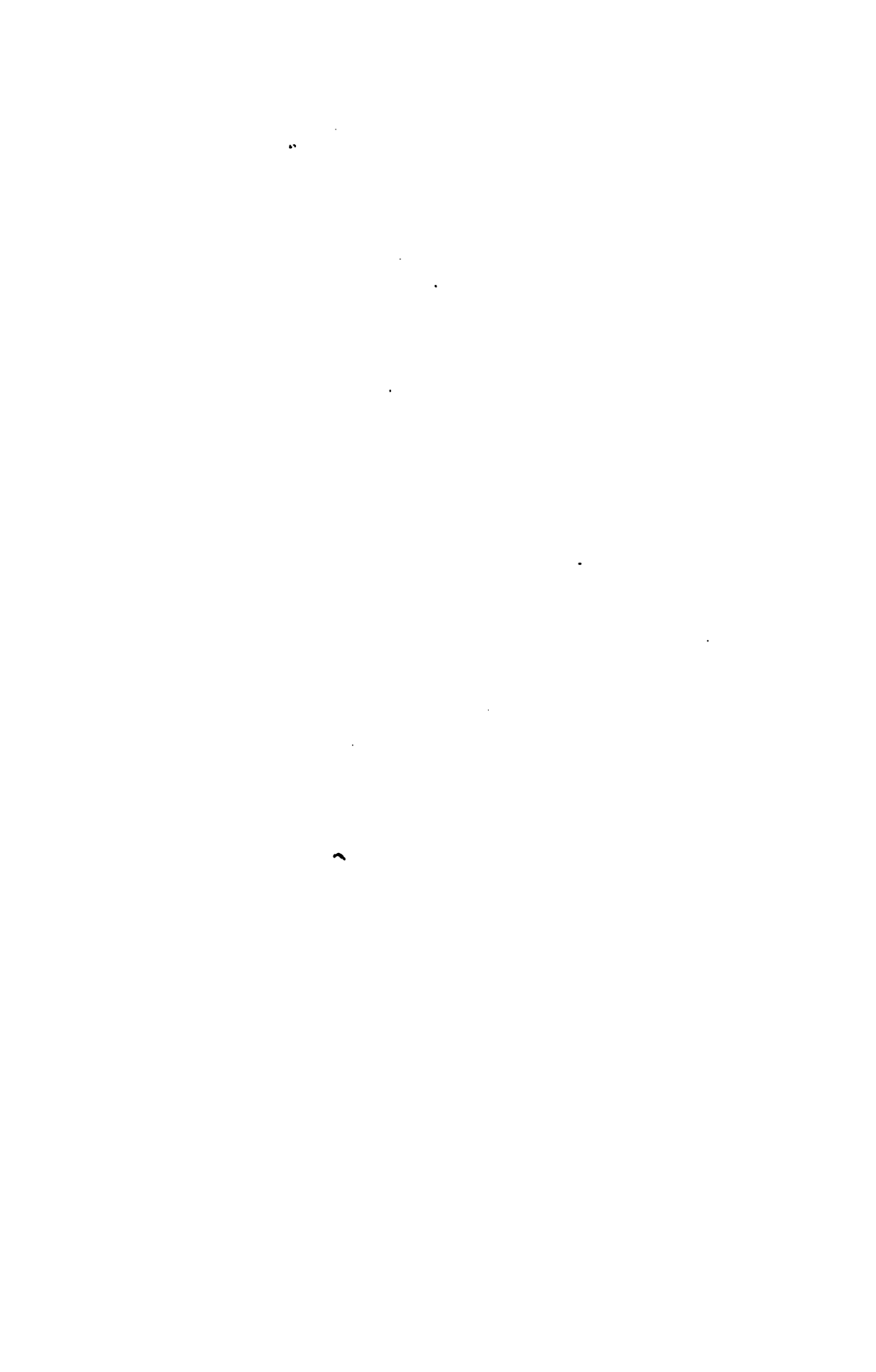
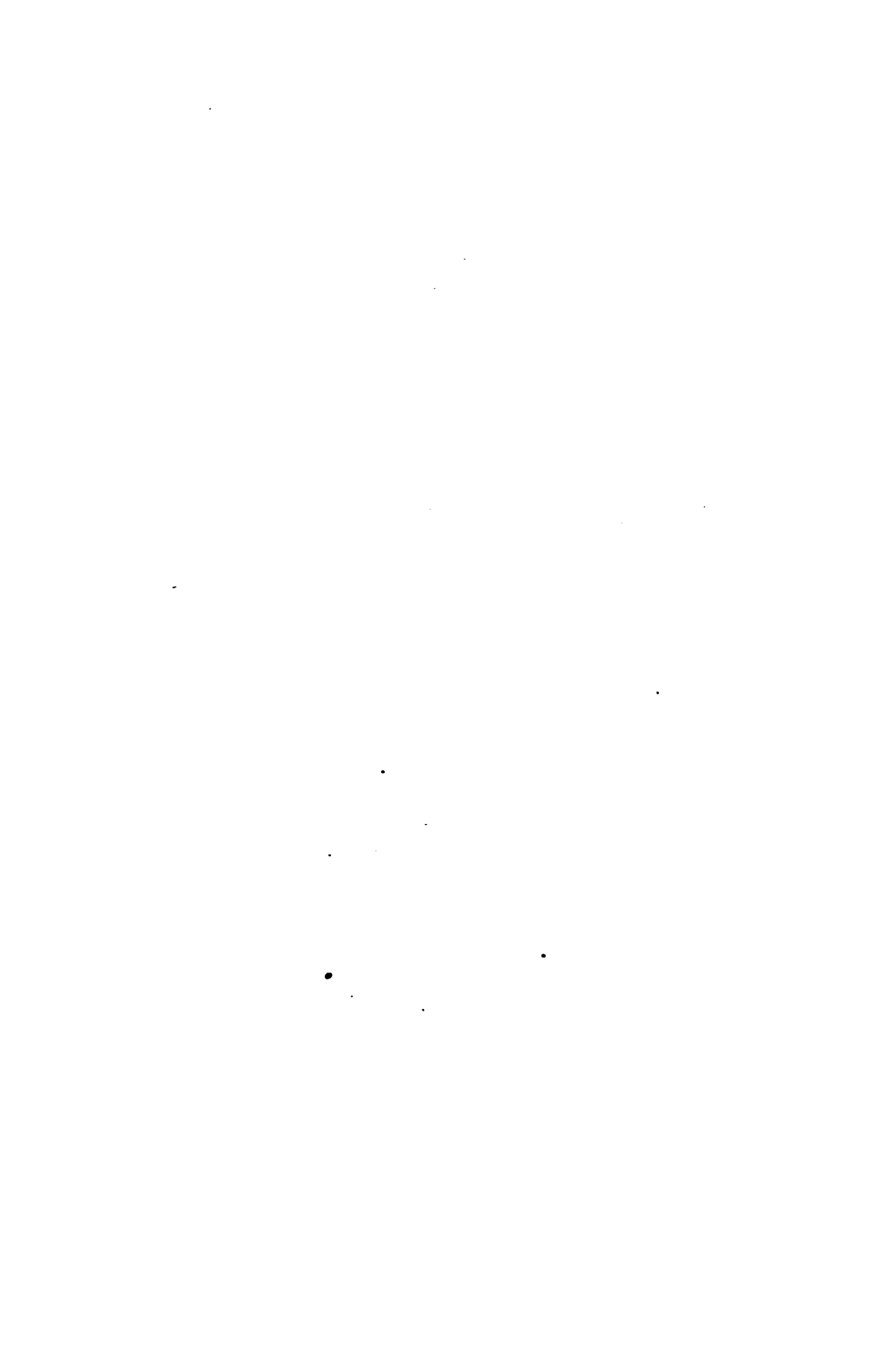




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# INDEX.

CHRONICLE.		Page
Association, Aberdeen and Banffshire,	56	363
————, Buchan,	95	127
————, Western,	126, 158, 239	334
Call, Mr. Virtue, to Thurso,		128
Chapels Opened, Arbroath,		156
————, Sullom,		155
————, Walls,		154
Congregational Union Meetings,	180, 225	324
Foundation laid, Glasgow, Eglinton Street Chapel,		55
Induction, Cambuslang,		334
————, Dumnock,		272
————, Dunfermline,		39
————, Lerwick,		39
————, Thurso,		156
Itinerant Labours in North,		31
Kilyth Revival,		395
Orlnation, Forfar,		271
————, Glasgow, North Hanover Street,		235
————, Helensburgh,		236
————, Perth, Canal Crescent,		93
————, Whiteness, Shetland,		93
Report of a Bible Woman's Labours,		303
Resignation, Blairgowrie,		395
————, Forfar,		31
Social Meeting, Falkirk,		126
————, Fraserburgh,		30
————, Musselburgh,		157
————, Nairn,		94
————, Portobello,		125
————, Wick,		61
Testimonial, Forfar,		127
————, Helensburgh,		237
Chronicle General,	27, 53, 92, 124, 153,	392
CORRESPONDENCE.		
Advisory Councils, On,	207, 263,	339
IN RE Cranbrook,		159
Our Deacons, On,	266,	361
Prayers, On long,		360
To Editor,	52,	149
Eastward Ho!		20
Cairo,		47
Suez,		84
Sinai,	112,	142
Jerusalem,	175, 220,	299
Bethlehem,		255
Samaria,		318
Sea of Galilee,		354
Damascus,		381
ESSAYS, &c.		
Abraham's Faith, Test of,		129
Baptism,		374
Begg, Dr., On Organ Question,		341
Church of Scotland, Thoughts on Position of,		108
Faith, On,		330
————, The Power of,		11
Harmony of Prayer with Fixed Laws,		5
Image that Nebuchadnezzar set up, The,		347
Inspired Authority, Right place for,		241
Law of Moses, Our Relation to,		209
"Lord Increase our Faith,"		77
Lord's Day, Concerning the Authority of,		97
Majority in a Church, Right of,		273
Nearer to God,		377
Our Deacons,	12, 31, 118,	121
Prayer and Providence,		247, 277,
Prayer answered by God, not Nature,		810
Reason for Old Testament Sabbath still in Force,		305
Reasons for faith that God hears prayer,	39, 73,	214
Salvation by Mediation,		286, 369
Spirit given to the Church,		161
Things Above,		1
Visiting, On,		251
Winter,		65
Year, Homily on Close of,		33
GLEANING.		
A True Church,		386
NOTICES OF BOOKS.		
Adviser, The,		392
Arthur Fortescue, the School-boy hero,		302
Baptism, Dissertation on,		302
Baptismal Regeneration, Essays on,		90
Baptists, Religious Beneficence among the,		390
British Quarterly Review,	27, 91, 271, 368,	391
Cardiphonia,		302
Children's Hour, The,		91, 392
Christian Churches,		270
Companionship,		27
Fruitfulness,		268
Sabbatism,		25
Treasury, The,		91, 391
Christianity, The Supernatural in,		369
Class and the Desk, The,		388
Commentary on St. Matthew's Gospel,		388
Congregationalism and the Age,		300
Cottager and Artisan,		123
Cossins Reconciled, The,		151
Daily Bible Illustrations,		123
Dictionary of English Language, Dr. Webster's,		362
Dictionary of the Bible,		123
Discourses on Special Occasions, Dale's,		270
Divine Government as seen in the Cattle Plague,		90
Ecce Homo,		392
Ecclesiastical Creeds and Courts,		389
Efficacy of Prayer,		90
Elgin, History of Church in,		362
Events, Coming,		131
Family Bible, Compendious, The,		300

	Page		Page
Fellow Travellers, . . . . .	303	Sabbath, The, . . . . .	151, 299, 301
Fireside, Our own, . . . . .	93, 392	— on the Rock, . . . . .	300
Gordon, Sketch of Mr. G. W., . . . . .	303	Scenes in a Scottish Pastorate, . . . . .	269
Gospel Treasury, The, . . . . .	268	Sea Boy's Grave, . . . . .	151
Hebrews, Hymns on, . . . . .	390	Shepherd of Salisbury plain, . . . . .	151
Holy Spirit, The, a Seal and Earnest, . . . . .	301	Sunday Scholars, Stories for, . . . . .	53
House of the Lord, The, . . . . .	391	—, Tales of, . . . . .	152
Italy, Awakening of, . . . . .	299	Times, Essays for the, . . . . .	383
Jesus Christ, His Times, Life, and Work, . . . . .	297	Tithes and Offerings, . . . . .	122
Jewish Law, How far Superseded, . . . . .	91	Treasury, Hymnal, The, . . . . .	91
Knibb, Lecture on Rev. Wm., . . . . .	301	Truth and Opinion, . . . . .	390
Larger Catechism, The, . . . . .	122	Underhill's, Dr., Letter, . . . . .	26
Law, Prophets, and Psalms, . . . . .	362	Unisons, Law of Sympathetic, . . . . .	299
Life and the Light, The, . . . . .	391	Unitarianism, its claims, . . . . .	388
Light in the Hospital, . . . . .	389	Waymarks for Little Feet, . . . . .	300
Little Harry's troubles, . . . . .	123	Williams, Missionary Enterprises, . . . . .	152
— Alfred, . . . . .	151	World School, Christ's, . . . . .	270
Lending to the Lord, . . . . .	152	World-wide Want, The, . . . . .	387
Loss of the London, . . . . .	301	Year Book, Congregational, . . . . .	152
Membership of the Christian Church, . . . . .	26		
Memoir and Sermons of Rev. J. C. Hooper, . . . . .	268	OBITUARY.	
Mission Life in the Islands of the Pacific, . . . . .	390	Alexander, Wm., Esq., . . . . .	334
Mothers, Words of Consolation to Bereaved, . . . . .	302	M'Kenzie, Rev. D. B., . . . . .	337
New Version of Scriptures, Appeal for, . . . . .	27	M'Lauchlan, Rev. Robert, . . . . .	239
Nonconformity Vindicated, . . . . .	391	Russel, Mr. Thomas, . . . . .	95
Patience, Little, . . . . .	122	Swan, Rev. Wm., . . . . .	64, 102
Physiology in Harmony with the Bible, . . . . .	271		
Prayer for Removal of Calamity Reasonable, . . . . .	152	PAGE FOR THE YOUNG.	
Prayer, Pardon, and Peace, . . . . .	269	How to make tasks easy, . . . . .	295
Pulpit Analyst, . . . . .	270	Self-denial, . . . . .	385
Revival Meetings, . . . . .	53		
Ruth, a Poem, . . . . .	390	POETRY.	
Sabbath, The, a Type of the Lord Jesus, . . . . .	302	Calvary, . . . . .	262
		Dying Christian's Farewell, . . . . .	297
		Meditation for a New Year, . . . . .	24
		On Prayer, Sonnet, . . . . .	296



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## THINGS ABOVE.

A MEDITATION ON COLOSS. iii 2.

By "things above" here the Apostle intends all that belongs to or is connected with Christ, as now seated on the throne of heaven. He exhorts us in verse 1st, *if we* "be risen with Christ, to seek those things which are above, where Christ sitteth on the right hand of God," and then follow the words before us; so that it is plain that it is not upon anything or everything in the upper world that we are here called to set our affection, but specifically upon Christ and what belongs to Him in his exalted state. We are to contemplate Him as "seated at the right hand of the Majesty in the heavens;" we are to see Him there "crowned with glory and with honour" as the reward of his obedience, the token of his acceptance and the security of his success; we are to view Him in his relation to ourselves as our Great High Priest pleading our cause within the veil, at the very ear (so to speak) of Deity; we are to realize those glories and joys by which He is surrounded, and of which *all* that are his shall in due time partake; we are to consider ourselves dead to the world and its attractions, recognising in Him our life, and though now that "life is hid with Christ in God," we are to anticipate the time "when He who is our Life shall appear, and we also shall appear with Him in glory." These are "the things above" of which the Apostle here speaks,—things not of earth, or sense or time—things such as human wisdom could not have discovered, and human power never could secure—things that have been revealed to us from "the most excellent glory," and by a familiarity with which we shall be ourselves prepared for dwelling amid that glory.

On these things the Apostle tells us we are to *set our affections*. The word here used\* denotes that state of mind which consists in the steady, serious, earnest, interested contemplation of any object. It implies something more than the word "seek"† used in the first verse. To *seek* a

thing is to use the proper means for the obtaining of it; but the word now before us denotes the state of mind in which we regard the thing after it is found; and what it affirms of that state is that it is one of earnest, reflective and interested *contemplation*. It is not to *theorise* upon "the things above" that the Apostle here calls us—not to ask curious questions or frame ingenious conjectures about the unseen world, and not to cast a mere passing glance upon the subject just sufficient to gather in the outlines of these revealed glories—not even to investigate with a clear intellect the theology and the science of the things unfolded to us concerning the heavenly state. No; much of this may be well enough in its own place; but here Paul summons to a higher and a holier exercise. He would have us let our minds go out upon these unseen beatitudes, and act upon them. He would have us take them as settled and indubitable facts, and make them the subject of our deep, continuous, and frequent meditations. He calls us not to pry into things that are recon-dite, but to ponder things that have been revealed. It is not to a process of research, but to a process of reflection that he summons us. He would have us to enjoy something more than a mere glimpse, a passing glance of heaven; what he calls us to—is to stand at the opened door of Paradise and bask in the streaming radiance of its unutterable splendour. A mere baptism with the waters of the river of life will not suffice; what he exhorts us to is to cast ourselves into that living stream and repose on the bosom of its boundless glory. There must be the outgoings of the soul after these unseen realities: and the incomings of these into the soul. Our reflections must be after the similitude of those angels that are to be seen ascending and descending upon the Son of Man—a continuous and reflective process, yet ever finding in Him the Alpha and Omega, the beginning and the ending, the first and the last of its thrilling inspiration.

Now, in order to this we must first of all have *clear and correct views* of those "things which are above." Without this there can be no profitable meditation upon them. If our views be not clear they will fail to be influential; and if they be incorrect, any influence they may exert will be in the wrong direction and to an unprofitable end.—Confused views of the heavenly world lead to mysticism, to despondency, or to indifference; erroneous views of the heavenly world seduce men into fanaticism and superstition, or tempt them to a course of self-righteousness. First of all then let us see to it that our conceptions of "those things which are above" are clear and correct. Let us shape to ourselves a definite, distinct and impressive notion of what they are; and then let us see to it, by an appeal to sacred Scripture, that this notion is true and will abide the test of that unerring standard.

The views with which men often content themselves about the heavenly world are miserably vague and confused. They are borrowed from the man's own imagination, or from some floating traditional notions that have been in vogue in the circle in which he moves. He has a conviction that there is an unseen state—that there is a heaven of glory and of joy; but what may be the nature of that joy or whence it is derived are points on which his mind may be wholly in the dark. He sees nothing clearly, he has no fixed, steady, revealing, realizing gaze into the upper world. He is like a man viewing a piece of scenery through a

mist, who carries away no distinct picture on his mind, but only a confused sense of something grand and shining.—Of what *use* are such views of the things above? Can they make a man happy? Can they increase his desire after heaven? Can they fit him for the enjoyment of heaven? Can they ever avail to induce him to think about heaven whilst he is here? I trow not. Let us then struggle to free ourselves from such dim, vague, floating imaginations about unseen realities. Without expecting to attain to full views upon this subject, let us have nothing to do with views which are confused and dreamy. Let us insist upon presenting to our own minds a precise, a definite notion of what we profess to believe. Though at best it is only by means of a mirror and enigmatically that we can see into the heavenly glory, there is no need for the mirror being clouded or the enigma being ill constructed. At the utmost here we shall know only in part, but let the part of this knowledge that may be secured by us be as thoroughly and purely possessed by us as the limited range of our faculties will allow. Let us not be content with the shadowy outline, when we may possess the substance and the reality.

And then when men do secure clear and definite notions of the heavenly world, how miserably incorrect and unscriptural they often are! There is no vagueness about the Mahommedan conception of heaven, but oh! how unlike the heaven of the Bible! The Socinian and the rationalist have often very precise notions concerning a future state of bliss, but how utterly different in kind and in degree of glory is the heaven of his conception from the heaven in which the God-man reigns! Mere precise views therefore will not do; they must be also correct—that is scriptural. We must carry away with us from the word of God just views of Christ's propitiatory work—of that obedience on which his present exaltation rests—of the relation of that to the work which he now carries forward as the mediatorial Prince—of his High Priestly office now exercised by Him in heaven—of how he is our life and how we have died in Him,—of the kind of change that must pass on us before we can be fit to mingle with that glorious band which he is gathering around his throne—of the nature of that bliss which fills the heavenly world, and of that glory which, now hid, shall be made manifest at his appearing—in short, of all that belongs to the heavenly state as the place of Christ's throne, the scene of his intercession, and the everlasting home of his glorified church. Without this we cannot meditate aright on "the things which are above;" it will be something else—something from ourselves and altogether earth-born which we *mistake* for them. Nay, without this we cannot be on the way to heaven; for it seems vain to talk of a man being on the way to a state which is totally different from that which he realises and contemplates. Salvation at this rate would be a matter purely of constraint and not of conviction; and preparation for heaven would be something with which the soul and mind of the man had little or nothing to do. But it is not so. Men are saved by "keeping in mind the truth"—and they are made meet for heaven by having their minds filled with right views of heaven as well as sincere desires for heaven. It is one of the idle and shallow talks of the day, that though our views of religion may differ we are all going to the same heaven. This cannot be; it would be sad if it could. What would

a worshipper of the adorable Trinity do in the heaven of a man who asserts that the Trinity is a delusion? Or what would the man who believes Jesus Christ to be a mere man, do in the heaven of those who worship him as God? If the man who rests all his hopes of heaven on the atoning death of Christ is going to the same heaven with the man who rests all his hopes on his own good deeds, in what consists the value of having any religious opinions whatever? and in what can preparation for heaven consist seeing one course is as good as another? Away with this idle cant—this spurious and misleading liberalism. As there is but one heaven, there is but one path to heaven. That path the Bible points out, and places it plainly before us. And if any man forsake that path, or despise it, or renounce it, let him not deceive himself; he is not on his way to heaven; he is not journeying to the place of which the Lord hath spoken to us, and where He now is preparing a place for each of his true followers. Clear and scriptural views of heavenly things having been obtained, there must be added thereto hearty feelings of interest and regard if we would indeed “set our affections” upon them. It is not enough to collect just and scriptural sentiments upon religion, and then lay these up as mere articles of belief to be kept for profession or in reserve; we must have them in us as living principles of action and objects of continual and cherished contemplation. Religion is not a mere matter of the intellect; it is supremely a state of the heart. The things which are above must not be so above as that we live apart from them, or turn to them only an occasional glance. They must constitute our treasure on which our very heart is set. We must not only have light on them, we must above all have delight in them. They must be our life. Heaven must be about us, and be in us. We must be risen with Christ. We must dwell within the veil. And as those who count themselves heirs of God we must have our conversation—our every day habit and manner of life—in that state where our inheritance is, and whence we look for that blessed hope, even the glorious appearing of our great God and Saviour, of Him on whose meritorious work all our right to that inheritance rests.

Now on this subject we are aware that there is some risk of our language becoming that of extravagance; and therefore we would deal prudently and speak discriminately regarding it. It is possible so to represent the claims of the heavenly state as to leave the impression on the minds of men that we would have them to neglect everything earthly and to live solely and exclusively in heavenly meditation and religious exercise. But this were to use other words than those of truth and soberness. This were to go beyond sacred scripture, to overpass duty, and to be religious overmuch. This were to substitute a fervid fanaticism for a sober, enlightened, and practical faith. This were to provoke a needless reproach by inculcating an impossible duty.

Let us ever remember that what God asks of man is a reasonable service, one which his reason and his conscience concur to approve. Now God has made us to have relations with earth as well as with heaven, with time as well as with eternity—with the material as well as with the spiritual; and these relations we ought to attend to in the one case as well as in the other. We have bodies which are of the earth, and their wants must occupy our attention. We have the sympathies of domestic and

social life, and these must not be despised or trodden on. We have the duties of citizenship and of humanity, and these must not be neglected or unworthily performed. The things below press upon us, and we cannot, we must not, throw them contemptuously aside. They have their claims, and it is alike needful and right that they should not be overlooked.

The claim therefore which the things above have on us over the things below is not a claim of *exclusiveness*, but only one of *preference*. We are to choose the former above the latter, not to the neglect of the latter. The one thing we are to do, and not to leave the other undone.

And how will this preference show itself? It will show itself by choosing the things above, first in order of time, and next in order of interest and importance. We shall choose them before the things which are below, and rather than the things which are below. The man who is rightly affected in this matter will not be found saying, "After I have become rich and increased in goods, or after I have laid up stores of earthly wisdom and science, or after I have drunk out every cup of worldly enjoyment, I will turn my regards to the wealth, the wisdom, and the felicity of heaven." No; he will seek first the kingdom of heaven. He will begin with God, assured that then all sublunary interests will fall into their proper place. He will lay the foundation by being sure, on good and scriptural grounds, of the inheritance above, and then he will contentedly wait for the good things of earth, assured that they will come to him as God wills.

And as we are thus to choose the things above first in order of time, so are we ever to give them the first place in our affections and desires. We are not to seek the things below at the expense of those above; nor allow our hearts to be more interested in the former than in the latter; nor devote to piety and to God the odds and ends of our time, the savings of energies exhausted on the world, the scrapings and parings of our resources and our efforts. Our best thoughts, our heartiest desires, our freest and freshest energies must be devoted to God and Christ and the things above. Our souls must go out after them as after our choicest treasures. We must pant for them as the hart panteth for the water brooks in the dry and thirsty day. And when they present themselves to our view, descending upon us like angel visitants, we must hasten forth to meet them and say, "Come in, ye blessed of the Lord, for I have prepared my house for you."

W. L. A.

---

### THE HARMONY OF PRAYER WITH THE FIXED LAWS OF NATURE.

To cry to God in the hour of difficulty is a universal instinct. The man who has through life advocated infidel or atheistic opinions, does this nearly as readily as he who habitually walks with God. The infant does not cling more closely to its mother's bosom in circumstances of alarm, than the creature man to the Creator, if the danger be felt to be sufficiently great. When the brute creation are brought under the

dominion of man, their instincts are sometimes lost, and even *his* own infantile instincts disappear as reason is developed and matured; but this clinging to a higher power in the hour of danger never departs. It is with him in youth and age. It is with the race in every stage of its progress;—in the African Fetish worshipper, as well as in the civilized and Christianized European. It would seem, that, if we might speak confidently about anything being common to the race, we might of it. If this instinct be only a shadow, like other shadows it must have a substance, and by following the direction in which it points, help must be received. Otherwise it would have been implanted in man in vain; but nothing is so.

Incorrect views have existed, and do exist, with regard to the ways by which God answers prayer. *Direct* divine interference is often sought where God only acts *mediately*—by the laws of nature. Help is often expected through providential action outside of the individual, when it might be found, and should be, in the right use of his own reason and other faculties. The interposition of God cannot properly be sought, or intelligently expected, to assist a man in sowing, or reaping, or such other acts as he has already been endowed with faculties qualifying him to perform. In giving man a rational nature all that *that* can effect is bestowed. The aid, *then*, required is to be assisted in using these faculties in the best manner—and such aid fallen creatures always need, and therefore require to continue asking. The ploughing and the sowing are within man's proper domain, and are, therefore, to be performed if he would have a crop. The sunshine, the rain, and the dew, are entirely beyond his control, and are to be asked from Him who alone can bestow them. It is a perfectly legitimate question, when prayer is presented for any blessing, whether the thing sought be within God's proper domain, or man's. What man can do is within man's domain—what only God can do, within His. Even within man's proper domain there may be much that he may need the aid of God in *doing in the best way*, and all this is legitimate matter for prayer. Of course prayer is the only medium by which man can exercise influence on the domain which properly belongs to God. Where we can act, we are to act—where we need divine aid to assist us in acting rightly, or where we cannot act at all, we are to pray.

Among the things which man has not the power of controlling, are the laws by which atmospheric influences are regulated. Yet to these *principally* murrain and cholera, etc., are to be traced. Up to the extent to which these diseases spring from causes within man's control, they call for human action. Up to the extent to which they spring from causes beyond man's control, they are fit matter for prayer. That at present there are more about these plagues *beyond* man's control, than within its reach, will scarcely be disputed; but if so, neither ought it to be disputed that their removal or prevention is as fit matter for *prayer* as for *action*.

The point to which, in this paper, we propose to direct attention, is *The compatibility of the providential government of God by fixed laws, with prayer*. The opposite of this is certainly not a self-evident proposition; and we have scarcely seen anything against it which deserves the name of proof. But if answers to prayer were incompatible with fixed laws, this could only spring from the tendency of these laws

to limit divine action—or from their being insufficient to provide adequate means for answering prayer. But, prior to the discussion of these points, it is necessary to consider both what is meant by God answering prayer, and also what is meant by the laws of nature.

Were God's promise to answer prayer an absolute promise to grant whatever desire might spring up in the minds of weak, ignorant, or even of pious men, it might well be doubted whether it would be compatible with his goodness to make such a promise. It could only have been beneficially made to perfectly wise and holy creatures. Only such can always know what is good, and will always choose what is right. But men are not such. They often desire their bane, and would, if they could, put away from themselves their greatest blessing. God's promise to answer prayer is not, consequently, a promise to give absolutely what is asked, whether that would be good or not, but to give the *good* sought. It is only when we ask *things according to his will, that we know that he heareth us.* The thing, the time, the manner, are all to be regulated by God's will, which is only another term for the good of His creatures. God occupies higher ground than men, and sees distant consequences as they see present advantage, and intelligent Christians only expect or desire Him to answer their prayers, in so far as from His ground He sees that doing this would bring them good. Acting upon this principle, it may also be expected that higher good will be bestowed on them by him in preference to lower, and good extending into and affecting eternity, to good limited by time. Pardon and grace are blessings always needed, and always good. Promises to give these to the repentant sinner, can therefore be made absolutely, and prayer for these always presented with confidence and assurance that the thing asked will certainly be granted. Prayer for temporal blessings we are only sure will be answered as they are seen by God to be good. He cannot give the creature *divine* knowledge, but he interprets his prayer so as to give the good which he would ask were he possessed of that knowledge. Prayer is answered according to its spirit, not always according to the letter. God's promise to answer prayer then, only implies that what is asked will be given in so far as that is fitted to benefit the petitioner.

The next point of consideration is, "What is meant by the laws of nature?" The invariable sequence of given effects following given causes, seems to be their principal characteristic. They are represented by a recent writer as "those facts of nature which occur according to a rule, so as to involve the idea of obedience to a force;" and popularly may be viewed as those laws by which heavy bodies fall, and light air rises,—by which spring returns with the advance of the sun northward—by which the magnet points to the north,—by which certain diseases are generated in given circumstances, and the prevention and cure of others effected by the use of given medicines, etc. etc. Indeed the *causes* producing all natural *phenomena* are laws of nature. The world is full of these. Numbers of them are in operation in bringing about every single result. Often opposite forces operate in modifying each other's action, and producing new results. Gravitation would drag the earth and the planets into the sun, centrifugal force would drive them into space, but the combined action of these maintain them in their courses around the sun; and similar and vastly more complicated combinations exist in an

endless variety, and are exhibited continually in all that takes place in nature around us. These laws and their combinations are not to be counted apparently by hundreds of thousands, but by millions. "The letters of the alphabet are capable of six hundred thousand millions or billions of different horizontal arrangements." The number of simple substances is more than double these, and the combinations of which they are capable, and the laws which they develop, or may develop, are correspondingly and inconceivably numerous. Chemists do not even attempt to estimate their multitude. What new powers and new combinations of these powers may yet be discovered by *man*, and are now known to God, is beyond imagination to conceive of.

*Law*, however, is but brute force, and everywhere requires, and presupposes *will*, wielding and employing it for its own purposes. Force in man is not more surely under the control of man, than the forces of the universe must be under the control of the great, ruling *Will* of the universe. Sir John Herschel says that gravitation is the result of a *will* existing somewhere in the universe, and the same may be said of all the other forces existing in the world. The tools of the mechanic do not more certainly indicate the existence of hands for using them, than the forces of the world the existence of a supreme guiding and governing *WILL*, by whom they are used, regulated, and controlled. The millions of different, and often opposite, forces in continual contact or proximity, unless under the control of mind, could only produce—and would seem to be sure to produce—a chaos.

The multitudinous and huge machinery driven by water-power, is but the projection of the child's tiny wheel, driven by the rill, guided from the mountain rivulet by his little bark canal; and certainly the powers of nature in the hands of the child, and in the hand of man, are not more different than the effects which may be produced by the powers of nature in the hands of man and in the hands of God. Can we suppose, then, that these millions of billions of forces, under the control of God, and even wielded by Him in the conduct of His providential government, limit him in answering prayer? By what process of thinking some men have come to conclude that it is of the nature of laws to *limit*, it is not easy to conceive. As well might we speak of light limiting vision which is limited by its absence,—or of the intercourse of nations being limited by the sea which is their great highway,—or conversation being limited by speech, which is its principal medium. The laws of nature, so far as we can conceive of them, are no more designed to limit divine action, than water-power, steam, wind, the lever, the screw, or the pulley, is designed to limit human action.

With such an array of forces then, with all their possible combinations, and modifications, and wielded by God, who dares to say with regard to any effect that is right, and which does not involve a contradiction, that it is impossible for God to produce it *by these laws as they now exist*? If God is limited by these laws in answering prayer, it could not be from their being *too many*, but *too few*; but in no case can this be supposed, except through ignorance on His part of the forces required to enable Him to answer the prayers of his people, or want of power to call into existence the forces seen to be necessary to secure this object.



That the great will of the universe should be limited in dealing with man's free will, we can understand to some extent as a theory, and know as a fact, but that the divine omnipotence should be limited in creating physical powers and bringing about physical results, such as the limitation of the laws which operate upon health and disease, is inconceivable! There is power enough in God to bring into existence all that His wisdom and holiness see to be right—even up to the extent of creating powers to modify and counteract those forces which operate to the production of plagues and pestilences. There is no more difficulty to conceive of the laws by which *these* come into existence, than of laws by which they may be counteracted or modified. But if so, we may reasonably conclude that the forces of nature have been created by God sufficient to supply means for answering all the prayers of his people, up to the extent that such answers are fitted to do them good. At all events, to assert the opposite involves a knowledge of the extent of the divine attributes and God's creation, such as no creature can possibly possess. Only God knows God, and could speak positively about what He has or has not done, or can or cannot do in creating physical forces. But if God has made a revelation, it is there that we may expect full information on this subject. If in it men are permitted to pray, or if this is enjoined upon them as a duty, in that case there certainly would be evidence that God was able to answer their prayers. Among men, the conduct analogous to permitting prayer, or enjoining it without provision existing for supplying answers, would be that of the bankrupt who pays for his purchases with bills which he has no means of taking up when they become due. But how confidently we may feel that such conduct must be far from that of the Holy one and the true! If, by permitting his creatures to pray, or enjoining this upon them as a duty, He justly warrants them to expect answers, He *certainly will answer* their prayers, and has made provision for this purpose.

What then is the language of revelation with regard to answering prayer?

God will have all men to pray.\* They are to do so in the day of trouble.† If the heavens are shut, if the locusts devour the land, or if there is pestilence, they are to pray, and God will heal the land.‡ If they ask, it will be given them; if they seek, they will find; if they knock, it will be opened unto them.§ In everything, by prayer and supplication, they are to make their wants known unto God.||

To record the Scripture evidence that God answers prayer, would require the transcribing to our pages of a very large portion of the Scripture. If there be any truth more ineffaceable from Scripture than another, it is that God answers prayer. Processes of criticism by which these statements may be made to mean something else, if applied with equal diligence, would be able to refine away *any other* doctrine, and modify them with far greater ease; and leave little, if anything, for faith to rest upon—least of all the *debris* of truth left in the critical crucible, after passing through the “fining” process.

Whether then we look at the countless natural laws existing—the relation which the Creator must sustain to these forces (if only as illus-

\* 1 Tim. ii. 8. † Ps. l. 15. ‡ 2 Chron. vii. 13, 14. § Mathew vii. 7, 8. || Mathew xxi. 22.

trated by the very imperfect analogy of the control which man has over his own bodily powers),—and the encouragement given to prayer in Scripture, we are fully warranted to conclude that the laws of nature put no impediment in the way of answering prayer; but that this object has *been specially* taken into consideration in creating these laws, and that they are adequate to the fulfilment of all God's promises. The instinctive appeals of nature in man's breast to God in every terrible catastrophe, agree with the encouragements of Scripture to lead us to believe that He is as able as willing to help his creatures in the day of their sore trouble and difficulty. How precious is this conclusion to Christians generally!—no wonder that they receive with hesitation, or repudiate vehemently views which would deprive them (or seem to deprive them) of the peace which this brings. To the rich their houses and lands, mills, shipping, railway shares, and stock, are of no value compared with this; and it is all the wealth which the poor possess. The child accompanies the father anywhere, but let *him* disappear and joy is immediately changed into tears; and, whatever the difficulties which the Christian has to encounter in life, so long as he has a present God and a throne of grace, to which he may run, he has a refuge where he will always find shelter and safety.

But if the notion that the laws of nature are insufficient to supply means for answering prayer is injurious to Christian men, it is equally dishonouring to God. If God commands His creatures to pray, and yet has not created laws sufficient to enable Him to answer their prayers, His foreknowledge is impugned. If these wants were foreknown, and no means provided to enable Him to meet them, his omnipotence is called in question. If he plainly, repeatedly, and with great speciality promises to answer prayer, and professes to exercise a providential government corresponding therewith, and yet has made no *certain* provision for doing this, His truth would seem to be at stake. As an error in multiplying becomes continually greater the longer the operation is continued, so the more various the aspects taken of the assertion, that answers to prayer are incompatible with the fixed laws of nature, the greater are the inconsistencies seen to be connected with it, both as regards the happiness of man, and the honour of God.

It may be fit, in concluding this paper, to warn the young of the danger of being led away by schemes of doctrine founded on partial views of truth. Error is not only possible by the *denial* of truth, but also by representing parts of it as the whole. It is a truth that the sun gives light, but it would be a grave error to deny that it also gives heat. It is a truth that Christ is man, but would be a grave error to assert that He who is the Creator of all and the object of supreme worship is not also God. It is true that God works by laws of nature, but a grave error to represent these when wielded by Him as inadequate to provide means for answering all the prayers of His people. The errors of the present day spring less from the assertion of absolute and unmixed falsehood, than the presentation of parts of truth for the whole.

Especially is this meaning necessary with regard to scientific theories. If a few facts can be brought forward in support of a theory, it is supposed that no more evidence is necessary; and that there is no appeal from admitting the correctness of the theory, if the facts are admitted.

But *new* scientific facts are daily being discovered, which alter, modify, or overturn theories which the previous facts were made to support. Hence *these* appear and disappear, and are succeeded by others with about as great regularity as the seasons; and though the nine hundred and ninety-nine have been overturned and most of them forgotten, the thousandth makes its appearance with the same air of infallibility, and demands our credence with as much confidence as if there never had been a failure. Any one who demurs is treated as a Rip-Van-Winkle who has fallen asleep and got behind the age; whereas ready recipients of new theories are everywhere advertised as leaders in the advance guard of truth. Against frowns and favours of this kind the young need to be upon their guard. Full and complete theories on many points have come, and on the others will come, but they are seldom the product of happy guesses, but of patient research and accumulated knowledge, and must be waited for.

Finally, if Christians would be preserved from the false views which everywhere pervade society, they must seek, among other means, a higher realization of the grace of God in enlightening their minds, elevating their tastes, and sanctifying their whole natures. Christians have never drawn so much from this source as they were warranted to do. The mighty grace of God has not been exhausted, and we only do not receive because we do not ask. Fuller knowledge, greater goodness, and more spirituality of mind, are the best preservatives from error. When our wills are thus brought into fullest harmony with God's, then we shall have most personal experience that God is a prayer-hearing and a prayer-answering God; and thus practically know that there is *no incompatibility between answers to prayer and the fixed laws of nature.*

J. M.

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### THE POWER OF FAITH.

MAN is not only a sinner, he is also the slave of sin. He is under the power and dominion of evil. As soon as he, in the exercise of the lofty powers with which he is endowed, voluntarily stepped across the well-defined line that separated the evil from the good, he not only became aware of the existence of evil as a fact, but felt it operating upon him as a power, and with irresistible force carrying him farther away from his God and the path of holiness. To prevent him regaining his original position as a holy and perfect being, certain influences were always acting upon his fallen and depraved nature; these are described in Scripture as "the lust of the flesh, the lust of the eye, and the pride of life;" viewed collectively, they frequently receive the name of the "world."

To deliver man from this oppressive bondage is the mission of Christianity; it is one of the many blessed effects of Christ's redeeming work that a power is implanted in human nature sufficient to resist and overcome the world. This power is faith—faith in a crucified and now exalted Saviour—"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

It is interesting to consider the process by which the things of the world lose their attractive and enslaving power, as the result of our believing that Jesus is the Son of God.

By this faith, which unites us to Jesus, the Son of God, the Redeemer of mankind, and brings us into as near and close a relation to him as the branches bear to the stem of the living tree, we become heirs of God, and joint heirs with Christ. All things are ours in virtue of our connection with Jesus, and from the storehouse of heaven are brought forth many valuable treasures which we are invited to make our own. The wealth of our Father's kingdom, the beauties of holiness, and the glories of heaven are disclosed to our view, and, to some extent, put into our possession; not only are we enriched with these spiritual blessings, or gladdened by the hope of soon obtaining them, but the capacity of appreciating and enjoying such things is also given. As the result of committing ourselves to the care of the faithful Shepherd of the sheep, we are led to heaven's gates and filled with strong desire to enter. The faith which introduces us to our Father's kingdom, also gives us a relish for its holy pleasures and sacred engagements. Being nearly related to Jesus, and closely identified with him in our highest interests and most fervently cherished hopes, we naturally become imbued with his spirit, and participate in his holy affections; and as our Saviour's sympathies were ever with the godlike and the heavenly, which enabled him to dwell for a time in this sinful world without being subdued by its power, or contaminated by its impurity, so, the true disciple, perceiving with the eye of faith the rich inheritance reserved in heaven for him, and regarding it as of inestimable value, is not in great danger of being captivated with the delusive pleasures and short-lived gratifications of time. To reach the happy land beyond the confines of the temporal and material, the pilgrim hastens on without attending much to surrounding objects, and does not scruple to cast aside everything that seeks to hinder him in the course of his journey. Esteeming the divine approval and the prize to be awarded after his earthly course is finished, as of infinitely greater importance than the things of this passing scene, the man who is born of God can defy them to lay hold of his thoughts and affections; to him the world is divested of all its fascinating charms and attractive influences, its lustre being dimmed by the surpassing brightness of the heavenly glories which faith brings near.

The only effective and successful way of diminishing the attractive power of one object is by increasing that of its opposite. Men will never "abhor that which is evil and cleave to that which is good," unless their eyes are opened to perceive the superior excellency of goodness, and their heart's deepest affections drawn out to it in preference to evil. The few flickering lights that shed their scanty rays upon this dark world, will continue to engage the attention and draw forth the admiration, until the Sun of Righteousness arise with more effulgent beams. A prospect of heaven and a relish for its enjoyments, with a distaste for everything of a different character, is the only means of delivering man from the bondage of the world.

Faith, the faith of the gospel, is the mighty power which achieves such important results.

Faith, which is the substance of things hoped for, the evidence of

things not seen, furnishes the Christian with abundant materials to oppose and repel the advances of the world. By faith he can bring heaven itself to meet the world; and with such an ally there can be no doubt as to the issue. Just as our great example, Jesus Christ, when tempted in the wilderness by the world arrayed in its most fascinating garb, and introduced by him who is skilful to deceive, brought the sublime verities of the spiritual world to meet the lying vanities of the earth, and thus came from the conflict a triumphant victor; so, those who, through him, have ready access to heaven's armoury, can provide themselves with such weapons, the skilful use of which will soon put the enemy to flight. He who lives under the powers of the world to come, and realizes the preciousness of the Divine favour and blessing, will not readily exchange these for the worthless possessions and enjoyments of the world.

The river, as it flows on to meet the ocean, is never seriously interrupted or retarded by the projecting rocks and overhanging trees, which look as if threatening to obstruct its progress; so he, whose home is on high and whose portion is God, whose mind is impressed with the transcendent value of spiritual things, and by faith is ever dwelling amongst the elevating scenes and delightful objects of the realms of bliss, is carried onward and upward by a power which the things of the world in vain try to oppose. "This is the victory that overcometh the world, even our faith."

J. S. E.

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### PRAYER AND PLAGUES.

THE prevalence in this land of a grievous pestilence among cattle, and the threatened approach of cholera, naturally turned the minds of men not only to seek natural means of cure or prevention, which have not as yet been found, but also led the devout in their conscious helplessness to turn to God and to implore his aid. This proceeding led those who do not believe in the commonly received creed respecting prayer to object to their course. Among those who did so was the author of the sermons noted below,\* who, while he "fully sympathised with the spirit" by which those who were seeking help from God were actuated, could not concur with the conceptions of God and of God's providence upon which their action was based. He therefore thought it a duty imperatively laid upon him to show a more excellent way. In order to perform this duty he preached a sermon on the subject in his own place of worship to an audience consisting of all who chose to come, for the service was announced by public advertisement.

This sermon attained, as reported in the newspapers, a very unenviable notoriety, so that the author was compelled to preach a second discourse, in order more fully to explain his views, and he has now given them both to the world in a permanent form, to prevent any misapprehension of his meaning. They are undoubtedly able discourses, pre-

\* *Divine Providence in its Relation to Prayer and Plagues*, by the Rev. James Cranbrook, Albany Street Chapel, Edinburgh. Edinburgh: A. Fullarton & Co

senting, in a clear and well-reasoned manner, the views which the author holds.

In the present article, we propose to make them the subject of a more lengthened notice than we can usually give to sermons.

In the preface and throughout the discourses, an extremely high estimate is put upon the scientific culture of the age, which apparently is deemed of greater value than any other culture, and it is assumed that our author is fully in accord with it, and represents it. So far as he goes, he is certainly in accord with it, but he stops long before he has advanced to the point which its apostles say is an inevitable necessity. "No just notion," says one of them, "of the true nature of history is possible without a perception of the inviolability of the chain of second causes, and of the impossibility of miracles." Or in the words of another, "Therefore, we shall maintain this principle of historic criticism, that no recital of the supernatural can be admitted as such, that it implies always credulity and imposture." It is, we think, to the credit of our author, that he stops short long before he has reached this point, but the fact that this is, in very many cases, the final result of purely scientific culture might have somewhat lowered the esteem in which he holds it, and have prevented him from saying that his "whole sympathies go with the spirit and tendencies of the present day." That spirit and teaching is, alas! not only to exclude the supernatural in answering prayer, but to shut it out from history, thus making the record of our Lord's miracles a myth, and even, as far as is possible, from creation, teaching that man was not directly created by God, but sprang from another animal, and that again from another, until the direct work of God is found in the germ of some monad. From being charged with pressing his views to this length, our author expressly guards himself, saying, "In order to prevent the possibility of a misunderstanding, you must bear in mind that the subject has nothing whatsoever to do with the question respecting the Christian miracles. I am speaking only of what comes under our own observation in the conduct of divine providence in the present day." The consciousness, however, of being in danger of such a misunderstanding, shows Mr. C.'s full knowledge of the lengths to which many who deem themselves the only true representatives of the "spirit and tendencies of the present day" have gone, and might have somewhat lowered his estimate of their worth, and softened his expression of his whole sympathies going with them.

The time in which these discourses were delivered was exceedingly inopportune. Even if we adopted in full the views of our author we could not help feeling this most strongly. He says, "I have no controversy with him who *simply believes* that God will hear our cry for help in the midst of our labours, trials, and sorrows, in the midst of the duties and services of life, and will give us the very answer which is best for us. Day by day I ask him for my daily bread, for deliverance from trial, temptation, and every kind of temporal evil, and for all the good of which I stand in need; nor do I believe that I ask in vain. No. I have no controversy with any one upon that point; and here I say with all the emphasis I can give it, 'If any one of you has any kind of temporal burden, any trial, any sorrow pressing upon you, if any want for the supply of which you find no earthly helper, go with that to God, by

prayer, and He will be your helper as none other could." This "is my inmost conviction, the loving Father, whose open hand blesses the evil and the good! He always has help for his needy, trusting child!" Well, this was exactly the condition in which many felt themselves to be. They saw their herds dying around them by a disease which human skill could do little to cure, though that skill was employed to the uttermost, and they knew that a still more terrible plague was step by step approaching our borders, and having no earthly helper, they went singly and were going in concert to the loving Father with their burden. They were not using prayer as a substitute for their own exertions, but in their utter helplessness, most of them *simply believing* that He would hear them and give the very answer which was best for them; and on their way to the place of prayer as it were, Mr. C. stops them to discuss the philosophy of prayer in a sermon, which is described by himself as "against the prayers and humiliations called for in reference to the cattle plague and cholera." Even admitting that there were a considerable number of those who were responding to this call for prayer who had not right views of the philosophy of prayer, and who wrongly imagined that God's answer would come supernaturally, would it not have been better to have joined them in prayer, leaving the most High to answer as His wisdom and love saw meet, than at that moment to stop them to set them right as to the philosophy of prayer, and how God answers it. Another time would have been far better to correct the opinions which were in Mr. C.'s view needing correction,—that time was the time for prayer. Not a little of the extreme feeling which these discourses elicited, when they appeared in the newspapers, was caused, we believe, by the time at which they were delivered.

