church here; Wong-tso-seng, as an Evangelist, is a literary graduate of good standing. After several years' study, as a Native Assistant, he has attained extensive knowledge of Scripture and shows himself well qualified to minister to his fellow members in an edifying, and affectionate manner, and is greatly respected by all who know him. The other brother has been well tried in connexion with us, and has been highly useful in different parts of the country. It is my wish and aim to extend Christian communities in the neighbourhood and all around, and to have Pastors there, in whom confidence can be placed, while I shall continue in my general superintendence over the denomination, the designation of these two will be the first step in the onward movement.

EXTENSION OF THE MISSION.

"In the country about three miles from Shanghai, two Stations have been formed at some distance from each other. Several months ago, I was in the habit of visiting the hamlets in that neighbourhood every day, and conversing with the people on divine things. I was pleased on seeing the interest awakened amongst them, and the desire was generally expressed that I should open a place for preaching there. A convenient room being at hand, this was done, and many came to hear. As they became acquainted with the truth, and what it enjoined, a goodly number professed a determination to believe in Christ and observe his holy ordinances. One who had heard the Gospel for more than a year before, and seemed particularly earnest and active in the matter, was first baptized, and gradually others came forward in the same manner—in all twenty-four persons. They are for the most part in poor circumstances, but engaged in ordinary country avocations, spinning cotton, making cloth, &c., and though their knowledge and faith are as yet weak, they are, I trust, sincere in their profession, and are regular in the observance of the means of grace. They are spoken of as much distinguished from those around them, and give evidence of an interest in the truth. One of the Native Teachers is residing in that part of the country, and constantly visits them at their own houses, as well as others not yet professing Christianity. He reports well of what he has seen and heard of them, while my Missionary Brethren and myself have the opportunity of meeting them at more stated times. Besides these, a number more are desirous of being baptized, and I pray that the work may go on improving in character and increasing in extent. It is all important that the villages and hamlets be well cultivated; for, however necessary it be to have a place in a large city like Shanghai, the people are less stationary, and less to be depended on in the city than in the country.

AN AGED CONVERT.

"The case of one of these converts is more than usually interesting. It is that of a female eighty-four years of age. On my visiting the preaching-room, she came in,

apparently in good health and spirits. It was the first time I remembered having seen her, though she had heard me before, while the Native Brothers had talked frequently with her, and had spoken to me about her as having apprehended the truth. I asked her if she believed in Jesus. She replied in an energetic manner, 'Yes, I do.' 'Do you know who Jesus is?' She said, 'The Son of the Heavenly Father.' 'What did Jesus come from heaven to do?' 'To die for sinners.' 'Where did he die?' 'On the cross.' 'And what became of him afterwards?' 'On the third day he arose from the dead, and ascended to heaven.' 'What good did Jesus do by dying for sinners?' 'He died to save them from hell and take them to heaven.' 'Are you a sinner?' 'Yes, sir; my sins are heavy and great.' 'How have you sinned?' 'All my life long I have not worshipped God nor served him.' 'Was that very wrong?' 'Yes, because every thing I have comes from him, and I ought to have thought of him and thanked him.' 'True; but as you say you are a great sinner, what do you think will become of you?' 'I deserve to go to hell; but I believe that Jesus died for sinners, and will take me to heaven.' 'Are you happy in

believing in Jesus?' 'I never was all my life.' 'What about the happy early days?' 'It was not compared with what I now feel.' 'What the happiness of the Emperor, and rich in the world?' 'Oh, I do such happiness; of what use would me? I only want Jesus to take me and make me happy.' 'True, my but tell me if you think much about Jesus?' 'Yes, I think about him from morning to night. I am engaged in doing a little household work, spinning cotton; but the eighty-four years old, I never feel like a young person of my age. *My heart is beating for joy at the thought of what Jesus has done for me.*' Thus the conversation continued for some time, and in no instance manifested the slightest hesitation. I was surprised to find that the questions I put to her were simple, appropriate, and sufficiently searching, and were all most readily answered such a straightforward, warm-hearted, and convinced man of her having stood and believed the truth. I felt in administering the ordinance of baptism to her at once, and also to another person who gave similarly pleasing evidence of conversion in Christ."

SOUTH AFRICA.

MR. MOFFAT'S JOURNEY TO MOSELEKATSE'S COUNTRY.

It was stated in our Number for April ult., that the Rev. R. Moffat set out from the Kuruman at the end of July, 1857, to pay another visit to the great chief of the Matabele, to secure his concurrence in the establishment of the proposed new Missions on the Zambesi river, and Mr. M., after passing through the territories of Secheli, chief of the Bakwains, and of Sekomi, chief of the Bamanguato, had arrived at the residence of Moselekatse on the 8th of September within ten or twelve days from the country of Matabele. Taking up the thread of his narrative from that point, Mr. M. has the following additional particulars, referring mainly to the incidents of the journey, and his arrival at Moselekatse's residence. The next portion of the journal, which has not yet come to hand, will describe the interview of the traveller with the barbarian monarch, and the success which crowned his Mission.

"I was glad," writes Mr. Moffat, "to find, on my return to the Kuruman, that Mrs. M. had culled from my letters sent to

her, what she thought would be interesting to the Directors. The last of these was by a party of Lekalong people, who

from near the Shahe river, where
 been on a fruitless search for

THE JOURNEY CONTINUED.

ing with my friends after a very
 view, being necessitated either to
 ward with the uncertain hope of
 ster, or retrace my steps to where
 ted that morning, I had only time
 wants of which they (the party)
 rgent need. Having gone far to
 of my course, I turned to the di-
 nearly north-west, in order to fall
 he most southern outpost of the

No one knowing a yard of the
 buried in trees, I had recourse to
 as, as on my former journey, to
 way through a rather dense
 or fallen trees, rocky ravines, and
 of which were sufficiently high to
 to look around for portions where
 vere more sparse. Very frequently
 n had to stop till a road was cut
 he trees. This excessively labo-
 e of travelling continued till the
 when we found ourselves among
 with hopes of finding water. The
 ten extremely hot, while a death-
 e pervaded the country, for we
 th no kind of game nor saw a
 d, but occasionally crossed the
 uths where lions had lately left
 -prints. The wearied oxen were
 m their yokes and fastened to
 being well aware that, if left to
 y would wander in search of
 'hen this was done, every one laid
 n on the warm earth, indifferent to
 ; in the world, but 'tired nature's
 orer,' although no one had tasted
 ince sun-rise, except occasionally
 water. A cup of tea or coffee,
 ways valued by African travellers,
 ed us, when the day's toils were
 and plans laid how we might the
 it of an unenviable situation. We
 prayed, and with thankful hearts
 rest. Next morning at dawn
 was on his feet in search of water.
 nding hills and traversing ravines,
 search, we returned by ones and
 ie waggon. The day began to get
 and, there being no time to deli-

berate, we quickly got the waggon started,
 and proceeded on our laborious, thirsty, and
 circuitous course. The prospect at times
 seemed almost hopeless, in a labyrinth of
 hills and dense thickets; but stern necessity
 exerts a wonderful influence. It was evident
 that rain had not fallen in that part of the
 country for a long time, as not a blade of
 grass was to be seen, while in the open por-
 tions of the country through which we had
 passed, the fire had swept off every vestige
 of dry pasture. About one P.M. we de-
 scended the rugged steep to the bank of the
 Shahe river. As soon as the green trees
 which line its banks came into view, every
 one, more eager than another, got on the
 highest spot or rock within reach, to assure
 himself of the certain prospect of a drink of
 water. The instant we halted, away went
 oxen, sheep, dogs, and men, some heels
 over head, down the bank, to the sandy bed
 of the river, where cool and refreshing water
 was in abundance. After getting ourselves
 washed from the dirt and perspiration of
 nearly a week, and refreshed with a cup of
 coffee, we sat down on the grass, under the
 shadow of a spreading tree, where we spent
 an hour in reading the Scriptures, singing,
 and prayer. Every one appeared to feel
 deeply thankful. It could scarcely be other-
 wise, for it seemed impossible not to see
 that we had escaped many evils which
 threatened from every side. Had any part
 of the waggon broken down, or the oxen
 taken fright at the scent of the lion, and
 dashed it against trees or rocks, we should
 have been in an unpleasant condition with-
 out water. All were contented and cheerful,
 after lips and lungs were enabled to play,
 with reviving draughts of water. I read
 and expounded a portion of the 107th
 Psalm; and though in what might be called
 desert solitude, the haunts only of wild
 beasts, we all felt as happy and cheerful as
 language can well describe. While thus
 engaged, there moved in the umbrageous,
 overhanging trees, not many hundred yards
 distant, the lion, apparently equally sensible
 with ourselves of the sweets of the shadow-
 ing trees. A due estimate of our blessings
 and happiness can only be fully understood
 by comparison. After the toils of the past
 fortnight, we felt as if we possessed all that

we could desire. No one but a weary, worn-out African traveller can enter into the feelings of one in our situation. We had been wearying ourselves in search of aid; we were disappointed; we had gone far out of our course — had passed through the haunts of the lion, hyena, and a species of rhinoceros, more to be dreaded than either— had traversed, at a season unusually dry, a forest and underwood where in general we could hardly see 100 yards beyond the spot on which we stood.

AN ALARMING INCIDENT.

“During the evening an event took place which might have been attended with very serious consequences. The oxen were being collected in order to fasten them to trees close to the waggon; the sun had just set. I had been writing down some observations, and stepped out of the waggon to assist, as my custom was on such occasions. I had not proceeded many steps in front of the oxen when they, having smelt the lion, rushed forward, and, before I had time to be aware of the danger, galloped over me, knocking me down to the ground with great violence. My head, striking the hard ground, stunned me so much that I was unable to rise. While three of my people were in pursuit to turn the terrified oxen, one came to my assistance, and enabled me to stagger to the waggon, where I reclined, with the feeling of one who had lost half his senses. As soon as I could use my legs, I descended to the water and bathed my head, till I felt that I was myself again, or nearly so. Having got the cattle secured, and commended ourselves to the care of our Heavenly Father, we retired to bed. I obtained some rest, but, being in the haunt of the howling hyena, as well as that of the lion, a sound repose was out of the question. Next morning we were all ready to cross the broad sandy bed of the Shashe, and proceed on our journey. All the effects I felt were a stiff neck and the back of my head rather sore. We proceeded in the direction I had pointed out by compass, through an untrodden country, for human footsteps there were none. Gladly would I have reclined on my waggon couch, but necessity compelled me to shoulder the axe, to cut out a road for the waggon. After getting warm and perspiring plen-

tifully, which, under a hot sun as trees, soon follows the least we succeeded, after eight hours' t reaching the Ramokhoabane river, found the small foot-print of a lion in the sand, and abundance of the lion, hyena, tiger, gun, quagga, &c. We cut down thorn trees, a cattle-fold strong enough to see night's undisturbed repose; for it frightened so as to break through fence, they set off with the spee horses, and no one can tell when be overtaken: in some cases nev a rather inharmonious night's ser arose, thankful for our safety, and on our course.

FIRST MEETING WITH THE M

“The next day, diverging to right direction, through ravines at turnings of the reedy rivers, w sight of the long-looked for hill proceeding a considerable distance a man carrying a gun, who stared more wonder than we did at his our number, who happened to be with loose oxen and three shee mains of fifteen brought from Kur vented him making clean heels out, that it was the waggon of After mutual and cheerful cong he conducted us to the residence where I met with the first off Matabele on my former journey. no small stir among the people, near and passed through the vill up in corners and defiles of a u hills, many of which had a mo appearance. All ages rushed to and all exhibited unusual toke This, I afterwards learned, are people knowing the anxiety Mose recently manifested to see me means he was then about to em accomplish that purpose. This i was to me most encouraging, and make me forget past troubles. the commencement of my jou mitted my ways to Him in whos was engaged, and I had the fulles that all would work together Monyama, the Matabelian officer gratulated me on my former visit,

is very poor, and was foremost in expressions of joy at my appearance among them. After heathen congratulations had subsided with a few Machaha (warriors), I proceeded to what we should call, to express to me the joy Moselekatse felt on hearing of my arrival, and from me my wishes as to the future. I then proceeded to head-quarters, distant, with an ox waggon.

STAYING IN THE DESERT.

Man and beast, were very much resolved to remain three days in the desert on Sabbath. I had intended to do it, so far as bodily labour went, but any visitors allowed very little time for mind to repose; but it was indeed a cross while so many were denied the pleasure they felt at seeing me. When I left Kuruman, my intention to study had so debilitated my mind, that the hills were mountains. During my stay, notwithstanding all my exposure to draughts, and physical labour, I remained of my wonted strength. Here, for two days I was poorly, but, on the morning of Sabbath, I felt as if it was with no little pleasure that I addressed a large company on the concerns of man's salvation.

These dwellers of the rock speak the Sechuana language; so that at home during the Sabbath, as in evening services. But oh! how ignorant they are! To tell them is like telling them of a nonentity, and which vulgar minds are not understanding. There were, however, among them those who had heard me and had now some knowledge of the language—a strange and bewildering to the uninstructed native mind.

MY INFLUENCE SUCCESSFULLY
IN THE CAUSE OF HUMANITY.

In the course of the evening I was enabled to hear the following information which had been picked up by which he heard from the Matabele envoys before my arrival. It is not true alone, but the Matabele in the past long for another visit from me. That every visit has been of service

to them, especially the last; that the Matabele had themselves heard what I had taught, and that my teaching had made Moselekatse more lenient and forgiving, and influenced him greatly to modify some of his severe measures; and that he had raised many of his subjects to become *Mantoto* (men) i. e., allowing them to wear a ring on their heads, and marry; that altogether his kindly deeds had produced general pleasure, and that their only wish was, that I might not relax in my counsels, that he may become better still. On this account, the public are as anxious, as such a deeply degraded and awfully wicked people can well be, for my safety and success, convinced as they seem to be that the object of my visits is not the interest of one individual, but of all. This is something in the cause of humanity, which, let us hope, will lead to results of infinite importance to the enslaved Matabele, whose only God is Moselekatse. Besides, who is there who will not rejoice to see the iron, and often the ensanguined sceptre, gradually being transformed into the shepherd's crook? Let us thank God and take courage. His arm is not short, nor His ear become heavy. Everything which has reference to long established national customs among such savages, requires to be touched with the greatest delicacy, lest an attempted cure be worse than the disease itself. I tried again and again, on my last journey, to impress the despot's mind with the importance of abolishing the stern law under which so many groaned, and the carrying out which had swept off to the eternal world many who might yet have been valuable subjects and supporters of his interests. His well-known attachment to me, and the magnitude of the object aimed at, dispelled all fear while giving free expression on points which, if they had been but only whispered in his ear by his greatest favourite, would have consigned him, and probably his family also, to be impaled or hung up by their necks to the branch of a tree. Of course, it required extreme caution to attempt to influence him to abrogate a law which had been stereotyped in the nation from time immemorial; but a sense of duty urged me, and my last request, when his heart seemed tender at bidding me fare-

well, was that he might allow his *Machaha* and *Lintimpi* to marry.

ARRIVAL AT MOSELEKATSE'S RESIDENCE.

"On the 14th September, Monday, we started early from *Makhabi* or *Mahuku's* place, and proceeded along the same road I went on the former journey. I selected the best of my wearied and meagre draught oxen, and left the remainder to rest and get strong till we should return. We went along briskly, with plenty of attendants, with whom we might easily have dispensed, especially at meal times, as our larder was but poorly supplied, from the scantiness of game, which was not very agreeable to those who considered meat and beer as the very top of the best of eatables. We passed by some villages of the *Makalaha*, aborigines of the country, but now subject to *Moselekatse*. I was surprised to find so many of them speak the *Sechuana* language, their own differing considerably. They were extremely sociable and kind, and I daresay thought me so too. They live in constant fear of the *Matabele* depriving them of their children, to keep up and increase the number of *Moselekatse's* warriors. They had not seen me before, having lived at a distance at the time of my last visit; but my name was familiar to them from that time.

* * *

"On the 26th September, after about five hours' driving with the king's royal ne'er-do-

weel oxen, we reached the residence of his Majesty, two days' journey farther to the north east of his former residence. On my entering his residence, he stretched out his hand and gave me a hearty welcome, accompanied with many expressions of the great joy he felt on seeing me once more. I found that, from the time I last saw him, he had continued to enjoy good health, and the use of his limbs, till about two months ago, when his ankles and knees became gradually weak, till he could no longer walk, and was obliged to be removed by some of his wives, who are always in attendance. While sitting in his arm-chair, he looks as if he ailed nothing; and I believe he has not suffered anything in his general health. The following day being Sabbath, I held Divine Service in the morning, with my people, while a number of the *Matabele* who understood the *Sechuana* language, attended. I spent some time with his Majesty in his own premises, as he is no longer able to appear in a public fold. I tried to improve the season to the best of purposes; but his mind vacillates so much, that it is difficult to get him to listen with attention, while there are constant interruptions from reporters arriving from different parts of his kingdom. I was, however, gratified to find that his mind was comparatively prepared for plans which I informed him, I intended shortly to lay before him."

OUTBREAK OF HOSTILITIES BETWEEN THE BOERS OF THE ORANGE FREE STATE, AND THE BASUTOS.

IN regard to this lamentable contest, we can at present only give the facts so far as they have transpired, without offering any decided opinion as to the origin of the quarrel, although the relative position of the parties seems to render it unlikely that the *Basutos* would afford just ground of offence to their powerful and ambitious neighbour. In the meantime, while deeply deploring the sacrifice of human life, and the anxiety and suffering to which our friends of the *French Mission* have been exposed, we would cherish the sanguine hope that, through the timely mediation of *Sir George Grey*, the excellent Governor of the *Cape Colony*, peace may be speedily restored.

The following particulars are extracted from the "*South African Commercial Advertiser and Cape Town Mail*" of the 21st May ult. :—

the last mail steamer, the 'Dane,' in-
 was forwarded of the outbreak of
 hostilities beyond the colony, be-
 e Boers of the Orange Free State,
 quished 'Sovereignty' of Sir Harry
 and the Basutos, under the Chief

Although not, as yet, endanger-
 colony, which continues to maintain
 neutrality, the fierce and desperate
 between these two parties has
 occasioned much disquiet and
 on the part of large classes of the
 inhabitants, many of whom are re-
 rious ways to the Free State Boers.
 into towns, with the French Mission
 Beersbeba and Morija, have been
 . The Missionaries, Messrs. Ro-
 ousset, and Mader, lost the whole
 property, and barely escaped with
 s. The Boer army advanced some
 into the Basuto country, and several
 em to have taken place, with what
 ctly we have no distinct informa-
 e Basutos, though greatly out-
 g the Boers, seem to have generally

given way, and fallen back towards the
 great natural fortress, Thaba Bosigo, where
 Moshesh commands in person. In the mean-
 time, parties of Basutos, getting into the rear
 of the Commando, entered that portion of
 the Free State near the border, and burnt a
 number of farm houses, sweeping off large
 quantities of cattle, and destroying much
 valuable property. The families of the ab-
 sent Boers, fled in great distress towards the
 colony. On intelligence of these events
 reaching the Commando, it seems that some
 of the farmers were for returning, while
 others determined to continue the war, and
 the last accounts represent the leaders as
 disunited among themselves. At the urgent
 request of the President of the Free State,
 Mr. Boshoff, Sir George Grey has, with the
 assent of the Colonial Parliament, under-
 taken to act as a friendly mediator between
 the parties, the Parliament having, how-
 ever, distinctly expressed its determination
 not on any account to allow the colony to be
 involved in the war."

PROFESSOR SEDGWICK ON MISSIONS.

Livingstone's "Cambridge Lectures," edited by the Rev. William
 s prefixed a prefatory letter by Professor Sedgwick, containing some
 e remarks on Dr. L.'s labours and discoveries in Central South

In the course of his remarks, the venerable Professor takes occasion
 cate the cause of Missions from the injurious and malignant attacks
 emies. Happily, the beneficent effects of the spread of the Gospel
 hen lands, are now so well ascertained as to render such attacks
 atively harmless; but it is, nevertheless, very satisfactory to have
 m and decisive testimony of this distinguished Christian philo-
 to the value of the labours of the devoted men who have gone
 nds of the earth to instruct and evangelize the multitudes of our
 nk in moral debasement and helpless ignorance.

number well," observes Professor
 , "the mockery and ribaldry—
 with pungent wit, and spiced with
 ich, if they helped to raise a laugh,
 so to raise a blush on the modest
 y which a party of humble Mis-
 who went out to the islands of the
 i the early years of this century,
 i up to open scorn in some of the

most popular works of that period. These
 Missionaries were not learned men; and
 some of them may have imperfectly known
 their own strength, and ill counted the cost
 of what they undertook. But they were
 earnest men, and not to be put down by the
 wit and mockery of those who had done,
 and were willing to do, nothing for the civi-
 lization and instruction of the licentious in-

habitants of those beautiful islands. The Missionaries persevered against scorn and ill-bodging; and before many years were over, their labours were blessed; and they christianized the islands to which they first shaped their course; and their goodly victory was, under God, followed by one of the most rapid advances in civilization, of which we can find an account in the moral records of the present century. If some of the fruits of this holy triumph have fallen short of expectation, and have not been allowed to ripen, that misfortune was not the fault either of the Missionaries or the natives, but was the fault of stronger men who, without a plea of law or justice, invaded and beat down the inhabitants by force of arms, and drove away their Christian teachers. Wisdom is approved of her children; and from this good band of Christian labourers—once so much mocked and scorned by writers of great power and skill—have arisen works we may with truth call philosophical; which have advanced the cause of physical science; cast a good light upon the history of a very interesting section of the human family; and added a goodly chapter to the religious literature of the present day.

“Just in the same manner, and, I am sorry to say, unchristian spirit, some of the most popular writers of this time—men who have delighted us by their public works of fiction, and done some service to the cause of humanity and justice, national taste, social freedom, and brotherly love—have thought fit to blight their laurels by frequent and hasty scoffings at honest acts of public zeal for the instruction of the poor natives of heathendom. They write as if every man must be a brain-heated fanatic, who stands up on a public platform to plead for his fellow-creatures in distant lands; and as if every woman who goes to listen to him and desires to help him, must needs be a simple dreamer, a slattern, a sorry housewife, and a bad mother. Such gross caricatures, if they prove nothing else, are a proof of vulgar taste, and may help to do some mischief; but they partly carry with them their own antidote, for they are nauseously false and

ridiculously untrue to nature. We doubted that there are, and ever great follies even among good men? will be found at all times men who goodness, and make a show of it, loving it for its own sake. Such the chaff which the blast of ridicule perhaps, winnow from the corn.

Bible tells us not to be in too great to divide the good part of the crop bad—rather to leave the separation unerring hand; and as for ourselves us to hope all things, and to live in with our neighbour. A man who honestly (and wisely too) for a cause his heart is warm, but for which his have no sympathy, may perchance them to be acting and talking like while he is speaking the very words and wisdom. Let us keep down our and try gravely and honestly to look in the face; and we shall most certainly that among men and women of every from the highest to the lowest—felt true love for their fellow-creatures at home and in heathendom, and have it by efforts for their instruction in sons of the Gospel, are to be found the best patriots, some of the most minded men and best clergymen, and of the best daily fire-side models of duty and domestic love.

“The preceding remarks do not the Church of England only, but the other Christian church, whatsoever its name, of which the members be the promises of the Gospel as the goal their hopes, and take its command rule of their life. While such men as the good work of Christian love among heathen, we pray, with all our hearts God may speed them well, without to inquire into the Covenants they have signed, the synodal confessions they have published, or the outward polity they may have chosen. A man surely join in such a prayer without ing one iota of his loyalty, or abating particle of his active duties, to his church and country.”



DEPARTURE.

Ray Helmore, Mrs. Helmore, and part of their family, embarked on, for Cape Town, en route for Central South Africa, July 5th.

ARRIVAL IN ENGLAND.

Hirschberg, Medical Missionary, and Mrs. Hirschberg, from Amoy, Ch.

ACKNOWLEDGMENTS.

The Directors are respectfully following, viz. :—

Hall, Madras. To the Forest Missionary Working Association—Case of Useful and Fancy

Articles, Madras. To the Great George Street Chapel, for a Case of Useful Articles.

Mrs. Coles, Bellary. To the Missionary Working Society, for a Box of Useful Articles. Miss, Nagercoil. To the Female Working Association, Surrey—Box of Useful Articles. Calcutta. To Miss Hawkes, of Wight—For a Box of Useful

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For Rev. T. Powell, Tutulla. To the Marlborough Chapel Sunday School—For a Supply of Cotton for Clothing.

For South Sea Mission. To the Young People of the Rev. U. B. Randall's Congregation, Wareham—For a Box of Clothing.

To Mrs. Keyworth, Reading—For a Parcel of Books; to J. T. Molesworth, Esq.—For two Copies of the "Memoir of Rev. R. Nesbit," and two Copies of Clarkson's "Christ and Missions." Sent to South Africa.

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Bristol Auxiliary, per W. D. Willis, Esq., on account	
	250 0 0

Long Ashton.

H. B., for Martha Fearnot, in the School at Trevaun-drum	2 5 0
C. S., for Caroline Stroud, Ditto	2 5 0
4s. 10s.	

Thornbury, Rev. T. Galleworthy, for Special Indian Fund	
	1 10 0

HAMPSHIRE.

Andover, for Widows' Fund	
	4 0 0
Einwood, per Rev. G. Harris	
	5 6 0
Ripley, per W. Tice, Esq.	
	13 14 0
Southampton, Interest on the Legacy of the late Mr. Hughes	
	5 16 0

Stockbridge.

Rev. R. Collins, Missionary Boxes.	
Miss Collins	1 12 8
Miss Clark	1 5 0
Miss Cook	0 18 10
Mrs. Cook	0 17 7
Miss R. Cook	0 13 0
Miss Westripp	0 2 0
Miss Oliver	0 7 11
Miss Winton	0 7 6
Miss Witton	0 2 0
Miss Beetles	0 2 0
6s. 15s. 6d.	

Winchester.

Rev. W. Thorn.	
Subscriptions, &c.	
Miss Cleveland, for Special Indian Fund	1 0 0
Collections	0 1 8
For Widows' Fund	1 0 0
Juvenile Working Society	4 2 6
Collected by Miss Drew	0 4 0
Miss Warren's Class	0 13 0
Young Men's Class	0 4 0

Missionary Boxes.

Miss Lawson	0 0 9
Miss Little	0 1 7
Master Moody	0 1 10
Miss Sabine	0 0 4
Miss Sumner	0 2 8
Miss Sutherland	0 3 11
Master Tammadge	0 3 1
Miss Titcomb	0 7 10
Mrs. White	0 5 3
Miss Winscomb	0 1 6
Fractions	0 0 4
21s. 5s. 3d.	

ISLE OF WIGHT.

Ryde.

Hayland's Sabbath School	
	2 15 2

HUNTINGDONSHIRE.

Society in aid of Missions.	
Balance, per T. Coote, Esq.	18 1 11

KENT.

Anerley Chapel.	
Sunday School	
	1 10 6

Blackheath.

Per A. Smart, Esq.	
On account	29 15 1
Annual Meeting	16 18 3
Sermons, 16th May	53 6 8
100s.	

Eltham.

Rev. T. Kennerley.	
H. W. Dobell, Esq., Treas.	
Sermons, 16th May	10 11 6

Missionary Boxes.

Maria Castle	1 6 4
M. and S. Hunt	0 5 9
Emma Jackson	0 3 4
Benjamin Myers	0 2 3
A. Skinner	0 3 1
C. Stringer	0 12 4
E. Stringer	0 14 8
H. Stringer	0 4 2
M. A. Sykes	0 6 8
Fractions	0 0 4
Sunday School	2 0 0
16s. 12s. 6d.	

Gravesend.

Princes Street.	
Rev. B. H. Klucht.	
Annual Meeting, less 13s. expenses	9 0 6

Margate.

F. W. Cobb, Esq.	12 0 0
Ditto, for Scholarships at Calcutta	5 0 0
Ditto for Native Teacher, Francis	10 0 0
30s.	

Sandgate.

Union Sunday School for the Ship	
	0 6 0

Spencer.

Particulars of formerly known	
Mr. Alexander	.....
Mrs. Alexander	.....
Mr. Baker	.....
Mrs. Ballard	.....
Miss Ballard	.....
Mr. Bidmead	.....
H. Chappel	.....
Mr. Easton	.....
Miss Foster	.....
A. Friend	.....
Mr. George	.....
Mr. Griffin	.....
Mr. Hall	.....
Mr. Hall	.....
Mr. Harbridge	.....
Mr. G. Harbridge	.....
Mr. E. Harris	.....
Mrs. E. Harris	.....
Rev. T. C. Mine	.....
Mrs. Hine	.....
Miss Hine	.....
Mr. H. H. Jones	.....
Mrs. J. Jones	.....
Mrs. J. Jones	.....
Mrs. Maidow	.....
Mr. and Mrs. Ma	.....
Mr. Mead	.....
Mr. Moser	.....
Mr. Needham	.....
Mrs. Needham	.....
School at Mip	.....
Mr. O'Connell	.....
Mrs. Oliver	.....
Miss Orenden	.....
Mr. Pearce	.....
Mrs. Pearce	.....
Sister	.....
Mr. Peat	.....
Balance, per T. Coote, Esq.	.....
Mrs. Punt	.....
Mrs. Powell	.....
Mr. Purkiss	.....
Mr. Ralph	.....
Mr. Seroton	.....
Mr. E. Smith	.....
Mr. Southern	.....
Mr. Stainburn	.....
Miss Sykes	.....
Pupils	.....
Mr. T. Thorne	.....
Rev. J. W. Todd	.....
Mr. Trubee	.....
Mr. Williamson	.....
Miss Willis	.....
Annual Meeting	.....
Ditto Sermons	.....
Exs. 11s. 6d.; 32s.	
Wooler.	
Collection for Special Indian Fund	

Smetwicik.

Collected by—	
Miss Meredith.....	2 15 4
Mrs. Reores.....	1 15 4
Miss Turley.....	1 4 0
Mrs. Annley.....	0 17 0
Miss Wright.....	2 2 7
Public Meeting.....	4 10 0

Missionary Boxes.

Master Owen.....	0 9 2
Miss Sophia Owen.....	0 2 0
Miss Priscilla.....	0 3 2
Miss Etty Reeve.....	0 5 4
Exs. 11s.; 13s. 17s.	

Wolverhampton.

Queen Street Chapel.

Subscriptions.....	30 4 0
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Missionary Boxes.

Miss White.....	1 15 6
Miss Anslow.....	0 10 0
Norman Douglass and Mary D. Wilson.....	0 10 0
W. Evans.....	0 8 5
Mrs. S. Dickinson.....	0 5 0
Mrs. Derry.....	0 3 6
Miss Hann.....	0 3 6
Miss Royle.....	0 2 5
Mr. Pardee.....	0 1 6

Collected by—

Miss E. Dickinson.....	1 6 0
Mrs. Craddock.....	0 16 6
Miss Cooper.....	0 16 0

Juvenile

Miss M. A. Pardoe.....	0 12 0
Miss Hopkins.....	0 5 6
Mr. E. Adams.....	0 5 0
Sabbath Schools, for Native Teacher.....	10 0 0
Watson Smith.....	23 0 0
Exs. 50s.; 68s. 5s. 7d. Including 4s1. previously acknowledged.	

Snow Hill Chapel.

Mr. H. Marten.....	1 1 0
Rev. W. Bevan.....	0 10 0

Missionary Boxes.

Miss Haden.....	0 4 8
Mr. Philpots.....	0 2 3
Miss Ann Haden.....	0 1 9
Miss Moulton.....	0 1 7
Mrs. Townsend.....	0 1 6
Mr. H. Jones.....	0 1 5
Mr. Kendrick.....	0 1 2
Mr. Ellis.....	0 1 2
Mr. Marreu.....	0 1 1
Miss Lee.....	0 1 0
Miss Methon.....	0 1 0
Miss Hall.....	0 1 0
Mr. E. Denny.....	0 1 0
Mr. Corus.....	0 1 0
Mr. Higginson.....	0 6 0
Mr. Evans.....	0 6 0
Mr. Finch.....	0 6 0
Mr. Thomas.....	0 6 0
Miss Evans.....	0 6 0
Miss Ashcroft.....	0 6 0
Smaller Sums.....	0 2 11
Ex. 19s.	

SUFFOLK.

Auxiliary Society, per W. Prentice, Esq.....	
Debenham.....	10 0 0
Ditto.....	9 15 11

Bury.

Northgate.....	8 9 0
Ditto.....	11 10 6
Whiting Street.....	25 2 8
Halesworth.....	15 18 8

Ipswich.

Friars Street.....	11 4 0
Ditto, India.....	15 0 6
Tacket Street.....	55 13 6
Stowmarket.....	38 7 6
Ditto, Widows and Orphans.....	2 0 0

Framlingham.....

Ditto, India.....	11 10 6
Stangfield.....	13 10 6
Haverhill.....	7 17 10
Walpole.....	5 10 0
East Berg Holt.....	7 17 1
Lavenham.....	15 5 0
Wickhambrook.....	10 1 4
Sudbury, Trinity.....	0 4 5
Southwold.....	2 2 0
Cowlinge.....	6 0 0
Wrentham.....	7 10 0

Welford.....

Melford.....	5 11 1
Hangley.....	9 8 4
Hundon.....	1 0 0
Wattisfield.....	219 0 2
Exs. 11s. 10d.	

Boxford.

Rev. S. Fisher.	
Collections.....	1 16 0
Public Meeting.....	3 0 6

Collected by—

Mrs. Marsh.....	1 4 6
Children.....	0 14 2
Exs. 4s. 6d.; 6s. 17s. 3d.	

Foodbridge.

Beaumont Chapel.

Collections.....	5 16 3
Subscriptions.....	5 11 0

Missionary Boxes.

Mrs. Last.....	0 8 8
Miss Palmer.....	0 7 10
Miss J. Griffiths.....	0 6 9
Mrs. Grownt.....	0 6 6
Mr. Jones.....	0 6 2
Mrs. George Taylor.....	0 4 3
Master and Miss Taylor.....	0 1 6
Sarah Sheidrake.....	0 5 3
Mr. Markham.....	0 2 11
A Friend, Sutton.....	0 2 0
Mr. E. Baker.....	0 4 0
Miss A. Sawyer.....	0 2 2
S. and E. Stunnerd.....	0 1 8
Miss M. A. Smith.....	0 2 1
A Friend, Bredfield.....	0 1 0
5s. Fractions.....	0 0 2
Exs. 24s. 4d.; 11s. 4s. 3d.	

SURREY.

Oroydon, T. Page, Esq., (D.J.).....	10 10 0
Dorking, per Mr. Todman.....	35 0 0

Epsom.

Rev. T. Lee.	
Mrs. Wrangham.....	0 10 0
Mrs. Hishop.....	0 10 0
Rev. T. Lee.....	0 10 0

Mrs. Lee's Childrens'

Box.....	0 6 6
Mrs. Nesbit's Box.....	0 5 7
Miss C. Chaudler's Box.....	0 5 0

**Collected by Eliza
Young.....**

Collection after Ser- mons by Mr. Whitehouse, and from the Sunday Schools.....	5 19 2
10s.	

Esher, Mrs. Guy (A).....

1 0 0	
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Mitcham.

Zion Chapel.

Rev. G. Stewart.	
Annual Sermons.....	8 8 8
Miss East.....	1 1 0
Mr. Howes.....	1 1 1
Mrs. Carter.....	0 10 0

Collected by—

Miss Campbell.....	1 13 4
Miss Delporte.....	0 10 0
Mrs. Sayers.....	0 9 10
Mrs. Farmer.....	1 12 1
School.....	0 11 0
Children.....	0 11 0
Exs. 7s. 6d.; 15s. 9s. 4d.	
Norwood, Collec- tions, 16th and 19th May.....	15 17 6
Wandsworth, on ac- count.....	18 0 0

SUSSEX.

**Brighton, Rev. J.
Clayton, for new
Missions in Cen-
tral South Africa.....**

5 0 0	
Hastings, T. Piper, Esq., for a Girl in Mrs. Sargent's School, Madras, to be named Sarah Harvey.....	3 0 0

WESTMORELAND.

Burton, Mrs. Bur- row.....	2 0 0
For the Native Girl, Isabel Carlisle.....	3 0 0
Id.	

WILTSHIRE.

Bradford, For exten- ded operations in India, per Mr. K. Harris.....	35 0 0
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Sherston.

**Rev. D. R. Sherry,
Missionary Boxes.**

Miss Laura Wit- chell.....	0 11 6
Miss Miller's, Bible Class.....	0 12 0
Mr. Mann's, Adult Bible Class.....	0 1 9
Sabbath School Box.....	0 5 10
Mr. Cootes' (Family Box).....	0 15 5
Miss Harry.....	0 6 0
Miss Power.....	0 5 6
Mrs. Shearing.....	0 4 6
Miss Eliza E. Mann.....	0 7 0
Miss Mary B. Smith.....	0 2 9
Miss Eliza Dixon.....	0 1 7
Master Edwin Hale, Small Sums and Fractions.....	0 3 4
Exs. 9d.; 4s.	

**Wiley, For extended
operations in India 1 1 6**

YORKSHIRE.

Barnsley.

Ladies' Working So- ciety.....	50 0 0
Mr. H. Birks.....(A)	1 0 6

**Bradford District,
per J. Rawson,
Esq.....**

10 2 0	
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Goole.

Rev. S. Gladstone.	
Public Meeting.....	3 10 2
After Sermons.....	4 12 6
Missionary Boxes.....	3 8 6
School Box.....	0 16 0
Exs. 11s.; 10s. 12s.	

Holfas District.

M. Oates, Esq., Treasurer. Collections.	
Harrison Road Chap- el.....	14 7 2

Ston Chapel.....

Square Chapel.....	13 11 4
Ditto, the Public Meeting.....	13 11 4

**Balance received for
John Baldwin,
Esq., late Treas-
urer.....**

15 1	
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**J. Whitley, Esq., for
Special India Fund.....**

17 11	
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Warley.

Rev. T. M. Norman.

Collection.....	1 11
Missionary Box.....	1 11
Id.	

**Haver. R. C. Allen,
Esq., for Special
India Fund.....**

5 6	
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**Huddersfield. A
Friend, per Rev.
R. Skinner, for
New Missions in
Central South
Africa.....**

20 8	
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**Pontefract, Assnuty
of the late Miss R.
Roberts, for the
Support of a Native
Teacher in India,
and two Native
Girls, half year.....**

10 11	
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**Rotherham. R.
Walker, Esq., for
Special India Fund.....**

11 1	
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Selly.

**Per Mr. R. A. Shaw,
For the Widows'
Fund.....**

11 1	
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**Collected by—
Mrs. T. Jackson and
Mrs. G. Green.....**

6 11	
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**Mrs. Midgley and
Miss Bennett.....**

1 10	
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**Missionary Busi-
ness School.....**

1 11	
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**James Clarkson's,
Kenilworth.....**

1 11	
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Miss Mann's.....

1 11	
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Mrs. Coulson's.....

2 11	
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Mrs. Newby's.....

2 11	
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**Mr. Morell, for the
India Mission.....**

1 11	
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Collections.....

1 11	
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Public Meeting.....

4 11	
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Exs. 9s. 6d.; 16s. 12s.

**Sheffield, A Friend
of the Society for
Special India
Fund.....**

20 11	
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WALES.

**Bethesda - per Mrs.
Legacy of the late
Jenkin Morgan.....**

10 11	
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Llanpatock.

Rev. E. Watkin.

1 11	
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Collection.....

1 11	
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Sunday School.....

1 11	
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**Mr. C. Vaughan (D.)
Id.....**

1 11	
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Llanymddydd.

Rev. E. Williams.