The doctrine which our author teaches respecting prayer is thus explicitly given:—"When, therefore, it is stated that God gives us such things (physical) when asked, if they be in accordance with His own will, I am compelled to interpret the formula as meaning He gives them through His operation, in and by the established laws of nature, and through these alone. He would break up his own chosen system of governing us if He gave them in any other way." In other words, prayer is confessed to be a most healthy, spiritual exercise; "the very act of prayer brings down upon the soul the fulness of divine blessing," and though this is "brought about in and through the operation of the natural processes or laws of the mind," it is "not the less to be directly ascribed to the efficient power of God." And by the quickening which thus naturally comes to the mind, its power may be strengthened so that it will see the way in which some physical evils may be averted, and its moral habits so improved, that it will more sedulously and diligently attend to the means the Almighty has established for securing blessing and averting danger. But prayer "cannot directly affect these things," they "are determined according to the established laws of nature."

This view of prayer, and of the way in which God answers it, seems to express the normal order. Were men right, it might be all that he would require, and as he returns to right, with its full acquaintance with God's ways, it may more and more truly describe the manner in which God deals with him. But man is far from right. He is ignorant and perverse. Living amid the fixed principles of God's natural rule, he has

only recently come to understand some of them, and in his ignorance and perverseness, he has sinned against very many of these principles, and brought on himself the punishment due to his offence. Rinderpest and cholera are thus very likely, both of them, as well as many other evils under which man suffers, the result of the neglect or violation of some sanitary laws which must be attended to in order to full health. Smarting under the penalty, but not knowing in what they have offended—not at all until recently, and not well even now, men turn to God and cry for help, and is the only help they get or have ever got this—“Find out my laws and obey them, and it shall be well with you.” Does man act thus to his child? A father may be a most skilful mechanic, and have both invented and constructed a machine more wonderful than any that has yet been made. He may even take pride in it, and show it off to his companions who are able to appreciate it for their applause, but if his little child, in the exercise of its will, not knowing the danger it is incurring, put its hand on some part of the machinery, and be so entangled with it that it would be seriously maimed or even killed, the father will alter the working of it, or even stop it altogether, in order to save his child, and in doing so, only does what every true parent feels to be his duty. And surely, if we being evil, will do this for our children, we cannot be far wrong in thinking that God may do it for His. The argument of our Lord in the text of Mr C.'s second sermon would seem to lead us necessarily to this conclusion. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?” And certainly, without entering into any minute criticism of texts, this is the view which any one would take of the character of God as the hearer of prayer from the statements of Scripture, with the exception, perhaps, of those who are inclined to rule its teaching by the light of modern science. We do not specify the way in which God may act thus,—because we do not know. It may be in the manner which Dr. Chalmers supposes, as quoted by our author from his discourses, or by suggesting thoughts to man's mind which will prompt him to use those means which are necessary for effecting the desired result, or in ways that have never been thought of by man. Our ignorance of how it may be done does not limit the great God; and if He lead us to believe in his word that He does hear prayer, and answer it beyond the ordinary modes of his working, it is simply impertinence in us to say that it is impossible, because we cannot see how He can do it. And here we may observe that Mr. C. has scarcely done justice to Dr. Chalmers. The Dr. differed from our author, not only in a matter of detail, but “*toto cælo*” as to the manner in which God answers prayer, and only suggested the hypothesis which is mentioned in the sermon as a way that seemed to him likely to reconcile the apparently contradictory beliefs in God as answering prayer supernaturally, and ruling nature by fixed laws. But though that hypothesis had been disproved, and Dr. C. could not have suggested any reconciliation between these apparently opposing doctrines, he would still have believed them both. The hypothesis, however, that the laws of nature are interfered with at a point beyond our observation, is certainly not disproved by our author's statement, “that the interference must needs extend to points within our observation, and so become con-



tradietory to our experience." Why "must needs?" Could not God act thus if He thought fit without our detecting his action? As has been said, however, we do not specify any way in which God may act so as to answer prayer supernaturally, assured that if He give us reason to believe He does, He will find a way to do so himself.

Our author does not deny the possibility of this, but claims that there should be full proof, which he believes cannot be produced. "I have never said or implied God could not change the processes of nature if he chose; but I assert that, so far as experience tells us, they are never changed." This, of course, has to be admitted; and this may be thought at once to settle the question in our author's favour. We think it does not. Without availing ourselves of the advantage which we have in maintaining the common belief which would throw upon those who assailed it the duty of proving, and not merely inferring, that it was impossible, which from the very limited experience which man has of God's ways could not be done. Like Newton, all men of science ought to feel that their knowledge of God's ways is only to be compared to the shells which may be gathered on the sea shore, while the trackless deep remains unexplored, and consequently to admit that their experience does not warrant them in rejecting any statement made upon competent authority which may seem opposed to it. Without, we say, insisting upon this, and acknowledging that it is now an expectation that God always will work on fixed laws—doing in similar circumstances what he did before, an expectation which man's experience suggests, even though it does not prove it to be universally true; there are some things which convince us that the view of our author is not the whole truth respecting this important question. Mr. C. does not at all overstate the importance of the belief in fixed laws. It would shake the foundations of all our science were any deviation from fixed laws discovered, and what would be far worse, throw the whole race into doubt and uncertainty, which would arrest our activity and make us utterly helpless. Were water, for instance, to boil at the common heights of the barometer only, when the thermometer reached 400 degrees all our machinery would be at once made useless. Or were water not to become lighter after reaching 40 deg. of heat as it approached to freezing, and like other liquids increase in density as it did in cold—ice would be formed at the bottoms of our lakes and rivers, and hidden from the sun's heat would never be melted, and so our world in these regions become one vast iceberg. It is thus impossible to overrate the importance to men of the fixedness of the laws by which God works in the universe and of our firm conviction of this. And may not this be a reason why, so far as our experience goes, they are not changed? Even supposing that he sometimes did answer prayer beyond the range of what fixed law would bring, might we not expect that it would be so done as not to shake our belief in the regularity of his rule, or to make our dependence less firm, that by submission to him he will work for us? This would be the more likely when we think that the knowledge of the laws necessary to discover a suspension of them would also indicate that there had been more than helplessness and ignorance shown in the breach or neglect of them—namely, perverseness or carelessness which would deserve that their results should come upon those who were guilty of

them. As science advances among men, and from their growing acquaintance with God's ways, the sphere in which they can intelligently obey becomes larger, it would seem right to expect, even were it proved that God had previously given supernatural help, that it would be gradually withdrawn—so that man's experience would never detect the interruption of fixed law. And this process might go on until, when man attained his majority and fully knew the conditions amid which God placed him, a natural providence alone would remain. Hence, though we cannot meet the demand which is made for facts proving a supernatural providence in answer to prayer, we are not compelled to admit that there can be no such providence, for the inability is what we should beforehand have expected. The dealings of earthly parents with their children are of a similar character. In the infantile helplessness of a child the mother's hand will be put forth to protect it from its own ignorance, but as it grows in years and comes to understand the condition in which it is placed, or might do so, a wise parent will leave it to suffer from its carelessness and disobedience that it may be constrained to abandon them. And, as has often been pointed out, there is considerable analogy between the life of the race and that of an individual, and therefore it is not unnatural to think that there may be some resemblance between the dealings of God with his creature man and those of a wise parent with his child. These remarks, it is true, do not conduce directly to the settlement of the question raised in these sermons, but they seem certainly to have the force of keeping it open, even though human experience uniformly leaves us without a trace of a supernatural rule in physical things.

If they have this force, then we can open our Bible without feeling ourselves constrained to interpret its teaching in one particular direction. And rejoicing as we do to admit the truth which our author states most clearly, that what God does through second causes is in the Bible attributed to Himself, we do not think that by any means meets the statements of Scripture in respect to the answering of prayer. When Abraham made intercession for the cities of the plain, though he was not successful, yet he was told that if there had been ten righteous persons in the cities, they would not have been destroyed. The impression which the narrative leaves certainly is, that the judgment was dependent not on the volcanic conditions of the earth only, but on the character of the inhabitants; and a few more good people among the thousands that dwelt in the vale of Siddim would have averted the doom. Perhaps, however, this will be set aside because of the miraculous element that is contained in it; though the miracle would seem to be neither in the destruction that came on the cities, nor yet in conditioning that upon their character, but in God's communicating to Abraham what He intended to do. When Solomon prayed at the dedication of the temple—"When heaven is shut up and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and give rain upon the land," (1 Kings viii. 35, 36)—he did not refer to any miraculous event, but to the ordinary course of God's dealings with the people. Were his views then regarding prayer in accord with those of Mr. C.? "But now with regard to all else, the growth and

condition of mind and body, health and life, disease and death, harvests and blights, sunshine and storm, and every imaginable kind of earthly events,—they are determined, according to the established laws of nature. Prayer, therefore, cannot directly affect these things?" Assuredly it seems to us that Solomon and Cranbrook had different estimates of the position and power of prayer when they composed these two sentences. The wisest of men certainly did not mean that when the Israelites prayed for rain, they should just get the rain they would have got without praying for it—with the addition of that amount of spiritual blessing which compliance with the law of prayer would bring them according to the fixed laws which determine these blessings.

And what are we to make of the intercessions on his own behalf which the apostle requests the churches to whom he writes to make? He beseeches the Romans (xv. 30, 31) to "strive together in prayer to God for me, that I may be delivered from them that do not believe in Judea: and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy." The Ephesians (vi. 19) are entreated to offer prayer for all saints, "and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." And of the Hebrews (xiii. 19) he asks, "Pray for us that I may be restored to you the sooner." And as he asked from the brethren, so did he act towards them, remembering them in his prayers constantly. These prayers were certainly beneficial to him who offered them, but what good would they do those for whom they were offered unless they had power with God in another sense than our author admits? Such intercessory prayer is useless in respect to those for whom it is presented on his view, and the offering of it by those who believe that prayer is heard only as he teaches would be felt to be little less than hypocrisy.

These passages are specimens of those which are not open to either of the exceptions taken by Mr. C. to most of those which teach that God hears prayer—and seem abundantly sufficient to prove that Scripture does teach as is commonly thought, that God answers prayer not only through the laws of nature, but supernaturally. It is also, it may be said in conclusion, manifestly and powerfully in favour of the ordinary belief which we have endeavoured to defend, that we do know that in another great department God has not acted as the lights of modern science would persuade us that he has—for He so loved the world as to give his only begotten Son for its redemption. This was certainly meeting the change which man by his abuse of his free will had introduced by a change in God's dealings toward us—but for our sin grace would not have superabounded in the way in which it has done to us in his kindness towards us in Christ Jesus. And if in this vast blessing God went beyond what law would have given us, why may he not have done so in other and less though very important matters? As Mr. C. has refused to accept the teachings of science on this point, and believes in our Lord Jesus Christ; so we hope he will, on further thought, permit the statements of Scripture to form his creed as to the power of prayer with God, and not limit these by the "culture of the present age." We are sure that it must be felt that God using his system of physical rule, and even interrupting when he sees meet the wise laws which usually

are attended to in that department, in order to suit the varying conditions of his creature man, is seen in a higher light than when he is regarded as moving unchangeably in the same course, whatever amount of evil man in his ignorance and helplessness may be bringing upon himself by neglecting or even violating physical laws, of which he has not attained, as yet, to the very slightest idea. As the earthly parent, to whom we have referred already, would be esteemed far more, who at the expense of the perfection of his machine, saved his child, so will God, using the physical universe for man's good, and adapting even its laws to the changes introduced by human will, seem far more loveable and truly glorious than when, whatever changes man makes, or whatever be his circumstances, He is conceived as invariably pursuing his original plan, regardless of the prayer of the destitute and the cry of the miserable.

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## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE SPRING OF 1865.

WE started on the 7th February, a party of five, to be joined at Malta by a sixth, on a journey to the sacred places of the East. The morning was dull and damp, but we were in the best of spirits, as we left London by the mail train for Dover, and in high hopes of much instruction and enjoyment from the tour, which we had determined by the blessing of God to accomplish. In due time we reached Paris; and though next day was pitilessly wet, the rain did not prevent us from seeing and admiring some of the sights of that most beautiful capital. On Thursday we proceeded to Lyons; and found that the farther south we went the colder it became. At Dijon we found ourselves in the midst of a fierce snow storm; and from that town to Lyons, the fields and vineyards, the hills and vales were covered with snow. On approaching Marseilles the following day we left the snow behind us, but felt the cold most bitter and cutting. So intense was the frost that icicles were hanging from the mouths of the horses in the streets and about the docks; and with a strong wind blowing, which had driven some ships on shore, the prospect of our voyage was not very pleasant. The violence of the wind had led to some accident on the railway, which detained the mails, so that instead of sailing on Sunday morning at 7 o'clock, it was nearly 2 o'clock P.M. before we left the

harbour. Such uncertainty, waiting from hour to hour for the mails—made that Sabbath rather an unprofitable one. On arriving at Malta on Wednesday morning, the 15th, we found that we had six hours to spend on that island; and as my old friend, the Rev. George Wisely of the Free Church of Scotland, came on board to meet us, we gladly placed ourselves under his guidance. After visiting the Church of St. John, the floor of which is of inlaid marble of various colours, bearing the arms of all the Grand Knights of Malta, we rode to a rising ground above St. Paul's bay, where we had a good view of the "creek with a shore," and the "place where two seas met"—memorable in connexion with the Apostle's shipwreck. While we stood and gazed on the scene, one of our number read aloud to us the sacred narrative from the 27th chapter of the Acts. I was particularly struck with the wonderful change in the temperature of Malta from what it had been at Marseilles. From the sharpest frost and severest cold of winter, we had come all at once into the middle of summer. Oranges were growing in abundance; roses and mignonette were in full bloom and fragrance; the grass was beautifully verdant and sparkling with daisies, and the butterflies chased each other in the sunbeams. On returning to our ship we found the sixth member

of our party on board, and after a pleasant voyage of four more days we entered the port of Eunostos, the old western harbour of Alexandria, on Sunday morning the 19th of February. Life at sea during so short a voyage as that from Marseilles to Alexandria is rather tedious. All was so new to us landsmen, and the time was so brief, that it was difficult to settle down definitely to anything. The same routine of engagements or amusements occupied us from day to day—gazing into the deep blue of the Mediterranean, watching the sailors splicing a rope or mending a sail, contemplating the steady roll and click of the noble engines which urged on the stately vessel—the *Syria*—to her destination, with occasional snatches of reading and writing. All the passengers seemed disposed to be pleased with little things, exercising a becoming patience in the hope of soon hearing the welcome cry of "land." The coast of Egypt is very low; the highest parts begin to be seen at a distance of 18 miles, but the general line of the coast is not discernible till within 12 or 14 miles. In entering the western port we passed Pharos on the left, now adorned by a splendid palace and harem belonging to the Pasha. The ancient lighthouse, built on the eastern point of this island, was one of the seven wonders of the world, and a modern lighthouse erected by Mahommed Ali stands on Eunostos point. Who that has landed for the first time at Alexandria, having come from the west of Europe, can ever forget the scene. The harbour is crowded with ships of all sorts and sizes, and probably from every country in the world that has any maritime or commercial enterprise. We proceeded, on leaving the *Syria*, in a small boat, through the shipping to the shore, and landed at a point near the Custom House, amidst confusion, contention, and noise of an unparalleled description. We had to make our way through puddles of water and mud, and to mount over bales of cotton and other commodities scattered about in wild disorder, to a yard where omnibuses, camels, and asses were in waiting to convey passengers and luggage to the hotels and the railway station. We were at length in "the land of Egypt." The shore was lined with dogs, donkeys, and dromedaries, with men and women apparently of every clime, colour, and costume, from the darkest negro, black as jet, to the tawny Bedawy, and from the swarthy Nubian to the florid Englishman. The noise,

shouting, and gesticulation, were wonderful to hear and see; negro calling to negro, Arab swearing at Arab, hotel dragomans and porters touting at the top of their voices, camel drivers contending with each other for the carriage of the same portmanteau or box, dogs barking and donkeys braying, all in wild and tumultuous excitement. I do not think I shall ever lose the first impressions received on landing amid such a scene, so different from anything we are accustomed to in England. Here for the first time we saw Egyptian beauties hiding their loveliness behind the extraordinary veils called *yashmaks*, which hang down from their noses like elephants' trunks. By some mysterious process on the part of the dragoman of the hotel where we had agreed to take up our quarters in the city, our baggage escaped all Custom House investigation; and after showing our passports to a Government officer, we got on the top of an omnibus to ride to our hotel. Our way lay through very dirty streets, abounding in miserable-looking houses; and as there had been rain during the night, the filth was all the more abundant and apparent. No pavement was visible, and sanitary regulations have not yet reached Alexandria; stagnant water and mud, several inches in depth, covered the roads, and smells of varied offensiveness met us at every turn. We passed several water carriers of the ancient oriental type, carrying water in goat skins on their backs. It would take thousands of them with their burdens properly to flush or cleanse these filthy streets. Nor did we leave filth behind us when we reached the hotel, and we were disposed to go off in disgust on seeing the dust and dirt that everywhere prevailed throughout the house; but as we had been assured we could not get better accommodation in Alexandria, we were constrained to stay. It was still early in the morning, and we were ushered at first into the room which had been occupied by a certain illustrious European prince, who stopped to lunch at the hotel a few years ago, on his way to Cairo. Such a scene of gilt and glitter, with dust and dirt, I never saw; it appeared as if the room had not felt the power of a broom or duster since the prince had been in it. Here we tried to wash that we might be presentable in the house of God on that Sabbath morning; and having accomplished our ablutions after a fashion and under difficulties, we went to the chapel

connected with the English consulate in the Frank Square. After service we returned to the hotel to lunch, when a new difficulty presented itself in the shape of a trial for tender stomachs. However, we surmounted it as valiantly as we could, stimulating our appetite by gentle potions of a well-known English beverage. In the afternoon we went to the Scotch church, and heard a very excellent sermon from the Rev. Alexander Yule, formerly an Indian missionary, but who has now been in Alexandria for several years. We had considerable difficulty in finding the place of worship, being first directed in one way and then in another, and at last we found it in the German chapel, connected with the Prussian consulate. There were only from 50 to 60 people present, but the simplicity of the service and the earnestness and unction of the preacher refreshed our hearts. Pure and simple Christianity seems all but unknown in this city. This fact partakes something of the character of a mystery, for in ancient Alexandria some of the noblest triumphs of the Christian faith were won. The names of Clement, Origen, Augustine, Cyril, are connected with the faith of Christ in Egypt, and especially in this city. Here were made the greatest efforts to harmonise Christianity with the highest Gentile culture. No intellectual movements of the ancient world surpassed in force and keenness those of the Museum and the Serapeum. But all is changed now; philosophy has neither name nor place in Alexandria; and the religion of the New Testament, though of course professed by the Greek church, seems to have little hold on its own followers.

On returning from church we walked through some of the streets in the Egyptian part of the town. The Frank Square is the European quarter containing the French and English consulate offices, the warehouses of European merchants and the principal hotels, and is very different in outward aspect from the strictly Oriental parts of the town. Incidentally we came upon a house on fire, a rare sight, we were told, in Alexandria. The scene was full of interest and amusement, and not without instruction. A dense crowd had collected in the street near the burning house. Several Arabs and negroes were on the walls and roof, trying by shouting, shrieking, and gesticulation, along with a good deal of misdirected effort, to extinguish the fire, while many more in the street were working a rickety and

old-fashioned fire-engine supplied with water from the goat skins carried by men. There was neither order nor discipline; one man stood in the middle, another, or contended with another, or in spite of their noisy and seeming industry the desired element appeared to be gaining. We did not stay to see the result, but pushed our way out of the crowd, admiring the practical inconsistency of these Mohammedans who, though stoutly believe in the doctrine of the resurrection, would not even let an old house burnt down, without in their own energetic means to save it. Such, however, is the inconsistency of human nature, manifested in many ways by those who "profess and call themselves Christians," as well as by the follower of a false prophet.

My first night in Egypt was unquiet and restless. A lively and voracious mosquito had somehow got inside my curtains of my bed, and kept coming on the wing to my terror and annoyance; the wind rose to a high pitch and banged the loose doors, windows, and shutters of the hotel with a noise like the firing of great guns; the occasional rain in torrents, as if a thousand buckets of water were being poured all at once on the roof; and in addition to all, the dogs, the number of which is legion, barked, howled, and made in terrible canine tumult in the street, so that to a stranger sleep was impossible. Soon after breakfast, availing ourselves of the guidance of Mr. Yule's services at our disposal for the day, we went forth to see some of the objects in Alexandria. The first object we visited was that which is commonly called Pompey's pillar. It is a shaft of granite 73 feet in length and more than 29 feet in circumference standing on a pedestal 25 feet high, so that the whole rises 98 feet in height from the ground. The origin and signification of this column are involved in uncertainty; and nobody knows what connexion it had with Pompey or with the city. Viewing the matter mechanically it seems marvellous, from all we know of ancient appliances, how such a column could have been set up on a pedestal. Hence the general question arises,—whether the ancients had a greater knowledge of mechanics than generally now supposed?

Near to the pillar is a miserable village consisting of mud hovels and the inhabitants of which call

gazing at us in wonder, and asking with much importunity for *backsheesh*. Here we first heard that word which is so frequent and so potent throughout the East. As we stood surveying the pillar, our attention was directed to a remarkable natural phenomenon common in Egypt and the Desert. Mr. Yule asked us to look across the bay to what appeared to be land in the distance. It seemed so most distinctly, and we should have been all ready to aver that it was land, with houses, and trees, and the usual features of a landscape in a flat country. Mr. Yule assured us there was no land but open sea in the direction in which we were looking. What we saw was the mirage, and the whole appearance speedily vanished with a change in the condition of the atmosphere.

In the same suburb of Alexandria as Pompey's pillar, we were greatly interested in examining the ruins of an old Greek or Coptic church which has been recently discovered, after having been buried for many centuries under vast heaps of sand. The excavation seems only partially accomplished now. There are rude drawings or cartoons on the walls, of scenes in the gospel history, such as the miracle of feeding the five thousand with the few loaves and fishes, and the Saviour blessing little children,—with Greek inscriptions, intimating the scenes so portrayed. It is difficult if not impossible now to ascertain the exact date of this building; but it probably belongs to a period of the church as early as the 4th or 5th century; and it was very interesting to think that we were treading the floor of a place whose walls had perhaps echoed the voice of Origen, or Clement, or Augustine.

In the afternoon we went to Ramlé, a suburb, as it may be called, five miles to the east of Alexandria, and on the borders of the desert. It is reached in a few minutes by a railway: and growing numbers of Alexandrian merchants and others are going out of the city to reside there for purposes of health. It is a bare and dreary locality: but, by diligent cultivation and much watering, gardens are rendered possible. Here, close upon the sea shore, the remains of a small ancient temple have been discovered within the last few months—only six weeks indeed before we saw it. Several beautiful Doric columns were standing upright, and fresh as if erected recently: yet the structure had been buried for centuries in the sand, and the

waves of the Mediterranean now roll up to within a few feet of its foundations, so that it may soon altogether disappear. Between Alexandria and Ramlé there are indications of an old Roman station called Cæsar's camp: and near the railway station on our return we saw the obelisks known as Cleopatra's needles. They stood originally, it is believed, in Heliopolis, and were brought to Alexandria by one of the Cæsars. One of them is still standing: the other has been thrown down, and lies covered with rubbish in what seems to be a timber yard.

There are also extensive catacombs at Alexandria, but as most of our party had seen the catacombs of Rome, they did not care to see those in this city. In fact it would have involved more time than we could spare, thoroughly to explore them. We left the hotel at Alexandria at 8 o'clock on the morning of the 21st February for the station of the railway to Cairo. The ride to the station was a memorable one—through continuous pools of stagnant water and mud, like "sloughs of despond," which it would have been impossible to traverse on foot. The rain had made the streets impassable to pedestrians with boots and shoes on their feet. The Arabs and Ethiopians, bare-legged as they mostly are, literally waded through the mire. On arriving at the station, we found its approaches and periwies crowded with Mahomedan pilgrims, lying or sitting wherever there was room, and waiting for the train to take them to Cairo, so far on their journey to Mecca. They were a motley, fantastically dressed and filthy crowd, and the thought of sitting in the train with them was not attractive. Most of them, however, travelled in open carriages, in which they were placed together like cattle.

Our journey lay for some time on an embankment made through the eastern side or shore of Lake Mareotis. For a considerable distance the country was flat, uninteresting, and marshy; but as we approached the Rosetta branch of the Nile, it became more varied and attractive in appearance. Much of the land is devoted to the growth of the cotton plant, the cultivation of which has greatly increased in Egypt since the breaking out of the late American civil war. At Damanhour, one of the principal stations on the railway and a considerable town, two Englishmen got into our carriage, and in conversation with them we found that they had been some years in Egypt

superintending processes of cotton-cleansing. They assured us it was very common for the fellahs—the Arabs who, as small farmers, cultivate the land, and who generally appear with bare legs and feet,—to be worth hundreds of pounds sterling, some of them even worth thousands. They bury their money in the earth, for they will trust no man, company, or bank with it. In this way at the present time myriads of English sovereigns are deposited and hid, so that they do no real good to Egypt. We crossed the Rosetta branch of the river near Kafr Zayat, where we stopped about an hour for luncheon. When the train poured forth its contents at this station we had a comprehensive view of our fellow-passengers; and a motley multitude they were, with wonderful variety of colour, costume and countenance, from the ebony Nubian, and the half-naked Arab hunting for fleas on his person, to the richly attired Hawadjah or Egyptian gentleman with massive gold chain and watch, and silver-mounted pistol, and to the Tweed-clad English travellers.

A thrill ran through our souls when

first we came to the Nile, and saw its sedge banks; and we experienced a similar sensation when we got a glimpse of the Pyramids, at a distance of more than twenty miles off. Gradually, as we went southward, the scenes which met our view became more thoroughly Oriental. Drove of camels and donkeys were frequent, moving for the most part in single file on paths running parallel to the railway on either side, and raised above the mark of the river's ordinary inundation. Their appearance, with their attendant drivers, was often striking, and seemed like a picture or engraving against the sky. We passed many villages brown and dirty, consisting of hovels of mud or sun-dried bricks, with flat roofs, and holes in the walls for windows. Generally a group of natives—probably the shiekh and his friends—sat outside the village, at "the entering in of the gate," squatting upon their haunches and enjoying a sort of luxurious ease. The appearance of these hamlets was for the most part miserable in the extreme, indicating a population little removed from the savage.

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## Poetry.

### MEDITATION FOR A NEW YEAR.

Oh, how kindly hast thou led me,  
 Heavenly Father, day by day!  
 Formed my dwelling, clothed and fed me,  
 Furnished friends to cheer my way.

Didst Thou bless me, didst Thou chasten,  
 With Thy smile, or with Thy rod,  
 'Twas that still my steps might hasten  
 Homeward, homeward, to my God.

Oh, how slowly have I often  
 Follow'd where thy hand would draw!  
 How Thy kindness fail'd to soften!  
 How thy chastening fail'd to awe!

Make me for Thy rest more ready,  
 As thy path is longer trod;  
 Keep me in Thy friendship steady  
 Till Thou call me home, my God.

T. GREENFIELD.



## Notices of Books.

**CHRISTIAN SABBATISM; or Divorce from the Law and Marriage to Christ.** A Sermon by the Rev. T. Gilfillan, Aberdeen. A. Brown & Co.

THE admirable sermon was called forth by the discussion which has been filling all our newspapers respecting the obligation of the Sabbath. We extract the passage, lengthy as it is, which bears more particularly on the question discussed. "No Christian minister, so far as I am aware, has denied the perpetual obligation of the moral law. But we have all heard of one, who, on a recent occasion, declared his conviction to this effect, that the 'Decalogue *qua* Decalogue,' is no longer the rule of life for Christian people. And in saying this, he has only said what has been often said before by many divines eminent for learning and piety. It is startling to some who think of the Decalogue as the chief bulwark, if not the very foundation of all morality, when they hear it even hinted that it can have ceased to be our rule of life. Let them take time to reflect that the moral law existed from the very beginning of creation—ages before this revelation of it was given to Moses on Mount Sinai; that men who never heard of our Holy Scriptures were and are living under the moral law; and that, therefore, the abrogation of the Decalogue as such (if it were proved to be abrogated) would by no means imply the abrogation of the moral law. The abrogation of moral law and obligation is a monstrosity generated in the dust and heat of reckless controversy. We might as well speak of the abrogation of the Almighty ruler of the universe! For what is the moral law but the expression of His character and will? The Decalogue, so far as it is essentially moral, can never be abrogated. But the Decalogue, so far as it was moral law specially adapted to the Hebrew nation and the Mosaic Dispensation, may be among the things which Christ, by fulfilling, abolished and slew. If we could stay to examine the stony tablets containing the Ten Commandments, we should find only one of the number which can with fair show of reason be called in question as more *positive* than *moral*—that is, more dependent for its binding force on *who says it* than on *what is said*—on the mere good pleasure of the Lawgiver than on the answer of the human con-

science. The Fourth Commandment is the one which by the natural conscience, and apart from Revelation, no man could discover as a thing of duty. Hence it is that so much controversy gathers around it from age to age. Hence the variety in the views upon its perpetuity even among Christians equally desirous of knowing and doing the will of God. There are none among Christians (unless it be a very small sect called Seventh-day Baptists) who contend for a literal interpretation of, and obedience to, the Fourth Commandment. They all, in this one command at least, are careful to distinguish between the *letter* and the *spirit*. Having conformed to the observance, as *the holy day*, of the first instead of the seventh, they are compelled to interpret the law in its spirit and essence more than in its letter and form. But, while agreeing together to hallow the Lord's Day, they differ as to the grounds on which its sanctity is based; one party maintaining that the Fourth Commandment is the ground; another that the example of Christ and his Apostles is our sole warrant for honouring it as the great day of weekly rest and worship. For my own part, I cannot go all lengths with either of the parties. The Fourth Commandment is to me a ground, but certainly not *the* ground, on which our Lord's Day is erected into honour and sanctity. The Sabbatical law of the Jews is not identical with any law we are under to Christ. Yet the substance of that law has silently come into the Christian Church robed in a new and more glorious form. Without waiting for any voice of thunder to proclaim a new statute of Christian Sabbatism, we follow our Lord and his Apostles in hallowing another day—even that on which He arose from the dead. The Fourth Commandment, as a positive enactment, is undeniably a thing of the past. To deny this is to condemn all who with that statute of the seventh day's abstinence from secular labour under their eyes, are plying their ordinary tasks on that day, and making free to substitute a limping observance of another day. We have, from the days of the Apostles to this day, a great institution which, though not identical with, is somewhat analogous to, the old Jewish Sabbath. And if we are concerned about the right way of keeping that day holy, we need not to

keep listening for the 'Thou-shalt-nots' of Sinai. We hear the voice of our Lord saying, 'Do this,' and this, and this, 'in remembrance of me.' We who believe have entered into a higher life and a purer liberty than was or could be given under the law of Moses. We are not without law to God, but under law to Christ." The whole sermon is worthy of a very wide circulation, and will do much to guide the minds of those who peruse it to clear views of the position in which we, as Christians, stand to the law of God.

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DR. UNDERHILL'S LETTER.—*A Letter addressed to the Right Honourable E. Cardwell, with Illustrative Documents on the Condition of Jamaica, and an Explanatory Statement by Edward Bean Underhill, LL.D.* London: Arthur Meek.

THIS letter must have disappointed the public. Instead of being what it would have been thought, from the evil it is said to have done by Governor Eyre and others, a fiery and passionate appeal, it is eminently calm and matter of fact. Such a letter in fact as was admirably fitted for the purpose for which it was written, to put before the Secretary for the Colonies the most pressing of the grievances which the population of Jamaica were suffering from, and those measures which seemed to the author most fitted for removing them.

It is now well known that this letter was sent to the Governor of Jamaica, by Mr. Cardwell, in order that he might report on its contents. By him it was published in the newspapers of the island and sent to all the principal persons from whom information might be obtained regarding the statements in it. Of course for this publication, and whatever might be its consequences, Governor Eyre was responsible, and if it caused meetings to be held in every part of the island at which, as he says, language "of the most exciting and seditious kind was used," he himself was the occasion of this; and what is very marvellous, the resolutions passed at these meetings, of which specimens are annexed to Dr. Underhill's letter, were eminently loyal and reasonable. The principal portion of this pamphlet is occupied with the answer returned to the Governor's request for information by the Baptist Missionaries. This answer is couched in the most respectful language, and

embodies the information drawn from all parts of the given with great calmness and blaming the negroes for their in as well as the planters. To corroborate the testimony of the Baptist Missionaries, Dr. Underhill gives extracts from the reports of other missionaries: Wesleyan, Presbyterian, and Methodist, which are all substantially the same. Most fully does this pamphlet set forth the accusations made by the negroes against the Secretaries of the Baptist Society in other parts of the island which have been enacted in Jamaica; it was not the author's intention to do so. In concluding his preface, Dr. Underhill says, "I now leave my letter to an unscrupulous and unjust accuser, Governor Eyre to the judgment of countrymen. I have done no more. I have broken no law, and I indignantly repel the charges of Governor Eyre. The Government of Jamaica has rejected every warning, until discipline has deepened into resentment, and offences are transformed into wrongs; circumstances now peremptorily demand of her Majesty's Government that my letter only suggested—a serious inquiry into the acts, past and present, of the Government of Jamaica, and as into the condition of the people, especially do I now demand, in aid of that Governor Eyre be made answer for imputations on my conduct, are baseless and unjust."

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ON THE MEMBERSHIP OF THE CHURCH, AND THE PURITY OF COMMUNION. By the Rev. James Cairns, D.D. London: James & Co.

AN exceedingly able and instructive pamphlet on a very vital and important subject, which we trust will be read by thousands and tens of thousands throughout our land. It contains an exposition of the scriptural rule regarding the purity of communion—illustrates the evils of impure communion—attempts to trace them to their source—and suggests appropriate remedies. We hope that a large portion of our countrymen will, on our most earnest recommendation, procure for themselves, and distribute among their neighbours, this admirable pamphlet, we forbear, for the present, from enriching our pages by any quotations.

THE BRITISH QUARTERLY REVIEW. October, 1865. London: Jackson, Walford. & Hodder.

THIS number of the Review is not only interesting, because of the quality of its contents, which are, however, of fully the average excellence; but because it is the last number that will appear under the editorship of Dr. Vaughan. For twenty-one years has he sustained this relation to a work which is indebted to him for its origin, and now he leaves this "child of his brain and heart" to the care of others. In reviewing these years, he says, "Many a loving and noble soul with me when I began this labour has gone before me. I have missed such men, one by one, from my side; and though still myself in the field, I am only too conscious that a man at seventy must not expect to be what he was at fifty."

Oftentimes we have regretted that this Review was not sustained by dissenters as it should, and we are sure that now the very best way of giving Dr. Vaughan thanks for his labours would be to rally round his child, and make its entrance upon a new period of its existence the time for a very great increase in the number of subscribers. The gentlemen who have undertaken this onerous but honourable post, the Rev. H. Allan, London, and Rev. R. Reynolds, Cheshunt, will, we are sure, do their best to sustain, and, if possible, increase the efficiency of the Review as the highest of our Dissenting periodicals.

POPULAR APPEAL IN FAVOUR OF A NEW VERSION OF SCRIPTURE. Part Second. *The Priesthood of Christ*. By James Johnston. London: James Nisbet & Co.

In a foot-note, the author informs his readers that his views have "much changed," on certain points, "since writing the previous part of this ap-

peal," and we are afraid that we must also confess to a change since writing our notice of that part. On some points in it, we expressed a favourable opinion, though objecting strongly to others. The perusal of this second part makes us doubt, and more than doubt, the propriety of the favourable part of our judgment. To justify this change, it may be enough to say to our intelligent readers that the author gravely makes the "forsaking by his Father," of which our Lord asked the reason on the cross in His memorable words, "My God, my God, why hast thou forsaken me?" to mean that our Lord was *spiritually* dead. The utter misapprehension of what that English phrase really means gives a fair key to the dependence to be placed on our author's knowledge of other languages, as displayed in this part of his "Popular Appeal."

CHRISTIAN COMPANIONSHIP FOR RETIRED HOURS. London: Alexander Strahan.

THIS handsome volume consists of Twelve Essays founded on various passages of Scripture, on such topics as Christian intimacy, Formality, and Simplicity, Steps towards Love, Christ in the Family, the Practical Experience of the Cross, &c. The thoughts on these subjects are scriptural, richly evangelical, and have considerable freshness. They are of such a nature as to make the book a very suitable companion for retired hours.

There are some expressions in it which would be better altered,—for instance, in page 7, we find it said, "where our treasure is, our heart will *not* be." The meaning which is wished to be conveyed is just and true, but it would have been better to have given it without such a direct contradiction of our Lord's words, and besides so given, it would have been a truer expression of the thought intended.

## Chronicle.

### CHRONICLE—GENERAL.

VARIOUS topics of great interest have been occupying the attention of the public during the past weeks. It so happens that we have had occasion to

give expression of our judgment on several of these, either in the essay or review department of this number. In respect to the controversy regarding the Sabbath we have already recommended the Rev. T. Gilfillan's sermon,

and request our readers to look to that discourse, or the long extract we have given from it, for an intelligent, and, as it seems to us, scriptural view of the question. The still more important question respecting prayer, which has been discussed in the public papers both of London and Edinburgh, and which reached its climax in the northern capital after Mr. Craunbrook had preached his sermon on the topic—occupies directly or indirectly a very considerable portion of our space.—The other question which has been prominently before the public mind is the so-called rebellion in Jamaica. There are three points respecting it which demand attention—the part which the Baptist missionaries, and in particular one of the secretaries of that Society, have had in the commotion there. On that we have already given our judgment in our notice of Dr. Underhill's letter, and need only say that the attempt to fasten blame on any of those connected with that Society has most signally failed.—Another point is the doom of George William Gordon, who was hanged by order of court martial. There is not perhaps evidence sufficient to pronounce upon the whole of his course—whether it was as judicious as it might have been—but there can be no question that the actions of the authorities in regard to him—taking him from Kingston to the locality in which martial law had been proclaimed, and trying him there, was utterly illegal, and makes his death nothing else in point of law than murder. As to Mr. Gordon's own actions all his antecedents declare that while his sympathies were ever with the oppressed, his actions would be such as became a thoroughly Christian man.

The Rev. Dr. King of London, formerly of Glasgow, bears the following testimony regarding Mr. Gordon:—"As I long ago made the acquaintance of the late George W. Gordon, and found him a valuable friend, I think I shall prejudice no interest, but do a service to truth and justice, by telling what I know regarding him. Sixteen years have elapsed since I was in Jamaica, and in a period so extended, men as well as things may change for the better or the worse. Without pronouncing any judgment on recent occurrences, I am free to say that nothing but a total transformation of disposition, or unsettlement of reason, could involve such a man as he was in seditious schemes or bloody adventures. It is with some diffidence I adduce facts in confir-

mation of this opinion, as at the time my reminiscences were imperfect, and I was liable while in the island to hear incorrect statements. But my estimate of Mr. Gordon was not hastily formed, or on grounds, and I am sure the account I am to give, according to my best knowledge and belief, will prove to be substantially correct.

"He was then a member of a Presbyterian Church in Kingsborough, which I filled temporarily the year 1812. He aided and cheered me in the discharge of my duties. I stayed with him occasionally, and we had excursions together. He gave me his mind freely on all sorts of topics, secular and sacred, evincing no excitement or extravagance in his views. I had facility for knowing what was true of him by judges, magistrates, clergymen, and society in general; and time every one, from the highest to the lowest, spoke of him with esteem. Wemyss Anderson, a gentleman known in Jamaica, was one of those who called my attention specially by characterising him as 'a princely generosity and unbounded benevolence.' To the best of my recollection these were the very words I used—they were certainly to that effect. A brief sketch will indicate what I mean. There was for this sort of man Mr. Gordon was the son of a gentleman, one of the custodes of the island, much esteemed for his disposition, hospitable, and obliging. Like many in elevated position and refined manners, he had children slaves—born to slavery as their age. This was the birthright of George Gordon. Being a very young boy, he taught himself with great aid to read, write, and cast accounts. By his diligence and intelligence continued to gather money, with which he bought his freedom. Once himself he gained enough to emancipate his sisters, and afterwards sent them to Europe for their education—I think, to London, and then to Edinburgh. Through the reverses of the war the father, from being very rich, came to lose all, and the colour-bought his estate—not, however, to deprive him of it, but to leave him in occupancy, surrounded by the comforts he had been accustomed to enjoy.

"So acted the son of the bondswoman when the feelings of his father's wife and her children would not

him to enter the paternal abode. Yet he always spoke to me with deferential regard for his father, and never uttered a disrespectful word regarding Mrs. Gordon. He was tenderly sensitive. One day as we were walking together he became pensive and absorbed, and after ceasing for a little to speak or listen, he requested me to step aside with him. He stopped before a slight elevation of the grass, and said to me, with much emotion, 'My mother is buried there; she was a negro and a slave, but she was a kind mother to me, and I loved her dearly.' As he uttered these words his tears trickled down upon her grave. The efforts of the son could not make the impoverished father happy in Jamaica, where he had long held a high position, and it was arranged that Mr. Gordon, senior, with his family, should leave for the mother country, chiefly or exclusively by the aid which George's filial munificence provided. When the day of departure was at hand the son said to me, "You know that I am not permitted to give my father valedictory attentions. I have promised him that you will do so for me, and will accompany him and his white family to the ship." I did so, and I was struck to find that through a distance of eight or nine miles the road, as we drove along, was lined with groups of negroes, who had assembled to pay their parting respects to their *quondam* civic superior. Some bowed, some knelt, some waved handkerchiefs, some, perhaps former servants, even wept; and it was touching to witness such an exhibition of spontaneous disinterested obeisance. The late Geo. W. Gordon was married, but he has left no children. His widow is a white lady; she travelled with my family in the United States of America, and endeared herself to us by her Christian excellence."

This testimony is fully corroborated by the letter which he wrote his wife during the last hour of his life, and immediately after hearing the doom that had been pronounced upon him.

We give Mr. Gordon's most touching and Christian letter, assured that though most of our readers have seen it, they will be glad to peruse it again, and to have it in a form more fitted for preservation than as it appeared in the newspapers.

"My Beloved Wife.—General Nelson has just been kind enough to inform me that the court-martial on Saturday last has ordered me to be hung, and that the sentence has to be executed an hour

hence; so that I shall be gone from this world of sin and sorrow.

"I regret that my worldly affairs are so deranged; but now it cannot be helped. I do not deserve this sentence for I never advised or took part in any insurrection. All I ever did was to recommend the people who complained to seek redress in a legitimate way; and if in this I erred, or have been misrepresented, I do not think I deserve the extreme sentence. It is, however, the will of my Heavenly Father that I should thus suffer in obeying His command to relieve the poor and needy, and to protect, as far as I was able, the oppressed. And glory be to His name; and I thank Him that I suffer in such a cause. Glory be to God, the Father of our Lord Jesus Christ; and I can say it is a great honour thus to suffer, for the servant cannot be greater than his Lord. I can now say, with Paul the aged, 'The hour of my departure is at hand, and I am ready to be offered up. I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me.' Say to all friends an affectionate farewell; and that they must not grieve for me, for *I die innocently*. Assure Mr. Airy and all others of the truth of this. Comfort your heart. I certainly little expected this. You must do the best you can, and the Lord will help you; and do not be ashamed of the death your poor husband will have suffered. The judges seemed against me; and from the rigid manner of the court, I could not get in all the explanation I intended. The man Anderson made an unfounded statement, and so did Gordon; but his testimony was different from the deposition. The judges took the former and erased the latter. It seemed *that I was to be sacrificed*. I know nothing of the man Bogle. I never advised him to the act or acts which have brought me to this end. Please write to Mr. Chamerozov, Lord Brougham, and Messrs. Hencknell and Du Buisson.

"I did not expect that, not being a rebel, I should have been tried and disposed of in this way. I thought his Excellency the Governor would have allowed me a *fair* trial, if any charge of sedition or inflammatory language were partly [*? fairly*] attributable to me; but I have no power of control; may the Lord be merciful to him!

"General Nelson, who has just come for me, has faithfully promised to let

you have this. May the Lord bless him, and all the soldiers and sailors, and all men! Say farewell to Mr. Phillippo, also Mr. Licard, Mr. Bell, Mr. Vinon, Mr. Henry Dulasse, and many others whom I do not now remember, but who have been true and faithful to me.

"As the General has come, I must close, remember me to Aunt Eliza in England, and tell her not to be ashamed of my death. Now, my dearest one, the most beloved and faithful, the Lord bless, help, preserve, and keep you. A kiss for dear mama, who will be kind to you, and Janet. Kiss also Annie and Jane. Say good bye to dear Mr. Davison, and all others. I have only been allowed one hour. I wish more time had been allowed. Farewell also to Mr. Espent, who sent up my private letter to him. And now, may the grace of our Lord Jesus Christ be with us all.

"Your truly devoted and now dying husband,

G. W. GORDON."

"I asked leave to see Mr. Panther, but the General said I could not. I wish him farewell in Christ. Remember me to auntie and father. Mr. Ramsey has for the last two days been kind to me. I thank him."

This letter was enclosed in an envelope, addressed to his wife, which had jotted on its back—Luke vi. 15—26.

We are sure this letter will constrain all its Christian readers to acknowledge its author as a brother beloved, who was specially sustained in his last moments by Him who was with the three Hebrew youths in the fiery furnace.

As to the rising itself, we must wait for further information before deciding on whom to lay the greatest blame of exciting it; but as to its suppression, there can be no question that deeds of horrid cruelty and bloodthirstiness have been enacted in it, which are a disgrace to our countrymen.

#### LERWICK—SHETLAND.

ON Wednesday evening, 29th November, a public meeting was held in the Congregational chapel, in connexion with the settlement of the Rev. James Troup, M.A., (late of Helensburgh), as pastor of the church. In consequence of the severity of the weather several of the ministers from a distance could not get forward. After prayer by the Rev. John Tulloch, Sandwick, Mr. Troup,

who was in the chair, gave a brief statement of the way by which, in the providence of God, he had been led to the pastorate of the church in Lerwick; and thanked the people for the cordial welcome which they had given him. Addresses were delivered by Rev. D. Fraser, Free Church minister, Lerwick; Rev. Laurence Fraser, Sand; and Rev. J. M'Kinven, late pastor of the church, now about to settle in the South of England; and prayer offered by Mr. Pottinger of Nesting.

#### FRASERBURGH—SOCIAL MEETING.

THE annual social meeting in connexion with Mid Street Congregational church, Fraserburgh, was held on Thursday, 7th Dec., when the chapel was so crowded, that forms had to be used in all the passages. The chair was ably filled by John Park, Esq., J. P. After a service of tea and cake the Rev. Mr. Balfour, U. P., Rosehearty, addressed the young in an interesting and instructive manner on 'Truthfulness—the children giving marked attention. The next speaker was Rev. Mr. Hutcheson, E. U., Fraserburgh, who, in a few well-prepared and thoroughly digested remarks on the Bible, impressed on his hearers the duty of a personal examination of the book. He was followed by the Rev. Mr. M'Laren, E. C., Fraserburgh, who spoke on Friendship, and in the course of his address gave some excellent illustrations of the various motives leading to Friendship—closing by directing attention to the Highest Friendship. Rev. Mr. Galbraith of Stewartfield followed, with an address on a choice of reading and study, which was characterized by the speaker's usual lucid and convincing manner. The last speaker was the Rev. A. G. Forbes, of Stratford, London, who in a few happy and thoughtful remarks referred to bygone days, when he was pastor over this church now thirteen years ago. He thereafter spoke at some length on Church Fellowship, and in well-chosen words exhorted the members to individual effort. Between the various speeches the church choir added considerably to the evening's entertainment, by giving appropriate pieces of music. After the usual votes of thanks, the meeting, which was larger than on any previous occasion, separated about 10 o'clock.

RESIGNATION OF THE REV. F. SONLEY  
JOHNSTONE OF FORFAR.

A MEETING of the Church was held on Tuesday the 14th ult. to consider what steps were to be taken under the circumstances of the Rev. F. S. Johnstone's resignation, which had been announced from the pulpit on the Sunday previous. The meeting expressed the sorrow which Mr. Johnstone's announcement had caused the members of the church, and a deputation was appointed to wait on him for the purpose of laying before him the following resolution, which had been unanimously carried; and also, to request from him a statement of his reasons for resigning. The resolution was to the following effect:—"The members of the congregation have heard with much regret the announcement of Mr. Johnstone's resignation of the pastoral charge of this flock, and from the high appreciation they have of his character and services, earnestly request him to reconsider his determination, with a view, if possible, of remaining among them."

The meeting then adjourned till Monday the 20th ult., when Mr. Johnstone's answer should be received. In conformity with the resolution passed at last meeting, Mr. Johnstone addressed himself to the church at considerable length in answer to the resolution, and stated that it was with regret, that after having given the subject his most prayerful consideration, he could not withdraw his resignation. The chairman thereafter submitted to Mr. Johnstone a resolution which had been previously proposed and unanimously carried, and on the part of the congregation requested a reply. The resolution was as follows:—"That this meeting of the Church and Congregation resolve to urge upon the Rev. Mr. Johnstone, their pastor, to postpone the period of his resignation to a few months longer. Their plea is, that his resignation was unexpected, and the sudden separation—the breaking of those ties which have bound them to him—will be rendered the more poignant because of this sudden removal. It is also respectfully urged, that it would be for the interests of the Church, that the Rev. Mr. Johnstone should continue his connexion with it for the longer period referred to. The meeting expresses, with confidence, that this desire of the church will not be lightly regarded by their pastor."

Mr. Johnstone then intimated to the meeting that it was his earnest desire to

meet, if possible, the wishes of the church, and would therefore ask permission to delay reply until Sunday next, so that he might have time for mature deliberation. Mr. Johnstone intimated to the church on Sunday, that he acceded to the wishes of the congregation with regard to remaining a few months longer.

ITINERANT LABOURS IN THE NORTH.

IN our Magazine for February, we expect to give a report of the Annual Meetings of the Association of Congregational Churches, for the counties of Aberdeen and Banff, held at Huntly on the 26th and 27th of November last. In connexion with this Association, several ministerial brethren are appointed to engage in Itinerant labours, to some considerable extent. The following is the statement given at the meetings referred to, by one of the ministers, and it may be taken as a sample of what others have done. Our brother says:—

During the past year, I have conducted forty-nine meetings in twenty-seven different parishes, all beyond the range of my pastoral operations. Many of these meetings were held in places formerly visited; but several of them were held in localities where I had never preached before. Without exception, the attendance was always fully as numerous as in any former year. I was again and again delighted to find those, who had professed to get good to their souls in years gone by, holding on in the way of righteousness. And while some of whom I had cherished a good hope had gone back, others, of whom I had no previous knowledge, were now consistently avowing themselves on the Lord's side.

I might specify many cases of soul concern in connexion with the past year's labours; but shall only give a few as specimens. At a barn meeting in Aberdeenshire, three persons were brought to deep soul concern about salvation, and continued in great distress for some time. They all three came a good many miles afterwards to another meeting, where they were personally dealt with and prayed for. From this meeting they all went home, professing to have found rest to their weary souls, in Jesus. I have heard good accounts of them since. A person who had been previously awakened came to a meeting which I conducted in a rural district,

and brought a companion along with him. He got peace to his soul, and his companion was brought under deep convictions. Last when I heard of them, both were regarded to be on the Lord's side.

At a barn meeting, in a district which I had never visited before, in order to illustrate the good effects of occasional sermons, I told the people that I had recently got a letter from a minister in Canada West. Among other interesting statements, that minister mentioned that he had lately seen an eminent Christian man, who had come from Scotland many years ago. Before he left Scotland he had gone from the parish of Crathie, near Balmoral, to winter a flock of sheep in the district of Buchan. Having gone to hear an occasional sermon from the late Rev. Mr. Morison of Millseat, in the Garmonth village, the text being, "It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief;" he became greatly alarmed about the state of his soul. His distress continued until he was returning to the "hill country" in the spring with his flock. After he had passed through the village of Inach, and had got beyond Auchleven, just as he was ascending the Breeny Hill, a powerful temptation assailed him, as if something had whispered in his ears—'you are in great distress and there is no relief for you, and it is impossible for you to endure this any longer. Take your own life. The sooner you are out of the world the better.' Instead, however, of yielding to this temptation, he fell on his knees and cried out;—'O Lord, if it be a faithful saying that Jesus Christ came into the world to save the chief of sinners, oh, save me, and save me now.' The Lord heard his cry, and he went home rejoicing. He trained his family in the fear of the Lord, and afterwards with his family emigrated to America. At the time this minister met him, he was introducing his son to a Theological Institution, where he was to study for the gospel ministry. At the meeting at which I related the above there was a man present, who had long been much depressed in soul, and had for

some time been planning as to fit the place, and the manner of taking his own life. He now felt as if that moment had been sent by the Lord, and to all appearance it proved means of saving the life both body and of his soul; for those neighbours who know the Lord, regard him as a brother in Christ.

The longer I engage in my labours, the more I see the need of great benefits resulting from them. But during the months of September and October, which had went to be the busiest months in this department of service, I have been prevented from going much to a distance, owing to glorious work which has been going on in Banff. For about three months I have had a succession of visits from a number of eminent ministers and men, whose labours have been blessed to many; so that no fewer than twenty-seven young men, all prepared to have been turned to the Lord at the end of August, have joined the Young Men's Christian Association besides those of other classes who have given satisfactory evidence of having gone through the saving change.

Having had an exchange of letters with Mr. Wallace of Aberdeen on the second Sabbath of November, I returned to conduct meetings for four successive week evenings, in Dee-street. On these occasions I had the happy and efficient co-operation of Mr. Strachan of Woodside, and of some other brethren. These meetings were all well attended, the numbers increasing every night. At the close of each meeting I had a large number of inquiring enquirers, of various ages and conditions in life, came into the vestry personally dealt with about the state of their souls. Some who professed good at the first and second meetings brought others along with them on the following nights to be spoken with in the vestry. Not a few lively Christians of different denominations help much on these occasions.

That the Lord may greatly reward all is the earnest prayer of

JOHN MURRAY

BANFF, December, 1865.

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## A HOMILY AT THE CLOSE OF THE OLD YEAR.

BY THE REV. WM. LOWE, PORTOBELLO.

THE following discourse was delivered on the last Sabbath of the by-gone year—the allusions in it to the rationalistic views which have lately been enunciated from some pulpits, were intended to confirm in the faith of ‘those things which are more surely believed among us,’ rather than to meet the arguments of those who advocate such views, a thing which could not be properly done in a popular discourse of this kind, but which the writer is glad to see has been so far ably done by some in the January number of this Magazine, and which will no doubt be done by other defenders of the faith.

“Then Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.”—1 SAMUEL vii. 12.

The setting up of commemorative stones appears to have been common in ancient times. The monumental columns which adorn our cities, the obelisks reared on many of our hill-tops, and the cairns on our moorlands, are the continuance of customs stretching far back in the world's history. Three thousand six hundred years ago Jacob set up a stone to mark a spot and commemorate an event, to him the most delightful in all his history. It is three thousand years since Samuel did the same, in his public and official capacity, in commemoration of the divine goodness to Israel. The special circumstances under which he set up this stone, the place where he did so, and the special goodness it was designed to record, I will not take time to notice. All this can be found by a reference to the context.

There are times when we, like Samuel, should make special recognition of the Lord's goodness to us. The close of another year is a suitable time for such a recognition, and the language of Samuel in the text is the becoming utterance of grateful hearts at such a season. May the divine blessing accompany a few remarks upon it, and fill our hearts with suitable emotions while we use it in closing another year.

NEW SERIES.—VOL. XVI. C

The language of Samuel brings before us, in the FIRST PLACE: *The doctrine of a divine interference in the affairs of men.* The doctrine, in short, of a *special* and not a mere general providence in human affairs. 'Hitherto hath the Lord helped us.' Interfered, says Samuel, in *our* particular case, and in *our* peculiar circumstances. It is as much as saying, in the most direct and positive manner:—'We, Israel, owe what has been brought about in regard to us, to the Lord's special, direct, particular, providential interference on our behalf.' Samuel does not trouble himself about the *philosophy* of God's providential interference; in fact there is little or nothing about this in all the word of God. The Scriptures only bring out the *fact*, not the philosophy, of God's providential administration in regard to His creatures. They show that His providence embraces every speciality in the vast range of being, from the very atom of matter to the archangel. He regulates the movements of the former to form its combinations in the great laboratory of the physical universe, and instructs and guides the movements of the latter in the higher world of spiritual being. If anything in the physical world can be called special, particular, minute, it is surely the falling of a hair, the flight of a sparrow, or the tinting of the petal of a lily; and yet these are shown in the divine teachings of the book to be the subjects of a particular providence. And from these the providence of God rises to guide the spirit movements of those superior beings, who, as they are all ministering spirits sent forth to minister to 'them who shall be heirs of salvation,' must have special ministrations to each of these heirs, and these, ever varying with the ever-varying circumstances in which these heirs are placed, and therefore implying and involving a special, particular, providential administration on the part of our Heavenly Father. With the philosophy of this administration the word of God, I have said, does not intermeddle, and men would be nearer the right if they philosophised less on what lies hid in the depths of divine wisdom, and held by the fact which lies on the very surface of revealed truth, namely, that God *does* interfere with the affairs of men, without troubling themselves much as to the *how* of His procedure. In these days it is with some, not, what saith the Scriptures? but, what saith the light of modern science? and if they are contributors to the advancement of modern science, they thus do homage to their own creations by 'walking in the light of the sparks they have kindled.' What is the rationalistic theology which is being pushed into view, but an ignoring of the plain declarations of God's word, and an attempt to be 'wise above what is written.' It is a shutting out of God's immediate providence from the affairs of this world by pleading the immutability of either ascertained or occult laws, as an argument against His direct and special interference. The language of Samuel, at least in the sense in which we believe he here uses it—as an acknowledgment of the immediate, special, direct interference of God—can have no place in the creed, the prayers, or the thanksgivings of such. It is an easy thing for a speculative mind to start difficulties against God's special providential interference with human affairs, in the face of laws which he has established, and thus serve but to perplex the minds of some of the more illiterate, but not less pious, of God's children on the subjects of providence and prayer. But one thing, blessed be God, is obvious, namely,

that these difficulties do not in the slightest degree affect the evidence on which we believe that God asserts His special, particular, providential dealings with man. Nor do these objections and difficulties in the slightest degree affect the evidence on which we believe that God has promised to hear and promised to answer prayer, nor that evidence on which we believe He has heard and answered prayer by particular providences. The Psalmist David made special prayer to God for special interference, and who can doubt his evidence when he says, "Verily, God hath heard me, he hath attended to the voice of my prayers." No speculative difficulties about the immutability of natural laws can ever shake that man's faith in God's providential interference, who has already in his own experience found God to be the hearer and the answerer of prayer. A noted writer has said:—"Before a confessed and unconquerable difficulty, the mind, if in a healthy state, reposes as quietly as when in possession of a discovered truth; as quietly and contentedly as we are accustomed to bear that law of our nature which denies us the power of seeing through all space, or of being exempt from sickness and decay." Whatever difficulty then may surround the doctrine of a special, particular providence in the affairs of men, let us receive it as taught in such passages of God's word as this—"Casting all your care upon him, for he careth for you." As taught by the Saviour himself, when He refers to the fowls of the air, and the lilies of the field, and encourages the faith of His followers by the fact that our Heavenly Father careth for these His inferior creatures. And as taught by Samuel, when he set up his Ebenezer, saying, "Hitherto hath the Lord helped us."

SECONDLY.—This text implies and carries with it another truth in connection with the former, namely: *That God's providential interference in the affairs of men, supersedes not the necessity of human action, effort, and activity for whatever is needed or desired by us.* It may be regarded as the divine affirmation of a principle which even the blinded heathen held as part of their ethics, that "the gods help those who help themselves." It is "Hitherto hath the Lord helped us," promoted our efforts, secured the results we needed. It may not be unnecessary here to notice, that there is one thing in which the Lord will help no man; simply because in effecting that thing, no man, from the very nature of the case, can take any part whatever. Man's salvation must be effected by God for him; man can do nothing in effecting it for himself. As condemned sinners we do not need help to salvation, we need to be saved, else we are lost for ever. We do not need help to effect our salvation, it must be entirely effected for us, and freely bestowed upon us; for so helpless are we in this matter, that, if it is not effected for us and freely bestowed upon us, there is nothing before us but endless despair. But, thanks be to God, that as man can do nothing in effecting his salvation, so it is neither necessary nor required of him that he should do so. The work of salvation has been perfectly accomplished by the incarnate Son of God on behalf of man—and now, through the gospel, is gratuitously bestowed on all who believe in the testimony God hath given of His Son. But in all the affairs of this life we must bear in mind that the fact of a divine providence supersedes not the necessity of human prudence; that the interference of a divine agency supersedes

not the employment of human action and activity if we would realize desired results. In nothing of a merely temporal nature that bears, for weal or for woe, upon us as individuals, or as families, or as churches, or as communities, or as a nation, are we to expect that God will interfere, either to bestow upon us or to avert from us, if we adopt not such means as he devolves upon us, or which observation, experience, or common prudence points out as most likely to secure the end in view. The sailor who would make his voyage must unfurl his canvas, stand by the helm, and keep his ship's head in the course; while, if he is a pious sailor, he will at the same time prayerfully look up in dependence to Him "who holds the winds in his fist, and the waters in the hollow of his hand," to make his voyage safe and successful. And should the storm arise, he must strike his topgallant masts, reef his sails; and, if it blows a hurricane, turn his ship's head to the wind; or, if he has sea-room, scud before the blast with bare poles if he would avoid foundering, and may not even then; but no trust in providence, without the use of such means, could ever be expected to save ship and life. The farmer who would reap in harvest must sow in seed-time; while, if a pious farmer, he will, in implicit faith in God's providence and promises, on bended knee, ask Him for the sunshine and showers, and for that mysterious blessing on the springing of his fields, without which he knows his tilling and sowing would be all in vain. The father of a family of helpless children must employ his time and his talents in lawful endeavours to provide them with food and clothing, else no dependence on God's providence or on God's promises will help the man, or put bread into the mouths of his starving family. If we would enjoy health we must be guided by the laws of health. If we would recover from disease we must adopt, so far as is in our power, the means likely to effect our recovery. If we would ward off plague and pestilence from man or from beast, we must take active measures to suppress its procuring causes, both moral and physical, and to repress and repel its contaminating and contagious influence. But all this is quite compatible with the most thorough, devout, prayerful dependence on God's providential interference to succeed our efforts and secure the desired results. Prayer for the divine interference is enjoined upon us by God himself—"Call upon me in the day of trouble, and I will deliver thee." It is thus a part of the means we ought to employ. What part prayer has in the divine economy, or how it may influence God or man, is a matter about which we need not trouble ourselves. God commands us to employ it, and that is enough for us. It needs not prayer, however, to enlarge our acquaintance with the physical laws, any more than it needs prayer to make a man a good mathematician. The man who never prays may, by study, become better acquainted with the sciences than the man who feels he cannot live without prayer. But it is the devout, prayerful man who only can exercise a thorough dependence on God's providential government, for it is in prayer that this dependence is rightly exercised. And by prayer he looks for the divine blessing to secure the success of whatever means he employs for the desired results. Instances are not few in the word of God, illustrative of a prayerful dependence on the special interference of God in providence, connected with the use of prudent means for special ends. Jacob adopted prudent means, both

to propitiate his brother Esau, and to guard against his anger; but Jacob did not depend on these means alone, he conjoined with them prayer to God for His special interference on his behalf, and his prayer was answered. The case of Esther when the destruction of her people was determined, the case of Jehoshaphat when the country was in danger, of Hezekiah in his troubles, all go to show that the use of special means, and the employment of special prayer, and the interference of God in the way of special providences, are compatible with each other. And we have no reason to conclude that the ends would have been gained had either one or other of these been wanting. Thus God's interference supersedes not the necessity of human action and prayer for human welfare.

In the **THIRD PLACE**: *The text is a grateful acknowledgment of God's special providential goodness*, and as such we ought this day to adopt it—"Hitherto the Lord hath helped us." The help He extended to Israel in their peculiar circumstances was thus thankfully acknowledged. And surely there is not one of us but who, on a retrospect of the past, must be conscious of the special care and kindness of our Heavenly Father in bringing us safely through to the present hour. Are we to admit that God takes care of the fowls of the air, and the lilies of the field, but in regard to ourselves are we to attribute it to our own wisdom, and tact, and skill, and exertion, that we are here this day in health and comfort; and thus ignore and shut out all reference to God's providential care and goodness? Surely not. This would be self-adulation to a fearful extent, if not downright atheism. Let us rather at once acknowledge the divine providence watching over every step and every movement of the past, and in the flow of grateful emotion say—"Hitherto the Lord hath helped us."

Has health been continued to us for another year? Think of the nice and delicate mechanism of the human frame—of the thousands of channels through which miasma and disease might have entered and deranged the vital powers and fevered them to death—and who but that God who made it could have kept the wonderful mechanism in healthful working order for a single day? And thinking of this, are we not each prepared to say—"Hitherto the Lord hath helped me."—"He is the health of my countenance, and my God."

Have we, or others dear to us, been in the past year raised from sickness, relieved from pain, and restored to a measure of health which neither we nor they thought we should ever again enjoy on earth? Very possibly we acknowledge the medical skill, and the kind and tender care of dear friends, as the means of our recovery—but let us not forget this day the offering of grateful hearts we owe to Him "Who healeth all our diseases."

Have we been placed in circumstances of danger, seen or unseen?—and who of us have gone out and in in the duties and pleasures of life for another year, can say we have been in no danger, whether in the house or by the way? Could we have seen behind the scene of visibilities, it is not at all unlikely we might have been terror-struck with the sight of impending dangers, which no human foresight could have foreseen, and no human power could have prevented, but which the unseen ministering angel has been employed to avert. Let us this day

raise our Ebenezer for preserving mercy, ascribing our preservation to Him "to whom belong the issues from death."

Has our table been crowned with all needful supplies for another year while many have found the pinchings of hunger and poverty? Then, in closing the year, we do well to remember the hand which has been opened liberally, and which has bountifully supplied our need, and thankfully say—"Hitherto the Lord hath helped us."

Have any had their temporal difficulties—losses and crosses in the worldly business?—perhaps "the flock cut off from the fold and the herd from the stall," by the calamitous cattle disease with which our land has been visited—till the cloud over their worldly prospects became so dark as led them despairingly to say—"All these things are against us." Others may have had peculiar trials and disappointments which they could not make known, and under which they thought they could never have been supported. And yet, after all these dark and trying circumstances, are you not thankful this day that things are no worse than they are with you—that as yet you have been borne up and brought through. And in acknowledgment of His goodness, who "stay His rough wind in the day of the east wind," are you not ready to say—"Hitherto the Lord hath helped us?" But the Lord's goodness in the bestowment of another year's temporal mercies and kind providence stands eclipsed by the still greater displays of His grace in the bestowment of spiritual blessings. I speak especially to you to whom He has given the grace of salvation and the hope of glory. If this has been the year on which He has given you not only a sight of your sin, but hold of your Saviour; and given you a name and place among His children; then it never will be, it never can be, a forgotten year by you. It will be remembered not with an Ebenezer, the Lord hath helped me, but with "Hallelujah! Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is become my strength and my song, He also is become my salvation." If you have known the Lord for years and through another year been preserved and upheld amid the most dangers which surround you; if you have been enabled to keep your name and place in the church of God without stain, and enjoyed the ordinances of His house for another year; what a more becoming exercise at its close than to celebrate His goodness, saying—"Hitherto the Lord hath helped us."

But if, through another year, any present have trifled with the means of grace and opportunities of salvation, till this last Sabbath of the year has arrived and your soul still unsaved! What are all God's temporal mercies and kind providences to you, if, after all, you close the year godless, a christless, an unbelieving soul, exposed to everlasting misery? Others may raise their Ebenezer here, and their hallelujahs throughout eternity, over the reminiscences of the past; but for *you*, what remain should eternity open upon you as you are? What remains! should death overtake you an unconverted soul? What remains? Why, no help and no hope for ever! This day, however, mercy remains at your acceptance. May the divine Spirit give you to see it in Jesus, and to receive it through Jesus, and then will you too raise a grateful Ebenezer with every closing year of your time on earth, till you come at last to raise your ceaseless hallelujahs to God and the Lamb in heaven.

## REASONS FOR FAITH THAT GOD HEARS PRAYER.

## PART I.

PRAYER is the presenting to God the desires of our heart for things agreeable to his will,—for those things, our need of which we believe in, feel, and confess. But will God hear our prayer? I have faith that He will. This faith cannot exist alone in any thoughtful human mind. The man who holds it intelligently, does so because he has faith that God reigns everywhere; and faith that God desires not, seeks not, the death of the sinner, but the opportunity to pardon and save him. All this is as true of my mind, as it is of any other human mind which possesses an intelligent faith that God hears prayer. This faith of mine concerning God has not been created by “modern thought,” nor by “modern culture,” nor by “science.” The man for whom ‘modern culture’ has done its best, the man whose attainments in ‘science’ leave him no superior, the man whose opinions and teaching include and set forth the whole sum of ‘modern thought,’ this man—the world’s best sample of the great thinker and philosopher it delights to honour,—this man possesses no personal, direct, trustworthy knowledge of God’s mind, thoughts, doings, which gives him power and authority to answer my question,—Will God hear my prayer? A much lower achievement than that of penetrating the mind of God, and discovering the secret, unspoken thoughts that dwell and rule in it, is to him an utter impossibility. Ask him to discover, and then declare to us, the governing but unspoken thoughts of his neighbour or companion, and he will be compelled to own the feat is beyond his power. Very likely he will say he already knows, inferentially, what they are, though he cannot venture to affirm his inferences are certainly and necessarily correct and contain the whole truth. The fact is placed before us just as it is when Paul asks—“For what man knoweth the things of a man, save the spirit of man which is in him?” Now, if our philosopher cannot undertake to discover, and then declare to us, the secret, unspoken thoughts that dwell and rule in the mind of his neighbour or companion, what ability has he to discover, and then declare to us, the secret, unspoken thoughts of God’s mind? None whatever. This is my reason for not applying to him for an answer to my question, Will God hear my prayer? or to this other, and closely related question, Does God reign and work everywhere?

Each of my two questions is answered over and over again in the Holy Scriptures, and always in the affirmative. In them, Jesus the Son of God assures us that God hears prayer, and that He hinders or prospers the works of men whensoever it pleases Him, and to whatever extent it pleases Him. In them, prophets, apostles, and evangelists tell us the same things concerning God. All that Jesus teaches, and all that they teach, concerning God, I am able to believe is true, infallibly true. First—Because Jesus says of himself:—“All things are delivered to me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son shall reveal him.” Second—Because all the writers of Holy

Scripture were holy men of God, who wrote as they were moved by the Holy Ghost. The knowledge of the things of God possessed by the Holy Ghost is direct knowledge; also, full and perfect knowledge. As no man knoweth the things of a man, save the spirit of man which is in man, even so the things of God knoweth no man, save the Spirit of God. The Spirit searcheth all things, yea, the deep things of God. This Spirit revealed to the writers of the Bible everything which they communicate, record, or teach concerning God. This fact gives to the Bible, as an authoritative revealer and teacher of the things of God, an unapproachable superiority over "modern thought, modern culture, and science," and over the entire sum of the discoveries and speculations of the human intellect, from the beginning of time down to the present day. The Bible is the ultimate, the unerring authority for all things that are really known, and are therefore to be believed, concerning God's willingness, ability, and firm purpose to hear prayer. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

When the Jews persecuted Jesus and sought to slay Him because, at the pool Bethesda, He had healed a man on the Sabbath day, Jesus answered them, "My Father worketh hitherto, and I work." By giving them this answer, He declared and asserted his perfect equality with the Father,—his equality with Him in power and authority to work at whatsoever time or place, and in whatsoever way, it pleased Himself. Every reader of this paper is familiar with the works of Jesus, and with the manner in which He wrought them. By means of them He revealed and proved to all the fact of his being God manifest in the flesh. Every one of his works was done by his own power and authority, and was the effect of a free volition of his own mind. To one of the lepers He healed, He said, "I will: be thou clean." As soon as He had spoken these words of volition, authority, and power, immediately his leprosy departed from the afflicted man, and he was cleansed. Had Jesus not been truly God, and the perfect equal of the Father in every respect, He could not have done this work in this way. Had He been only a man, or even the wisest and most gifted, the mightiest and the highest in rank and authority of all the intelligent creatures God the Father has made, He could not by a mere volition, pure and simple, of his own mind, have cleansed and healed the leper. In this case there would have been but one course open to Him to attempt, with any possibility of success, the healing of the leper. He must have set Himself to discover whether in air, earth, or sea there exists a substance which, when used singly by itself, or in combination with other substances, has the power to heal a man of his leprosy. If so fortunate as to find such a substance, the next thing to be done by Him would have been to employ it, according to the wisest and most perfect ways of the physician's art, to effect the cure of his patient's leprosy. But although Jesus possessed perfect knowledge of all healing substances in the whole world, with perfect knowledge of the best methods for employing each of them as a healing agent, He made no use of his knowledge. He moved on a higher level than the botanist, the chemist, the anatomist, the experienced physician, the intelligent observer and obedient follower of the laws of nature. He was the equal of the Father, and therefore had only



to say to the leper, "I will: be thou clean;" and as soon as He had spoken these words, what He willed to become the fact became the fact—the leper was cleansed. All this seems very plain.

Jesus reveals to us his Father when He says:—"My Father worketh hitherto, and I work." By saying this He tells us plainly that to his Father there comes no rest from working in this world of ours, which resembles in the least degree the rest from labour granted to man the worker on each return of the weekly Sabbath. He also tells us that his Father is ever working in this world of ours according to the free volitions of his own mind, and by his own self-possessed almighty power, just as He himself worked when He healed the man at the pool Bethesda, and made him every whit whole. None but Jesus, God manifest in the flesh, could, without being guilty of blasphemy, have ventured to bring into juxtaposition and comparison the Father's working and his own working. But Jesus knew that his working could bear comparison with the Father's highest modes of working. For, even as the Father does whatsoever pleases Him, by the simple volition of his own mind, and by his own self-possessed almighty power, even so Jesus did whatsoever pleased Him, by the simple volition of his own mind, and by his own self-possessed almighty power. He therefore thought it no robbery to speak of himself and of his own works, in a way that revealed and affirmed his perfect equality with the Father.

But here we must pause, and defend what we have just said concerning the ceaseless working of the Father in this our world, and his working according to the volitions, pure and simple, of his own mind. For our boastful possessors of modern thought, modern culture, and science, hold, believe, and teach, that within the limits of our wonderfully contrived little world, God never works at the bidding or through means of a volition, pure and simple, of his own mind; but only, and always, in harmony with and through the action of those natural laws and forces of matter which He devised and ordained for the self-regulation of its machinery, at the time of its primal creation. This doctrine is their grand argument to persuade us that prayer addressed to Him to remove from us the cattle plague, or to prevent the terrible cholera invading our land anew, "is breath spent in vain."

The day on which God created the first man, was the day in which He accomplished his chief work in this world of ours. His creation of man was the joint effect of a volition of his own mind, and of his putting forth his own almighty power in agreement with that volition. All the natural laws, all the forces of matter, which exist and manifest themselves in our world now, were existing and ruling in air, earth, and sea previous to the time, *long before the time*, when God said, "Let us make man." But when He proceeded to make man, He neither used nor sought the help of those laws nor of those forces. His making man was an unique work, which has never been repeated: "And the Lord God formed man of the dust of the ground." This dust is the same now it was then, and is also subject to the same natural laws. But who has made, or expects to make, among the natural laws and the forces of matter that rule everywhere in our world, a discovery by whose aid he shall imitate and rival the work of God, and form a perfect human body of the dust of the ground? But why should the philosopher, who be-

believes that "God always works through, and never suspends the action of the established laws of nature," despair of being able to form as God once did, a human body of the dust of the ground? Why does he not boldly say to us:—"I cherish not only the hope, but the firm belief,—the only rational belief—that when our glorious conqueror Science has perfected, as it is sure to do before long, its discovery of a the qualities, powers, virtues, forces of the dust of the ground, I shall be able, by working through the action of the established laws of nature to repeat the work of God, and form a perfect human body of the dust of the ground, just as He did?" His answer to this question, given, will, I expect, be a revelation somewhat curious in its way.

The creation of the first man was not the work of one moment. It contained two separate and successive workings of God's power. God created first the man's body. Next, He created within his body his rational and immortal soul:—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is the opinion of many, that when God breathed into man's nostrils the breath of life, He communicated to his body what they call natural life. I neither adopt nor oppose the hypothesis that there is in every human body a natural life, different and separate from the life which is the effect of the presence in it, of a power over it, of man's rational and immortal soul. This fact, however, is certain, that in the present day no human body is ever found to possess any sort of life after it has ceased to be inhabited by the rational spirit that once dwelt in it. Since, therefore, the record tells us that man became a living soul as soon as God, his Creator, breathed into his nostrils the breath of life, I believe that at that same moment, and by the power of the breath He breathed into him, God created within man's body a living and rational soul. The significant action of breathing into man's nostrils here ascribed to God, reminds the thoughtful reader of the similar conduct of Jesus to his faithful disciples, the first time He showed himself to them on the same day that He rose from the dead:—"And when he had said this, he breathed on them, and said Receive ye the Holy Ghost." That we are right in believing that the rational soul of man had a higher origin than his body, is made clear and certain by the teaching of holy Scripture. To give one example, Solomon, when describing what happens to a man's body and what happens to his soul the moment he dies, says:—"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

The creation of the second human being is thus recorded:—"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof: and the rib which the Lord God had taken from man made He a woman, and brought her to the man." Afterwards, Adam said of his wife:—"This is now bone of my bones, and flesh of my flesh." But while he asserts in this plain way, the existence of a connecting link between his body and her body, he gives not the slightest hint of his belief in the existence of a similar link of connection between his soul and her soul. Had there been, in fact, any link of connection between his soul and her soul, doubtless he would have been informed of it by God, who create

him and her, and who so delighted in him and her. But as it was in the case of Adam himself, so was it in that of Eve, her body was first formed,—formed of a rib taken out of Adam's side; and as soon as it was formed, God breathed upon it, and by his own almighty power created within it a living and rational soul. Her Spirit came from God.

Moses gives us this record of the creation of the third human being:—“And Adam knew his wife, and she conceived and bare a son, and said, I have gotten a man from the Lord.” But what did Adam himself say, as he looked with wonder and fond delight on the face of his first-born? We are safe in believing this much, that he said:—“This is now bone of my bones, and flesh of my flesh.” But when he thought on the living and rational soul that dwelt in the babe, what said he of its origin? Did he say to his wife,—“You and I have given to this dear babe, not only the bones and the flesh that compose his wondrous and beautiful body, but also the living and rational soul that dwells in him?” Or did the first facts in his own history, so well known to him through the undeceiving revelation and teaching of God, come to his remembrance, and constrain him to believe and confess that the soul of his first-born had an origin as high as his own,—had come from God as truly as his own came? It is only this last supposition that I for one have any power to believe contains and asserts the whole truth. But whether Adam did, or did not, believe and confess that the soul of his first-born child came from God as truly as his own soul came, the fact, that it did so come from God, is placed beyond all doubt by the inspired declaration of Solomon already quoted:—“Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.”

The creation of Adam's first-born child is the normal type of the creation of every other human child that has been created since that time. The creation of the holy child Jesus is the one sole exception. The exceptional feature in his case was made necessary by the fact that He was more than a mere human child.

If up to this point I have stated correctly bible recorded facts, it follows from the facts stated, that from the day in which the first man was created down to this present moment of time, God has been working in this world of ours; working according to the volitions, pure and simple, of his own mind; and working out his plans and purposes by his own self-possest almighty power,—a power to which all things are possible. Every child born into our world is a new product of God's power, working through the action of those natural laws or forces of matter which He himself, at the beginning, devised and ordained to originate and rule the changes and events that take place in this world. But it is more than this. For in the body of that infant there dwells and reigns a living, rational soul, whose creation was not effected by the will of man, nor by the forces of matter, nor by the action of natural laws; but is the direct result of a volition of God's own mind to create it, and of a voluntary putting forth of his own almighty power to accomplish its creation. All the natural laws, and all the forces of matter, concerned in the creation of that child's body, would, in all possible circumstances, have remained utterly powerless to do what they have done, had it not pleased God to will, and by his own almighty power to effect, the creation of the living, rational soul that dwells and reigns in its body. This

is clearly proved by one fact. If ever there were natural circumstances which gave a good reason to expect offspring, it must have been in paradise, and during the wedded life there of Adam and Eve. Yet, we know it was not in paradise, but outside it, Eve first became an expectant mother. What was the cause? During all the time Adam remained in paradise, God willed not to create the third human soul He had already resolved to create.

It is a fact known to all that families die out. In instances innumerable, everything which man supposes himself capable of doing has been done over and over again, to prevent ancient and noble families from becoming extinct. But, from the beginning of the world till now, not one man has appeared, whose knowledge of natural laws and the forces of matter gave him power to prevent a family dying out, and becoming, in the completest sense, extinct. But what is impossible for man to do God can do and has done. While Abraham was still childless, God promised to make him, by Sarah, his wife, the father of a great nation; and also the father of Jesus, the Saviour of the world. Isaac, who was the only child of Abraham and Sarah, had two sons, Esau and Jacob. In after years, Jacob, the younger of the two, got the birthright of the first-born, and with it, for heritage and honour, the promise that he should be the father of the expected Redeemer. Jacob had twelve sons born to him. When lying on his deathbed, surrounded by his twelve sons, Jacob, inspired and guided by the Holy Ghost, declared, in the hearing of them all, that to Judah, his third son, the honour was now given to be the father of the coming Redeemer. David, the renowned king of Israel, was a lineal descendant of Judah. To him the Lord promised that the world's Redeemer and King should be one of his future sons. When Jesus was born, two thousand years after this precious promise was first given to Abraham, he was proved, by documentary evidence, to be the lineal descendant of Abraham, Isaac, Jacob, Judah, and David. The fulfilling of this promise is one of the most wonderful facts in the history of God's providential government of our world. It stands alone, without a parallel in that history. By what means was its fulfilment effected and rendered certain? In the history of its fulfilment we find one miracle wrought to commence, and a second wrought to finish and perfect its accomplishment. But in the history of the long interval that intervened between these two miracles, there is no mention whatever of a third miracle. This fact warrants the conclusion that, during that long interval, there was no departure, on the part of God, from the ordinary way in which he watches over, controls, and guides the doings and experiences of men. Yet, to mention only one thing, during those two thousand years, a multitude of men and women, each of whom possessed freedom of will, required to have their thoughts, resolutions, promises, loves, fancies, likings, desires, actions, watched over, controlled, and placed in train, to secure the fulfilment of the promise. Was all this effected simply and exclusively by the continuous and uncontrolled action of the laws of nature and the forces of matter? This is hard to believe,—impossible to be believed. He who gave the promise, alone possessed the power and authority to preserve it from becoming an entire failure; and to bring it to a final and complete accomplishment at the declared and decreed time. Through all the two thousand years of

the interval that elapsed, He kept his precious promise constantly in mind, and by his own almighty power and sovereign authority, made all things work together to favour and secure its accomplishment. So it came to pass his promise was fulfilled two thousand years after he first gave it,—which was the right time, and also the fixed time for its fulfilment.

In the beginning of the first book of Samuel we have the beautiful, touching, and edifying story of Hannah, one of the two wives of Elkanah. Her husband possessed and manifested warm affection for her, with the truest sympathy in all her joys and sorrows. He was a sincere worshipper and an obedient servant of the God of Israel. So also was Hannah herself. She, with her husband, enjoyed the priceless blessing of bodily health and strength. Her husband was a man in easy, perhaps affluent circumstances. Her lot in life contained many precious things put into it by Divine providence, on purpose to make her happy every day in the year. But she was not happy. All the year long, and year after year, her affectionate woman's heart had to bear a heavy burden of bitter sorrow. The reader who is ignorant of the cause of her sorrow will find it fully explained in the beautiful story of her life. She earnestly desired deliverance from her burden of sorrow. There was nothing morally wrong, nor unwomanly in her doing this. But how could the deliverance she desired and longed for be obtained? There was in her library no text-book of modern science or of modern thought. But there was in it a Bible. It was her highest delight to read and study her Bible. By this means she obtained and held fast just conceptions of the God of her fathers Abraham, Isaac, and Jacob,—just conceptions of his wisdom, power, and mercy; his kind ways towards his children; his ability and willingness to hear prayer; his loving, sympathizing interest in all the joys and sorrows of them who trust in Him and serve Him; his sleepless watch over them at all times, and in all places. She lovingly trusted in Him as her God, her Father; and as his loving, trusting child, looked up to Him, and relied on Him for every blessing she needed. She often meditated on the records she found in her Bible of his kindness to Leah, Rachel, and Ruth. By doing this she kept alive and strengthened more and more her faith in his power and willingness to hear her prayer, and bring her out of the misery in which she was passing her home life. On one occasion when her husband took her up with him unto one of the yearly religious feasts held in Shiloh, where the tabernacle was then, and had been for a long time, she went by herself alone to the temple, as the tabernacle was called, and there poured out her prayer to the Lord:—"And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." No human ear heard her prayer:—"Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard." What man heard not, God heard. Her story proceeds thus:—"And they rose up early in the morning, and worshipped before the Lord, and returned and came to their house to Ramah; and Elkanah knew his wife;

and the Lord remembered her." What precious words these are, "And the Lord remembered her." He remembered her at the time and for the purpose she in her prayer had pleaded with him to do. When she next went up to the house of the Lord she made herself known to God's high priest, and said to him, "I am the woman that stood by thee here and prayed unto the Lord. For this child I prayed; and the Lord hath given me the petition which I asked of him."

This beautiful story of Hannah is a true one. For it was written in the old time by a holy man of God, who wrote it as he was moved by the Holy Ghost. Like all the other inspired writings it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It teaches with the greatest plainness this doctrine, that the living God, our Father in heaven, who made this world by his power and wisdom, and who reigns everywhere in it, has so arranged and ordained what philosophers call the laws of nature and the forces of matter, that there is by his own provident care reserved to and for Himself an open field in which to display, as often as it pleases Himself to do so, his almighty power and the boundless riches of his goodness, by hearing the earnest, heart-offered prayer of his afflicted, loving and trusting child, who has no helper but Himself alone. How large this reserved field actually is, no man as yet knows, or can ever come to know. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

At a later period than the time of Hannah, an inspired Hebrew poet concludes in this manner a psalm for praise, written by him on purpose to record and expound the character and doings of God:—"He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord." I have no doubt that among the remembrances of the inspired poet, while penning these concluding words of his psalm, there was the beautiful story of Hannah. Suppose this inspired poet to be alive now. Suppose him admitted to a discussion meeting of a knot of modern philosophers, who talk incessantly of the laws of nature and the forces of matter, and ascribe to their ceaseless, uncontrolled action all the phenomena in this world. Suppose the philosophers ask him to give them his thoughts on the subject they are just then discussing. Suppose he complies, and in the course of his speech, because a fair opportunity for doing it has occurred, clenches one of his statements or arguments by repeating his own written testimony concerning God,— "He maketh the barren woman to keep house, and to be a joyful mother of children." It is easy to imagine their amazement when they hear him make this declaration. They all wonder where a man of such intelligence, thinking power, and ability to express what he thinks, can have been all his life, seeing his mind is so void of all sympathy with the tendencies of modern thought. With much eagerness they ask him, "Do you really mean to say, as your words just spoken seem to say, that there is present in this world a power different from and superior to the laws of nature and the forces of matter,—a power that, by its own volitions and energy, is producing directly or mediately well-known and common phenomena? The Hebrew poet at once replies, "You are right in your conclusion regarding the faith I hold. I believe we have in this world all the laws of nature and forces of matter which investigators and ob-

servers have discovered. But I believe as firmly that we have in the midst of us the presence of the great and ever-blessed Father Himself, who made, and who upholds this world, and all things in it; and that He is ever working amidst and around us, to accomplish the purposes of his own mind and the free volitions of his own will. I believe He carries on and finishes his works by means of the laws of nature and the forces of matter, when his doing this commends itself to his own mind as the most suitable way to effect his purpose; and that He carries on and finishes his work all the same when the laws of nature and the forces of matter have no aid to give Him. Why should it be thought a thing incredible with you that there is a real foundation for this faith in our Father in heaven which I hold and avow? I commend to your reconsideration a well-known saying of a poet of your own,

'There are more things in heaven and earth, Horatio,  
'Than are dreamt of in your philosophy.'

D. B. M.

(*To be continued.*)

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE SPRING OF 1865.

### CAIRO.

On reaching Cairo, we took up our quarters at the hotel still known as Shepherd's, though it is now kept by a German. Finding that we had two hours to spare before dinner, we went out to deliver some letters of introduction, and to walk through some of the streets of the Egyptian capital. I felt as if walking amidst some of the scenes of the "Arabian Nights' Entertainments,"—astonished, excited, amused, and delighted by turns. It seemed like fairy land—everything was so different from what one is accustomed to see at home in England. As we passed along the streets, we constantly heard loud cries from boys and men who ran before carriages and well-mounted equestrians, and shouted to all to clear or prepare the way. Thus the prophet Elijah of old ran before the chariot of Ahab to Jezreel. To facilitate our movements, it was necessary to engage a dragoman as our interpreter and guide, and next day we went sight-seeing in a carriage with a runner before us. Many of the streets, narrow, and without any pavement, were so crowded with pedestrians, with riders on donkeys, with camels carrying large burdens on their backs, with oxen draw-

ing carts, and with gaily mounted equestrians, that it seemed perilous to attempt to drive through some of the thoroughfares. Yet the way opened for us readily, and the people turned aside to let us pass with an agility truly surprising. At various points we had to leave our carriage to traverse on foot some of the bazaars through which it was impossible to ride. These places of manufacture and merchandise interested us very much. You can imagine a number of very narrow lanes, like some of those which lie between St. Paul's and the river, in the city of London, but in many places covered above, with occasional large openings to let in the light: such are the bazaars, running into each other and crossing each other, with something to a stranger at least, of labyrinthine confusion. Here you see for sale the products of all nations, the perfumes of Arabia, the silks of Damascus, the calicoes of Manchester, and the muslins of Glasgow. The shops are generally very small, and entirely open in front during business hours; they look very like cupboards, for which indeed they might at first be mistaken. The shopkeeper generally sits cross-legged on his counter, waiting for customers, and having the greater part of his goods

within reach of his arm. As there are no pavements to the streets, and rarely any spare room inside the shops, the customer has to stand outside and make his purchases. I was especially interested in the bazaar of the Jewellers, where the varied processes of working in the precious metals are seen carried on. Some were melting the gold or silver, some using the blow-pipe, some putting gems into jewelry, and others giving the final polish to bracelets and rings. The whole stock in trade of these jewellers is kept in iron safes in their little shops; little or nothing is exhibited without being asked for, so that a stranger would scarcely know what was kept for sale, were it not for the manufacture seen going on. How different this from the jewellers' shops in Regent Street or Cornhill. In London, the goldsmiths keep the manufacturing processes in the background, and show the results in plate-glass windows, resplendent with glittering and valuable goods; but in Cairo the goldsmith shows the process of manufacture, and locks up the result in his safe.

Different parts of the city are set apart for and named after certain trades, or devoted to the manufacture or sale of particular goods. Thus, the *Sookheree* is for confectioners, the *Nahasin* is occupied by coppersmiths, and other districts by saddlers, shoemakers, &c., &c. The whole town is divided into quarters, separated from each other by gates, which are always closed at night. Thus, there are the Coptic, the Frank, the Jews', and other quarters. The streets are generally narrow and very irregular, so that it is difficult to remember one's way about the city. In the interior and more densely populated parts of it, each story of the houses projects a little beyond the one below it, an arrangement which gives an air of gloom, while it imparts greater coolness to the streets by protecting them from the direct rays of the sun. With the same view, many of the streets are covered by a light frame-work of reeds or laths, extending across from the roofs of the opposite houses.

When we had gone through several of the bazaars, we resumed our conveyances and rode to the citadel, which stands on a rocky height on the east side of the town. From this elevation there is a commanding view of the whole city, a vast expanse of brown-looking buildings, broken only by occasional intervals of palms and sycamores, and by the almost countless

minarets of numerous mosques is the silvery line of the Nile the other side of it the py Ghizeh rise like hills against At the citadel, and connected there is a splendid mosque built late Mahommed Ali. It is a edifice, abounding in alabaster and gilt. Christians are regarded Moslems as infidels, and before the mosque, we had to take boots or put slippers over them, for the purpose by the doo There is a large court outside with marble, having marble clo round it, and a marble fountain middle where the Mahommedan their ablutions. The interior edifice is very beautiful, rich mented, and sumptuously carpeted we had been only a few minutes when we were ordered out, as for prayer was at hand. Our Cairo was in the month Rama most sacred in the Mahommedan and as during it all good Muslims are required to fast from sunset, this religious observance it lasts, seems to make them rather fanatical and fierce towards whether Jews or Christians.

In the afternoon of the same went along the banks of the Nile, three miles, to the Shoobra, the gardens of his highness Hali One of our party had a note of tion to the chief gardener, an Englishman who kindly conducted us through gardens and grounds, in which, there is nothing very worthy Everywhere there are means pliances for artificial irrigation which, all horticulture would reduce to nothing. The greatest pleasure us was the privilege of eating plucked rich and ripe from trees which were covered with thick fruit. After walking through dens, we went into the kiosk or palace, a beautiful quadrangular ing, entirely of marble, with court in the middle filled with On each of the four sides of the lake there is a portico supported richest marble pillars, and pav white marble. Into these portious rooms open, gorgeously and very richly furnished, and ing in costly paintings and This edifice of splendour, luxury beauty, was built by Mahommed the grandfather of its present who does not seem to care for residence. When we passed



it, the porticoes were filled with cotton wool grown and gathered in the last season, and scores of young Arabs were engaged in taking the wool from the pods, or in separating the good cotton from the bad. Some of these youngsters were disposed to make fun of us "Franks," with our curious dress, just as children in the streets of an English town stare and laugh at a Chinaman with his pig-tail. From their diligent cultivation of cotton it is manifest that the Viceroy and all the Pashas have an eye to business and money-making. Close by the gardens is his Excellency's harem, where about seventy ladies live as part of his princely equipage and state. Our guide told us that last year Halim Pasha's sister gave him for his harem twelve beautiful Circassian slaves. Strange present from a sister to a brother! What a painful illustration does it afford of the state of society in Egypt, where the purity and love of the family tie, which so largely constitutes the true strength of a nation, are scarcely known.

The mosques of Cairo are very numerous. The oldest, and in some respects the most remarkable, is the Tayloón, which was founded A. D. 879. This antiquity is attested by two inscriptions on the walls of the court. There are several pointed arches in this mosque which show, that this kind of arch was known as a feature of architecture nearly 300 years before it was introduced into England. From the top of the minaret is seen one of the most striking views of the city; but the building, like many others in Cairo, is fast going to decay. It seems strange that edifices originally so grand and costly, as if no expense had been spared in their erection, should be allowed to go to ruin without the slightest effort to preserve them. This indifference to the mausoleums of "the mighty dead," and to the monuments of antiquity, probably arises, in part at least, from the idea of fatalism, which is an essential element of Moslem faith. In passing along the streets you are often struck with the religious zeal and devotion of the people. It is no uncommon thing to see a Muslim in his little shop reading the Koran, or even engaged in the exercise of prayer. They do not mind who sees them. If the disciples of the Christian religion had more of the fearlessness, enthusiasm, and zeal, often manifested by the followers of false systems, how much greater progress would the kingdom of God make in the world.

On Thursday, the 23d, we went to  
NEW SERIES—VOL. XVI.

the Pyramids,—objects which have been familiar to thought and imagination from childhood. We breakfasted early, and started from the hotel about half-past 8 o'clock, accompanied by our Cairo attendant or dragoman. For a considerable part of the way there is no proper road, and donkeys constitute the readiest and most practicable mode of conveyance, each donkey attended by an Arab boy as driver. As we approached Old Cairo, we passed amidst heaps of ruins and mounds of brick dust, rich in fragments of pottery, the relics of an ancient civilization, probably as old as the time of the early Pharaohs. At Old Cairo we had to cross the Nile near the Nilometer, and not far from the island of Roda, where, tradition says, the infant Moses was found, but there are no bulrushes there now. It took us about 20 minutes to get across in a large boat, so that the river cannot be much less than a mile in width at Ghizeh. Our path on the other side lay at first through the village of Ghizeh, and afterwards, for some miles, through fields and farms, and occasional palm-groves, so that we had a good opportunity of seeing some of the processes of Egyptian agriculture. Some of the peasants or "fellahs" were turning over the soil with mattocks, and others were ploughing with a simple antique plough drawn by an ass or horse and a camel. Everywhere the soil appeared to be of the finest and richest kind. As we approached the pyramids, and got within a mile or two of them, the view was rather disappointing, and not so imposing as when we had seen them at first, more than 20 miles off; but when we came actually up to them and stood under them, all disappointment vanished, and I was filled with wonder and awe. They are surely the nearest approach to mountains that man ever made. Besides the Sphinx, there are three principal pyramids, the largest of which is about 460 feet in height, and 740 feet in length on one side of the base, so that the area which it occupies is about the same space as Lincoln's Inn Fields. The Sphinx is an immense figure cut out of the solid rock, but the face is now sadly mutilated, the nose is entirely gone, and all, except the head and neck, covered by accumulations of sand. The largest pyramid, known as that of Cheops, is the one usually ascended, and of course I determined to ascend. Accordingly, as assisted by three sturdy half-naked Arabs, two of whom took either an arm, while the third aided by a frequent push

behind, I proceeded to mount; but the height of the tiers of stone, and the hot haste with which the Arabs dragged me up, made it a matter of pain and difficulty. Mounting rapidly 3 feet or 3½ feet at every step, I was soon out of breath, and had to sit down four or five times before reaching the summit. All the while the Arabs were incessant in their demand for *backsheesh*, in addition to the tax of 4 shillings which every one ascending has to pay to the Sheikh, for the assistance thus supplied. The view from the top is impressive, and not to be forgotten. On one side you have the desert of Sahara, an illimitable waste of sand without any visible vegetation; and on the other you see the rich and fertile valley of the Nile, marked by living green or the dark brown freshness of newly ploughed fields, with the river as a silvery thread winding its way to the "Great Sea." The contrast is striking, and the line of demarcation is sharp and well defined. The pyramids are on the borders, standing as mighty sentinels between life and death, between the verdure and the wilderness. After descending, most of our party went into the interior of the pyramid, where Professor Smyth was carrying on his investigations, and seeking additional evidence to confirm his theory regarding "our inheritance" in these monuments of antiquity. The result scarcely rewarded them for their trouble, for the closeness, the darkness, relieved only by lights which made it visible, the smoke, heat, and stench, and the Babel noise of the irrepressible Arabs, gave, as one of our friends said, a more terrible idea of pandemonium than ever he had before. All were glad to make their escape into the open air.