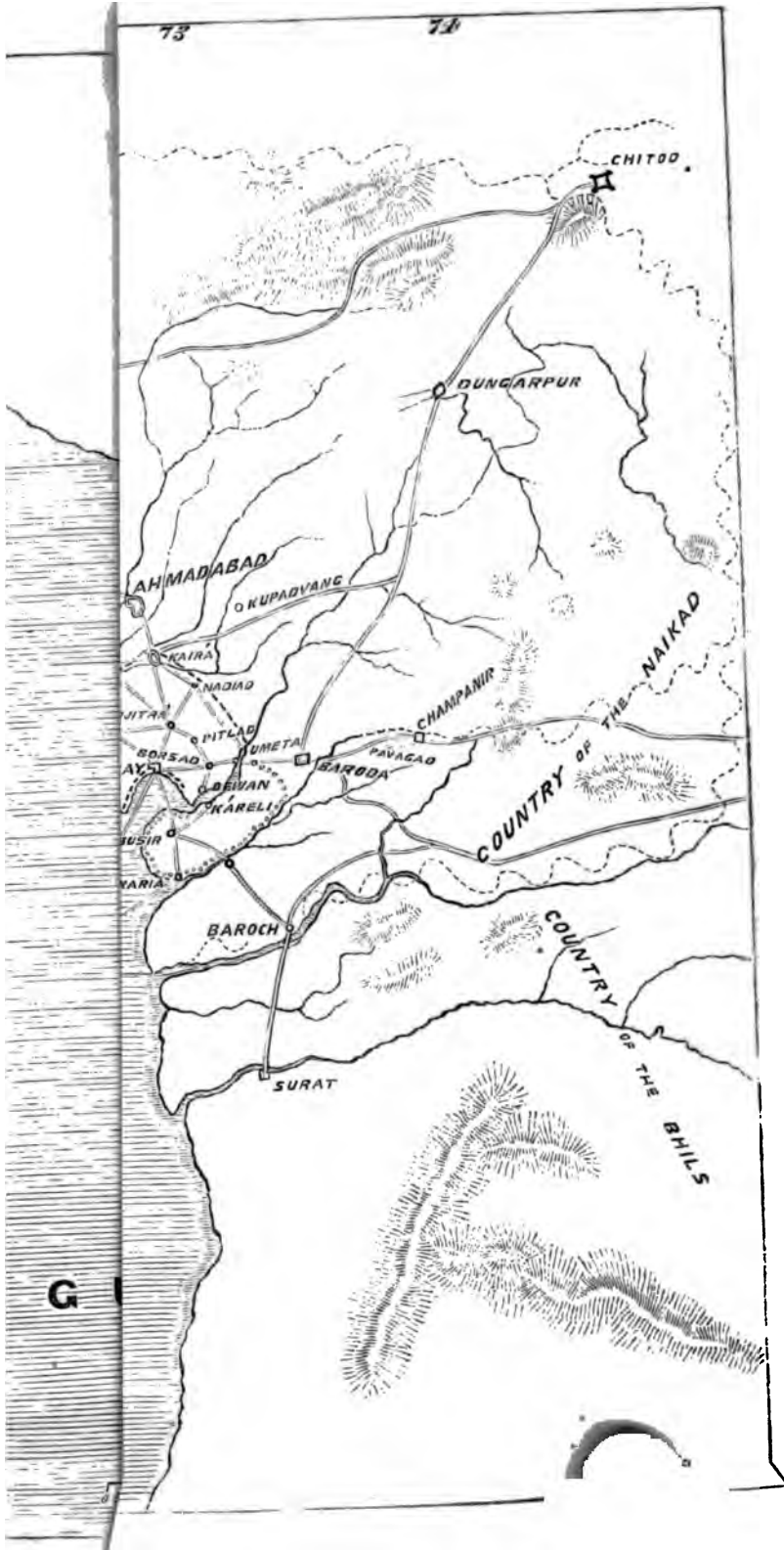
1 11	
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**Fennant by Mrs. J.
Thomas and Miss
Evans.....**

1 11	
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**Llanerfyl by Mrs.
J. Jones and Sarah
Rees.....**

1 11	
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THE
Missionary Magazine

AND

CHRONICLE.

INDIA.

THE MAHI KANTHA MISSION, PROVINCE OF GUJERAT.

map which forms the Frontispiece of the present Number, serves to show the relative position of the various localities comprised in this field of labour, where Missionary operations were commenced in 1847 by the Revs. Mr. Clarkson and J. Van S. Taylor, who were subsequently joined by the Rev. Mr. Corbold, upon whom the entire charge of the Mission has for the past year devolved. Mr. Taylor, now on a visit to this country, has furnished a historical sketch of the Mission, from which the following particulars have been extracted:—

Now come to speak of the *Mahi Mission*, where a prospect of usefulness was opened up to the Missionaries of the Society, when Surat was abandoned by the British. The Gospel had been first introduced into these parts by tracts and books from England and occasioned an awakening. * * * Mr. Taylor first paid a visit to the banks of the Mahi, and was soon followed by Mr. Clarkson. What were the results of these visits, and in what way the Gospel was introduced and received in the district is fully detailed in Mr. Clarkson's interesting little tract, entitled, 'Missionary Encouragements in the Mahi District.'

HISTORICAL NOTICE OF THE MISSION.
It is generally considered desirable to establish a large city the field and centre of our operations. Much can be justly said in favour of such localities. In accordance with this opinion, most of our operations in India were commenced and are now conducted in cities — such as Calcutta, Bombay, Bellary, Vizagapatam, Bangalore, &c. It is not always practicable to do so. In 1847 we first went to Northern Gujerat and there we desired to settle down at Ahmedabad, a city of above 100,000 inhabitants,

and the capital of the country in which we were encouraged to labour. The Gaikwad's Court was averse to all Missionary operations, and persecuted the converts. We could not possibly settle in his capital, or in any part of his territories. We were forced to seek a locality on British ground, although many of the converts, and the more satisfactory and influential of them, were Gaikwad's subjects. * * *

Various places were thought of, and it was some time before we could fix on an eligible locality. Ultimately (about the year 1847), all difficulties were removed with reference to Dewan and Borsud. The former was a healthy situation—the latter in the heart of an agricultural district, and the soil of that character to which most of our farmers had been accustomed. The healthy station, however, was not fertile, and the soil was not healthy. Dewan was therefore chosen as the Missionaries' ordinary residence, and the latter the place for the native colony. The two places are only ten miles apart, and with a due division of labour we could make ourselves equally useful in both places. The children forming the boarding school were at Dewan with us,

and in the course of time, also, all the non-agricultural converts settled around the Mission-house there.

"God's blessing, however, rested abundantly on Borsud. Almost every satisfactory addition to our numbers was there; all our best, most influential, and active members were there. Every effort seemed to succeed and grow naturally there; while at Dewan all was to be maintained under high pressure power, and had the sickly character of a hot-house plant. This could not have been foreseen: time was necessary to exhibit the fact. In a short time Borsud became so important, relatively to Dewan, that we had to spend more time and labour there, and the erection of a Mission-house was, as it were, forced upon us.

"We began with two families at Borsud and two at Dewan—the latter place having also the boarding-school, and our own ordinary attendance. For about two years the accessions to either place were about equal. Borsud then took the lead, and, moreover, began to draw off some of the Dewan people. It so happened that among the children more girls belonged to Dewan families and more boys to the Borsud. Matrimonial connections, therefore, were formed, which added to the number of new families at Borsud by drawing away members from Dewan. Some defections occurred also, which gave Dewan an additional blow. The present relative positions of the two stations are very different. In Borsud there are 26 families, many of them consisting of young people of stable character and influence; at Dewan there are only four families. When I left there were about 140 individuals in connection with the two stations—only about 17 of whom were connected with Dewan.

"But to judge of a Mission by its converts is not just. We are the youngest Mission in Gujerat, and have four or five times as many converts as all the other stations put together. Have we, therefore, done more than our brethren? Far be it from us to say so.

"There are other Missions in the Presidency—the Free Church Missions in Bombay and Puna—the American Missions in Bombay and Ahmadnagar—the Church

Missions in Bombay and Naik-Mission in Belgaum. They all have excellencies which we may not have. The Free Church has Missionaries of the highest learning and talent, and some of its converts belong to the most respectably educated classes of the native country. The Americans sustain their Missions with great energy, and a strong staff of native or rather American agents. They have gathered together a goodly number of converts. The Church Missionaries have laboured for many years, and have both at Bombay and their other stations. So have we in Belgaum. But with Missions the Mahi Kautha Missions compared, and for real efficiency having gained and maintained a respectable social position—a position strong and lively—it will carry off the palm. The people are a working, self-sustaining community, mostly of the middle classes of the country, with some of the lowest and some of the highest castes too. It is a position which has been contrived for them, which they have been put in, and which they are maintained by influences *ad extra*, but one they have fairly earned by their own industry, consistency, and perseverance. I know no Church Mission which has more heartily and determinedly thrown off the shackles of caste, and other Hindoo hindrances to social progress, such as early marriages, long betrothals, matrimonial connections within caste and relational limits, expensive and expensive feasts at births, funerals, and marriages, minors' dowries, &c.

"Their social position relatively to the heathen, too, has been fairly, and favourably, fully and siftingly tried at us, and their position unequivocally demonstrated to the highest judicatories—beyond which is no appeal—of the country.

"Our position has been remarked upon by other authorities of the country, in favourable representations and reports thereupon to the Government.

"We contribute our full quota to the resources of the district. We cultivate 100 acres of land, and pay above £30 revenue. The Government has recognised us as ryots entitled to all the rights of

anted us a place for burying site for erecting a place of

l character of the Church, active Church, highly satisfied of the members—such as ii, Bochar, Gamir—would with Christians of standing try. These and others we find our joy and comfort. Excursions have taken place whom our members are in ure. Their influence with is such as to help the pro- se. Some of another cha- t is true, who are a source ble to us, and a stumbling- ; but this is not the pre- of the Church. It is less ny Church I know in India. ways found our members ste with us in the work of ne of them always accom- teachers. They sometimes unaccompanied by Native members have visited every -have gone as far as Chitod, , and also into the country of the Naikads. They have sage of salvation to parts eapan Missionary has yet into the populous and he cities, and the jungles of

history of our Mission, and those who have already em- el in connection with it.

VANTAGEOUS SITE.

peak now of the situation of l the facilities that situation eral Missionary operations. l at the centre of Gujerat, : of a wide field conveniently erant and other labours in and of various characters, ilized and savage races. It : idea entertained by its pro- vely Native Mission, i. e. one pon the Natives and wholly

devoted to them, unhindered by and un-associated with English work or labour among any class of Europeans.

“We are in the heart of a densely-peopled district, and within a few hours’ journey of the largest cities in Gujerat. We are also within a couple of days’ journey of the wild and desert parts of the country. Hence it naturally and easily comes within our sphere, employs very different kinds of agencies, and affords scope for a great variety of dispositions and tastes.

“The most highly educated agency has an appropriate field in the cities of *Nadrad*, 18 miles distant, *Barods* and *Cambay*, each 20 miles distant, *Keira*, 30 miles, *Jambusir*, 25 miles from *Borsud*, and *Barech*, 25 miles from *Jambusir*, *Ahmedabad*, 45 miles from *Borsud*.

“Agency of another kind has full scope in the thousand of intervening villages and hamlets. About *Borsud* and northward to *Ahmadabad*, and for a considerable tract on either side, villages occur every two or three miles from each other.

“To men of another stamp, who may like to teach the wild and naked sons of nature, the country of the *Bhils* and *Naikads*, who speak the *Gujerattee* language, extends for nearly two hundred miles to the east of us.

“With all these varied and desirable fields within easy access of us, *Borsud* itself is compassable to the strength of a single Missionary. His labours are not likely to be swallowed up, and himself and the cause exposed to the contempt incident to inertness and inefficiency (which would certainly be the result were he in a larger city) when his failing health deprives him of personal activity, or the limited means or interest of the Churches at home deprives him of adequate help and fellow-labourers.

“The Missionary in *Borsud* has been able to expand or contract his labours according to his health and circumstances, and, from his position in connection with the Native Church, to organize itinerant operations, such as few if any Missionaries in the Presidency have been able to overtake.”

VIZAGAPATAM.

As our Missionary Brethren, on the yearly retrospect of their labours, send home many interesting details which, for want of space, are excluded from the Society's Annual Report, we have occasionally endeavoured to supply the omission by inserting them in the "Missionary Chronicle."

The following communication from the Revs. Messrs. Gordon, Hislop, and Wardlaw, of the Vizagapatam Mission, is of the description referred to.

"The past year has been a most eventful one. In the distant north-west the Sepoy mutinies have raged and desolated many a happy family circle. Some of the ambassadors of truth, with their beloved wives and children, have fallen victims to the ruthless assassins, but our gracious God has spared our lives amid threatened dangers, and here we are still in the land of the living;—we trust to praise Him.

"May the special mercies granted not be lost upon us, but call forth our energies to more vigorous exercise in the arduous and responsible work in which we are engaged.

"The public services at the Telooogo chapel have been kept up as usual throughout the year, and the attendance has been on the whole pretty good. There has been marked attention to the Word generally, and we trust our labours in this department have not been altogether in vain. Feeling the importance of systematic instruction for the benefit of the Native Christian females connected with the Church and congregation, Mr. Gordon has formed two adult classes, which have met for the purpose of religious instruction once a week. He has been much pleased with the interest manifested in the exercise, and with the progress made in Biblical knowledge.

"In addition to the public services at the Telooogo chapel, a meeting has been held in the lines of the 43rd Regiment, where a few East Indians and others have met weekly to hear the glad tidings of salvation; we trust this has not been without profit to some who have attended.

"During the past year we have also been privileged to baptize five adults, three men and two females. The case of one of the men is very interesting, and is doubtless an answer to prayer. Paul, the one referred to, is the husband of Martha, of whom mention has been made in past Reports. He was for

a long time a bitter enemy to the truth, and spoke blasphemously of Christ a cause, and lived a life of sin for man but his wife and other relations, who have sively abandoned heathenism, never k of him, but bore him continually i hearts in prayer. Gradually a change observed in him; he began to attend chapel regularly; gave up his evil and the society of wicked companions after some months of probation and tition, was baptized, much to the joy of relations and friends, who had long waited for his decision.

"The case of Ramiah was very interesting and full of encouragement to those willing to sow beside all waters. He is a Brahmin, and had gone from the neighbourhood of Bangalore on a pilgrimage to Benares, and there received some little small books from a native Catechist reader. At that time he was quite ignorant of Christianity; but he took the books and read them carefully while on his journey to Bangalore; and as he read he perceived the truth of Hindooism increased before he reached Vizagapatam. He left away his pots of Ganges water, and in his heart to embrace the religion of Christ. Here he found his way to the house of our dear brother Jagannath, with whom he remained and received instruction for a few weeks. He was baptized, and went on his way to Bangalore, where he is now, and is employed as a teacher in a Christian school connected with our Mission there.

"One of the females is a young woman of low caste in the native Boarding school, who of her own accord left her relatives and came to the school year ago. She has behaved with propriety since she joined us. She came from Chicacole, where her parents

videntially brought under the member of the Native Church, at pains to instruct her in the the Gospel. She also attends classes for adult females, men-

ives have been received into on with the Church during the

a growing conviction, even most bigoted Hindoos, that must prevail. The delusion of 'eastly giving way. People who o have broken it are quietly the fact loudly denied; but thus endeavour, by bare-faced eep each other in countenance, n gains ground that, *de facto*, ions, are but a troublesome tie much longer be upheld. The f the lower orders, Pariahs and also an evidence that great t hand. In the village of Jami, atechist and Colporteur were e people, one of the lowest, the listened very attentively for id then purchased two tracts, , and the other a Dialogue on ich he carried to some Brahmins nding at a distance from them, em to read it to him. That to do, and pretended they were d. 'You can't read?' he said. : liars to say so? Are not you rs who deceive men, take bribes, eople. But I'll get it read to ne else.'

begun the practice of selling at rates all our larger tracts, and tis only the small ones—taking e also shall contain a simple statement of the Gospel of : number hitherto sold is but is such as greatly to encourage re in the course we have begun. : price of rice, and, indeed, of al- ticle of daily consumption, while en no deficiency in the crops, leas an indication of commer- cultural prosperity, has greatly : villagers, among whom the valent that their rulers intend, g them with 'a basketful of

boiled rice for a half-penny, while the cost of the unboiled article is made a rupee a seer,' to coax and starve them into breaking their caste. Still, amid all the alarming reports that are put in circulation among them, it is a pleasant and hopeful sign to hear the frequent exclamation, from the lips of the more sensible among them, 'PEACE BE UPON THE BRITISH BANNER.'

"In the ENGLISH CONGREGATION we have been called to mourn the loss of one who has long endeared himself to us by his consistent piety, zeal for the truth of Christ, and his love to God and man. The late Major Brett has been a warm supporter of this Mission for more than thirty years, and for the last eight years has been in communion with our Church; and zealously and lovingly has he encouraged and co-operated with us in all our efforts to spread the knowledge of Jesus Christ, and salvation through Him. Nor was his sympathy and aid confined to our Missions. The Bible Society, the Tract Society, the Free Church Missions and others, also can testify of our dear departed brother, that he was never weary in well doing.

"In the *Orphan and Boarding School* there are at present twenty-four boarders and twelve day scholars. One little girl died in the beginning of the year. Two girls have been married, one to a schoolmaster at Chicacole, and the other to a Peon. One girl, who little more than a year ago was brought out of heathenism, has been baptized at her own earnest request and on an intelligent understanding of the only way of salvation. Three new pupils have been admitted, one a bright-eyed, merry child, the daughter of a Christian Sepoy, whose father died about a year ago in the faith of Jesus. Another is a girl of the Telooqoo caste, quite an orphan, but who was left to the care of an uncle, who sent her to some other friend, where she was unkindly treated. She was hungry, and partook of food cooked by a Pariah, which, in the eyes of her relatives, so disgraced her and them, that she was refused admittance to their house. She tried to work or to beg, but, as she was but a child, she could not do much for herself. One of our Christian people, whose heart had felt the softening influences of Christianity, heard

of her case, and brought her to us. Poor girl! how glad she was to see kind friends, and to find a place of refuge! She was most willing to attend to cooking and household duties, but her mind seemed a blank, or, if filled with anything, only with absurd stories

about the gods, and what she should propitiate the favour of Laehemi. Not of Jesus, who came to seek and save the lost; but we trust, through His blood, she may be a rescued lamb in His

SOUTH AFRICA.

REV. R. MOFFAT'S JOURNEY TO MOSELEKATSE'S COUNTRY.

(Concluded from p. 186).

It will be in the recollection of our readers, that Mr. Moffat's object in visiting the great chief of the Matabele, was to secure his concurrence in the establishment of the proposed new Missions on the Zambesi, and which object, as will be seen in the sequel, was attended with complete success. Mr. M. reached Moselekatse's residence at the end of Sept. and the remaining portion of his journal, given below, in a considerably abridged form, describes the most noticeable events that occurred during his sojourn among the Matabele, and on the homeward journey:—

"In the conclusion of my former letter," writes Mr. Moffat, "I stated that I received a hearty welcome from my old, and I may add, faithful friend (Moselekatse), who immediately after salutations were over, said he hoped he should be able to congratulate himself with the hope that I had come to make a long sojourn with him.

OBJECTS OF THE VISIT EXPLAINED.

"I was gratified with having at an early period an interview with him on the object of my visit; that I was come to tell him that the great Teachers in England having heard of his kindness to me, and willingness to be instructed, had resolved to send him two teachers. He promptly remarked, 'You must come too. How shall I get on with people I do not know, if you are not with me?' and, snapping his fingers, added, 'By all means, by all means bring teachers; you are wise, you are able to judge what is good for me and my people better than I do. The land is yours, you must do for it what you think is good,' &c. I resumed, by adding, that all I would ask was a place where there was a command of water, where the Missionaries could live, make gardens, &c., and have many people to teach; that they would not look to him for food, but would plant, sow, and purchase what they might require.

The subject was repeatedly referred to during my stay, and in no case did he dissent from what he assented to. I had now become the object of my desire—not that I doubted that the proposal would be acceptable, but I felt impressed with the importance of having from him a sanction, so that, whatever might be the result either to him or myself, the Missionaries proceeded to their destination with the confidence.

"During the whole period of my stay continued to preach twice every day besides many other opportunities afforded of communicating Divine knowledge and which, like bread cast upon the water, we are encouraged to hope, will be multiplied many days.

"Feeling sure that, by the time we could arrive at Linyante, Livingstonia would be there, or at no great distance, I requested Moselekatse to send a small party of that place, in order to convey letters, Bible in Sothoma, and a bag of goods &c. Ten men under an officer were sent off, with instructions that, should Dr. L. had not arrived, they descend the southern bank of the river they should meet or hear something of him. Poor fellows, they would, for

tion at home, search for him in
I only hope some day to hear of
turn of the party.

TO THE MATABELE: THEIR
MORAL DEGRADATION.

Death of a human being is a very
at affair to the minds of these

No more is thought of it than if
died. There is no more inquiry
nds as to where man goes or what
sa. The contrast in this case is
great between them and the
tribes, who have had the Gospel
ty years. It is, however, pleasing
t when death and immortality are
o, the attention of my hearers is
usually fixed, and there is never
at objection raised to my holding
vice. On one occasion, when it
nely cold, so much so that Mose-
I not expect that I should, as usual,
people together, I stated to him
uld do so when the sun got warm.
ed, 'that my words were good—
s God's service, and that I must
I what would please God, as I
I, and knew what was acceptable
that he was glad I continued to
my instructions were all good.'
some might say; but blarney or
, I was thankful that I needed not
permission to perform an important
was able to say, 'I intend doing
' As we had in our company a
' good singers, the singing was as
a collecting the people as a bell in

The attendance was invariably
he Matabele are a disciplined
d during Divine Service the most
sorum is maintained, and I cease
pe and pray that the seeds of Dis-
scattered among them, may bring
rvest which may not be reaped till
' I am gathered to my fathers.
' I witnessed, mental and physical,
' absence of all that is morally
' of good report, the reckless pro-
' human life, and death perpetra-
' moral turpitude which made me
' y, but never once excite fear of
all safety. To them the future is
in darkness. They have, or rather
them have, what may be called a

glimmering idea, that when man dies he
goes down to where the spirits of the dead
are. Some think they become serpents; but
after much inquiry I find that their thoughts
on the future are something like the ignis
fatuus, or so evanescent that they or their
language fail to convey an idea on which
one can fix the mind. The sum total of all
their delightful aspirations is Moselekatse,
and nothing but Moselekatse. At his orders,
his warriors will any day rush into certain
death. To die for the safety or the honour
of Moselekatse, the son of Machobane, this
is all their glory; yet, they admit that it
would make men more happy if they could
be made to live according to the doctrines
they have heard from me.

BLEEDING THE LADIES OF THE COURT.

"About the 20th October, the weather
became exceedingly warm, and, living in the
public cattlefold, the multitude of flies were
very troublesome. Some of the king's wives
had been complaining of severe headache,
and made suit to their lord and master that
I might relieve them by the use of the lancet.
They knew that on my former visit I had
bled Moselekatse, which had done him much
good, and presumed he would allow the same
operation to be performed on them. Two of
their number, though apparently fat and
hearty, were really suffering from an af-
fection of the lungs and dizziness, while
three others were suffering from incessant
headache. Seeing nothing like a seat, on
which my patients could sit, (the Matabele
never saw a chair till I took them one,) I
ordered a camp stool to be brought from my
waggon. On requesting one of the wives to
be seated on it, she started aside, exclaiming,
'No, no,' adding, that the thing was impos-
sible. I remarked that it was Ma—Mary's
(Mrs. Moffat's) chair, and that, as she sat on
it, why could they not do so. 'No, no, no,'
was reiterated, adding, 'We cannot sit on
that seat, for Moselekatse has sat on it.'
After laughing at them, and they at my ig-
norance of the reverence due to their royal
master, I sent for one of my water barrels,
on which one of the fat dames sat down.
Though it is sometimes difficult to find the
proper vein in a round fat arm, blood soon
flowed freely into a broken calabash, to the
surprise of all, and almost horror of the man

whose duty it was to hold the vessel. After more than sufficient blood had been allowed to flow, I withdrew the bandage. 'No, no,' exclaimed my patient, 'let it flow.' I remonstrated, adding, 'You will faint.' 'Atch, atch,' she exclaimed; 'I have drunk much beer this morning, and therefore I cannot faint.' In a couple of minutes she laid her head down on my arm. A little cold water soon revived her, when I asked those who were looking on if they thought they were wiser than I was. The next that followed, acted precisely in the same way, to the no little diversion of the attendants. Those, however, that followed, submitted with greater good sense to my judgment. It is the custom of the Matabele, when they intend to be bled, to fortify themselves for the operation by drinking quantities of beer. True, it does require some courage to meet the Matabelian phlebotomy. The operator raises the vein with an awl, and then cuts it asunder, and of course my way was comparatively painless. I have not been able to learn the precise number of Moselekatse's wives—probably between two and three hundred. They appear to be a thoughtless set, and of whom, it may be said, 'they laugh and grow fat.' One of his wives, the favourite, had been sick for a twelvemonth, and it required but little skill to see that she was a great sufferer. Having bled her twice, I brought her under a course of medicine for more than two weeks. She was restored. This circumstance of course produced a very favourable impression on Moselekatse's mind, and I dare say dubbed me physician to his Majesty.

GENERAL HEALTHINESS OF THE PEOPLE.

"A doctor would find it difficult to live among the Matabele, for I never met with a more healthy people. No cutaneous diseases, so prevalent among the Griquas and inhabitants along the Great River; no consumptions; pulmonary complaints exceedingly rare, rheumatism, &c. &c., and this the more to be wondered at, as the cold and damp eastern winds during winter, sometimes amounting to gales, are severe, and the transitions of temperature extreme. Epidemics occasionally prevail, and the fever, sometimes so destructive on and near the Ngami Lake, and the Linyante country,

but it is not annual, nor so severe may be ascribed to the elevated character of the region inhabited by the Matabele. Having, however, spent a whole year in their country, I am unable to give observations on that part of the country most critical. But from all I know, though the luxuriance is redundant, tropical regions, and the sun passes overhead during one summer, the summers are short, i.e. the heat oppresses to the degree that might be expected; but this is only report. The rains commenced before I left, and the storms were very heavy, and the rivers roaring like cataracts, the atmosphere felt hot and steamy; but the country is undulating and the water soon runs off into the mountains running towards the north-west eventually north to the Zambezi which, after in many cases uniting, empty themselves. At no great distance to the south-east of the present residence of Moselekatse, the rivers run towards Limpopo, which is joined by the Shashe, Belahale, and Umterik, into the Indian Ocean, and which is the elevated country inhabited by the Matabele is that which stretches from Victoria Falls to the north. From this elevated position, which includes the range of the Mashona tribes, it is the most healthy between the tropic of latitude and the Equator.

THE AIM OF THE MISSIONARY FROM THAT OF THE TRADER.

"Referring to my intention of looking for a fountain, or suitable localities for Missionaries might at once commence, Moselekatse said the land was mine; but as I had seen, though they want of water in the many rivers, they have no fountains. I embraced the opportunity of reminding him who the Missionaries were; that their object was not to kill nor to eat the food of the king; not to sell, except for the supply of their immediate wants; that their object was to teach him and his people to know and serve the only living and true God; must on no account expect that they

be directly or indirectly the
ing him with either guns or
st, if he entertained any such
must tell me at once, and
up and be gone. I con-
of your officers, men, and
they have heard from me
Sabbath, and they will tell
work you must expect from
must not be disappointed if
not able to do some things
seen me do. All men are
ong the Matabele. To some
mechanical genius, and to
f another kind. The Mia-
hope will come may not
ing, but they will be wise,
iser and better than I am,
would be to make you and
, and teach them how to
h to come.' After I had
: to the same purpose, he
speak the truth. Some can
lo things others cannot do ;
onaries taking no part in ob-
supplies of ammunition, I
not be broken. I confide in
s to what I ought to expect.'
him that I was now getting
n in the service of God,
en like the Matabele, these
hat I began to feel the toil
rneys, when I had to do so
wn hands ; and were it not
seeing Missionaries esta-
country, he should see my
I had much work to do for
of God, where I was, and
cease to be able to serve
good to my fellow-men, I
into solitude, and think and
ven, where I hope to live
uring these words, he stared
rives and nobles stared, as
I was raving. Poor things,
ow easily one can talk of
atse said, ' You are young—
y, you are vigorous as ever.'
saying, ' You may think so,
so, which makes me most
: you and your people all I
lie.' He interrupted, with
most emphatic negatives,

adding, ' You must not die, but live ;' and then dropped the subject by introducing others which had been waiting to be brought forward by some of his nobles.

PARTING WORDS WITH THE GREAT CHIEF
AND HIS PEOPLE.

" In the beginning of December, I began to think of preparing for my return home, and requested Moselekatse to mention some things which, on former occasions, he had manifested a wish that I should bring with me when I should return with the Missionaries. I had warned him again and again that he must not expect that Teachers would ever become traders ; but I should, in the entire absence of means by which he could obtain some things which he expressed a strong desire to have, bring them with me, but only on condition that in future he must look for foreign supplies to those whose business it was to trade with the natives, and I would especially urge on him the necessity of making arrangements to carry on a trade with those who intended opening up intercourse with the tribes on the Zambezi river. As he had during my visits obtained a knowledge of and a taste for various articles, and the value of many tools he had seen me use, he wished me to bring a waggon load. I told him I could not undertake to do so, as I should not be able to find much room for more real necessaries than such as I and the Missionaries were obliged to take for our own use. To this he promptly answered, ' I am rich, and can pay for all, and send plenty of oxen to bring them, and to assist the Missionaries on their journey hither.' This I admitted, adding, that as to ivory, the distance was so far, and the roads so bad for waggon travelling, that I was afraid of a heavy waggon and meagre oxen, which might leave me in the desert ; that I could have no objections to his doing as he had done on my last visit—pay the expenses of the journey. I assured him that anything beyond the expenses of the journey should be returned to him in value. I repeated what I had stated before as to what Missionaries were. I could have no objections to further his wishes, and give his orders, as far as writing was concerned, but that he must look to traders who might be induced to go so far, and on no account to

Teachers, whose duty it was to impart to him and his people the knowledge of Divine things; that while I could assure him of their willingness to meet his wishes, they would on no account engage to supply him with anything in the way of trade; that as several individuals had approached his dominions for purposes of hunting and trade during my two last visits, aware, as he knew, that they were safe while I was at head quarters, he might easily engage one of such to bring him the supplies he wanted, as he said he wished to imitate the white people; or the Missionaries, when they came, might be able to point out some individual to whom he might commit his commissions, as they had done at the Kuruman in the case of Mr. Hume; and further, if he entertained any idea that Missionaries would be his agents in worldly things, he must tell me so, and he and I must now part company; that, much as I esteemed him, and much as I felt thankful to him for his many acts of kindness, I should much prefer not undertaking such a long and hazardous journey. I had come cheerfully, and would, if spared, come again with the Teachers with increased pleasure, but then it must be for his soul's sake, and those of his people, as Jesus has commanded us to go and teach all nations. "How I love you!" he interrupted; "how can you say you would not come again? I wish I could reward you for your kindness. You have never tired of working for me since you came here, and as you did on your former visit. You give medicine to the sick, and you have cured my favourite wife. All the doctors in the land have been called, but they could do nothing. I pay, I feed them, but they are fools. My wives say, "Let us have Moffat." You help those who do not like to ask, and you have done many things for me and my people of which I only heard when they were done. You work the whole day, and write at night; when do you sleep?" As he found me rather stern in refusing anything but a small remuneration to defray journeying expenses, he told me he had sent some ivory to my waggon, which he begged me to accept as his thanks, as he had nothing else with which to express his gratitude. On the last Sabbath of my sojourn the attendance was large. The im-

mediate prospect of separation but speak of a separation at the last day would be eternal. I recapitulated had said during the repeated opportunities which I had of addressing them on of everlasting importance, and which them, if they did not believe, the witness against them in the day of judgment. They would then see that (the Bible, which I held in my hand) the book of God, which all men are bound to believe. My audience was unusually serious. Of course they could help observing that I was so; and the destinies of so many thousands of men who seem to be happy only while in war, or in the contemplation of taken into account, the heart must be heavy. I have observed frequently that people, that when the subject is discussed, when past deeds of valor in prospect are rehearsed, they almost frantic, and exhibit a feverishness bordering on madness, while they can see scenes of rapine and blood, in the contemplation of which they revel and bask. When the ebullition is over, and they resume their wonted equanimity, others may be seen with faces as if they were in a charnel-house.

A CHIEF REDERIVED FROM CAPTIVITY

"In a former communication I had the pleasure to make reference to Macheng, a young man about twenty-six years of age, a good-looking, apparently of a mild disposition, and a countenance not wanting in intelligence. He is the son of Khari, the king of the Bamangwato tribe, who was killed in an engagement with the Mashona. Macheng was yet a child. During the irruption of the tribes to the north-west, occasioned by the overwhelming power of the bloody Chaka, the king of the Zulus, the Bamangwato and other Bechuana tribes were scattered to the winds. Macheng, during his minority, with his father and sister, afterwards one of Sechô's, were under the care of Sechô's, while that time the head of but a small tribe of the Bakuena. While Sechô's was one occasion absent from his territory, Macheng, on that occasion, foray against the Banguakete, a tribe

fell upon his undefended town, destroyed property, and carried youths and women, among Macheng and his eldest sister. On one occasion before, escaped way back through the interstices of forests; but young boy of about ten years of age, to be a captive, and continued sixteen years, and but for my Moselkatse, would have continued to be so, as others be end of his days. He was, ed at my disposal. This was

I know the truth of what aid when I asked him, not for nother, that it was contrary to of the Matabele to return a to his people. I had wished ve the honour of returning his people, having felt some e subject of interfering myself, fear of Sekhomi, the usurper, ht get involved in a quarrel heag's restoration might give l been allowed to remain with : whole of the time of my stay, one of my people.

that if he was not now de-gh my influence, his bondage My assurance that I should not e enough. A lively sense of of liberty, as well as quick ob-l convinced him that such was with his justly-dreaded master, ble to fulfil what I had pro- id only to give my testimony in his expectations from Sechéle, his mind, and appeal to his on in giving over Macheng to sosal, and that I should now, ission, willingly take Macheng e. After a long conversation e, interesting subject, the thing Macheng was called. He en-oss, with bright hopes of the at down with the usual salu-selekatse sat in his arm-chair, ghing, said, 'Macheng, man of go with your father. We have ecting you. Moffat will take Sechéle. That is my wish as hat you should be in the first

instance restored to the chief from whom you were taken in war. When captured, you were a child; I have reared you to be a man.' Never before did tones so sweet fall on Macheng's ear. The attendants praised the greatness and goodness of their king. He ordered one of his councillors to go to his waggon (a kind of store-house) to bring some clothes. After the ceremony of dressing was over, and Macheng had sat down, he was again presented with a cup of the king's beer, and a fat breast of an ox (the king's portion) ordered for his supper. When I left the presence of the king, and while passing through the room to where my waggon stood, a shout was raised, 'There goes Macheng; Moffat is taking Macheng to his people.' On the 11th December, after a very great deal of trouble with oxen which had once been accustomed to the yoke, and others which were untrained, I was able to leave for home, at the same time that Moselkatse was leaving in one of his waggons for a neighbouring town. His object was to spend a season of mirth at an annual festival, which had been deferred till my departure. My journey homewards was not attended with anything beyond what is usual in a wild, uninhabited country. The late rains, which, most providentially for me, had held up, rendered travelling very heavy, from the ground being saturated. More than once I was compelled to pass the night in a quagmire, where the waggon had to be unloaded and conveyed piece-meal to higher ground.

A NATIVE PARLIAMENT.

"Sometime before arriving at Sechéle's town, our approach was announced. He, the chiefs of the Bangwaketse and Barolong, with other chiefs of tribes congregated on his mountain, met me, some on horseback, to welcome Macheng. He appeared in no way elated, whatever might have been the emotions of his mind; but nothing could induce him to leave me and ascend the mountain on which the town stood. On the Lord's day which followed, he accompanied me, and witnessed for the first time Divine service performed in a house built and appropriated to the purpose of worshipping God. He was most surprised to witness the multitudes that had come to

hear me preach. The next day had been appointed to hold a national assembly, to give a public expression of welcome to the returning captive. Sechéle, after getting Macheng rigged out in a rather handsome costume, marched before us to the centre of a kind of natural amphitheatre, which had for an hour before been crowded with at least 10,000 people, in all their habiliments of war. After Sechéle had stood up and commanded silence, he introduced the business of the meeting. One speaker followed another, expressing in enthusiastic language the pleasure they felt on the occasion of seeing the chief of the Bamangato return from captivity. Of course, though very unwilling to be found a speaker in a native parliament, I had to take my share, though the detail of circumstances included also something like a sermon, to which, among so many thousands of heathen, the most profound attention was paid. Some of the speeches were very striking and figurative. The following are a few sentences from the brother of Sechéle: 'Ye tribes, ye children of the ancients, to me this day is a day of wonder. That which awakes my heart to wonder is to see the Spirit's work. My thoughts within me begin to move. Verily, the things I have seen, and the words I have heard, assume stability. When I first heard the word of God, I began to ask, "Are these things true?" Now, the confusion of my thoughts, and of my soul, is unravelled. Now I begin to perceive that those who preach are verily true. If Moffat was not of God, he would not have espoused the cause of Sechéle in receiving his words, and delivering Macheng from the dwelling-place of the beasts of prey to which we Bechuanas dared not to approach. There are, who contend that there is nothing in religion. Let such to-day throw away their unbelief. If he were not such a man, he would not have done what he has done, in bringing him who was lost, he who was dead, from the strong bondage of the mighty. I, Khosilintsi, say so, because Moselekatse is a lion; he conquered nations, he robbed the strong ones, he bereaved mothers. He took away the son of Khari. We talk of love. What is love? We hear of the love of God. Is it not through the love of God that Ma-

cheng is among us to-day? A son of one of a nation, who of you know of him? He makes himself a lion's prey, and enters the lion's abode, and brings out to us our own blood.'

"Besides two Matabele who accompanied me, two others were sent by Moselekatse to be his mouth in bearing witness that his wish as well as my own that Macheng should be placed in the first instance in Sechéle's hands, and to assure him that he had set him forth a free man at my request. One of the Matabele addressed the meeting, and was received with the greatest enthusiasm. One of these was the very individual who had had the charge of Macheng since the day he was taken captive, and thought of him till he was enrolled among the warriors, appeared to look upon him (Macheng) with paternal affection, but, from the moment he was delivered over to me, he honoured him as a chief of the Bamangato. This individual spoke with a flow of words, and one would think an exotic in the Matabele heart. He arose, and, facing the assembly several times, moving about a staff which he held in his hand (for the Matabele do not use weapons at a national assembly, as the Bechuanas do), and according to the form, called the tribes to give ear. Standing opposite to where Macheng and I were, laying his arms on his bosom, he turned round, and, raising a wailing voice, exclaimed, 'Pity me, O ye nations. Here I stand a lonely one. I am bereaved of my mother. Whither shall I go? Will he forgive my mother? Can I forget my son? I carried him on my shoulders' (suiting the action to the word, then raising his voice in tones still more pathetic, he said, 'How happy was I once when I bore my boy! Why was I made to bear him? I can do no more.' Looking round on the multitude, he asked, rather sternly, 'tribes, why did ye covet my child?' turning to me with softened tone, 'Why you, Moffat, prevail with the son of Macheng, my bane to make me childless? I shall go to the desert and weep. He is gone, my mother, but I shall never forget that I am the father of the son of Khari, who is now the son of Moffat,' &c. He concluded his pathetic address with some remarks on

the tribes ought now to view
The whole scene produced a
and the minds of the assem-
been taken by surprise by
of the dreaded Matabele
were now in raptures to hear
of language from those who,
were, till now, a terror by
After this, I remained a
saw every arrangement made.