Besides the large pyramids, there are various small pyramids, and heaps of stones like seeming attempts at pyramids, which give the region altogether a peculiar aspect. The whole place abounds in tombs, a fact which appears rather to confirm the hypothesis that the pyramids themselves were originally built as sepulchral monuments. Several of these tombs are remarkable, consisting of large pits cut in the solid rock to the depth of 50 or 60 feet, from some of which sarcophagi have been taken, and in others, sculptures and hieroglyphics abound.

In passing through Old Cairo, on our return, we went to see an ancient Coptic Church, built, as tradition says, on the site of the abode in which Joseph and the Virgin with the infant Saviour re-

sided during their sojourn in Egypt. This account of its origin may be purely legendary, but the church is manifestly very old, and has some curious pictures on its walls. We paid a visit also to a Greek convent which exists within the precincts of an old Roman fortress. In an upper chamber over one of the gateways is an ancient Christian record of the time of Diocletian. We were sorry that we could not linger among these interesting relics of antiquity.

Through the kind and efficient help of Mr. Lancing, an American Missionary in Cairo, we made an engagement with Hassan Ismael, as our dragoman, for the desert of Sinai and Palestine, and the mornings of Friday and Saturday, the 24th and 25th February, were chiefly occupied in preparing and signing the contract in the office of the English consul. Hassan had to provide everything for us, tents, camels, servants, guides, food, so many meals a-day, and horses and mules in Syria,—as well as to pay all *backsheesh* (with certain stipulated exceptions), and to pay hotel bills in Jerusalem and Damascus, for a journey of not less than 60 days, at £9 per day, or 30s. each; if for a longer period, at the same rate. Four or five years ago travellers in Palestine obtained for 18s. what thus cost us 30s. We engaged a dragoman so early that he might have time to make all necessary preparations.

In the afternoon of Saturday the 25th we went in a carriage over a tolerably good road to Heliopolis, the ancient On, where Joseph got his wife, the daughter of Potipherah the priest. It is distant only 6 or 8 miles from Cairo. On the way we passed between fields verdant with corn and clover, and at intervals between avenues of fig-trees, acacias, and tamarisks. Every few hundred yards was heard the pleasant sound of running water, and the less pleasant creaking of the machinery by which, in buckets attached to wheels, the water is raised from wells and reservoirs, and made to flow forth in little canals for the irrigation of the soil. Without these processes of preserving and diffusing the water which comes from the overflow of the Nile, vegetation would be impossible. Before we came to the ruins of the ancient city, we turned aside into a garden in which there is a very ancient sycamore tree, under the spreading branches of which, tradition says, Joseph and the Virgin Mary found a refuge and brief resting place, on the occasion of their flight into

Egypt. About a mile beyond are the remains of Heliopolis, said to be in the region which was the land of Goshen. A solitary obelisk, rather more than 60 feet high, still stands to mark the entrance of the celebrated temple of the Sun, and high mounds of rubbish now covered with vegetation show the outline of the old city. Though manifestly small, it was a place of great celebrity, and may indeed be said to have been the Oxford of ancient Egypt. The obelisk, occupying its original site, is the oldest one known in Egypt, and is supposed to have been raised about a century before the coming of Joseph into Egypt. It was, of course, well known to Moses; and many generations afterwards, Plato, who spent some years with the priests of Heliopolis, studied under its shadow. It gives one a strange and thrilling feeling to gaze on that with which the eyes of Joseph and of Moses were familiar—a work of man which has seen on the spot where it now stands 4,000 years pass over the world. On returning to Cairo in the evening we visited the tombs of the Caliphs, splendid monuments of the past, but rapidly going to decay, and crumbling to dust. As we left these mighty mausoleums and their mosques, we had a glorious sight of an Egyptian sunset, with its “after glow.” It was wonderfully fine. The sky was violet, crimson, and blue, and as darkness came on the stars began in clusters to shine out like sparkling diamonds. Against this horizon, as a background, the outline of the brown sepulchral monuments, with their domes, minarets, and pinnacles, made a picture of marvellous beauty. In our climate and country the combination and effect would be impossible. We had another favourable opportunity of seeing an Egyptian sunset in circumstances perhaps even more striking. It was on the banks of the Nile, when the new moon, seemingly in the first hour of her birth, like a single line of silver thread, appeared as a crescent in the sky. The subdued and indescribable radiance of the “after glow” was reflected with charming effect by the flowing waters of the river, which sparkled and danced in the clear soft light, as they rolled their mighty volume onwards to the sea.

Our departure from Cairo was hindered for two or three days by the feast of Beiram, which comes at the close of the Ramadan. It is a kind of Easter among the Moslems, in which they make merry after their month of fasting, and during which it is difficult to get

the Egyptians or Arabs to give themselves to business. The detention, however, had some advantages. Instead of starting for Suez on Monday the 27th, we had the opportunity of attending a levee held on that day by the Viceroy, and of being presented to his Highness. The day dawned in beauty and mildness, and our dragoman came to awake us early. We put on our proper attire, and, after a hasty breakfast, started in carriages for the citadel a little before 8 o'clock. This seemed a very early hour for holding a levee, but we found on reaching the palace that the Pasha had been receiving company since 5 o'clock. All Cairo was astir with the excitement of a universal holiday. Mahomet enjoins his followers to have a bath on this day and to put on their best clothing, so that there is some advantage in the feast, in the important matter of personal cleanliness, for which, in truth, there is abundant need. On arriving at the citadel there was such a crowd of carriages drawn up before us that we had to leave ours and walk about 200 yards to the entrance-hall, which is paved with marble. Here we stood for some time amid a crowd of officers, civil, military, and naval, many of whom were adorned with various orders on their breasts, and almost all of them pouring forth volumes of smoke. The hall was filled with a thickening cloud of tobacco fumes, which seemed to us rather a strange element in the ceremonies of a levee. We were to be presented to the Viceroy by the principal agent of the Peninsular and Oriental Steam Navigation Company in Egypt, as English clergymen travelling to Syria, and an honour awaited us which we did not anticipate. The great bulk of those who went into the Vice-Royal presence simply passed before the Pasha, bowed, and came out again. After the Greek and Coptic patriarchs, with their clergy, had been received, our turn came. The Viceroy graciously received us and told us to sit down, setting the example himself. Coffee was ordered, and was speedily handed to us in exquisite little cups in golden holders. Our reception was thus after the manner of Consuls-general,—an honour accorded to us on account of our country. The ceremony was soon over, and we went from the presence of the Pasha bowing, with our faces to him, and advancing backwards to the door—a method of exit not new to those of us who had been present at the Court of our own Queen. The

Viceroy is a thick-set rather short man, with pleasant face. His breast was shining with jewels, ornaments, and orders. He is said to be one of the richest men living, and knowing the value of commerce, he is not ashamed to increase his wealth thereby.

At length on Tuesday morning the 28th, active preparations were made for our departure. Our luggage was collected and our camels loaded, and at 2 o'clock p. m., we started from the Grand Square of Cairo. We mounted our dromedaries and went to the outside of the city by the gate Bab-el Nasr, in order to have a photograph taken of our caravan; but the photograph turned out to be a failure. In addition to the seven beasts for ourselves and our dragoman, there are fourteen camels for our baggage, tents, and necessary furniture. One was loaded with tent-poles and canvas,

another carried casks of water for the desert, a third had on his back our beds and bedding, a fourth had fifteen with provisions, and on the fifth it a coop with four or five doves and fowls—the cocks crowing lustily and heaved to and fro on the animal. In all, we had a caravan of two camels, with an attendant escort, a dragoman, two servants, and cook, ten or a dozen Arabs, the own drivers of the beasts of burden, and whom were armed with old match swords. The Sheikh Taimah was an old man of the most courteous nature and many of the Arabs were noble fellows. As it would take ten days to get to Suez, we left them to pursue their way through the wilderness and returned to the city, intending to follow them by rail on Thursday from Suez to commence our pilgrimage to Sinai.

## Correspondence.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

GREENOCK, 12th January,

DEAR SIR,—Much has been said of late as to the desirability of increasing the circulation of the Magazine, and of the best means to effect this end. I am one of those who take an interest in the matter, perhaps it may not be well in place for me to state what has been done here in the way of getting it more circulated than it has been in former years.

This time last year the agency of the Magazine for this town fell into my hands; the number of regular subscribers at that time was 16. I thought it a pity so few of our members should be taking the Magazine, and at once took steps to get more. I got our worthy pastor to say a few words about it from the pulpit, and canvassed the members personally; the result was, that in a very short time I had a list of 37 subscribers, many of them young men; besides which, I had 40 extra copies of the May number, containing the account of the Union of the Unions. This year opens with a list of 42 subscribers, which I hope to still increase to 50, which would be a pretty fair proportion out of a membership of 100.

If the members of our churches generally were to take a greater interest in the Magazine, there would be no need to complain of the smallness of the circulation. Each church should consider the matter of the Magazine as part of its own business, and the agency should be put into the hands of an energetic young member of the church, and not be left, as is often done, to the beadle or doorkeeper, or as may be the case in our large towns, to the booksellers.

In these days of magazines and periodicals of all kinds, it becomes our duty to look well to the interests of the only exponent of our distinctive principles in Scotland, which is quite as good if not better than any of the other denominational magazines around us.

Permit me before concluding to suggest that it would be well to have a series of short racy papers on our distinctive principles as Congregationalists, for the benefit of our young members, many of whom, I believe, are sadly deficient in this respect; there are some of our ministerial brethren who are well qualified to write such articles.

JOHN GALE

[We trust that the excellent example of our friend will have very many imitators.—Ed. S. C. M.]

## Notices of Books.

REVIVAL MEETINGS; *Some of their Good Results and Occasional Perversions.* An Essay, by the Rev. John Murker, M.A., Banff. James Murray, Aberdeen.

This essay was read at the Association of Ministers of the Congregational Churches of Aberdeen and Banff shires, of which the report will be found in another part of the Magazine, and has been published at the request and under the auspices of the brethren who heard it.

—The essay is worthy of the prominence given it by the Association, and we trust will be widely circulated. Its author is well known as having had large experience in this field, and speaks of what he has seen and known with earnestness, intelligence and moderation. As illustrative of the element which may be most doubted in this description we quote a sentence, "Feeling is an essential element in religion, both as regards our own personal experience, and in our efforts to promote the spiritual welfare of others, but when this feeling expands beyond its own limits, and blazes forth in lawless excitement, it becomes an agency of incalculable evil. We frankly confess having oftener than once had to leave a religious meeting with a heavy heart, and a crimson blush on our downcast brow." Lest any one, however, should interpret this quotation as exhibiting the tone of this essay, we must subjoin another extract, and this shall be in the words of an unknown writer in the 'Huntly Express,' which Mr. Murker endorses as generally true in respect to the religious awakenings in the North:—"With respect to the recent remarkable awakenings which have become finger-posts in the religious history of the North, we may state that the people in this dis-

trict were in many cases under spiritual anxiety. The effect was pretty extensive and deep; but there was no extravagance. All the awakenings left good fruits! God's people were much quickened and refreshed, and enjoyed a blessed time. Of course every impression did not result satisfactorily; yet, with all abatements, the revival was an absolute and decided gain to God's cause."

STORIES FOR SUNDAY SCHOLARS, No. 12; *Works of Love.* Elliot Stock, London.

THIS story "was intended for" the New Year, and forwarded in time by the publishers for a notice to appear in our columns to be serviceable then, but somehow did not reach us until our last number was in the printer's hands.

We do not know how others feel, but we confess that we very greatly prefer the stories for "Sunday Scholars," which appear in plain prose, to those which, like the present one, are in verse. This "ballad" gives an account of a widow with two children who obtained efficient help through the kindness of a gentleman and his granddaughter. The story has some interest, the moral of it is admirable, and the vehicle through which it is given to the world is of the following kind:—

"Be comforted," he kindly said,  
And as he spoke he smiled  
A pitying smile, "a doctor soon  
Shall tend your suffering child.

"And here's a little girl who longs  
Some work for God to do;  
And surely God has guided her  
To bring this aid to you."

## Chronicle.

### CHRONICLE—GENERAL.

The greatest event of the past month has been the legal abolition of slavery throughout the United States, the required majority of States having ratified the constitutional amendment abolishing

slavery. No modification of the constitution of that country can be made unless the proposed change is approved of by two-thirds of the Senate and House of Representatives, and then by three-fourths of the States themselves. The first step was taken by Congress at the

beginning of last year, and it is announced in a circular, dated 18th Dec. 1865,—issued by Mr Seward, Secretary of State—that the requisite majority of States has agreed to the proposed amendment of the constitution. Henceforth, therefore, in the words of the law, “neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.” As we have often remonstrated with our brethren in America on this subject, and often besought the Lord that in his mercy He would purge their land of this monster sin, these news should excite the deepest gratitude in our souls to Him

Who moves in a mysterious way  
His wonders to perform;  
Who plants his footsteps in the sea,  
And rides upon the storm.

It is impossible to exaggerate the influence of this consummated fact upon the cause of righteousness and freedom throughout the earth. We trust that Congress, to which the carrying out of this great measure is intrusted, will see that it is fairly and honestly obeyed. There will no doubt be in America, as in Jamaica, a feeling among the planters to cheat the negro of his freedom as far as they can, which must be steadfastly repressed.

A good deal of attention has been given to the proceedings of the Established Presbytery in Edinburgh, in regard to their action respecting Dr. Lee. He has had his prayers published, and he reads from the printed book in conducting the services in his church. This was deemed, by several of the members of Presbytery, in opposition to the injunction laid upon him by a recent Assembly, not to use the liturgy, and a sharp discussion took place on the point. Dr. Muir had no objection to the fullest liberty of thought, but argued that the liberty should be exercised without the church. Dr. Lee, on the contrary, ably contended that he had broken no law—that the prohibition of a liturgy did not prevent a man from writing his own prayers and committing them to memory, neither could it be held to prevent him from printing and reading them.

Whatever we think of Dr. Lee's practice in reading his prayers, we are certain he had the best of the legal argument. Considering all the novelties desired by some ministers of the Scottish church, the most appropriate course for

the next Assembly to take, would sanction, in the most formal manner independent principle, that every congregation must regulate its own worship for itself. It seems of that there will be no peace until Presbyterian friends, both in the lishment and out of it, practically our church polity, even though may retain a presbyterian name ready. “Presbytery” is a widely ent thing from what it was in th of our fathers.

We are glad to see that the of Argyle, at a meeting of the N Bible Society, called attention to of the results on the religious an liberty of Scotland, which may should the proposed union of th and United Presbyterian Church actually consummated.

While, in the Scotch Established Presbyteries are contending with other on these points, in the E questions of much more serious m seem coming to a head. Dr. Pui his “Eirenikon,” recently pub having expressed his belief th Romish and English churches h impassable gulf between them, a willingness to submit to the ecc tical supremacy of the Pope,—for is nothing in the Thirty-nine a which cannot be explained dire not contradicting anything held *de fide* in the Roman church.”—h turally roused the opposing par the church against him; and a p has been adopted by the “N Protestant Institute,” praying removal from his Oxford profess Overtures have also been made Bishop of Oxford and others to union with the orthodox Greek —to the effect, at least, th “orders” of the churches might cognised in both. The reason f craving for union with the Romi Greek churches does not seem difficult to find, and we are af due more to selfishness than t zeal for Christian unity. The F church is in an awkward predic It is avowedly a sacramentarian c for unbaptized and excommu persons alone are not to have C burial,—suicides being included the excommunicated; and from i position of apostolic succession, i down with scorn upon “the sec not having a ministry that is administer the sacraments aright. in Scotland we know that Episc dissenting clergymen, in writing

dependent pastors, have addressed them as "esquires;" and when in this part of the island they play such tricks, much worse must it be where they have everything their own way, as is the case in not a few rural districts in the south. This apostolic succession, however, and the ecclesiastical orders in which they plume themselves, are held as cheap by the old Roman and Greek churches, as they can possibly hold the orders conferred by Presbyters. What a gain, then, would it be, what a privilege, if one of these churches recognised their orders! They would never thereafter be troubled with a doubt as to their position; and sometimes now, with all their vaunting, they must feel that their connection with the apostles is something like a rope of sand. To obtain this end, the high church party are not only holding out the hand of fellowship to Rome and Russia, saying, "Will you not be friends?" but are, as far as they can, throughout the parishes of England, conforming the ritual of their worship to that of those whom they wish to recognise them. We see that these home tactics are to be met by the "Church Association for upholding the principles of the Reformation," by an effort to get an act passed next parliament, declaring that the use of incense, lighted candles, altar clothes, and the wearing of "meretricious garments," are illegal.

Amid these strange movements, what a cause of thankfulness have the friends of Jesus that nothing can prevent the coming of his kingdom, which consists not in meats and drinks, but in righteousness and peace and joy in the Holy Ghost; and what a call for prayer that God's will may be done on earth as it is in heaven.

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EGLINTON STREET CONGREGATIONAL  
CHURCH.—LAYING THE FOUNDATION  
STONE.

THE foundation-stone of Eglinton Street Congregational church, situated at the corner of Eglinton Street and Devon Street, which is being erected for Laurieston Congregational church, Nicholson Street, under the pastoral care of the Rev. David Russell, was laid on Saturday afternoon, 11th November 1865, in presence of a large gathering of friends. The Rev. David Russell presided on the occasion, and among those present were the Rev. Messrs. Wm. Pulsford, A. G. Forbes, D. Johnstone,

R. W. Thompson, G. McCallum, and A. B. Paton; Messrs. Ralph Wardlaw, Wm. Hamilton, James Adams, H. Clow, James Macleghose, John Burnet, and others. An apology was received from the Rev. H. Batchelor, who, on account of numerous engagements, was prevented from being present.

The proceedings having been begun by praise, the Rev. Gilbert McCallum offered up prayer.

The Rev. Mr. Russell spoke as follows:—The church, on whose behalf we are here met this day, was formed in April, 1825, the late Rev. Edward Campbell being its first pastor. In 1830, a chapel was built in Brown Street, Anderston, in which Mr. Campbell continued to preach until his death, which took place in February, 1836. In October of the same year, the late Rev. Peter Mather was ordained as pastor, which office he held for two years. On the 6th of March 1839, I was ordained to the pastorate. Our chapel in Brown Street having been sold, we removed in November 1841, to the one which we still occupy. For many years the conviction had been growing amongst us that we should remove to another locality, and at last we resolved to undertake the erection of a new place of worship, in which important step we were greatly encouraged by the unanimous opinion of friends outside the church. After much consideration, this site was chosen, and we are satisfied that, viewing the prospective increase of the population towards the Queen's Park, it is as good as any we could have procured. We believe that in the building, the foundation-stone of which we are about to lay, we shall be placed in more advantageous circumstances than we have hitherto been, for promoting the great ends for which a church exists. The ample accommodation which we shall have for Sabbath schools and Bible classes will, we hope, prove of no little service to us in these departments of Christian work. It is matter of profound thanksgiving to myself as pastor, that the members of the church and congregation have already subscribed so liberally; nor can I omit to tender our cordial acknowledgments to the friends who have aided us in the spirit of true Christian willingness, often accompanying their gifts with expressions of kindness, which greatly enhanced their value. We shall still require to solicit the assistance of other friends, by whom we doubt not the same cheerful liberality will be exhibited. This is a solemn as well as a joy-

ous occasion. It is possible that all of us shall not be permitted to worship in our new house; some, ere it be opened, may have entered the heavenly sanctuary. We, however, build not for ourselves alone, but also for those who shall come after us. Our earnest prayer is, that in this house the glorious gospel of the blessed God may ever be proclaimed, and that regarding it the old promise may abundantly be realised—"And of Zion it shall be said, this and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." After a pause, Mr. Russell added—Before the jar is placed in its position, I may mention that it contains a copy of the address I have just delivered, the programme of this day's services, the Church Manual for the present year, the Scottish Congregational Magazine for October, the reports of the Congregational Union and kindred institutions for the present year, and the Glasgow newspapers published this morning.

The foundation-stone was then laid in the usual manner by Mr. Ralph Wardlaw, treasurer of the church, after which, the Rev. Mr. Pulsford engaged in prayer.

Mr. Wm. Hamilton then, in the name of the church, presented Mr. Wardlaw with a handsome silver trowel, as a memorial of the event. In doing so he said—This occasion is to us, as a Church, an auspicious one, being the realization of hopes which, somewhat deferred, are the sweeter in their fruition. The good providence of God has thus far opened up our way, in all things relating to the erection of this house of prayer; and we this day praise His goodness and invoke His blessing on all that yet remains to be done. While we, as a Church, feel it to be our first duty and highest privilege to remember the loving kindness of Him who "loveth the gates of Zion more than all the dwellings of Jacob," we wish not to forget the instrumentality of those in office among us who have in the past rendered much valuable aid. The present gives us an opportunity, which we embrace, of publicly acknowledging the services of our friend Mr. Wardlaw, who has now been treasurer to the church for nearly twenty years. I therefore (continued Mr. Hamilton, addressing Mr. Wardlaw), in name and on behalf of Laurieston Congregational church, present you with this trowel as an humble but sincere expression of gratitude for the good which God has enabled you to render to it. May the gift be to you, as

you look at it in coming years, a sweet remembrance of a church which has had the sympathies of your best years, and concerning which may you be ever ready to say, like one of old,—“If I forget thee, O Jerusalem! let my right hand forget her cunning.” Mr. Wardlaw, in acknowledging the gift, said—It was with considerable reluctance, so far as I am personally concerned, that I consented to take the part I have done in this day's proceedings; yet I consider it both an honour and a privilege. I accept with pleasure the gift now presented, and shall preserve it carefully as a memorial of the event of the day. May the building of which we have now laid the foundation—began and carried on thus far under the most favourable auspices—be in due time completed to the entire satisfaction of its architect and of all connected with it. From my long connection with the church, ere long to assemble here, I feel a deep interest in all its concerns. It is my earnest prayer that every blessing may rest upon pastor, office-bearers, and people; that peace may be within our walls, and prosperity within our borders; that of multitudes it may be said in the Great Day that “this man and that man was born here;” that the Great Head of the Church—Prophet, Priest, and King in Zion—may ever dwell in our midst; and that, ever resting on the only true foundation—the Rock of Ages—we may be built up as living stones of the one great Temple of our God.

Prayer was then offered by the Rev. Ralph Wardlaw Thompson; and the Rev. A. G. Forbes brought the proceedings to a close by pronouncing the benediction.

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#### ABERDEEN AND BANFFSHIRE CONGREGATIONAL ASSOCIATION.

THE annual meetings of this association were held at Huntly on Tuesday and Wednesday, the 26th and 27th Dec., 1865, and were well attended. The interesting and important proceedings began on the evening of Tuesday, when the Rev. D. Arthur, Aberdeen, preached a thoughtful and impressive discourse from Mark i. 1—“The Gospel of Jesus Christ, the Son of God.” The discourse was a very masterly and powerful elucidation and application of the passage. The large audience listened very attentively to the truth so plainly and forcibly stated, and a deep impression ap-



peared to have been made upon the minds of all present, of whom not a few were from the neighbouring churches.

THE **MINISTERS' MEETING** was held at eleven o'clock on Wednesday, when, after several brethren had engaged in prayer, Mr. Murker read an essay on 'Some of the good results and occasional perversions of what are popularly called Revival Meetings.' After an appropriate introduction, the essayist specified the following as some of the good fruits, which, by the blessing of God, such meetings had produced:—1. They had, in an eminent degree, proved the means of the conversion of sinners, the restoration of backsliders, and the enlivening of the godly. 2. They had proved the means of throwing a fresh inspiration and a new life into the labours of gospel ministers. 3. They had proved the means of greatly increasing both the numerical and moral strength of the professing Church. Then as it regarded the other side of the subject, he showed—1. That it is a perversion of these meetings when they deteriorate into scenes of frothy and lawless excitement; 2. When they are got up or are carried on for merely selfish or sectarian purposes; 3. When they become a channel for the spread of speculations and errors. All the ministers present having given their sentiments on the subject of the essay in general, and the way in which its various topics had been handled, expressed a unanimous and urgent request that Mr. Murker should get his essay printed and published in a cheap form, so that it might go out to the public as the expression of all the ministers of the Association on a subject which excites no little interest at the present time. Mr. Murker said that he complied with the request of his brethren the more readily, because having been a good deal identified with the Revival Movement, his ideas and operations had been misrepresented in certain cases. Arrangements were then made for supplying stations with sermons, and for holding the next meeting of the Association; but these were not finally settled.

THE **CONFERENCE MEETING** was held at three o'clock on Wednesday afternoon, when, after prayer by Mr. Hunter, Mr. Gillilan introduced the subject of conference, which was—'The Place and Power of Money in the Christian System.' The speaker, after a few neat and pithy sentences, regarding money as a great power either for good or evil,

showed 1. That Christ closes the door of His Church against covetousness; 2. That pecuniary contributions is a standing ordinance in the Church of Christ; 3. To observe this ordinance properly, the Christian must deliberate, calculate, and prepare; 4. That the Church of Christ is armed with no power for the taxation of her members, but her members are bound on Gospel principles to tax themselves. The speaker closed a clear exhibition of the subject by a few beautifully expressed remarks, showing that where there is a Mary breaking the box of ointment for Christ, there is a Judas calculating for how much this might have been sold, and the proceeds given to the poor, and that poor was his own poor self.

Mr. NICOL then spoke on the proper means and spirit to be attended to by Christians in gaining as well as in giving money, and the evils to be avoided in gaining it; forcibly pointing out how much moral power many a professed follower of Christ loses by the manner he conducts his income and expenditure.

Mr. JOHNSON dwelt principally on the obligation that lies on all who have given themselves to the Lord to regard their property, as well as themselves, to be His, and the happiness arising from the cultivating of this state of mind.

Mr. ARTHUR said, in his opinion, a man should try and make as much money as he honestly could, in subordination to more important things. The Scriptures never speak evil of money, while they condemn the love of money. Then, in giving, we should do so freely, liberally, to the best of our ability, and systematically. In this matter no one can judge for another, but each one must decide for himself. He reprobated the conduct of those who give to the Lord as they serve a beggar with fragments of broken meat, or the least possible coin. Then there is an order in reference to the various objects to which we contribute—for instance, one's own Church, the institutions of his own denomination, the poor, foreign missions, &c., have their respective and relative claim upon our liberality. Some of the lay brethren present having made several suggestions, and several ministers having led in prayer, the well-attended and attentive meeting broke up.

THE **PUBLIC MEETING** commenced at six o'clock on Wednesday evening. In its first stage it assumed the form of what is termed a social meeting. An

excellent tea having been gracefully served out after devotional exercises. Mr. Troup, as Chairman, introduced the business of the meeting by some preliminary remarks. Mr. Duncan then read the report of the operations during the past year. This report was chiefly occupied with statements relative to the monthly supply of sermon at Keith, and the extensive itinerant services that had been conducted, chiefly in the county of Aberdeen. Messrs. Murker, Arthur, Galbraith, Duncan, and Brisbane, had more particularly been engaged in this work. These brethren had all been well received in the different districts which they had visited. Some of them had laboured pretty extensively. Mr. Murker, for instance, had conducted 49 meetings in 27 different parishes during the past year. The report spoke well also of the attendance and attention of the people at these occasional services. Reference was feelingly made to the loss which the Association had sustained by the removal of Mr. Robbie from Fraserburgh to Dunfermline.

Mr. ARTHUR, as treasurer, then gave a statement of the finances. The sum of £26 7s.—that is, £18 7s. for preaching and £8 for bibles and tracts—had been got from the trustees of the Macphail Bequest. This sum is less than usual, owing to the expense incurred by transferring the legacy to new Trustees, &c. The entire income of the Association had been £65 9s. 6d.; while the expenditure had been £43 2s. 8d.—leaving a balance of £22 6s. 10d. The reason why they had not expended the whole during the year is, that they had got a small legacy which they did not wish to expend all in one year.

The Rev. Mr. STARK, of Elgin, then gave an admirable address on 'Want of success in the spread of gospel truth no argument against the persevering efforts of Christians.' After meeting the objections of those who are continually reiterating the sentiment that success has not been in proportion to the time employed and money expended in publishing the gospel either at home or abroad, he showed most convincingly—1. That persevering efforts to promote the gospel cause is a duty which Christians owe to the Master, irrespective of success. A divine law is not binding on us on the principles of utility, but authority. The Master must be served whatever be the success of the servant. 2. That saving truth lodged in the soul often does not manifest itself till after many days. 3. That the salvation of

souls is an object of so vast importance that, if there is even a possibility of succeeding, we should persevere in our efforts. These three propositions illustrated and enforced with clearness, point, and earnestness.

The Rev. Mr. SAUNDERS, in a exceedingly brilliant and practical address spoke upon 'The Latent Power of the Christian Church.' Introducing the subject, he called attention to the latent powers that slumber in man which being called into action, as Lincoln did, who first drew the lightning heaven into his jar—thereby teaching men to employ the latent power of electricity for the accomplishment of many important purposes to which now applied—might accomplish wonders in a brief space of time. 1. The Church there is much money still lying latent. Money is the seed of religious and benevolent enterprise as of war. 2. In the Church is much of personal influence lying latent power. The early triumphs of the gospel were effected in a great degree by this power being vigorously called into action. During the ages this power was allowed to slumber but in our own day it is beginning to be more appreciated and brought into operation. 3. There is much power still latent in the Christian Church. He illustrated with considerable amplification and aptitude the value of the subject, showing the work that had been wrought by men of feeble powers—that feeble men and timid women thereby done wonders.

The Rev. Mr. GALBRAITH delivered an effective address, full of reaching thoughts, on 'Prayer Work.' In considering these things in relation to each other, he illustrated the following ideas:—1. True and earnest prayer prompts to earnest and persevering work; 2. Prayer fits us for work, gives us sympathy with it and strength for it—'Fall on your knees and pray' was the maxim of Jeremy Taylor. It secures the Divine blessing upon our work—here the speaker most convincingly combated the theory of those who resolve all the effect of prayer upon our own mind; and ordered successfully to work, we are continually to keep up within us the power of prayer.

The Rev. Mr. STRACHAN gave his last address, on 'Decision for the Youth.' With his usual power and deep earnestness, the speaker urged upon youth the claims which

Creator, Preserver, and bountiful Bestower of all good, has upon their time, talents, and affections; the peculiar claims which He who left the skies to redeem their souls has, not only upon their love, but also upon their devoted services. That they are not to gird on their armour merely that it may dangle by their side, but to be used in promoting the cause and glory of Him who shall one day reign over all lands and classes of men. He then urged the undecided, who, like Noah's dove, are hovering around the ark, and also those who utterly have hitherto neglected Christ to decide that very night—1. For their own sake; 2. For the sake of their godly relatives; 3. For the sake of their fellow-men; 4. For the sake of Jesus, who desires to save their souls, and employ them in his service.

The above meetings were among the best which this Association has ever had. The addresses were all of a superior order, and the harmony of all who attended was complete and stimulating, so that the good fruits may be expected to be abundant, influential, and permanent.

#### DUNFERMLINE—INDUCTION.

On Sabbath, 26th November, the Rev. Mr. Robbie, late of Fraserburgh, was introduced into his new charge. The Rev. Mr. Russell officiated with much ability in the forenoon and evening, and the Rev. Mr. Robbie preached his first sermon, as the pastor of the congregation, in the afternoon. At all the services the church was completely filled.

On Monday evening a soiree was held, the Rev. Mr. Robbie presiding. The church was filled in every part.

Mr. Robbie first addressed the meeting. It gave him very great pleasure, he said, to preside at such a meeting as this—it seemed a revival of the primitive love feasts. But he should have enjoyed himself a great deal more had he, instead of presiding at the meeting, been allowed to remain in some quiet corner of the church. He was rather a stranger amongst them, and would require to attend two or three meetings of this nature before he could feel altogether at home. After some further remarks of an introductory nature, Mr. Robbie called upon the choir to sing an anthem, "The Earth is the Lord's."

Mr. W. Horne, in behalf of the congregation, then, in a few appropriate

remarks, expressed the congratulation of the congregation on their having secured the Rev. Mr. Robbie as their pastor, and expressed a hope he would long be spared to minister to them in holy things, and to build them up in their most holy faith.

Mr. P. Martin then rose to address the meeting. He said he had a threefold duty to perform. His first duty was to read a note of apology from an old and much-valued friend of the church—the Rev. G. D. Cullen. It was Mr. Cullen that first preached within the walls of their church, and since then he had not ceased to take a deep interest in its welfare. Although Mr. Cullen could not so arrange as to be present with them that night, they might be assured he was with them in spirit. Mr. Martin then read the letter that had been received from Mr. Cullen in reply to the church's invitation to him to be present. The letter expressed Mr. Cullen's regret at his inability to be present at the soiree, his happiness in the church having so soon found a pastor in room of their late esteemed minister, and in their having succeeded in obtaining Mr. Robbie, who, he was persuaded, would prove himself a worthy successor to their late pastor. Mr. Martin said the second duty he had to perform was to make a short statement on behalf of the church, for the more special benefit of those present not connected with the church, to show the circumstances that gave rise to the connection they had that night met to inaugurate. Four months ago a call to a more important sphere deprived them of a much respected pastor, who, for nearly seven years, had laboured amongst them. They had become much attached to him, and they deeply and keenly felt the separation of that connection they had hoped would have been more lasting. Mr. Martin, after showing the rather unfortunate position in which they had been placed by the removal of Mr. Hutchison from them, and by the removal by death of many important members, intimated the decision of the Committee of Supply, appointed by the congregation, to request Mr. Robbie to supply their pulpit, with the view, all things being agreeable, of inviting him to become their pastor, and said—Mr. Robbie had been spoken of as a man of large experience, a well-tried Christian, a profound scholar, and an able minister and pastor. And if we hoped much, our experience fulfilled more than our expectation. His discourses, which were delivered with an earnestness and fer-

veny characteristic of a faithful servant of God, showed him a man of no mean ability. So acceptable had been his services, that when the committee recommended to the church that he should at once be invited to come amongst them, there was not a dissenting voice. The members and adherents were waited upon for their signatures, and before a week had elapsed, a call from the church was in the hands of Mr. Robbie. This only happened a few weeks ago, and the happy result of it all is that we are here to-night to welcome him as our teacher in Divine things, and to rejoice together with him.

Mr. Robbie then rose, amidst much cheering, to address the meeting. He had heard with much pleasure the statement made on behalf of the congregation, and some of the reasons for giving him a call had been stated. He might now be expected to state the reasons which induced him to accept that call. After making a few general observations, Mr. Robbie said it had been a matter of serious consideration with him, whether he should leave his congregation in Fraserburgh, and accept the call they had cordially given him. He might say, in the first place, no temporal advantage induced him to accept the call. During the seven years he presided over his congregation in Fraserburgh, he had received much kindness at the hands of his people. He had been on very friendly terms with every member of his church, and had laboured in a peaceful and undisturbed manner amongst them, and it had been a rather grievous thing for him to come to the resolution of leaving them, and coming to Dunfermline. One of his reasons for accepting the call was, that while the congregation in Fraserburgh was very much scattered, the one in Dunfermline was more compact, and in the midst of a large and increasing population. His opportunities in Dunfermline of preaching the Gospel would not be fewer than in Fraserburgh, and the physical labour much less. He had now spent many arduous years in Fraserburgh and elsewhere in the ministration of the Gospel, and he thought the work in Dunfermline might be more easily performed. The congregation he had left, as he had already stated, was a scattered one—three-fourths of it lived at a considerable distance from the town, many of them from two to seven miles distance, and, as one might suppose, the pastoral work was in consequence very arduous. He thought it was his duty, therefore, to accept the call, and leave

the more arduous work in Fraserburgh to a younger and abler minister. He was glad to find the call was so unanimous a one, but yet he came amongst them feeling his own unworthiness of succeeding so able and esteemed a minister as their late pastor. He was conscious of his own unworthiness, and entered upon his new work with some diffidence, but through faith in God he hoped to be able to make, with some effect, an honest and faithful manifestation of the truth.

After prayer by the Rev. Mr. Batchelor, Glasgow, a hymn, to the tune "Hanover," was sung by the audience.

The Rev. Mr. Ross, Stirling, next expressed his feeling of relief when he learned that Mr. Robbie had accepted the call from the congregation in Dunfermline, as their denomination in Scotland was always considered a rather small one—a Benjamin in Israel—though more powerful on the other side of the Tweed; and his hope, that the connection just made between Mr. Robbie and his congregation might be a lasting and prosperous union.

The Rev. Mr. Batchelor next addressed the meeting. At a meeting such as this, he did not think it was appropriate to preach nor to deliver a lecture: he would rather "talk" to them. He rejoiced to see the meeting so thoroughly a catholic one—to see so many different denominations represented. Mr. Ross had spoken of their denomination as being a small one—as being a Benjamin in Israel. He felt he belonged to a very large denomination. He supposed they had at least as many as 7,000 churches throughout various parts of the world. In England they had 16 or 17 colleges, and last year the congregations in England had raised half a million pounds sterling for the support of the gospel. He felt, therefore, that he did not belong to a "Benjamin," but to a big denomination. Mr. Robbie, he said, was a far too modest and diffident man, but he was sure the more they knew of him, the more they would love him. His chief joy was that Mr. Robbie had come to preach the gospel to the congregation in Dunfermline. He asked them to give Mr. Robbie their sympathy, as the sympathy of the people was never so welcome, and never so necessary to a minister, as when he entered upon his new charge. Mr. Batchelor then proceeded to press upon the congregation the duty of liberality—he never believed a man was converted unless his purse was converted also—and Christian work being done—illustrating his thoughts

by humorous anecdotes. He further spoke on the necessity of their not forgetting the eternal consequences connected with the settling of a minister. Every minister had his own peculiar power given him; and by the grace of God, however able and laborious their late minister was, Mr. Robbie might be the means of converting some who had not felt the power of Mr. Hutchison's ministrations. Mr. Batchelor then observed that all unions must terminate; and after illustrating the thought very forcibly, concluded by expressing his sincere wish that Mr. Robbie's connection with the congregation in Dunfermline might be profitable alike to minister and people.

The Rev. Mr. Young then addressed the meeting. He expressed the pleasure it afforded him to be present at such a meeting, to bid Mr. Robbie welcome to Dunfermline, to give him the right hand of fellowship, and to join in the prayer that he might be long spared to break the bread of life amongst the congregation over which he had just been called to preside.

After a few remarks by Rev. Mr. Cowan, Kirkcaldy,

The Chairman expressed the great pleasure he had derived from the many excellent addresses that had been delivered. Many good things had been said of him, and he had positively become alarmed as to how he should walk up to all that had been said of him. However, they would just have to subtract a great deal from what had been said of him, and be contented to receive much less than he had been represented as being capable of giving them.

The concluding hymn on the programme having been sung, and the usual votes of thanks given,

The Chairman pronounced the benediction, and the meeting separated.—  
*Abridged from the Dunfermline Free Press.*

#### WICK—CONGREGATIONAL CHURCH SOIREE.

On Wednesday evening, 20th December, a soiree in connection with the Congregational church here was held in the Temperance Hall, Rev. Mr. Currie, pastor of the congregation, in the chair.

The Chairman, in his opening address, alluded to the fact that this was the first soiree the congregation had had since the one on the occasion of his

ordination, now nine years ago. He expressed the gratification he felt in seeing such a large assemblage met on this occasion, and all seemingly enjoying themselves so much. He was also happy to have the countenance of so many of his brethren on the platform. All the ministers of the town had been invited, and all had come but two, one of whom excused himself on the ground that he never attended such meetings, and the other because it was the night of his weekly prayer meeting. As chairman, and seeing there were so many speeches to follow, he would not detain them by any lengthened address, but simply give a short narrative of the history of the congregation. In the *Missionary Magazine* for July, 1797, the following appeared:—"The advantage of missionary schemes, both in England and Scotland, has remarkably appeared, not only in exciting the zeal of Christians to send the gospel of Jesus to the dark places of the earth, but to use means to extend its influence at home. With this view, a missionary journey has been undertaken to the northern part of Scotland, not to disseminate matters of doubtful disputation, or to make converts to this or the other sect, but to endeavour to stir up their brethren to flee from the wrath to come, and not rest in an empty profession of religion. . . . As the Lord alone can crown their endeavours with success, and as He has declared that for all the blessings he bestows upon His church and people, He will be entreated, the itinerants earnestly request the prayers of the friends of Jesus . . . that they may have a prosperous journey, and that many who are now disobedient may be by means of them turned to the wisdom of the just, that God in all things may be glorified through Christ, to whom be praise and dominion for ever and ever. Amen." The itinerants referred to in the extract now read, were Mr. J. A. Haldane, Mr. Aikman, and Mr. Bate. They left Edinburgh on Wednesday, 12th July 1797, travelling in an open carriage, and taking with them a large supply of religious tracts and books. After visiting a great many towns and villages from Edinburgh to Inverness, two of the itinerants, Messrs. Haldane and Aikman, sailed from Burghead to Kirkwall on the 10th of August. Their reason for so doing is thus given in their journal:—"Having heard whilst at Elgin that a fair was soon to be held at Kirkwall, at which there were usually

great numbers of people from the different islands of Orkney, and having also heard of the deplorable state of many of these islands from the want of religious instruction, we resolved that two of us should embrace the opportunity of going thither with the merchants from Elgin, and then return through Caithness, Sutherland, and Ross-shire, to Inverness, in which place and neighbourhood we thought it most advisable for one to stay and labour till the other two should return." The two evangelists, or "vagrant preachers," as they were sometimes called in derision, landed at Kirkwall on the 12th of August, exactly one month from the date of their departure from Edinburgh. They spent sixteen days in Orkney. On the 31st of August they landed on the coast of Caithness. The following extract from their journal is interesting:—"Walked two miles from the place of landing to Huna, to the great inconvenience of one of us (Mr. Aikman), who bruised his leg on coming from Eggleshay—a circumstance which, though apparently trivial at first, yet afterwards materially altered the plan of our journey, detaining us six weeks in the county of Caithness instead of a fortnight, as we had at first intended." Referring to the injury sustained by Mr. Aikman, Mr. Cleghorn, the first pastor of our church, in a letter written by him sixty-two years ago, says:—"I may call it a *kind* providence, though to our valuable brother it was an *afflictive* one." And the biographer of Mr. Haldane says that "Mr. Aikman's accident was providentially overruled for good, adding, that probably no period of Mr. Haldane's life was more distinguished by unmistakable marks of the Lord's favour than the six weeks during which he laboured in Caithness." Leaving Mr Aikman in Thurso, Mr Haldane came to Wick on Monday, the 25th of September. He was the guest of Mr Alex. Miller, of Staxigoe. One of Mr. Miller's daughters, the late Mrs. Macneil, of Elgin, in a letter to Mr. Aikman's sister wrote thus:—"When Mr. James Haldane arrived an express was sent to my father to let him know. When I heard this information given my heart trembled between fear and joy. I was afraid my father would not allow my sisters and myself to go to hear him; and I was just saying to my eldest sister that I feared we would not be allowed, when my father came into my room and said, 'Make yourselves ready to go and hear Mr

Haldane, and your mother and I will also go.' I could not describe the joy. We went, and the people assembling. It was in a large hall. Mr Haldane, after singing and psalm, gave out the 7th verse of the 1st chapter of Haggai:—"Thus saith the Lord, Consider your ways." My father heard with deep attention. As for myself I was completely riveted; my eyes could see nothing but Mr. Haldane, and my ears hear no sound but his voice. Well, that was the *text* and the *sermon* which the Lord blessed for the occasion of my dear father. After the service my father said to my sister and me, 'Go in to Mr. Craig, and give my mother's compliments and my own to Mr. Aikman, and ask Mr Haldane if he will kindly come to Staxigoe with you.' (Mr. Aikman was my brother-in-law.) My joy was great. Mr. Haldane very kindly consented at once. He came, and for several weeks, if not more, he remained at my father's house; indeed, as long as he was in the place, except when he went into the town to preach, which he did every day. My eldest sister, then and my youngest brother were both at that time also brought to Christ, and there were four of us who, I trust, all brought out of darkness into marvellous light." Referring to the immediate results of Mr. Haldane's preaching in Wick at that time, Mr. Cleghorn, writing about six years ago, says:—"After much conversation several years with the happy success of this work, and after a careful review of their general conduct, I think that there were fewer than persons who tasted on this occasion the Lord is gracious." Some of those who were brought to the knowledge of the truth under Mr. Haldane's preaching were led some time afterwards to themselves into a church of the Congregational order. In the summer of 1779 the foundation-stone of the chapel was laid. It was opened early in 1780 on the 17th March of that year by Mr. Cleghorn, who had been labouring and around Wick for ten months set apart to the pastoral office. In the course of a few months the membership was greatly increased. That the usefulness of the church is seen fact that on the occasion of Mr. Haldane's second visit to Caithness, six months after Mr. Cleghorn's ordination, there were no fewer than eighty brethren from Wick who sat down at the Table with the sister church in T. In its first pastor the church was

favoured. I have often heard those who knew him and who sat under his ministry speak of him in most affectionate terms. Mr. Cleghorn was a native of Peebles-shire. He was the child of pious parents. Early in life he was, by the grace of God, brought to religious decision. Soon after he resolved to devote himself to the work of the ministry. He studied at the University of Edinburgh. Having gone through the usual course in the Faculty of Arts, he entered on the study of Theology under Dr. Lawson of Selkirk. Before finishing his Theological course he cast in his lot with the *missionaries*, as the Fathers of our Churches were called. For two years he studied in England at the Theological Seminary, under the presidency of Dr. Bogue, of Gosport. "In England," to quote the words of Dr. Alexander, "he received ordination as an evangelist, and in this capacity returned to his native country, burning with holy zeal to be the messenger of peace to those who were living without God and without hope in the world." Mr. Cleghorn was pastor of the church for thirteen years. In the year 1812 he removed to Edinburgh, where he became pastor of the church which is now presided over by Dr. Alexander. After twenty-three years active service in Edinburgh, Mr. Cleghorn was, in consequence of severe illness, rendered unfit for the discharge of his public duties. His life was prolonged, however, for seven years. At the end of the 74th year of his age, and the 45th of his ministry, the good man entered on the enjoyment of his rest and his reward. The second pastor of the church was Mr. Caldwell. He was born at Mid-Calder, but while yet a boy went with his parents to reside in Edinburgh. Mr. Caldwell's parents were Seceders. They sat under the ministry of Mr. (afterwards Dr.) Peddie. Mr. Caldwell, however, embraced Congregational principles. Before coming to Wick he was pastor of a church in Falkirk for nine years. One of his juvenile hearers has by the grace of God won for himself a name which the churches of Christ will not willingly let die. I refer to Robert Moffat, the African missionary. Thirty years after Mr. Caldwell left Falkirk he had an opportunity of meeting the devoted missionary in Newcastle. When Mr. Caldwell was introduced to Mr. Moffat, the latter seizing him by the hand said, 'I would have come from London purposely to get a shake of your hand.' Mr. Caldwell became pastor of

this church in 1813. For about 20 years he laboured in Wick, 'highly esteemed among all classes, and living in the most intimate and friendly terms with his brethren in the ministry belonging to other denominations.' In 1834 Mr. Caldwell removed to Howden, near Newcastle, where for eight years he laboured with great success. On account of declining health he resigned his charge and went to reside in Newcastle. His death was very sudden, but to him sudden death was doubtless sudden glory. Shortly after Mr. Caldwell left Wick he was succeeded in the pastorate by Mr. Wiseman. Of him I have little to say. He was pastor of a church in Garlieston in the south of Scotland before coming to Wick. After a brief reference to Mr. Wiseman, Mr. Currie observed that the next pastor of the church was Mr. M'Farlane. He was ordained on the 29th of September, 1842. During his pastorate the church was in a very disturbed state. There were great contentions and heart-burnings ending in a disruption. Doubtless on both sides there was a good deal of unhallowed fire. Mr. M'Farlane, however, has proved himself to be a good man and a true. In Holm Firth and in Windsor he has laboured with acceptance, and is now, I believe, in Holm Firth again. Mr. Sime succeeded Mr. M'Farlane in Wick. He commenced his labours on the 16th November 1845. For nearly eight years he laboured here in word and doctrine. It is quite unnecessary for me to remind you of his earnestness, his fidelity, his ability, and his success. The best of his days were spent among you, and not a few connected with the church and congregation will ever revere his name and cherish his memory. He has rested from his labours and his works do follow him. When Mr. Sime left Wick for Fraserburgh he was succeeded in the pastorate by my friend and fellow-student, Mr. Innes. Many a happy hour he and I have spent together. With the students he was a general favourite. May he be long spared to labour in the vineyard, and in the sphere assigned him in the allotment of an all-wise Providence may he have many seals to his ministry! As pastor of this church it fell to me to follow Mr. Innes. As I have already said, it is nine years and three months since my ordination. I remember well that the day on which I wrote my acceptance of the call was the day on which the remains of one long connected with the chapel were laid in the grave —I refer to the late Mr. Benjamin Cor-

mack of Humster. In the churchyard I was introduced by my friend Mr. Corner to the late Mr. James Bremner, engineer, as the young man who was come to the chapel. Mr. Bremner, addressing me, said—'Well, sir, ye are coming amang queer folk, but if you please yourself and please your Master you'll do weel.' I trust it is in a spirit of gratitude to God for His goodness that I take this opportunity of saying that my connection with this church has been pleasant and harmonious. We have never had a disagreeable meeting. During these nine years there has not been an entry in our minute-book which would cause us to blush though it were published to the world. Financially we are in a much better state than we were nine years ago. A considerable amount of debt has been liquidated, and our Treasurer's last annual statement shows a balance in hand, which has not occurred, I believe, for many years. As is generally the case in our churches the number in full communion is small compared with our congregation. At the date of my ordination the number of communicants on the roll was 67. The number added to the roll since then is 73. The 73 additions, with the 67 formerly on the roll, give us 140 communicants. But in consequence of the changes which have taken place among us we have only 95. The other 45 are thus accounted for:—26 have been removed by death; 11 have gone to other parts of the country; 5 have gone abroad (3 to Canada and 2 to Australia); and the remaining 8 have left us—2 of them, residing at a considerable distance in the country, have connected themselves with other denominations. I shall not detain you any longer. As we review the past though we have much to humble us, there is also much for which we should be grateful. Our present position as a church, though we have nothing of our own to glory in, is encouraging (more encouraging than it has ever been since I came among you.) Let us, brethren, be of one heart and one mind. Let us thank God and take courage. Let us be diligent in the Master's service. And let our earnest, united, importunate prayer be—'Let Thy work appear unto Thy servants, and Thy glory unto their children, and

let the beauty of the Lord our upon us, and establish Thou thine hands upon us, yea, the our hands establish Thou it.'