Macheng and his fifty attendants returned
to their own people, and 100 chosen men of
the Bakuena, at whose head was Khasilintsi,
escorted them to the Bamanguato. Such
a demonstration has rarely been made in
the country, and I should think will not
soon be forgotten. Previous to his depart-
ure a liberal subscription was made by the
nobles, of cattle, karosses, &c., so that he
was not sent away empty."

GRAAF REINET.

of the Mission Stations in South Africa have recently become
ing, and among those who have exerted themselves with vigour
to attain this position, Graaf Reinet deserves honourable

word, a gentleman who has evinced much Christian zeal in pro-
interests of this Station, and who acts as secretary to its
us writes to Dr. Tidman under date 8th June ult:—

Dear Sir,—I have this day had
of forwarding to Rev. Mr.
Society's agent at Cape Town)
100 3s. being the proceeds
of for the year ending 31st

to be enabled to state that
we are progressing in Graaf
we have many and evident tokens
of and approval. We have
we have, during the past year, of
Christian fellowship several
, one would have thought,
and about the last to embrace
striking evidence that 'His
is our thoughts.'

It has been always well at-
the course of a very few years
called upon to enlarge our
aggregation is rapidly increas-
able raised a subscription among
chased a harmonium for £60,
to the church. Our Sab-
we are also progressing: there are
adults, under the superintend-
ment of mpbell; one for Kaffirs (of
number have been brought
, conducted by Mrs. Kitching-
of the Missionary), who is

proficient in their language; and one for
children, under my own superintendence.
This last is crowded every Sunday, and my
great difficulty is to procure teachers. Two
young ladies, daughters of one of our re-
spected deacons, Mr. Zievogel, afford me valu-
able assistance with the more advanced
classes, and I have enlisted the assistance
of other children, daughters of our members,
to assist me with the junior classes. It is
really a pleasing sight to see every Sunday
a large room crowded with children of all
shades of colour, eagerly receiving instruction
from the word of life.

"Last evening, at our Monthly Prayer
Meeting, while reading the Monthly Report
of the Committee of our Auxiliary, I was struck
with the thought, Would it be possible to es-
tablish a *Children's Auxiliary* in Graaf Reinet
and excite in the youthful mind an interest
in the extension of God's kingdom? I at once
took the opportunity of addressing the young
persons then present, told them what the chil-
dren in dear old England have done and are
still doing, and invited any who felt disposed
to add their mite, to call upon me and I
should feel much pleasure in taking their
names down and forming a *Children's Aux-
iliary*. To-day, on going home from my

office, I was most agreeably surprised and delighted to find on my table a little heap of coppers and silver from different children, and a note from a little coloured girl about six years of age, one of our Sunday School scholars, of which I give you a literal translation.

“ My dear Teacher,—I wish to become a member of the Children’s Society for sending the word of the true God to those places where he is still called the Unknown God.’

“ ‘CATOJE SAMSON.’

“ You can readily imagine what a thrill of pleasure ran through me on reading those few words, and I am confident that they will also afford you no little gratification.

I find a great difficulty in procuring able books for the English class Sabbath School. Could you not a box of spelling and reading Cards, as I would most willingly pay for if you could send me any, they would be service. You could ship them to A and I would arrange for having them forwarded to here.

“ I must crave your pardon for trespassing on your valuable time; main, with Christian greeting,

Rev. and dear Sir,

Yours in Christ

G. HUI

POLYNESIA.

ISLAND OF AITUTAKI, HERVEY GROUP.

WHEN the first attempt was made, more than half a century ago, to duce the Gospel into the islands of the South Pacific, but few were to render a helping hand or to utter a word of encouragement to a prize so apparently hopeless and fanatical, while, by the writers of the day—the recognised guides of public opinion—it was treated with disguised scorn and ridicule. In contrast to the sentiments generally felt and avowed by our countrymen, it is pleasing to have the testimony of an impartial and honourable witness to what has been done through the instrumentality of one of our Missionaries—*Henry Royle*—to raise the savage idolater from a state of brutish ignorance and degradation to the dignity of a man and a Christian. The account of a visit lately paid by Captain Harvey, of H. B. M.’s “*Havannah*,” is extracted from a valuable publication, entitled “*Book and its Missions*.”

“ TO THE EDITOR OF ‘THE BOOK AND ITS MISSIONS.’

“ MY DEAR FRIEND,—The great progress of Christianity in the South Seas has been disputed by many, doubted by some, and scoffed at by others. Perhaps the following statement, forwarded to the British Admiralty by Captain Harvey, of Her Majesty’s frigate, the ‘*Havannah*,’ may be believed by those who have hitherto put no trust in ‘mere missionary records,’ because they have not considered them impartial. On my way to Peru, I had recently the pleasure of dining with Captain Harvey on

board his own ship, in the bay of Aitutaki, and from his rough notes I copied the following, which I am able now, with permission, to present to your magazine, &c.

A. J. DUFFIELDS,
Agent of the British and Foreign Society for South America
CAPTAIN HARVEY AT AITUTAKI.

“ At 10.30 A.M. on Friday, the 12th of February, made the Island of Aitutaki about twenty miles, bearing S. The first showed as two hammocks. On approaching, it assumed a very plain

the undulating nature of its the tropical luxuriance of the was well wooded, and appeared trees. The eastern end of off into a long low spit; near the north side, was a round station, having two cocoa-nut summit; to the westward of and smaller rounded hillocks, a bold front of dark stone; a spit, spreads a broad bench; and off the western end is a d covered with trees: the sea whole way. An American as observed standing off east. about five miles off the land, with a native crew, came ing presents of oranges and five of them spoke English and informed us that the Alarms,' had communicated at that no one had landed; an English missionary at the they all much wished us to One of the natives, who styled e,' offered to pilot a cutter, ied by half a dozen men and ourselves under the guidance The entrance to the lagoon al reef was marked by a staff it. There is a coral stone from the beach, between two red yards in length; it was natives waiting to receive us. presented itself on entering beautiful beyond any powers; the deep-shaded end mag—the rich, variegated tints of oded shore—the dazzling sandy beach—the light and of the shallow water of the ast with the darker colour of outside, with a clear, bright formed a picture only to be torrid zones. Add to all this come offered to us by hun- islanders assembled for the you may possibly imagine the pleasurable excitement the occasion.

object was to visit the mis- residence we found on the nt an elevation of two hun-

dred feet—so steep, that a rough stone staircase had been constructed to make the approach easy. At the foot of this, on the right hand, in a most picturesque clearance, stood two substantially built, commodious buildings—the church and school-house. On either side, going up, the flowers, shrubs, and trees formed a pleasing approach to the house of the missionary. We found the Rev. Henry Royle prepared to receive our visit, and Mrs. Royle was making her welcome ready in the shape of the various refreshments their establishment could afford.

“I found they had resided in the island between eighteen and nineteen years. They have a family of six daughters, the two eldest at present being in England for education. On first landing, their settlement was opposed by a vast majority of the natives, who twice burnt them out of their houses, as also a friendly chief, who protected them to the utmost of his power. After great difficulties, much privation and self-denial, by perseverance they have succeeded, inasmuch as at the present day there is not a man, woman, or child, that would not sacrifice everything for them.

“These islanders do not touch fermented liquor, and but few use tobacco in any shape. The greater portion can both read and write. They are all respectably clothed. Their houses are built of coral stone, with high and well-thatched roofs, having a considerable air of comfort in their interior arrangements. They possess nine whale-boats, some of which were presents to them from American whale ships. Mr. and Mrs. Royle spoke very highly of these people. They provide everything in their power towards making them comfortable, and frequently Mr. Royle stated, that tea, sugar, coffee, &c., &c., were found in his verandah, which these kind fellows had obtained from the captains of the ships in exchange for their labour or goods, expressly for the missionary. They also met annually to subscribe towards their domestic and foreign missions, and did so most liberally.

“There are six cows on the island. Cattle are not permitted to increase beyond twelve. On reaching that number they kill them, and divide the flesh among the inhabitants. Figs, fowls, muscovy ducks, plantains, sweet

potatoes, yams, a kind of bran, bread-fruit, oranges, pine-apples, and many other fruits and vegetables, are to be had in great quantity. Cocoa-nut oil is made, and, I understand, in tolerable quantity at a reasonable price. I asked Mr. and Mrs. Royle, if seeing the American captains and crews using tobacco and spirits, did not cause some difficulty in persuading the people to abstain from them? They replied they thought not, and spoke very highly of the considerate and kind behaviour of the whaling captains who have visited them. Some seventy ships recruit wood and water annually at this island, and about a hundred vessels call for the same purpose at the larger islands. The value of money is well understood, although much is done by exchange for cloth, linen, stuffs, &c. Captain Whynger, of the 'Illinois' whaler, of New Bedford, who was obtaining his supplies for a passage home, told me it was exceedingly economical to recruit at these islands. There is a schooner belonging to the island, which trades between them, and has been once to Tahiti. The 'John Williams,' a barque belonging to the Missions, was daily expected, having left England in July last, on her round, viâ the Cape of Good Hope, in which colony they have an establishment. Beyond that periodical visit, they seldom or never see other than American ships. Let me add, that fourteen hundred of these islanders subscribed 300 dollars towards the Sailor's Home at Honolulu!

"On going down, for the purpose of embarking, I found a large assemblage of the natives, and before a house or shed sat the great men of the island to receive me. The son of the oldest man present, who spoke English better than any other native that I had heard, interpreted. He said they had come together to express their pleasure at

seeing 'English man-of-war' captai they had never before been so visi the fruits, vegetables, taps, &c., t in heaps on either side in front the me. I thanked them very much generosity and kindness, and said t not prepared for visiting them, the presents to offer in exchange, an boats could not carry so great a q these good things. The interpret 'They make free present—no exch want anything but you, captain, t and ask for anything the island aff it is freely at your service—and boats shall take everything on b then expressed my sorrow that my so necessarily short, and asked if t now come off to see the ship for time I could give them. Ten or e 'Yes;' the old man and his s panied me. Four whale-boats, w with the fruits, started, taking th tow. On board they expressed light at everything they saw, refus wine, or beer, but enjoyed a cup my cabin; and although the roug rough in costume, they behaved tlemen; the men (about eighty) over the ship, and not a single th sort was missed. Their commo tion was, 'English, we all Engi they had shown great wonder s shot, I told them I would send th shore after they had left the ship preferred having it fired off at t bidding them good-bye they ab with their heads uncovered, sever older chiefs kissing my hand as th

"I was utterly unprepared fo such a civilized, hospitable peopl cerely regretted not having the making them some return for the welcome offered to Her Majesty's

DEATH OF MRS. RATTRAY.

It is our mournful duty to announce the removal by death of the exce devoted wife of the Rev. Charles Rattray, of the Demerara Mission. The: impressive particulars of the event are communicated by Mr. B., un 24th July:—

"You will probably have learned, before this reaches you, that my dear been suddenly removed, by the hand of death, from the work in which

a diligently and devotedly employed, in connection with the Mission in Barrera, for nearly 19 years. Her health was never very robust, and for 10 years past it has often been in a very precarious state. This, with advanced years, and long residence in one of the most unhealthy localities of this city, had produced a visible decay in her bodily strength; and she frequently expressed regret that she could not exert herself as she used to do in visiting people from house to house, and that she now felt so easily fatigued. But, in her increasing infirmity and weakness, she was graciously favoured to experience, in a very large measure, that, 'though our outward man perish, the inward man is renewed day by day;' and, almost to the very last hour of her life, she was enabled and permitted to be happily and actively engaged in the service of her Heavenly Master.

Her death was affectingly sudden; but it was quite in accordance with her frequently expressed desire and resolve, never to leave her post till the Lord should call her to himself. On the Lord's Day morning, July the 4th, she appeared to be in her ordinary state of health; she made no complaint, was up as usual, and was as cheerful, active, and happy, as usual. At the time I left home last evening on Rust Chapel, she was preparing to go to Salem. When we observed the Lord's Supper at the one Chapel, some of the deacons conducted the forenoon service at the other. On that day we had the Lord's Supper at Lust en Rust Chapel, and after the service I went to see some sick people in that quarter, and did not get home till nearly, or a little past, six o'clock in the evening. I had been down with fever for a day or two the preceding week, and had a little fever when I left home in the morning. On that account Mrs. Rattray was anxiously inquiring for me, fearing that I had become ill. Her anxieties on that score were somewhat relieved; but I at once saw, from her appearance, that she had been unwell during the day, and, on inquiry, I learned that, while in chapel, she had a rather sharp attack of fever. 'Very hot fever,' she said, 'with very cold feet.' But, being unwilling to go out of chapel during the service—a practice which she was much grieved to see prevailing among the people on the slightest excuse—she remained to the close, and by that time the fever was much abated. She then, as I afterwards learned from some of the people, stood up and addressed the congregation, with special reference to the heathen festivals (dances, &c.) of the coolies, which had been recently celebrated in the neighbourhood, earnestly exhorting the young people against going to witness them, and parents and others to keep their children away from such scenes. She then superintended the arrangement of the Sabbath-school classes, and took charge of a class of girls herself, till the person who had the school list marked the names present, when she gave over the class to him, remarking that she did not feel well, as she had been suffering from fever all the time of the service. This was the last part of her public work. She left the earthly sanctuary little anticipating that she would never enter it again. Having got an hour or two's quiet repose, she felt refreshed, and got up, expecting a few girls whom she was accustomed to meet on the Sabbath afterwards; but they, having learned that she was poorly, did not come, and, after talking a little with our own girl, on the subject that would have occupied their attention that afternoon, she began to express some anxiety about my return. I found her waiting for me; and, having satisfied her inquiries as to the cause of my detention, we sat down to our ordinary Sunday's fare. I was telling her

the couch, and after a slight expiration—scarcely a sigh—all was still. She was not, for God had taken her. Not a struggle, nor the least countenance; where an hour before she had slept, and awakened to speak yet once more of the love of Jesus to her little attendant, and in death. But she slept in Jesus. ‘Absent from the body, present to the Lord.’

“Mrs. Rattray felt deeply interested in the Missionary work, and Missions to Africa, long before she entered on her active labour among the children of Africa in this colony. She belonged especially ‘to that class of the black men.’ For many years she was a member of the Church, under the pastoral care of the late Dr. Wardlaw, in Glasgow; and among the ‘black men’ in that city, particularly among the female ‘Friends,’ of the Anti-Slavery movement of nearly thirty years ago, Elizabeth Brock was unknown as an humble, but earnest and active, fellow worker.”



ORDINATION OF MISSIONARIES IN INDIA.

Mr. William Johnson, lately a Student of Airedale College, was ordained as a Christian Missionary in India, at East Parade Chapel, Leeds, on Thursday, 20th May. The service having been opened by the Rev. J. Harley, of Brighouse, with reading of the Scriptures and prayer. The Rev. Edward Storrow, Missionary from India, described the field of labour. The Rev. Dr. Fraser, of Airedale College, put the usual questions, the Rev. J. Reynolds, of Leeds, offered the ordination prayer, and the Rev. B. J. Missionary from India, delivered the charge. The following ministers and adjacent places also took part in the service, viz., the Revs. W. W. Guest, Dr. Brewer, and J. Marsden.

MISSIONARY CONTRIBUTIONS.

From 15th July to 16th August, 1858, inclusive.

Contributor	Amount	Contributor	Amount	Contributor	Amount
BEDFORDSHIRE.		<i>Marychurch, Mrs. Pearson</i> (A.)	2 0 0	Southgate.	
A Bedfordshire Farmer	1 0 0	Ditto for new Missions in Central South Africa	2 0 0	Chase Side Chapel.	
				Per Mr. M. Thompson.	
BUCKINGHAMSHIRE.		<i>Sidmouth.</i>		Missionary Boxes.	
North Auxiliary, per Rev. J. Bull.	3 0 0	For New Missions in Central South Africa.		In the Chapel	0 7 7
For extended Operations in India.		Lecture by Rev. J. Lucas	1 10 0	In the Vestry	0 3 11
Newport Pagnel	0 17 6	Missionary Boxes	0 10 0	Scholars' Boxes	0 13 6
Torrington, Grace Hamilton	1 0 0			1l. 4s.	
		ESSEX.		Tottenham.	
CAMBRIDGESHIRE.		<i>Little Waldham, Rev. J. Hicks</i>	2 10 0	For the support of three Children in Mrs. Lechler's School, Salem.	2 0 0
Dunford District, per Mr. J. Patterson.	3 14 0			Mr. J. W. Janson	2 0 0
<i>Dunford.</i>		HAMPSHIRE.		Collected by—	
Rev. J. Perkins.		<i>Stockbridge. A Friend to the London Missionary Society</i>	1 10 0	Miss J. E. Janson	2 0 0
Collections	14 10 0			West Green School	2 0 0
Missionary Boxes	2 3 6	HEREFORDSHIRE.			
Collected by Miss Burgess and Mrs. Scruby	1 10 0	<i>Hereford, J. Griffith, Esq.</i> (D.)	10 0 0	Usbridge, per Mr. S. W. Collins	2 1 0
Mr. Patterson (A.)	1 1 0				
Rev. J. Perkins	0 10 0	HERTFORDSHIRE.		MONMOUTHSHIRE.	
		<i>Barnet, Mr. S. De Moan</i>	0 5 0	<i>New Inn near Pontypool.</i>	
Session.		<i>Bushey, The Young Ladies at Mrs. Kidd's establishment, for the Native girl Esther, at Cuddapah</i>	3 0 0	Rev. D. Davies.	
Rev. R. Davis.				Collection	5 7 4
Collection	0 6 4	KENT.		Sabbath School	5 6 10
Children's Boxes	1 11 8	<i>Beckenham, Rev. Dr. Marsh, for distressed Caffra</i>	1 0 0	10l. 14s. 2d.	
Donum	3 0 0	<i>Blackheath, E. Lewis, Esq., for extended operations in India</i>	10 0 0	NORTHAMPTONSHIRE.	
Ditto	2 0 0	<i>Greenwich Road, Legacy of late Mrs. Kitty Pope, for Missions in Africa, reduced by deficiency of personal assets</i>	40 14 1	<i>Byfield, Miss Devonshire's Missionary Box</i>	1 7 0
A Friend	0 4 0	<i>Speldham Park Chapel, Annual Meeting</i>	7 3 3		
		Sermons	11 3 6	NORTHUMBERLAND.	
Little Shelford.		1st. Sa. Ed.		<i>Alwick.</i>	
Collection	3 8 0	<i>Tunbridge Wells, per Mrs. Joshua Wilson, on account</i>	19 4 11	United Presbyterian Church, Clayport Street	2 8 0
Small sums from little people, and from people of small means	0 7 0			NOTTINGHAMSHIRE.	
1st. 17s.	28 17 0	LANCASHIRE.		Auxiliary Society.	
Less Expenses	4 10 0	<i>East Auxiliary, per S. Fletcher, Esq., on account</i>	63 0 0	Per A. Morley, Esq.	
		West Auxiliary, per S. Job, Esq.	200 0 0	<i>Nottingham, Castle Gate.</i>	
		<i>Backdate, Providence Chapel, per Mr. T. Smith, on account</i>	10 9 10	Auxiliary	10 15 11
CHESHIRE.				Collections	73 5 3
<i>Sandbach, John Charles Billingson, 12th birthday present</i>	5 0 0	MIDDLESEX.		St. James's Street.	
		<i>Shepherd's Bush.</i>		Auxiliary	15 16 2
DERBYSHIRE.		Oaklands Chapel.		Collections	14 18 4
<i>Derby.</i>		For extended Operations in India	5 5 0	Frier Lane.	
Victoria Street Chapel, Ladies' Working Society	16 0 0			Collections	30 16 3
A Friend	5 0 0	Middlesex.		Albion Chapel, Suenon.	
Melbourne.		<i>Shepherd's Bush.</i>		Auxiliary	1 12 4
Rev. J. Fletcher.				Collections	12 28 2
Collection	3 11 3	Middlesex.		Mr. Glover, Sub.	0 10 0
Boxes.		<i>Shepherd's Bush.</i>		Mrs. Thorpe's Box	1 8 0
Miss Pnss	0 11 3			Missionary Communion	0 5 8
Miss Hyde	0 5 0	Middlesex.		Keyworth	1 0 0
Sabbath School Box (for 3 months)	0 4 0	<i>Shepherd's Bush.</i>		Hyson Green	1 3 6
Sundry Boxes	0 0 2			Earfield	2 9 4
Exp. 4s. 6d.; 4l. 17s. 6d.		Middlesex.		Sutton in Ashfield	5 12 4
		<i>Shepherd's Bush.</i>		Maor Green	2 16 7
DEVONSHIRE.				East Bridgeford	3 3 8
<i>Exeter, A. Z., per Rev. D. Hewitt, for extended operations in India</i>	20 0 0			Mansfield.	
		Middlesex.		Rev. W. Jackson.	
		<i>Shepherd's Bush.</i>		Collections	17 1 11
				Duvenio Association	1 11 11
				Ditto Woodhouse	0 2 6
				Missionary Break	1 5 2
				fast	1 5 2
				Subscriptions.	
				W. Wilson, Esq.	5 0 0
				Mrs. Wilson	5 0 0
				T. Foster, Esq.	5 0 0
				Mrs. Foster	1 0 0
				Mr. Watson	1 1 0

Mr. Bradshaw 0 10 0
Mrs. S. Foster 0 10 0
Mr. Grant 0 10 0
Miss P. P. Watson 0 10 0
Sums under 10s. 2 18 1

Special Fund for India
T. Foster, Esq. 5 0 0
Mrs. S. Foster 0 10 0
Miss Grierison 0 5 0
Rev. W. Jackson 0 5 0
Friends 5 1 0
Exs. 53s. 6d.; 1517, 3s. 1d.

Less Expenses 11 10 8
233 1 8

Workshop, for Special India Fund, per Mr. T. J. Pearson 2 0 0

OXFORDSHIRE.

Henley-on-Thames.
For Special India Fund.
T. H. Fuller, Esq. 1 0 0
J. Maynard, Esq. 10 0 0

Oxford.
For Female Education in India.
Collected by—
Miss Fairbairn 2 13 6
Miss Chillingworth 1 3 0
21. 10s. 6d.

SHROPSHIRE.

Market Drayton, per Mr. P. H. Morris 2 5 0
Wm. Miss Leech, for Special India Fund 0 10 0

SOMERSETSHIRE.

Cheriton and Temple Combe, per Mr. Bewsey 5 10 0
South Petheriton, Mr. J. P. Daniel, for Special India Fund 1 0 0
Taunton, Independent College, per Rev. W. H. Griffith 10 0 0

SURREY.

Clapham, Mr. J. White and Friends 0 17 0
Croydon.
George Street Chapel.
Domestic Servants' Bible Class
Rev. W. Ford 0 10 0
1 10 0
Miss Mascall 0 0 11
Mrs. Parson's Infant Class 0 13 4
Mr. Witheford (Boy) 0 13 4
Mr. Skidmore 0 2 3

Dulwich, Miss A. Boothner 1 0 0

Guildford.
Providence Chapel.
For Special India Fund 3 1 8

Red Hill, W. R. Richardson, Esq. 3 0 0

WORCESTERSHIRE.

Bromsgrove.
Rev. J. Parsons.
Juvenile Auxiliary.
Mr. Jas. Amis, Jun., Sec. 1 10 0

Mr. Jas. Amis, Jun. 1 10 0
Master Buggins 0 13 7
Mr. Josse Crawford 0 12 0
Master W. and C. Griffin 2 5 6
Miss Parsons 1 10 8
Miss Rose Parsons 0 9 10
Master E. Parsons 0 12 1
Master G. Parsons 0 2 7
Mr. B. Witheford, Jun. 1 0 0
Miss Witheford 0 5 3
Miss E. Witheford 0 5 1
Mr. W. Witheford, Jun. 0 3 2
Master C. Witheford 0 4 6
Mr. C. Witheford's Pupils 6 5 6
Mr. Edwin Warner 0 4 7

Ladies' Working Society.

Mrs. Parsons, Mrs. Jackson, Miss Parry, Miss Bott, Mrs. Laughton, and Mrs. Jeffreys' Box of Articles for Rev. G. Gull, South Seas 5 4 0

Special Fund for India.
Mr. E. Perkins (D.) 5 0 0

Congregational Boxes.

Miss Adams 0 9 0
Master Buckingham 0 5 11
Miss Fowlers (Rye-field) 1 0 0
Master Gunner 0 3 3
William Hughes 0 4 7
Mrs. Mann 0 10 7
Mrs. Punfield 0 10 0
Miss Parry 0 5 6
Mr. D. Sealey 0 3 1
Hanbury Smith 0 2 2
Mrs. Shaw 0 7 11

Sabbath Schools.

Mrs. Amis (Girls) 1 4 0
Mrs. Witheford 0 3 11
Mrs. Laughton 0 1 2
Miss Witheford 0 3 9
Miss Jones 0 5 9
Miss Warner 0 0 8
Miss Crawford 0 3 0
Miss Loxley 0 5 6
Miss Mascall 0 0 11
Mrs. Parson's Infant Class 0 13 4
Mr. Witheford (Boy) 0 13 4
Mr. Skidmore 0 2 3

Mr. W. Witheford 0 2 8
Mr. Josse Crawford 0 2 6
Mr. Jas. Amis, Jun. 0 2 7
Mr. E. Warner 0 3 1
Mr. J. Pearce 0 3 10
Mr. Geo. James 0 5 9
Mr. A. Dempster 0 0 11
Fractions 0 0 4
Contributed by Mr. E. Perkins (Superintendent) 4 15 0
Sacramental Offering to the Widows' Fund 1 13 0
Anniversary Collections 6 1 2
Exs. 30s. 3d.; 401, 10s. 3d.

YORKSHIRE.

Halifax, Miss Harrison, for Cafraria. 0 10 0
Horbury, for the Widows' Fund 0 14 0
Sheffield Auxiliary, per J. W. Pye 127 14 11
York, Rev. J. Parsons and Friends, for Special India Fund 20 1 0

SCOTLAND.

Aberdeen District.
Per Rev. John Kennedy, A.M.
Forres.
United Presbyterian Church 8 10 2
Inverness.
United Presbyterian Church 3 6 0
Free East Church 6 3 6
Free High Church 7 16 1
Independent Chapel, by Mr. Nicholson 4 2 0
29. 14s. 6d.

Per Rev. E. R. W. Krause.
Aberdeen, Miss Leslie, for India 1 0 0

Attock.

Collection 3 15 5
Sabbath School 1 0 0
Cullen, Collection 3 0 0
21. 15s. 5d.

Duncaulstone.

Rev. T. Brisbane.
Subscriptions 4 15 9
Prayer Meetings 1 5 0

Missionary Boxes.

Miss M. Ronald 0 12 1
Miss J. Orwig 0 12 0
Miss J. Catto 0 12 0
Collection 2 5 8
10s. 8s.

Per Mr. Cruikshank.

Huntly.
Subscriptions 4 0 6
Collection in Free Church 2 15 0
Ditto in Rev. Mr. Troup's Ditto 20 0 0
Female Missionary Society 5 0 0

Juvenile Ditto 4 11 8
Miss H. Emslie's Scholars 6 4 8
Jno. Robertson, Esq. (D.) 1 1 8
Jas. Robertson, Esq. 1 1 8
Collection at Annual Meeting 5 11 8
56s. 10s.

67. of the above for the Logre's School, Hong Kong.

Culinston.
Mrs. Hall's Missionary Box 1 1 0
Collection by Mr. Krause 2 1 0
21. 15s.

Nairs.

Per Mr. W. Leslie.
Collections by Rev. E. & F. Krause.
Independent Church 13 0 0
United Presbyterian Ditto 1 0 0
Established Ditto 12 0 0
A Friend, per Rev. J. Bessel 0 11 8
21. 15s.

Cannock.

Per Mr. J. Drummond.
United Presbyterian Church, Public Meeting 4 0 0
Independent Chapel Collection 3 0 0
Free Church Do. 3 0 0
Exs. 3s. 1d.; 15. 10s.

Edinburgh.

St. Anthony's Place Sabbath school 1 1 0
For Distressed Children, per Rev. B. Ditt.
Dr. Duncan 1 0 0
A Friend 1 0 0
21. 15s.

AUSTRALIA.

Sydney.
New South Wales Auxiliary, per G. Rees, Esq. 20 1 0

Hobart Town.

H. Higgins, Esq., for Extended Operations in India 20 1 0
Gosport.
Per Mr. B. Poole.
Sunday School 1 0 0
McKillop Church 1 0 0
21. 15s.

Less Exchange

21. 15s.

Contributions in aid of the Society will be thankfully received by Sir Culling Hardy, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Prince-street, Edinburgh; Robert Goodwin, Esq., 228, George-street, Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hunt, 2nd 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.

TREATY OF PEACE BETWEEN GREAT BRITAIN AND CHINA.

WITH feelings of wonder and thankfulness we are permitted to record the termination of hostilities with China, and the conclusion of a Treaty defining our future relations, and regulating our intercourse with that mighty empire. The terms of this Treaty, which will be found substantially in the subjoined letter of Dr. Hobson, far exceed the expectations both of politicians and of Christians, and, if faithfully carried out by the several parties interested, they cannot fail, under the smiles of Divine Providence, to secure the most important advantages to China and the entire civilized world, but pre-eminently to the Church of Christ. To some of these anticipated results, in connection with the cause of Missions, our laborious friend Mr. Muirhead in his letter refers, while he founds on them the strong claims of the Chinese Mission and the urgent need of a large reinforcement of Missionaries.

To the friends of the London Missionary Society this wonderful accomplishment of their largest hopes in the free admission of Christian Evangelists to all the vast provinces of China, cannot be regarded without feelings of solemnity, no less than delight. For more than half a century our devoted agents have been labouring in faith and hope for the salvation of idolatrous millions, and many of their number have laid down their lives in the assurance that the time to favour her, yea, the set time, would come. And now their prayer is answered, and their expectation more than realized. May the Churches of Christ affiliated with the Society, and with all Protestant Evangelical Societies through Christendom, prove faithful to the glorious duty which now devolves on them in sending forth a numerous band of faithful Evangelists to enter the wide and effectual door which God has opened into the land of Sinim.

Under date Shanghai, 13th July ult., Dr. Hobson writes :—

“ I am rejoiced in being able to inform you that the negotiations at Teen-tsin have been brought to a peaceful and satisfactory issue. The English treaty, which is the principal and most complete of the four made, has been signed and accredited by the Emperor, and is now in the hands of the
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Hon. F. Bruce, brother to Lord Elgin, who leaves with it to-morrow, per Overland Mail. The French and the American treaties are conveyed home by the same opportunity. Lord Elgin and his suite arrived here yesterday, and after coaling, will proceed in a few days to Japan, where His Excellency expects

to remain but a short time, and then return home, if not prevented doing so by the serious troubles at Canton. The numerous articles of the treaty, said to be upwards of forty in number, have not yet been publicly made known, but of this we are certain, they contain conditions very favourable to the development of Christianity and foreign commerce, and that hostilities are at an end with the Court and country of China (Canton alone excepted), which is cause for devout thankfulness to God.

"If the ulterior resort of proceeding to Peking with an armed force had taken effect, we know not how serious the consequences would have been, or when they would have been brought to an end. It is clearly seen and felt, that what has been effected, has arisen from intense fear of the allied forces attacking Peking after they had destroyed and overcome all opposition at the mouth of the Pi ho River. Everything that has been granted has been with an unwilling and forced surrender of demanded privileges. The working out, therefore, of the treaty stipulations, will be a work of time and difficulty. It will be comparatively easy in parts of the country like this, for instance, where the people and Native authorities are loth to meddle or afraid of interfering with foreigners. In Canton and other places, where there is a strong anti-English feeling, the treaty will be in many respects like the former one, a dead letter.

"The publication of the treaty in England will not probably give unmixed satisfaction, but to commerce it will surely prove in time a great boon, and increased facilities will be gradually afforded for the wide diffusion of the blessed Gospel.

"I have no idea myself that the Native authorities or the people will be a whit more favourable in their hearts to Christianity than before; but according to the treaty every

reasonable legal barrier is removed, and a great point gained. The success Missionary will, humanly speaking, depend on his own prudence, foret adaptation, and zeal. The chief of the treaty, I had been *privately* inform a friend, are these, which can be upon as true in the main:—

"1. Opening up of the country to merchants and Missionaries on the seaports.

"2. Toleration of Christianity.

"3. Improvement and revision of tariff.

"4. Opening of five more ports for Hae nam, Formosa, Twa taon (near and two ports in Shan tung, above the

"5. Indemnification for losses at and some of the expenses of the amount to 4,000,000 dollars.

"6. A resident minister at Peking

"7. The Yang tze River can be via purposes of trade up to certain limits above Nanking, while in possession of rebels.

"The opium trade is left where no united action could be taken upon is *not* legalized, as has been generally reported.

"Farther particulars I am not able to say, but I thought it proper to inform the above by the earliest opportunity and sure the announcement of peace restored, and many advantages generally favourable to religion and civilization afford to you and the Directors of our great satisfaction. I am not so sanguine as some seem to be of great and sudden change being brought about by this new and important treaty; the changes will be gradual, and the result of persevering well directed efforts, whether by the missionary, traveller, or merchant."

The Rev. William Muirhead, under date Shanghai, 18th July, proceeds to observe:—

"Your attention," observes Mr. M., "has of late been much directed to India, and I am delighted to hear of the resolution of our Directors in regard to that country. The time, however, seems to have arrived

when still more urgent appeals, if possible, must be made in behalf of China. Elgin has just returned from the East, having concluded a new treaty with the Government of this country, the terms

resented as being altogether enlarged Missionary particulars thereof have not, as it is necessary that the first be ratified at home. As it is known of its character, the duties of Christ may well be their duty and obligation in the

commercial point of view, there is no extension of privilege, but compared with the increased facilities that have been granted to Missionaries. It has been agreed that they should be allowed to travel far and discharge of their work, and to visit different towns and cities without let or hindrance. They should preach the Gospel in the most open manner, and in all directions far instead of being molested or persecuted before, they are to be recognized as true character, and protected. It will require time and exertion to obtain the full privileges of the Gospel; but such to be one of its provisions, a ground of rejoicing. Hitherto the Gospel has had a comparatively wide scope for its mission, as it was always in the way of the world, and this was pretty well known to the people. We ask, indeed, no permission from the Chinese Government to proclaim the Gospel, and as this is seemingly our happiness is great.

Now of what is before us, the question naturally occurs, what is to be done at home for the spiritual benefit of our great land? I am persuaded that numbers of young, energetic, and devoted men who, if they knew the necessities of the case, the encouragement of Missionary labour, and the needful for eminent usefulness, would be induced to devote themselves to the work. The thing which is most wanted is *preaching*. There is no such difficulty in the Chinese as has been long supposed. Men of ability can readily acquire a sufficiency to preach freely and in all classes of society are to

be met with, no one need be intimidated by the fear of the whole nation being composed of distinguished and learned scholars. In respect of numbers and the character of our audiences, for the most part the language of Scripture is appropriate: 'To the poor the Gospel is preached;' 'The common people heard him gladly;' and adaptation to this class is specially required on the part of the most useful Missionary. Books have been prepared to a large extent, and will continue to be from time to time; but that is only the very occasional work of a few, and not to be compared in importance to the single duty of preaching the Gospel in the towns, villages, cities, and provinces of this vast empire. It is to be hoped that, through the Divine blessing, churches will be planted in different places, over which Native pastors will be ordained, while the European Missionary will more particularly occupy himself with doing the work of an evangelist. What we now want is men who will give themselves to the work of *preaching* the Gospel. Every possible inducement might be offered to young men in good health, of active disposition, warm-hearted piety, and self-denying, laborious habits. The climate, the scenery, the country, as a whole, presents all possible varieties, and is far superior to many other parts of the world to which the servants of Christ have been largely sent. If we consider the immensity of the population, their ignorance, superstitions, and spiritual wretchedness, the wide and effectual door which is about to be thrown open, the readiness of the people to listen to instruction, and the manifest indications of Providence in the present movement, it seems that the call to personal consecration on the part of ministerial students and others is urgent in the extreme. As yet there is no general awakening, it is true; but good has been done, and there are not a few native agents who will form valuable auxiliaries in the work of the Lord. Men, animated by the love of Christ, burning with compassion for souls, and to whom, from practical experience, the great truths of the Gospel are precious, combined with other obvious and necessary characteristics, will find unparalleled scope for their exertions among the thousand myriads around. In

the cities and towns, among the hills and valleys in the interior, by the river and on the land, there are multitudes to be met with, all ignorant of the word of life, perishing for lack of that knowledge which alone can save from everlasting woe, and to whom, in the providence of God, and for the first time in the history of Protestant Missions, access is now being granted. Oh! will

none—will not many offer themselves to this glorious work, and in the hour of solitude at the throne of grace, and by the public dedication of themselves, say, 'Here are we, Lord, send us.'

"I hope to write you more fully by the next mail, believing the subject to be one of deep interest to the Directors, as it is to us."

MISSIONARY OPERATIONS IN CHINA.

WHILE the interior of this vast Empire has been distracted by a sanguinary contest, threatening the subversion of the ruling dynasty, and its outworks have been exposed to the assaults of the allied foreign powers arrayed against her, the Missionaries occupying some of the principal stations have continued to prosecute their peaceful labours without disturbance or alarm, and even to extend their journeys far into the interior.

Our first extract is from the pen of the Rev. Griffith John, of the Shanghae Mission, who entered upon the work in the autumn of 1855. Under date 15th June ult., Mr. J. writes:—

"The past half year has been to me a time of much pure enjoyment as well as constant employment in active Missionary work. The first three of the six months were devoted almost exclusively to itinerating, during which period a large number of cities, towns, and villages were visited. The ease with which Missionary excursions may be made in this part of China, and preaching carried on, even in the very busiest thoroughfares of our most populous cities, is truly surprising. Some months ago, a brother Missionary and myself visited Kiating and Kia-shan, two large cities in the Ohe-keang province, and about one hundred miles from Shanghae. We thought that short discourses, embracing a simple enunciation of Gospel truth, and an earnest, affectionate appeal to the consciences of our hearers, delivered as often as possible, would be better than long sermons delivered twice or thrice in the course of the day. We commenced each day with the early morning, and kept on preaching simultaneously till the late evening, to crowds of people in all the busy and narrow streets, without the least interruption, or expression of ill-will on the part of the citizens. After spending seven days

at these two places, we left pretty well satisfied that there was hardly a street or corner which had not been converted into a temporary pulpit, and that the glad tidings of salvation had been preached to thousands of perishing men for the first time. This is only a specimen of what may be and is done by Protestant Missionaries in the towns and cities around Shanghae. It is very pleasing and cheering to see multitudes coming to listen to our preaching wherever we go. Among our hearers there are some who seem touched and interested; the majority, however, treat the message with indifference and contempt. But I have observed that in China, as elsewhere, the poor are the most susceptible of impression. The more I have to do with the people, the more profoundly convinced I become of the absurdity of the old standing idea, that China must be worked upon from above, and that here we must commence with the wise, the rich, and the noble, and descend from thence to the lower classes. Besides the *a priori* improbability of this, I believe that the experience of Missionaries in China—both Roman Catholic and Protestant—goes to show that the land of Sinim is no exception to the

le. These are the words of an old Catholic Missionary:— 'In short, amongst the Christians that are in the reckoning no more princes and of state since the last persecution of Adam Shool, yet for all that we every year mandarins, doctors, and sons of quality; yet it is true that the *own people* make up the greatest Non multi potentes, non multi And it is no news to own that the always been the elect portion and inheritance of Jesus Christ in the Long since, however, even their and doctors have fallen away; a well-known fact, that at present converts are almost entirely among the and most illiterate of the people. To convert China, we must begin with the common people, and devote our *principally* to their enlightenment. Connected with this is another false notion, namely, that none but men of great talents and profound erudition do as Missionaries for China. From this misconception, I suppose, the necessary character of the people, and the insurmountable difficulties of the language. There can be no doubt but that there are her wise men in abundance, and the acquisition of a *profound* knowledge of the language is more than a *life* work to conquer; but, on the other hand, experience has taught me that the path of the Gospel lies chiefly among the illiterate; and that a diligent student of the capacities may, within the first two years of his Missionary career, be able to explain his Chinese New Testament intelligibly, and speak with sufficient accuracy to convey to the mind of his audience a full and correct idea of the principal truths of the Gospel. I don't say that a thorough knowledge of the language and literature of the Chinese is important; on the contrary, I maintain, the more profound the better; every Missionary should constantly aim at perfection in this respect. I only assert, that it is by no means essential to long and extensive acquaintance, and that a man of moderate attainments may acquire in a comparatively short time a sufficient amount of Chinese to

enable him to do a great deal of work. We want *here* men of *action* as well as men of thought. We could not dispense with the latter, yet we deem the former equally invaluable. Though the itinerating work is very pleasant in itself, yet it is far from being satisfactory to a Missionary who is seeking for visible, definite, tangible results. Our stay is generally too short to remove false impressions, and to develop the beauties and attractions of our religion. Hence I had made several attempts to rent a house where I might reside with my family.

"After several attempts and disappointments, I at length succeeded in renting a house at Ping-hu, a district city in the province of Ohe-keang, where I have been residing with my family for upwards of two months. Ping-hu is between 80 and 100 miles from Shanghai, and contains upwards of 80,000 inhabitants. One of our number had made an attempt to establish a station there, but on account of the interference of the mandarin, it was broken up soon after. Hitherto we have met no opposition from the officials, and the people seem pleased with our presence rather than otherwise. We open the doors for preaching about 2 P.M., and close them between 5 and 6 o'clock. My native assistant and myself preach alternately, generally speaking to a large and attentive audience. We have not been without some tokens of the Divine blessing and approbation. On my first going there, I established a Bible class, which I hold twice a week; all who seemed to feel an interest in the truth were invited to attend, and in a few days we had a goodly number of catechumens, who were receiving special instructions. Six of my catechumens have received the ordinance of baptism, and are, so far as I can ascertain, walking worthy of their profession. We have several candidates besides, and in a letter just received from my native assistant, he states that the number of inquirers is multiplying. Of the above, two are literary graduates; one is a respectable tradesman and his wife (whose children, also, five in number, have been baptized); one is a shopkeeper, and one is a silk merchant. May these six prove to be only an earnest of a future harvest to be gathered in at Ping-hu. A person has just

been offering me two rooms free of rent at Simg-kiang-fú, which is only about 100 lee from Ping-hu. I have a mind to avail myself of his kindness, and divide my time between both places. My object at present is to establish as many stations as possible in the interior, to put native assistants over each, and exercise a kind of general superintendence over the whole. It is gratifying to observe how the country is opening up in consequence of Missionary enterprise. Whether Lord Elgin is going to open up the country or not is at present uncertain. One thing, however, is certain, that if his Lordship is going to do so, he will only carry on a work already commenced by the Missionary, and bring to a speedy conclusion, by the power of arms, that which the Missionary was gradually accomplishing by the spiritual power of the Gospel of peace. Only a few years ago, twenty-four hours was the utmost length

of the foreigner's tether; his visit confined to villages and small towns in the immediate vicinity of Shanghae. But in consequence of Missionary perseverance and courage, large cities, such as Hang-chen, are visited openly, and Western barbarians are permitted to enter in the very houses of the highly-cultivated celestials. Whilst the British and French cannons were roaring and deriding within two or three days' journey the *dragon throne*, Missionaries were permitted to live in peace and quietness at a distance of 100 miles from Shanghae. The day is about breaking on China, and on the eve of more glorious times. The barriers are, we trust, about being away, and wide doors flung open. Are the Churches at home prepared to set out to take possession of the land?"

The *Amoy* Mission continues to enjoy a large amount of prosperity and the labours of the Brethren have been rewarded by an addition to the number of converts. Under date 15th June, the Revs. Messrs. Strickland and Lea write:—

"We have again to record the goodness of God towards us, in granting to us and to our families peace and quietness in a time of 'wars and rumours of wars,' and in permitting us the privilege of welcoming additional converts to the Church of Christ under our care. We hope and pray that the war, which has now changed its scene from south to north, will not interfere with the quiet of the intermediate ports, and we could wish that friends at home felt as little apprehension on this subject as we do ourselves. Yet never did China more urgently need the prayers and efforts of British Christians than it does at the present time. We know not at what a cost of human life extended intercourse with this country may be won; but the present strife must lead to negotiations, when, it is to be hoped, that the claims of Christian Missions will not be wholly lost sight of by the plenipotentiaries of England and America. To both of these plenipotentiaries the *Amoy* Missionaries, as a body, have addressed letters, bringing before their Excellencies various subjects of

importance in connection with Christian Missions in China. Still, our chief dependence must be on the prayers and sympathy of Christians at home. In spite of the war or the want of them, Christianity is advancing and will make its own way, even in China.

"On the morning of Lord's Day, 13th ult., seven Chinese converts (five women and two men) were received into the Church by baptism. Of the five women, the Toh Kien Chim, is 80 years of age. Her knowledge of divine truth is not extensive still, she appears to have an intelligent appreciation of the Gospel plan of salvation. In confessing her own sinfulness, she recognised Christ as the only Saviour."

"Two of the women (Tiu Tek Chi and Go Ka Vek Chun) reside near the north of the city, and have been led to the Gospel through the influence of two female Church members who reside there. They gave satisfactory evidence of conversion to God."

"Tan Kiau niu" is the wife of a Chinese merchant. Her case presents

interesting features. She first
 Gospel about four years ago, at
 for Chinese females, then held
 school-rooms. Since that time
 frequently attended our services.
 husband's shop was consumed
 and burnt down many houses in
 since, she seems to have given
 heed to the truths of the
 answered with great intelli-
 questions put to her prepa-
 mission to Church-fellowship,
 and evidence that she had ex-
 the work of the Spirit on her

Lim To chim, has attended
 regularly for two years, and has
 been before us as a candidate for
 Her mind appears thoroughly
 perceive the excellency of the
 the value of a personal interest
 e female members of the Church
 ough confidence in her sincerity,
 gly received her into Church-

two young men, the one is named
 ng, the other, Ti Chai Lo. The
 vant to C. F. M. de Grijs, Esq.,
 utch Consul at this port. The
 h is only 18 years of age; yet
 have savingly experienced the
 e Gospel, and professes his de-
 votion to live henceforth as a
 Christ. He joins the Church
 l approbation of his employer,
 if a brother disciple.

er youth is but 16 years of age.
 has been for some time a mem-
 church. His father was the bed-
 nan whom we baptized at his
 out two years ago, and who died
 s afterwards. The son appears
 desirous of having his father's
 his God, and of following that
 as he followed Christ.

ervice for the administration of
 these candidates, our principal
 lled with attentive hearers. Mr.
 preached the introductory dis-
 John xiii. 8, and baptized the
 after each had professed Christ
 ongregation. Mr. Lea then
 : two young men, who satis-

factorily answered the questions put to them
 thus publicly. Mr. J. Stronach afterwards
 baptized an infant child belonging to one of
 the Church-members, and addressed the
 large assembly, concluding the interesting
 service with prayer and praise to God.

"The present number of communicants is
 182: 57 women and 125 men.

"The various duties of the Mission have
 been carried on as usual. The schools,
 Bible classes, and public services are, we
 trust, all useful in bringing idolaters to
 Christ. If the success is not so abundant
 as we desire and pray for, we have still the
 promise of the Master ever with us, and
 cannot but expect greater things than these.

"Our Chinese Boys' School still greatly
 encourages us to persevere in carrying on
 this department of Missionary efforts. The
 scholars are making steady progress in learn-
 ing, and we trust that their knowledge of
 divine truth is daily increasing.

"The Girls' School also continues in full
 operation, Miss Stronach and Mr. J. Stronach
 being assisted in teaching the elder pupils
 by a daughter and a niece of Mr. J. S. The
 branches of education mentioned in pre-
 vious reports are daily taught, and there is
 every inducement to persevere in this good
 work.

"During the winter months Mr. Lea has
 made occasional preaching tours through the
 large villages and towns upon Amoy Island,
 as well as upon some districts of the main-
 land. There is but little to tell with regard
 to such excursions. A crowd is easily col-
 lected, and the people generally hear with
 apparent interest. The seed is sown beside
 all waters, and we must wait patiently for
 the results. The usual plan is to speak at
 some length on the principal doctrines of
 the Christian religion, as contrasted with
 the sins and absurdities of idolatry and the
 self-righteous morality of Confucianism.
 After preaching, appeals are more privately
 and directly made to those among the crowd,
 who may have listened with greater interest
 than others, or who may have expressed
 assent to the truth of the things spoken.
 Sometimes a portion of Scripture is read and
 explained. Here, as elsewhere, it is em-
 phatically to the poor 'that the Gospel is
 preached,' and our preaching would be more

effectual could our hearers read for themselves; for there are but comparatively few readers in the crowds that gather around the itinerant Missionary. Sometimes a scholar will be seen walking to and fro at some distance, evidently listening, and yet apparently ashamed of himself for doing so. If a book is offered to him, he will generally

accept it, but it is with an ungrace that seems to say, he holds in contempt both book and preacher. Indiscriminate distribution of books is worse than and it is frequently necessary to the ability of the applicant to read his application for a book is acceded

THE LATE MISSIONARY CONFERENCE FOR SOUTHERN INDIA.

IN our Number for August, brief allusion was made to the late Missionary Conference held a few months since at Otacamund, Neilgherry hills. The full report of the proceedings has not yet been published; but as our Missionary brethren have in their correspondence given prominence to some of the topics brought under discussion these have a direct practical bearing upon our Society's operations in Southern India, and will demand special consideration in making prospective arrangements for reinforcing the Stations, the views and suggestions of our brethren merit the deepest attention.

The Rev. James Sewell, of Bangalore, under date 6th July 1851, writes as follows:

"I have for some time past been very desirous to address you on the results of our General Conference at Otacamund in April and May last, but have been quite unable to do so hitherto. The office of secretary to the Conference, involved me in an amount of writing and correspondence much greater than I had anticipated. Two other Missionaries were associated with me during the meetings, but the chief burden must in all such cases rest on one person. I am relieved of the actual publication of the report of our proceedings, as an editorial committee has been appointed of three others besides myself, and they all reside in Madras, where the report will be carried through the press. Having prepared the manuscript, I forward it to the others to revise and print in Madras. I inclosed a prospectus of the report, for which we are collecting subscribers. We feel deeply anxious for its extensive circulation among those who take the lead in all Missionary Societies, whether as Directors or Contributors only, feeling assured that it is eminently fitted to enlighten and cherish the

zeal which has been so happily enlisted on behalf of India. It will be for the good of three months before the work can be carried through the press.

"You will see that we embrace a wide range of subjects than our brethren in Calcutta and Benares, and that upon the most important we had two or three prepared papers by Missionaries, and regard the subjects from different views. This, with the historical and geographical views of the various Missions represented, has increased interest to the report.

"We of course occupied a much longer time in our deliberations; but as the brethren had to travel very great distances (400 miles), and had no opportunity of conveyance, they preferred a meeting of twelve or fourteen days, to one of half that period. We also gain much by means, more opportunities of intercourse with men we had long known by name, but whom we had never seen. Our entire fellowship, whether private or public, was of the happiest and

The fact of our belonging to these and countries seemed to find enjoyment to our meetings, and light out the various aspects in important subjects were regarded. However, that amidst much variety substantially of one mind on essential in connection with our and all our resolutions were passed without protest, except where one Missionary recorded on a part of one of the reso-

of the brethren had been prepared and appointed to attend the the representatives of their immediately associated with were prepared not only to state views, but those of their associated

From such Missions as those in Tinnevely and Travancore, as in Madura and Juffna, the the Western Coast, the Free soil and in Madras, and one or smaller bodies, this was easily to such an arrangement in our Missions, in consequence of so far separated position of many only partially practicable. On however, it is believed that none of the systems adopted would have been different, had the entire body of two hundred Missionaries been together, instead of only thirty. This will no doubt give weight expressed in the resolutions, we trust, to the settlement of those which have hitherto been decided among us.

This is one topic of great importance which has occupied much of the attention of the Society, and which is of so much interest to our own Society, that I have been permitted to anticipate the subject in the report. It refers to the occupying a large district, by one or two Missionaries only at its distance, with no other Stations of the Society within one or two hundred miles.

This system was very strongly and unanimously disapproved. Partly on the grounds which could not then be seen, and partly from the want

of more correct views on the part of some of our early Missionaries in India, our Society has unhappily fallen into this error to a much greater extent than any other. Unfortunately too, it is one extremely difficult to correct. Our Coimbatore, Salem, and Cuddapah Missions, were pointed out as prominent instances, but others might have been added. There was but one opinion in reference to such Stations, that they ought either to be immediately reinforced or transferred to some other Society. It is not meant, however, that these provincial towns should be occupied by four or five Missionaries, as we might occupy the city of Madras, or a place like Bangalore, containing a population three or four times as numerous (with a variety of languages, &c.) as any of them. The idea is, that other Stations in the district, and at moderate distances (say from ten to twenty or thirty miles), should be occupied around the central town, and the whole carried on as one Mission. In many cases, these subordinate Stations would require only a single Missionary, who, being so near his brethren, would be able to hold frequent intercourse with them. Our own Mission in Travancore is a pretty good instance, but that of the Americans at Madura is a much better one.

"This subject is one of great importance at the present time, when all the Societies are aiming at an extension of their Missions in India. Some of these will be obliged to occupy new districts, as their present fields are sufficiently manned. They of course are on the look-out for the most suitable spheres of labour, and as some of them cannot be expected to be very scrupulous as to not intruding into fields already (but yet so feebly) occupied, it is feared that evils which have been already experienced may be multiplied.

"By the partial cultivation of an extensive district, we have prepared the ground for more efficient labourers, but if we do not follow this up we do really furnish an excuse for others coming in to take up the work we are apparently unable to carry on to a successful result. This is felt even by our brethren of the Church Missionary Society, and of the American Board, who are thoroughly friendly. It may be thought that no great harm is likely to be done by the

united occupation of a district by Missionaries of different Societies who have so much in common; but experience does not confirm this opinion; it rather refutes it. Besides, no Missionary exactly likes to be the pioneer for those of other churches. We all feel that some importance is to be attached to those things which separate us, as well as to those which unite us. Again, the total results of a Society's labours in a country are likely to be materially diminished in the eye of the church, by allowing the advantages of a partial cultivation to pass into other hands, instead of following it up themselves and reaping its fruits.

"If, therefore, our Society, on carrying out the *extension* of their Missions in India, as they are now happily enabled to do, should determine to occupy new fields of labour, and leave their present Missions in the wretchedly feeble state in which many of them have been left for so many years, we are deeply convinced they will commit a most fatal mistake.

"In the occupation of new Stations in the vicinity of older ones we shall greatly increase their efficiency, as well as locate our

new labourers in the most favourable circumstances for successful operations; whereas, in the occupation of new districts, however important in themselves, we shall only gain an increase of weakness. If the Society should be able to accomplish both these objects, we should all of course greatly rejoice; but of this we see no prospect. Our large central Stations are already sufficient. Our difficulty will be to man them efficiently, and to occupy the partially cultivated districts around them. Our wisdom will be to leave the unoccupied centres and entirely uncultivated districts to those Societies which have less need to strengthen their old fields, and more means available for the occupation of new ones.

"Our earnest hope and prayer is, that He who has so graciously guided and so greatly blessed the Society in most of its fields of labour, will at this critical juncture specially watch over all its deliberations and proceedings. Having frankly stated our matured convictions, in which we are sustained by the whole body of Missionaries in South India, we must leave the matter in the hands of the Directors."

Other Missionary brethren have referred to the same subject, but we must confine our extracts to the following, from the correspondence of the Rev. W. B. Addis, of Coimbatore:—

"Having returned from the General Conference of the Missionaries of all the Societies labouring in Southern India, held at Otacamund, Neilgherries (the Leipzig excepted), it is an incumbent duty on me to apprise you of the proceedings of the same, so far as they relate to or affect our Society, and this Station in particular.

"There were *seven* divisions or sections of the Christian Church, represented by delegates, viz., Church of England two, i. e. Church and Propagation; American two, i. e. American Board and Do. Reformed Dutch; London, Wesleyan, and Bazle (German). This proved to be the most important gathering of the sort ever known in this part of India, and its bearings are likely to prove of more importance to the future operations of the various Missionary Societies, than can at present even be anticipated.

"One of the propositions or resolutions entertained by the Conference was: that no province or district should be considered as occupied (exclusively) by any Society where the capital or principal town only had resident European Missionaries, and unless the whole province was effectually taken up by a particular Society, that the same should be considered as open to others without charge of interference, &c. Now this affects some of our most important Stations in South India; for instance, Coimbatore, Salem, Cuddapah, &c. The Bazle, the American, and Dutch Societies, have each taken an entire district, viz., the Canara, Madura, and North Arcot; and unless our Society acts in the same manner, none of our Stations will henceforth be free from intrusion, so that the bearings of this resolution are likely to seriously affect the proceedings of our Society in many places and ways in this country.

occupy Coimbatore province after the resolution of the Conference would require nearly or quite a dozen Missionaries; for although I and Charles would be considered as sufficient for the occupation of the head of the province, viz., Coimbatore town and its dependent the subordinate towns of Dura-

Errode, Curvor, Sathamungalum, Oodumullacotta, Palladam, Kung-rapoor, &c., &c., should, according to the plan, each have a resident Missionary. It should be recollected that this province is an extensive one (as Wales).

It is not consistent with the original purposes and intentions of our Society, but of course under the present circumstances my ground was un-

It now only remains to be seen what can be done, and I confess I see only one mode feasible, viz., 'Native Agency' superintendence, and the following appears the only available plan, viz., to station after the method advocated about eight or ten years ago, and partially adopted, on must be at once and for ever adopted, and that of another kind adopted; the concentration of one and the same Society upon an allotted district or province, and to do this effectually in this colony, three or four of the largest towns should be selected, each for the residence of a European Missionary, and the same plans should be put out at each of these Stations as at present at the head Station, viz., that of making it the centre or head of a given circuit, and that circuit to be occupied by European Teachers residing at each of the Stations. This plan was advocated by me about ten years ago, as the only one meeting the requirements of the country. Of course a European agency would be required to be put out, but not nearly to the extent the plan of the Conference suggests, and that four or five and more would be occupied, and efficiently worked by *Native Agents*, of whom would not require more than one means than a single European.

"Schools—vernacular and elementary—would be required in proportion, and this would prove to be just the sphere and method requisite for the newly organized Society for that purpose in England, and the very sort of superintendence they would require to carry out their plans would be thus provided.

"More advantages and fewer difficulties would attend the plan proposed, than of any other I know of; its chief requirements would be efficient pecuniary means and the proper men to carry out the design, and these are common to all such undertakings. The first expense would be greatest in providing places of residence for each Missionary, Native Teachers, school-rooms, &c., afterwards the salaries of such would of course be requisite. Could not part of these expenses be paid by the Vernacular Christian School Society above mentioned, whose agents in part they would be? I am not aware of any difficulty in finding men to occupy these comparatively isolated Stations: they ought to be forthcoming; speaking from experience, I, my wife and family occupied in the commencement of our work in this country a Station for three years, where the nearest available medical assistance and the common necessaries of civilized life; i. e. bread, &c., were procured at a distance of from forty to forty-five miles, and our good God never allowed us to suffer inconvenience or want. But the engagement for occupying these Stations should be made with the parties intended for them beforehand, and not to be established to be abandoned at the first experience of a small inconvenience, or the longing after European society. Devoted men and women would be required to fill such places, and surely the churches ought to supply such!

"The meeting of the Conference was admirably arranged and conducted, and was one of great harmony and brotherly love."

MADRAS.

EFFECTS OF RELIGIOUS EDUCATION AMONG THE NATIVE YOUTH.

IN the English Institution at Blacktown, Madras, the object aimed at is that of giving a sound education, based upon the Word of God; and although the great majority of the youth who seek its advantages desire only to obtain that secular knowledge which may advance their prospects in life, some of their number have become converts to Christianity, and are now preparing to go forth as preachers to their heathen countrymen of that faith which they once hated and sought to destroy.

The Rev. James Duthie, who is associated with the Rev. George Hall in this important work, in a letter dated the 8th May ult., shows the excellent fruits that have resulted, and are likely to result, from a system which makes religion the essential characteristic of the Missionary Institution, as distinguished from the Government School, from which it is entirely excluded.

"While it is our desire to confer upon all who attend the Institution the advantage of obtaining a sound education, both in English and the vernacular, the grand end of all our labours is the conversion of the souls of our pupils to Christ, and, through the blessing of God upon the efforts put forth, a small Church has been formed in the heart of the dense and benighted population of Black Town. The majority of those in Church communion with us have been gathered from among the heathen youths who attend our classes, and for some time past it has been the practice on the Sundays, after the regular service conducted by the Missionaries, for one of them to deliver a short address, prepared beforehand, to their heathen fellow-students. The importance of educational operations in Madras, and other large cities in India, where there is a growing desire for English—where, in fact, the Natives *will* have English—cannot be over-estimated; but one feature of the work, as carried on in Missionary Institutions, invest our operations with peculiar importance, and ought to command the increased sympathy and support of all lovers of the spread of Bible truth among the millions of this great land. As matters are at present in India, where the Word of God is excluded, and positively forbidden to be read in Government schools, by means of the institutions established by Missionary Societies, a class of the community by far the most hopeful is

brought under the influence of the Bible and the Missionary, which, but for such means, could never be effectively reached at all. The great want of India is a well-trained body of native preachers, and we must ever look to the youth around us, as the class from which, under the blessing of God, the most efficient agents are likely to be drawn; and surely no amount of effort ought to be deemed too great to realize so important an end.

"You will be gratified to hear that the senior converts in connexion with our Institution commenced a service in front of the Mission-house in Black Town a short time ago, for the purpose of preaching to their heathen countrymen, and the attendance upon these occasions has been highly encouraging. A few years ago these young men were in the degradation of heathenism. Now we see them preaching that Gospel, with the ability which God has given them, which once they most heartily despised. Before the premises which we occupy here became the property of the London Mission, they were rented by the American Board, and were the residence of Dr. Scudder, one of the American Missionaries, who I understand was accustomed to hold Tamil services for the heathen on the spot where now the service alluded to is held. In connexion with this is a fact full of interest. Dr. Scudder rests from his labours; but those who once attended his preaching with

id in view but that of disturbing, sible, annoying him, we now see here formerly he stood, preach-heathen that same Gospel which a life in proclaiming, and recom-o their fellow-countrymen that ich once they rejected and des-often happened that tracts pray-ributed by Dr. S. to those who ere received by these young men ompanions only to be torn in the

presence of the preacher, and dashed at his feet in a thousand pieces. Surely we may well exclaim, 'What has God wrought?' and surely in this fact there is abundant encouragement for all engaged in the work of God, for our labours are 'not in vain,' however resultless they may seem.

"I have thought this sufficiently interesting to mention to you, as showing the power of Divine grace, and the good resulting from the Society's Institution in Madras."

VIZAGAPATAM.

ORDINATION OF A BRAHMIN.

ening of Thursday the 24th June ult., Mr. P. Jagannatham, formerly a, was publicly set apart at this Station to the ministry of the Gospel ; countrymen, in connexion with the Society. Mr. Jagannatham is a onsiderable talents and acquirements, and has been long held in high the Missionaries on account of his fidelity, zeal, and devotedness to of Christ.

ssion Chapel was well filled on the occasion, a large number of those ing natives, and all seemed much interested.

r. J. W. Gordon commenced the service with reading the Scriptures r, after which a sermon was delivered by the Rev. J. S. Wardlaw, A.M. at theme of the Christian Ministry. The usual questions having been plied to by the candidate, the Rev. L. Valett offered the ordination d the Rev. J. Hay, A.M. delivered the charge.

annatham's answer to the first question proposed, serves to place in so light the trials and mental exercises to which a high-caste native is n renouncing the faith of his ancestors, that, although somewhat we need offer no apology for presenting it entire, more especially as it *actly as prepared and read by the candidate himself.*

stion having been proposed—"Will you briefly explain to us how it ss that you, a Brahmin, should desire the office of an Evangelist in of Christ?" Mr. Jagannatham replied as follows:—

liance with the request expressed on put to me, I would, in adoring the Almighty God, endeavour a brief account of the way in vereign grace has brought me ledge of Himself through the and enabled me to desire the Evangelist among my country- that I can never discharge the gratitude I owe to Him for all His loving-kindness and tender He has hitherto shown towards

me, an unworthy sinner. I believe that if His Holy Spirit had not been poured out upon me, I would never have thought of renouncing heathenism with its abominations for the sake of the Lord Jesus.

"About the year 1840, I entered the Vizagapatam Native English School, superintended by my dearest friend the Rev. J. Hay, to whom, under God, I owe almost all that I know and what I am. My object in entering the school was to acquire a knowledge of the English language as a passport

to wealth and honour in the world. I knew nothing about the true God, and Jesus Christ whom he hath sent, whom to know is eternal life. I was indeed a stranger to true religion. Remarkable as I was for the performance of the ceremonies incumbent upon me as a Brahmin, I was dead in sins and trespasses, like every other child of Adam. I was no doubt proud of my Brahminism. I belonged to the Vaishnavite sect, and was fond of reading the Bhagavata, which chiefly treats of the deeds of Vishnu, to whose worship I was devoted. When, in the course of scriptural instruction, Mr. Hay sometimes touched on the follies and wicked practices of Vishnu, I was enraged against him, as I thought he spoke evil of my favourite god. I worshipped idols; and when he spoke against the folly and ungodliness of idolatry, I often tried to defend it in good earnest. I am ashamed to say that I was the most superstitious Brahmin lad in the school. Being afraid of polluting myself by touching those in school whom I regarded as Pariahs, I was scrupulously careful in keeping myself at my proper distance from them. Such was my state before Mr. Hay went to England; and such continued to be my state for some time even after I entered the school again in 1844, when it was reopened by him after his return. After my friend went to England, my desire of making further progress in English was great; but I knew no European who would help me in my studies. When I heard that the Rev. J. W. Gordon was removed to Vizagapatam from Cuddapah, I went to him with a petition begging him to aid me in my English studies, and he kindly complied with my request, and instructed me for some time, and gave me a copy of the English New Testament, before he removed to Chicacole. As I was still opposed to Christianity I did not care for the sacred volume, which he so kindly gave me. A few months after I re-entered the school, I had the oversight of a class, which I taught with zeal and earnestness. The religious lessons that I taught had a re-action upon my mind. They led me to think whether what I taught was true or false. In the Bible class I attended under Mr. Hay, I had several discussions with him on the comparative merits of Hinduism and Christianity.

For some time, the more I heard Christianity the more I was opposed and tried to raise objections against it. One of my chief objections was, that it explained the way in which sin came into the world. When I stated my objection to Mr. Hay, he would try to explain the matter as much as he could, and dwell more upon the fact that sin *was* in the world, that I was a sinner needing a Saviour. I knew I was a sinner; but my proud heart would not believe that Jesus was the Saviour of the world. I was ashamed of the character of the Hindu gods, so that I could look to any of them for salvation. I was in this miserable condition, that I could find something in the Vedas to satisfy my mind. Alas! that atheistic system undermines the very foundations of morality, and impiously charges the High with being the author of sin. So far led away in my mind by my notions, that I began to doubt whether there was any real difference between right and wrong. I foolishly tried to satisfy my mind that what are called the First Principles of moral science in Abercrombie's book *Philosophy of the Moral Feelings*, were true. The arguments that Mr. Hay showed that God could not be the author of sin came home powerfully to my mind. Divine truth was gradually fastened upon my mind, I believe by the Spirit of God, that I felt at last that I was a lost sinner. It appeared for a while too good to believe that the great God would bestow mercy upon man to suffer and die for sinners. My mind was filled with fear and despair. In the mediation of Christ and found peace. When, in the midst of the troubles of my heart, I tried to console myself with the contemplation of the glorious orb in the evening sky, the thought would occur to me that I had no right to enjoy myself with any thing while I remained an unpardoned sinner. For some time I had no peace in my mind. Nothing could make me happy. Through the mercy of God the truth of the Gospel became more and more clear to my mind, so that I believed Jesus Christ was the Saviour of the world, and that it was my duty to receive his

ter and Master. But there were
cles in my way, which seemed for
vincible. The fear of man, the
ing irrecoverably separated from
other, sisters, and brother, and
eatly depressed my heart. It was
l that the English books that
way contained some truth which
ed to my mind the religion of
encouraged me to become His
Even the few Scripture texts that
in Robinson Crusoe comforted
nd helped me to call upon God
I hated idolatry; and when I was
go to a celebrated idol-temple, I
lift my hands to pay respect to the
ers did. It is true that I used to
Gayatrimantram and the like as
as a heathen, not because I cared
ut because I was afraid that if I
em, I should immediately be
rom attending the Mission School,
ould learn the Christian truth.
at meals with my brother, I was
sprinkle water upon the food,
he *Gayatrimantram*, and after
emony was over, I used to thank
rdly for the bounties of His

rt of double-dealing was unspeak-
l to me, and yet I had no courage
e heathenism. The illness and
elder brother, whom I loved very
vined me more than ever of the
of life. When I was filled with
account of the loss of my dear
well as on account of my undecided
ten took my Pilgrim's Progress
to a garden, and as I read the first
ver and over again thought that
of the man with a burden upon
ith his face from home exactly
y case. While I was thus troubled
t, I was forced to perform the
s of my dear deceased brother, on
of my being the youngest brother
us I was brought to perform with
nds many absurd and unmeaning
with which I was disgusted.
nts were soon after made to get
. It was a sore trial to me again,
quite well that at the time of
should be forced to worship idols

in one shape or another, and be dragged
through a number of foolish ceremonies.
Besides this, I was aware that if I embraced
Christianity after marriage, the young person
to whom I was to be married would be
regarded as a widow for life. Still I had no
courage to declare myself publicly for the
Lord. I frequently read Psalm xlii, and
used as my prayer to God the words of the
2nd, 3rd, and 4th verses, 'How long shall
I take counsel in my soul, having sorrow in
my heart daily? How long shall mine
enemy be exalted over me? Consider and
hear me, O Lord my God, lighten mine eyes,
lest I sleep the sleep of death, lest mine
enemy say, I have prevailed against him;
and those that trouble me rejoice when I am
moved.' On the night of the 24th of April,
1847, I prayed to God most earnestly to
enable me the next day to renounce my all
for the sake of the Lord Jesus; and I believe
the Lord heard my prayer and helped me.
The next day, while my dear brother was
busily engaged in making preparations for
my marriage, I took my English Bible and
'Companion to the Bible,' and went to Mr.
Hay's Bible class with the full purpose of
heart to cast in my lot with the people of
God. After the class was over, I expressed
to Mr. Hay my earnest wish to follow the
Lord Jesus, and stayed with him. On a false
charge, I was taken to the Police Cutchery,
where I was surrounded by a number of
Brahmins and others. Some of them
mocked me, and others entreated me not to
embrace Christianity. The night I slept in
company with a few fellow-prisoners, I had
an opportunity of reading to them a portion
of God's Word, which was with me. The
next day when I was taken to the Assistant
Magistrate's Cutchery, I was greatly encour-
aged by a passage in God's Word which
occurred to my mind, 'Fear not, Abram, I am
thy shield and thy exceeding great reward.'
After the Magistrate decided that I was at
liberty to follow the dictates of my conscience,
I went back with my dearest friend, and was
baptized on the 28th of April, 1847. From
the commencement of my Christian career,
I was strongly inclined to tell others of the
Saviour whom I esteemed as the pearl of
great price. Notwithstanding troubles and
trials in my heart, and external discouragement

ments, the desire of devoting my all to the service of my Divine Saviour and Master has not abated. For some time my way was not plain before me, how I could accomplish the desire of my heart, so that my faith was greatly tried. I prayed to God, that if it was His holy will that I should become a messenger of the Gospel of peace, to make my path clear before me. I trust that, in answer to prayer, the Lord has graciously made my path plain before me, to consecrate my life to the work of preaching the Gospel among my countrymen. I believe that God has put into my heart the desire to preach the Gospel to others; so that I stand now before Him and His people to be publicly set apart for His blessed service. I am really unworthy of such honour. I feel my own ignorance, foolishness, and weakness to do

the work of an Evangelist. My be within me when I think of the hum in which an Evangelist has to precious seed of God's Word. I k whatever some of my heathen co may say of me now, they will hate they think of the object of a Mis the Gospel. Satan, too, will try obstacles in my way. My only b the Almighty Saviour; and I ca upon His care who has graciously His servants saying, 'Lo, I am v even unto the end of the world.' my dear fathers and brethren, to me to the God of all grace, that abundantly bless me and enable me t Him in the great work which He has to my care."

The candidate was further asked his views regarding the duties of an Evangelist, and the leading doctrines and ordinances of Christianity. In his replies were equally satisfactory, but they are omitted for want of space.

POLYNESIA.

MANGAIA, HERVEY GROUP.

THE Rev. George Gill having removed to Rarotonga in April, 1854, the sole charge of the Mission at Mangaia subsequently devolved upon Rev. Wyatt Gill, who, under date 5th January ult., shows that for some time past a signal work of conversion has been in progress throughout the island.

"The year which has just elapsed," writes Mr. G., "has been in several respects a memorable one. Great changes have taken place. Many fears and anxieties depressed my mind at the period of my beloved colleague's departure. But, blessed be God! we have been sustained hitherto. Many grounds of anxiety have been removed, and an abundant blessing has attended the preaching of the Gospel throughout the island.

"But I rejoice with trembling. Such is the deceitfulness of the human heart, that outward appearances can never be fully depended upon. Emphatically does this hold true of native character and profession. I am, however, conscious that there has been an honest endeavour to ascertain whether the 'great change' demanded by the Gospel has been experienced by those who have pre-

sented themselves as candidates for fellowship. And in the judgment of the missionaries I think that those who have been admitted have given good evidence of having experienced the regenerating influence of the Holy Spirit. With very few exceptions their consistent conduct has given satisfaction.

"At the principal Station, Onekaka, there have been two admissions to church membership since I last wrote. On the first occasion (the first Sabbath in August), ten men and fifteen women were received after a public confession of faith, and a statement of their Christian experience. On the second occasion (November 1st, ult.) fifteen men and forty-three women were admitted. The Pentecostal season—a day I shall never forget. Amongst these was an aged man

earance utterly hardened, and who years had done all he possibly injure Missionaries, but now, at the recollection of his guilt, shed in his right mind at the feet

Another interesting case was that of a young woman, who confessed that she entered the house of God for twelve months who had lately been convinced of a sinful state. But what occasioned her anxious thought, was the application of several young persons belonging to her class of girls. I carefully examined their views of the plan of salvation, and the evidences of the 'second birth' motives for desiring to be united to the Lord's people, &c., &c. After several conversations with them, I felt fully satisfied that a work of grace had been commenced in their hearts. For some time I refused to receive them, solely on account of their unorthodox views. On the other hand, it seemed to me that they refused to receive in the Lord's name whom He had evidently admitted to fellowship with his Son. Accordingly, after three months' trial, they were

May they, like Samuel and the other disciples indeed! In respect to education, some progress has been made, I think, at this Station during the past six months. This I attribute entirely to the efficient labours of my native assistant. A considerable number of boys and girls have learnt to read; and, chiefly at this settlement, have obtained the new edition of the Bible

Gill's class of girls still continues to receive encouragement. My own class of boys meet three times a-week on my visits, greatly cheers me. They are advancing both in secular and divine education. We recently had the pleasure of receiving a young man and his wife to the station at Rarotonga, out of my class of converts for Missionary labour amongst the islands.

With regard to *Tamarua*, I am happy to remark that there has been a remarkable shaking amongst the chiefs. Many have evinced their respect for their eternal welfare.

May they prove to have been truly born of the Spirit! December 6th, ult., fourteen men and twenty-four women were admitted to church-fellowship. On the other hand, I regret to report that in the earlier part of the past year, there occurred several *very painful* instances of inconsistency on the part of certain old church members at that settlement.

"The remarkable revival of religion at *Ivirua*, has not yet ceased. Showers of divine grace are still falling. On the 15th of November ult., we had the great pleasure of admitting to the communion of the visible church, sixteen men and nineteen women. Katuke and his wife still labour assiduously at that Station. I think his visit to Rarotonga did him good; certainly he came back 'in the fulness of the blessing of the Gospel of Christ.'

"You will perceive, dear brethren, that the past year has been one of unwonted prosperity. The outpouring of the Holy Spirit's influences during the year 1856, has at length spread as a stream over the island. It has been to us a matter of wonder and gratitude. No extraordinary means have been employed. The precious seed of divine truth carefully sown during many past years has at length sprung up. To God, the author of all good, be the praise! Tares have, alas! in some instances mingled with the wheat. But this should not surprise us, nor discourage further labour in the Lord's vineyard. Looking back, then, upon the past, let us praise God and take courage for the future, remembering the inspired declaration, 'Not by might, nor by strength; but by *my Spirit*, saith the Lord of Hosts.'

"Total of church members in the three churches of Mangaia, December, 1857:—

Tamarua . . .	138
Ivirua . . .	170
Oneroa . . .	318
	626

"Total of admissions to church-fellowship during the past year (1857):—

Tamarua . . .	47
Ivirua . . .	85
Oneroa . . .	116
	248"

MISSIONARIES FOR THE INTERIOR OF SOUTH AFRICA.

We have the pleasure to extract the following notice from the Cape papers, under date the 12th of August :—

“The Missionaries who are about to proceed to the Matabele and Makololo tribes, in connexion with Livingstone’s expedition to the Zambese, were entertained at a public *soirée* on the 3rd inst. There were then present the veteran Missionary, Robert Moffat, together with his younger coadjutors,

the Revs. Messrs. Mackenzie, J. Moffat, Thomas, Price, and Sykes. Clergymen of various denominations took part in the proceedings, and expressed sympathy with the objects of the meeting. The Rev. R. Moffat, with his family, and Mrs. Livingstone, will leave for the interior next week.”

DEPARTURES.—Rev. H. Helmore and Mrs. Helmore, with a part of their family, embarked at Southampton, per “Dane,” for Cape Town, 5th July.

Rev. W. Johnson and Mrs. Johnson embarked at Gravesend, per “Royal Stuart,” for Calcutta, 1st September.

Rev. Richard Birt, Mrs. Birt and family, accompanied by Miss Thompson, daughter of Rev. W. Thompson of Cape Town, embarked at Gravesend, per “Vernon,” for the Cape, 4th September.

Rev. W. Dawson, with a part of his family, and accompanied by three of the children of Rev. R. D. Johnston, of Nundial, embarked at Gravesend, per “Trafalgar,” for Madras, 11th September.

ARRIVAL IN ENGLAND.—Mrs. Mullens, wife of Rev. Joseph Mullens, and infant, from Calcutta, per steamer “Pera,” 20th September.

MISSIONARY CONTRIBUTIONS.