The Rev. Charles Thomson church, next addressed the r He congratulated the pastor and of the congregation, and expressed great pleasure he felt in being on this occasion. It was gratifying their honour, and must be gratifying the happiness of their pastor, him surrounded as he was to such a numerous, respectable, and assemblage, in which he was observe there were so many from other congregations in town, who come out to show their kindly sympathy and brotherly feeling, and to our Mr. Currie's congregation in a their respect for him.

The Rev. Mr. Key, U. P., delivered an excellent address family aspect of the Church, including brotherly love and Christian charity forbearance to all men.

The next address was delivered by James Lowe, Esq., on Christmas. In concluding his address he said to be hoped the period is not so distant when Christian art shall be putting on her pristine robes of freedom from the narrow prejudices now too frequently assail her our beloved land, shall stand as a preacher of truth, an instructor ignorant, a mirror to reflect what things are lovely, whatsoever they of good report. Mr. Chairman, time may be delayed, but so surely is a day coming in the which unbridles the horses, as upon evening in the cities of Judah and of Jerusalem shall there be inscribed 'Halleluiah to the Lord,' so assuredly shall time come when the pencil of every artist as the chisel of every sculptor, is dedicated to the building up of the kingdom which consisteth not in gold nor in drinks, but in Righteousness, Peace and Joy in the Holy Ghost.

The Rev. James Virtue of Dr. Lillie of the Established Church, Rev. Mr. Piel, E. U., and Rev. Gower, Baptist, subsequently addressed the meeting, which, after the votes of thanks, was concluded with benediction.—*John o' Groat Jow*

## Obituary.

We deeply regret that we have to announce to our readers the death of one whose name has long been honoured among us, the Rev. Wm. Swan. He entered his rest on January the 18th. We can only at present simply state the fact



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

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## WINTER.

A SERMON BY THE REV. THOMAS BRISBANE, DUNCANSTONE.

"Thou hast made . . . winter."—PSALM lxxiv. 17.

WE are now in the midst, and experiencing the rigour of the season spoken of in the text. And believing that we should cultivate a spirit of holding converse with the invisible through visible things; of discerning the spiritual through the earthly; of walking with God in his works as well as in his word,—and so find food for our souls in all the scenes, sights, and seasons of our terrestrial life,—I hold it to be my duty, as set over you in the Lord for your spiritual guidance, to direct and aid you in the cultivation of this spirit. Impressed with this belief, I have selected the text, and Winter as the theme of my discourse this morning. In Psalm cxi., we read—"The works of the Lord are great, sought out of all them that have pleasure therein. He hath made his wonderful works to be remembered." And the text tells us that winter is one of his works, and certainly it is not the least "wonderful" of them. It is "honourable, glorious, and good," as well as wonderful, and full of instruction. The Lord having "made his wonderful works to be remembered," certainly implies that He has made them "to be thought upon." He has left the impress of his character, and significant hints of his will and ways, upon all that his fingers have framed, and his hands have made. And whatever excuses we may make at other seasons of want of time to "stand still and consider the works of God," we cannot so well make this excuse in winter. Then, the Lord in measure "scatheth up the hands of every man," and He does this, we are told, "that all men may know his work,"—that they may, as it were, being compelled to cease in great measure from their own work for a season, have free occasion to consider his. Here then is one of the divine purposes of winter. Men are then prevented from walking and working abroad, more than at other seasons; they are shut up much within doors, and have leisure given them by God to meditate upon Him who is over all, and through all; their relationship to Him, and their

spiritual state and destiny. But is this the general occupation of men in the leisure time of winter? Do you find it generally the case, that, at this season in which God "sealeth up the hands of men," they seek Him, and to know his works, more than at other seasons of the year? Alas, no. It is notorious that, so far from this being the case, winter is, of all seasons amongst us, the season in which men run to excess in riot and ungodliness. It is then that all our vanity-fairs are held, and most numerous frequented; when our taverns are crowded; our ball-rooms opened; our theatres thronged; and our frivolous and demoralizing literature is chiefly read. Men having time at their command seem mad for vanity. It is the season of countless diversified dissipation. Ah! our winter amusements tell, and tell very sadly, how the currents of our life, as a people, have been running in covert channels of ungodliness during the preceding seasons of the year. But are *we* setting ourselves, during this season of comparative leisure, to meditate more upon God and his works?

Mark again, winter not only affords leisure for meditation and the acquisition of profitable knowledge, it also, in itself, provides us with material for profitable thought. It is an instructive season of the year. The voice of Eternal Wisdom, of God, of "God only wise," speaks loudly in it. It is this that I design specially to show at this time. Let him that hath an ear to hear, hear. Observe,

I. Winter is an ordinance of God.

The nature of the season demonstrates this fully more palpably than the other seasons demonstrate the same truth regarding them. The truth is peculiarly forced upon us, that almighty power is at work in nature during winter. We are compelled to feel this in many ways. As experienced by us in this northern climate at least, it is a season which, had we the seasons under our own control, we would never make. "The Lord is abroad" in it, and, though we would, we cannot stay his hand from working. But against our pleasure often He stays our hands from much of our usual toil, and arrests us on our pursuit of earthly pleasure and gain. Our fields are bound as with iron by his frost, or covered deep with his snow. Our rivers are blocked up by his ice; our roads are rendered difficult for travel. To be much abroad we feel to be inimical to comfort and to health; for "who can stand before His cold," or endure the fall of His rain, hail, sleet, and snow. All beauty has faded from the face of nature; the flowers are dead, the green pastures failed, the trees are alike fruitless and leafless, the song of birds is hushed; our fields deny us sustenance, and as one has said, "the earth offers us nothing but a grave,"—that, alas, she never denies us! In all this we feel that we are in the hands of the Almighty One,—we are in the hands of God. "Thou hast made winter."

Yet our God is good; and as Scripture saith "his tender mercies are over all his works," I would have you notice that

II. Winter witnesseth of the goodness of God.

May not the physical disadvantages of winter be even more than counterbalanced by the advantages which the leisure it affords gives for mental, moral, and spiritual improvement? True, many abuse that leisure to their own hurt, but there is no necessity that any should. It is not the design of God in sealing up the hands of men, that they

should injure themselves. Through the inclemency of the season a man is often isolated from his fellows, and the most fascinating scenes of nature. He is shut up to himself, and cast upon his own resources. Such times of isolation are greatly needed by us all. We are apt to loose *ourselves* amidst the grandeurs of summer scenes, and in the society of friends. It is good for a man at times to "commune with his own heart and be still." Finding one's self is often the first step towards finding God, and in Him eternal consolation and life. God often, in divers ways, makes the sealing up of a man's hands the means of saving his soul, and enriching and purifying his spirit. Winter affords many opportunities for the cultivation of the highest faculties of our being, which many cannot easily find at other seasons. Yes, we may, if we be wise, turn this lion into a hive of honey, and find that "out of the eater has come forth meat" of the sweetest and most nourishing kind; and so have cause to bless God for the season of winter.

Let us mark the goodness of God too in the fact, that over the whole habitable part of the globe, with a small exception, this sterile and inclement season is the shortest season of the year. Doubtless He might, had He willed it, have so poised our planet that it should have been otherwise.

Let us remember, too, that our fields are rendered all the more fertile by the rest, and the frost, and the snows of winter; while our atmosphere is rendered all the more healthy by its cold and biting winds.

Consider, too, that while we are enduring our winter, others of our brother men are enjoying their summer; yea, and that we are having our winter that, as I may say, they may have their summer. The sun and the fine weather have left us for a little season, that they may gladden and enrich our brethren who dwell in the more southern part of the globe. God has so "hung the earth upon nothing," that winter should not come to all parts of it at the same time. This is productive of good in many ways. In giving others to enjoy what He has now deprived us of, our Father in heaven shows that He is alike mindful of all the children of men. And seems, at this season of deprivation, teaching us, as it were, not to think every man on his own things merely, but also on the things of others,—teaching us to bear our present deprivations of earthly good in the spirit of brotherly love. Indeed, even by his working in nature, He thus seems seeking to foster in us his own glorious attribute of love; yea, the Christlike attribute of self-denying love for the good of others.

There are other ways, too, in which this season more than any other presents us with opportunities for the cultivation of this, the noblest and most ennobling of all the Christian graces—the grace of charity. We are then most powerfully, in many ways, reminded of the poor and the indigent, and stimulated to open our hands to the needy. Some churlish natures may not deem this in any way one of the advantages, but rather one of the disadvantages, of the winter; but he that has in any great measure appreciated the teaching, felt emulated by the example, and possesses the mind of Christ, will think and feel otherwise.

The goodness of God in relation to winter is farther seen in this,—that if, in his providence, the fields now deny us sustenance, He caused them at other seasons to yield a superabundance. By the processes of

nature under his control, God has made the other seasons yield sufficiency of food to store up for man and beast during these sterile months. How wondrous is his goodness in this! And how instructive! Should not this, his providing during summer for our future—our winter months, be regarded as a voice admonishing all of us to be now, while it is called to-day, preparing for our great winter of death; to lay up for ourselves now, a good foundation against the time to come, when, as in winter, no work can be done; laying up treasure in heaven,—store for eternity.

III. We may learn from winter that God exercises power to destroy as well as to create; and that, if He is faithful to his covenant in regard to the unproductive as well as to the productive season of the year, so will He be true to the threatenings as well as to the promises of his word.

Winter is peculiarly the season over which death reigns. All nature seems now given over to his sway. With what marvellous fecundity was the creative power of God being exerted but a few months ago! What numerous and varied forms of life were brought into existence in spring! How was the air, the woods, and the fields peopled with animated life in summer! and with what lavish hand did the great Creator then fill the plains and hills with forms of beauty! And how, under his touch, did the wan face of nature suddenly glow with the flush of vegetable bloom! But where is all this now? Silence reigns in the woods and groves, the winged insects have returned to dust, and the flowers of garden, plain, meadow, and mountain, with the verdure of the fields and the beautiful foliage of the forest, have become heaps of death. This is the Lord's work as well as that. "The Lord killeth and maketh alive." "The Lord gave, and the Lord hath taken away." "With the are the issues of death." "Thou hast made winter." We learn from winter that He has "a time" to destroy, even as we learn from spring that He has a time to create. And this is true respecting the race of man, as well as it is true regarding the other varied forms of existence on earth. Indeed, does not the year, with its seasons of spring, summer, autumn, and winter, constitute a striking emblem or type of a generation of mankind? And as year after year, so "one generation cometh and another goeth." Our fathers, where are they? And where, soon shall we of this generation be?

"Behold the emblem of thy state,  
In flowers that bloom and die."

As it is now with the vegetation of last summer, so too, soon, the place that now knows us shall know us no more for ever. "Also, Oh Judah He hath set an harvest for thee,"—a time of cutting down and carrying away. "The days approach that thou must die." Yes, *must* die. By the fiat of thy Creator,

"The numbered hour is on the wing  
That lays thee with the dead."

It is He who shall take thee away with His stroke. The keys of death are in the hands of the one great life-giver. But mark, it is in such a hour as ye think not that the Son of man cometh; for in the taking

away of our earthly life there is no such regularity of season observed, as in the decay and death of vegetation.

“ Leaves have their time to fall,  
 And flowers to wither at the north wind's breath ;  
 Stars have their time to set ; but all—  
 Thou hast all seasons for thine own, O death ! ”

Still, while this is true with regard to the *individual* man, with regard to the *generations* of men, we do see almost as great a regularity observed by God in the time of our death, as there is in the decay of nature around us. And in the annual destruction of vegetation, and the sweeping away, in the circle of every thirty years or so, a whole generation of mankind, we have a striking premonition of that further, future, final, and still more awful, putting forth by God of his death-working power, of which Scripture in most solemn accents speaks to us—when the Lord shall destroy the wicked with the word of his power, and bury all the workers of iniquity in the blackness of darkness, where they lie seared and withered under his curse through a winter that shall never end. They shall be driven from the brightness of the “presence,” which is the sun of all spiritual, indeed, of all real life. That is the last winter. And I would have you regard this, and every winter here on earth, as an emblem of that; and look also upon it as a pledge or certifier that that last winter, the winter of the soul, *shall* come on all who choose to live now so estranged from Jesus the Sun of righteousness, as to become only ripe for that world called hell. Let the present winter convince us that God does exercise a destructive power, and that, as He is faithful to his covenant regarding the destructive season of the year, so will He be true to the threatenings of his word. Flee ye therefore from the wrath that is to come.

IV. Let us learn from the fact that God has made winter, that, under the economy of our present life, we may expect times of affliction.

Dwelling, as we do, in one of the most northern habitable parts of the earth, we experience a winter of longer duration and more intense rigour than the inhabitants of most other parts of the globe. Still, there are few countries indeed, where the inhabitants have not what they call, and feel to be, a winter. And just so, although affliction is by no means equally distributed among men, still there are none, of all the children of men on earth, who do not sooner or later, in some degree, endure affliction. Even whom the Lord loveth He chasteneth, and in doing so, saith,—“there hath nothing happened unto you but such as is common to men.” But again, as in most lands the winter season is the briefest in the year, so too, while afflictions come to all men, most men have more days of health and prosperity than of suffering. The winter season in the moral, as in the physical world, is the shortest. But “Thou hast made winter” in the one as well as in the other. Man is born to trouble, being born in sin. And all our trials and troubles in this life are, either directly or indirectly, from the hand of God. “*Is there evil in a city and the Lord hath not done it?*”

These afflictions too, like winter, are sent to accomplish important salutary ends. As winter answers important purposes in the physical world, so our afflictions are designed to answer important purposes in

the moral or spiritual world. Even as winter does good to the earth, so the man of God is often constrained to say, "It was good for me that I was afflicted." Yea, as "no affliction is for the present joyous,"—any more than any winter is pleasant—"but grievous, nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness to those who are exercised thereby."

If affliction does not come in some form of adversity early in life, or in premature death, it will come at length in the form of old age,—that true winter-time of human life, when the blood becomes chilled in the veins, the spirit becomes dull and unimpressible, the faculties become sterile, and the whole man begins to stoop. In many respects winter is a true emblem of old age; but in no respect, perhaps, more than in this,—that old age is a time at which there is seldom experienced, in any great degree, importations of new and fresh life, or at which there is manifested the budding forth of renewed energies. Very few, indeed, are ever converted to God, under the gospel, in old age. Like the frost-hardened earth, the souls of the aged allow the good seed of God's kingdom to fall upon them, but they seldom give to it a genial reception, or so hold it fast that it germinates and brings forth fruit in them. And even aged Christians, for the most part, seem seldom to receive, in any marked degree, fresh impulses of divine light and divine life. Their time of impulse, of intense quickening, and of vigorous spiritual growth,—the making of *rapid* progress, and reaching unto new attainments,—is past. Hence, you too generally find that old Christians live more ruminating upon truths they learned long since, books they long since read, and sermons they long ago heard, than making new discoveries in divine things. And hence, also, they too often come to think there are no such books written now as those they read when young, and no such preachers, and no such sermons now, as those they heard when young; while it seldom, seemingly, occurs to them to reflect that, the difference may not so much lie in the books, the preachers, or the sermons, as in the difference of appetite and powers which they bring to them. It is as if the earth in winter should say concerning seed then cast upon it,—“Ah, that is not like the seed,—that is poor stuff compared with the seed that was cast upon me in spring; I cannot at all relish or feel under this as I did under that,”—forgetting all the while that the difference can quite well be accounted for by the season, and not at all by the seed, which may indeed be the very same, or at least as good, and perhaps better. And thus it is that, as I believe, there are comparatively few aged Christians who ever feel, or ever will feel, the depth of their souls so stirred, and the energies of their souls so quickened, now, by the ministrations of any preacher, as they felt their souls moved and quickened under the preacher who was blessed as the means of first conveying to their hearts the message of God's peace, and of directing them for the first few years of their course along the path of salvation. And the reason is, it was spring with them then, it is winter now. These experiences are being repeated generation after generation everywhere among the churches.

The lessons to be learned from these considerations, by all, of every age, are solemn, weighty, and obvious.

Surely it ought to alarm and arouse those of you on whom the winter

of age has set, or is setting in, in an unconverted state, that so few are converted to God at your time of life. In beseeching you to reflect on this fact, I ask you to remember that the cause of this does not lie in God, but rather in the coldness and hardness your own hearts have contracted by your long-continued ungodliness, and resisting of his word and Spirit. You have destroyed yourselves. Oh, then, let not your winter obduracy of spirit continue! You can never now be in God's kingdom all that you might have been, but all is not lost yet. Mercy's door is still open to you. Though the harvest is past and the summer is ended, and ye are not saved, you may be saved yet,—you may be saved “as one born out of due time.”

And you, my young unconverted friends, Oh, take warning by these considerations to seek the Lord now, in your spring-time of life.

You young Christians, too, let these considerations stimulate you to be diligent, studious, and active in this the receptive, energetic, and productive season of your life; receiving all of God's grace that you might receive, and doing all in the Redeemer's service that you might do, in order that there may be a fulness and ripeness of life in you before the winter of age comes upon you.

And you aged believers, let me admonish you to beware of growing satisfied with past attainments, and ruminating too much and fondly on past privileges and experiences, till you come to only

“Sally muse on former joys  
That now return no more.”

Retain within you the spirit of the little child. Be docile and teachable still; willing to learn from other lips than those you once learned from,—from any lips, indeed, by which God may now administer his truth. And exert your spiritual powers actively still, lest they become paralysed by inaction. So may you, even in old age, be like the plants that flower, and the almond tree which puts forth new blossoms in winter. While others fade, you shall still bring forth fruit in old age.

V. Winter presents to us the promise of another spring and summer.

Yes, she comes, indeed, clad in a sable robe, or wrapt in a white shroud, like a messenger or image of death; but be not afraid, draw a little nearer to her, scan her closely, and you will find that she holds in her hand an open roll of promise, written in characters legible enough for any observant man to read. It is a promise of a renewal of life to that which now lies at her feet as dead.

Go into your fields, those fields that now seem given over to destruction. Look closely at that decayed herbage; look carefully at its roots, and you will find there is still a manifestation of life there. Yea, lift up a part of that white shroud of snow, and, looking carefully beneath, you may even detect already the actual sproutings of a new life.

Enter your gardens, closely scan those bare bushes; look as carefully at the leafless trees, and what do you see? Why, on every bush, and shrub, and tree, you perceive, whence the leaves of last year fell, countless buds already formed of new leaves. There they are, only waiting the resurrection breath of coming spring to unfold themselves. There they are, declaring that soon

“The woods shall hear the voice of spring,  
And flourish green again.”

Thus every winter comes to us holding in her hand the promise of a renewal of departed life.

And now I say to all of you, though ye be "dead in trespasses and sins," look into your souls and you may find there the buds of a coming spring,—the promise of another life beyond the grave. There it is, in that longing after immortality, that instinctive faith in a future state of being of which you are all conscious; yea, and which you can no more rid yourself of by your utmost effort, than the fiercest winter winds can rob the trees of their embryo buds. Though it be a faith you find no comfort in, a promise of an hereafter that only makes you tremble as you think much of it, you cannot eradicate it. It is there still, telling you that

"Dust thou art, to dust returnest,  
Was not spoken of the soul;"

telling you that you shall see God, stand before his judgment bar, and enter on another, a new and immortal state of being; yes, as plainly as we this day read on these leafless trees without, we feel on our sin and death-smitten spirits, the buddings of a life to come. As that leafless, and so seemingly dead tree, itself testifies that it shall live again, so in the very constitution which God has given us, each may find within himself the answer to the question, "if a man die shall he live again?"

But look again at your fields, your gardens, and the woods, and ponder again what winter hath to show and teach us on this matter. Do you find indications of a latent life, or buds promising a renewal of life in spring on all that grew there last year? You do not. Some of the grain grown on your fields has felt the power of death to its very heart of roots,—it has died utterly. And so have some of the flowers and plants which bloomed so beautifully of late in your gardens. These shall never awake to honour again. They are types to us of eternal death. They hint to us that so may some souls die—as only spirits can die—an eternal death. They may thus be looked upon by you as emblematical of the doom of the unbelieving, christless soul.

What was the difference between these plants, and those others which have their buds upon them? The latter are plants which had a more enduring principle of life deep hidden in their roots than the others. The one class had power to propagate, but no power to retain life, while the others had power to propagate, but also to retain life—even through death. The one class are like those of us who find our root of life only in the first Adam—man. The others are more like those of us who have our root of life in the second Adam—the God Man, who is a quickening spirit,—whose souls have, through faith in Jesus Christ,—who "has life in himself,"—their life hid with Christ in God. Not all the rigour of death, nor blasting power of him who hath the power of death, shall wither the souls of these. We shall, indeed, all, believers and unbelievers, after the winter of death has passed over us, rise again, and *exist* for ever; but even winter whispers to us we may not all, and Scripture assures us all shall not, even in the measure of life we have had here, *live* again. On the resurrection morning some shall awake to life,—to the fulness of a glorious and immortal life; but others shall only awake to shame and everlasting contempt,—awake only to die a death more awful than the death they have risen from, and to be cast as



dead branches, briars, and thorns, into the everlasting fire of God's wrath. It is no uncommon thing to see the farmer in the season of spring, the season of new blooming life, gathering weeds into bundles and burning them. And so shall it be at the spring-time of the resurrection. While many are putting on the beautiful garments of immortal glory, others shall be bound in bundles and burned. Hear ye then the words of Him who *is* "the resurrection and the life:"—"He that believeth in me shall never die," yea, "though he were dead yet shall he live."

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## REASONS FOR FAITH THAT GOD HEARS PRAYER.

### PART II.

IN Part I. I confessed two things, that I have faith in God that He will hear prayer, and that this faith of mine has not been created by "modern thought," nor by "modern culture," nor by "science." All my power to believe that God hears prayer I owe to the inspired teaching of the bible, to its divine promises, and to its records of the gracious answers to prayer obtained by the children of God when they trusted in Him, and cried to Him for mercy, help, deliverance. On all sides of me I hear men calling out incessantly, "Give us a sign that God hears prayer, and we too will believe that He does hear prayer." This constant demand, at this late day, for a new sign that God hears prayer, is both ungrateful and unreasonable. For God has already, in every past generation, given proofs without number that He is able to hear prayer, that He delights to hear prayer, that He is rich to all who call upon Him. In his own bible, and for our special benefit, He has placed on permanent record a multitude of facts in his conduct towards his believing, praying people, that make it perfectly clear and certain that, when they trusted in Him and prayed to Him in the time of their trouble, perplexity, weakness, He heard their cry and saved them. If all this be true of Him, there is no room for two opinions on the ingratitude and unreasonableness of those men who will not even yet believe it to be the fact that God hears prayer, and have made up their mind never to believe it to be the fact, unless God shall give them a new sign that He does hear prayer. We all know what that great, wise, and good man Abraham would say to them, were they at this present hour to repeat in his presence and hearing their demand for a new sign to give them power to believe that God does hear prayer,— "Ye have Moses, the prophets, and the apostles, hear ye them; but if ye hear not Moses, the prophets, and the apostles, neither would ye be persuaded though one rose from the dead."

Many students of the science of material phenomena, speak and write in a way that implies the existence in their minds of a strong conviction that they are the men best qualified to give an intelligent and trustworthy decision on the questions concerning God which we are now discussing. *They know* that "God always works through, and never suspends, the action of the established laws of nature; that our Creator

always acts by a fixed natural order, NEVER in opposition to that order or independently of it." *They know* that "never has there been on single instance in the experience of man, of any ascertained law of nature being violated, suspended, or superseded." *They know* "the diseases affecting man and beast are not judgments on account of any religious or moral wrong of which we have been guilty, but judgment for our neglect in studying and conforming ourselves with the great laws of health and well-being." Whence, and how, get they all this knowledge of God's methods of working in our world, his method of governing men as the universal and supreme ruler in the world He has made and upholds, his actings towards his children who trust in Him and pray to Him for mercy, help, deliverance? One of themselves explains the mystery thus:—

"It is impossible for men of the culture of the present day to believe in the supernatural interferences supposed in the doctrine of a supernatural providence. This is pre-eminently an age of science, and the culture of this age is emphatically scientific. Now, all who possess such a training and spirit, believe in the undeviating constancy and order of nature's methods and laws. And the belief arises in the mind, not merely because the thing is proved, but also because the whole tendency of scientific thought is in that direction. Get into the groove along which scientific thought is moving, and you could no more doubt the undeviating order of the sequences of nature, than you could doubt that two and two make four. Upon the scientific study of all God's works my hopes for the full development of man's understanding, and so for his future progress, are based."

Now I do not yield to the writer of the sentences just quoted, in my high appreciation of the advantage to the mind of its possessor of thorough "scientific culture;" or in my admiration of, and thankfulness for, the labours and discoveries of men of science in their own vast department of investigation and study—the material phenomena of our world. I willingly and thankfully sit at their feet to be instructed benefited in many ways, filled with delight, while they report and describe their manifold labours and investigations, with the discoveries they have made in his works of God's marvellous wisdom, almighty power and boundless goodness. But when any one of them, without leaving his professional chair, as a lecturer on geology, astronomy, chemistry, botany, or natural history, as the case may be,—moved thereto by his confidence in his scientific culture, scientific attainments, scientific investigations and discoveries,—begins to tell me dogmatically and authoritatively what I ought to believe, and what I ought not to believe concerning my heavenly Father,—concerning his modes of acting, every where and at all times, as the supreme moral ruler in our world, or concerning his freedom, willingness, and power to hear the prayers of his children,—I no longer listen to his teaching in a deferential and trusting spirit. I take either that opportunity, or the first fitting one that occurs to say to him,—“You are now committing a great mistake. You have no ability, nor warrant in reason, to assume the office of a religious teacher. Your scientific culture, investigations, discoveries, have disclosed to your own eyes and ears not a single revelation of God that helps you onward one hairsbreadth to the settlement of this question: Does God hear prayer? or to the settlement of this other question, Does God work always through the action of the established laws of nature and never by any other mode? There is but one way for you and for

me to learn the true answer to each of these two questions. We must sit at the feet of Jesus, and gather from His teaching the truth, the very truth, concerning God our Father. I see you smile at my naming the name of Jesus, and I know the meaning of your smile; but I am neither ashamed nor afraid to name his name in any presence. With your permission I will bring to your remembrance a brief historical narrative, which will explain the convictions I entertain, and have partially expressed, regarding your total inability to find out God's unspoken thoughts; also the limitations of your power, as a man of scientific culture and splendid scientific attainments, to discover *all* the causative antecedents of an event or phenomenon that has come under your own observation. It is the narrative of the death of King Herod, given in the twelfth chapter of Luke's history of the Acts of the Apostles. Luke says:—

'And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And all the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.'

This narrative is directly opposed to your dictum, 'that diseases affecting man and beast are not judgments on account of any religious or moral wrong of which we have been guilty, but judgments for our neglect in studying and conforming ourselves with the great laws of health and well-being.' For it declares it to be the literal fact that the strange and loathsome disease which killed, suddenly killed, Herod, was the judgment of God upon him on account of a religious and moral wrong of which he was guilty the moment before. I believe in the perfect truth of every word in Luke's narrative, because I know he wrote it as he was moved by the Holy Ghost. The most important things which Luke tells us concerning Herod's death, are things which all the men of science in the world at that time could never have discovered by any process of investigating phenomena then known to them. They also are things which all the men of science in the world at the present day could never, in a perfectly similar case, discover by any process of investigating phenomena now known to them. Yet Luke puts into his narrative nothing but facts—real facts."

To make the whole matter clear, suppose that when Herod died in this sudden and strange way, the civil or military authorities in Jerusalem immediately decided to appoint, summon, and empower twelve commissioners to enquire into, ascertain, and declare the cause and manner of his sudden and strange death. Suppose they also decided and decreed that these twelve commissioners should all of them be Gentile scientific philosophers, residing in Jerusalem or its neighbourhood just then, to the exclusion of all Jews, and to the exclusion also of all Gentiles known or suspected to hold opinions in favour of the truth and divine origin of the sacred writings of the Jews. Is it not clear and certain that by no process of judicial or scientific investigation known to them, could those twelve commissioners have discovered those causative antecedents of Herod's death which Luke names and places on record in his narrative, and the knowledge of which he obtained through the inspiration of the Holy Ghost? Is it not equally clear and certain,

that had you been alive then, and also a resident in Jerusalem, and had also been possessed of all the knowledge of material phenomena, and of the best methods of conducting scientific investigations which you have succeeded in acquiring, you, although applied to for counsel and help, could have suggested to those twelve commissioners no new method of investigation which would have led them to the great discovery that the angel of the Lord smote the deceased king,—smote him because he gave not God the glory, and that this was the reason why he was eaten of worms and gave up the ghost?"

"What think you now of the despised and disused bible of Jesus as the revealer of what God is, and of his working hitherto in this world of ours? I have given you only one short extract from its records of what God—the unchanged and unchangeable God—has already done in our world as the King of kings, and the supreme moral ruler among men." This short extract clearly proves three facts, most important to be known by all men:—that God observes what every man shows himself to be in his inmost heart and in the doings of his outer life; that when He sees it to be a wise and proper proceeding to punish a man in this life for his wickedness, He does so punish him; and that when He resolves to punish in this life the doer of a 'religious or moral wrong,' his power to punish sin is not limited nor fettered by the necessity imagined and preached by modern thought, 'that He must always work through the action of the established laws of nature.' Scientific philosophers have never achieved anything that helps us to discover, or to believe more firmly, these all-important facts concerning God. Some of their number, thank God! not all of them, are in the present day doing their best, or their worst, to destroy our faith in the revelation of these facts given us by Jesus in the bible. The very attempt on their part, as students of material phenomena and the laws of nature, to do this, is irrational and unscientific. The success of their attempt is not only hopeless, but impossible. Had all of them been alive in the days of king Herod, and also resident in Jerusalem, they could not, by the help of science, have discovered this fact,—*and yet it was the fact*,—that his strange and sudden death was a divine judgment on account of the great sin he committed when "he gave not God the glory;" and neither could they have discovered, among all the antecedents and attending circumstances of his death, one particle of evidence making it clear and certain that the divinely inspired historian was misled by false information when he penned this statement, that Herod was smitten by the angel of the Lord, and died, because he gave not God the glory. The men who could not, at the time that Luke's history first appeared, had they been alive then and on the spot, have proved that his explanation of the cause of Herod's death could not possibly be true, have manifestly at the present day no power to do this; nor will "science" ever be able to give them this power, to the end of time. The conclusion to which all these facts lead is this:—All men, including all scientific philosophers as well as other men, must come to the feet of Jesus, and there gather from his teaching what God is, how he deals with men as King over all, and how the volitions and purposes of his mind are accomplished by the wise, holy, benevolent, and unfettered employment of his own self-possessed and almighty power.

D. B. M.

(To be continued.)

### "LORD, INCREASE OUR FAITH."

AMIDST the many thoughts which a reflecting Christian sends forth in different directions, to gather evidences for the strengthening of his faith, there are none perhaps more frequent than his references to his own internal religious state. Not only is he sensible, that the nearer his soul is to God and a condition morally right, the more surely he can repose on all the blessed verities of revelation; but he sees, or thinks he sees, in his moral state itself, evidence that what has been wrought within him is directly from God. He may have thought of the subject before, but he thinks of it again; he reviews his ground, and while the old lights appear stronger, as they sometimes do, or new lights strike him, he feels still more assured that he has not followed "a cunningly devised fable."

Along with the experience of a right moral state, an immediate peace, a sense of safety enters the mind, even antecedent to the question of the truth of revelation, and apart from it. So long as a man is conscious of the ruling principle of the unchanged heart being his,—preference of self to God and all fellow-creatures,—there must be a guilty uneasiness as to how it will fare with him in his future connexion with a God who has testified to moral distinctions in giving man a moral nature. But oh! if I can say that the controversy of an evil nature has ceased within me, that I have submitted to God my rightful Lord—that I have seen Him to be good, and given Him my full love and homage, saying, "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee;" if my new principle of love turns to my fellow-creatures, and aims at acting towards them according to the measure of equity and the example of God Himself—if, in short, I am in a right moral state;—then, all that a human being can in any way know of God assures me that He is my Father and my friend. If there be the forgiveness of sins, it must be extended to one who has turned from sin. If there be happiness in God's universe for any of the race of men, it must be for one whom God has brought to seek it in himself, and in whom he has repaired that disorder which is in itself man's misery.

But the question remains—has this right moral state been produced in us by God in the way implied in the sacred word, so as to involve the truth of its doctrines, and the reality of supernatural influence upon the heart?—or is all the result of man's natural religious impulses?

The first thing which strikes us here is, that nowhere among mankind, when men have been left to the mere natural religious impulses, do we find such an internal life originating as distinguishes the true believer in revelation. An internal life which consists, not in speculation, or superstition, or vague longings after better light; but in a changed nature, in a new moral power ruling within, an all-controlling love to God, who is regarded with childlike confidence as reconciled in Christ, a hatred of all evil and fixed pursuit of all holiness;—such an internal religious life as this is to be found among men nowhere except in connexion with revelation and the faith of it. Look at all the memorials in our hands, whether of the most enlightened moralists of antiquity or of those most devoted to the common worship of the deities, and you can discover no

developments of such a principle of religion as is called the Christian life.—We are not indeed required to believe that nowhere beyond the circle of the direct influence of the Jewish or Christian Scriptures had this principle of divine life any existence in the souls of men. There was diffused throughout the world the transmitted light of early revelation, aided by the light of reason and conscience. There was such knowledge as left men without excuse for their departures from God which adds probability to the belief that it was sufficient to be effectual, if used by the renewing Spirit to form within the soul the elements of spiritual life. We would gladly believe this possibility to have been realized in fact, in the secret histories of human souls to a far greater extent than the patent records of national history and character seem to warrant. But even with such a supposition in view, it is still certain that we have no existing personal records clearly proving such a divine life to have been attained apart from the stream of acknowledged revelation; while, if we had, the cases would only be a part of the one great administration of mercy accomplishing its purposes by an obscurer discovery of truth.

The broad and palpable fact is seen by the true believer to be, that such a spiritual life as his is nowhere to be found among men apart from the dispensation of revelation. On the other hand, he recognises his own religion as reflected in the whole current of Scripture history. With the instinct of sympathy he feels that its records present characters moved by the same principles and breathing the same spirit as himself. He feels that the patriarchs, under the greatest dissimilarity of circumstances from himself, had the same heart as his—that Moses, the Jewish lawgiver, Joshua and Samuel, and David and Josiah, and all the prophets, lived by faith, and in their psalms and sacred songs expressed the inmost experiences of his own spirit. But the parallel of experience is still more perfect when he comes to the New Testament. He finds in the life and sayings of the Saviour of men what draws forth his deepest sympathies, and furnishes the very aliment of the life which has awoke in himself. And in Christ's followers—the apostles, the first Christians, the first churches—as exhibited in the Acts, the Epistles, and every existing record,—he finds the exact reflections of his own sentiments, and the living embodiment, in actions the most genuinely natural, of every feeling which moves himself.

Here, then, a Christian finds that his internal religion originates in connexion with revelation, but never apart from it. One of two inferences follows; either that man cannot originate it at all, which necessitates us to ascribe it to God, or that man has originated revelation itself, and by means of it gives origin to the Christian life of faith and holiness.

Which of these suppositions carries the greater probability with it? There is little difficulty to an unprepossessed mind in answering this question. Compare, first of all, the extent of the two fields of trial as to the tendencies and the capabilities of man. On the one hand, we have the whole world of mankind, with the exception of a particular race, presenting every possible variety of circumstances, all phases of national character, from the imaginative or fanatical genius of the eastern races to the subtle intellectuality of the Greek mind and the practical wisdom

of the Roman; we have also an unquestionable history at once of advancing civilization and of growing moral degeneracy. Yet, under all the varied circumstances of this vast experiment upon man, the religion of divine holiness never sprung up in his idea, and never realized itself in his heart, so as to assume a tangible form in man's literature or in his life. Why, if man could conceive it, did not the conception originate in circumstances so various and so favourable?

Look, again, at the limited sphere of its real origin. How extraordinary an accident that this religion, if it be a human one, should spring up only in one family; or, if it was in earlier times more widely diffused, should be retained by only one family, or by one nation growing out of it, amongst all the innumerable tribes of the earth's inhabitants! But the mere numerical improbability is almost lost in other improbabilities found in the other circumstances. The people themselves were unlikely to hit upon anything different from or better than surrounding tribes,—themselves originally a nomade race, enslaved in Egypt, with difficulty emerging out of degradation, conquering a country by arms, and never advancing far in general civilization or refinement. There is the clearest evidence also that the peculiar religion which had been enforced on them was distasteful to their human propensities, and would have been often abandoned with impetuous haste had it not been for severe restraints and punishments, and other influences which have all, to a singular degree, the appearance of being, what they were alleged to be, the results of special divine appointment. Yet among this people, which could hardly be controlled by their institutions, or kept to them, their singular religion was maintained from age to age, and continually developed in consistency with its early facts and principles,—becoming more and more pure while the nation was becoming no purer, and presenting in more and more distinct outline a future dispensation of truth which, when it came, transcended all previous conceptions of spiritual verities.

If the rise of this religion among the Jews was surprising, the conclusion of it in Christianity was as extraordinary a coincidence. That the fitting consummation of a train of unbroken preparations for nineteen hundred years should actually be the gospel of salvation by the Son of God, manifest in the flesh, with all its array of evidence, and all its actual power in the earth, is a concurrence which leads only to one inference.

To all these singular coincidences the Christian must add another; indeed, the more he reflects the more they multiply upon him. He says, This wonderful religion, beginning in Ur of the Chaldees, among idol-worshippers migrating to Egypt, and finally established in Canaan; transported to Babylon, and returning; developed during an extended period through a succession of prophets and poets, and yet always consistent with itself, and completed in One whom all succeeding times have called the Saviour of the world;—this religion has effected upon me that moral renewal which must be the very highest work of God in the soul of such a creature as man. It has always made men holy; it cannot be received without its doing so; its very nature, like its declared purpose, is to make sinful beings holy. Is this an accident that man was likely to stumble upon? This purpose, this adaptation; would it con-

cur by chance, with all the other concurring circumstances? No; this great result is from God.

Thus it is that, even if we suppose Christianity to produce its effects by its own natural instrumentality upon minds believing it, we find that instrumentality so peculiar in its character that we can explain its origin on no supposition but of its having come from God. But the believer thinks also that he has evidence within himself that a power beyond the instrumentality of truth has wrought upon him, and is still working in him, even that special divine influence affirmed in Scripture to accompany the truth and give it efficacy. He acknowledges indeed that the truth, simply as it is, ought to have those very effects upon his heart by which it is followed; that none of his feelings or principles do more than correspond to what he believes. But he has been conscious, and is, of such an antagonist power within him that he is constrained to attribute the actual ascendancy of his faith to a power beyond his own, subduing the enemy within. In his previous unrenewed life he was conscious of being possessed by a resisting power, of strength sufficient to withstand all outward applications to his mind. The great disorder of his nature, the exalting of self above God, was an evil too obstinate to be expelled by natural persuasives. A worldly heart, with tastes all earthly, and the world itself present to the senses and the mind, and pressing upon them with a strange power of allurements, was too strongly preoccupied to be easily accessible to objects quite dissimilar and spiritual. And another circumstance especially was adverse to so great a change as turning to God, that, even when this change must appear desirable for safety, it might continually be deferred a little and a little longer—so that the question never came fairly to be between choosing life or death, but only between an immediate forsaking of the much-loved ways of sin, and the doing so at a more convenient season. When the believer remembers all this, and much more besides, he believes that he has been born again, "not of blood, nor of flesh, nor by the will of man, but of God." And his remaining difficulties—his weakness, his wanderings, his evil heart of unbelief, his ever-recurring seasons of sinful passions, and worldliness, and apathy to all the most affecting spiritual realities—convince him that the principle of his life lies not in himself, but is "hid with Christ in God." If this evidence does not amount to such a demonstration as excludes even the theoretic possibility of natural principles being sufficient, it goes so far as to afford the strongest support to the truth which Scripture expressly teaches, that "it is God who worketh in us to will and to do of his good pleasure."

When the disciples said unto the Lord, "Increase our faith," they seem to have had specially in view the faith which could work miracles. But faith is only one principle, having various exercises—and we may well present the same prayer, with a view to results which faith will bring, more important to our spiritual life than external miracles. Along with the prayer let us search out those views of truth by which faith is naturally strengthened. The root of all the believer's life and spiritual joy is faith, and its confirmation is an inestimable blessing. Perhaps our experience may have been that the first effect of any remarkable increase of faith, by which the great realities of the unseen world have been made more near and real, has been a sudden awe, similar to that felt by



even saints of old when some manifestation of God or some heavenly visitant broke upon their more quiet vision. Perhaps the first effect is such a profound sense of sinfulness that our feelings are like those of Job, when he said, "Now mine eye seeth thee, therefore I abhor myself, and repent in dust and ashes." But next we have betaken ourselves to those precious truths, linked inseparably to the causes of our alarm, and so bringing relief—the great sacrifice for sin—the blood which washes all guilt away—the open way to the Father, by which coming we are made sons and daughters of the Lord God Almighty. Seizing on such faithful sayings the soul arrives at its rest; and the strengthening of its faith ends in more abounding hope, and joy, and holiness. G. W.

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### DIVINE PROVIDENCE IN RELATION TO PRAYER.

MR. EDITOR.—I thank you for the notice in the January number of your Magazine of my Sermons upon the above subject. If I offend against the usual etiquette in such matters, by asking your permission to say a few words in reply, I hope the importance of the points discussed, and your desire for the propagation of the truth, will secure my forgiveness, and be deemed a sufficient justification for departure from your rules. And the words I have to say will be but very few. For the probable demand for a third edition of the Sermons will shortly give me an opportunity of treating the whole subject exhaustively; and further, I could not here fully reply without entering upon points I could not find space to discuss. I therefore only indicate the direction my answers to some things you and others have said will take. First of all, then, the real ground of our difference seems to me to lie in our different conceptions of God's relation to the universe. You seem to think of him as a power standing outside of, or apart from, the universe, and acting down upon it. I think of him as the power in the universe whose action is seen in all its processes, as the action of my will is seen in the movements of my limbs. The universe is not separated from him, it is one form under which he is known to me. This difference of conception necessarily leads to different notions about the laws of nature and their mutability. From my point of view, a great deal that is said about God's suspension of them, &c., is simply absurd. I cannot prosecute this subject further here; but I have mentioned it for the sake of saying, until that point is determined, it seems to me all further discussion is vain.

Turning, however, to your observations, I am thankful to remark that you very clearly and fully admit that I "do not at all overstate the importance of the belief in fixed laws. It would shake," you say, "the foundations of all our science, were any deviation from fixed laws discovered, and what would be far worse, throw the whole race into doubt and uncertainty, which would arrest our activity and make us utterly helpless." And then again, "so far as our experience goes, they are never changed." And immediately after these admissions, there follow some sentences which bring your position down to what is very much like a concession of the whole I ask for. You say, "As science advances among men, and from their growing acquaintance with God's ways, the

sphere in which they can intelligently obey, becomes larger, it *would seem right to expect, even were it proved God had previously given supernatural help, that it would be gradually withdrawn*, so that man's experience would never detect the interruption of fixed law. And this process might go on until, when man attained his majority, and fully knew the conditions amid which God placed him, a natural providence alone would remain." Thank you, dear Sir. And now will you tell me how a man may know when he has reached this state, and so that God no longer answers prayer "supernaturally," and that a "natural providence alone remains?" Of course, you will not say, "by observed difference in the phenomena of life;" because you admit there is now no deviation from fixed laws, "so far as our experience goes." The phenomena will be to us, then, precisely the same as now. Nor do I suppose you will say, a special revelation will be given to assure us of the fact—a supernatural communication to tell us we do not need the supernatural! But unless we have some such clear revelation in some form given us, upon your interpretation of Scripture, we shall have to go on praying for the supernatural answers to prayer when such answers will no longer be given and no longer needed. I can only imagine one way in which you could cut a passage through this difficulty, viz., by affirming that the knowledge of the natural processes through which any good is secured is in itself an indication or revelation to us that prayer will henceforth only be answered through those processes. But then (not to insist upon the strange anomaly that you would have the instructed—those "who had attained their majority"—living without prayer and the rest still bound to pray), you will, I am sure, when you think of it, at once confess that such a principle would be destructive of your present position in relation to the authority of Scripture. For, it would be equally competent for any one in that period, when men had "attained their majority," to contend, upon the ground of the authoritative dictum of Scripture, that prayer is efficacious in obtaining supernatural answers, notwithstanding the observed regularity of the laws of nature, as it is for you now so to contend; and if the appeal to knowledge then would suffice for an answer to such Scriptural appeals, surely it will suffice now. And then, besides this, can you point out any rational principle, anything in God's ways of dealing with us, which justifies you in expecting such a change in his methods of procedure at some future period, which does not justify me in asserting he now deals with us in this way of natural providence *so far forth* as we approach towards that supposed state in which "men have attained their majority?" If you cannot, I am entitled to avail myself of your theory as a defence against all you say about the opposition of Scriptural texts to the doctrine I have taught. For if, according to your theory, God deals with us according to natural law, and ceases to answer prayer supernaturally, as soon as the law is known to us, and we are in a condition to obey it, then no existing Scriptural texts can prove that he ever deals with us in any other way than according to natural law, and that he ever answers prayer supernaturally. This conclusion seems to me so self-evident that I do not dwell upon any explanations of it.

And I have noticed these weak points (as I think them) of your theory, not because I have any pleasure in criticism, but simply because I am

anxious to show that no theory can reconcile the current views of prayer with the admission of the stability of the laws of nature. We may flatly deny that stability if we choose; but once admitting it, I am persuaded that there is no consistent, logical resting-place but in the doctrine which I have supported. As to that hypothesis of Dr. Chalmers which you would save from my criticism, I must frankly confess it does not give me the least glimmer of an idea that is not absurd. I do not know what he means by "the upper extremities of every progression," or, by "overruling influence which tells and propagates downwards to the lower extremities." God to me is not afar off to be sought for in any "upper extremities." He is near at hand, acting in the simplest processes that can be found. But the reason I asserted that if God interfered with the processes of nature at points beyond our observation, "the interferences must needs extend to points within our observation," is founded upon the doctrine of the indestructibility and transmutation of forces, now accepted by all men of science. According to that doctrine there never is any addition to, nor any destruction of, any one force in nature, but merely a transmutation from one form or mode of action into another. Follow out this idea and you will see, I think, what I meant in my reply.\*

With regard to the arguments from Scripture. Nothing has surprised me more than the way in which texts have been quoted in this controversy. One would think even grave divines imagine words from Scripture, whatever their connexion, original sense, and the circumstances under which they were used might be, ought to settle at once every possible question; and to fling a text at an opponent's head is at once to put him *hors de combat*. Do you not, my dear Sir, notwithstanding your pleasingly calm and logical style of thought, approach towards this indiscriminate quotation of texts when you appeal to the prayer of Solomon at the dedication of the temple? Is there any theory of inspiration whatsoever that would compel one to accept Solomon's notions about prayer as a *revolution of the mode* in which God answers prayer? If not, what do you mean by the quotation and all you say about it?