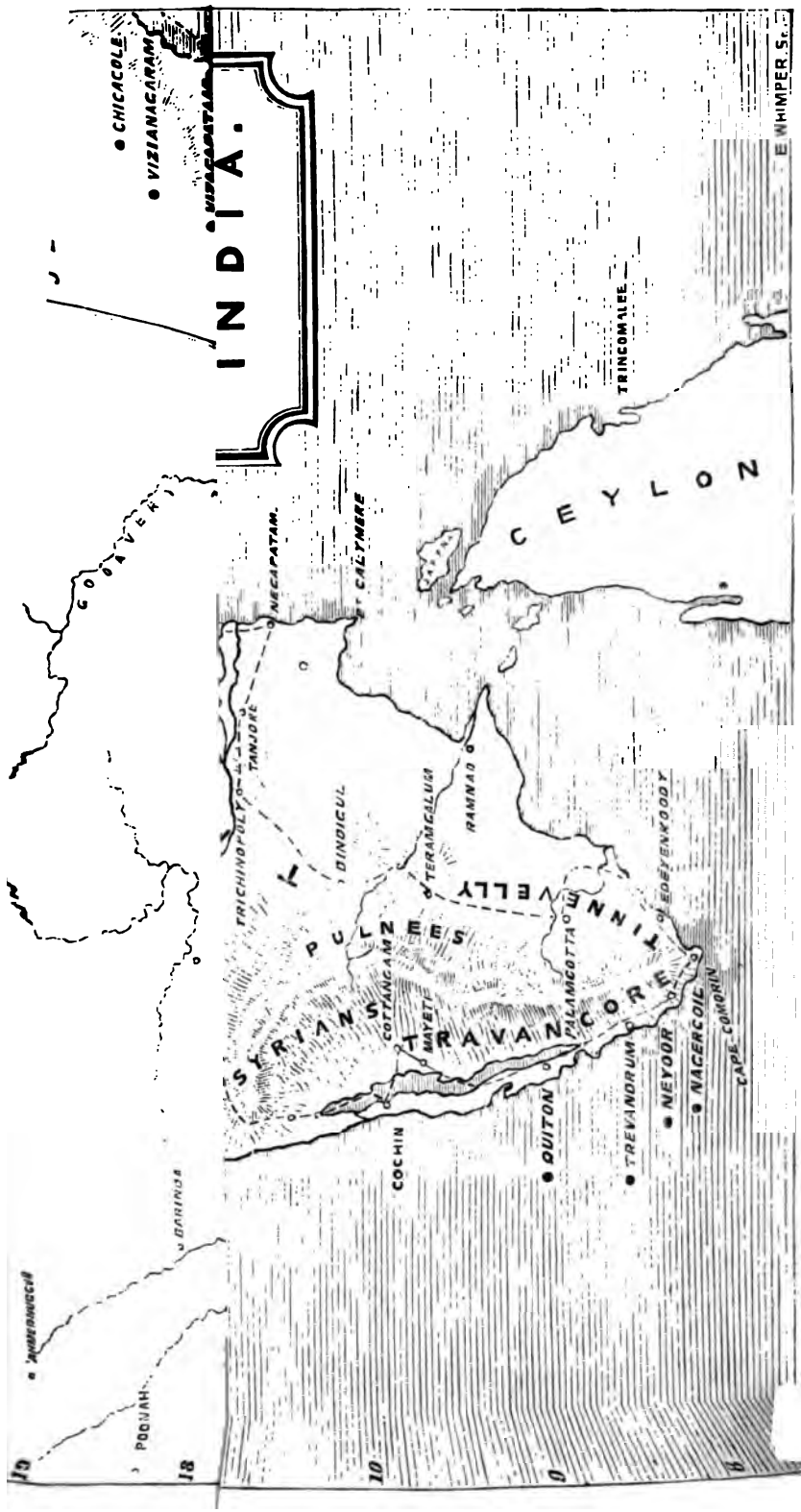
From 17th August to 14th September, 1858, inclusive.

E. T. Southwark ... 10 10 0	Admiral Trotter 5 0 0	<i>Manchester.</i>	Henry & John Ball .. 0 0 0
Mr. J. W. Partridge, being the Moleby of the balance of Sums intrusted to the late Firm of Partridge & Dakay 7 0 0	Messrs. Spicer, Brothers 8 8 0	Mr. C. Moore..... 2 0 0	Richd. Chamberlain .. 0 1 0
J. L. Morton, Esq... 5 0 0	Mrs. Starling and Friends 2 0 0	<i>Saffron Walden.</i>	Arthur Gawthors... 0 0 0
S. S. 5 0 0	Mr. Tak 2 0 0	Mr. G. Gibson 5 0 0	John Masters .. 0 1 0
Alfred, in Memory of a beloved Mother 1 1 0	Mr. Vassour..... 2 0 0	784 10s.	Edward and Walter Stack .. 0 0 0
A Friend..... 1 1 0	A Friend, by Mr. E. S. Bendall 1 1 0	<i>For Extended Operations in India.</i>	John Wrighton .. 0 1 0
Anonymous 1 0 0	Mr. Williams 1 1 0	A Friend, by Mrs. F. Smith 50 0 0	Fanny and Matilda Auber .. 0 1 0
A Friend, per Mr. Burton..... 0 10 0	Mr. W. Budden (A.) 1 0 0	T. E. 1 1 0	Mary Ann Brown .. 0 1 0
F. G., for Central South Africa..... 15 0 0	Mr. Sives 1 0 0	Postage Stamps 0 10 0	Caroline Byrhe 0 1 0
Ditto, for India .. 15 0 0	Mrs. Kotton 1 0 0	H. S. P..... 0 5 0	Sarah Curtis 0 1 0
	Mrs. Robson 0 10 0	<i>Bethnal Green. A Lady, for the Chinese Evangelist, Josiah Vasey, half year 30 0 0</i>	Mary Ann Cooper .. 0 1 0
	<i>Birmingham.</i>	<i>Claylands Chapel, A Friend, by Rev. J. B. Brown, for Extended Operations in India 50 0 0</i>	Mary Clark 0 1 0
	Mr. W. Capper..... 1 0 0	<i>Coverdale Chapel, Mr. Selby, ditto ... 1 1 0</i>	E. Diver 0 1 0
	Mr. H. James 1 0 0	<i>Haverstock Hill Chapel, Sunday School Infant Class 1 3 10</i>	Salina Frost 0 1 0
	Mr. G. Smithson..... 1 0 0	<i>Particulars of Sums Previously Acknowledged.</i>	J. and A. Gordon .. 0 0 0
	<i>Colne.</i>	Thomas Amory 0 0 0	Annie Hoskins .. 0 1 0
	Collection 13 14 0		Caroline Hooley .. 0 1 0
	<i>Colchester.</i>		Katherine & Bertha Hudson .. 0 1 0
	Mr. Weeks..... 2 0 0		Emma Keniloe .. 0 1 0
	<i>Hereford.</i>		Avia Sophia Murray .. 0 1 0
	Dr. Griffith 5 0 0		Mary Ann Phelps .. 0 1 0
	<i>Ledbury.</i>		Katherine & Matilda Stack .. 0 1 0
	Mr. Burden 1 1 0		M. A. Treble 0 1 0
	Mr. Moore (A.) 1 0 0		G. Youatt & Mary .. 0 1 0
	Mrs. Thackwell 5 0 0		A. & J. Gooday .. 0 1 0
			S. Parnel 0 1 0
Collected by Rev. R. Birt, for Female Education, &c., at Foston.			M. Ester & M. Gibbs .. 0 1 0
Miss Rutt, for School Furniture, &c..... 20 0 0			M. Clark 0 1 0
			H. Davis 0 1 0
			E. Pinbaum 0 1 0
			Andrew 0 1 0
			A. Harris 0 1 0
			J. & H. Furze 0 1 0
			Smaller Sums .. 24 5 10

DERBYSHIRE.		Moreton in Marsh.		Collected by—	
<i>Road Societies.</i>		Rev. T. Young,		Miss E. Thompson	2 12 0
<i>Mr. ... 4 13 7</i>	<i>Ashbourne</i> Youthful	Sabbath School	3 7 2	Miss E. Parkinson	0 15 0
<i>to the Support</i>	Association, for the	Mrs. Tompe's Mis-	0 4 0	Miss A. Jackson	0 17 1
<i>ren at Visage</i>	Native Teacher,	sonary Box		Miss B. Jackson	1 0 0
<i>called Fanny</i>	John Wigley	2l. 11s. 8d.		Miss A. Blackburn	1 11 0
<i>nsiah Forsyth.</i>	10 0 0	<i>Nailsworth.</i> Forest		Miss M. Parkinson	0 18 1
<i>d Chapel.</i>	<i>Glossop.</i>	Green Chapel, per		Mr. G. Tunstall	0 10 4
<i>rd (A.) 0 10 6</i>	Littlemoor Chapel,	Mr. Ford	4 8 0	Collection after	
<i>Misces</i>	Rev. T. Atkin,			Sermon	1 18 2
<i>l. 5s. 6d.</i>	Collections	<i>Stroud.</i>		Bible Class, Mis-	0 10 0
<i>ts's Square,</i>	15 0 0	Bedford Street		sonary Box	2 0 0
<i>Key.</i>	Brookfield	Chapel, Rev. W.		Miss E. Thomp-	1 4 0
<i>Tho-</i>	Preaching Station	Wheeler	11 3 0	son's, ditto	0 4 0
<i>Esq. ... 100 0 0</i>	Missionary Boxes.	<i>Chalford.</i>		Mr. R. Parkinson's,	0 2 0
	Mrs. Atkin	12l. 2s. 7d.		ditto	0 2 0
	Miss Kershaw	Old Chapel, per Mr.		Mr. Matthew Jolly,	0 6 0
	Miss H. Kershaw	Coley	5 16 3	Exs. 15s. 1d.; 17s. 17s. 8d.	
	Miss Lewnsnap			Kirkham Branch,	
	Miss Lloyd			Annual Collection	
	Miss Harriet Hamp-			by John Bryning,	4 0 5
	son			Esq., Treasurer	
	Mrs. Garside			Edwards and Ellen	
	Miss Zipporah Had-			Bryning's Mis-	1 0 1
	field			sonary Box	
	Mary Ann White			A Friend, by Miss	0 5 0
	Sarah Heys			Richards	0 4 4
				Mrs. Bowdler	
				Collected by—	
				Miss Elizabeth	0 0 0
				Miss Elizabeth	0 11 10
				Whiteside	1 7 0
				Miss B. M. Michie	1 12 7
				Thomas S. Bowdler	0 15 0
				Miss Elizabeth	
				Houghton	
				10l. 14s. 6d.	
				Garstang Branch,	6 0 0
				Annual Collection	
				by Dr. Bell, Treas-	6 0 0
				urer	
				Layland Branch,	
				Annual Collec-	
				tion, by Rev.	
				Joseph Bliss	3 12 7
				Miss Burdon's Sub-	1 0 0
				scription	
				Miss Sumner's Mis-	1 8 7
				sonary Box	
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				<i>Great Easton.</i> Rev.	
				J. Haddon	1 14 4
				<i>Hallston.</i> Rev. J.	
				Dale	5 1 4
				<i>Hinckley.</i>	
				Rev. T. Johnson,	
				Contributions	7 5 0
				For Widows' Fund	1 0 0
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Missionary Boxes ... 1 9 8		STAFFORDSHIRE.		Yorkshire.		Miss Jane Taylor	
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Contributions in aid of the Society will be thankfully received by Sir Culling Hardley Bar Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, Lt Mr. H. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-a Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hen House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Prout, and payable at the General Post Office.



The places marked ● are the Stations occupied by the London Missionary Society.

Figure 1: A map of the study area showing the location of the study sites (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z) and the surrounding geographical features.



THE
Missionary Magazine

AND

CHRONICLE.

MISSIONS IN SOUTHERN INDIA.

accompanying map represents a section of Southern India, and will show the relative position of the several Mission Stations occupied by Agents of the London Missionary Society in that extensive and fertile field of labour.

Rev. Joseph Mullens, of the Calcutta Mission, but now on a visit to the country, undertook a journey in 1853, with a special view to collect accurate information regarding the social condition of the Southern Indians, and the progress of the various religious agencies in operation.

On his return to Calcutta, Mr. Mullens gave the result of his travels and observations in a course of lectures, which were subsequently published in a work entitled "MISSIONS IN SOUTH INDIA." In the preface to the work, the author observes: "My tour through the Presidency of Madras occupied the first three months of 1853. The more I travelled, and the more I saw of the Missions conducted by Agents of different Societies, the more deeply did I feel impressed with the extent, the variety, and the influence of the labours which are carried on throughout India for the conversion of its idolatrous population. The more I travelled, on the other hand, the more deeply did I feel the lamentable extent of the ignorance and idolatry which yet exist."

In illustration of these two important positions, we give the following extracts from the concluding lecture "ON THE RELIGIOUS CLAIMS OF THE PRESIDENCY:"—

"Telugu and Mysore Missions," Mr. Mullens, "are comparatively small, and their fruits appear only to be meagre; each contain about 700 Native Christians: the German Missions number 1,000; the Tamil churches are much larger, the Wesleyan Christians amounting to 1700. The Baptist converts number 52,000: those of the Syrian Christians, 4000. The number of Native Protestant Christians in the Presidency, is above 76,000, of whom 10,000 are communicants. The Missionaries employed in these churches are 179 in

XXXVI.

number, with 405 Catechists. About 30,000 boys are instructed in these schools, and 8000 girls. These results, looked at by themselves, are truly gratifying to all who can appreciate the grand difference between the prospects of a heathen soul and the soul of a true Christian beyond the grave. They show the present agencies and the present position of the Mission churches, and prove that the labours expended for their benefit have not been carried on in vain. We must add to them the converted souls that have passed into the heavens, of whose

2 Y

death, on many occasions, Missionaries have spoken with hearty satisfaction. Nor is this all. We know that the object of all our Missionary agencies, is to bring them into the body of communicants and to keep them there, worthily performing their duty to the Saviour so long as life lasts. But as time is required before these agencies accomplish their ends completely, we must remember, as part of our Missionary results, all the *intermediate steps* that have been secured between the starting of the agency and the reaping of its fruits. We will look not only to the harvest reaped, to the harvest ripe: we will look also to the green standing corn, to the blade, to the ear, and even to the seed that lies hidden in the soil. We must look for results accomplished, not only to our church members, dead and living, but to the knowledge spread, the copies of the Word distributed, to the schools where the young have been early impressed, to the diminished offerings to idols, to the decay of belief in idolatry, and the extensive conviction that its cause will fail, to the belief that Christianity will conquer, to the diminution of dispute and argument against the Gospel, and to the silence, sometimes the readiness, with which its truths are heard. If we do less, we do injustice.

“But much as we seem to have accomplished, how much still remains. Contrast the scattered bands of Christians with the dense masses of heathenism in which they live, the agencies employed, with the sphere to which they are applied, and we shall at once exclaim, ‘What are these among so many!’ So great is the difference between the two parties, the one so swallows up and hides the other, that we cannot wonder at the objection which is sometimes brought against our statements: ‘Where are the converts? we never see or hear of them, nor do we expect we shall: look at the strength of Brahminism, of idolatry, and of caste; how can you ever set them aside and root them out of the country; “what do these feeble Jews?”’ It is good, therefore, to look the difficulties of the work of the Lord fairly in the face, and see how much the Church has yet to do before its labour is accomplished. The following considerations may help us to appreciate them.

EXTENT OF COUNTRY AND POPULA

“The Presidency of Madras is triangular shape; its greatest length Cape Comorin to Goa, is 530 miles, its greatest breadth, from Goa to Ganj nearly 790 miles. It contains, the more than 200,000 square miles and contains countries which for hundreds of years constituted independent kingdoms. That portion which is now in subject to the Honourable East India Company is divided into twenty districts or provinces, and to these must be added the Kingdom of Travancore and the independent Kingdom of Cochin. The total Revenue drawn annually from these extensive fertile provinces, amounts to nearly 5 millions of pounds sterling, which is as follows:—

Revenue, Co.'s territory, 1851-2	Rs. 4,75
Ditto, Travancore	4
Ditto, Mysore	7
Ditto, Cochin	1
	—
	Total 5,9

“Besides the produce consumed within the country, the trade from one portion of the country to another, is, even under its present disadvantages, most extensive. In the bad trunk roads, in spite of cross-roads, times worse, the Government Engineer recently reported that, after careful consideration, he had found that the traffic into and out of Madras, on the Western roads alone, amounted to 500,000 tons of goods, of the value of one million and a quarter sterling. Not less is carried on through the Southern districts and those on the West coast. Indeed, branches of inquiry give a higher idea of the value of these provinces of India, the consideration of the surplus produce they export.

“Look again at the immense Population which this one division of our Indian Empire contains:—

In the Company's territory	22
Ditto, Mysore	3
Ditto, Travancore, in 1836	1
Ditto, Cochin	1
	—
	Total 27

“These twenty-seven millions of population number about equal to that of the inhabitants of the British Isles put together.

different are their circumstances of our countrymen. They may mean of sustaining life, but possess a little beyond it. They are to a considerable extent, but their sphere of things beyond their own sphere, is very limited; and, worth the name, is at the lowest above all, as following error in it becomes us to look at them with eyes, and to inquire what provision made for their full and faithful in the way of truth. Of the number, twenty-four millions are more than two millions are Christians; the Catholics number the Syrian Christians, 120,000; , 1600 at Cochin; while our Protestant Christians amount only

again at the *different divisions* of nation, and you will see how little accomplished in the thorough Gospel truth among them. The people below the Ghauts are to seven districts, and amount to people. Their territory contains Missionaries; and, of the six and a half, 700 are Christians. matters improved by looking at the of the different Societies that red the country. The London Society, the first in the field, up the districts of Vizagapatam apah,* but though they contain on of 2,706,000 souls, the Society among them only five European es. The Church Missionary is taken up Masulipatam, with and employs *four* Missionaries. ican Baptist Society at Nellore Missionaries to 935,000: and the Lutheran Mission, occupying the cts of Rajmundry and Guntoor, ed *five* Missionaries for 1,580,000, re destitution still more when we e towns and villages which these contain. Vizagapatam contains ople; Vizianagaram, 28,000; 12,000; Masulipatam, 6000; of the more destitute of the districts, copied by the London Missionary Directors are intending shortly to oments.—*En. Miss. Chron.*

Ellore, 20,000. Masulipatam has a district of 4510 square miles, and contains 1583 villages, with hamlets double that number. Near Masulipatam itself is the town of Godoor, with 3000 people; Beizwarah contains 4000; more than fifty villages contain between 2000 and 4000 inhabitants each. Yet, except the chief town itself, not one town or village of that large district contains even a Missionary school. The district of Rajmundry, again, contains *twelve* towns, each numbering from 6000 to 12,000 inhabitants.

“Passing onward to the *MYSORE*, the same appalling inequality is apparent. The Mysore proper contains 3,410,382, among whom are established only four or five Missionary stations, with *ten* European Missionaries. If we add *BELLARY* and *KURNOOL*, on the same upper level of table-land, whose population are of the same tribe and speak the same language, Canarese, we add 1,503,789; and if we take in *DEARWAR*, in the same country, we must add many thousands more, giving a total Canarese population amounting to more than *five millions* above the Ghauts on the table-land. To these have hitherto been sent *twenty* Missionaries, who reside at *ten* stations. The total number of Canarese Christians is 800. If we compare the Mysore with Scotland, how different does its supply of God’s ministers appear. The Congregationalists in Scotland, with a hundred churches, are looked upon as a somewhat insignificant body, and yet they have three or four times the number of pastors which the Mysore has of Missionaries. If we add the numerous ministers of the United Presbyterian Church, the eight hundred ministers of the Free Church, and those of the Establishment, we shall find more than *two thousand* ministers labouring among a population of two and a half millions, while for the *five millions* of the Mysore and Bellary there are no more than *twenty*. How can it be expected that, when marked religious progress is somewhat slow even in Scotland, it can possibly be rapid in our Indian provinces? Nor shall we improve matters by looking into the details. Scotland has large towns, but so has the Mysore; towns that may

be considered numerous and well-peopled, considering the poverty of the country. Bangalore, in cantonments alone, has 93,000 people, besides the thousands in and around the pettah: the town and talook of Mysore contain 80,000; Seringapatam, 12,000; Chittledroog has 14,000 without a Missionary: the talooks of Fromkoo and Coonghul, with one Missionary, 101,000. The Bellary district has four Missionaries resident in the town of Bellary. That town is the head of the district, and numbers 37,126 inhabitants, with a large military force. Were it situated in the more settled parts of the United States, it would probably have not less than forty ministers of the Gospel. But besides Bellary, the district contains sixteen other towns, all of which have 4000 inhabitants or more. Thus, Kumply has 7000; Hospett, 8000; Gooty, 4400; Adoni, 19,000; Harponhully, 6000, and so on. Many have been visited by Missionaries, but in none of them have they made any permanent settlement. To these sixteen towns, with above 4000 persons each, add the 12,000 villages which are spread over its surface of 12,000 square miles. Such instances might be endlessly multiplied.

"The TAMIL country has been to some extent better supplied; but there are parts of it lamentably destitute. From Pulicat to Cape Comorin, the Tamil-speaking population number 11,555,868 persons; they are divided into nine districts, some of which are very extensive and contain important towns. The total number of European and American Missionaries resident among them is seventy-five; of whom sixteen are in Tinnevely alone, and seventeen in the province of Tanjore. I will not weary you with pointing out all the large and flourishing towns, and showing the disproportion between the number of their teachers and the population to be taught. I will mention the case of one district alone, whose utter destitution you will at once perceive. NORTH ARCOT possesses a total population of 1,485,000. It includes, in greater abundance than usual, well populated villages and towns. Thus, Vellore contains 120,000; Arcot, 16,000; Wallajapett, 20,000; Raneepett, 18,000; Goriatum, 10,000; Amboor,

11,000; Arnee, 16,000; Tripatt; and six others, each 4000 or more, carrying on good trade and in peculiar circumstances; yet, among them is but ONE Missionary in the town. If we enter the adjoining districts we find one Missionary among people. In Coimbatour, with 100,000 people, there are two Missionaries in the chief town.

"The province of TRAVANCOR is supplied in a similarly disproportionate manner. Out of its 1,280,000, the London Missionary Society has placed eight Missionaries in eleven districts with 505,000 people. The Church Missionary Society has placed six Missionaries in twenty-one districts with 1,000,000 people. Again we say, What are these numbers? In whatever way we take the subject, whether we look at parts or the whole, we cannot fail to realize a conviction that in South India the work of the Lord is but just begun. We may know that 76,000 persons are the name of Christ, and have the Gospel regularly preached to them as the authority in religion; or that in some 10,000 are so advanced in knowledge and character as to be admitted to the communion of the Lord's Supper. On the other hand, we see but one hundred and eighty Missionaries, European and American, for the whole population of twenty-seven millions, and find, scattered over the coast with fifty, thirty, and twenty thousand inhabitants where none reside at all, thousands upon thousands of villages never been entered by Missionaries, the Gospel even ONCE in the halcyon days. The more fully, therefore, we know in detail, the deeper will our conviction of the real spiritual destitution of this great portion of our Indian population be. * * * * *

THE STRENGTH OF SUPERSTITION

"But other arguments exist besides the population of South India are idolatrous, with the Hindoos among whom they are in bondage equally with the people of Bengal; they have prejudged themselves of changing their religion as an error erroneously as have our neighbors. We have the same, if not stronger, arguments

epting the Gospel. CASTE, ng with the Hindoos of North cees so much open enmity to ven stronger in South India l. The existence of a large , deemed outcast, has made caste the more watchful in elves from pollution. The ; fewer in number than with asts so numerous, the Sudras, unk here, are men of great re- re. The varying degrees in ranks may pollute a superior fined. The Parias may not sit the Sudras, and frequently een temporarily broken up, ssionary wished to teach both 'ravancore the different classes h nearer than a fixed number : class, the Nayades, must to enter a village even to they must call out for some noney on a stone, and are left mercy of his honesty as to will receive anything in ex- ower classes are often severely inging the prescribed rules. s reached in one poor set of asively low, so intensely del- ic estimation, they are never the light of day. When so ive become Christians, I need cribe the estimation in which are held by the heathen, nor powerful obstacle which this t places in the way of a candid at of that truth which an gment must approve. The as tended to promote great all classes of Hindoos, and to mparatively small caste of a class more powerful than s is particularly the case in Madura, and in Tanjore. n in South India is a great . I believe almost all live by ffice, instead of being driven, in Bengal, to support them- st trade. * * * *

COURAGEMENTS.

urch of Christ has no reason pair of success in the work undertaken. Large as the

field is, it has begun admirably to occupy it. Most important positions have been made good; fruits have already been reaped. Much knowledge of Christ has been spread abroad; much opposition to the truth has been silenced. The heathen have been compelled to feel that there is reason on the side of Christianity; that its doctrines are hard to be rejected; and that its Missionaries are clever, obstinate men, who will not get angry in discussion, and who will not be put down. The temples, great as they once were, are all falling into decay. Marks of neglect are profusely stamped upon every one of them; the bats in countless numbers already possess them. In all South India, the only temple I saw kept really clean and in good repair, was the temple in the Fort of Tanjore, where a wealthy Hindu Rajah rules. There is a legend among the natives in Tanjore, that the great bull behind that temple was once very small; else, say they, how could it have got between the pillars where it now lies; but it went on growing larger and larger, till it attained its present immense size. When the infidel company came it ceased growing. There is a world of truth in this legend, after all. Since the days when common sense came into the land; when pilgrims began to expose idolatry, to speak against caste, to spread the Bible, to instruct the young, and argue with the defenders of this ancient system fearlessly, the Bull of Hinduism has ceased to grow. Its influence has begun to decrease, and although it may still appear vast and powerful, and now and then put forth spasmodic efforts, its inward strength is fast going to decay. These things are parts in the great process of the country's renovation; and much as we rejoice over actual converts, we may rejoice too over the diminution of obstacles by which converts are kept back. If we have not yet built up much, we have pulled down a great deal, and have made extensive preparations for pulling down and building up a great deal more. 'Experience hath produced the hope' of ultimate perfect success, while the promise of God stands perfectly sure. The idols we shall utterly abolish; to Jesus every knee shall bow. Unappalled then by difficulties, the Church must go in and possess the land. Its agents must

preach much to the old, must instruct the young; must spread the inspired Word that is like fire, and able like a hammer to break the rock in pieces. Thus will the great

harvest of South India be prepared; pray, in obedience to the Lord's that He will send forth more to reap the harvest."

W. E. BAXTER Esq., M.P., ON INDIAN MISSION

At a public meeting in connection with the London Missionary held in Ward Chapel, Dundee, on Thursday evening the 7th gentleman, who presided on the occasion, gave utterance to on the subject of the "traditional policy" of the Rulers of Britain and in reference to the encouragements to Missionary labour country, which will, we are persuaded, meet with the unqualified every well-informed friend and supporter of Missions.

In opening his address, Mr. Baxter made the following remarks

"It always affords me unfeigned pleasure to take a part in meetings of the London Missionary Society, a Society founded on a broad catholic basis, which has produced so many celebrated men, and been so highly blessed in many quarters of the world. I feel when standing on this platform to-night, that there is a tie binding us to men of every colour and every language, every race and every degree of civilization. Among the palm groves of the Hervey and the Georgian groups, on the banks of the Orange River, perhaps now on those of the Zambesi, in British Guiana and British India, even in the Celestial Empire itself, we have Christian brethren, who, by the instrumentality of this Institution, have been saved and set free. Our special cause of meeting this evening is to consider what ought to be done for that great empire in the East which God has committed to Britain, and to which our attention has been recently called in a very remarkable manner. My excellent friend and college companion, Mr Mullens, has been in India for fourteen years; no man, I believe, knows better its social, moral, and religious condition, or is more capable of advocating its claims. It would be quite out of place for me in his presence to detain you with remarks of mine; but I may be permitted to express a hope that when peace has been restored, and the East India Company quietly interred, the public of this country will not lose their interest in or forget their duty

towards Hindostan. During the last I think that the opinion of the British was most unmistakably indicated of religious equality, not only in reality, in that country. You do not to be told that what has been a traditional policy, though it pretend one of entire freedom of conscience practically one of pains and penalties Christianity. It is for us to note that Stanley has openly declared his opposition to it, and that many other of our people either will not or cannot distinguish between forcing our faith on the people and propagators of that faith a fair field favour. Some of them, indeed, ignorant of what is going on as to that they do not believe that a signal has been made. It surprised me the other day, to observe that Sir Brooke at Liverpool said, 'With the median you have made progress; Hindoo you have made no progress you are just where you were the day that you went to India;' and I more surprised to see this statement as correct in a leading article by the newspaper. Has either of these ever read a report of a missionary who met a man who has travelled extensively India? Surely not; or else they have learned that, taking into account the successful efforts of the Free Church, the Church of England, the Baptist

at bodies, there are 20,000 Hin-
 du members of Christian Churches,
 100 who worship in their chapels
 each day. I take up the Report of
 the Missionary Society, and opening
 it I find, at Nagercoil 123 com-
 municants, 1015 professing Christians;
 at communicants, 3432 professing
 James Town 222 communicants,

1801 professing Christians. Now, I know
 very well that sanguine men have many times
 sent home exaggerated statements of progress,
 but for any man to tell me at this time of
 day that we were just where we were when
 we landed in India, is to ask me to disbelieve
 the evidence of my senses, and ignore the
 vast changes that have there taken place for
 the last fifty years."

CHINA.

Number contained extracts from the correspondence of some of
 missionaries in China, earnestly inviting attention to the great
 which the recently-concluded treaty would be likely to afford for
 spread of the Gospel in that country.

Letter dated Shanghai, 29th July, the Rev. William Muirhead has
 his expression to his views on this important subject, and has
 clearly shown that the difficulties of the language had been so far
 * that they need form no obstacle to the success of any right-
 zealous, and devoted evangelist, who may be led, in the providence
 to embark in this great enterprise.

continuation of my last note," ob-
 Muirhead, "I inclose you in a
 a brief summary of the treaty
 with the Government of this
 the privileges ceded to Christian
 , though not specially stated in
 are fully understood. In the
 : treaty being consummated, in
 of a year or so Missionaries will
 y to go everywhere preaching
 and no hindrance or limit will
 them, so long as they conduct
 in a quiet and peaceable manner.
 I maintain that various points of im-
 the treaty will be easily carried
 s the residence of a British
 'ekin, the formation of Mission
 ts there, &c.; but every effort
 le by foreign powers, at the
 for the full execution of the

for its influence on the spread of the Gospel
 throughout China. The removal of restric-
 tions in the case of foreigners is, in our
 view, the matter of chief moment, and the
 probability of it is sufficiently interesting.
 To some, the idea of a residence at Pekin or
 Soo-chow is most exciting, from its being
 likely that a central sphere of that kind
 would avail much for the diffusion of
 Christianity. Others, again, are rather de-
 lighted with the prospect of the country
 being opened, in order that they may be at
 liberty to travel far and wide, proclaiming
 the blessed truth of salvation. In either
 case, as we contemplate the future, we are
 deeply alive to the fact that, without the
 enlarged outpouring of the Spirit of God,
 there will be similar difficulties in all parts,
 after, as there have been before the opening
 of the country, and hard, indefatigable, per-
 severing labour will be equally necessary.
 Still, there are inducements in the present
 aspect of affairs, which ought to produce a

of course specially interested in
 bearing of the compact, and

r. G. John, also of the Shanghai Mission, in a letter published in our last
 expressed a similar opinion.

powerful impression on the hearts and minds of all.

"I have no intention of making any representation or proposal to the Directors, in the meantime, on the subject. I wish only to state the facts of the case; and in the onward course of events we shall, no doubt, be guided, in answer to prayer, as to what we ought to do. Our anxiety is in reference to the Churches of Christ at home; and our hope is, that not a few active and devoted young men will be constrained to dedicate themselves to the work of the Lord in this land. Many are appalled by the supposed difficulties of Missionary labour in China; but these, to a great extent, exist only in the imagination of people at home. The formidable ideas entertained in regard to the language, country, &c., have little foundation in reality, and actual experience of Missionary life shows a very different state of things from what is generally supposed. As to the attainments requisite for a Missionary in these parts, of course all kinds of knowledge may be useful, but they will not be available to the same extent as in other parts of the world. In the city and the country, whether residing at one particular place, or as a travelling evangelist, the Missionary will find ample occupation in simply preaching the Gospel, or in qualifying himself to do so, or in training native converts for the work, or, on rare occasions, in preparing suitable Christian books and tracts. The cultivation and teaching of various branches of science may, in some respects, be pleasant and profitable, but they are of no advantage towards the direct advancement of the Gospel, and need not be regarded as indispensable in the case of a

faithful and eminently useful Missionary of Christ. Could the Churches at home send out a number of men in a manner fitted to proclaim, in an earnest manner, the blessed tidings of the Gospel, who would either reside at one place, or make an extensive circuit round about, to act the apostolic part, and herald the Gospel in populous cities and countries, we might rest assured that the Divine blessing, immense as it would be produced. As it is, what among so many? It is necessary that efforts should be put forth, and that they should be continuous and persevering in order to any effectual result. I imagine that the Churches at home will arise to a full sense and discharge of their obligations in the matter. The opening to all appearance, is beyond precedent, and in reference to the labourers from home, we fear that we cannot be satisfied with the day of sinners. Still, only let the facts of the case be known, and our hope is that God will put in the hearts of not a few pious and young men to consider the subject, and give themselves to His service. They too, will, we trust, awaken to a perception of its duty, and by earnest prayer in drawing down showers of blessing

"Our Mission here continues to prosper. Accessions are being made to the Church from time to time, and, we trust, shall be saved. During the extreme weather, the attendance at the Church has not been quite so numerous as heretofore, but we are in every wise encouraged to go forward."

CHINESE MISSION IN AUSTRALIA.

THE Rev. William Young, Superintendent of the Mission established here several years since, with a view to the evangelization of the Chinese emigrants, residing at the gold fields, has, under date April ult., forwarded a report of recent operations among the people stationed at the Ballarat district. It is a novel and interesting fact, in connection with this branch of the Mission, that a commodious place of worship has been reared apart for the service of God—the fruit of Chinese zeal and liberality.

the first half year of the Mission. Mr. Young, "I was able to visit at regular intervals, to inspect the natives' operations, but I have not done so during the latter half, in consequence of the transfer of the head of the Mission from Castlemaine to Melbourne, and my efforts being confined to the metropolis, where a large number of affluent and intelligent Chinese reside. But although I have not been at Ballarat as often as I could, I am happy to state your work has not, in consequence of that neglect, suffered. I have received most gratifying testimony from Mr. Oddie and Mr. Booth, respecting your zeal and fidelity, though left alone. To the gentlemen whose names have been mentioned the Mission is indebted for the help and encouragement they have afforded Lo-sam-yuen, by sending him regularly every Sabbath to the scene of his labours, and by collecting the Chinese to come to the preaching of the Gospel. The mentioned gentleman has often advanced funds to pay the agent's salary, and the treasury of the Mission was enriched. Had he not done so, the Mission would have been ruined. The mode in which he conducts his work is very simple. He goes out to his countrymen at different hours of the day, and reads to and with those he finds at home, and endeavours to hear him. He always carries the New Testament with him, and treasures up heavenly knowledge for the instruction of his erring brethren. Those that gather around him on Sabbath vary from 50 to 150 persons. They sometimes oppose, and not a few are indifferent to what he communicates, but a few who listen with interest to the truths of Divine truth; and at the same time there are no fewer than six Chinese who have expressed a desire to receive the baptism. It will be necessary, therefore, to subject them to a course of instruction in order to test their sincerity, and to set them more thoroughly in the way of the Native Chinese Assistant.

doctrines of Christianity, ere the rite can be administered. Those who have expressed such a wish are principally Chinese married to European women.

"While I was at Ballarat in July last year, I had some conversation with Lo-sam-yuen about building a convenient place of worship for the Chinese. I mentioned the subject to two of the Chinese head-men who promised to use their influence in forwarding the contemplated object. I also went round with the native agent to a number of Chinese tents, and conversed with the inmates about the matter, and, generally speaking, the idea of erecting such a place of worship was favourably entertained. No attempt, however, was made to collect subscriptions until after I had left. From time to time, while in Melbourne, I received information from Lo-sam-yuen about the progress of subscriptions. When they reached the sum of £160, he begged me to visit Ballarat, in order to determine upon a suitable site for building the chapel. I was unable to leave Melbourne at the time; Lo-sam-yuen and his countrymen, therefore, assisted by some members of the Ballarat Committee, fixed upon an eligible spot on Red Hill. A better position could hardly have been selected. It is very near a large and busy encampment, and, at the same time, it is central. I was greatly cheered on the afternoon of my arrival at Ballarat (eleven days ago) to see the newly-erected chapel rearing its head high above all the different kinds of buildings in its neighbourhood. It rejoices me to see some visible sign that the labour of your agent was not in vain. You are permitted at the end of the year to see, in your Mission field at Ballarat, results which for seven long years I had not the pleasure of witnessing in Amoy, my former sphere of labour in China. I hope these may prove harbingers of yet greater ones.

"On Sunday, the 24th January, the chapel was solemnly dedicated to the service of God. The religious exercises in connection with the dedication were conducted in the English and Chinese languages. About 140 Chinese and 70 Europeans were present; many persons stood outside unable to gain admittance. The utmost reverence

and decorum prevailed throughout the whole of the services, and a degree of interest evinced in them by all, which was truly gratifying. The thrill of delight I experienced on the occasion I have not words to describe. The solemn engagements of the afternoon gladdened every Christian bosom, and even those who had formerly been sceptical as to the utility of the Mission, now confessed they had some faith in it. The whole of the money required for the erection of the chapel has been raised entirely among the Chinese, and principally, if not solely, through the indefatigable exertions of Lo-sam-yuen. His success has exceeded my most sanguine expectations. The dimensions of the chapel are 30 feet by 25. It is weather-boarded, has a good boarded floor, shingled roof, and is supplied with a pulpit, well-finished benches, belfry, and bell. And one fact in connection with this structure must not be overlooked, *it has been all paid for*—not an iota of debt rests on the building. And when the subscriptions yet due shall have been collected, there will be a balance in hand, of somewhere about £10. Is not this matter of rejoicing?

“The dedicatory services of the Sabbath were followed by a tea-meeting on the Monday ensuing. The hour fixed for tea was five P.M. Although the afternoon was excessively hot, we had the pleasure of witnessing a very large assemblage of individuals connected with every denomination of Christians interested in the progress of the Mission. Somewhere about 200 persons must have sat down to tea, the chapel having been twice filled, the first party retiring after it had taken tea to make room for the second. Between 40 and 50 Chinese joined in the social entertainment, the married ones bringing their European wives with them: Unused to such social gatherings, some of the Chinese manifested symptoms of shyness, but these soon disappeared when they heard friendly greetings from European friends. Numbers of them, in little groups, were looking on from their encampment at what was going on in the chapel, but we could not induce them to come in and take tea; they promised, however, to come and hear the speakers after

tea. Had they come to the report, it would have been abundance to enter them with, for the kind ladies who presided at the different tables had made provision for the occasion on a most liberal scale. After tea it was resolved to take the benches and arrange them out of doors for the accommodation of the assembly; the benches, the afternoon, as well as the large company of persons, rendering it impossible to conduct the services of the evening with the degree of comfort inside the chapel. The proceedings were commenced by a verses of a hymn being sung, after which prayer was offered by the Rev. Mr. Ni. The secretary was then called upon to read the report, after which the meeting was addressed by the Revs. Messrs. Potter, Searle, ministers of the Church of England; Lo-sam-yuen and two Chinese brethren, the Rev. Mr. Strongman, Independent Baptist, Rev. Charles Lane, Wesleyan Minister, Rev. Mr. Gates, Primitive Methodist Minister, Rev. Mr. Niquet, Lutheran Minister, Rev. Mr. M'Laughlan, Free Church Minister, and myself. The proceedings of the evening were closed with prayer, a benediction being pronounced, and the meeting separated at about half-past nine o'clock.

“The scene presented on this occasion was one of peculiar interest. It was a baffle the power of my pen to give a true picture of it. Outside, in front of the newly-erected chapel, was assembled a congregation of Christians and heathens; most of them were seated, but a great number were standing. In front were seated Europeans, both ladies and gentlemen, here and there a Chinese among them. The background was composed almost entirely of Chinese, who kept looking on with interest and eagerly listening. Their number must have amounted to 300—that of Europeans to 150. The atmosphere was that time cool and delightful, and the sun was shedding her beams mildly on the assembly. The scene was suggestive of most delightful reflections. It seemed as if while the eye dwelt upon it, to think of the vast gathering in the heavenly temple, which will be composed of people of every nation and kindred, and tongue, where no prejudices of races exist—where there is no

thian, bond nor free—where
 and harmony prevails—where
 atmosphere is enjoyed, and
 man's feeble light is not needed,
 God Almighty and the Lamb
 thereof. I should be almost
 ly that, if the result of your
 been nothing more than the
 that holy and exalted class of
 every Christian bosom must
 ceptible of on this deeply in-
 sion, you were amply repaid

for the money and effort already expended
 upon it. But greater results than these, I
 trust, await you, to cheer your eyes and re-
 joice your heart, even numerous cases of
 sound conversion among the benighted
 Chinese, and the bringing in of multitudes
 of these straying sheep into the fold of
 Christ. May He pour out the influences of
 His Spirit upon those who minister to them
 the Word of Truth, that it may prove to
 them a 'savour of life unto life.'"

ZAMBESI MISSIONS, CENTRAL SOUTH AFRICA.

ival in Cape Town of the young Missionaries, destined to bear
 these missions, a public *soirée* was held (Tuesday evening 3rd
 or the purpose of testifying the deep interest and sympathy felt
 half, and for the success of their enterprise. At the numerously
 meeting, which succeeded the entertainment provided on the
 he Rev W. Thompson, the Society's Agent at Cape Town,
 number of influential gentleman were present on the platform,
 proceedings were of a very animated description. The assembly
 sed by each of the Missionaries in rotation, but we have space
 ; characteristic speech of our revered friend the Rev. E. Moffat.

a scene," observed Mr. M.
 dressed was very trying to a bash-
 though he had lived a very wild
 savage men and wild beasts, still
 out feel ashamed of being talked
 he had just heard. It glad-
 t, however, to see what he then
 what he had heard: to see so
 gathered together to welcome
 es and bid them farewell. He
 on this circumstance that there
 number of persons who had a
 great work in which he had been
 in which his fellow-Missionaries
 ore particularly engaged. He
 sionary zeal was not confined
 all; and his friends would see
 not entered on their troubles,
 not got amongst savages yet.
 strack with the motto which
 walls of the place of their
 o, work in my vineyard.' He
 ere: he had been permitted

to work for a long period. He was not at
 all tired, and he was ready to enter the
 field again. They were now about to
 go to the interior, amongst wild men and
 wild beasts,—to a country very different
 and far removed from civilized society, where
 man was degraded, where woman was more
 degraded, and where the light of the Sun of
 Righteousness never shone. After they would
 pass on to Kuruman—a distance of seven
 hundred miles from here—they would pro-
 ceed four hundred miles further before reach-
 ing the head-quarters of the great Mosele-
 katse. Beyond Moselekatse the river Zambesi
 flows; and it was intended that one portion
 of the brethren—three of them, when Mr.
 Helmore arrived—would take up their abode
 on that border, far beyond Moselekatse. It
 was a great undertaking, and many were the
 dangers; but their trust was in God and
 their confidence also was in Him. He wished
 to make a few remarks with respect to
 Moselekatse, who was a most strange man.

It was by a remarkable providence that he became acquainted with him in the first instance. He was compelled to make Moselekatse's acquaintance; necessity compelled him to go there, or he would never have gone; for Moselekatse was a terror to all around. He visited him with Dr. Smith, who was then travelling in the interior. He visited him again twenty years after; and it was rather surprising to see such a man—in whose hands the life of every one depended—it was deeply impressive to see that hero cover his face and weep silently. On the last occasion, he visited this chief for the purpose of putting the simple question to him,—would he accept a Missionary? The chief said, 'You know our wants; you know the country better than we do; you have told us of a God, of a future state;—you have preached a doctrine which teaches us to love one another. Go.' The chief had greatly changed from what he was a few years previous. Since he (Mr. Moffat) had been staying in this city, he had received information that Moselekatse had ordered forty head of oxen to be sent in to convey the Missionaries whom he expected to receive. It was indeed wonderful to observe the interest and confidence which he placed in the Missionary. On one occasion, Moselekatse had among his warriors one who was a chief of the Bamangwatos, who had been a prisoner in his youth. He had been sixteen years a captive, and the law was that he should not be given up. Applications for his release from captivity were unavailing, until at length, while travelling through the country, he (Mr. Moffat) was requested to aid in obtaining the release of the young chief. He thought that it would be an impossible task, but he succeeded. Moselekatse consented to release the young chief,

and sent him away. His warriors surprised and astonished at the int which the Missionary had over their one—their lion of lions.' The young returned with the Missionary to his and afterwards they passed on to the wains, where he had been taken. The people were there astonished, and rejoiced. Ten thousand of the tribe together to receive him; and speeches interesting character were delivered on each occasion, while between each speech words of a song were sung. One chief of the tribe rose, and said on that occasion 'I am a heathen. I know the doctrines have been preached to us; but I have felt that influence in my heart which has been felt by other people. But I am astonished. My words are not to be found to express amazement. Here is a white man; he comes from a distant nation, he passes through here, and he preaches to heathens; puts his hand into the lion's den, and taken our blood (relative) from the hands of the lion. When I think that a white man has done this thing I think that the God above us.' Such was the manner in which those people expressed their amazement and rejoicing at the deliverance of the young chief from the hands of the Moselekatse.—Mr. Moffat concluded by pressing his hearty thanks for the kindness he had met with here. It was not his intention to cease from his missionary labours until he would make a whole life of it. Although he had laboured much he was ready to do more, and it was his wish, if God willed it, to continue in God's harness. With respect to the mission upon which his friends were about to enter, he felt confident that if God willed it, their friends would hear that the mission was not gone upon that mission in vain."

DEATH OF THE REV. JOHN HENRY PARKER.

By the last mail from India we received the very unexpected and mournful intelligence of the decease of this truly exemplary, zealous, and devoted servant of Christ, who, during the last fifteen years, had been associated with the Calcutta Mission. The particulars of the last illness, and of the peculiarly peaceful and happy departure of our lamented friend, are given in the following communication from the Rev. A. F. Lacroix, under date Calcutta, 9th September ult.

s with great sorrow that I have to you of the death of our esteemed ary Brother, Mr. J. H. Parker, which ace very early this day, the fifteenth ary of his originally embarking with ortsmouth, for India. Mr. Parker's as you have already been informed, n for some time past much impaired sted attacks of dyspepsia and spasms stomach; but as he usually rallied rell after these attacks, he thought might be able to remain at his post : cold season, when we fully expect ment from Europe. His hopes, alas ! ot realized. Humanly speaking, he o have left India long ago, as he was by his medical attendant, and by his . He did not, however, deem the r so urgent, and, sad to say, remained nfeebled constitution could not stand lence of his last attack. The imme- ise of his death was acute dysentery, ich he was attacked only nine days veverything which medical skill, and ntion of sympathizing friends, could done, but in vain. Our dear brother his faculties to the last, and his al was one which none of us will ever it was so very edifying and instruc- lever for a moment did a doubt or a ble his mind. A quiet, calm, but ble reliance on his Redeemer's love hfulness, and on the promises of his t God, was manifested in all his

utterances. Indeed, I have never seen a dying Christian, who, more than he did, thoroughly exemplified the words of the Apostle, ' *I know* in whom I have believed.'

"His end was eminently peaceful. He was attended unremittingly, day and night, by our dear Missionary Brethren residing at Bhowanipore; Messrs. W. and S. Hill, and Messrs. Jones and Blake, who did all they could to assist Mrs. Parker in her attendance on her dying husband. Dr. Boaz and myself also saw the patient repeatedly; but, our dwellings being at a great distance from Bhowanipore, we were not able to be with him as constantly as we wished. In Mr. Parker the Society has lost a truly conscientious, devoted, and consistent Missionary, and one who enjoyed in no small degree the esteem and respect of Christians of all denominations in Calcutta. By his own Brethren his loss is sincerely and deeply felt and lamented. His remains will be consigned to the grave this afternoon, close to those of his fellow-labourers Mundy and Paterson.

"I am thankful to say, Mrs. Parker has hitherto been mercifully supported during the very trying scenes she has had to pass through. We all most deeply sympathize with her in the severe loss she and her fatherless children have sustained. As long as she remains in India we shall endeavour to alleviate her distress to the utmost of our power."

DEATH OF THE REV. CHARLES MAULT.

object of this notice, so long and so honourably identified with the Society's ns in South Travancore, returned to this country about three years and a o, but in so feeble a state of health as to be entirely incapacitated for any public engagements. Our highly respected Brother, since his arrival land, had lived in retirement with his family at Stoke, near Coventry, without any premonition of the near termination of his valuable life, he dly departed to his rest and reward on the morning of Sunday the 17th ult. r Number for July, 1856, we took occasion to advert in the following terms important services which had been rendered by Mr. Mault, aided by his l partner in life, who survives him, to the cause of Missions in India. ter thirty-six years spent in the service of Christ in India, our honoured

Missionary Brother, the Rev. Charles Mault, returned to this country in May, 1855, greatly debilitated by the effects of long sustained and unremitting toils in a tropical climate. He was accompanied by the faithful and truly exemplary companion of his life and labours. The Travancore Missions are largely indebted to Mr. and Mrs. Mault. Imbued with a thoroughly missionary spirit they devoted themselves to their labour of love with a concentration of purpose, steadfast perseverance, and an undeviating consistency, which won for them the esteem and reverence of the heathen by whom they were surrounded, and they at length quitted the scene of their honourable toils amidst the blessings and regrets of thousands."

DEPARTURE.

Rev. Samuel Mateer, Mrs. Mateer, and three children, embarked at Greenock, per "Sea Queen" for Bombay, en route for Nagercoil, Oct. 15th.

FREE PASSAGES FOR MISSIONARIES.

In the aggregate of expenses incurred by the Society in sending out new Missionaries to their appointed fields of labour, the passage-money has, in the great majority of instances, formed a considerable item. On some occasions, however, and more particularly of late, the Society has been relieved from this expense through the considerate kindness and generosity of shipowners, who, by granting free passages to Missionaries, have rendered effectual aid to the cause.

The Directors are happy to avail themselves of the present opportunity for making their grateful acknowledgments to J. K. Welch, Esq., of London, and to J. H. Watt, Esq., of Irvine; the former for granting a free passage to Mr. and Mrs. Johnson, in the "Royal Stuart," which sailed for Calcutta on the 1st September, and the latter for affording similar accommodation to Mr. and Mrs. Mateer and family in the "Sea Queen," which sailed for Bombay on the 15th ult.

The Directors are further gratified to announce that Messrs. Smith and Sons, of Glasgow, have kindly offered a free passage to one of the Missionaries who may be proceeding to India; and, encouraged by these instances of well-timed liberality, they would express the earnest hope that other shipowners may be disposed, as opportunity occurs, to render the same valuable aid in furtherance of the cause of Christian Missions.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

- For Mrs. Sargent's School, Madras. To the Ladies of Rev. T. W. Aveling's Congregation, Kingsland—For a Box of Useful and Ornamental Articles, value £44 11s. 9d. To the Ladies' Missionary Working Society, Clapham—For a Case of Useful Articles, value £54 15s. To the Missionary Working Society, Coverdale Chapel, per Miss Wall—For a Case of Clothing and Useful Articles, value £10 10s. To the Young Friends' Juvenile Missionary Association, Maldon—For a Box and Parcel of Useful Articles.
- For Mrs. Addis, Coimbatour. To the Young Ladies of Miss Hope's Establishment, Wexford—For a Box of Useful Articles.
- For Rev. A. Stronach, Amoy. To the Poultry Chapel Bible Class—For a Box of Articles for Sale.
- For Rev. George Gill, Barotonga. To the Ladies of the Rev. J. Parsons' Congregation, Bromsgrove—For a Parcel of Clothing.

For Rev. D. Fletcher, Chapelton. To Mrs. Kilpin, Bedford—For a Box of Articles for Sale.

To the Chatham Missionary Working Association, per Miss Mullinger—For a Parcel of Clothing for South Africa. To Mrs. J. Cooper, Cambridge—For a Parcel of Fancy Articles for China. To Mr. T. Scrutton, jun.; To Mrs. Moore, Brixton; To Mrs. Slater, Somers Town; and to Anonymous—For Volumes and Numbers of the Evangelical Magazines, Christian Witness, and other Magazines.

The Rev. R. Birt gratefully acknowledges the receipt of the undermentioned Packages from the following :—

The Ladies' Working Association, Steyney Meeting—For a Box of Useful Articles. The Ladies' Working Association, Saffron Walden—For a Box of Useful Articles. The Forest Gate Ladies' Working Society—For a Box of Useful Articles. The Ladies' Working Meeting at Miss Goodes, 46, Burton Crescent—For a Package of Useful and Fancy Articles, for the use of the Female School.

CONTRIBUTIONS FOR THE ENLARGEMENT OF THE SOCIETY'S OPERATIONS IN INDIA.

Previously acknowledged	11,212	13	3
H. Hopkins, Esq., <i>Hobart Town</i>	300	0	0
A Friend, by Mrs. F. Smith	50	0	0
A Pious Family in Devonshire	50	0	0
A Friend, by Rev. J. B. Brown	30	0	0
A. Curling, Esq.	20	0	0
T. H.	20	0	0
F. G.	15	0	0
R. Lewis, Esq.	10	0	0
W. Cullum, Esq. 2nd donation	5	0	0
H. T.	5	0	0
A. Wilson, Esq.	5	0	0
Mr. Wood	5	0	0
Craven Chapel. Rev. J. Graham and Friends, including R. Hope, Esq., 5 <i>l.</i> , and Anonymous, 5 <i>l.</i>	60	0	0
Oakland's Chapel, Shepherd's Bush.	5	5	0
Trinity Chapel, Edgeware Road. Rev. R. H. Herschell and Friends	32	11	6

Union Chapel, Brixton Hill.			
Rev. J. Hall and Friends	35	15	9
<i>Abergavenny.</i> Castle Street			
Sunday School	5	0	0
<i>Bansfield Hall, near Newmarket.</i>			
J. W. Bromley, Esq.	5	0	0
<i>Bath.</i>			
Argyle Chapel. Rev. W. H. Dyer.			
Collections	33	18	8
Dr. Bell	5	0	0
Mrs. Bell	5	0	0
J. C. Spinder, Esq.	5	0	0
Miss Score	1	10	0
Countess of Huntingdon's Chapel.			
Rev. J. Owen.			
Collections	27	15	1
Ditto after Lecture	7	7	4
Rev. J. Owen	5	0	0
Quiet Street Reform Wesleyan Congregation, per Rev. J. Bromley	5	0	0

<i>Bournemouth.</i>			G. Smith & Sons, (additional) .	50 0
Rev. N. Hurry	10 0 0		J. H. Young, Esq.	50 0
<i>Brighton.</i>			W. P. Paton, Esq.	40 0
London Road. Rev. R. Hamilton.			J. Mitchell, Esq.	25 0
Collection	13 3 3		R. Goodwin, Esq.	5 0
Union Chapel. Rev. J. N. Goulty.			Miss Freeland	1 0
Collections, &c.	27 11 6		<i>Collections.</i>	
S. Portlock, Esq.	5 0 0		Wellington Street, Rev. Dr.	
<i>Bromsgrove.</i> E. Perkins, Esq.	5 0 0		Robson	31 3 1
<i>Cheadle.</i> A Friend	5 0 0		Erskine Church, Rev. Dr.	
<i>Dorking.</i>			McFarlane	25 8
Rev. J. S. Bright and Friends .	9 3 0		Elgin Place, Rev. A. Raleigh .	16 0
<i>Dudley.</i>			Laurieston, Rev. D. Russell .	9 5
Mr. J. Hall	5 0 0		Renfield Street, Rev. Dr. Taylor,	
Mr. J. Whitehouse	10 0 0		Public Meeting	6 8 1
<i>Dundee.</i>			<i>Hastingsden,</i> T. Smith, Esq. .	5 0
Misses Baxter	50 0 0		<i>Henley-on-Thames.</i>	
G. Armitstead, Esq.	25 0 0		Mr. and Mrs. E. F. Maitland .	25 0
P. Watson, Esq.	20 0 0		Rev. J. Rowland and Friends .	11 0
Mr. Wright	10 0 0		<i>Hitchin,</i> Mr. T. Perkins . . .	5 0
W. E. Baxter, Esq., M.P.	5 0 0		<i>Huddersfield.</i> Ramsden Street,	
G. Gourlay, Esq.	5 0 0		additional	10 0
G. Rough, Esq.	5 0 0		<i>Ipswich.</i> Friar's St. Chapel .	15 0 1
J. Smith, Esq.	5 0 0		<i>Lancaster.</i> Rev. J. Sugden .	5 0 0
Rev. R. Spence	5 0 0		<i>Leek,</i> per J. Alsop, Esq. . .	15 11 1
J. Stevenson, Esq.	5 0 0		<i>Llandoverly.</i> Donations and	
Other Sums	17 0 0		Collection	7 19 .
<i>Edinburgh.</i>			<i>Maidenhead.</i> Collection . . .	30 2 1
Miss G. F. D. Cullen	50 0 0		<i>Manchester.</i> Mr. A. Ward . .	5 0 1
Rev. G. D. Cullen	25 0 0		<i>Mansfield.</i> Rev. W. Jackson	
Rev. Wm. Swan	25 0 0		and Friends	11 1 1
Mr. Wm. Somerville	25 0 0		<i>Newport Pagnel.</i> Rev. J. Bull	
Mr. John Gibson, W.S.	10 0 0		and Friends	6 17 6
Wm. Alexander, Esq.	5 0 0		<i>Perth.</i> A Member of the	
A. Black, Esq., M.P.	5 0 0		North United Presbyterian	
Mr. Hugh Brown	5 0 0		Church	5 0 1
Mr. Henry Bruce	5 0 0		<i>Plymouth.</i>	
Rev. Dr. H. Grey	5 0 0		D. Derry, Esq.	20 0
Mr. Harvey, R.S.A.	5 0 0		A. Hubbard, Esq.	10 0
"A Member of the Free Church."	5 0 0		A. Rooker, Esq.	10 0
Baillie Russell	5 0 0		Rev. J. Denniston	5 0
Mr. John Sinclair	5 0 0		Mr. and Mrs. Lavers	5 0
Mr. David Stott	5 0 0		Smaller Sums	13 3
James Wright, Esq. (additional)	5 0 0		<i>Reading.</i> Collection	15 17
Queen Street Hall, Collection			<i>Wem.</i> Mrs. Lacon	5 0
by Rev. Dr. Alexander	13 0 0		<i>Wiveliccombe.</i> Mr. T. Newton	10 0
Ditto, Special Public Meeting,			<i>York.</i> Rev. J. Parsons and	
Less Expense of Hall	8 5 8		Friends	20 1
Albany St. Chapel, Collection			Sums under 5l.	54 16
by Rev. Mr. Pulsford	5 0 0			
Other Sums	40 6 0			
<i>Exeter.</i> A. Z., by Rev. D.				
Hewitt	50 0 0			
<i>Framlingham.</i> Rev. S. A.				
Browning and Friends	5 0 0			
<i>Glasgow.</i>				
W. G. Mitchell, Esq.	50 0 0			

13,155 3

ss Hudson	3 5 6	Miss Salt	2 2 0
ss Harris	3 17 9	Miss Mead	1 8 4
ss Rayner	3 9 0	Miss C. E. Smith	3 1 0
ss Rock	1 4 10	Miss Flower	2 8 0
ss Lillington	5 15 6	Miss Robatham and	0 5 0
ss Perkins	7 9 0	Jane Lewis	0 5 0
ss Radcliffe	0 15 0	Miss E. W. Paterson	3 12 0
ss Scott	1 4 0	Miss Boot	1 10 0
ss Richards	2 17 6	Miss Hatchell	0 10 0
lected by several		Miss Redding	2 1 6
adies, per Miss		Miss Pierson	0 10 0
Farboise	3 7 4	Mrs. F. Christian	2 10 0
		Miss Mary Christian	0 13 0
		Miss Hardy	3 18 0
		Miss Elizabeth	

Missionary Boxes.			
George Taylor	3 10 0	Sheath	0 8 6
ster Davidson	1 1 0	By Mr. H. J. Manston	
ster John Averill	0 3 8	for Native Teacher,	
ss Fanny Averill	0 1 0	Robert Alfred	
ss M. Hubery	1 0 0	Vaughan	10 0 0
ss Scoble	1 0 4	Mrs. Lowe, for	
Wm. Parsons	0 4 4	Native Teacher,	
Atkin Hinton	0 15 0	James Hill	10 0 0
ss Piery	0 7 0	Girls' Sabbath Schl.,	
ss Best	1 0 0	for Native Teacher,	
ss Beaumont's		Glover	
family Box	2 14 0	Sarah Mansfield	10 0 0
ss Lord	2 40 0	Ditto, for General	
ss bath Morning		Purposes	11 17 10
ss Ball's Children's	1 0 0	Boys' Sabbath Schl.,	
ss Cox	0 8 8	for Native Teacher,	
ss Foster	0 14 0	Charles Glover	10 0 0
ss Hyde	0 4 6	Ditto, for Scholar,	
ss Afflicted Child's	0 6 3	James Alfred	
ss Cooper	3 0 0	Comes	3 0 0
ster H. and J.		Ditto, for General	
rainger	1 16 0	Phoebe Hall	1 0 3
ss uranne Wildig	0 3 8	Miss Charlotte Hunt	0 5 0
ss Castle	0 17 9	Mr. Joseph Benton's	

Servants' Missionary Boxes.			
ss Ann Hopkins	0 17 1	Missionary Box	0 5 0
ss H. Wright's		Miss Mary Chris-	
ss Servants	1 2 0	tian's ditto	0 5 2
ss Flint	0 17 0	Collected by	34 3 8
ss servant's Offering		Rev. W. Joseph	5 7 3
ss gained by punctu-		Chr. Esq., 2d.,	
ality	0 10 0	1847, 7s. 3d.	
ss Elizabeth Peacock	0 11 2	Francis Street, Edgbaston,	

Schools, contributed by			
ss Mary Lane Female		Collected by Miss Avery.	
ss Bible Class	0 15 0	Mr. W. H. Avery	5 0 0
ss female Adult Class	1 6 0	Mr. R. Parry	5 0 0
ss Girls' School	11 8 6	Mr. A. Beaumont	1 1 0
ss Boys' School	13 5 0	Mr. Sutton	1 1 0
ss Teachers	13 5 0	Mr. Rouse	0 10 0
ss Young Men's Classes	3 2 3	Mr. Gillam	0 9 6
ss other Classes	5 12 1	Mrs. Avery	0 10 0
ssarrison Lane Girls'		Miss Avery	5 0 0
ss Sunday School	3 5 4	Collected by Miss Burton.	
ss Teachers in Carr's		Mr. S. Burton	1 1 0
ss Lane Girls' Sun-		Mr. W. Hurley	1 0 0
ss day School	3 7 0	Mr. C. Corfield	0 10 0
ss Girls' Sunday Schl.,		Mr. J. Collins	1 1 0
ss in Bordesley St.	1 1 3	Mr. J. Hinkley	0 19 0
ss Chapel	1 1 3	Mr. R. Langear	2 2 0
ss Collected		Mr. W. Rayner	0 10 0
ss by Mrs. Brittain	2 14 0	Mr. B. Corfield	0 10 0

Family Boxes.			
ssster Willet	0 15 6	Collected by Miss Williams.	
ss Lucy Smith	0 7 5	Mrs. Syson	0 10 0
ss Iron	0 7 2	Mrs. J. A. Wilson	0 5 0
sslected after Ser-		Mrs. Herbert	0 3 3
ssions	6 14 1	Collected by Miss Petford.	
		Mr. E. Philpson	4 0 0
		Mrs. E. Philpson	1 0 0
		Mr. J. Warden	3 0 0
		Mrs. J. Warden	1 0 0
		Mrs. F. Kayner	1 1 0
		Mrs. C. Corfield	0 10 0
		Mrs. Ellary	1 10 0
		Mrs. Petford	1 0 0
		Miss Petford	0 5 0
		Mrs. Simmons	0 6 0
		Mrs. Latham	0 4 0
		Miss Smith	0 10 0
		Mrs. Mencher	0 1 0

Palmer Street Chapel.			
ss Mr. E. Derrington.		Collected by Miss Taylor.	
ss Shakaspen's		Miss Buckton	1 0 0
ss School Box	0 7 10	Mr. H. Christian	1 1 0
ss Price's Family	0 4 2	Mrs. H. Christian	0 10 0
ss Brazier ditto	0 3 0	Mrs. Charlton	0 10 0
ss Sons ditto	1 0 0	Mrs. J. Keep	0 5 0
ss Friend	1 0 0	Mr. Surman	0 10 0
ss Contributions	0 0 6	Mr. R. H. Taylor	0 10 0
		Miss Taylor	0 5 0
		Mrs. Pinson	1 1 0
		Mrs. B. Wright	1 0 0

Society.			
ss Mr. S. Davis, Treasurer.		Collected by Miss Taylor.	
ss F. Christian, Secretary.		Miss Buckton	1 0 0
sslected by—		Mr. H. Christian	1 1 0
ss Hallivant	0 10 0	Mrs. H. Christian	0 10 0
ss Gibson	4 2 6	Mrs. Charlton	0 10 0
ss Dewar	3 3 7	Mrs. J. Keep	0 5 0
ss F. Leonard	3 10 4	Mr. Surman	0 10 0

Mr. C. Gibbs	1 1 0
Miss Floyd, Birka-	1 0 0
well	1 0 0
Mr. F. Keep	1 1 0

Missionary Boxes.	
Mr. Bird	1 0 0
Without a Name	0 11 0
Sam Taylor	0 4 0
Master A. Payne	0 8 8
Sunday School.	
Miss Taylor's Class	0 17 7
Other Classes	0 19 0
Collections	86 15 8
Small Sums, Indian	
Mission	2 6 8
Miss Packer, for do.	0 7 0
ss, lrs. lld.	

Highbury Chapel.	
1857.	
Collections and Sun-	14 7 3
day Schools	
1858.	
Collections	12 4 1
Missionary Boxes	0 15 11
Sunday Schools	2 10 6
Rev. R. Hall	1 1 0
Mr. Hinton	1 0 0
Mr. Edgith	1 1 0
Mr. Rooke	1 1 0
Mr. Forgham	1 1 0
Mr. Jones	1 1 0
217, lrs. 6d.	

Lozell's Congregational Chapel.	
Mr. Millichamp, Treasurer.	
Collections, Less	11 0 5
Expenses 6oz.	
Subscriptions.	
Thomas Hickling,	
Esq.	5 0 0
Miss Hickling, for	
a year and a half.	1 11 7
Mr. Robinson	1 0 0
Mrs. Robinson	0 10 0
Miss Scott (omitted	
last year)	0 10 0
Per Mrs. Whittingham.	
Mrs. Fido	0 3 0
Misses Rogers	2 2 0
Ditto ditto, School	2 0 0
Box	2 2 0
Mrs. Satchell	0 10 0

Missionary Boxes and Cards.	
Mrs. G. Barber	0 7 6
Mrs. J. Barber	0 10 9
Miss Birch	0 10 9
Misses Greener	1 9 8
Miss M. Greener	0 10 0
Miss A. Greener	0 4 8
Miss Griffin	0 5 0
Mr. Millichamp's	
Family	2 10 6
late last year)	0 6 0
Miss Peela, ditto	0 6 1
Miss Ada Rogers	1 8 9
Sabbath Schools	2 2 6
Ditto, Private Box	0 3 6
Mr. T. Vaughan	0 2 1
Mrs. Whittingham	0 6 6
Miss Bessy Williams	0 7 4
Mr. Wright	0 7 0
Fractions	0 9 0

Society.	
Collection	2 1 5
Collected by a Mem-	
ber	0 8 7
2l. 10s.	
747 15 6	
Less Expenses	11 13 9
736 1 9	

Wareick.	
T. Snape, Esq., Treasurer.	
1857.	

Subscriptions.	
Mr. R. G. Reading	1 1 0
Mr. J. H. Nelson	1 1 0
Mr. Humphrys, Fil-	
lerton House	1 1 0
Mr. T. Snape	1 1 0
Mr. J. Satchell	0 10 0
Rev. E. G. Glanville	0 10 0
Rev. J. W. Perry	0 5 0
Mr. W. G. Perry	0 5 0
Mrs. Halford	0 5 0
Mr. R. Laurie	0 5 0
Mr. G. Cotton	0 5 0
Mr. M. Turnbull	0 5 0
Mr. R. Walton	0 5 0
A Friend	0 5 0
Sabbath Collections	7 7 9
Annual Meeting	1 14 2
Missionary Prayer	
Meetings, for Wi-	
dows & Orphans'	
Funds	1 5 3
Missionary Boxes	2 14 11
Mr. J. Bailey (D.)	1 0 0
Collected by Master	
Satchell	1 1 7
Miss Brown's	
Young Ladies' In-	
cluding Miss Bar-	
nett & Miss Kate	1 8 9
Hall, 17, 3s. 2d.	0 13 8
Miss Percy	0 16 9
Misses Cotton	0 5 0
Miss Page	0 5 0
Exa. 25s. 10d.; 24s. 2d.	

1858.	
Subscriptions.	
Mr. R. G. Reading	1 1 0
Mr. J. H. Nelson	1 1 0
Mr. T. Snape	1 1 0
A Friend	0 5 0
Rev. J. W. Perry	0 5 0
Mr. R. Walton	0 5 0
Mr. M. Turnbull	0 5 0
Mr. W. G. Perry	0 5 0
Mr. Cotton	0 5 0
Mrs. Halford	0 5 0
Mr. Laurie	0 5 0
Mr. Jas. Bailey (D.)	1 0 0
Mr. G. Cotton	1 0 0
M. P.	1 0 0
Missionary Prayer	
Meetings, for Wi-	
dows & Orphans'	0 17 10
Funds	8 7 5
Collections	2 11 3
Annual Meeting	
Collectors' Books.	
Miss Percy	0 10 6
Miss Cotton	0 12 10

Missionary Boxes.	
Master Mansill	0 3 2
Miss Buckley	0 1 5
Miss Naughton	0 2 1
Miss Standish	0 6 9
Mrs. Styles	0 8 8
Master T. Heathcote	0 3 0
Miss Toole	0 2 9
Miss Goode	0 4 4
Miss Loubery	0 1 11
Miss Burton	0 3 6
Miss Leven	0 6 0
Sabbath School Box	0 10 9
Young Ladies at	
Miss Brown's	0 11 1
The late Master	
Satchell	0 20 0
Fractions	0 0 3
Exa. 59s. 7d.; 22s. 1s. 10d.	
43 4 7	

WESTMORELAND.	
Hindlow, Rev. J. O.	
Routh, for New	
Missions in Cen-	
tral South Africa.	1 0 0

WILTSHIRE.	
Goatscote.	
Ann Read's Box	0 6
Ditto Card	0 0
Eliza Taylor's Box	0 1

For the Missionary Ship.
 Eliza Taylor 0 6 8
 Martha Guy 0 7 6
 Ann Blackman 0 4 6
 Sarah Lewis 0 2 8
 Anna Maria Lewis 0 2 0
 Asenath Lovelock 0 1 8
 Francis Hillier 0 1 2
 2s. 2s. 6d.

WORCESTERSHIRE.

Auxiliary Society.
 E. Wall, Esq., Treasurer.
 Dudley.
 Rev. D. H. Shoebottom.

For Widows' Fund. 7 9 0

Collections.
 After Sermons 22 13 1
 After Address 10 0 0
 Sunday Schools ... 2 6 7
 After Public Meeting 5 11 6
 Annual Subscriptions 10 10 11
 Juvenile Missionary Society, Subscriptions 18 7 3
 Sunday Schools Collections 11 12 1
 Ditto Missionary Boxes 4 0 4
 Female Bible Class, Subscriptions by Richard Pickerill (a Blind Man) 0 13 0
 For Four Orphan Children at Mirapore 12 0 0
 A Thank Offering ... 3 0 0
 Do, Mr. J. Tandy ... 1 0 0
 Do, Mr. Josh. Hall ... 2 0 0
 Do, Special for India Do, do, J. Whitehouse, Esq. 10 0 0
 For Native Teacher, Jas. Dawson, by J. Whitehouse, Esq. 10 0 0
 Do, Jno. Whitehouse, by Mrs. Whitehouse 10 0 0
 Exs. 4ss.; 13s. 17s. 3d.

Redditch.

Rev. T. Ashwell.
 Missionary Boxes... 0 10 10
 Collections 4 11 2
 Exs. 12s.; 13s. 10s.

Stourbridge.

Rev. J. Richards.
 Collections.
 After Sermons 7 5 0
 After Public Meeting 2 2 2
 At Boys' School 3 5 0
 At Girls' School 0 12 9
 Missionary Boxes... 1 9 4
 14s. 14s. 3d.

Worcester.

Rev. Dr. Hurdall.
 For Widows' Fund. 6 1 9
 Annual Subscriptions.
 E. Padmore, Esq. ... 1 1 0
 D. Everith, Esq. ... 2 2 0
 W. Hill, Esq. ... 1 1 0
 K. Gillan, Esq. ... 1 1 0

T. R. Hill, Esq. 1 1 0
 E. Wall, Esq. 1 0 0
 E. Evans, Esq. 0 10 6
 J. Jabez Horn, Esq. ... 1 0 0
 Rev. Dr. Bedford ... 0 10 0
 Rev. Thos. Dodd 1 1 0
 Mr. Geo. Joseland ... 1 0 0
 Mr. James Cope 0 10 6
 Mrs. Taylor 0 10 6
 Miss Chilvers 0 0 0
 For Native Teacher, Richard Evans, by T. R. Hill, Esq. ... 10 0 0
 For Native Schools in India, by Miss Richards 1 19 1
 Missionary Boxes... 3 2 11
 Home School Missionary Box 6 6 4
 Blockhouse Do. 0 16 2
 Miss Barnett, of Hallow 0 10 8
 Mr. Straight, of Do. ... 0 2 8
 Mr. Bluck, of Omberley 6 3 4
 Ombersley School ... 0 7 6
 Miss Pardoe, Compton 0 9 0
 Young People's Missionary Society ... 25 15 0
 Collections after Sermons 22 17 0

Countess of Huntingdon's Chapel.
 Rev. J. Wardley.

Collection and Missionary Boxes ... 12 9 6
 Do, at Guildhall after Public Meeting ... 7 2 10

Leigh Sinton.

Rev. G. Bearcroft.
 Collection after Sermon 4 0 4
 Sacramental Collection 1 9 6

Missionary Boxes.
 Miss Lucretia Jones 4 18 7
 Miss Smith 0 10 0
 Mr. Bennett 3 5 3
 Mr. Beuson 1 3 1
 Sunday School Children 1 16 4
 Hannah Harley 0 7 9
 Miss Load 0 5 8
 Exs. 4ss.; 12s. 1s. 11d.
 Less Expenses ... 6 10 16
 28s. 6 8

Including 13s. 10s. 9d. previously acknowledged.

YORKSHIRE.

Halifax Auxiliary Society.
 M. Oates, Esq., Treasurer.

Brighouse.
 Rev. R. Harley, F.R.A.S.
 Collection 13 13 11
 Collected by—
 Mrs. Sugden and Mrs. Allatt 17 8 0
 Mrs. Atkinson and Miss H. M. Freeman 3 16 0

Ladies' Sewing Society for Native Teachers, Thomas Pullan Sugden ... 10 0 0
 A. Friend, for the Native Teacher, Peter Hirst Allatt 10 0 0
 54s. 17s. 11d.
 Elland, Rev. J. Hilliard, Collection ... 2 8 0
 Exs. 4ss.; 5s. 0s. 11d.
 Middleboro' on Fees, Sabbath School ... 1 17 6
 Scarborough Auxiliary, per Mr. K. Hule, Jan., on account 50 7 7
 York, Mr. Fielden Thorp 1 0 0

WALES.

Fishguard, Mrs. Luke for India Special Fund 1 0 0

SCOTLAND.

Breckin, A Friend to Missions 5 0 0
 Dumfriesshire, W.B. 4 0 0

Edinburgh Auxiliary Society.
 Mr. W. F. Watson, Treas.
 For Special Indian Fund.

Amount acknowledged in preceding List 216 5 8
 Mrs. Irvine 3 0 0
 Captain Karley 3 0 0
 Mrs. Moore 5 0 0
 Mr. W. Steven 3 0 0
 Mr. J. Peterson 2 10 0
 Mr. W. Peterson 2 10 0
 Rev. Dr. Alexander 2 2 0
 Mrs. Lothian 2 2 0
 Mr. J. M'Andrew, jun. 2 2 0
 Mr. J. Boyd 1 1 0
 Mr. Forbes Gow 1 1 0
 Mr. Brown, Preacher 1 0 0
 Mr. W. Dickson 1 0 0

An Episcopalian Clergyman and Mrs. Greirson 1 0 0
 Mrs. Irvine 1 0 0
 Mrs. M'Lauren 1 0 0
 Dr. Kenneth Macqueen 1 0 0
 R. J. 1 0 0
 Mr. Muston 1 0 0
 Miss Ponton 1 0 0
 Captain Walker 1 0 0
 Dr. George Wilson 1 0 0
 Mr. A. Benter 0 10 0
 Rev. P. Peterson 0 10 0
 Mr. R. G. Stewart 0 10 0
 Mr. Swanston 0 10 0
 Other Sums 0 17 6
 256 11 8

A. C., for New Missions in Central South Africa 0 2 1

Roazburghshire, J. T. 1 0 0
 Fricockheim, E. U. Church Sabbath Classes 0 3 4
 Exs. 14s. 9d.; 257 17s. 9d.

Edinburgh Medical Missionary Society, per Dr. Colclough, to aid Dr. Hobson, Shanghai, in the publication of his series of Medical Works in the Chinese language 3 1 1

Harick.

For New Missions in Central South Africa, Congregational Union Sabbath School Box ... 0 2 8
 Miss Alice R. Munro, Ditto 0 1 4
 17s. 6d.

Helensburgh, Legacy of late Mrs. Meikle 1 10 0
 Irvine, A Friend 0 1 0

Laurence Krb.

Rev. A. Noble.
 Collection 2 10 0
 Subscriptions 0 2 1
 2s.

Midloth.

Rev. G. Sandem.
 From a Friend in Peterhead 1 0 0
 From another Do. ... 0 3 0
 Per James Sandem.

IRELAND.

Hibernian Auxiliary, per Rev. J. Banta, on account 0 1 1

AUSTRALIA.

Per Rev. Dr. Bea.
 Campbellton, per Rev. S. M. Cough 1 0 0

Forest Creek, Outramine, Sabbath School 1 0 0

Richmond.

Rev. J. P. Sandem.
 Ladies' Missionary Working Association, for Native Teachers in Western Tasmania, to be called Adam Cairns, J. P. Sandemland, John Dixon, & A. Bower 0 1 0

Sydney.