But I must in candour say you are the only one who has proposed, so far as I recollect, the only real difficulty upon the Scriptural ground to the doctrine I have defended,—that is, the exercise of intercessory prayer. And I regret that I cannot do justice to my position in what I can here say about it. My answer, however, is this, God permits his children to come and say to him all that is in their heart, and, consequently, to tell him what is their desire about others. But he does not, therefore, alter his own plans with regard to others on account of his children's desires. He is too wise and good for that. His children are often mistaken, and, sometimes, have very bad desires. Look, for instance, at the "cursing psalms," as they have been called. God permitted his children to tell him they wished their enemies cursed; but he did not therefore curse them.

\* Thus Grove, in his beautiful book, "The Correlation of Physical Forces," says, "It is a great assistance in such investigations to be intimately convinced that no physical phenomenon can stand alone: each is inevitably connected with anterior changes, and is inevitably productive of consequential changes, each with the other, and all with time and space. \* \* \* \* In all phenomena, the more closely they are investigated, the more are we convinced that, humanly speaking, neither matter nor force can be created or annihilated, and that an essential cause is unattainable.—Causation is the will, Creation the act, of God."—P. 218. 3d Edition.

In all things he does, not what we desire, but what He thinks good for our prayer should simply be, "Not my will, but thine be done."

But I am writing too much. God grant that the truth may prevail.  
Yours with great respect,—JAMES CRANBURN

EDINBURGH, Feb. 1866.

The writer of the critique in the January No. had not an opportunity of sending this letter before the proof was forwarded for correction, and must therefore leave it without reply, until another issue, or, perhaps better, until he is furnished with a perusal of the exhaustive consideration of the subject which is to appear in the next edition of Mr. C's Sermons.

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE  
SPRING OF 1865.

SUEZ.

*Friday, March 3.*

YESTERDAY morning our dragoman was with us by seven o'clock, and after a hasty breakfast we were at the railway station by half-past seven, to start for this place. We were all glad to get away from the uncomfortable hotel, with its bad food, negligence, and exorbitant charges. Cairo seems a den of thieves! The cost of everything is very high, at least to travellers. In half-an-hour after starting we were in the desert, leaving vegetation and fertility behind us. The journey is through a region of sand and gravel, all the way for about eighty miles, without a tree, without a blade of grass, and without a drop of water save what is brought in iron tanks on the railway, chiefly for the use of the engines. As we approached Suez the range of the Atakah hills appeared in the south, running eastward to the Red Sea. On our arrival, a little after one o'clock, we went to the hotel originally erected by the Peninsular and Oriental Steam Navigation Company, for the convenience of their overland passengers to and from India and China. It is a very good hotel, by far the best in Egypt, with viands and liquors supplied from the stores of the Company. After lunch I went out and wandered on the shores of the Red Sea, picking up shells and looking at the fishermen casting their nets into the waters. It seems as a dream that I should be here, so near the scene of the wonderful deliverance of the Israelites, and of the overthrow of the Egyptian hosts. Yet such is my privilege, and thus far the Lord has graciously prospered our way.

On account of the crowded state of the hotel, four of our party had to sleep

on the divan, in one of the sitting-rooms, but there was little or no discomfort. To-night we expect our camp to be pitched outside the town and under the stars. The weather to-day has been glorious here; the sun throwing its rays in unclouded splendour on the waters of the Red Sea, and making the sandy wilderness beyond it all the more beautiful. About mid-day the Peninsular and Oriental Company's steamer from Suez arrived, and a crowd of passengers rushed into the open court or quadrangle of the hotel for lunch, rejoicing here they were half-way to England about an hour they were all off to Cairo, and silence again reigned where the clamour of tongues, corking of bottles, and the clinking of knives and forks had for a short time been predominant.

WILDERNESS OF SHUR.

*Ma*

On Friday night, as previously arranged, we left the hotel, and pitched our tents, which were pitched against the walls at a short distance from the town. Suez itself, as a town, is a significant place, and derives its importance chiefly from its being a half-way station between England and India, and from the fact that the Peninsular and Oriental Company's large engineering works there. The novelty of our situation, in camp and under canvas covering, with the noise made by the ceaseless talk of the attendant Arab and the barking of dogs on every side entirely prevented sleep. We were on our pilgrimage at a quarter of ten o'clock yesterday morning

striking of our tents, the packing of the baggage, and the loading of the camels, presented to us a scene, for the first time, not soon to be forgotten. The shouting of the Arabs was loud and often fierce, and blows amongst them were by no means uncommon; they seemed to come as a matter of course, and a natural part of the process of starting; but the violence led to no vindictiveness, and the journey was fairly begun in the utmost good humour. We travelled northward for several miles, that we might go safely round the head of the Red Sea, which has evidently changed its line of shore and withdrawn its waters southward since the time of the passage of the Israelites, if one may judge by the salt marshes and sandy sinking quagmires which are left, and which it would be perilous to cross. Hence the necessity for going northward for a safe passage into Arabia. We might, indeed, have sent the camels round, and we ourselves have taken boat from Suez to the other side, as our dragoman actually did, but this would have prevented us from seeing the character of the northern shore. At mid-day we rested for an hour to lunch under a burning sun, in an unclouded sky, our only shelter being our umbrellas and the shadows of our crouching camels. After a ride of six hours and a half, entirely over sand without a particle of vegetation, we reached *Ayia Mousa*,—the Wells of Moses,—said to be the scene of Moses' song after the triumphant passage of the Red Sea. Here we encamped for the night. Right across the sea here, this little oasis is only an hour and a half or two hours from Suez, and is a favourite resort of Europeans dwelling there, for pic-nic and such-like excursions. It is a solitary green spot in the desert, only a few acres in extent, and abounding in palm trees, pomegranates, and tamarisks. The vegetation seems to be solely owing to the fact that there is water here. We counted as many as nine or ten springs, but apparently all connected with one main source. The Mohammedan tradition is, that a fountain sprang up wherever Moses planted his rod in the sand. I think most probably it is very near the place where the Israelites made the passage of the Red Sea. The precise spot will doubtless continue to be a matter of question and controversy, but from my own observations at Suez, and during our journey round the northern shore, and now at the place of our encampment, I am satisfied that the

crossing of the Hebrew hosts must have been somewhere between the site of Suez and Jebel Atakah. I cannot suppose that it was to the south of Atakah, for, to say nothing of other objections, the sea is too wide there for the passage of such a multitude in so short a time.

As we had been detained several days at Cairo longer than we expected, we decided that it was necessary and important for us to make a short Sabbath-day's journey. Accordingly, after a good night's rest and early breakfast, we started a little after eight o'clock and travelled for about three hours through the Wilderness of Shur, in the track of the Israelites. Now and then a raven appeared in the horizon, and occasionally a lizard ran across our path, but no human being met us. We halted just before noon, and pitched our tents about a mile from the Red Sea. Our camels were soon unburthened and sent adrift to wander at their own will, and browse on the coarse shrubs which shoot up in tufts in the desert, and our poultry, let out of their coops, run about the tents and cackle as in a farm-yard. To-day it is intensely hot, the thermometer is 84° Fahrenheit in the tent; and to catch, if possible, a little breeze I write outside under its shadow. At home you may be shivering round a fire, and complaining of the bitterly cold east wind! We have had a pleasant, and, I trust, profitable religious service in our tent, conducted by Mr. Stoughton, who read to us a sermon which he had composed on the banks of the Nile. Our thoughts wandered to our friends and our sanctuaries in England, and our prayers ascended for God's rich blessing to rest on the assemblies of his people. After this service I walked down to the shore of the Red Sea, and found it good to meditate on Him who delivered Israel of old, and who is still the defence and strength of his children. The view from this part of the shore confirms my opinion that the passage of the Hebrews was made somewhere between Suez and the mountain range of Atakah, which seems to run so close up to the sea, that they could hardly have marched along the shore to the south of it. At all events we cannot be far from the place where they crossed; it is certainly within the range of our vision from where we now are; and for all practical or spiritual purposes, as regards ourselves, this is enough.

*Tuesday, March 7.*

We have far less noise and confusion

now on starting in the morning than we had at first. Every camel has its distinct load, and every Arab knows what he is to put on his animal's back, so that we get off much more expeditiously and quietly. Yesterday morning we had breakfast soon after sun-rise, our tents were struck and our baggage packed in a very short time, and a little after seven o'clock we were on our way farther into the wilderness, "fairly launched on the desert of Asia." The bare mountain range of Rahah is fully in view, bounding this part of the desert, and the horizon, on our left; while on our right is the Red Sea, or that arm of it known as the Gulf of Suez, and beyond it the African hills. We crossed Wady Sudr, the shallow and dry course of a torrent that, in rainy weather, comes down from Taset Sudr, "the cup of Sudr," a singular conical peak of the Rahah range of hills. We stopped to lunch in Wady Wardan, and after nine hours on the camels' backs, pitched our tents, weary and ready for dinner and rest, in Wady Amarek. Here for the first time I fired off my loaded revolver, and as barrel after barrel was discharged the Arabs looked on in great astonishment. This morning we were up again early. Before starting there seemed to be some particular excitement in the camp. The Arab whose camel I have been riding shouted and made sundry signs and gestures to me which I could not understand. At length we discovered that the animal had, during the night, given birth to a still-born calf; hence all the hubbub; but the beast proceeded with me as if nothing had occurred. As there is no infant camel to take the milk, one of our party is comforted with the thought that he can have it for his tea! About eleven o'clock we came to *Ayin Howara*, where, of course, we stopped for a short time. This is the ancient fountain of Marah, the water of which we tasted and found bitter as of old. At present the fountain is very low, probably from the fact that no rain has fallen in this peninsula for twelve months past. Near it were growing one or two stunted palm-trees, and many plants of *Ghurkund*, a shrub which some suppose to be that which Moses, by divine command, cast into the spring to make the water sweet. After leaving Marah, a journey of two hours brought us to Wady *Ghurundel*, said to be Elim, where there are still palm-trees, and tamarisks, and some wells of water. We lunched under the shadow of one

of the tamarisk-trees, and an hour's rest started again to farther in the route of the Is. We seem now to have passed and purely sandy region, and entering on a rocky and mountain one; wondering more and more way by which God of old led his people, in order to mould them will, and fit them for his service only living creatures we have until this afternoon, have been ravens, and a party of Arabs down to Egypt for corn. To-day, ever, we have met a caravan of Bedouins consisting of three or four gentlemen and some ladies, returning from and as a matter of natural history may mention that we have seen swallows, a few pigeons, and seemed to be a water-wagtail! right hand, between us and the coast, is Jebel Hummam.—"the bath,"—thoroughly bleak and late, which receives its name warm sulphureous spring at it. As we go along our Arab attendants often amuse us. They are for the part handsome, and physically formed men, but in many things and unsophisticated as children: name of my camel-driver is Nasir, often comes up and pats my legs "tyeb, tyeb,"—"good, good."—hope of receiving a little tea backsheesh. We bought several of this weed at Cairo, the of gratuitous administration, the Bedouin friends might be kept humour. Our ordinary rate of going, at the camels' pace, is two and a-half an hour, so that from to twenty-five miles is a good journey in the desert. I can see and beauty in God's arrangement: the pillar of cloud and of fire camp of the Israelites, which saw before; but for this diversion it would have been impossible them in the wilderness to know to stop, how to proceed, or what to select for their encampment: afternoon, as we were approaching end of our day's journey, we have at the peaks of Mount Serbal, far towards the east; and now we pitched our tents in the Wady which, from its fountains and palm-trees, has been thought to be the Elim of the bible, or higher claims to be so than *Ghurundel*.

Wednesday, Ma

Another splendid day; the air

wilderness is pure and invigorating, though occasionally in defiles between limestone rocks it is very hot. The sun in the heavens has scorching power, the cliffs and mountains glow and glare on either side, and the sand or gravel burns beneath the feet, so that the traveller feels as if he were in an oven. We ascended through Wady Useit, between mountains of rock in tumultuous magnificence, and wondrous variety of form. I have never seen scenery so singularly strange and so terribly grand. We entered Wady *Taiyebah* about noon, and travelled for miles in one of those river-beds which in time of rain is filled with a mighty rushing torrent, ploughing its way in the sand to the depth of six or eight feet, but now quite dry. Almost every colour—red, brown, white, grey, black, blue,—came into sight,—all except living green, for there is no vegetation, save now and then in some sheltered spot a small feathery tamarisk or a stunted palm. We travelled between vast cliffs of limestone formation, sometimes in narrow gorges two or three hundred yards wide, and sometimes in much broader open spaces of gravel and sand, like military parade grounds, until at length, at the end of Wady *Taiyebah*, the Red Sea burst upon our view, with its wonderful contrast of deep blue waters, and its waves crested here and there with foam. We were soon upon the beach, and for three hours our route lay along the shore, occasionally under the cliffs and close upon the sea, whose waves broke at our feet, and sometimes in a path over a much wider space, between the cliffs and the water. The rocks towering up around us are of wondrous forms of magnificence and beauty, some like cones and pyramids, some like domes of majestic cathedrals, some like fortifications, castles, and towers, as if made to defy the forces of all the centuries of the world's history. At one point to-day we passed over slippery terraces of limestone, and round a headland called *Zelima*, against the lower cliffs of which the waves dash at high water, so that even at low water only a few yards are available for a passage. Hence the doubt arises, whether here the traditional route is the actual route taken by the Israelites, for it is somewhat difficult to understand how a mighty multitude with flocks and herds could have passed this way. The difficulty of the passage is, however, by no means insurmountable, as we ourselves and our camels proved; and in some respects perhaps the outward

aspect and surface of the region may have materially changed in the course of three thousand years. We begin now to suffer a little from that which repeatedly tried the Israelites—the want of good water; we have had no fresh water since we left Suez; and we can expect no miracle to be wrought for us to produce it! Happily we are not without water, though it is stale and disagreeable after four days' shaking on the camel's back, and under the heat of the sun. We have encamped in the triangular plain of *Murkhah*, which is evidently identical with, or part of, the Wilderness of Sin (Numbers xxxiii. 10, 11). Our tents are only about a quarter of a mile from the sea, and the waves, as they dash against the pebbly shore, we can distinctly hear. From *Zelima* the camp of the Israelites may have extended into the plain of *Murkhah*, on the shore of that sea from the waters of which they had been so miraculously delivered.

#### Thursday, March 9.

We started this morning as usual about half-past seven o'clock. The road passes across the plain of *Murkhah* for about two hours, and then turns off from the Red Sea up Wady *Shellal*. From this point our way lay through a wonderfully sublime region of mountain and rock in magnificent array of grandeur and variety. No description could give an adequate idea of the scenery; it must be seen to be apprehended. The vast masses of rock are of varied colours, reminding one of the colours of the Alum Bay sand in the Isle of Wight,—dark-green, grey, red, brown, black, and white, almost to the whiteness of marble; red summits rising from ridges of brown, and these again from bases of green or black, with stunted shrubby palms occasionally nestling beneath overhanging and frowning cliffs. These varied colours, with the sun shining upon them in an unclouded sky, give a magic splendour to the landscape even beyond description. But all this is without water, and with very little vegetation. We have not crossed a single running brook, nor found a spring whose waters we could drink.

In the course of the morning's ride, we had to get over the Nukb or Pass of *Baderah*, a narrow, long, and zigzag defile, very steep and very difficult. Our dragoon informed us that Major Macdonald, of Wady *Magherah*, had recently made the pass much more easy

for travellers, having set the Arabs, whom he employs in searching for turquoises, to work upon it; and that formerly it was no unusual thing for loaded camels to drop down and die in the pass. I cannot believe that here we are in the track of the Israelites, although we are still in the traditional route. It would have been impracticable, if not impossible, for a mighty host with children and flocks and herds to come this way over such a pass, so that I am inclined to think the Israelites did not turn up from the plain of Murkhah by Wady Shellal to reach Sinai, but must have gone farther along the shore, and turned up by Wady Feiran, into the middle of which we hope to strike to-morrow. The Arabs say that there is ample space to pass along the shore to Wady Feiran, and thus a much easier way for a multitude to travel with *impedimenta* is open. This view seems confirmed by the fact that in coming through Wady Shellal and over the pass of Baderah, the Hebrews would have had to pass near, if not through, Wady Magherah, in which there was then an Egyptian colony for mining turquoises. We went a considerable way into this Wady, in order to visit Major Macdonald, who for more than twelve years has given himself to the mining of turquoises in these rocky regions. He alleges, from unmistakable evidence, that the ancient mines in the neighbourhood of his residence, commonly supposed to have been copper mines, and so called in most travellers' books, were really excavations made in the sandstone for turquoises—a precious stone found embedded in the rock, as flint is in chalk. We saw some caves of great extent which had been so excavated, with several inscriptions of Egyptian hieroglyphic cut in the solid rock, and indicating an antiquity farther back than the time of Moses. Even then these quarries were worked by captives, and the inscriptions cut on the rocks were manifestly written in *terrorem*, as admonitions and warnings to the slaves; and now as fresh and sharp as if they had been engraved last year. The Major told us that he had obtained some of his largest turquoises in these old excavations. The question then is,—Would Moses, who must have known the fact of the Egyptian colony being there, lead the Hebrews who had escaped from Egypt, close by a scene which might have either inspired the people with new terror of the Egyptians, or drawn some of them away, wearied

with the toils and hardships of desert? I think it is by no means likely, so that taking into account extreme difficulty of the Pass of B for the passage of such a host with the presence of an Egyptian colony in that region, it appears to me the route of the Israelites must have been along the shore to Wady Feiran, which leads direct towards Sinai.

Major Macdonald urged us to stop and dine with him, and showed us his kindness and hospitality. He had just recovered from a long and severe illness, during which he had no care for him but his attendant. His is a strange voluntary exile; he lives in a house, or rather hovel, he has cut in the rock amid so savage wildness and majesty. I told him that we were the eighth party that had visited him this year. After having spent four or five very agreeable hours with him, we left his abode at five o'clock, and had a pleasant ride of an hour and three quarters in the moonlight, to the Wady Mok, "the Written Valley,"—where our camp had been pitched.

#### Friday, March 1st

Our way this morning lay, for several hours, along the Wady Moka, called from the number of inscriptions on the rocks on both sides of the valley. In some parts of it they are very numerous. At first when the modern travellers were called to examine the inscriptions, they were supposed to have been written by the Israelites during their wanderings in the region of the Sinai, and this theory is still held by many. But it cannot be maintained; on the contrary, I think it has entirely been disproved. A careful examination of the writings themselves tends to confirm this opinion of their origin. I examined a good many of them; some were in Hebrew, some in Greek, and some in Coptic. Many of them seem to be only of proper names, with a professional designation as *Cohen* (High Priest) after them, and very few with the sign of the cross. They do not belong to the Christian era, but may have been the work of Egyptian artists, some of them perhaps of the same age as the real Egyptian inscriptions of Wady Magherah. There are also sketches of animals—camels, asses, and ibexes—rudely drawn and sculptured. One inscription in Magherah, consisting of the words *Israhel* *Moshe*, is mentioned



some recent book as an ancient Christian writing; but Major Macdonald told us it was written some years ago by a monk from St. Catherine's Convent at Sinai, who had run away, tired of monastic life, and taken refuge for a time with him! About three hours after starting we passed round a very lofty and rugged sandstone cliff, one of the grandest masses of rock we have seen, and entered the celebrated Wady Feiran. At the point where we struck into it, there is very little vegetation, but after journeying in it for a few hours, the scene gradually became more fertile. The breadth of the valley varies from a quarter to half a mile, and is perhaps the longest Wady in this part of Arabia. As we advanced the sandstone gave place to primitive rock; and granite with beautiful porphyry veins became predominant. Flocks of goats and sheep appeared here and there dotting the mountain solitudes on either side, feeding, not on grass, for there is none, but on the rich aromatic herbs which here abound among the rocks, and give fragrance to every gale. These flocks, with their attendant Bedouin, impart quite a patriarchal aspect to the region. At length we came to palm-trees and Bedouin gardens, which gave evidence of a resident population; and a little farther on to the ruins of an ancient city, built high up on the mountain side, and seemingly inaccessible, supposed to be the ancient Paran spoken of by Moses in Deuteronomy xxxiii. 2, and subsequently by the prophet Habakkuk. There is a natural and manifest similarity between the words *Paran* and *Feiran*, which tends to confirm the identity. The form and colour of the towering cliffs on either side give beauty even to these majestic hills of bare and solid stone. Somewhere in this long Wady is supposed to be the ancient Rephidim, where the Amalekites came down on the children of Israel with a view to stop their farther progress. We passed, and some of us ascended, the little hill on which it is said Moses stood to witness the battle, when his hands were held up by Aaron and Hur. The rugged heights of Serbal, as we wound round part of its base, were imposing and grand; it is truly a majestic mountain towering aloft into the heavens, and is seen on every side for many miles. By some it

is thought to be the ancient Sinai, but there is no plain at its base where the Israelites could have encamped, so that it cannot, I think, be the real mountain of the law. As early as the fifth century the grandeur and beauty of Wady Feiran attracted Christians to it, and numerous monasteries began to rise in the region of Serbal and Sinai, with thousands of monks who lived in caves or made cells in the face of the mountains. Many remains of these monkish habitations still appear. As we proceeded the valley gradually narrowed, until at length we entered a large palm grove with majestic trees and a small trickling stream, giving verdure and beauty to the sublime scene, and making it the head quarters and earthly paradise of the Bedouin. Tottering ruins manifest themselves on the surrounding heights, and dark openings of hermitages appear in the cliffs, the abodes of the monks many centuries ago. We pitched our tents among the palm trees, and near the little stream, so that for once in the desert we were cheered by the sight of running water, and refreshed by partaking of it. Two parties we found had encamped before us, the one French and the other English. With the latter, consisting of three young gentlemen, all Cambridge-men, who had been in the peninsula for two months, and in this spot for more than a week, we exchanged courtesy and hospitality. Before retiring to rest I went out to survey the valley under the silvery radiance of the full moon. The scene was very grand and impressive; the lofty palm trees around us overshadowing our tents, and through their leaves seen towering upwards to the sky on every side the rugged peaks of the mountain monarchs of the world, whose tops are visited only by the eagle, the leopard, and the ibex. It seemed an amphitheatre of rocky and awful grandeur, with an arena of verdure and beauty, and over all a canopy of sparkling glory in the sky. And here God's ancient people were; they beheld the ancestors of these very palm trees; they were refreshed by the waters of this little stream; these mountain solitudes echoed the din and bustle of their encampment thousands of years ago. Amidst all change, their God is our God, without variableness or shadow of turning. Blessed be his name!

## Notices of Books.

### ESSAYS ON BAPTISMAL REGENERATION.

*Theories Examined, Errors Exposed, and Dangers Demonstrated; with Addresses on the Position and Duty of the Evangelical Clergy of the Church of England.* By John Campbell, D.D. London: John Snow.

THESE ESSAYS have been given to the public in the columns of the *British Standard*. The theme which they discuss is one of vital importance to the future Christianity of this nation, and was well worthy of the attention which Dr. Campbell and many others have given to it. There is much information as to the views of leading theologians in the English Church on baptismal regeneration to be found in the work, and the Scriptural truth is taught with the Doctor's usual force and power. We wish we could believe that the admonitions given to the Evangelical clergy would receive the attention they deserve.

Had the worthy author revised and condensed the articles of the *Standard*, he would have added much to their permanent value. That may be suitable enough for a newspaper which scarcely does for the pages of a book. We could also have wished that, in expressing his sense of the vast importance of the error which he exposes in these essays, there had not been even the appearance of making light of the equally serious evils arising from the union of church and state. In truth, the following sentences made us ask whether our friend had taken down the flag of Congregationalism as well as of opposition to state churches. "The union between church and state will probably continue for many generations; all attempts at forcing their separation, in the present state of thought and feeling in the country, are simply *futile and preposterous*." Perhaps so, but does the Doctor not think also that the endeavours to change the state of thought and feeling made by the dissenters are out of place, to say the least? We should almost be led to think this from his saying, "The mission of the Church of England is not only not yet fulfilled, but only commencing. There must be an established church in England for generations, perhaps for centuries, to come." Certainly one would scarcely think that it was Dr. Campbell who threw the following light on Congregationalism:—"Even if

the establishment should one separated from the state, yet the pal church, exceedingly strengthened by the severance, will probably long as the English nation. *else is suited to monarchy and* Perhaps our revered friend has a republican, and wishes in this manner to show his opinions. not, but still believes in our constitution, his faith in Congregationalism is of a very limited nature.

The secret perhaps, however in order to get as large an acceptance on the clergy, he sought himself, and threw a sli upon anti-state churchism and gationalism, without seriously it.

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THE EFFICACY OF PRAYER VII  
By the Rev. Wm. Thomson,  
Edinburgh: Wm. Oliphant

A VERY able and instructive work in which the speculations on prayer that have recently been the public are sifted, and show opposition to the word of God objections to the Scriptural doctrine fairly met and obviated. For those who heard this sermon as from the pulpit did well in what have it in a permanent form, who procure it in this form themselves indebted to the author for its composition, and to his conduct for securing its publication.

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DIVINE GOVERNMENT AS ILLUSTRATED  
THE PRESENT CATTLE PLAGUE  
Discourse by the Rev. Henry Wood, LL.D., Glasgow.

THIS discourse is based on the text, "I will say unto God, show me before thou contendest with me, consists in elucidating and these thoughts—"In sending me above human control, God with men;" and "When such calamities it becomes me to enquire into the purpose of God's and to humble themselves before Him. Under these heads the author

lays before his readers some very important considerations, which are specially applicable to our day, and shows that the cattle plague coming upon us, ignorant of having violated any physical law in the keeping of our herds, is a rebuke to our pride of knowledge, and a stroke of judgment against growing worldliness. It is a well thought-out and ably-expressed discourse.

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**THE TREASURY HYMNAL, Nos. 1—8.**  
Edinburgh: Johnstone, Hunter, & Co.

This Hymnal consists of selections from Dr. Bonar's "Hymns of Faith and Hope," set to music printed in the ordinary notation, vocal and instrumental, with the letters of the new method annexed, in order to help young singers. The music is mostly selections from celebrated composers, and is very chaste and sweet. It is beautifully got up, and well deserves the support of the musical public; and will, we should think, secure that of the Christian portion of it.

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**THE CHRISTIAN TREASURY, 1864.** Edinburgh: Johnstone, Hunter, & Co.

This old-established favourite, the father of so many periodicals, continues to go on its way with unabated vigour, and shows neither in appearance nor contents any indication of age. Indeed it is now much more graceful and attractive than it was in its youth, and well deserves the affection which has so long been given to it.

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**OUR OWN FIRESIDE: A Magazine of Home Literature for the Christian Family, 1865.** London: William M'intosh.

This Magazine is of the same order as the Christian Treasury, and worthy of a place by its side. Its contents are generally of great interest and full of scriptural truth. It both deserves, and we hope will receive, a very large circulation.

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**THE CHILDREN'S HOUR, Nos. 1—3.** Edinburgh: Johnstone, Hunter, & Co.

This Magazine has been projected by the publishers in consequence of believ-

ing that there is need for one exclusively designed for children, conducted on Evangelical principles, and yet sufficiently light and cheerful in the tone of its contents to prove attractive to young readers. Judged by the numbers which have been issued, this design has been very successfully carried into execution; and the initials of the editor, M. H., so well known to children from many interesting and pleasant as well as instructive stories, as well as the character of the publishers, is a guarantee for the future. This Magazine is beautifully got up, illustrated with beautiful woodcuts, and full of interesting matter. We hope it may find a wide acceptance with those for whose benefit it appears.

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**THE BRITISH QUARTERLY REVIEW, No. 85, JANUARY, 1866.** London: Jackson, Walford, and Hodder.

This first number of our old friend, under its new management, as it was expected with some anxiety, will be read with deep interest, in order to ascertain if the present editors are able to walk in the steps of their able and honoured predecessors. The judgment will unquestionably be, that it is worthy of a place alongside of former numbers. The articles are varied, interesting, and instructive, in a high degree. We have one on Mr. Cobden, and another on Lord Palmerston; the state of religion in London furnishes an instructive article, founded on the able articles which recently appeared in the *Nonconformist* on that subject; and Inductive Theology is the text of another. In "Mount Sinai," one of the editors gives an interesting report of what he saw and learned during a recent journey through the wilderness, as well as of what is known in our time respecting it. The number ought to have a wide circulation, and we trust it will have it, that the new editors may be encouraged to do as well in their future issues as they have done in this.

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**THE JEWISH LAW: HOW FAR SUPERSEDED BY THE GOSPEL.** By George Burn, D.D., Corstorphine. Edinburgh: Johnstone, Hunter, & Co.

The Jewish law is considered by the author in its threefold division—judicial, ceremonial, and moral. The first, as instituted by God for the Jews, was

abolished in the abolition of their state; the second was a "figure of good things to come," and was fulfilled in Christ; and the third is, by its nature, eternal, and so binding upon all men. Though obviously written in view of the questions which have come up for discussion recently, this tractate scarcely touches

them, because all parties will admit the truth of what the author says respecting this threefold division of the law. The point which required consideration to adapt the work to the present time, was to show that the decalogue and moral law are synonymous, which is not attempted.

## Chronicle.

### CHRONICLE—GENERAL.

THE existence and spread of the "Fenian" conspiracy has caused somewhat more than the usual attention to be paid to Irish affairs; and every one who casts a glance at that portion of the empire is struck with the unjust and anomalous state of ecclesiastical matters there. The existence of a Protestant established church in an intensely Papist country is manifestly what would not be were the people the framers of their own laws, and is consequently a perpetual proof that Ireland is under the power and rule of conquerors. To get rid of this badge of conquest, it has again been proposed, by a writer in the *Times*, that the Popish Hierarchy should be raised to the level of the present established church, by receiving an endowment. There is little doubt that many of our politicians would gladly agree to this, but most likely the proposal will not be made, as it would be certain to meet the opposition of the voluntaries, and of those who would only endow truth—i. e. their own belief. Moreover, it is more than doubtful whether, as a political move, it would be successful. The Fenian conspiracy has been opposed by the priests, and yet it has attained a wide-spread though not powerful hold; and were the priests to accept an endowment, the result very probably would be that the people would account them traitors, and refuse to follow their guidance in politics. The ecclesiastics apparently see this, and have intimated pretty clearly that they will not accept an endowment. This is not because they have adopted the voluntary principle,—for they are urging on with all their force the alteration of the present general system of education in Ireland to a sectarian one, obviously in the hope of thus strengthening their church. But from whatever cause, if the priests resolve not to be

endowed, the glaring injustice of the Irish establishment will continue unsheltered, and very probably the tide of public feeling will, during the present parliament, roll strongly against it. In the first days of the session this grievance was distinctly pointed to by not a few of those who spoke.

The battle becomes more desperate, to all appearance, in England, between the high church and the low. On Thursday the 1st February, a deputation waited on the Archbishop of Canterbury, for the purpose of presenting a memorial signed by many clergymen and other gentlemen, praying, in reference "to the recent introduction into the celebration of divine service, of practices which are disturbing the peace and impairing the efficiency of the church," by which is meant the almost popish ritual adopted by many clergymen, that such measures should be devised as "may be best calculated to repress such of the practices referred to as are illegal, and to secure that measure of uniformity in the celebration of divine service which is involved in the idea of a national church." On the following Saturday another deputation waited on his Grace, to present a memorial signed by 36,008 lay members of the English church, of whom 24,133 are men, and 2,970 clergymen, objecting to any alteration being made in the Book of Common Prayer respecting the ornaments of the church and of the ministers thereof. Not satisfied with approaching the ecclesiastical dignitaries, a deputation of the Society for promoting a revision of the prayer-book, waited on Earl Russell to get help from him, or through him, against Popish practices. Thus both parties are in action, and, sad to say, the Evangelicals seem to place their trust for being allowed to pray aright principally upon the action of Parliament.

Truly the Society for the liberation of religion from State control and patron-

age is greatly wanted, and we are glad to see that it is still advancing in the great work which it has undertaken, and in which it has already done great things. Most likely the first conflict between parties in the new Parliament will be on the motion for the repeal of church rates, and the probabilities are very largely on the side of its being carried by a great majority.

Ecclesiastical affairs in England have come to such a pass, that the most retiring dissenter, and the least inclined to take part in political action, must see now that to get the church of Christ set free from its bondage to the State—bondage not the less real that the chains are gold and social status,—is one of the most important services to the Lord's cause which can be rendered by the church in this generation.

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#### ORDINATION—PERTH.

On Thursday, 14th Dec., the Rev. John Wallace, student, from the Theological Hall, Edinburgh, was formally ordained to the pastoral charge of the Independent church, Canal Crescent. After devotional exercises, Mr. Masson gave a clear and able exposition of Congregational principles, which, he contended, were founded on the scriptures and the practice of the early primitive church. Mr. Robbie asked Mr. Wallace for a statement of his views of Christian doctrine, which the latter gave in an intelligible and satisfactory manner. Mr. Tait then offered up the ordination prayer, in the midst of which the ministers present solemnly ordained Mr. Wallace to the work of the Christian ministry by the laying on of hands. Mr. Forbes thereafter addressed the newly-ordained pastor from Acts xx. 28, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Mr. Spence followed with an address to the congregation from the words, "Encourage him," in Deuteronomy i. 38. The proceedings were closed with prayer by Mr. Knowles. In the evening, a soiree was held in the church, the Rev. Mr. Wallace in the chair. After tea had been served, Mr. Peter Cree said it had been thought proper that some member of the congregation should say a few words on the occasion by way of welcome to their new pastor. He had been selected for this, and although he wished

the duty had been devolved on abler men, yet he would endeavour to discharge it as best he could. And first of all, he had to thank Mr. Wallace, in name of the congregation, for coming amongst them, more especially when another call was at his disposal. He earnestly hoped that his labours in Perth would be productive of benefit, both for himself and others. There was a wide field of usefulness without at all encroaching on other churches, and he trusted that it would be with the destitute ones in that field that their house would be filled. Mr. Cree concluded by saying that although their new pastor was not to fight with a temporal sword, like his namesake of old, he hoped he would be found wielding the sword of the Spirit as long as an enemy remained to fight the battle against the mighty. The chairman then said, although his name had been set down in the programme for an address, yet that did not mean he was to address the meeting. It only meant that he was to address himself to the work of introducing the speakers. His share of the day's work was really over. He had gone through a whole body of divinity in the earlier part of the day, and that was no small task. He might say, besides, that he did not feel much at home, which was an awkward thing for a speaker at a soiree. All about him was new, and time could only wear off that newness, and familiarise him with his position. He thought, moreover, if ever there was a period in his life demanding silence, that period was now. The poets had said that deep love deprived a man of speech, and he trusted that when they saw him silent they would attribute it to his deep love for them. As a young man entering on his first charge, he needed their prayers. There could be no good work without prayer, and he would ask them to pray earnestly for him. The Rev. Mr. Goold, Wesleyan, and the Rev. Mr. Brown, Baptist, and Messrs. Girdwood, Rodger, Longwell, and Laidlaw, afterwards spoke; and the evening was spent very pleasantly. On Sabbath, 17th December, the Rev. A. G. Forbes of London officiated in the church in the forenoon and evening, and introduced the new pastor, who preached in the afternoon.

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#### ORDINATION—WHITNESS, SHETLAND.

On Thursday, the 2d November, Mr. Samuel Sinclair, lately under the tuition of Mr. Robbie at Fraserburgh, was or-

ained to the pastorate of the Congregational church of this place. Two of the neighbouring pastors who had fully intended to take part in the proceedings of the day were prevented by sickness. The service was commenced at 11 o'clock by Mr. Tulloch of Sandwick giving out a hymn, reading suitable portions of Scripture and prayer. The usual questions were then put respecting the call, and answered by one of the deacons, after which, the pastor elect was asked to give a statement of his views of Divine truth, which he did in a very satisfactory manner, and much to the edification of all present. The ordination prayer was then offered by Mr. Nicolson of Scalloway, accompanied with imposition of hands. Mr. N. afterwards addressed the newly-ordained pastor at some length, from Paul's charge to Timothy, "Take heed unto thyself and unto the doctrine, continue in them: for in doing this thou shalt both save thyself and them that hear thee," and then the church, from the same apostle's words to the church at Philippi, "Receive him therefore in the Lord with all gladness, and hold such in reputation." Mr. Tulloch again addressed both pastor and church from, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The chapel was crowded to excess by friends from the different denominations, who all listened with profound attention, and seemingly pleased at having Mr. S. now settled among them. As a proof of this, the principal proprietors in the parish, Mr. and Mrs. Irvine, on coming out of the chapel, invited to their house the newly-ordained pastor and the six deacons of his church, to an entertainment and for mutual conversation. This mark of esteem was all the more prized by Mr. Sinclair as Mr. Irvine himself is an elder in the Free Church. As the service lasted nearly four hours, it was thought proper not to hold a second till the following night, when the chapel was again well filled.

The Divine presence was felt throughout all the services. May this infant church, a recent branch from the church in Scalloway, along with their pastor, realize much of His presence "who walketh in the midst of the seven golden candlesticks."

#### MUSSELBURGH—SOCIAL MEETING.

THE annual tea meeting was held on 28th Jan., the pastor, Rev. M. Simpson,

presiding. The attendance was including friends of other denominations. Prayer was offered by the Rev. Mackenzie, Edinburgh. The speaker stated that they had reason for giving and encouragement, for harmony and prosperity they had enjoyed during the past year. The evidence of God's blessing in addition from the world to their fellows well as in other accessions. Mr. Mackenzie gave a very striking and most salutary for church members founded on the incident of Saul as to join himself to the disciples at salem, which he did immediately arrival there. It is a true Christian to seek the fellowship of brethren in Christ. Some church members they visit a locality, especially if small country place, deem it better for them to act thus. Naturally on the circumstances, the disciples at salem were "all afraid of Saul, as he had killed them," and Barnabas having satisfied them on this point, Saul received a cordial welcome. The principle upon which our church act in the admission of applicants is parallel. They seek credible evidence of conversion, and nothing short of that. Like the disciples at Jerusalem should give a hearty reception to those who seek our communion. A new admitted member should be made at home in a church. The most home-feeling can pervade a church better. To attain this, the members of a church should cultivate fraternal intercourse, for which a small church affords greater facilities than a large one. Visiting should not be left entirely to the pastor.

Mr. G. Macfarlane, Leith, spoke of evangelistic efforts in connection with the church. The speaker touched upon the tender manner in which the Lord sought to reclaim the erring. Rev. W. Lowe, Portobello, followed upon church progress. Individual members could do much to secure the church by cultivating cheerfulness, amiability, and consistency.

Rev. W. Lothian, Victoria, also addressed the meeting. Towards the close, several members of the congregation offered general remarks.

The annual Sunday school tea meeting was held on the following evening under the superintendence of Mr. Tennant. The pastor's bible-class was also present, and several friends. The prayer was by Mr. David Anderson, I

James S. Mack, Esq., Dalkeith, gave a very stirring address, exceedingly interesting to the young people. Mr. Anderson, who, as the former superintendent, was cordially welcomed by the scholars, gave an interesting address upon "little sins." Mr. Lothian also, in a lively and suitable manner, addressed the meeting. The proceedings were varied by recitations, hymns, anthems, and rounds, by the scholars. Mr. Mack and Mr. Lothian kindly presented books to the pupils.

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BUCHAN CONGREGATIONAL ASSOCIATION.

The annual meetings of this Association were held at Peterhead on 18th and 19th December. On Monday 18th, special services were conducted by Revs. J. Johnstone, New Pitsligo; G. Saunders, Millseat; and A. Galbraith, Stewartfield; at Stirling Hill, Burnhaven, and Buchan-haven. These were well attended, and considerable interest manifested.

On Tuesday morning, 19th, the Rev. A. Galbraith, Stewartfield, read a most thoughtful paper on Psalmody before

the members of the Association. The subject of the paper formed the theme of an interesting discussion. Arrangements were made for continuing the "Periodical Reading Club" during next twelve months, and several new members were admitted. The secretary read Rev. Mr. Robbie's reply to the fraternal address forwarded to him by the Association, on his leaving Fraserburgh for Dunfermline.

In the evening a social meeting was held in the Congregational Chapel, the Rev. R. H. Smith in the chair. After tea, Bailie Smith rose, and, in the name of the members of church and congregation, presented Mr. Wm. Murray, teacher, with a purse of sovereigns and a beautifully bound copy of "Allon and Gauntlett's Psalmody," as a mark of their esteem for him as leader of "the service of song." Mr. Murray made an appropriate reply. Interesting addresses were then delivered by Rev. Messrs. Johnstone and Saunders, and Mr. E. Hopper, *Castle Haugh*, Mintlaw. The meetings were altogether most successful, and the Association, under whose auspices they were held, promises to be of much advantage to the associated churches.

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Obituary.

THOMAS RUSSELL, Esq., EDINBURGH.

This man of no common mark and worth, died in his own house here, after a short illness, on the evening of Wednesday the 31st January. He visited the Infirmary on the Wednesday before. The immediate cause of his death was an attack of his old complaint Bronchitis, with congestion of the lungs. He was a native of Peebles, and was sixty-nine years of age when he died. He began business as an Ironmonger, in Edinburgh, in the year 1822. There was granted to him prosperity in his business. His fellow-citizens esteemed, trusted, and honoured him. They elected him a member of the Town Council in 1834; again in 1844; and a third time in 1856. In the following year he was made one of the magistrates of the city, an office which he held with much credit to himself, and advantage to the inhabitants. He retired from the Council in 1859; and although he was re-elected in the following year, he declined the nomination. During those years he gave much of his time to the public business of the city; but never ceased being what he had been from the first, the attentive and energetic manager of his own business as a merchant. He was noted for the deep interest he took in the charities of the city, and for his willingness and zeal to give personal labour to sustain and advance their prosperity. The managers of the Royal Infirmary owe much to him for the aid he gave them in conducting the affairs of their institution; and in their minutes of Feb. 5, record their sincere sorrow for his death, and the loss of those material services which, for several years, he rendered as a most active manager. He was the founder and untiring promoter of the Wellington Reformatory.

Mr. Russell was a man remarkable for independence of mind and judgment; and for decision of character and conduct. His possession of these qualities was the secret of his strength to do all he did when he refused to pay the local ecclesiastical annuity tax, and when he decided to go to prison rather than pay it. After

remaining in prison two months, his liberation was accomplished by his friends, who got up a public subscription and paid the tax for him without his knowledge or consent. To the day of his death his opinion of that tax remained unchanged, and his resolution never to pay it in any way or form unaltered and steadfast. His whole conduct in this matter, from first to last, was the outcome of his love to all that is right, and his religious determination to do in all places, and at all times, what he knew and believed to be right according to the light given to and possessed by him. His portrait was unintentionally sketched by John Foster when he penned the following passage in his famous essay on Decision of Character:—

“As the conduct of a man of decision is always individual, and often singular, he may expect some serious trials of courage. For one thing, he may be encountered by the strongest disapprobation of many of his connexions, and the censure of the greater part of the society where he is known. In this case, it is not a man of common spirit that can show himself just as at other times, and meet their anger in the same undisturbed manner as he would some ordinary inclemency of the weather; that can, without harshness or violence, continue to effect every moment some part of his design, coolly replying to each ungracious look and indignant voice—‘I am sorry to oppose you; I am not unfriendly to you, while thus persisting in what excites your displeasure; it would please me to have your approbation and concurrence, and I think I should have them if you would seriously consider my reasons; but, meanwhile, I am superior to opinion, I am not to be intimidated by reproaches, nor would your favour and applause be any reward for the sacrifice of my object. As you can do without my approbation, I can certainly do without yours; it is enough that I can approve myself; it is enough that I appeal to the last authority in the creation. Amuse yourselves as you may, by continuing to censure or to rail, I must continue to act.’”—*Foster's Essays*, p. 126.

Mr. Russell became in early life the subject of religious convictions that drew him to the Divine Saviour of men, to find in him the refuge and rest he needed and longed for, and then constrained him to enter into his service, and connect himself in the closest manner with his followers. “When quite a young man he kept a Sabbath School in the Calton Convening Rooms, and his pupils speak in the warmest terms of the interest he took in their instruction and general welfare, and of the devout and earnest manner in which he conducted all the exercises of the class.” The church with which he connected himself was the Congregational Church in Albany Street Chapel. We personally know his affection for the church was strong, warm, and enduring. It was the home he loved. For nearly twenty years he zealously discharged the duties of Treasurer to that church which he left about ten years ago, and afterwards joined the church under the pastoral care of the Rev. Dr. Alexander, and there he remained.

In private life Mr. Russell was a pleasant companion, a faithful, sympathising and fast friend, a winning and lovable man. We will give one illustration. In conversing with you on any subject on which his views were directly opposed to yours, he never pretended to superiority of any kind over you, but met you as an equal. Whatever he had to say in exposition or defence of his own belief, was said with perfect sweetness and placidity of temper. To all your argument in reply he attentively listened with the same sweetness and placidity of temper. When the discussion ended without either disputant having made a convert of the other, it never seemed to cost Mr. Russell the least effort to do what he always did—did on the instant,—forget or shelve the whole affair, and resume the old kin ways of speaking to you and treating you,—those kind ways by which he uniformly succeeded in making you feel quite at ease and very happy in his company.

Mr. Russell was twice married; first, to a daughter of the late Dr. James Anderson, and subsequently to a daughter of the late Mr. Archibald Fullarton, Publisher, who survives him. His experiences each time of married life illustrate and justified Milton's ideal of it, a

“Perpetual fountain of domestic sweets.”

D. B. M.

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# THE SCOTTISH CONGREGATIONAL MAGAZINE.

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## CONCERNING THE AUTHORITY OF THE LORD'S DAY.

THE variety of opinions which have obtained among Christians respecting the first day of the week has been very great; but there is one fact which all admit, that for many a long century the Christian church in all its parts, with the exception of a very few, scarcely worthy of being mentioned, has in some form set that day apart as a day for public worship. In the East, the Armenians and the Greeks; in the West, the Roman Catholics and the Protestants, have all done this. The reasons which induced them thus to keep this day have been extremely different; some thinking that it ought to be done as if in obedience to the express command of God; and others that it is a custom of the church, more honoured in the observance, however, than in the breach. There has been also a great difference in the mode in which it has been kept,—rising from the utmost laxity of a continental Sunday, where the day is the great day of shows and fetes,—the holiday, in fact, to be used for all sorts of popular pleasures,—to the strictness of a Pharisaic Jew, who thought it wrong even to speak a word of kindness and cure to a suffering man. But amid all these diversities of opinion, the first day of the week has been universally kept. It has been so from a very early time. Constantine the Great commanded this day to be universally observed in cities, and enacted that no suits of law should be carried on, nor debts demanded, though works of mercy, such as the manumission of slaves, might be attended to. Justin Martyr, about the middle of the second century, tells us—“On the day called Sunday, all that live in city or country meet together, and the writings of the apostles and prophets are read to them, after which the bishop or president makes a discourse to the people, exhorting them to follow the good things they have heard; then we all rise and make common prayer, and when prayers are ended, bread and wine and water are brought to the president, who prays and gives thanks with all possible fervency over them, the people answering ‘Amen.’ After which distribution of the elements is made to all that are present, and they are sent to the absent by the hands of the deacons.” This proves that at that time the first day of the week was observed for public worship.

NEW SERIES—VOL. XVI. G

And at an earlier date, A.D. 106, in the letter of Pliny to the Emperor Trajan, we find him stating that the Christians meet together on a stated day, before light, and sing a hymn to Christ as a God. There can be no doubt as to which day it was, though Pliny does not name it. These testimonies carry us back to the times of the apostles, when we come within the limit of inspired authority. We find traces in the New Testament of the same fact. It is true they are not numerous, but they are enough to show that the practice of meeting for public worship on the first day of the week existed in the times of the apostles, and had their sanction. We have approached the days of the apostles from our own time, and found Christian worship specially observed on the first day throughout; and consequently, allusions and references to that observance in apostolic times, if such can be found, show that it has come down to us from that age, and of course with their sanction and by their appointment. For it would, considering the great number of Jews who were in the first churches of Christ, have been the most natural thing for them to have retained their old Sabbath; and, indeed, we know that they were very strongly inclined to retain all Jewish observances. Hence the sanction of the apostles to the having the worship of the church on the first day of the week would seem to have been very decided. The way in which the coming together of the disciples is mentioned in Acts xx. 7,—“And upon the first day of the week, when the disciples came together to break bread, Paul preached,”—indicates that they were in the habit of meeting on the first day of the week. Perhaps the stay of Paul was prolonged at Troas until over the first day, that he might have an opportunity of addressing the assembled church. At all events, we know that he stayed at Troas for seven days, addressed the church on the first day of the week, and went away immediately after. It was on the first day of the week—every first day of the week, as the words indicate—that the saints in Corinth were enjoined by the apostle (1 Cor. xvi. 1, 2) to act as he had given directions to the churches in Galatia, to lay by in store for the poor saints in Jerusalem and Judea. This indicates that there was in very many churches some distinction which suggested the first day to the apostle, or why did he choose it for different churches? Obviously because it was the special day of Christian worship, and the day which brought to recollection that glorious event, upon which all that the apostle had been previously writing was dependent, the resurrection of our Lord Jesus. It has been suggested that this day is mentioned because the Jews in these churches would not touch money on the Sabbath, even for purposes of charity; but it is exceedingly improbable that Paul would respect any such feeling. Yea, rather, it is certain he would not, even were it shown to have existed, which is not very likely in the Corinthian church.