The Rev. A. and Mrs. Buzant 1 0 0
 Collection by Rev. Hutton King 1 10 0
 2s. 2s.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Ker, Bart, Treasurer, and Rev. Ebenezer Frost, at the Mission House, Blomfield-street, Finsbury, London. by Mr. H. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 23s, George-street, Religious Institution Rooms, 12, South Hanover-street, Glasgow and by Rev. John Henry, 2nd House, 32, 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.

NEW YEAR'S SACRAMENTAL OFFERINGS ON BEHALF OF THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY.

As the near approach to another year, the Directors of the London Missionary Society renew their earnest appeal to the generous sympathy of Pastors, Officers, and members of Christian Churches attached to the Society, on behalf of these urgent and affecting claimants.

The number of the several classes who have received valuable assistance during the last year amounted to SEVENTY-SIX INDIVIDUALS; namely, FORTY WIDOWS, SIXTEEN AGED AND DISABLED MISSIONARIES, and EIGHTY ORPHANS OF DEPARTED MISSIONARIES.

In several instances the sorrows of Widowhood have been greatly aggravated by the affecting circumstances under which 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 owned in one of the rivers of South Africa; and a fourth is among the helpless 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 towards 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 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 of the approaching year, will renew the practical exercise of their sympathy towards the afflicted Widows and the fatherless children of departed 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 present year (with interest on the Widows' Fund) amounted to £2321 17s. 9d., but the number of Churches contributing this sum was only *Five hundred and twenty-two*—not including, therefore, a large proportion affiliated with the Society.

On the other hand, the aggregate of payments was £2628, leaving the balance to be supplied from the *general* funds of the Institution.

Under the influence of these facts, at a numerous meeting of Town and Country Directors, held two years since, 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 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 their Brethren and friends, 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 new 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 deceased 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, } *Secretaria.*

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.

It is respectfully requested that the amount specially contributed in reply to this Appeal, be *transmitted FORTHWITH to the REV. EBENEZER PROUT, Mission House, Blomfield Street.*

MISSIONARIES IN INDIA APPEALING FOR HELP.

THE announced intention of the Directors to meet the growing claims of India by sending out a considerable reinforcement of Missionaries, has served, as might be expected, to reanimate the hopes of the tried and devoted men who have long borne the heat and burden of the conflict in that land of idolatry.

The Rev. J. B. Coles, under date Bellary, 16th July ult., adverts to the subject in the following terms :—

“Most cordially do we rejoice to learn that our Directors purpose sending out speedily not less than twenty new brethren. How glad should we be if there were a

prospect of double that number coming. I most fully concur in those words of Mr. Mullens, at the Annual Meeting, in which he urged the necessity of sending more men.

nistake to suppose that the lack
be made up by an abundance of
with the Bible we want the living
and while we know that there are
which the written Word of God
and the heathen to Christ, I believe
to look for the evangelization of
by those means. We have in
tory now thousands of copies of
ription, more than we can circulate
prospect of their being under-
read to any good purpose. It is
reacher that we need, more than
form of instrumentality.

and say, let some of the new Mis-
sionaries, if possible, be men who have
in addition to their other training,
education; and let all, as far as
possible, obtain some serviceable know-
ledge of the Indian language and
medicine. As long as we are in
remote towns and military stations, this
is a great desideratum, though even here the desir-
ability of a Missionary having some medical
knowledge becomes increasingly apparent;
and the more we spread out into the country,
the more we must (for God is pointing out
the way) have in the towns and villages of the
interior becomes indispensable that a
Missionary should have the ability to attend
to his family in all common
emergencies. Besides this, it would
be a great advantage in his labours
among the people. I constantly regret that
I do not acquire some competent knowledge
of the Indian language before I left England.

I fully hope that while other stations
are being opened, Bellary will not be overlooked.
When this Mission was first opened, there were three
Missionaries, and one ordained
minister. We are now only two. At
that time there were no country stations.
There were about 500 converts in at least five
stations at a distance of about 80 miles;
but it is impossible to do them
justice. An English school had then no
value, and little was needed to enable
them to stand on their own ground. Now we have the
English school vigorously conducted,
and the native school falling behind. Often I have
wondered at the probable necessity of
this, but I cannot as yet bring my
mind to it. The need of it is as great

“I am fully satisfied that there ought to
be two Missionaries stationed in the western
part of this district without delay, with an
efficient band of native helpers. Our converts
in those parts are sorely tried by their gooroo
and heathen relatives. A few have yielded
to the power of temptation, and no more
walk with us. They need to be watched
over and encouraged, for they are but children
in Christ; and others in those parts need to
be brought into the fold. Two Missionaries,
therefore, (for one would be quite isolated,)
ought to be resident among them. If, besides
this, two more could be placed at Hospett,
a large and interesting town half way to
Honnoor, leaving two at Bellary, we might,
for a time, be content; and I do firmly
believe that before long encouraging results
would be apparent. Let me earnestly beg
of you to see what can be done to meet these
requirements. I cherish the hope that not
only in Tinnevely or Travancore only, but in
Bellary also, many might be brought under
the sound of the Gospel, and many be made
to feel its power, if only the proper means
were used and God's blessing earnestly
sought.

“In the present state of our work there is
nothing demanding special notice. A few
converts are being added to the Church; but the
prevailing feeling in my own mind is a sense
of our great deficiencies, and a desire that
all our people might come to feel them also,
and to join in earnest and humble applications
for a larger increase of God's blessing.

“You will have learned that a short time
ago, a place called Kopalu, about fifty miles
west of this, was occupied by some rebels
under Bhima Rao, and Kenchana Gowda
Desaye, and that they were entirely over-
thrown, the two leaders being killed. It
was commonly reported that they threatened
to attack Bellary. God, however, speedily
rebuked them, and defended us. Bhima Rao
I knew very well when he was Tahsildar of
Bellary. He often used to come to the
Mission House, and courted the society of
the gentlemen of the station. However, I do
not think that his English knowledge and
tastes, whatever their extent may have been,
are to be at all held accountable for his
misdeeds, as some persons seem to imagine.
Some of the prisoners then taken are now in

jail at this place, and one of the principal men, a relative of Bhima Rao, who had been sentenced to be blown away from a gun, has been brought here, but his case seems to be still undecided. This is the nearest approach the rebellion has made to us. I trust everything will continue quiet in these parts now,

though it may still be long before the last embers of the rebellion are extinguished. I trust that Christian friends, both in England and India, will not let their zeal grow cold as tranquillity is restored, but still pray and labour for precious and abiding fruits from the afflictions we have passed through."

The Rev. J. M. Lechler, writing from Salem, under date 3rd June, observes:—

"You will probably, ere this, have had from one or the other of our Brethren an account of the General Missionary Conference lately held on the Neilgherry Hills. At that Conference an article was read, and, after a lengthened discussion, resolutions were passed regarding the still unoccupied Mission fields in Southern India. You will in due time be furnished with a copy of the proceedings of the Conference. Your Missions in the Coimbatore and Salem districts were classed with the fields yet unoccupied, and perhaps justly so; for, what is one European Missionary among a million and a quarter of heathen people?

"I can well perceive that, were our Society to send all the twenty Missionaries now sought for India, to Southern India alone, they would not be able to supply their now existing stations adequately. In South Travancore, where we have 15,000 souls now under Christian instruction, and a prospect of a still larger harvest, there is a lamentable paucity of Missionaries. In Quilon, which station I lately visited, and in which our lamented Br. Thompson laboured for many years with so much success, there is now no Missionary at all. At the time of his death there were, I was informed, 400 souls in connection with the Mission; since then, the number has dwindled down to 200, most of the rest having gone to other stations for instruction. The field there is most promising; but if it is not soon occupied by us, it will be cultivated by others.

The districts of Bellary and Cuddapah, it appears, present a most pleasing aspect; but where are the labourers, to reap the harvest? Each has only one or two Missionaries. The vast tract of Telugu country, with its teeming millions, can hardly be said to be occupied at all. Coimbatore, where you have Mr. Addis and his son, I leave to

speak for itself; my chief object is to say a few words with regard to the Salem districts.

"This district contains as many souls as all Travancore, viz.—one million and a quarter. In the latter, our own and the Church Missionary Society are labouring with 16 Missionaries; in the Salem district there has been only one at a time since 1837. In the district of Madura, a collectorate similar to this and close to it, a Mission was established by the American Board about twenty years ago. Four Missionaries were sent to begin it; this number has been kept up and increased, and the consequence is, that there are at this time 6000 souls under Christian instruction. The whole of this district is in a state of cultivation, Missionaries being located throughout, from ten to twenty miles from each other. The Missionary of this district is almost dead to his place, where he has a congregation, school, and all the attendant work of a Mission Station. He occasionally makes a tour in the villages, and in one part of the district from 100 to 150 souls have forsaken idolatry and Romanism, and put themselves under regular instruction. Every other part would yield similar fruits; but when the solitary Missionary is abroad, he feels that his home station is neglected, and when at home, the thought haunts him that the whole of the district is uncared for.

"Now, what Missionary can stand and work and go on with it cheerfully? True, I have had the Lord's blessing; more than 300 souls cleave to me, learning the Word of God; great numbers of tracts and portions of Scripture have been distributed, and there are, no doubt, many souls ready to be farther instructed in the truths which have been brought before their minds, and perhaps have penetrated their hearts; but this

to instruct them? One man cannot see all, and if they all came to him, not a single individual, unequal to the

The Missionary has, humanly speaking, no guarantee for his work being carried out, and the natives cannot believe that

we are in earnest about their souls. Can we expect to see fruits unless we sow and labour? Labourers for this field must be sent out by our Society, and not only one, but three or four, or the field must be left to others."

the same effect as the foregoing, the Rev. A. Corbold, of the Gujerat Mission, writes under date Mahi Kantha, 26th July ult. :—

I hope that, amidst the many claims requiring your attention, and particularly of India at the present time, you will not get nor overlook your stations on the coast of the Mahi. * * * *

The country in these parts still continues though we have had more than once to fear that war would break out against us. But our God has kept us in and we have been permitted unmolested to continue our labours. In many places doors have been opened to us, and we have heard the truth with attention. Much opposition and many prejudices exist, and the native mind is far from being enlightened.

We have had the pleasure recently to receive several individuals; our church has increased by several additional members; several stand as candidates, and many are thoughtful. But several have been preferring the enticements of the

world; some of our young people, too, have been drawn aside, and have fallen into temptation, which has compelled us to remove them from the Christian village; but these things have not hindered our walk, nor proved discouragements to the people.

"Dewan still continues to be very promising, but efficient superintendence and labour are greatly needed there.

"Jambusir, too, continues to be a sphere of great promise, but also a source of great anxiety to us, as fine opportunities are being lost because we have no one to go and secure the fruit of our toil. Our greatest discouragement is our own weakness, and the absence of sufficient help.

"Forget not the millions of Gujerat, and only one Missionary amongst them, and he enfeebled by labour and climate. May our God enable you speedily to send us some true-hearted labourers to take up and carry on His great work, is our daily prayer."

Rev. James Kennedy, writing under date the 3rd June, from the coast, in the vicinity of the late scenes of strife and desolation, after remarking that the Mission was gradually recovering its wonted order and tranquillity, adds his testimony to the importance of an early reinforcement of labourers :—

"I am thankful to say," observes Mr. K., "we have been able to prosecute our work in various departments with very little interruption, except of late from the intense heat of the weather. Till the end of May I was able to fulfil my daily engagements without a break. One morning in the week was given to the European Hospitals. On the other mornings of the week I have the city engaged either in teaching or preaching. The attendance at the central school is very good, and if we had only the means of obtaining a larger, a better paid

and more efficient staff, we might greatly improve it. As it is, it is an important and promising institution.

"All I can report about our preaching in the city is that we get a considerable number to listen quietly to us. There has been of late much less discussion than there used to be—the people are more quiet than formerly, but on the part of several there is a sullenness which is not favourable to us. Till the country becomes more quiet I do not think there is any hope of our getting the candid attention which is so desirable. The public

mind continues still much excited, and the vast majority continue to look on Christianity with intense dislike as the foreigners' religion. May God by His own Spirit open their eyes that they may see it to be His message of love to the whole of the human race! Every day may well deepen our conviction that, while providential events pave the way for the setting up of God's kingdom in the world, God's Spirit alone can draw the children of men into that kingdom. On Him alone we desire to depend.

"We have not resumed our evening services in the city. For some time it was not deemed safe for us to do so, and since it was deemed safe the increasing heat of the weather and our other work have prevented us from recommencing the evening work. Indeed I have found the morning work in the city, and the day work at home, as much as my strength would enable me to perform. The only evening work has been a lecture to the Native Christians, delivered on Wednesday, by Mr. Buyers and myself alternately, and a service in English in cantonments for the benefit of the English soldiers, conducted by me in a chapel belonging to the Church Mission, very kindly placed at my disposal. At this latter service the attendance has been small and fluctuating, but several seem grateful for it.

"Some of our people who had gone away have returned—a few who have had for a long time a drawing to Christianity, but were afraid to come near us last year, come from the city, and thus our services in Hindustani on the Sabbath are considerably better attended than they were.

"I am thankful to say that Mr. Buyers and I, though ailing occasionally, enjoy a

measure of health which permits us to prosecute our work. By the end of May I found the heat extremely oppressive, and as, according to the custom of all institutions here, we were giving a vacation to the central school, I embraced the opportunity of paying a visit to Mirzapore and Chum. I was happy to find our friends Mr. and Mrs. Sherring well, and well engaged. I returned home early last week, but as no rain has yet fallen and the heat is not severe, I have not resumed my out-door work.

"For information about the state of the country I must refer you to the papers. A large part of Northern India is still very unsettled, and even here there has been much uneasiness, though I do not think there has been any reason for it. The accounts from all these Stations, which appear in the Calcutta papers, are most exaggerated. There are persons bent on spreading mischievous reports, and these are too readily believed even by Europeans. The authorities cannot be too vigilant, but every now and then there has been a most unworthy tendency to panics. I am still very hopeful that by the end of this year authority may be firmly re-established.

"We are very happy to see the success so far of the special effort made for India. We sincerely trust that men of the right stamp may come forth to us in the fulness of the blessing of the Gospel of Christ. We hope the policy may be to strengthen the Missionary line rather than extend it. Our Missions at Benares and Mirzapore, are in most urgent need of reinforcement, as we have often had occasion to lament."

So numerous are the appeals from Missionaries in India for further help, that the foregoing extracts are given only as specimens.

MISSIONARY ITINERANCY IN LOWER BENGAL.

THE Rev. James Bradbury, of Berhampore, has transmitted the following Notes of a tour undertaken by him in the early part of the present year, through the provinces of Moorshedabad and Rajshahye, and, as it occurred at a period when the country was still suffering, and the minds of the

were much agitated, by the effects of the revolt, the facts recorded are interesting to many of our readers:—

“ROUTE.

the 15th of January,” observes Mr. ry, “we left Berhampore, and, proceeding northwards through the city of edabad, encamped at Jeagunj. we directed our course to Alatuli, a large mart, containing almost every necessary product, situated on the western bank of the Ganges. Judging from the number of boats lying at anchor delivering and receiving freight, and long lines of laden boats constantly coming in and going out, the place must be great. The shops and houses, formed of bamboo and mats, and thatched with grass, are little more than huts being erected only for the season; for the waters of the Bhairab rise, business is carried to Bhagwangola, which, in the most favourably situated for the inland trade. From Alatuli we sailed to Ramulea, which is the principal town in the district of Rajshahye, pleasantly situated on the eastern bank of the river. We then proceeded to Badarpore, which lies about twenty miles below Baulea, on the opposite bank of the river, where we found a mart similar to that of Alatuli, but on a smaller scale. We extended our journey as far as the village of Dhanganga, we returned south-westward to Dhanirampore, Goas, and Doulta. We arrived at home on the 8th of

‘MANNER OF PROCEEDING.

We stayed at the respective encampments for about seven days. In all the towns and within a distance of six miles from each other, the Gospel was proclaimed and the books distributed. The stations were, as usual, varied, being in the open bazaar, or market, under trees, near temples and mosques, and in the villages, which we sometimes were, in the open fields, and halls of the houses of native gentlemen.

CONDITION OF THE PEOPLE.

We found the temporal condition of the people in some places rather worse than in others. In some the high price of provisions, especially of rice, the staple article of food, was as high as twenty-one seers for the rupee ;

consequently there was much suffering, and a degree of discontent. An opinion was current that the extraordinary rise in the markets was in some way or other the fault of Government, but no one appeared able to point out how the State could be implicated in the matter; the only approach to anything like an argument was quoting passages from their sacred writings, in which it is declared that when subjects suffer it arises from the sins of kings. Vague as such reasoning may seem to Europeans, it apparently had much weight with them, and no doubt exercised a pernicious influence over their minds. Its indefinite character robbed it of none of its power, but gave designing persons, who were disposed to use it for the accomplishment of their own objects, great advantage, by exempting them from the necessity of adducing facts to establish the correctness of their statements, for they would be wily enough to turn the least doubt expressed by their ignorant countrymen into an act of gross impiety, an impugning of the shastras, and calling in question the veracity of the gods.

“Besides this imaginary grievance, they occasionally gave expression to one of a substantial character—the imperfect administration of justice, which is an evil they deeply feel, and whose long infliction has driven them to the borders of despair.

“That the British Indian Government is better in its intentions towards all people than any preceding dynasty, will be readily admitted; but in its practical working it bears hard on the poor. While the high and middle classes have secured to them great advantages, nearly all the peasants are oppressed, and the courts, both civil and criminal, virtually closed against them; for in those sinks of iniquity justice is bought and sold like any other marketable commodity, and the indigent person who, smarting from the infliction of wrongs, is unwisely advised to apply to them, returns home with the solemn impression that they are mockeries of his woes, and rather than have recourse to them it is better to endure in silence till death brings deliverance. It may

be affirmed, and we are prepared to say with truth, that the European official is upright; but of what use can his uprightness be if it fail to secure the ends of justice, and the court over which he presides be made subservient to the accomplishment of the foulest purposes? Before he can be approached, the minions that surround him have fleeced the poor man of every farthing he possessed, and done their utmost to ruin him for life.

"The imperfect administration of justice arises, it will be said, from the degradation of the people, and till the standard of morals be raised it will be vain to look for a remedy. The subject is of too grave a nature, and too deeply affects the character of the English nation, to be passed over in this manner, and if attention be not paid to it in time, it may one day lead to the loss of India; for there is a point beyond which oppressed humanity cannot endure, and when resistance to the constituted authorities assumes a sacred character.

"Much of the evil no doubt arises from the low state of morals among the people, but more is to be attributed to the system of administration which we have adopted. The forms are so numerous, that instead of acting as salutary checks on the framing of precipitate decisions, they so augment the labours of the European official as greatly to limit the quantity of business he might perform, and consequently throw a large portion of the work into the hands of native subordinates, who, as a body—for there may be a few honourable exceptions—think it no sin, but regard it as an immemorial right, to sell themselves to the highest bidder, and even to the bidders on both sides of the trial that may come before them, and to protract the case till the prospect of further gain has vanished.

"Much of this might be remedied by the adoption of a simpler form of procedure, similar to that which works so well in the Punjab, and in the courts of the European indigo-planters. In the last mentioned courts every kind of business, from the most important to the most trivial, is transacted, and in a manner which the litigants approve. The instances are exceedingly rare of either party being so dissatisfied with the decision as to take the case into the Company's

courts; on the contrary, it has happened in a neighbouring district, and may have done in other places likewise, that a man's court was quite deserted, and finally closed, for the want of business. This unappreciated institution was in the vicinity of the estate of a European gentleman, who sat in his court an hour or two every morning, excepting Sundays, and there administered justice with an ability which would have done no discredit to a judge who had ascended to the bench through the regular grades of the legal profession.

"REBELLION AND CHRISTIANITY.

As, since we last itinerated, rebellion has stalked through the land, and been attributed by a few ill-informed persons to the propagation of Christianity, every one who takes an interest in the evangelization of India will naturally be disposed to ask how, at such a critical period, were you received? and with what apparent feelings did the inhabitants listen to the tidings of redemption? To give an exact answer to this important question, which will leave nothing like a wrong impression on the minds of our countrymen at home, is difficult, because they are prone to draw from simple statements conclusions which are unwarranted. We may here premise that the war which the rebels are waging is a war of extermination, and the necessity of slaying all the whites, even were they *magis*, they think to be dictated by the law of self-preservation.

"The truth of these statements has been apparent from the commencement of the outbreak, and the evidence relating to the trials of the respective state prisoners, makes it every day more manifest. Heavens! ministers have fallen by the murderous hands of the Native soldiery, not because they were Christian teachers, but because they were Englishmen; for the Christian teacher, as such, is nearly everywhere welcomed, and heard with respectful attention.

"Having made these observations, we shall proceed to state a few facts, to show the reception with which we met in the districts through which we travelled.

"At Amipara, in going as usual to the central part of the village, where we were likely to obtain the largest congregation,

a shopkeeper requested us to sit down at his shop, where the people assembled in the street to hear us. After the preaching, we entered into conversation with him, during which he made inquiries respecting the aged *Padri*, as he called him, meaning that devoted Missionary, the late Rev. Mecalah Hill, and when informed he was dead, seemed to be much affected, and pronounced a simple but very appropriate eulogy on his character, in which he was joined by the persons sitting around us; indeed, though comparatively few embrace the Gospel and make a public profession of their faith in Christ, yet the motives of Christian ministers are duly appreciated by a large number of natives, and a kind and friendly spirit manifested.

"At Islampore, a landholder, who saw us preaching in the market-place, invited us to his house, where about sixty people assembled to hear us. On a former visit he had received a copy of the sacred Scriptures from us. After preaching, he brought his Bible to have some parts explained; among these were the first chapter of Genesis and the first Psalm. We left him, much pleased with his conversation and the spirit he exhibited.

"While preaching in Budepore, a landholder invited us to his house to hear some objections against the Bible, contained in a *Beogali* newspaper issued by the *Bramha Shabha*, of Calcutta. About seventy persons collected to hear these objections answered. Anti-Christian publications, printed in the metropolis, are widely circulated in the provinces, and exercise a powerful influence over the native mind; for it not unfrequently happens that gentlemen who take them in do not possess the sacred Scriptures, so that all which they know of the Bible is derived from those newspapers, whose object is to misrepresent it.

"When the passages against which objections had been brought were read, with their contexts, and simply explained, the gentlemen present were convinced, and had the candour freely to acknowledge that the Bible had been incorrectly quoted, and inferences drawn from it which were quite unwarranted.

"Whether the religious public in India,

containing so many persons with the pecuniary means and mental ability for such an undertaking, could not establish a cheap and well-written paper, to diffuse correct knowledge on both secular and religious subjects, and thus counteract the influence of infidel productions, is a question of great moment, and worthy of the consideration of all who are interested in the evangelization of the country; though, if carried on like some religious publications, with a lethargy indicative of death, and kept in existence only by some good articles coming to the readers, like angels' visits, few and far between, little benefit of a permanent character could be expected; yet, if but a moderate portion of the wisdom, energy, and regularity exhibited in conducting secular journals, could be secured—and there is nothing to prevent this—we might reasonably hope that the highest results would be realized, nor could such a paper fail to be remunerative, and unattended with those pecuniary responsibilities which press so heavily on the friends of literary enterprise in India.

"On Sunday, the 17th of January, we preached in the village of *Khazanchi*, at the house of some god-makers, who, on our arrival, were moulding an earthen image of *Shib* seated on a bull. They immediately ceased from their work, furnished us with stools, and, spreading mats for themselves and neighbours, squatted down, forming a circle around us. They listened with much attention to the doctrines of the Gospel, and to some pointed remarks respecting the occupation which they followed, without betraying the last angry feeling; nay, so far from being offended, they freely admitted that our observations were true, and that the passages in the Bible bearing on the subject, to which reference had been made, exactly described both them and their work. While these portions of the sacred volume were being read, many looked at each other with astonishment, and several afterwards read the passages themselves, perhaps to see if they were really in the book and we had not made them for the occasion. Many such instances of the friendly spirit of the people might be adduced, for, excepting one village, in which

a Missionary had never been before, and our object seemed at first not to be distinctly apprehended, we were everywhere received with apparent kindness, and, where well known, cordially welcomed.

“DISTRIBUTION OF BOOKS.

“Our stock of books comprised 2320 tracts, and 2600 Scriptures, portions and entire copies of the Bible, in the following languages: Bengali, Hindoostani, Persian, Arabic, Sanskrit, and English. If the books which are thus distributed be read, they must, under the Divine blessing, contribute in no ordinary degree to the conversion of the people. That a good use is made of every individual book, is more than can be proved, and more than can be reasonably expected; indeed, this would be looking for that in pagan lands which we dare not hope for even in Christian countries. However, that the sacred volume is examined, and in a measure appreciated, both by Hindoos and Mohammedans, we possess proofs of an unexceptionable nature, some of which we may here mention. They raised

objections and made inquiries often of a character which showed they had carefully perused the Bible, sometimes quoted long passages from it, and correctly stated its leading doctrines; and, in a few instances, referred to the book, chapter, and vers bearing on the subject under discussion. It not unfrequently happened that persons visited us in camp to converse on religion, and to obtain answers to questions which had arisen in the course of their reading, and we found some of them possessed as amount of knowledge, and exhibited a spirit of inquiry, which would have put to shame many who bear the name of Christian.

“Other proofs might be advanced, but these may be sufficient to show that the Scriptures are read by a portion of the people; and if the same satisfactory evidence of their being *felt* could be adduced, the evangelization of India might be considered an event near at hand; but till the heart as well as the head be affected, so pleasing an anticipation cannot be indulged.”

C H I N A.
CANTON.

THE Society's Mission in this city has been exposed to great and trying vicissitudes. For several years the valuable labours of Dr. Hobson in the Mission Hospital there had gradually increased in utility and public estimation, and a church consisting of ten native members had been organized; but the outbreak of hostilities between the British authorities and the Chinese Government in Canton, necessitated the suspension of all Missionary operations in that city, and Dr. Hobson, with his family, after seeking a temporary asylum in Hong Kong, ultimately proceeded to Shanghai.

Our Chinese medical Missionary, Dr. Wong Fun, left England in August, 1856, with a view to co-operate with Dr. Hobson; but finding upon his arrival at Hong Kong, that all access to Canton was precluded, he opened a dispensary at the former settlement, to which he gave his undivided attention for about a year. At length, however, in February last, soon after the removal of the blockade at Canton, Dr. Wong proceeded to that city and at once commenced operations. Dr. W.'s opening prospects appeared so encouraging, that we have only to regret that the fresh and alarming outbreak of disturbances should have compelled his

cided turn of affairs, our hospital was always opened for preaching and healing; nor was danger seriously apprehended till we were told one day that it was no longer safe for Mr. Cox to remain in the hospital, as some braves were meditating an attempt to secure his head at this place; upon which he was prevailed upon, though reluctantly, to leave the hospital, for a time, for Honam. Events assumed a more serious aspect after this, every day; the hospital was obliged to be closed, and kept strictly guarded. The Kai fong (our street neighbours) were reminded of their responsibility for the safety of the place, and of the prompt assistance expected of them in case of an attack. No attack was made; but it was evident to me that, under these circumstances, it was useless to

remain longer in the hospital, where no good could be effected; and therefore, on the 25th June, along with three other Missionaries, I came down to Macao, taking with me my clothes and my best books. Three days after, Mr. Cox came down from Honam, having sent his trunks and furniture two days before.

The hospital is now in charge of four persons, the rest of the servants having been dismissed; and the latest report of the servant at Canton informed us that the building has hitherto remained unburned. Except the few articles of hospital furniture, together with some of my own, and some books, everything is here at Macao, including the instruments and medicine of the hospital."

Since the above was put in type, a letter has been received from the Rev. J. Chalmers, under date Hong Kong, 27th September, conveying the cheering intelligence that Dr. Wong had returned to Canton, and resumed his labours in the Mission Hospital.

CENTRAL SOUTH AFRICA.

It may be known to many of our friends that, in carrying out the plans for commencing the new Missions on the Zambesi, it was arranged that, of the four young Missionaries appointed to those spheres of labour, two of them were to proceed, under the guidance of the Rev. B. Moffat, to the country of the Matabele on the south bank of the Zambesi, while the other two, under the conduct of the Rev. H. Helmore, were to seek a location among the Makololo, on the north bank of the same river.

The arrival of the four younger Missionaries, with their several wives, at Cape Town, has been already announced, and we have now the pleasure to state that, a month later, they were joined at that port by Mr. and Mrs. Helmore. Under date Cape Town, 20th August, Mr. H. writes:—

"We reached Cape Town on Friday evening last (13th), after a prosperous voyage. Both Mrs. Helmore and myself suffered much from sea sickness, but everything which could conduce to our comfort was readily produced. Captain Maynard secured the respect and regard of all the passengers by his friendly and business-like conduct. We had six gentlemen passengers besides ourselves, one of whom, Mr. Grubb, (an interesting and evangelical young clergyman,) is on his way to Natal as a Missionary.

At the captain's request we conducted service on the Sabbath morning and evening, he taking the morning and I the evening, and during the week we had morning and evening prayer in the ladies' saloon, I taking the morning and he the evening.

"We were glad to find the whole of our party in Cape Town. Messrs. Thompson and Moffat have laboured hard to get things in readiness for our journey. But none can tell the difficulty and trouble of such work, but those who have experienced it. Mr.

, and the various members of his who are with him, are leaving this

We hope to follow with the rest week, unless we have to wait longer tents and bedding which were sent in a sailing vessel. The 'Phœbe Dunbar' has yet arrived, and we cannot see how to leave till she arrives and discharges go.

The Moffats feel much the loss which the chuana Missions are suffering by the departure of their Missionaries. It appears especially necessary for their prosperity, and more should be sent to supply the place of those who have been removed. The country beyond the Vaal River seems to be in a very unsettled state, and it is said that the Trans Vaal Boers are preparing to attack Mahura at Taung Santje. The chief of Lekatlong has (we are told) behaved well, and has carefully kept his

people from uniting with those in the neighbourhood who have been fighting with the Boers.

"I think it is probable that we shall all have to wait at Kuruman and Lekatlong till the summer is over, before we can safely journey northward. Moselekatse's people do not seem to know of any spot on the Zambesi river below the falls, free from the tsetse fly. It may, therefore, be necessary to follow Dr. Livingstone's old route through the fever country. I still hope, however, that some better way may be found. The governor of the Cape has given to Mr. Moffat some asses, which are to be employed in conveying letters between the Zambesi and Kuruman. Some of Moselekatse's people are now at Kuruman, and will probably, on their return, be sent across the Zambesi to open a communication with Dr. Livingstone."

DEMERARA.

Twenty years having elapsed since the great boon of freedom was conferred on the coloured population of the British West India Colonies, slavery is now known to the rising generation only as a dark page in the history of their fathers; but the recorded experiences of some of the aged members of the native churches, occasionally bring to remembrance the horrors of the system under which they had suffered in early life.

Rev. Thomas Henderson, under date Demerara, 8th September ult., publishes an obituary notice of two of these veteran worthies, who, having lived the days of slavery, had long walked in the light and liberty of the Gospel.

"At different times," writes Mr. H., "the influence of the Bethel Chapel has been weakened and removed to a better world of many of its old, tried, and steadfast members, whose influence for good had been long felt and acknowledged by young and old.

Among the deaths most felt, were those of good, old, faithful brethren, for many years members of Bethel Chapel.

James Milles and Charles Simpson 'were long and pleasant in their lives, and in death they were not long divided.'

James Milles Simpson was stolen from his father's house, in Africa, when a boy, while his mother and sisters were from home. In his native

country, he was learning the trade of a blacksmith. His parents seem to have been above the generality of their tribe, and he bore marks of superior intellectual endowments.

"His first residence in this colony was upon a plantation on the West Coast of Berbice, but his master having sold him and his brother Charles, they were removed to the *Kitty*, and afterwards to *Felicity*, the next plantation to *Le Resouvenir*. It was during the pastorate of the MARTYR MISSIONARY SMITH, that Achilles was brought to *Felicity*. On the first Sabbath, Colin Shand, a foreman on *Montrose*, 'carried'

several of the 'new people' to Bethel Chapel. The text that day was John iii. 16. This was the *first* time Achilles heard the sound of the Gospel. He was very much struck with what he heard and saw that day. The truth soon interested and impressed the heart of young Achilles, and he applied to the Missionary for baptism.

"When the young disciple was asked by his pastor if he would obey God or man, if his master ordered him to work on the Sabbath? He said, 'If the sea dam broke, or the back dam broke, or fire on estate, he would go; but if no fire, and dam no broke, he would not go.' This was found after Mr. Smith's arrest, in his journal, and from that time Achilles became a marked man. The planter soon found an opportunity of venting his spleen upon his helpless slave, and Achilles was laid under the lash for no offence.

"In 1823, a general search was made upon *Montrose* for Bibles, Testaments, and books, to burn them, but Achilles Simpson saved his Bible from the flames, by burying it in a box beneath the floor of his house.

"When the East Coast Mission was revived by Mr. Watt, in 1835, Achilles was a long the first of the scattered flock who rallied round the Missionary and hailed him as a friend. They soon recognised the preaching as 'the same word, Massa Smith preach to a'we.'

"For many years Achilles Simpson was very useful on *Montrose*. He was greatly respected by his employer and his fellow servants. He was uniformly liberal, generous, and breathed a fine Christian spirit. He always entered heartily into anything proposed for the good of the Church and the cause of God, and while able to walk he was constant in his visits to the sick, and had a word to each.

"When no longer able to continue his work as foreman, he made himself useful in this village among the sick and ignorant.

"On feeling the debilitating effects of disease, he manifested the same cheerful spirit, and devout resignation to the Divine will. His deathbed was deeply interesting and instructive. I shall never forget the scene which I there witnessed, as the dying

saint summoned all his family and delivered his dying charge to each.

"To his only son he said, 'My son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind.' Like Jacob, he gathered his grandchildren around his bed, laid his hands upon them, and blessed them. To the teachers he sent a solemn charge to tell men 'Ye must be born again.' 'Tell the Church,' he said, 'to look unto the Lord Jesus Christ, and keep His commandments. Show good light, that who come after them may see good example.' Some of his last words were, 'Lord, receive my soul into eternal habitations.' He died in peace and hope, after an exemplary and holy life.

"Charles Simpson, although urged by his brother, made no profession of religion during the ministry of the Missionary Smith. It was during the pastorate of Mr. Watt that he joined the Church assembling in Bethel Chapel. Soon after his admission into Christian fellowship, he was elected a deacon, and honourably filled that office for more than twenty years.

"Charles Simpson had an attack of cholera last year, and his constitution never seemed to recover its effects. At times he had a dread of death, and shrunk from physical suffering. He had shown symptoms of an affection of the heart, and I feared he might be taken away suddenly. At times he rallied and was more cheerful.

"Nearly the whole of the last day he spent on earth was employed in reading the Word of God and prayer. After morning worship, which he conducted in his usual devout and simple manner, an old friend called to see him, with whom he again read and prayed. Another person who had come from *Montrose* to see him was about to leave soon after, and he asked her to wait until he read and prayed. His prayer was unusually fervent. On rising from his knees, he sat down at a side table to take some refreshment, shook hands with Mrs. B—, and bade her 'good bye.' Before she reached the door, he fell down upon the floor and never spoke. I was on the spot a few minutes after, but his spirit had taken its flight to a better world. Thus God graciously 'delivered him

who, through fear of death, had been subject to bondage.'

"Charles Simpson was a trustworthy and faithful servant, a patient and conciliating foreman, a kind and peaceable neighbour, and a lover of God's Word and ordinances. The Bible was the *first* and the *last* book which he read. His name will long be remembered as a peacemaker; frequently has his word proved like oil cast upon the troubled waters.

"In disposing of his property, he did not forget the Church with whom he had been long in sacred fellowship; he bequeathed a hundred dollars to the Church in Bethel Chapel.

"These two men have long been pillars in the Church, and their loss must have been much more felt had not God raised up other brethren who bid fair to be as useful in His vineyard as they were."

ORDINATION OF MISSIONARIES.

Mr. Samuel Jones, lately a Student of Rotherham College, was ordained to the work of a Christian Missionary in India, at Queen Street Chapel, Sheffield, on Wednesday, 3rd November. The service having been opened by the Rev. David Loxton, of Sheffield, with reading of the Scriptures and prayer, the Rev. Joseph Mullens, Missionary from India, described the field of labour. The Rev. J. H. Muir, Minister of the Chapel, put the usual questions; the Rev. Professor Tyte, of Rotherham College, offered the ordination prayer; and the Rev. Dr. Falding, Principal of Rotherham College, delivered the charge.

Mr. Samuel Macfarlane, lately a Student at Bedford, was ordained to the work of a Christian Missionary in Western Polynesia, at Oldham Road Independent Chapel, Manchester, on Thursday, 11th November. The service having been opened by the Rev. E. H. Weeks, of Dewsbury, with reading of the Scriptures and prayer, the Rev. P. Thomson, M.A., of Manchester, put the usual questions, and the Rev. James Bedell, Minister of the Chapel, offered the ordination prayer. The Rev. William Gill, late of Barotonga, South Seas, described the sphere of labour, and the Rev. Professor Newth, of New College, London, delivered the charge.

Mr. William Baker was ordained to the work of a Christian Missionary in Western Polynesia, at Zion Chapel, Bristol, on Wednesday, 24th November. The Rev. Charles Hardie, Missionary from the South Seas, described the field of labour; the Rev. John Burder, M.A., of Bristol, asked the usual questions; the Rev. H. I. Roper, of Bristol, offered the ordination prayer; and the Rev. Geo. Smith, of Poplar, London, delivered the charge.

ARRIVAL.

Mrs. Hay, the wife of the Rev. John Hay, arrived from Vizagapatam, India, 18th June.

NOTICE TO AUXILIARIES.

The Directors respectfully request that any of their friends who may be in possession of spare copies of the ANNUAL REPORT for the current year, will have the kindness to forward them to the Rev. E. Prout, at the Mission House; the stock retained in hand for circulation having been entirely exhausted.

Braunton.

av. J. Young, President.	
Harris, Esq., Treasurer.	
ter Sermons	2 11 2
ldic Meeting	1 17 0
nday School	0 5 4
o Friends	0 5 0
Missionary Boxes.	
as W. Harris	0 10 0
as Harris	0 0 0
as Lowe	0 5 0
as Barracott	0 5 0
ater S. Dummett	0 5 0
J. Young	0 2 6
as Dyer	0 1 11
n Reed	0 1 11
- Robbins	0 6 0
x. 2s. 11d.; 7s. 1s. 8d.	

Brisham.

Rev. H. Cross.	
lections, less	
s. 6d. expenses ..	5 15 0

Exeter.

Castle Street.	
Rev. D. Hewitt.	
For India.	

ss Strong	1 0 0
' Webber	1 0 0
Friend to Mis-	
ion	1 0 0
s. Jones and Mr.	
nd Mrs. J. W.	
'etherick	5 0 0
aller Sims	1 1 0
" Friend for	
chools in India" ..	1 0 0
For General Purposes.	
Z.	15 0 0
heresa Jane"	5 0 0
lections	50 15 3
60s. 16s. 3d.	

onymous, by Rev.	
' Hellins, For	
ndia Special Fund	5 0 0

acombe. J.

ones, Esq. ... (D.)	5 0 0
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Kingsbridge.

lection at Kings-	
ridge	4 1 6
lection at Loddis-	
'ell	1 18 0
lected by—	
ss Rule	1 2 6
ss Prowse	0 17 0
ss Woodmanson ..	0 2 2
ss Worth	0 4 0
E. Adams' Mis-	
ionary Box	0 13 0
ily and Sarah	
akwill's Mis-	
ionary Box	0 14 0
xs. 19s.; 3s. 17s. 2d.	

DURHAM.

ham. Rev. S.	
oodall	26 15 8

ESSEX.

uxiliary Society, per T.	
Daniel, Esq.	
'Messrs. Wells and Perry.	
Chelmsford.	
ldow Lane	15 10 10
w London Road	157 8
otham Ferris	2 11 0
psball, per Mr.	
ardner	70 14 7
snow District,	
er Mr. Taylor	56 7 7
r Special Indian Fund.	
snow	15 5 0
intree, Collec-	
tion	30 13 2
ldow	10 15 5
to, Mrs. Chesp	5 0 6
596s. 13s. 7d.	

GLOUCESTERSHIRE.

Bristol Auxiliary	
Society, per W. D.	
Wills, Esq.	180 0 0
Cheltenham, Mrs.	
A. Currie	(A.) 1 1 0

HAMPSHIRE.

Fareham.

Rev. John Varty.	
Collection	4 11 2
Miss Scott	1 0 0
Mr. H. Sharland ..	1 0 0
Miss C. Sharland ..	0 10 0
Mrs. Kiddle	0 4 0
Missionary Boxes ..	4 0 8
11s. 5s. 8d.	

Gosport Congrega-

tion Chapel.	
Rev. A. Ewing	4 0 0

Petersfield, Rev. G.

Orme	2 11 0
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JERSEY.

Auxiliary Society,	
per J. Le Bailly,	
Esq., on account ..	40 0 0

ISLE OF WIGHT.

Newport.

Nodehill Chapel.	
Rev. G. J. Proctor.	
Rev. W. Froggatt ..	1 0 0
Mrs. Lea	0 10 0
Miss Gale	1 0 0

Collected by—

Miss Poore	2 4 2
Edw. Healdstone ..	0 14 2
Mrs. Hodges (Poor	
Women in Tract	
District)	0 2 0

Juvenile Contributions.

Sunday School Boxes	5 19 0
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Missionary Boxes.

Miss Wilkins	0 18 0
Henry Harvey	0 5 8
Thomas Milburn ..	0 2 6
George Rochester ..	0 5 8
Ernest Wheeler ..	0 7 0
Frank Williams ..	0 4 1

Collected after Sermons and Public Meeting

Exs. 34s. 9d.; 21s. 1s. 11d.	9 6 4
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Ryde.

Rev. Dr. Ferguson, Pres-	
ident and Treasurer.	
Mrs. Percival	1 0 0
Miss Moore	2 0 0
Mr. J. Hawkins	1 0 0

Collected by—

Miss Colenutt	2 4 4
Miss Guyer	2 13 0
Miss Halstead	1 7 6
Miss Joblin	1 5 8
Miss S. Joblin	2 8 11
Miss Jolliffe	6 8 10
Miss Lewis	2 11 6
Mrs. Newman	1 6 10
Miss Percival	3 5 0
John Dean, by Box ..	0 3 8
Miss Chrisp	0 8 7
Mr. Mitchell	0 5 0
Kate Schummell ..	0 8 4
Miss Tull	0 5 8
Miss and Master	
Woods	0 10 0
Sunday School Chil-	
dren	6 2 6
Ditto for Missionary	
School, Black-	
heath	0 0 0
Miss Brendan, for	
Native Teacher,	
T. S. Guyer	10 0 0
Collections	18 14 0

Indian Fund

15 5 0	
Sacramental Offer-	
ing	3 0 0
Exs. 2s. 5s.;	
80s. 14s. 10d.	

Including 27l. 14s. previ-

ously remitted, and 2l. from

Mr. J. F. Wheeler, for the

Day School, Shortwood, Jamma-

HERTFORDSHIRE.

Hoddeston.

Mrs. Lock, Treasurer.	
Mrs. C. Prior, Secretary.	
Collected after Ser-	
mons	4 16 6
Do. Public Meeting ..	4 6 5
Sacramental Collec-	
tion	2 12 8

Subscribers.

Rev. W. Ellis	3 0 0
Miss Ellis	1 0 0
Miss Ellis	0 10 0
Miss Ellis, for Na-	
tive Girl in India	
(Annie)	2 0 0
Mr. Earnett	1 0 0
Mrs. Trigg	0 10 0
Mrs. J. Warner	0 5 0
Mr. J. Mason	0 5 0
Mrs. C. Prior	0 10 0
Mrs. Lock	0 10 0
Small Contributions	0 13 0

Collected by—

Miss Goodall	0 16 8
Mrs. & Miss Harriet	
Gill	0 14 2
Master Warner	0 0 0
Master Trigg	0 3 0
Miss Pryor	0 6 2
Elizabeth Ince	0 12 0
Fanny Godney	1 4 9
Girls' British School	
Box	0 8 4
Congregational Sun-	
day School Box ..	0 16 0
Exs. 11s. 8d.; 20s. 18s. 6d.	

Hunton Bridge, per

Mrs. Howard, for	
the Female Or-	
phan School at	
Madras, including	
3s. half-yearly pay-	
ment for the Girls,	
Emily Howard and	
Charlotte Hall	5 0 0

KENT.

Blackheath.

N. Griffiths, Esq. (A.)	10 0 0
Ditto, for India	10 0 0
Special Fund	10 0 0
90s.	

Greenwich Road Chapel.

Rev. W. Lucy.	
Collections	10 8 1
Annual Meeting	5 3 8
Thank-offering, by	
Mrs. Shipman	5 0 0
Exs. 12s. 3d.; 10s. 10s. 4d.	5 0 0

Greenwich.

Maize Hill.	
Rev. G. C. Bellows.	
Ladies' Auxiliary ..	12 9 2
Juvenile Ditto	2 13 10
15s. 3s.	

LANCASHIRE.

East Auxiliary So-

cietly, per S.	
Fletcher, Esq.	106 0 0

Ashton-under-Lyne.

For Special Indian Fund.	
J. Cheetham, Esq.	
M. J.	25 0 0
Miss Cheetham	25 0 0
50s.	

Furworth.

Messrs. T. and A.	
Barnes	100 0 0
Mrs. Haslam	45 0 0

Liverpool, A. Friend,

by Rev. J. Mullens,	
for the Indian	
Mission	100 0 0

Manchester, Legacy

of late Eliza Camp-	
bell, additional ..	2 0 0

Southport.

Rev. J. E. Millson.	
Collected by—	
Miss Greatbach	7 0 0
Miss S. A. Spencer ..	3 3 0
Miss Millson	4 6 6
Miss Nicholson	1 4 0
Mrs. Hamilton	5 0 0
Young Gentlemen	
in Miss Nichol-	
son's School	0 16 0
Young Ladies in	
Mrs. Thomas' S-	
chool	1 5 0
Native Girl in Mrs.	
Livingston's Schl.,	
called Marian ..	2 0 6
Millson	2 0 6

Missionary Boxes.

Mrs. Gasnoine	1 4 3
Mrs. Maria Ball	0 19 0
Robert Moffatt and	
Herbert Millson ..	1 0 0
Master Boothroyd's	
produce of hens, &c.	0 16 0
Missionary Boxes	
connected with	
Sunday School	4 0 9
Collected in School,	
for Native Teach-	
er, called Sarah	
Greatbach	4 0 0
Ladies' Working So-	
ciety	12 5 0
Missionary Prayer	
Meeting	2 4 0
Sunday Collections ..	25 7 0
Public Meeting	16 1 10
104 1 1	
Less Exs. for 2 yrs. ..	2 1 9
101 19 4	

Church Town.

Rev. W. Hackett.	
Collections	7 2 6
100s. 1s. 10d.	
Including 60s. previously	
acknowledged.	

LEICESTERSHIRE.

Lutterworth, W.

Sharman, Esq.,	
for Extended Op-	
erations in India ..	5 0 0

Melton Mowbray.

Rev. J. Twidale.	
Particulars of sum acknow-	
ledged in October.	
Rev. G. W. Saw-	
yer	(A.) 2 0 0

Collected by—

Mrs. Twidale	2 5 8
Miss Wotton	0 15 0

Missionary Boxes.

Mrs. Twidale's Bible	
Class	1 6 1
Girls' Sunday School	1 0 0
Boy's Ditto	0 12 9
Miss Eliza Sandy ..	0 12 3
Miss Purser	0 5 2
Miss Mary Ann	
Peach	0 7 3
Master Christopher	
Arnold	0 6 3
Miss Elizabeth	0 3 9
Wright	0 3 9
Miss Betsy Skilton ..	0 3 2
Miss Sarah Ann	
Irons	0 3 0
Mrs. Hannah Sap-	
con	0 2 9
Fractions	0 0 3

Collections.	
Public Meeting	4 0 1
After Sermons	5 0 1
Sacramental Collec- tion for Widows and Orphans	2 0 0
Exs. 1st. 6d.; 2d. 1s. 6d.	

LINCOLNSHIRE.

<i>Barton-on-Humber.</i>	
Per Rev. E. Lewis, B.A.	
Collection	7 5 8
Less Expenses	1 1 8
	6 4 0

Rev. J. Winter- bottom	0 10 0
<i>Boston.</i>	
Grove Street, Rev. J. Keynes.	

Collections after Sermons	5 0 0
Proceeds of Tea and Public Meeting	3 0 0
Children's Collection	1 0 0
Juvenile Working Society	0 17 4
Error in last year's expense account	0 7 0
Children's Mission- ary Boxes	1 12 0

Collected by—	
Miss Hobson	0 11 0
Mrs. Phillips	0 11 0
Mrs. Leach	0 3 8

Subscribers.	
Mrs. Costall	0 5 11
Mrs. Palethorpe	1 0 0
Mrs. Conyers	1 1 0
Rev. J. Keynes	0 10 0
Mr. T. Thorne	1 1 0
Mr. Pape	0 10 0
Mr. Simpson	0 12 4
Exs. 10s. 6d.; 15s. 12s. 6d.	

<i>Brigg Auxiliary.</i>	
Per Mr. Ball.	
Collected by—	
Mrs. W. Cresser	2 7 0
Miss Barratt	0 13 8
Juvenile Work	2 12 10
Sunday School	
Children	1 6 0
Public Collections	12 16 2

<i>Cadney.</i>	
Public Meeting	1 10 8
Miss Evison's Box	0 11 0
Miss Evison's, Hou- sham Box	0 8 11
Exs. 2s. 6d.; 2l. 1s. 6d.	

<i>Long Sutton.</i>	
Rev. A. B. Attenborough.	
Collections and Sub- scriptions	19 7 0
Less Expenses	1 0 8
	17 17 0

<i>Spilsby.]</i>	
Rev. F. Walker.	
Collected after Ser- mons and Public Meeting	
Mr. G. Harrison	1 0 0
J. Bennitworth, Esq.	0 10 0

Missionary Boxes.	
Mary Jane Pool	0 7 0
Henry and Caroline King	0 0 0
Exs. 3s. 6d.; 7l. 12s. 6d.	

<i>Welton and Alford.</i>	
Collection	1 17 6
Boxes	0 0 1
Mrs. Bourne	1 0 0
Mr. Stainton	1 0 0
Mrs. Abbott	0 10 0
The Misses Holmes	1 0 0
Exs. 4s. 6d.; 5l. 12s. 1d.	

MIDDLESEX.

<i>Staines. Dr. Strim- monds</i>	0 10 0
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NORTHAMPTONSHIRE.

<i>Ashley.</i>	
Rev. T. Coleman.	
Collection	3 14 0
Subscriptions.	
Mrs. Ward	1 0 0
Mr. E. Stafford	1 1 0
Rev. Thos. Coleman	0 10 0
Mrs. Smith	0 7 0
6s. 12s. 6d.	

<i>Decentry, per E. A. Briggs, Esq., Col- lections, less 5s. expenses</i>	8 11 0
<i>Northampton.</i>	
King Street Chapel.	
Rev. Geo. Nicholson, B.A.	

Mrs. Edwards	1 1 0
Mr. Hagzer	1 1 0
Mr. Vernon	1 1 0
Mr. Bunting	0 10 0
Rev. G. Nicholson	0 10 0

Monthly Subscriptions.	
Per Miss Hunting	3 1 4
Per Miss Betts	1 5 4
Missionary Boxes.	
Mrs. Eady	0 8 0
Miss Porter	0 8 0
Girl's Senior Class	0 16 2
Bo. Third Class	0 7 0
Boy's Second Class	0 10 11

Special for Widows'	
Fund	18 17 0
Collections	0 0 3
Fractions	0 0 3
Exs. 3l. 7s. 6d.; 2s. 12s. 6d.; 2s. 9s. 3d.	

<i>Old.</i>	
Rev. J. Spence.	
Collection	1 10 7
Missionary Boxes.	
A deceased Widow	0 6 2
Betsy Taylor	0 3 0

Children of the Con- gregational Day School, by their Teacher, Miss Cox	
An Aged Widow's Savings (now de- ceased)	0 11 6
Mrs. Watts (A.)	1 1 0
Mrs. Islip (D.)	0 10 0
Exs. 4s.; 5l. 4s. 4d.	

<i>Oundle.</i>	
Per G. Jelley, Esq.	
Collected after Ser- mons by Dr. Legge	7 5 0
Profit on the Sale of Hymn Books at Oundle, appropri- ated by consent to Missionary Society	4 3 0
11l. 8s. 6d.	

<i>Weedon.</i>	
Rev. I. Evans.	
Contributions	8 0 0

NORTHUMBERLAND.

<i>Newcastle-on-Tyne.</i>	
Auxiliary Society.	
Per D. H. Goddard, Esq.	
Collections.	

St. James's Chapel,	0 17 0
Rev. F. Stephens,	
West Clayton Street,	
Rev. G. Steward,	23 4 6
St. Paul's Chapel,	
Rev. A. Reed,	0 0 0

Juvenile Meeting	5 2 0
Public Meeting	0 19 3
<i>Bereick-on-Tweed.</i>	
Collections.	
Golden Square, Rev. Dr. Cairns	13 16 5
Chapel Street Chapel, Rev. W. Ritchie	1 11 4
Independent Chapel, Rev. D. Black	2 11 0
Bank Hill Free Church, Rev. P. Thompson	0 15 3
Tweedmouth Free Church, Rev. A. Cairns	0 11 6
Exs. 57s. 10s.; 16l. 1s. 2d.	

<i>Felling, Rev. J. At- kinson</i>	2 10 0
<i>Horsley.</i>	
Collection	1 19 4
Master E. J. Hughes's Box	0 3 0
2l. 2s. 4d.	

<i>Howden.</i>	
Rev. J. Stead.	
Contributions	3 0 0
Public Meeting	1 2 2
Boxes, Sunday School	0 7 1
Miss Thompson	0 6 4
Miss R. H. Haggie	0 10 0
Exs. 4s. 6d.; 5l. 1s. 8d.	

<i>Ryton and Crew- cock</i>	
Collection	2 15 0
Less Expenses	83 13 5
	4 10 0
	73 10 11

NOTTINGHAMSHIRE.	
<i>Sneinton, Legacy of late B. Morley, Master R. A. and S. Morley, Esqrs.</i>	100 0 0

SHROPSHIRE.	
North Auxiliary, per R. Gough, Esq.	10 15 0
<i>Ludlow.</i>	
For Extended Operations in India.	
Per Mr. G. Cocking.	

Collected by—	
Mrs. James Evans	2 0 0
Mrs. White	0 14 0
Misses Cocking	1 5 0
	4s.

<i>Shrewsbury, Swan Hill Chapel, per Mr. C. B. Nicholls</i>	9 7 2
SOMERSETSHIRE.	
<i>Bath Auxiliary, per Mr. J. Daniel.</i>	

Annual Subscrip- tions	23 0 8
Ladies' Association	41 16 8
Collected by a few Friends of the late Minister of Argyle Chapel, for the Native Teacher, William Jay, 24th payment	10 0 0
Juvenile Associa- tion, per Miss Yar- nold, for Arorant Station, Baro- tonga	41 2 6
For India, particu- lars in Special List	144 7 1
ESQ. 6s. 6d.	

<i>Frome, J. Sinkins, Esq., Treasurer.</i>	
<i>Zion Chapel.</i>	
For Widows' and Orphans	3 10 0

<i>Family Boxes</i>	
Sunday School ditto	5 11 9
Subscriptions	9 16 0
Miss Sewell (A.)	5 0 0
Ditto Ditto (D.)	5 0 0
P. Le Gros, Esq. (A.)	5 3 0
Ladies' Association	9 13 4
Sabbath Collections	19 17 1
Public Meeting, Col- lections	27 3 0
Messrs. Pool, Road Collections	(D.) 50 0 0

<i>Horningsham</i>	3 3 0
<i>Maiden Bradley</i>	1 11 0
<i>Book Lane Chapel.</i>	
For Widows and Orphans	1 0 0
Missionary Boxes	2 19 10
Sunday School Ditto	3 1 4
Collections	4 10 1

Collected by—	
Miss Holloway	1 17 0
Miss A. Collins	1 5 0
Collections at <i>Tra- dor Hill</i>	3 0 7
Missionary Boxes, <i>Trudor Hill</i>	1 5 1
Exs. 52s. 1d.; 17l. 6s. 3d.	

<i>Wellington.</i>	
Rev. J. Le Couteur.	
Lecture by Mr. Mann	2 1 3
Annual Collections	3 30 0
Quarterly Subscrip- tions	6 13 0
Boxes	3 0 0
Mrs. Pyne	1 1 0
Mr. Thorne	3 0 0
Mrs. Cuff	1 0 0
Widows' Fund	1 0 0
For two Boys at Trevadrum	6 0 0
Exs. 30s. 6d.; 2d. 3d.	
Including 10s. 2s. 7d., pre- viously acknowledged.	

STAFFORDSHIRE.	
<i>Bilston, per Mr. J. Fellows.</i>	
Annual Collection	4 15 1
Donations—	
Mr. Richard Thomp- son	1 0 0
Rev. R. Davies	0 10 0
Mr. G. H. Windsor	0 10 0
Mr. G. Windsor	0 10 0
A Friend	0 10 0

Boxes—	
Misses Windsor	0 0 0
Miss Price	0 10 0
Misses Liddington	10 10 0
Master Robert Fel- lows	0 11 0
A Friend's Mission- ary Box	2 0 0
Mr. Roberts Sabbath School	0 4 1
Boxes	1 15 2
Miss Smith's Class	0 2 0
Public Meeting	0 10 0
Exs. 13s. 6d.; 16l. 11s. 4d.	

<i>Lichfield.</i>	
Rev. G. B. Scott.	
Subscriptions, 1857.	0 16 0
Mrs. Tomlinson	0 10 0
Mrs. Danks	0 10 0
Mrs. Meehan	0 10 0
Mr. Fairbrother	0 4 0
Miss Fairbrother	0 4 0

Subscriptions, 1858.	
Per Mrs. Higgins	2 1 1
Mrs. Merry	0 1 0
Mrs. R. Scott	1 1 0
Mrs. Salt	0 1 0
Mrs. Cornock	0 5 0

Juvenile Missionary Boxes	
The Misses Heape	0 5 1
Thomas and Henry Cox	0 5 1
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
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Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
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Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

The Misses Holmes	
Miss Emma Wheat- ley	0 4 1
Miss Parnell	0 4 1
Miss Tomlinson	0 4 1
Miss and Edwin Houlgate	0 5 1
Miss Danks	0 5 1
Miss Julia Hart	0 5 1

Sarah Bayley	0 5 5
ms with small	0 10 7
ath School	0 11 11
ction	3 9 10
ual Meeting	5 0 6
Exps. 17s.; 16l. 7s.	
<i>Smethwick.</i>	
Per Mr. Turley,	
lected by—	
Meredith	1 10 0
Reeves	1 9 2
Wright	1 0 8
Turley	1 14 2
Hatton	0 6 0
6l. 6s.	
<i>Walsall.</i>	
Rev. Dr. Gordon,	
r. J. Cook, Secretary,	
lected by Mrs. Wiggins,	
reatrix, Esq.	1 0 0
Holden	1 1
P. Kirkpatrick	1 0
Ketley	1 0
Grant	0 10
Wiggins	0 10
Macqueen	0 10 0
lected by Miss Potter,	
atter, Esq.	1 0 0
Potter	0 10 0
Neale	0 10 0
atter, Esq.	0 10 0
eele, Esq.	0 10 0
Potter	0 10 0
Cowley	0 5 0
lected by Miss L. E.	
h.	
annon, Esq.	1 0 0
Shannon	0 10 0
E. Sheldon	1 0 0
ok	0 10 0
Smith	0 10 0
Forsyth	0 2 0
lected by Mrs. White-	
ce.	
Abbas	1 0 0
Ashby	0 10 0
Dr. Gordon	0 10 0
McMillan	1 0 0
Whitehouse	0 5 0
Wilkes	0 10 0
Chesteron	0 10 0
lected in the Sabbath	
ols.	
School	0 12 0
School	2 6 7
rd and Boxes.	
Mary Ann	0 0 8
ith's Card	0 13 11
Oakley's Card	0 13 11
Fanny Kirk-	
trick's Box	0 1 9
Agnes Thomp-	
n's Box	0 7 2
Auther Shel-	
ter's Card	0 9 0
Jane Alrston's	
Box	0 4 2
Jabez Birch's	
Box	0 6 0
Ann Saunders's	
Box	0 7 3
Mary Ander-	
n's Card	0 0 7
Permons	10 11 4
ublic Meeting	5 3 4
unds from Break-	
fast	0 8 8
6s. 6d.; 30l. 18s. 6d.	
<i>West Bromwich.</i>	
ayers Green Chapel,	
Per Mr. S. Reeves,	
ctions	24 3 11
lic Meeting	4 3 1
criptions.	
Griffiths	2 9 0
Smith	1 0 0
Smith	1 0 0
S. Bowen	5 5 0
J. Cooksey	5 0 0
H. S. Hudson	10 10 0
Thomas Stamps	1 1 0
S. Reeves	0 10 0
issionary Boxes.	
Cooksey	2 12 6
Hudson	0 14 6
Scattergood	0 5 1

Miss Hood	0 10 0
Miss Ann W. Reeves	0 10 4
Miss Annie Reeves	0 5 1
Miss Mary Thomp-	
son	0 5 3
Miss Jane Hood's	
Class	0 6 7
Master Henry and	
Frederick Stamps	0 4 3
Exs. 25s.; 88l. 10s. 7d.	
<i>Wolverhampton, Esq.</i>	
S. Dickinson, Esq.	60 0 0
on account	0 0 0
Fozall, Mr. W. Ellis	0 10 0
SUFFOLK.	
<i>Wrentham.</i>	
Mr. Jermyn	1 0 0
Mrs. Jermyn	1 0 0
2s.	
SURREY.	
<i>Croydon, Miss</i>	
Humphrey per	
Rev. W. Camp-	
bell, for extended	
Operations in	
India	5 0 0
Mitcham, The Trustees	
of the late T.	
Pratt, Esq., per	
Rev. T. Kenner-	
ley	10 0 0
WARWICKSHIRE.	
<i>Birmingham District, per</i>	
W. Beaumont, Esq.,	
Legge Street,	
Rev. P. Sibree,	
Boys' School	1 14 7
Girls' School	1 0 9
Mrs. Loveridge	1 0 0
Mr. P. Serjeant	0 10 0
Mrs. Noakes	0 7 1
Mr. James Butler	0 7 8
Mrs. S., per Rev. C.	
Vince	0 7 6
Mr. Corfield	0 5 0
Juvenile Meeting,	
and Boxes	1 3 11
For the Native	
Teacher, John Bur-	
der Sibree,	10 0 0
10l. 10s.	
<i>Edrington.</i>	
Rev. H. J. Heathcote,	
Annual Collections	7 2 1
Mr. William Fowler	1 1 0
(A.)	
Missionary Boxes of—	
Sarah Baker	0 2 4
Mr. Doggett	0 4 6
Elizabeth Ellis	0 7 0
Agnes Gathers	0 1 8
H. L. Heathcote	0 5 0
E. Loescher	0 7 11
Ann Taylor	0 3 0
Exs. 9s. 6d.; 9s. 3s.	
<i>Hampton in Arden.</i>	
Rev. W. Hood,	
Collection	1 15 2
Mr. Atkins's Mis-	
sionary Box	1 8 4
2s. 2s. 6d.	
<i>Leamington Holly</i>	
Walk Chapel, per	
Mr. J. Smeeton	13 0 0
WESTMORELAND.	
<i>Mrs. Merry, per Rev.</i>	
L. H. Byrnes, for	
the African Mis-	
sion	1 1 0
WILTSHIRE.	
<i>Collections by Rev. T. Mann.</i>	
<i>Avebury.</i>	
Sale of Work	2 2 2

Boxes of—	
Elizabeth Rasey	0 13
Mrs. Cornwall	0 13 2
Sunday School	0 5 6
School-rooms	0 2 8
Miss Brown	0 1 8
Collection	1 5 8
5l. 10s. 6d.	
<i>Corsham.</i>	
<i>Missionary Boxes.</i>	
Mr. Stantial	0 2 0
Mr. J. Stantial	0 3 0
Mr. Moody	0 1 6
Mr. Bryant	0 1 6
Mr. King	0 16 6
Master T. Barton	0 1 8
Joseph Harris	0 1 8
Mrs. Hayward	0 0 0
Mr. Thomas	0 1 0
James Acome	0 2 3
Mrs. Little	0 5 0
Collection	3 7 4
5l. 5s.	
<i>Holt.</i>	
Collection	3 12 4
Our late Pastor's	
Missionary Box	0 15 4
Mrs. Beavon Box	0 14
Sabbath Morning	
Offering	0 14 6
Sabbath School	0 10 0
Miss Luce	0 7 0
Mr. Beaven's Wool	
Sorters	0 12 2
7l. 5s. 4d.	
<i>Melkham.</i>	
<i>Rev. Leigh Mann.</i>	
Mr. Cockrane	1 5 0
Mr. E. Phillips	1 0 0
A Friend	1 0 0
Mr. Knapp	0 10 0
Sunday School Mis-	
sionary Box	0 8 4
Public Meeting	2 9 2
Exs. 5s.; 6l. 7s. 6d.	
<i>Bradford.</i>	
<i>Rev. P. Morrison.</i>	
<i>Mr. R. Harris, Treasurer.</i>	
Anniversary Ser-	
vices	12 1 2
Collected by—	
Mrs. R. Harris	5 3 0
Mrs. E. Harris	1 2 4
Mrs. Wilton	4 6 4
Missionary Boxes of—	
Miss Olivia Sum-	
mers	0 4 10
Late Deborah Fisher	0 2 10
Master Silcock	0 1 1
Sabbath School	
Girls'	
Sabbath School,	0 10 8
Boys'	
Sabbath School,	0 17 0
Two Thank Offer-	
ings	2 14 6
Mr. R. Harris, for a	
Boy in Bangalore	
School	3 0 4
Exs. 6s. 6d.; 20l. 17s. 2d.	
<i>Salisbury Auxiliary.</i>	
J. C. Wheeler, Esq., Treas-	
urer,	
Scott's Lane Chapel,	
Rev. H. J. Chancellor,	
Annual Collection	9 18 7
J. C. Wheeler, Esq.	2 2 0
Mrs. J. C. Wheeler	2 0 0
Mr. Chubb	1 1 0
Mr. Read, sen. (D.)	5 0 0
Mr. James Read	1 1 0
Collected by—	
Mrs. Armstrong	0 19 0
Mrs. Wristbridge	1 4 4
Miss Hill	2 4 1
Mrs. Watson	0 12 0
Boxes of—	
E. and J. Chancellor	0 2 0
Master Chubb	0 3 8
Miss Cooper	0 2 0
Miss Read	0 4 8
Miss Creed	0 3 2
Master Horder	0 3 8
Miss Hart	0 1 1
Mrs. Botham	0 2 7
Miss Peppill	0 1 11

Miss Wright	0 5 11
Master Dawes	0 1 7
Mrs. Buckle, Children	
at the School	2 15 4
Fractions	0 0 9
30l. 10s. 3d.	
<i>For Extended Operations in</i>	
<i>India.</i>	
Mr. Chubb	2 2 0
Mrs. Lloyd	1 0 0
Mr. Read, Newcourt	5 0 0
Mr. Walter Read	1 0 0
Mr. Wristbridge and	
Family	0 15 6
Sums under 20s.	4 12 0
The following are the first	
halves of sums promised.	
Mr. Armstrong	0 10 0
Miss Allen	0 10 0
Mr. Ruckel	
Family	2 4 0
Mr. Howard Dawes	0 10 0
Mr. Hill and Family	3 10 0
Mr. Jameson	0 10 0
Mr. J. Maton	0 10 0
Mr. Main	0 10 0
Mr. James Read	2 10 0
Mr. John Read	2 0 0
Mrs. Seigh	0 15 0
Mary Sheppard	0 10 0
Sarah Sheppard	0 10 0
Mrs. Toone	0 15 0
Mr. Wells and	
Family	2 12 6
J. C. Wheeler, Esq.	10 0 0
Mr. Wristbridge and	
Family	1 1 0
Mr. Alfred Watson	0 10 0
Subscriptions under	
20s.	6 8 5
Exs. 7s. 6d.; 50l. 6s. 6d.	
<i>Endless Street Chapel.</i>	
<i>Rev. H. J. West.</i>	
<i>Collecting Cards.</i>	
Miss Ellen Grist	0 11 6
Fanny Hawkins	0 1 5
Sarah Talbot	0 1 0
Fanny Burt	0 1 2
Mary Ann Bush	0 2 0
Hannah Maton	0 1 3
Fanny Coles	0 1 0
Emily Oling	0 1 2
Martha Ingram	0 1 7
Fanny Farmer	0 2 0
Ellen Burt	0 2 4
Emily Wherant	0 15 0
Emma Stokes	0 1 2
Emma Garrett	0 3 0
John White	0 1 1
Frank Willshire	0 1 6
Donations from	
Children	0 3 1
Other Sums	0 2 0
<i>Missionary Boxes.</i>	
Miss Coward	0 10 10
Miss E. Gunmer	1 2 1
Miss L. Gunmer	0 10 0
Miss Louisa Whit-	
lock	1 5 0
Day School	0 7 1
Bible Class	0 13 1
Rosa Burden	0 6 9
Endless Street Sab-	
bath School Col-	
lection	0 0 8
James Talbot	0 1 10
Smaller Sums	0 13 4
Collection at United	
Sunday School	1 0 4
Meeting	1 0 4
Public Meeting	
Endless Street	
Chapel	4 14 3
Exs. 16s. 6d.; 15l. 5s. 6d.	
98 5 0	
<i>Swindon.</i>	
<i>Rev. G. J. Piggem.</i>	
<i>For Widows and</i>	
<i>Orphans.</i>	
Mr. D. Reynolds	1 0 0
Mr. J. Reynolds	1 0 0
Mr. H. Reynolds	1 0 0
Mr. H. Reynolds	1 0 0
Mr. Heaves	1 1 0
Mr. Tetty	0 5 0
Collections	5 2 5
Boxes	0 12 1
Exs. 19s. 6d.; 10l. 2s.	

Westbury. Old Meeting. Rev. T. Hind. Collected by— Mrs. Francis 1 10 Miss Yeal 1 1 Mr. Michael..... (D.) 0 10 A Friend..... 0 3 Missionary Boxes. Mrs. Dowling..... 1 12 Bible Class 0 8 Miss Hind..... 0 15 Miss E. Horder 0 5 Miss Applegate 0 3 Miss Wickham 0 2 Miss S. Taylor 0 3 Miss B. Cozens 0 4 Master S. I. Taylor 0 3 Master Edw. Cozens 0 4 Master L. Cozens 0 4 Mary Daniels 0 9 Mary Smith 0 1 Edward Watts 0 1 William Sly 0 9 Miss Anna Deacon 0 3 Public Meeting 9 10 Exs. 9s. 10d.; 17l. 16s. 7d.	Redcar. Rev. W. Lothian. Collection 0 16 7 Missionary Boxes. Mrs. Fairbridge 0 5 6 Mrs. Watson 0 2 6 Mrs. Thwaites 0 2 6 Mary C. Lothian 0 4 7 Miss Clode 0 1 6 Exs. 9s.; 1l. 3s. 5d. Wakefield Auxiliary. J. Northrop, Esq. Treas. Messrs. E. Walker, jun., and J. Briggs, Secs. Zion Chapel. Rev. J. Stachbery, B.A. Collected by Mrs. Scott Perkin. Mr. Thos. Perkin ... 1 1 0 Smaller sums 0 16 8 Collected by Miss H. Hodgson 0 5 7 Collected by Miss Smith. Wm. Shaw, Esq., Stanley Hall 3 0 0 Mr. Thomson 0 10 0 Smaller Sums 1 12 8 Collected by Mrs. Harnew. Mr. James Harnew 0 10 0 Mrs. Ginn 0 10 0 Mr. Wm. Oakes 0 10 0 Mr. Henry Oakes 0 10 0 Mr. Benton 0 10 0 Smaller Sums 0 4 0 Collected by Mrs. M. Glover E. Walker, Esq. 1 0 0 J. A. Skidmore, Esq. 1 1 0 Mrs. T. Clayton 0 10 0 Jos. Walker, Esq. 0 10 0 F. Cardwell, Esq. 0 10 0 Mrs. M. Glover 0 10 0 Collected by Miss Lunn. Saml. Dawson, Esq. 0 10 0 Collected by Mrs. Lumb. Mrs. Fawcett 0 10 0 John Northrop, Esq. 0 10 0 Smaller sums 1 5 0 Annual Sermons 14 12 2 Special Fund for India. Wm. Shaw, Esq., Stanley Hall 20 0 0 Saml. Hodgson, Esq. 5 0 0 Mrs. Thos. Clayton 5 0 0 E. Walker, Esq. 2 0 0 Mrs. J. Stuchbery, 1 0 0 B.A. Mrs. Stocks 1 0 0 A Lady, per Mr. E. Walker, jun. 1 0 0 Thos. Perkin, Esq. 1 0 0 Miss Smith 1 0 0 Mrs. Fawcett 1 0 0 Collected by Mrs. Roberts 0 5 0 Salem Chapel. Rev. J. S. Eastmead. Subscriptions. Miss Shaw, Stanley Hall 1 0 0 Isaac Briggs, Esq. 1 0 0 James Lawton, Esq. 1 0 0 J. Whithead, Esq. 1 1 0 Miss Lawton 0 10 0 Mr. Thomas Cragg 0 10 0 Mr. Halford 0 10 0 Masters J. and G. Briggs' Mission- ary Box 1 3 5 Sunday School 0 17 6 Smaller sums 2 0 2 Annual Sermons ... 6 7 5	Annual Meeting in Zion Chapel 10 16 6 Annual Sermon in Salem Chapel 5 14 7 Collection at <i>Atter-</i> <i>cliffe</i> 0 16 2 101 15 8 Less Expenses ... 4 5 6 97 15 8 Barnsley. Rev. B. Heddow. Collections, less 2s. expenses 8 0 10 Brotherton 1 1 0 Horbury. Rev. V. Ward. Collection 2 12 6 Knottingley. Rev. J. Denniston. Contributions 9 10 6 Ossett. Rev. S. Oddie. Collections 9 15 6 Pontefract. Rev. J. Innes. E. Hunt, Esq., Treasurer. Mr. P. Barker 0 10 0 Mr. J. Barker 1 0 0 Mr. Hugh McDowall 1 0 0 Mr. Roger Hurst ... 1 0 0 Luke Howard, Esq. 5 0 0 Juvenile Missionary Meeting 0 15 0 Missionary Boxes. Girls' School 1 1 0 Boys' Ditto 0 10 0 Miss McDowall 0 3 0 Mr. McDowall's Children 0 7 1 Anniversary Ser- mons 9 2 2 Public Meeting 3 14 0 Special Fund for India. John Barker, Esq. 5 0 0 Roger Hurst, Esq. 3 0 0 H. McDowall, Esq. 2 0 0 Smaller sums 1 3 5 Exs. 10s. 6d.; 35l. 13s. 9d. 162 7 6 District Expenses... 5 15 6 156 9 0 Fork Central Auxil- iary, per J. Allen, Esq., on account, 227 0 0	Beres. Miss E. Gibbs 1 1 4 Miss Fitzsimmonds 1 4 4 Miss Amy Gibbs 0 14 4 Miss F. Phillips 0 15 0 Lewis Phillips 0 3 4 Thomas Rees 1 11 3 Exs. 9s.; 13l. 6s. 6d. SCOTLAND. Campbell, A. Widow 0 10 0 Cavers, J. Douglas, Esq. (A.) 5 0 0 Glasgow Auxiliary, per E. Goodwin, Esq. For Extended Op- erations in India, particulars in Special List last month 72 2 2 Sabbath School Re- formed Presby- terian Church, Great Hamilton Street 0 20 0 Ditto for New Missions in Africa 0 20 0 Kilvenhaugh Sab- bath School for China 1 1 0 74l. 12s. 10d. Helensburgh. Miss Arthur, Treasurer. Mr. and Mrs. Hislop 5 0 0 Andrew Oswald 1 0 0 Esq. 1 0 0 Rev. R. M'Lauchlan 6 11 0 Monthly Collection at Prayer Meeting Collected by Miss Arthur 5 0 0 101 9s. Linnithgow Congre- gational Church, for Special Indian Fund 1 0 0 Roseheartly U. P. Congregation, per Rev. W. Dalfoor 1 0 0
WORCESTERSHIRE. Kidderminster, Rev. T. Greenfield 25 0 0 Stourbridge, Rev. A. G. Osborn, part of Missionary Box 0 2 7 YORKSHIRE. Apton. Rev. H. Hurtwick. Public Meeting 3 9 5 Boxes 1 13 0 Stokesley. Boxes 1 3 0 Exs. 7s.; 5l. 19s. 3d. Bradford District. Per J. Rawson, Esq. On account 230 12 0 Halifax District. Per M. Oates, Esq. Sowerby Bridge. Collection 6 11 2 Juvenile Association 4 9 3 Subscriptions. Mrs. Jas. Fielding 5 5 0 Mr. J. J. Berry 1 0 0 Mrs. J. E., a Friend of Missions 1 0 0 Mr. Willis 0 10 0 Mrs. Elliott 0 10 0 Mrs. Jas. Fielding, for a Boy at Ma- dras, named Albert 3 0 0 Exs. 5s. 6d.; 21l. 0s. 3d. Middlesboro-on-Tees. Per Mr. J. B. Blossom. Collections 4 16 1 Public Meeting 2 15 11 Missionary Boxes. Mrs. Allan 0 9 0 Miss Roberts 0 6 4 Mr. Blossom 0 2 6 Mrs. Martin 0 1 6 Miss Spence 0 2 0 Miss Ellis 0 4 8 Mr. Shiel 0 2 6 J. Wilson, Esq. (A.) 1 0 0 Sunday School 1 17 6 Exs. 4s. 3d.; 9l. 18s. 6d.	Wales. Buckley Mountain, Rev. J. Griffith ... 3 0 0 Pembrokeshire, Welsh Auxiliary, per Rev. D. Bateman, on account 70 0 0 Tenby. Tabernacle. Rev. E. Griffiths. Collections 5 8 4 Sunday School Rox. 1 0 0 Thos. Thomas, Esq. 1 7 0	IRELAND. Hibernian Auxiliary, per Rev. J. Band. On Account 12 10 0 For China. A Friend to China, 100 0 0 John Bond, Esq. 25 0 0 Mrs. Green 1 0 0 Robert Orr, Esq. 1 0 0 W. Malone, Esq., for Schools 0 10 0 101	
		HAVANNAH. John Barnes, Esq. 5 0 0 HOBBART TOWN. Henry Hopkins, Esq. 50 0 0 SOUTH AUSTRALIA. Augustus S. Kealey, Esq., per Miss Kealey 20 0 0	

Contributions in aid of the Society will be thankfully received by Sir Charles Barclay Barclay, 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., 23, George-street, and Religious Institution Rooms, 12, South Hanover-street Glasgow; and by Rev. John Hamd, Servo House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.