The having of the special worship of the church on the first day of the week may thus be traced back to the times of the apostles, and not improbably even to the weeks which preceded Pentecost. On the very day of our Lord's resurrection, He appeared in the midst of his disciples, in the room where they met with closed doors—for fear of the Jews;—and on that day week He came into their midst again, as He had done before. Most likely the disciples met every day during that week, so

that nothing can be drawn from the fact that on the first days of two successive weeks they were thus assembled; but it is of some significance that our Lord honoured the first day with making his visits on it twice. Perhaps, if the practice of the apostolic churches on that day were not known, nothing could be deduced from the fact; but as it is, it seems not unlikely that the observing of the social worship of the church in a more special manner on that day, took its rise from our Lord's acts. The argument which has been drawn from Pentecost having happened on the first day of the week, is disputed by some, and therefore need not be adduced. The practice of calling this day the Lord's day is very frequent among Christians still, and tracing back this name, we find that it was so designated at an early period. Some quotations have been handed down belonging to the second century, in which the name is given. In a letter from a bishop of Corinth to one in Rome, of date about A.D. 170, the first day is spoken of as "the Lord's holy day." Hence there can be little room for doubt, that when John tells us in the Apocalypse, i. 10, that he was in the Spirit on the Lord's day, it was the first day of the week he meant. Thus, not only was this day used for worship by the primitive Christians, but it is spoken of by an apostle under a distinctive name, which shows that this day was then distinguished from others with his sanction. These are all the direct references in the New Testament to the first day of the week. But as the churches were in the habit of meeting for worship, and one of them, Heb. x. 25, even was enjoined not to forsake the assembling themselves together, as the manner of some was, it is likely that the day when the churches met was not left to their determination, but formed part of the traditional instructions they received from the apostles, 1 Cor. iv. 17. Perhaps as the few statements which the book contains are reviewed, it may be thought that there is very little evidence to support the divine authority of the day. It has, however, been proved that the keeping of the first day of the week as the special time for public worship on the part of the church, had its origin in apostolic times, and consequently had their sanction and approval; and that this day was known in apostolic times as the Lord's day. In order to estimate rightly the weight of these facts, it is necessary that the character of the present dispensation, and the way in which the great Lawgiver has seen meet to give directions to his church for all ages, be borne in mind. The apostle, in Heb. xii. 18-24, teaches us that we have not come to the mount that might be touched and that burned with fire, but unto Mount Zion and the city of the living God, the heavenly Jerusalem. Vast as the difference between these contrasted conditions is, it finds a full exhibition in the way in which commands are given. As Jeremiah—xxx. 31-34—predicted, the covenant which God has placed us under is very different from that which God made with Israel in the day when He brought them out of the land of Egypt, both in its contents and modes. The covenant under which we live is, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more;" and its mode is not writing laws upon tables of stone, and proclaiming them in tones of thunder, but, "I will put my laws into their mind, and write them upon their heart." Look at the way in which moral law is taught, and what a contrast do we find be-

tween the new and old dispensations. The fundamental principles of the old law were given in the ten commandments, in such a manner that even Moses, accustomed as he had been to miraculous intercourse with God, said, "I exceedingly fear and quake;" and every command is attended with the sanction, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." How different is the manner in the New Testament. The good Shepherd goes before his sheep, and says, "Be ye followers of me; I have left you an example that ye should walk in my steps." The law of God in all its breadth and beauty was taken up by Him, and embodied in his life, so that He was not only harmless and undefiled, but the beauties of holiness were found, in all their glory, in his character. In Him, for the first time, the thought of God respecting man was fully realized, and human nature seen in God's image and after his likeness. This holy and spotless Lamb of God is our highest code of moral law. We are commanded to have the same mind as the Lord Jesus, and to copy his example, with the assurance that it is God's purpose that all his people should be conformed to the image of his Son; that He may be the first-born among many brethren. When it is said that Jesus is now our moral law, it is not meant that moral law is abrogated; on the contrary, it is more fully revealed to us and more clearly seen than ever before, as well as more powerfully enforced. The abolition of moral law is an absolute impossibility. It arises out of the relations in which our heavenly Father has placed us, and so long as these relations continue we must be under it. It is impossible, for example, that it could ever fail to be man's first duty to love the Lord with all his heart, and soul, and mind, and strength. That duty can only cease by man's existence doing so. But how much more powerfully is the duty disclosed to us in Christ than it was in the precepts of Sinai; and how much more certain of being obeyed. Moral law cannot be abrogated; but, as set before us in the matchless character, and enforced by the wondrous love of our Lord, it becomes far more clear and influential than before. As there is thus a great difference between the old and new covenant in their modes of teaching moral law, so is there an equal difference between them as to the ways in which the divine will respecting the order of his service and kingdom are given. Under the old covenant the directions and rules were positive and peremptory, communicated generally in express precept. Moses was taken up unto the mount, and the pattern of the tabernacle, and its instruments of service, shown him, with the command, "See thou make all things according to the pattern shown thee in the mount." Every pin in the tabernacle, and every loop of its curtains, were to be made after the heavenly pattern, and were the subject of a divine command. How different is it under the New Testament. When we open it we find almost no laws for ordering the house of God. But we are not, therefore, left without instruction. It comes to us, however, in the form of example. The churches of the New Testament are seen working through the descriptions of them incidentally given, and we thus learn the fundamental principles on which they were founded, and the order which characterised them. It is by diligent attention to these hints that we come to know the apostle's "ways which be in Christ, as he taught everywhere in every

church," and by observing which the Corinthians earned the praise which the apostle gives them for "remembering him in all things, and keeping the ordinances as he delivered them,"—1 Cor. iv. 17, xi. 2. The example of the primitive churches is the great guide furnished in this volume for ordering the church of God. As a fact, most teachers of all churches think they have this foundation for their system, and thus make known the value they attach to it. There are, indeed, some who lay no stress upon what the apostles did; but surely if they were inspired, they acted under the same Spirit in putting the churches in order as in teaching truth. It is in common, then, with all the institutions of the church, that the observance of the first day of the week as the day of worship is known by us to have divine authority, through the traces which we find in the records of the churches of the New Testament that it had apostolic sanction. Bearing in mind the mode of giving commands under the new covenant, the evidence adduced respecting apostolic usage, or the usage of apostolic churches, is sufficient to show that the day for public Christian worship should be specially the first day of the week, and, what is more, that the first day of the week should be thus set apart by the church throughout all time. It is quite true that the authority for the keeping of this day, as well as the authority for the usages of the apostolic church, may not, at first, seem so binding as was the authority which Moses had for making the tabernacle of a particular pattern, or for ordering the Sabbath to be kept on the seventh day. There is indeed a great contrast. There was no possibility of mistake under the old covenant as to what was required, or the authority which enjoined it; and under the new there is neither the same imperativeness, nor, on many points, the same definiteness and clearness. This arises from another principle of the New Testament dispensation, well known and often declared. It is pre-eminently a dispensation of the Spirit, and not of the letter. It attaches little value to the bare performance of a commandment, if it is not done in a right spirit. Obedience induced by constraint of motives which appeal to our selfish nature, is not what it desires; but the obedience of reasonable conviction, and above all of love. If we give our goods to feed the poor, and our bodies to be burned, says the apostle, and have not charity, it profiteth nothing. And just so, though the commands of God,—moral and positive,—be kept under the constraint of the solemn sanctions which enforced them, "cursed is every one that continueth not in all things that are written in the book of the law to do them,"—it profits nothing, for by the deeds of the law shall no flesh be justified. The command in which the New Testament centres all the authority of heaven, and upon which, done or undone, our relationship to God depends, is "Believe on the Lord Jesus Christ." Indeed, we are explicitly told that the law,—the Old Testament law,—*"was added because of transgression,"* and entered in order *"that the offence might abound;"* that under its action the evil nature of man might be more clearly seen, and men brought by the demonstration to hail the redemption of Jesus Christ. No one, therefore, can be right by striving thus to keep even God's laws, however imperatively and authoritatively enjoined. But the man who has been made a new creature in Christ Jesus, and in whom faith works by love,

does not need the thunder and curse of law to induce obedience; the law is now written in his heart, and the love of Christ constrains him. His question is, "Lord, what wilt thou have me to do;" and he seeks to find out his Master's will, that in love he may submit himself to it. Is not this the temper of the Christian man; not waiting to be driven in the way in which he ought to go, but drawn into it by the cords of love? With a man thus made a new creature,—and "except a man be born again he cannot see the kingdom of God,"—the gentlest indication of the Saviour's will will be more powerful than all the thunders of divine authority were before. The love of Christ constraining him, the slightest indication of the Lord's will rules his life. For him then the traces of the Saviour's will in regard to the first day of the week, found in the example of the apostolic churches, will be enough; and will be as authoritative, ay, and more so, as if they had been couched in imperative commands, and spoken in tones far more terrible than thunder, as the law was given from Sinai.

Having thus, as we think, got divine sanction for observing the first day of the week as the day for special and public worship, we must seek our authority for keeping it as a day of secular rest, in another way and at another time.

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#### THE LATE REV. WILLIAM SWAN.

MR. Swan was a native of Fife. He was born at the Milltown of Balgonie, near Leven, on the 21st June, 1791. In those days, itinerant labours in preaching the Gospel had commenced in that district; and his father, for whom he had ever the greatest veneration, was accustomed to receive into his house any evangelist who might visit the neighbourhood. Thus our friend very early became acquainted with one form of the Missionary work to which his life was afterwards devoted. As an only child, he seems to have been much secluded, and in his early years, to have been deeply impressed by the staid character of his godly parents. He received a good education in the parish school, and so far surpassed his class-fellows, in Latin and other branches, that the teacher had to give him separate lessons. He had also, for a time, regular instruction from the parish minister, who manifested much interest in the boy. At length, with a view on the part of his parents to his preparation for the ministry, which they desired he should enter, he was sent to Edinburgh to attend college. His tastes, however, at that early period did not coincide with these desires; and after pursuing his studies at the University for two winters, he was removed, and placed as an apprentice with an accountant in Kirkcaldy.

Here, and in the office of the Bank of Scotland, he remained four years. It was about the close of this period that he experienced that great change by which he became a new creature in Christ Jesus. He had applied to the parish minister, a worthy faithful servant of the Lord, to be admitted to the communion, and in conversations with him, wisely prolonged and repeated, he ultimately found rest to his soul. On one of his visits to the manse, while kept waiting in a parlour, he glanced over

a paper which lay on the table, and found it to be a list of the applicants to be conversed with. What struck him was, that while no mark was affixed to any of the others, at his name there were the letters P. P. K. He became greatly agitated, with an anxious desire to know what this meant, and was apprehensive that an unfavourable opinion had been formed of his spiritual state. It was explained to him afterwards that the minister simply intended to remind himself to converse with the intelligent young man on the offices of Christ as Prophet, Priest, and King. On returning from one of those memorable visits, he read, as requested, the 14th, 15th, 16th, and 17th chapters of the Gospel of John. The reading was accompanied by the teaching of the Holy Spirit, bringing home the truth to his heart in a way he had not before experienced, and the impression then made never passed away.

His decision of character was strikingly manifested at this time, and it was this that sustained him in a long consistent course of well-doing, during a singularly blameless and devoted life. From his boyhood, he had had a great fondness for boats, and everything connected with shipping. During his residence at Kirkcaldy, he had, by the kindness of a friend, the use of a small yacht. This to him was a source of great enjoyment, and much, if not all his spare time, was spent in it. A young companion happened to have a similar yacht of his own—the two were consequently much together sailing in the bay. After Mr. Swan's experience of the power of the truth, this favourite amusement was given up, and the leisure hitherto devoted to it was now spent in earnest searching of the Scriptures—a Greek lexicon was procured, and the study of the Greek Testament diligently pursued. Often did he wonder how his companion, who had at the same time as himself become a communicant, could continue as formerly to give his *time* to that which, if not considered sinful in itself, became so, by the waste of that precious talent.

Being somewhat stumbled by what he witnessed of the social life of some of the members of the Established Church, he was led ere long to desire more consistent christian fellowship, and joined the Congregational Church in Kirkcaldy, under the pastoral care of Mr. Aikenhead. In taking this step, he had several conversations with his former minister, and though their views as to the law of the House differed, it is creditable to both to know that they continued fast friends, and had pleasant intercourse after Mr. Swan's first return from Siberia. From Kirkcaldy, Mr. Swan removed to Edinburgh, and entered the office of one of the principal accountants then in business. Here he took part in making the calculations, and in drawing up the first tables of the Scottish Widows' Fund. His services were highly prized, and great encouragement was held out to induce him to continue in business, for which he was well fitted; but from the time that God had called him by his grace, he desired to recognise and avow the happy necessity laid upon him, not to live to himself, but to Christ who died for him. He therefore sought to serve God in the gospel of His Son, and henceforth considered it the business, the delight, and the honour of his life, to proclaim to his fellow-sinners the glorious Gospel which had been made life to his own soul. He knew that faith could only come by hearing the word of God; that it is impossible for men to believe in Him of whom

they have not heard; and bearing in mind the command, "Go ye into all the world and preach the Gospel," he longed to carry the glad tidings of salvation to the ends of the earth. He was prevented for a time from following out his desire, and continued in business, but all the while actively engaging in any good work that fell to his hand. He was a useful member of the church in Berners rooms, with which he had connected himself. He attended and conducted fellowship meetings, and was a zealous Sabbath School teacher and tract distributor.

In 1816, his mother having died, the only hindrance to his going abroad was taken out of his way, and he felt at liberty to gratify the desire he had long cherished, to give himself, and all he had, to the service of the gospel among the heathen. This sacrifice he never regretted, and if there ever was a devoted missionary of the cross, he was. He went to Glasgow in the same year to complete his studies at the University, and at the Theological Academy, under the care of Mr. Ewing and Dr. Wardlaw. In Glasgow, as in Edinburgh, he endeared himself to many by his remarkable suavity of manners, his refined taste, poetic tenderness, and intelligent christian experience. There are those who remember him as he then appeared wonderfully ripe in knowledge and piety, but more buoyant and sparkling in his intercourse than in after years, when life in the wilderness and bodily suffering told upon him. He distinguished himself at college, especially in Hebrew. In the academy he was highly admired and very much beloved by all his fellow-students. In 1818 he was ordained in London, and went forth to his far-distant field in Siberia, to labour among the Buriats, one of the Mongolian tribes, for whom a mission had just then been commenced by the London Missionary Society.

In passing through St. Petersburg, he was detained for nearly twelve months, to minister to the English congregation gathered there, and to acquire the Russian language. There he also engaged in work connected with the Bible and Tract Societies, and became acquainted with Mrs. Dr. Paterson, whose memoirs he afterwards drew up and published.

One of the most trying passages in Mr. Swan's career was the long journey from St. Petersburg, of upwards of 5,000 miles, to his station beyond the Baikal. It was not the great distance, nor the winter roads, that made it formidable, but the circumstance that it had been arranged he should travel with a native Mongolian then returning to Siberia, who proved to be anything but a pleasant companion, from his personal habits and recklessness. To be shut up day and night in such a carriage as they had, with a man addicted to intemperance, and occasionally so violent as to threaten his companion's life, was a severe trial, and an exercise of self-denial, which, in after life, he frequently said, should not have been required of him.

Along with his beloved fellow-labourer, Mr. Stallybrass, who still survives, he prosecuted his arduous work as a missionary among the tents in the wilderness with great diligence. He had for many years little encouragement, but his frequent itinerancies among the people were not without fruit, and his labours of various kinds not in vain.

Mr. Swan, on his deathbed, said with great emphasis, "The history of the mission in Siberia teaches us important lessons." It is to be re-



gretted that it has never been fully told. The only attempt that has been made is in the form of a bulky pamphlet, printed at the Cape of Good Hope, and entitled *First Fruits*. It is a compilation by the Rev. John Crombie Brown, from notices that had appeared in the missionary journals, with letters from the few converts who had been gathered, and gives some account of the formidable difficulties experienced, and the successful opposition that led ultimately to the extinction of the mission. We cannot here give details regarding the mission; suffice it to say, that after the acquisition of the language, one important work which was accomplished was the translation of the Sacred Scriptures into the Mongolian language. When this great undertaking had, in 1831, reached a certain stage, it was necessary that one of the missionaries should proceed to St. Petersburg to obtain the sanction of the Government to print the version, and Mr. Swan was deemed the best fitted for this service. Having succeeded in St. Petersburg in the very delicate negotiation, he came to this country, and in 1831 and 1832 visited many places in Britain on behalf of the London Missionary Society. His services were highly appreciated, and he was urged to remain in Britain. Offers of an official appointment were made to him, but these he resolutely declined, that he might return to the work among the heathen he loved so well.

After reaching St. Petersburg in the autumn of 1832, intending to proceed by the early winter roads to his station, he found himself again detained for sixteen months in that capital. A copy of a translation of the Old Testament into the Mantchoo or Mandshur language was brought to him, and, through him, offered for sale to the British and Foreign Bible Society. The translation had been made by Roman Catholic Missionaries in China, and this copy had been brought to St. Petersburg by a member of the mission to Peking connected with the Greek church. An exorbitant price was asked. Mr. Swan was aware that this version of the Scriptures was a valuable one, and took the matter into consideration. He consulted with friends, and, among others, mentioned it to a gentleman, a member of the Russian Government, who had some time before visited the missionaries in Siberia. He told Mr. Swan that there was a copy of the same translation in the library of the Holy Synod of the Greek Church in St. Petersburg, and that if Mr. S. could make a copy, or get one made, he would readily procure the volumes for him, and himself become responsible for having them safely returned. This was a tempting offer, but one involving great labour, as Mr. Swan was not likely to get help. It also necessitated his absence from his own mission for another year. After weighing well the matter, he decided to accept of Baron S.'s offer, and commencing immediately, he completed the work in about eight months; but it was by an amount of labour that seriously affected his health ever after. During these months he copied from 14 to 15 hours a-day without intermission, and he had the satisfaction of putting into the possession of the British and Foreign Bible Society, at little or no cost, another translation of the Holy Scriptures. The thought that he had thus been made the instrument of bringing God's own precious word within the knowledge of two great portions of our fellow-men, with their teeming populations, must have cheered him under the pain and continued weakness occasioned by this self-imposed burden.

Soon after the completion of this work he left St. Petersburg, and after a journey of some twelve weeks, reached his station, and again, early in 1834, joined his solitary fellow-labourer. Mr. Stallybrass and he had for many years laboured in the belief that the blessing would come; and not many months after their joyful meeting in the desert, God was pleased to pour out his Spirit and to open the hearts of some of the people to receive the truth. During the following years the work went on, one and another were led to believe in Christ, and profess their faith in him. The Scriptures were printed with all possible speed, and the various portions were put into circulation as soon as they left the press. The missionaries had reason to fear that the very success attending their work might lead to its suppression by a jealous government and priesthood. They therefore worked diligently while the opportunity lasted. It was not till the printing of the Scriptures was completed, and the last portion of the Old Testament had left the press, that, at the close of 1840, the long-threatened stroke fell on the mission. Early in 1841 Mr. Swan was driven from the field, with great grief leaving in the wilderness the few professed disciples to whom he had taught the way of the Lord, now not only as sheep without a shepherd, but as sheep among wolves.

He did not return to his native land to sit down at ease after his great labours and to enjoy the comfort of idleness, if comfort there be in inactivity. He was to the last ready to every good work, and he had yet much to do for his Master. His varied services during the twenty-four years that have elapsed, in the cause of the Bible, and of Missions, through the press, and in preaching the gospel, are known to the readers of this Journal.

In this hurried sketch we need only allude to the place he has occupied among our own churches, at one time teaching the Students of the Glasgow Theological Academy, for ten years Secretary of the Congregational Union, and for a similar period Editor of this Magazine, when, as is well known, more than one-half of its monthly contents was supplied by his own pen. If these services were not always appreciated as they ought to have been, they were not on that account relaxed or given grudgingly.

We might tell also of the good service he has rendered to the Medical Missionary Society, to the British and Foreign Bible Society, whose Edinburgh correspondent he was, to the London Missionary Society, who consulted him regarding applicants and foreign operations, to the Young Men's Christian Institute, and to the Book and Tract Society of Scotland, in whose proceedings he took a very important and responsible position. In conversing with young men and those applying for employment as colporteurs or as missionaries, he was useful to an extent it is difficult to estimate, and there are many on the field who will long remember with gratitude the judicious advice, the kind assistance, and the affectionate sympathy they received from him.

Of his own writings, many appeared without his name, and of those known, we shall advert only to the Letters on Missions, of which a second edition appeared in 1843. This work has also been published in the United States, and there, perhaps, more than in this country, has been very useful in guiding and encouraging young men desiring the work of the missionary. One illustration may be given, as it was mention-

ed at the recent public meeting for prayer on behalf of Medical Missions, in giving an account of the origin of the Edinburgh Society. In June, 1841, Dr. Parker, an American missionary from China, visited Edinburgh. Dr. Abercrombie, whose guest he was, invited a few friends of missions to meet him to hear a statement of his labours as a medical missionary. Mr. Swan had landed from Russia a few days before and was present at the meeting. On being named, Dr. Parker eagerly inquired if he was the Mr. Swan who had written the Letters on Missions, and being told he was, he explained it was that book that, some 12 or 13 years before, had first encouraged him to labour among the heathen. Of such cases, not a few, he was privileged to hear, and also of the usefulness of his little work *The Friend of Sinners or Way of Salvation*.

Mr. Swan's health had for some time been in a precarious state, and he suffered much from irregular action of the heart. On Sabbath the 26th November he was suddenly seized when on his way to church, and though not far from his own house at the moment, had difficulty in getting back. The acute pain continued, and after a time it was discovered that circulation had altogether ceased in one of the limbs. He was attended by a Christian physician, who tenderly sympathized with him, and with whom he could communicate freely. During his lingering illness he longed for release, and often prayed that the Lord would finish His work in righteousness. At the same time resting on Christ, he was full of joy and had perfect peace.

An interesting circumstance happened during his last illness which deserves notice. For some time after Mr. Swan left Siberia, he corresponded with Shagdur, one of the Mongol converts, who had for some years been useful as a teacher, and in circulating the Word of God among his countrymen. He is a remarkable man, and not unknown in this country, letters from him exhibiting lively piety, and written in an affectionate oriental style, having been inserted in this Magazine and in other Journals some thirty years ago. When the Crimean War broke out, all intercourse with him necessarily ceased, and for a long period no tidings were received of him or his work. Mr. Swan used every endeavour to get the correspondence resumed. Mr. Wylie, who returned in 1863 to China, travelling through Russia, carried with him letters and money for the converts from Mr. Swan, with very particular instructions regarding that part of the vast empire in which he would find them. The watchful jealousy, however, of the Russian officials, prevented Mr. Wylie from obtaining a meeting, and he had to pass on to China disappointed in one object at least of his journey. Mr. Swan again made the attempt to reach Shagdur by sending letters to him through Peking. Mr. Edkins and the other missionaries there have taken a kind interest in the few believers in the wilderness, and have at length, by the help of Russian traders and missionary priests, actually succeeded in getting the letters carried to Shagdur, and his reply brought back to Peking. It was only a few days before his death that a letter written by Dr. Mullens in Peking reached Mr. Swan announcing this fact, and telling him that Shagdur's letter to himself would be sent by the following mail; he also gave Mr. Swan further and more encouraging information than he possessed regarding the brightening prospects for the establishment of missions among the

Mongolians on the Chinese side of the boundary. Mr. Swan's mind had been for months, even years, full of this subject; his faith was strong that God's promises would be fulfilled regarding that remote and unknown land, and hearing this intelligence he eagerly exclaimed, "Lord, now lettest thou thy servant depart in peace;" and again, "All flesh is grass, but the Word of the Lord endureth for ever."

Mr. Swan's last appearance in public was at the annual meeting for the London Missionary Society in Leith on the 16th November. He had presided at the Breakfast meeting in Edinburgh on the 14th, but his presence in Leith is especially remembered, from the fulness and fervency of his prayers then and at the preceding monthly missionary prayer-meetings. The comprehensive review he took of the whole field, naming each part, and the earnestness with which he pled that all the servants of the Lord might be kept steadfast in the faith, particularly impressed his brethren.

At the meeting of the Eastern Association of Congregational ministers, of which he was Secretary, held on the second Tuesday of December, he was to have read an essay on the Authority of the Bible as the Standard and Rule of Religious Truth. The essay was prepared, but he was not able to appear at the meeting, and it was read by another. The brethren present requested that he would allow it to be printed, but this he forbade, being unable to prepare the essay for the press, and at the same time he gave a charge that none of the papers he has left should be published. But for the restraint thus imposed and held sacred, good use might have been made of much interesting material that he had accumulated.

It is owing to this restriction also that this brief sketch of Mr. Swan's labours, rather than of himself, is still more imperfect than it would otherwise have been.

Mr. Swan died on the 18th January, and his remains are interred in the Warriston Cemetery, Edinburgh.

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#### SOME THOUGHTS ON THE POSITION AND PROSPECTS OF THE CHURCH OF SCOTLAND.

THE title of this article may perhaps draw forth from some reader the question, "What business have we with the Church of Scotland? Let us attend to our own affairs, and leave the Church of Scotland to attend to its own interests." Without attempting a full answer to this objection to our article, it may be sufficient to say that we claim the right to take up and discuss any question of importance bearing upon the position and prospects—the proceedings or opinions—of any of the religious communities around us. Besides, matters affecting their interests must have a bearing, more or less direct, on our own churches; and so, a discussion of proposed unions and amalgamations of other bodies, may not be so alien from our own concerns as some may at first sight suppose. At any rate, if we are able to discourse wisely and christianly upon such topics as are now before us, we hope no one will set down these pages as a misapplication of the space in the *Scottish Congregational Magazine*, which might have been better occupied.

Were we members of the Church of Scotland at the present time, we should be compelled to examine seriously her position and pretensions and prospects. Her position is that of a church comprising only a minority of the people of Scotland; and among the majority outside her pale are many enlightened, devoted, earnest Christian men. The ministry of the Dissenters is not merely on a par with her own clergy, but many of them equal or surpass the most distinguished divines of the Establishment. Moreover, there is a growing dissatisfaction with things as they are in the church. Many feel and say that things cannot continue as they are; there must be a change. And the serious question arises, What shall the change be? in what direction shall the dissatisfied move off? Can any means be devised to resuscitate the flagging energies of the pulpit, or bring back the people? Can there be any union formed with some other section of the church, so as to strengthen the Establishment, and erect a barrier against the farther encroachments of dissent? The eyes of many, both of the ministers and of the laity of the Scottish church, are turned towards a body in Scotland, holding the establishment principle. That body, the Scottish Episcopalian Church, however, has almost nothing else in common with the Established Church. Yet, both need all the aid and countenance each might give the other, if they could but manage to settle their differences.

In a series of papers which appeared in this Magazine in 1863, on the question, "Why are we Congregationalists?" special reference was made to the leading Presbyterian bodies around us as comprising within their respective communions the great body of the people of Scotland. No mention was made of the Episcopal Church, which assumes the title of "the Church in Scotland." We did not mean to ignore the existence of that body, far less to show any studied disrespect to it by passing it in silence. The explanation simply is, that the Establishment of the country being Presbyterian, and all the great dissenting bodies being of that form of church polity, it seemed unnecessary to complicate the question then discussed with an ever-recurring reference to the fact that there was an Episcopalian section of the church in the midst of us. Besides, the practical question with us, as Congregationalists, is our right and claim to be what we are, in "Presbyterian Scotland," as the phrase is. We should never think of entering into an argument to show that we are warranted to maintain and profess our distinctive principles in the presence of Episcopalian bishops, priests, and deacons. Highly respectable, both in point of rank and character, as are many of the members of that communion, we do not seem to have any close alliance with them as friends, and we are as far from feeling towards them or treating them as opponents.

It is not for us, who know so little of the main springs of action in the Established Church, to explain the ecclesiastical tactics of that body; yet it requires no great penetration to conjecture that the projected union of the Free and United Presbyterian Churches must have led the ruling minds in the old Establishment to cast about for ways and means to render that union as little prejudicial to their section of the church as possible. No method would seem to be more plausible than to take the wind out of the sails of the great confederacy, by uniting with another section of the church in Scotland, with which they have some

important principles in common, and which possesses the great attraction of comprising within its pale the chief part of the aristocracy of Scotland. To unite all who hold the Church Establishment principle, whether as Episcopalians or Presbyterians, comprising the rank and wealth of the country, is a stroke of policy which cuts off the Free Church and United Presbyterian Church from all hope of influence among the aristocracy, and leaves to them only such portions of the middle and lower classes as may choose to cast in their lot with *dissenters*.

One is reluctant to ascribe a movement of the kind to which reference is here made, to motives no higher than ecclesiastical partizanship; but in the case before us, the parties themselves scarcely pretend to be actuated by purer or more spiritual considerations. It is not pretended that there is the attraction of Christian love and confidence operating with uniting force upon the Episcopalians and the endowed Presbyterians of Scotland. Hitherto they have kept very much aloof from each other. Their respective systems are so different, that there has been nothing approaching to an interchange of ministerial services among the clergy, and little intercourse between the laity of the respective communions. We doubt whether the Episcopalian bishops, priests, and deacons regard the ordination of the Presbyterian clergy as valid, or the sacraments administered by them as possessed of real efficacy. If we are not mistaken, the whole of the Presbyterians are looked upon as in a state of schism; and this being the state of matters, we cannot see how a proposal for the fusion of these elements into one body can proceed from any higher principle than the assumption of some ecclesiastical position by which both should be gainers. Had there come over them a spirit of harmony, breathed in their pulpits, circulating through their congregations, animating their social intercourse, and proved by deeds of true Christian affection, sympathy, and brotherly regard, we should have heard of it. In the absence of any such manifestations, we are driven to the conclusion, uncharitable as it may seem, that sectarian zeal is the inspiration of the movement for union. The union of the churches holding the Establishment principle, even should it eventually comprehend the Church of England itself in its ample embrace, will prove, we venture to predict, but a brief lengthening of the tranquillity of the church and state system. The glaring disunion on many important points of doctrine and practice, of ritual and pretension, existing in the two Establishments, and in the Scottish Episcopal Church—diverse from both—promises no very cordial working of their machinery as one huge establishment. As well might the iron and clay which formed the feet of Nebuchadnezzar's image prove a permanent support of the heterogeneous materials forming its head and shoulders and legs, as the church which rests on the authority of Acts of Parliament resist the tendency to crumble to dust when exposed to the influence of public opinion. That opinion, formed by Christian enlightenment, and acting constitutionally and irresistibly, will, in due time, level all the unscriptural, distinctive, and unhallowed monopolies in the church, as the same public opinion has put an end to other monopolies.

Meanwhile, it is well for us to have our eye upon such movements, not with any view either to check or to modify them, but as those who believe that the stone cut out of the mountain without hands,—the pure

and spiritual kingdom of our Lord Jesus Christ,—shall break in pieces all false systems and all perversions of His truth, and all unwarranted associations calling themselves by the name of Christian churches.

We would be disposed to say to those whose hearts are set upon presenting an imposing spectacle of a large ecclesiastical body, united together upon some principle of union which, at best, is but a compromise of principles and practice, "Yet show we unto you a more excellent way." As you profess to be Christian churches, see to it that you are churches of Christians; that is, let your membership be composed only of such as give scriptural evidence that Christ has received them, and that they are walking in unity, peace, and love as members of his mystical body. With *such*, Christian union is a blessed and practicable thing. With those who are not Christ's disciples Christian union is an impossibility, an anomaly, a contradiction in terms. From real Christian union all blessed fruits of strength, beauty, and pleasantness may be expected to spring. Of the forced, unchristian combination of saints and sinners, under the name and form of a church, no good can come.

There is a true unity, and there is a spurious semblance of it. The false is often mistaken for the true, and people sometimes are content when they can fabricate an amalgamation of different parties, and call that a unity, imposing upon themselves with a *name*, although they might easily discover that they had not found or made the *thing*. What helps both the deception, and the easy, indolent satisfaction of some people with it, is, that it brings peace and quietness among the bodies so united, as much as if there subsisted a living consentaneous union of feeling and sentiment among them. There is much truth in one of Coleridge's aphorisms, bearing this title "The absence of disputes and a general aversion to religious controversies, no proof of true unanimity," (Aph. xxvi., v. 1, p. 76.) The recent proposal to unite the certain churches in Scotland betrays, we think, the disposition to be content with this "absence of disputes," without considering that it is but a hollow truce and a worthless unity, which lies no deeper than the surface, and only hides the disagreement lurking beneath.

Is it not a question deserving of very serious consideration, whether the exhibition of warm-hearted Christian affection and loving charity among the various sections of the church, would not be a spectacle fitted to strike the world around with a conviction of the *real unity* of the church, far more effectually and touchingly than their mere formal incorporation under one ritual and one ruling power ever could do? In *that* case their professed love would be but the publican and Sadducean display of loving their own, and doing good to them of their own house,—an attainment which falls far short of the requirement of Him who, addressing his disciples on the standard to which even Publicans conformed, said, "What do ye *more*?"

W. S.

[This article has been in our hands for a considerable time. The esteemed author, after he had transmitted it to us, wished its publication to be delayed for a time. Though it is impossible now to obtain his sanction for its appearance, yet we feel that its own importance, the interest of the question which it discusses, and the fact that it is the last article written for this Magazine by our departed friend which will appear in its pages, all claim that we should give it to our friends.—Ed. S. C. M.]

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN  
SPRING OF 1865.

WADY FEIRAN.

11th March.

A RESTLESS night with very little sleep. Our Arabs had arrived at this place among their families and friends, and numbers of them gathered round the camp fires, and kept up talk and laughter for many hours, in a way which effectually disturbed our slumbers. In addition to this, we had the barking of dogs and the crowing of cocks, dog responding to dog, and cock answering cock, all along the valley, so that sound sleep was out of the question. I was up at five o'clock, and went to enjoy the luxury of a bath in a pool which the Cambridge travellers had formed for this purpose for themselves, by making an excavation in the channel of the little rivulet, and collecting its waters to the depth of twelve or fifteen inches. The Arabs had evidently never thought of such a thing, but seem to have been content from time immemorial, lazily to fill their vessels by catching the water as it flowed not more than an inch or two in depth. They soon saw the advantage, however, of being able to fill their bottles and pitchers at a single dip. Shortly after we started we came upon an Arab village among palm trees, and saw little tawny boys, running naked as they came into the world, in great glee, who saluted us as we passed with the everlasting request for Backsheesh. Being anxious to reach Sinai this evening we had started earlier than usual, and Hassan our Dragoman determined to take us by a short cut over the Nukb (pass) *Hawy*, and to send the camels with the baggage round by the longer and easier way of Wady es *Sheikh*. Our route lay through this Wady for about an hour after emerging from Feiran, and then eastward over a plain or plateau to the foot of the pass, which we entered about three o'clock in the afternoon. In this pass we had a continuous ascent of nearly three hours; and the path is so stony, rough, and perilous, that we were obliged to dismount from our camels and walk. The scene was singularly wild and romantic, and in a storm the pass must prove the propriety of its name *Hawy* or Windy, for the valley along which it winds between the granite mountains

is very narrow and deep, and th must have terrible force when it a gale. At length we reached th mit, and by a little descent came upon the plain of *Rahah*, wher said the Israelites were encamped Sinai at the giving of the Law sun was rapidly sinking, and w anxious to reach the Convent Catherine before dark, lest we sho be admitted. The moon full, o nearly so, arose fair and beautiful sun disappeared, and shed her radi: the wonderful scene around us. the plain we went for more than a with Sinai directly before us in grandeur and impressive m Though surrounded by other moun yet in form and feature it has a character of its own, which m easily distinguishable. What th I had, and what emotions I fel gazed on this scene of one of the memorable events in the world's h are hardly to be described. I c derstand how the Israelites mus trembled as they saw that mo enveloped in mysterious fire and and heard the trump of God so: from its lofty peaks.

It was seven o'clock before we r the Convent, and we found the gat After our long journey of twelve we were very tired and longed fo and as we stood and knocked at th a monk put his head out through window far above us, near the p and told us that we had come to and could not be admitted, fo: never opened the gates after e We entreated and pleaded, using v arguments, but in vain. One again the monk retired, eviden consult the prior or superior, bu no result in our favour. No amc reasoning, expostulation, or en was of any avail. It was cont: their regulations, and they wou violate them on any consideration Dragoman told them that we illustrious (!) strangers, friends of Macdonald—yea friends of the V of Egypt! But it was of no use would not that night even recei: letter which we brought from Patriarch at Cairo. And yet t a Christian institution. Our fe



were not very amiable, and we thought some bitter things in our hearts, as well as said some sharp things with our tongues against the monks. Some of our expressions and feelings were perhaps unjust, for in a Mohammedan country, with their convent's history before them, especially in its earlier days, full of attacks and hostilities from the Arabs, they probably do well to act strictly on a rule made centuries ago,—to admit none within its walls after sunset. But our position was, we thought, neither enviable nor comfortable; our tents having been sent round the longer way, would not arrive till next morning, and there was nothing before us but to sleep in the open air. Moreover we had not dined, and this fact doubtless had its influence in aggravating our feelings. At length, after a great deal of palaver, the key of the outer gate was thrown down to the porter inside, and we were admitted into the yard; quilts to cover us, and brown bread and olives for our supper, were sent down from a lofty window. After a little time we recovered our equanimity, and remembering that Moses and Elijah had spent many nights in this very region in the open air, we prepared even gratefully to stretch ourselves on the ground under the shadow of Sinai, with the mountains for our curtains, the sky for our canopy, the gravel of the desert for our bed, the clear shining moon for our light, and stones for our pillows.

## SINAI.

*Lord's Day, 12th March.*

Notwithstanding the novelty of our position,—six of us lying in a row in the open air,—I had snatches of sleep. We awoke early, not very much refreshed, yet none the worse for our exposure, and had very little trouble with our toilet. As soon as the sun was up, the doors of the convent were opened to us, and we were admitted to the apartments allotted to strangers. On seeing them, however, we decided to repair to our tents as soon as they arrived and were put up; declining to sleep in the convent into which we were refused admittance last night. This priestly establishment was originally founded in the sixth century by the Emperor Justinian; it is situated in the Wady Shueib, covering almost the entire width of its western side. It is a curious place; an irregular quadrangular pile of building, surrounded by strong lofty walls, and divided within the

walls into a number of little courts, passages, staircases, and apartments, which seem at first quite perplexing. On the north side of the edifice there is a garden, which the monks have cultivated with great effect, containing flowers and beds of vegetables for the use of the holy fathers, with fruit trees of various kinds, and several tall cypresses, thus forming a little oasis in the midst of the desert. In one part of the garden there is a low building, consisting of two chambers, used as the last resting-place of the monks. In one chamber the bodies are placed immediately after death, and there remain until decomposition has done its work, and the flesh is all wasted away; then the skeletons are broken up, and the skulls and bones deposited in the other chamber in ghastly array. The convent belongs to the Greek Church, and is said at one time to have had as many as four hundred monks in it; now there are not more than thirty, who seem for the most part a set of lazy, dirty fellows. They are obliged to have service eight times in the twenty-four hours, four times by day and four by night; and each monk is obliged to attend four times out of the eight, twice by day and twice by night. We went into the church to the morning service at seven o'clock; the vestments, frankincense, lights, priestly movements, genuflexions, and other mummary, indicated a superstition as great, at least, as that which prevails in the Romish Church. The rapidity and irreverence manifested by the monks in going through the service, and especially in reading the *Kyrie Eleeson*, seemed truly shocking. The church is richly decorated, and in the chancel are preserved the relics of St Catherine, set in gold and precious stones. Behind the altar there is a chapel erected by the Empress Helena, said to be on the very spot where the "burning bush" appeared. In entering this place we had, like Moses of old in approaching the bush, to take off our shoes, for it is still regarded as holy ground. After breakfast, which our own servants prepared, we were guided by one of the fathers through the convent. In the library, which contains about fifteen hundred volumes, with a good many manuscripts, we saw some of the manuscript treasures; chiefly what is called the golden manuscript of the Gospels, written on vellum in gold letters, and said to have been given to the convent by the Emperor Theodosius in the

eighth century. The greatest treasure of this library, discovered by Tischendorf, consisting of very ancient manuscript portions of the sacred Scriptures, and now known as the *Codex Sinaiticus*, is no longer here, having been removed to St. Petersburg, so that we only saw the fac-simile of it in print. It seems strange that within the walls of a Christian convent there should be a Mohammedan mosque, but so it is. It is not, however, used, for no Mussulman, I believe, enters it. Tradition says it was originally erected by the Christians, from fear, and to propitiate the Mohammedan powers.

Early in the afternoon we repaired to our tents, which had arrived, and were pitched where Dr. Stanley's had been when he was here, right under the face of Ras Sufsafeh, the northern peak of Sinai. We had a religious service of social worship, and Mr. Bright read a sermon by Dr. Vaughan of Doncaster, one of those which appeared in "Good Words" last year.

#### SINAI, Monday, 13th March.

This has been to me a day of great and thrilling interest. We started early, to ascend *Jebel Mousa* the mountain of Moses, the traditional scene of the giving of the law; accompanied by one of the monks as our guide, and by an Arab who carried water and other appliances for making coffee. In about half-an-hour we came to a fine cool spring, around which were growing clusters of ferns, some of which we took away as memorials, while we refreshed ourselves with a draught of the pure water. Further on we came to a small chapel dedicated to the Virgin, the origin of which, according to legendary tradition, is very curious. The monks in the convent, once upon a time, were so annoyed and afflicted with fleas that they resolved to leave their sacred home. When passing in solemn procession the spot where the little chapel stands on the mountain, the Virgin Mary personally appeared to them, and pledged her word that she would banish the vermin that tormented them, if they would return to the convent. The monks in such a case could not refuse; they at once went back to their old quarters, and ever since the convent has been perfectly free from fleas! I can bear testimony, however, that this is a great fallacy. The Virgin must have now lost her power or forgotten her promise, for fleas and other vermin abound. Higher up the hill, on a sort of stony

staircase evidently made by hands, and extending for a long distance, there are two arches, at a little distance from each other, where, in former times, priests stood to confess pilgrims and grant indulgences to the faithful. A short way beyond the second arch came out on a little plain, a sort of plateau, in the ascent, with a solitary well growing by a well or pool of water. Very near this, as you again ascend, there is a rude stone building, containing the so-called chapels of Elijah and Elisha, with the small grotto or cave in which Elijah hid himself, or where he lodged, when he fled to "Horeb, the mount of God," from the wrath of Jezebel. (1 Kings xix. 8, 9.) After after climbing altogether about two hours and a half, we reached the top of a little flat stony plain, which bears marks of having been regarded as one of the most sacred spots on the face of the earth. There, side by side, we found a little Christian church and the ruins of a small Mohammedan mosque, and while the monk went into the mosque to burn incense and go through some religious ceremony of his own, we sat down to gaze and meditate on the wondrous scene around us. The mountain scenery visible on every side was marvellous; height upon height, hoary grandeur towering aloft in every direction, south and north, the east and west, and all of bare and solid rock. Every eye is fixed on a space perhaps twenty or thirty miles in diameter, filled with mountains of stone, thrown together apparently, without range or order, distinct and independent masses separated by narrow wadys or valleys, and all, for the most part, hidden from the eye of the spectator, and surmounted by groups of lofty peaks varied in height and form, so that the whole resembles a sublimely magnificent and wonderful landscape. Though on the highest peak of the mountain, we doubted, as we looked down, whether we stood on the real scene of the giving of the law, for we could see no plain anywhere below for the campment of the Israelites, and in answer to the statement of the Bible narrative. That point or spot, according to Drs. Robinson and Fox, is found at the other end of the mountain. Some of our party, feeling fatigued with the ascent to the top of *Jebel Mousa*, were not inclined to further exertion, but Mr. Alcock and I resolved to go to the other end of the range and ascend *Sufsafeh*, (*Willow Head*), that we

edge for ourselves. Accordingly we descended part of the way by which we had come, as far as the little plain with the cypress, whence we turned northward along the ridge of the mountain for about two miles. Our way lay sometimes in a gorge between stupendous granite cliffs, and occasionally through intermediate basins or hollows, fertile and full of aromatic herbs. In these mountain solitudes we passed a small chapel, dedicated to John the Baptist, and the ruins of another dedicated to the Virgin. At length we came to the willow tree, which gives the name to the peak towering almost perpendicularly above it. The ascent was steep and arduous, but the effect on reaching the top was instantaneous and thrilling. We felt that we were on the mount of the law, the mount that burned with fire and echoed forth the trumpet blast of the living God. I never shall forget the feeling or the scene. The range of mountains on every side is, perhaps, such as is nowhere else in the world to be seen. They seem in most cases one gigantic mass of primitive rock, altogether bare, and of exceedingly varied shapes. Height rises on height, and peak crowds on peak, reminding one of a piece of coral, as if the whole region were such, and these mountains the cones, domes, towers, and pinnacles of the marvellous creation. Right down before us was the extensive plain of Er Rahah, where the Israelites must have been assembled, when "they removed and stood afar off" as they saw the awful and sublime manifestations of the presence of their God. This seems the only mountain in this region with such a plain before it, and the only mountain to the base of which the people could actually approach. To the right extends away Wady es Sheikh, which opens into the entrance of Rahah, and in which part of the encampment might have been located. The entire prospect impresses one with the idea, that here is a place suited, above all others, for such a glorious and wonderful scene as these granite mountains witnessed in the giving of the law. Here is the spot, withdrawn from the stir and confusion of earthly things, "where Jehovah came down in majestic authority and overpowering splendour, with ten thousand of his angels," as the moral Lawgiver of the world. After filling our souls with the scene and the view, and reading, on the summit, portions of God's word referring to Sinai, we began our descent. It was very dif-

ficult, but through divine goodness safely accomplished in about an hour and a half, and we reached our tents a little after four o'clock in the afternoon. As we descended I was impressed with the fact that in many a place amid these mountain hollows and solitudes, Moses could have been out of sight of the people for forty days. Various places of interest are pointed out on the mountain and in the neighbourhood, but the authority on which their reality rests is, for the most part, purely legendary. The mark of the foot of Mahomet's camel is shown on a rock about half-way up Jebel Mousa, which, of course, you may believe if you like. Near the base of the mountain is the little hill or mound on which, it is alleged, Aaron fashioned the golden calf; and chief, perhaps, of all the traditional sacred spots is the rock of Moses, a detached mass of granite with a rude seam or crack in it, and situated to the left of Ras Sufsafeh, about a mile down the valley, said to be "the rock in Horeb" which Moses smote with his rod, and from which water gushed forth to supply the wants of the murmuring people. I shall carry with me from Sinai a lively and, I trust, abiding impression of the scene and facts of the lawgiving which I never had before. Two or three times in the silence of the evening, and at different points, I shouted as loud as I could, to try the echo. My voice rolled round the solitudes of the mountain heights, and was repeated distinctly four or five times. What then, and how fearful, must have been the echo of "the trumpet exceeding loud," sounding "long," and waxing "louder and louder," which made all the people tremble! I almost felt that I was profane in making my puny and poor experiment; but blessed be God, we are not come in our spiritual life to this mount and its dispensation now, but to Jesus the Mediator of the new covenant, to Christ the King of glory.

WADY EL ARISH,—GREAT DESERT OF TH.

#### 17th March.

I have written nothing for several days, partly from weariness and want of time, and partly because there has been nothing of importance to record. We left Sinai on Tuesday morning, and the scene on our departure was sufficiently amusing to merit an attempt to describe it. Our tents were pitched, as I have said, at the entrance of Wady es Sheikh into the plain of Rahah,

and under the front of Sinai; and when we got up on Tuesday morning, to our surprise we found from fifty to sixty Arabs, with about as many camels, lying all around our encampment. In going to Sinai and through the desert, the dragoman has to engage a Sheikh, or Arab chief, and as many of his tribe with their camels as may be necessary. But as only a few of the tribe are required at one time, opportunity is given for others to have a share of the pecuniary advantage of the journey, by a change of men and camels at different stations in the route. There was such a change to be effected at Sinai; hence on the morning of our starting, three times as many as were necessary appeared, all hoping to get a job. While we were at breakfast, Arab after Arab came into our tent, one taking up a carpet bag, another laying hold of a portmanteau, a third seizing a wrapper or rug, and each making off with the article to his camel, placing it on its back or in the saddle-bag, in the hope of having his animal engaged for the rest of the journey. Accordingly when we were ready to move after breakfast, we found our things strangely diffused, and a vast amount of altercation and shouting going on amongst the Arabs. At different points groups of three or four were pulling at one portmanteau, each man trying to get it for his camel. The noise was tremendous, and poor old Taimah the Sheikh seemed to be powerless. Our dragoman had to interfere in order to secure peace and order, as well as definite and prompt action in the loading of the camels. He borrowed Mr. Stoughton's stout walking stick, and moved amongst the contending parties with an authority and force which cowed and quieted them. By using the stick liberally and boldly, taking care, however, as I observed, not to strike the head, he obtained obedience and hastened our departure. The Arabs seemed to take the blows very quietly; there was no attempt at retaliation, and gradually order was restored. Meanwhile two of the monks from the convent had come down to witness our departure, and to get their backsheesh. And, will you believe it, we actually contributed five shillings each, the sum of thirty shillings, to the priests of the convent which refused to take us in on our arrival. But they gave us bread and quilts, which, however, the dragoman paid for as his business; and some of us had washing done, which we had to pay for ourselves

in addition,—but such washing course there are no females in of the convent, and this may account the character of the laundry. During all these noisy proceedings Arab dogs were barking, our coed their crowing to the concert, were watching our various articles baggage with sharp vigilance, of it should be spirited away by appointed or home-returning even in the face of the mount on was given the command, "The not steal."

At length the camels which he selected were loaded, and we were on our way northward. Our journey on the day of starting lay to Wady Es Sheikh, and in about hours we reached the tomb of Salih, which gives the name valley. This tomb, consisting of stone building, is considered Bedouin one of the most sacred in the Peninsula. Once a-year tribes of the Tawarah make a pilgrimage to it. As we advanced Serb again in view, and for hours imposing majesty of its towering was before us.

On Wednesday the 15th, we for lunch under the shadow of granite rock, and felt how grateful was to have such shelter for time from the scorching heat noon-day sun. In the evening camped at the junction of Wady with Wady Berah. On Thursday started at half-past six A.M. at through Wady Berah, in which a sportsman of our party shot soon with the view of preserving them usually we receded from the mountain region and came out upon the plain of *Debbet er Ramleh*, a very extensive plain of sand several miles in lying before Jebel Tih, the backbone of "the great desert." entering the plain, we passed left a hill called Surabit el I about seven hundred feet high, of red sandstone rising up in cliffs and broken masses. Here are several remarkable monuments: Egyptian hieroglyphic inscriptions, fragments of sculpture, and ancient roads and mines. We were last night near the base of the "mountain of the wandering" towered up in front of us, and from east to west as far as the eye could see. After dinner our Arabs, amusement, and to relieve the of the desert, performed one

dances,—a sort of charade or play done in song. One acted as the hero of the piece, claiming or defending his sweetheart from the others; he, sometimes singing in *solo*, and vehemently flourishing a sword, while they responded as a chorus. The dance was simply an alternate heaving to and fro of the body from side to side, all in unison like ripe corn waving in the wind, and a moving up and down by bending the back, the Arabs clapping their hands as they moved and sang. The notes of cadence are very few and simple, not more than three or four; and the whole thing, though somewhat amusing, seemed very childish. Doubtless we should have been more interested had we understood the play. Our dragoman translated for us some of the sentiments of the song; one was, that the youth's heart was being "roasted" by the fierceness or fire of his passion, and another, that "kissing a girl was like eating figs, it was so soft and sweet!" These metaphors are manifestly oriental. The poor fellows seemed mightily pleased with our presence at their entertainment; and after it, of course, came the all-important matter of backsheesh, in the form of a present of some tobacco to each of them.

This morning we climbed the western pass of Jebel Tih. As we approached the mountain it seemed in some parts to be almost perpendicular. The height above Debbet er Ramleh is, I think, about fifteen hundred feet, and the ascent occupied us about two hours. We were obliged, of course, to descend from our dromedaries and climb up on foot, as some parts of the pass are very steep. On reaching the top the scene appeared dreary enough; we were now on the great desert of the Israelites' thirty-eight years' wandering, and nothing was visible, as far as we could see, but low, undulating, and bare sand hills; a prospect which was in itself calculated to make the heart sink. After travelling for two hours we came to some pools where we stopped to lunch, and to take in a supply of water. We were thrown into considerable anxiety on account of the absence of one of our party, of whom we had lost sight ever since we had reached the summit of Jebel Tih. He was the first to reach it, and we naturally supposed he had gone on before us, but we were mistaken. It was a serious matter to lose one of our number in such a wilderness, and search would be very difficult. Our Sheikh went back with a camel to look

for our missing friend, and in about an hour, happily, returned with him in safety. He had reached the summit at a different point from that usually arrived at, and hence in going forward had missed his way. As soon as he discovered his mistake he wisely retraced his steps to the point from which he had started, and walked along the ridge of the precipice until he came to the usual place of landing, when the way forward was plain enough. His presence relieved us all. One of the pools at which we lunched was large and deep enough for a swim, and as the thermometer was about 85° Fahrenheit, three of us stripped for a plunge, and found the bath a great luxury and refreshment. The name of the place deserves to be recorded, although I did not know it till afterwards. It was *Wady Um Teghaneh*, as far as I could gather the word from the pronunciation of the Arabs. In the strength of the lunch, the rest, and the bath, we advanced northward for some hours under a burning sun, until we reached the place of our encampment in *Wady el Arish*, where there are some small tamarisk trees, and other feeble tokens of a little vegetation. The heat is very great, greater than we have yet found it. A wind is blowing as if from the mouth of a heated oven, and brings with it innumerable winged insects of various sorts, which crowd so around our candle and rush into its flame, that it is almost impossible to see either to read or write. Some of these insects are very beautiful, both in form and colour. Our dragoman calls this wind the *Khamsin*.

*Sabbath morning, 19th March.*

Two days' progress farther into the wilderness. We gradually approach its centre; to-morrow will bring us, we hope, to Nukhl, where we enter the region of another Arab tribe, and have to change our men and camels. In order to prevent any delay at Nukhl, our Sheikh has sent on a man to the governor of the castle, to inform him of our approach, so as to have camels ready for us. The desert becomes, if possible, more dreary as we advance. Join together all the expressions used in Scripture to describe it, and you will have some idea of its desolation, monotony, extent, and dismalness. It is indeed a waste howling wilderness. The heart sometimes sinks as, morning after morning, we look out on the same dreary waste, without life, beauty, or

interest. And yet the eye is occasionally relieved by the presence of curiously shaped limestone hills. Many of them surround us now, and are of such various forms as to seem almost artificial. But there is no vegetation, and the drought of the last twelve months has mostly withered up everything, and driven the Arabs to seek pasturage elsewhere for their goats. Our dragoman informs us that usually many of them are to be found near the place of our present encampment, but we have not met one for the last three days. Not a living thing is to be seen, and the want of pure good water is a trial to us. This is the great and terrible wilderness, where "the carcasses of the Israelites fell," and where their bones lie. It is a very different region from that of Sinai, which had rugged mountain glories to relieve its grand desolation.

How still and quiet is this Sabbath day; we feel the preciousness of its rest as a season even of physical repose. Yet our quiet is somewhat disturbed by a sort of shooting match which our Arabs have got up among themselves. It is of no use to reason with them on the sacredness of the Lord's day; they are not Christians, and have no reverence for the day, which, to us, is "the chief of all the seven." Nor, indeed, could we speak to them in their own tongue. To-day our thoughts wander to our beloved homes, and to the sanctuaries in which our respective flocks assemble. May the God who is with us in the solitudes of the desert be with them in the throng of the great congregation. What a comfort that He is here and everywhere, with a Father's eye and a Father's heart!

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## Correspondence.

### PRAYER AND PROVIDENCE.

MR. EDITOR.—I regret that you were not able to let me see Mr. Cranbrook's reply to the notice of his Sermons in time to allow me to say what was needful in your last number, and that for various reasons, which, however, it is not necessary to specify. The third edition not having come to hand, I will, with your permission, say a few things on Mr. C.'s remarks at present, leaving any fuller discussion that may appear requisite until the exhaustive statement has been given to the public.

To begin with that which, after all, must determine the question—the testimony of Scripture—I am glad that Mr. C. admits that there is a real difficulty to the doctrine he has advocated, in what the Scriptures say regarding intercessory prayer. To me it seems not only a real but an insuperable difficulty, and consequently enough to show that he entertains a radically different conception of prayer from that taught in the Bible. "God," he says, "permits his children to come and say to him all that is in their hearts, and consequently to tell him what is their desire for others." God not only permits them, but commands them to pray thus, Mat. ix. 38; 1 Tim. ii. 1—3. And is the only result of such prayer a personal spiritual advantage? Intercessory prayer offered in this belief is little better than a mockery, and it would have been a decided improvement in the Bible to have forbidden it, and to command the "children" only to make personal requests for themselves. If the use of intercessory prayer is not to get a blessing upon those for whom we supplicate, but to bless ourselves, it would certainly be more honest to seek the blessing for ourselves directly from God.

On this subject Mr. C. writes very wide of the point on hand. He says, "God does not alter his own plans with regard to others on account of his children's desires." Who spoke or thought about his altering his plans? God's plans are never altered, but they may nevertheless be conditioned by human action. Such a blessing may be given to a child, or given to a friend in answer to the prayer presented for it, which would not have been given had these prayers not been offered, but the plan of God is not altered. It took in from all eternity the prayer as well as its answer. God's people are often "mistaken, and sometimes have very bad desires." This, alas! is true; but we never thought that such desires would have power with the Almighty, or that any particular intercessory prayer *must* be answered, but simply that God may, and will, when he sees meet, have respect to the cry of his children. There is a vast difference between saying God *must*

hear the ignorant and evil prayers of his children, and that He will hear the cry which his own Spirit has put into their heart—making intercession in the saints according to the will of God; and we will not be driven from the belief of this by any exhibition of the absurdity of that. Intercessory prayer on Mr. C.'s view appears positively immoral. What! shall I, knowing that my prayer cannot possibly profit another than myself, come into God's presence with fervent supplications and earnest prayers for his welfare? The moral instincts of every man cultured in the school, not of modern science, but of him who taught "God is a Spirit; and they who worship him must worship him in spirit and truth," must shrink from such an act. Mr. C. also candidly admits, by implication, that his views as to the way in which God answers prayer differ from those of Solomon, but does not see any reason why Solomon's notions on this point should be accepted. Probably the mass of devout and thoughtful men, without laying any particular stress on the Jewish king's inspiration, would think that he is the more likely to be right, especially as we are told that God appeared to him and said, "I have heard thy prayer and supplication," which clearly means, here and elsewhere, I will do as thou hast said. But it is not only with Solomon that our friend is in antagonism, but with the writers of the Bible in general. Let us take a specimen or two for the sake of manifesting this.

Joel, for instance, in view of the terrible devastation by locusts which he so vividly describes in the first two chapters of his prophecy, enjoins on the whole people to hold a solemn assembly, to which he summons even those who, in ordinary circumstances, would be excused from appearing in public congregations, and bids them, when met, say, "Spare thy people, O Lord." Had he done so, inspired servant of the Lord as he was, in the present day, would there not have been some, induced by the lights of modern science, to denounce his mistaken conduct, and even preach sermons against prayer for the removal of the locust plague. And to pass into the fuller light of the New Testament, the apostle James (v. 16) teaches that the effectual, fervent prayer of a righteous man availeth much. Mr. C. will agree with this; but certainly he would not have adduced the illustration and proof of the statement which the apostle does. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Very manifest it seems that the apostle thought the prayer of Elijah had something to do with the stoppage of the rain and with its coming again. But all this was miraculous, our friend will say; and must the testimony about the power of a righteous man's prayer be confined to those who were empowered to work miracles, and the duty of prayer also to the same class? This part of the Epistle of James, in that case, is worse than an old almanac—all its information is not only out of date, but is so framed as to have deceived its readers into the belief that the apostle's statement respecting the power of prayer was general and applicable now, and applicable, too, in the sphere from which the apostle brings his illustration. Nay, not only do the apostles hold the opinion respecting prayer which Solomon did, but the Lord of the apostles himself, as is manifest, for example, from the directions he gave to his disciples respecting their flight from Jerusalem when it was to be destroyed. "Pray ye," said he, "that your flight be not in the winter, neither on the Sabbath day," Matt. xxiv. 20. If Mr. C.'s views are right, our Lord was well aware that their prayers had no connection with the day or season of the year in which their flight should be. They might pray or not pray, but their prayers had no more place in the government of God than had they been spoken to a stone idol. We, of course, admit that the day was fixed, but not without regard to the prayers of the disciples. Who can believe that our Lord Jesus, who is truth, would have given this direction respecting a specific thing over which their prayer could naturally have no influence, unless there was some other connection between them. Our Lord might have given general directions to pray, because of the spiritual healthiness of the exercise; but who can conceive him giving such a specific direction if the prayer could not be of any avail? We shrink from designating such conduct as it would most justly deserve. It appears evident, therefore, that our Lord Jesus taught the same view of prayer, and the way in which it is answered, as we learn from Solomon's petitions.

These observations must suffice in regard to the Scriptural argument, which is the great, and, indeed, the only one. For, though there is in every man an in-

instinctive feeling that God hears prayer, which needs long culture in the school of modern science or elsewhere to eradicate, and which, even when long silent, is very apt to show itself in full strength when sudden and terrible danger overtakes us; yet we do not rest our conviction that God hears prayer upon that, but upon the "Thus saith the Lord" of inspired teachers. It is a matter of much less consequence, and, as was said in the critique, our faith in God's hearing prayer supernaturally would not be shaken, even if our and every hypothesis as to the way in which he does so, without leaving traces of supernatural action, were proved utterly fallacious. But we do not think our friend has in the very slightest degree touched the one we mentioned. Our supposition was, that when man fully knew the conditions amid which God had placed him, and so could submit to them, a natural providence alone might remain. But that until that time he might answer prayer supernaturally, and yet for many important reasons do so in a way which would maintain unbroken man's confidence in the fixedness of his natural laws. Mr. C.'s answer to this is based upon what would be the results when man had attained this state; he might, not knowing that he had received it, continue praying for supernatural answers though the time for giving them had passed. Now, it may be observed, that we are constantly, by our new discoveries, attaining more nearly to this condition, and consequently of ourselves, omitting some things for which we were wont to pray. I gladly avail myself of a passage from Mr. Westcott's Gospel of the Resurrection to illustrate this. "The miracles of one period or state of society might be morally impossible in another. It seems certain that knowledge limits faith. For instance, when any particular physical phenomena are apprehended as subject to a clear law, which is felt to be a definite expression of the divine will; it is inconceivable that faith could contemplate an interference with them, not because it would be impossible, but because prayer for such an interference would itself be disloyal. For example it would be positively immoral for us now to pray that the tides or sun should not rise on a particular day. The corresponding act is represented in the gospels as suggested by the tempter."

Then, as to what Mr. C. says as to the diversities between the instructed and uninstructed, some knowing more of God's ways than others, and consequently some praying for things for which others feel that they cannot pray—the anomaly exists already. Mr. C. preaches against prayer for the removal of the rinderpest and others strongly advise to it. Probably judging by the analogy of God's other dealings with man He would not supernaturally answer prayer for anything concerning which the knowledge of his laws is in the possession of the race. The Chinese are as much at this time in need of a supernatural knowledge of his will as the Romans were when Christ came; but they will not receive it because He has already given it to the race, and one portion of them are in trust with it for the benefit of all. Just so, it would seem, that it might be in respect to all kinds of truth. And finally, on this point, notwithstanding the amazing strides that have been made in science during the past centuries, I do not expect that man will, in the present state, attain to a full knowledge of all the conditions amid which he is placed; so that our present revelation respecting God's method of hearing prayer will continue adapted to us until the time of the end. Hence supposing this theory right, God may continue to answer prayer supernaturally while the world stands, and yet the men of ripest culture in science never have their confidence shaken in their belief that "all things continue as they were from the beginning of the creation" by discovering any trace of supernatural action.

There is still another point in Mr. C.'s reply which should be noticed—the first on which he touches, and which he thinks fundamental—the conceptions respecting God's relation to the universe. His remarks on this are, however, so brief, that I would rather leave the subject until he explains his views more fully in the next edition of his sermons. Meanwhile I may say that I do not, so far as I understand what he means by God "coming down upon the universe," accept that as a statement of my belief on this point, and far less would I accept the ideas which his illustration of the relation of soul and body suggests to me. Let I should wrong Mr. C. by imputing to him thoughts which he would not acknowledge, but which most certainly seem to me hinted at in this illustration, I will conclude these remarks.

I am, &c.,

THE WRITER OF PRAYER AND PLAGUES.



## PRAYER AND PROVIDENCE.

Mr. EDITOR,—Mr. Cranbrook, it appears, is discovering that his views on the subject of Prayer and Providence are capable of further elucidation. As he is now to treat the question "exhaustively," in a forthcoming edition of his sermons, it is desirable that he should know some of the points which Christians generally will expect him to prove, or attempt to prove, in such a discussion. It will be necessary for him to prove;—

1. That the laws of nature, at present existing, are not sufficient to enable God by them to answer all the prayers of His people for the prevention or removal of pestilence or disease.

2. That God's means of answering prayer are limited to these laws. Suppose that these are satisfactorily proved, then it is necessary to show,

3. That the doctrine of the insufficiency of natural laws to enable God to answer prayer, or His inability in any other way to do this, is in harmony with the general and special exhortations of Scripture to pray—the promises to answer prayer—and the recorded answers to prayer.

It will not do for Mr. C. to tell us, that from his stand point, certain views opposed to his own, appear absurd. It is necessary for him to show, that the new views which he has undertaken to propagate, are as much forced upon him as a believer in revelation—fair and necessary deductions therefrom—as that they have a semblance of support from some philosophical speculations.

Mr. Cranbrook is certainly unfortunate in the introduction of subjects likely to provoke discussion. His views of God's connection with the universe are of this sort. No Christian can certainly think of an Omnipresent God as outside the universe, as Mr. C. thinks some of his opponents seem to do; but many will doubt the correctness of his own representation of the universe as not separate from God whose action he thinks is seen in all its processes as the action of the will in the movement of the limbs! Man's will and body in his present state are parts of his one being; but Mr. C., we are quite sure, does not view the universe and Godhead as so related. It is related to him as the watch to its maker, which, though not beyond his control, is no part of himself; and, in an analogous way, the created universe ought to be viewed as separate from God. Creation is one of the means by which we may from the thing created rise to some knowledge of the Creator, but when justly thought of, He will ever be viewed as separate from it. "The immensity of Deity in creation," is one of the capital doctrines of the pantheistic school, and savours more of German and French philosophy than of Puritan or Evangelical sentiment. In such circumstances Christian ministers require to use caution in the use of language which may be construed into sympathy with, instead of a protest against such opinions.

When Mr. Cranbrook has satisfactorily settled the question he has voluntarily thrust upon the attention of the public, he will have leisure for taking up the subject of inspiration, which, he may feel assured, will be as "tough and knotty," and difficult to settle as the one he is already engaged upon. The inspiration of Solomon's prayer is not necessary to determine its bearing upon the present question. It is as a fact that it bears upon this subject, and is quite unaffected by any theory of inspiration. Solomon prays,—“If there be in the land famine,—if there be pestilence, blasting, mildew, locusts, &c., whatsoever plague, or whatsoever sickness there be, . . . then hear thou in heaven, and forgive, &c.”—(1 Kings viii. 37–40.) “And the Lord appears to Solomon,” and says, “I have heard thy prayer and thy supplication which thou hast made before me, &c.” (1 Kings ix. 3.) and the meaning of God hearing prayer, is that He will answer it; and consequently, that when his people come to Him in the time of plagues and pestilences, He will help them, and remove these, whatever they may be, if that is seen by Him to be for their good.

In so far as Scripture example and promise go, then, if God heard Solomon's prayer for deliverance from plagues and pestilence, and Old Testament history is recorded for “ensamples” to us, and for “our admonition,” until fuller evidence has been discovered than has yet been produced, Christians still may pray to God for deliverance from similar evils, whenever they are impending! Nor in the meantime, we venture to say, has there been any discovery in science which forbids them doing so. But we must wait the fuller information which Mr. C. promises.—  
I am, &c.,  
J. M.

## Notices of Books.

**TITHES AND OFFERINGS:** *A treatise on the principles, practice, and benefits of devoting portions of our substance to the service of God.* By C. W. Boase. Edinburgh: T. & T. Clark.

It appears from this book that the writer of it has several fixed opinions which are not shared in by the great mass of the Christian church. He is an Irvingite, using the title simply as distinctive of a small and peculiar sect, and of course a millenarian—expecting the visible appearance of our Lord on the earth to set up his kingdom; and accepts as binding all the precepts of the old law which are not formally rescinded. Holding these peculiarities with firm and unwavering grasp, and writing with a confidence in their truth as profound as if none of them had ever been questioned, he bases his argument upon the Bible as interpreted in accordance with these convictions, without the slightest effort to substantiate them. The consequence is, that to the ordinary reader the logic of the book must appear of the most inconclusive kind, and those who agree in the main with the conclusion reached by the author in this book, be vexed at what might seem a betrayal of their cause by a weak and powerless defence. The feeblest portion of the treatise, consequently, is that devoted to the exposition and defence of the principles. For example, it is stated in page 69 that the argument of the apostle in Heb. vii. implies the payment of tithes to Christ now, as to Melchisedec then, or else the application to Him of the words of the Psalm would have been, or might have appeared to be, a groundless application. Certainly the passage teaches that our Lord has as good a right to tithes as Melchisedec, since He was of the order of that priest-king,—but no Christian will dispute that He has an infinitely better right if it be his will to claim them; but whether they are to be paid now, depends upon his will in the matter, and this argument of Mr. Boase does not in the very slightest help us to an understanding of this. It is obvious, however, that our author does not understand the argument of the apostle in this chapter, though it is several times referred to in this treatise, otherwise he would not have written, “Levi, by a mystery, paid tithes unto Abraham.” There is no mystery in the matter. Whatever

the dignity of Levi as the first Aaronic priesthood might be derived from Abraham, with made the covenant to, and accomplishment the Sinai was subsequently added; and ham, thus embodying in his dignity that afterwards below descendants, confessed his in Melchisedec by paying him whole posterity, including inferior also. We would also protest against an argument author derives from the fact that the apostles left, at their work to which they were engaged, organising the church, unless this would lead us right against convictions of our author, to which evidence has been made already; unnecessary the fundamental ecclesiastical system, which instance of living apostles as its foundation, and even show the least, a foolish delusory practical section of the treatise is not a little betokening grossness of mind, and well deserving careful reflection by all.

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**THE LARGER CATECHISM,** *a by the Assembly of Divines.* Edinburgh: Hunter, & Co.

There are very many intimated with the Westminster Shorter Catechism, with knowledge of their Larger hinderance to this knowledge arose from the fact that it was bound up with the Confession and other documents, is removed issue of this well-printed edition of the Catechism, and from Scripture.

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**LITTLE PATIENCE:** *or the Loved the Saviour.* **CAPT ADVENTURE:** *or the Story of a less Boy.* Edinburgh: Wm & Co.

These little books belong to series, and we therefore put under one head. They are

for interesting and instructing children. Little Patience is the biography of a little one whose arrival brought great joy to the family circle, whose course was a constant joy to them, and whose early removal, though it caused deep sorrow, was so obviously a going to a better home, that it must have bound the others to that heavenly land.

Captain John's Adventure narrates the history of a sailor's son who was early deprived of his father, but at the commencement of life learned to love and obey his Heavenly Father. Under the guidance of that best Friend he grew up a joy and strength to his mother, and a source of blessing to not a few. Both the stories have our cordial recommendation.

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THE COTTAGER AND ARTISAN. 1865.  
London: Religious Tract Society.

The contents of this volume of the Cottager are more than equal to any of those of any of the volumes which have preceded it. The articles are as interesting and instructive—as varied and beautifully printed,—while the woodcuts are even better. Indeed, there are some of the cuts which, in beauty of execution, we do not think we have ever seen surpassed, and certainly not in any cheap serial. But what is of most importance is the abundant presentation of Scripture truth to the mind, which characterises this, as it does all the other works issued by the Tract Society.

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LITTLE HARRY'S TROUBLES: *A Story of Gipsy Life.* By the author of "The Story of a Bee and her friends."  
Edinburgh: Johnstone, Hunter, & Co.

This interesting story is worthy of a place in the series of which "The children of the Great King" is a leading member. Many of our readers must already have perused it, as it appeared monthly in that long-established favourite "The Christian Treasury," and we are sure that not a few of them will be glad to have the story for the use of their families in the present form, while those who had not that privilege may now have this story by itself. It is natural and interesting. A little boy, through the carelessness of his nurse, falls into a river, and is only saved from drowning by a dog belonging to gipsies,

who take the boy with them. His experiences in the society of the gipsies, and after he left them, until he was restored to his family, are contained in this story, which, when submitted to our juvenile critic, was pronounced "very interesting," and almost as good as the "Little Captain," which is the very highest praise. The tone of the story is truly religious. It is, like the other books proceeding from the publishers, beautifully got up.

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DAILY BIBLE ILLUSTRATIONS. By Dr. John Kitto. Revised and enlarged by Professor Porter, Belfast. Edinburgh: Wm. Oliphant & Co.

The character of Dr. Kitto's work is so well known and so justly appreciated, that to say a word in its praise is wholly unnecessary. It is one of the most interesting and instructive works on the Scriptures in our language. This edition, of which we have only seen one part,—and it is to consist of 40 of these issued monthly,—is a decided improvement on either of the previous ones. The page is rather larger, and the additional matter inserted at the end of the daily portions seems worthy of its place. We earnestly recommend our intelligent readers who have not this admirable work to procure it, and if they do so, we are sure they will never regret the purchase.

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A DICTIONARY OF THE BIBLE. By the Rev. John Brown, Minister of the Gospel, Haddington. Edited and thoroughly revised by his son, the Rev. Wm. Brown, M.D. Edinburgh: Wm. Oliphant & Co.

We have not the means of comparing this edition with preceding ones of this popular work, but from an examination of some of the articles which the first part contains, we see enough to justify us in bearing our testimony that the statement respecting its thorough revision is entirely correct. This edition, consequently, will be far in advance of any previous one, of this long-established and highly esteemed favourite, which for so many years was the only "Dictionary of the Bible" which could be obtained. It is to be issued in 10 shilling parts, and is neatly printed on good paper.

## Chronicle.

## CHRONICLE—GENERAL.

THOUGH the purely political element has been far more than usually prominent in the parliamentary proceedings of the past month, in consequence of the introduction of the government bill for the extension of the franchise, yet politico-ecclesiastical questions have had a very fair share of attention. Mr. Hadfield's bill for the abolition of the oaths required by municipal and other functionaries, that they will not do anything against the constitution of church and state, as by law established, has been triumphantly carried once more through the Commons. As Lord Derby's party scarcely showed face in the Lower House, and some of the leaders, conscious of the hopelessness of their case, earnestly prayed that the opposition to the bill might be withdrawn; perhaps his lordship will now permit this measure to pass, instead of using, as he has so often done before, his proxies to throw it out in the House of Peers. The great question of this nature, however, which came before Parliament last month, was about the abolition of church rates. In the last Parliament, the motion for their total abolition was, after being carried several times by diminishing majorities, finally rejected by the casting vote of the chairman, and all interested in politico-ecclesiastical questions were deeply anxious to see how the new Parliament would act on the matter. After a spirited debate, in which Mr. Gladstone took a share, and indicated in his speech a mode which it may be hoped will soon bring the question to a settlement, the House divided—for the bill, 285; against it, 252—thus giving a majority of 33 for the second reading of the bill for abolition. The plan indicated for settling the question, and which was proposed by Mr. Bright four years ago, is, that the rate-making machinery should continue as it is, but the power of enforcing the rate be taken away. This would give the Established church the means of saying in the parishes how much money was required, and what rate would meet the want, while it would prevent any objector from being compelled to pay, thus make the rate in reality a voluntary one.

Before dismissing this class of subjects, it may be well to quote a passage

from the Papist newspaper, then on the question respecting the ment of the Papists in Ireland indicates that all pretences of voluntaries are made because little prospect of getting an end and that Protestant dissenters on their guard, lest, as the church is ready to receive St and the majority of our rulers and almost anxious to give it, a should be completed and carr effect before they be aware. Th says, and its statement is a mu candid one than is usual in publications, "For our own I should like an endowment: v the State might gracefully give of the property stolen from the and people of Ireland. Of cot State must take care to arra terms of restitution so as to pl clergy and the people, and al the Pope. But we don't look question as a practical one: we reason to believe that the Government or its successor v pose such a provision. Inde will be very likely to offer so which our Irish friends could n of accepting. Still, it is much us Catholics always to leave a for retreat; and it is silly, bec Aubrey de Vere volunteers his suggestions, for our newspaper out so lustily in favor of the v system. Voluntaryism is anti- De Lamennais' distinction will even in non-Catholic States the of the Church is opposed to it. all we can get from Govern Holland, England, and Prussia. cal Dissenters are the only pec have any business with the V principle; and we are sorry the have deluded any Catholics int ing they can believe in it. Ireland, we don't think the endowment will be made; but would advise the Irish not to such an offer impossible. Th is not thinking about making tion; but still it is wise and I keep him in mind of his wrong believe he is not at ease on ject."

While the High church I striving after unity in the ch seeking recognition on the o from the Pope, and on the ot

the Russian church, we see that a new scheme to secure the same end has been mooted among Christians of various denominations. Dr. Cather, secretary of the Systematic Benevolence Society, is the suggestor of this scheme. Dr. C. aims not simply at the union of Christian men of different religious denominations in such a body as in the Evangelical Alliance, but at the union of all evangelical denominations into one visible church. We coincide with what appeared the feeling of the assembly of Christian gentlemen who were convened to converse about the scheme at the house of Mr. Hanbury, M.P., that such a visible church is impossible, and we would even add undesirable, as it would lead to the substitution of the visible church as the centre of unity instead of our Lord Jesus, and thus produce a new edition of popery so far as this is concerned. The only unity possible or desirable among all Christians is that for which our Lord prayed, "that they may be one in us." As believers get closer to the Master, and grow like to him, they will be nearer each other, and their unity will declare itself more fully.

We are glad to see the unanimity which has manifested itself among our Presbyterian neighbours in fixing the 29th March as a day of prayer to God in regard to the cattle plague, and hope that it will be found that the churches of our denomination concur in this, and take advantage of the day for joining their supplications with other Christians in regard to this.

#### PORTOBELLO ANNUAL SOCIAL MEETING.

THE Congregational Soiree was held on Tuesday the 9th January, in the Mission Hall.

The proceedings of the evening were commenced by singing the twenty-third Psalm and prayer. Tea was then served; after which the pastor, the Rev. Wm. Lowe, who occupied the chair, in his opening address, congratulated the church and congregation on their again meeting in this capacity at the beginning of another year, reminding them of how much they owed to their Heavenly Father for his care over them during the year now gone, stated several reasons why we should express our gratitude, and the best way of doing it, namely,—by "living our thanks." He next noticed the changes that had occurred in the membership of the church during

the past year. By deaths and removals they had lost thirteen; but there had been eighteen added to the church; thus making an increase to the membership. The reverend gentleman then said that the Lord had outwardly blessed the church during his ministry among them. The chancellor of their exchequer, Mr. Balgarnie, would be able to show that their finances were in fully a better state than they had ever been in the history of the church. In addition to this he was happy to say that nothing but peace, harmony, and the most cordial co-operation existed among them since he became their pastor, which is now between five and six years. But this was not all that was to be desired. All this might exist, and the true prosperity of a church be entirely wanting. What he, as their pastor, and they, as fellow-Christians, should desire above everything else was the development of spiritual life in their own souls, the conversion of many around them to Jesus, and that the Lord might add to the church daily "such as were saved." Mr. Lowe recommended that, while they should be true to their principles as Congregationalists, they should show a thoroughly catholic spirit to fellow-Christians of other denominations, and be ready to give the right hand of fellowship to all who love our Lord Jesus Christ, and to co-operate with them in every good work. Mr. Lowe called upon

Mr. Balgarnie, the treasurer, to read his report, which showed that the funds raised during the past twelve months were ample for all the usual claims on the church; and after giving to their highly esteemed pastor a new year's gift of £25, there was still a considerable balance in the treasurer's hands. A number of collections have also been made during the year for missionary societies, and contributions to several benevolent associations.

Mr. Wm. Martin reported on the Sabbath school. It has been established only fourteen months; but the success has been marked. The number of scholars on the roll last year was forty; teachers, five. This year there are eighty scholars and twelve teachers. At the beginning of last year upwards of £10 was raised by this school for the new missionary ship "John Williams." A considerable number of books have been obtained to form a library for those attending the classes.

Mr. Wm. Munro next addressed the meeting.

At intervals during the evening the choir, led by Mr. Rothwell, the precentor, sang several choice pieces of music, which were highly and deservedly applauded, and contributed greatly to the enjoyment of the evening. Some of the ladies also increased the pleasure by playing on the harmonium.

After the usual votes of thanks, the benediction was pronounced, and the meeting closed.

On the following evening the annual tea meeting of the Sabbath school was held in the same place. It proved both interesting and instructive.

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#### ASSOCIATION MEETING, KILSYTH.

THE second meeting of this district association was held, as agreed on, in Kilsyth on Tuesday, the 21st Jan. last. The ministers of all the churches included in the district were present.

As this association has had but an existence of a few months, it may be interesting to your readers to know the causes of its origin, ere we proceed to give an account of the meeting in Kilsyth.

Some considerable time ago, two or three of the ministers of this district had been expressing to each other how very isolated they felt themselves in their spheres of labour; how much they were cut off from ministerial intercourse, sympathy, and help; and how desirable it would be could they meet together at short intervals, for religious intercourse, prayer, and conference on any difficulty connected with their ministerial and pastoral work; and also for the purpose of assisting each other in carrying on any evangelical work connected with their churches. They felt they could not obtain that sympathy nor counsel they needed in regard to any difficulty that might arise in connection with the pastoral work, from any of their Presbyterian brethren who might be labouring in the same sphere as themselves, their experience in church life being totally different from their own, besides having little sympathy with Congregational principles and churches. It was therefore proposed that a meeting of the district ministers should be convened in Stirling in November, (last,) to consider whether an association could not be formed for mutual help in relation to the pastoral work. This meeting was held, and the proposal heartily entered into. It was then agreed to hold the

next meeting at Kilsyth, of which we shall now give a brief account.

The ministers met at one o'clock in the house of Mr. Jago, for pra reading of the Scriptures. Pra offered up in behalf of the m for success in their work; for and blessing to their churches; growth in holiness, in zeal, a charity; and for the advance Christ's cause, both in their o mediate fields of labour, and thr the world. Mr. M'Lean of afterwards read a very interest useful paper on "Scriptural Dis which was followed up by a very and lengthened conversation various topics introduced; in the of which, discussion took place manner in which certain suppos of discipline should be treated pastors and churches.

In the evening a public meet held in the Congregational Cha; Jago presiding. After sing reading of Scripture, Mr. Atki Airdrie engaged in prayer, ir God's blessing on the special o the meeting. Very pointed a pressive addresses were then de by Messrs. Ross, Lemon, and b on the subject of personal relig nature, necessity, and advantag the course of which a free a salvation was offered to the peop all earnestly invited to accept C their Saviour.

The attendance was not very but those who were present ev enjoyed the services, and felt good for them to be there. M the people expressed their grai the meeting, and hoped that it not be long till another of the nature was held. We trust muc has been done, and that som have been brought home to the through the preaching of his. The meeting was brought to a c ten o'clock.

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#### SOCIAL MEETING, FALKIRK.

THE annual soiree of the Congreg Church, Falkirk, took place on T evening, 16th Jan. Consideri inclemency of the weather, the very respectable turn out of the bers of the church and congre On the previous evening a ve temporary platform was erecte few of the young people connect

sh; the back of the platform mounted by a very beautiful ch of evergreens.

soiree the chair was occupied astor of the church. He was l on the right by the Rev. Batchelor, Glasgow, and Gibb, Falkirk; and on the left by Messrs. Jago, Kilsyth, and Linlithgow.

as the Chairman, in a very few ons, referred to the fact that ow entered on the eighth year astorate. During the seven ich had elapsed, the church had moderate degree of prosperity. bership was now a half larger n he had come amongst them; es had been added to the roll, n an average of 20 new mem- h year. By death, removals, r causes, there had been on age about 12 names erased roll-book per annum. When amongst them, there was a the chapel amounting to close . That had been liquidated. ven years had been years of He was doubtful, however, if l been that amount of spiritual y among the brethren, which just mentioned would lead one se.

ev. H. Batchelor gave a very : address, which was listened to found attention; as did also Lemon and Jago. Votes of o the various parties engaged posed by the Rev. Mr. Gibb, and responded to by the meeting. hurch choir, under the leader- Mr. C. Johnston, precentor, ew anthems in excellent style be evening.

Ross, Newbyth, F. C.; Johnston, New Pitsligo, and Galbraith, Stewartfield, Congregational. The interest of the meeting was sustained to the very close.

On Tuesday forenoon the ministerial meeting was held in the Manse, Millseat, when, after devotional services, the Rev. Mr. Johnston read an essay, displaying great research and careful preparation, on "The Language spoken in Judea in the time of our Lord." The subject was then discussed by the ministers present.

In the evening the annual soiree of the church was held, when there was again a large attendance, notwithstanding the inclemency of the weather. Mr. Saunders occupied the chair. The Rev. Mr. Ross invoked the Divine blessing. After tea, the Rev. Mr. Johnston delivered a most interesting and timely address on "Preaching and Preachers," making special reference to recent newspaper articles on this subject, elicited by Dean Ramsay's recent lectures on it in Edinburgh.

The Rev. Mr. Galbraith gave a highly instructive and able address on "Reading and Readers," showing what to read, and how.

The Rev. Mr. Murker, Banff, in his usual vivid and telling manner, gave the last address, on "The Importance of properly using Favourable Opportunities." Many striking illustrations of his subject were given from both history and observation, while he pressed home powerfully on the conscience the necessity of knowing and improving the day of our merciful visitation.

An efficient choir, led by Mr. W. Milne, precentor, added much to the enjoyment of the evening.

All these meetings have been of a highly refreshing and quickening order, both to ministers and people.

#### ASSOCIATION OF CONGREGATIONAL CHURCHES.

rtly meetings of this Associa- e held at Millseat on Monday day, the 26th and 27th Feb.

nday evening a special evan- neeting was held at Gonachie, e Rev. Mr. Saunders has a regu- bly sermon. The weather was and unfavourable; but, not- ding, a large number assembled rvice. Mr. Saunders presided, ned the meeting in the usual ry suitable, stirring, and deeply ve addresses were delivered by t. Messrs. Leslie, Macduff, and

#### TESTIMONIAL TO THE REV. F. SONLEY JOHNSTONE, FORFAR.

THE Rev. F. Sonley Johnstone having received an invitation from the Market Place Church, Merthyr-Tydvil, to become their pastor, intimated to the church meeting in Osnaburgh Street Chapel, that he had accepted the same. He accordingly brought his labours to a close in Forfar on Sunday the 4th February, on which occasion, in the afternoon, he chose for his text the blessing of St. Paul to the Corinthian Church, at the close of the second

epistle. Having spoken of the several divisions of the blessing, he referred to his past labours, which he had good cause to hope had not been in vain; and to his sorrow in leaving friends which he would never forget. He expressed his interest in the church's future welfare, and hoped they would be guided by the Holy Spirit in the choice of another pastor, who would strengthen them for the work of life, and in the faith of the gospel. He concluded by blessing the church in the words of his text.

So soon as it was known that Mr. Johnstone had resolved on leaving, the church, at a business meeting, expressed their unanimous desire to present their pastor with a testimonial of their regard, and of their high appreciation of him as a minister of the gospel. A subscription was accordingly set on foot, and the treasurer and secretary, on Monday the 5th February, waited on Mr. Johnstone, and, in the name of the church and congregation, presented him with a purse of sovereigns and the following letter:—

Osnaburgh Street Chapel,  
Forfar, 5th Feb. 1866.

Rev. F. Sonley Johnstone.

Reverend and Dear Sir,—I am instructed by a meeting of the members of the church, held in the Chapel on Tuesday evening last, to convey to you in a letter how much and sincerely they feel to be separated from you. It is the earnest prayer of this church that God will prosper your labours, and cause them to be a blessing in that part of his vineyard to which in his providence you have been called. Accept then of our united wishes for your temporal and spiritual prosperity. I am further requested to hand you the accompanying purse of sovereigns, which has been cheerfully subscribed by the members of the church and congregation, and which they hope you will kindly accept as a token of esteem, regard, and affection.—I am, Rev. and Dear Sir, most truly yours,

(Signed) THOS. WILKIE,  
Church Secretary.

Mr. Johnstone has replied as follows:—  
Forfar, 6th Feb. 1866.

Mr. Thomas Wilkie, Secretary to the Independent Church, Osnaburgh St. Chapel, Forfar.

My Dear Sir,—It is difficult for me to express the feelings with which I

have just received at your generous tribute of the church and affection. The kindly pressed in that testimonial joyfully carried with me in sphere of labour on which I to enter. It is exceedingly I know that the interest which had in me while I had to wa does not expire along with m office. I assure you that th terest which the church and tion have taken in my futu since ever it became know pastoral labours among the terminate, has been to me m ing than I can express. The gift, of which you ask me in to accept, is acceptable in m but I hope you will give me sincerity when I say, that w me proud of it is the fact th been cheerfully subscribed." but accept it with gratitude as The gold,—substantial as it am afraid, vanish at some ti from my possession; but t purse in which it is contain written testimonial of your l ings, will be carefully treas a life-long memorial of the affection, and esteem which represent. I trust that the the church for my "tem spiritual prosperity" will be I am very thankful for th assure the members of the c congregation that, as they been the objects of my m prayer, so they will continu will always feel an intere welfare; and, if at any tin visit Forfar, it will be with and thankfulness that I shall tions of their prosperity, bot gregation and as individuals "Grace be with you all!"

Dear Sir, very sincerely you  
(Signed) F. SONLEY

CALL.—THURSO.

THE Rev. James Virtue, la buslang, who has for some been supplying the pulpiti gregational church, Thurso, acceptance, has received a unanimous call from that ch come their pastor, and has ir acceptance of the call.



# THE SCOTTISH CONGREGATIONAL MAGAZINE.

MAY, 1866.

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## THE TEST OF ABRAHAM'S FAITH.

A SERMON BY THE REV. D. H. PHILIP, AVOCH.

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."—GEN. xxii. 3.

MUCH of the instruction in the word of God is conveyed by example. Is it not so with the Old Testament?—a great part of which consists of history. Is it not so, in like manner, with the New?—in the first part of which we have set before us,—under a four-fold light, and in inimitable colours,—the life of Christ. The wisdom of this course requires not to be vindicated. Keeping in mind the practical end of the Bible, we can conceive of no method more adapted for success. Truth ever comes home to us with more impressiveness and force, when set—like a brooch or diamond on a woman's breast—on the foreground of human life, than when it stands, by itself, in bare doctrinal statements and abstract commands. It is when it is seen growing out of the soil of the human heart, like a lily in a garden; it is when it comes before us, suppy with life and dewy with sentiment; it is when it thinks through men's minds, speaks through their speech, and acts through their lives, that it assumes a form to our eye it could not otherwise do, and presents an attraction to our heart it could not otherwise have, and lightly and swiftly,—as in the chariots of Amminadib,—carries us away to a richer and higher existence.

The Old Testament nowhere presents to us a loftier example, an example more worthy in most respects of imitation, than what is to be met with in the brief history of Abraham. It is now about four thousand years since the first of the Jewish patriarchs lived. A hoary antiquity spreads around his tomb,—the tomb which he purchased in what was to him a land of strangers, but what became afterwards the land of his people's inheritance. But there is a light in which Abraham can never cease to live. To him belongs,—in a higher sense than is ascribed to men of mere genius,—a sure immortality. God has embalmed in his word the memory of Abraham; and to-day it is still as fresh and green

as the oak tree that grows in the plain of Mamre, which, in their superstition, many think is the same tree under which he sat and entertained angels unawares. And fresh and green his memory shall ever be. As the "father of the faithful," his name shall go down to the latest generation, among the few things of this world, not to be touched by time's merciless tooth, nor carelessly swept away into the forgotten past. The stirring incidents recorded of him are all highly illustrative of character. In the sufferings which tradition says he endured before, leaving "Ur of the Chaldees," in consequence of opposition to the heathen systems of religion around him; in his departing,—with the rest of the family of which he was a member,—from the place of his nativity, and in his settling down in Haran, to be under more favourable circumstances for carrying out his exalted ideas of religion, many see his abhorrence from the very first, of the evils of idolatry. In the noble and liberal way in which he acted towards his relative Lot, in ungrudgingly giving up to the latter, as pasture-ground for his flocks, the rich and well-watered region around Sodom, whilst with his own he retired to the less fertile plain of Mamre, have we not a beautiful illustration of his generous and unselfish disposition? What a fine proof he affords us not only of high warlike qualities, but also of romantic attachment to his friends, when, on learning from one "that had escaped," of the victory of Chedorlaomer and his allies over the Sodomites, and of the consequent captivity of Lot and his family, he took his three hundred fighting men and pursued them as far as Dan, and with a sweep drove the enemy before him in a routed condition, and liberated from their grasp Lot and all the other captives, — taking *nothing* from the Sodomites for the priceless service he had done them! Nor must we pass over the striking reverence which he exhibited for God on the one hand, and the tender compassion which, on the other, he showed for man, when, in his entreaties with the angel on behalf of Sodom, he descended from one lower peradventure to another, till he reached the lowest he could venture to,—“peradventure there be ten there.” But there is an incident in the life of Abraham greater than any of these, and which, more than any of these, brings to light the deepest lines of his character; we refer to that, the particulars of which are given in the chapter before us. These particulars are based on the command expressed in the text. Devoting, for a few minutes, attention to this—

I.—Let us, in the first place, offer an observation or two on the command itself. We are not informed as to the circumstances under which it was given by God. There are some persons in the present day, (and there have been such in all times,) men under the dominion of superstitious tendencies of mind, or carried away by what is not a bit more rational, the lunacies of spiritualism, who imagine that Deity will honour *them* with special revelations, conveyed through other channels than the ordinary channels by which he now communicates with the children of men. The presumption that attaches to such expectations will be felt to be great, when the circumstances under which we live, as contrasted with those under which men in anti-christian times were placed, are remembered. Favoured with the completed canon of Scripture, we have in this an amount of light which is felt by those who make the Bible

their rule, sufficient for their guidance on all occasions and in all circumstances in life. Very differently was Abraham situated; very differently all who lived under the Old Testament dispensation. The Sun of righteousness had not yet arisen to diffuse the splendours of that religious light which now dazzles the world,—turning the darkness of its former night into a blessed gospel-day. To make up, to a certain extent, for the want of those great religious advantages which we now enjoy, God was in the habit, in former times, of giving, in miraculous ways, direct and special communications of his will to men of choice and approved character. The form under which this took place varied with the occasion; sometimes it was by the agency and interposition of angels,—those “ministering spirits, sent forth to minister for them who shall be heirs of salvation;” sometimes by dreams and visions of the night, “when deep sleep falleth on men;” whilst at other times God entered into converse with men, as one man does with his fellow. It was plainly in the second of these ways God now appeared to Abraham, when He made to him the strange demand stated in the text. At all events it was a *real appearance*, and not a modern hallucination; and as a *real appearance* it was acted on by Abraham.

The command is as Old Testament in its character, as in the mode or manner in which it was conveyed. It belongs to a time when what was inward, true, and everlasting, was helped forward by the aid of requirements of a purely external description; by types, symbols, and various, and often burdensome, ritual observances. God would no more make such a demand of any of us now, than He would appear in the form of an angel, speak to us face to face, and become the recipient of our earthly hospitality. The only parallel to it under the New Testament, if parallel it can be called, is the spiritual sacrifice of all that is dearest to us, which our Lord requires of those that will be his disciples. On sending out the twelve on their first missionary tour, part of the special instruction with which He furnished them was,—“he that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me,”—an announcement which it behoves all who have prominently to do with the extension of Christ's kingdom and the building up of his church in the world, to keep in abiding remembrance. The sacrifice required of Abraham was a strong literal setting forth of this.

The strange demand must have been felt by him peculiarly severe. This is apparent, apart from any view of special or particular circumstances. Let any man who is a parent place himself in the position of Abraham, have the demand made to him that was made to the distinguished ancestor of the Jews, how every tender feeling revolts from the bare thought of the deed commanded! But the matter is not to be viewed in a merely general way; a great deal that is special and particular attaches to the case before us, which added vastly to the trial. How ardent the love of offspring which has always existed in the East! How strong the preference for sons over daughters! Must we not believe that Abraham, in common with all Easterns, was under the influence of these feelings. Moreover, do you not remember the peculiar circumstances under which Isaac was born, the peculiar promises of

which he was made the subject, and the peculiar hopes that centred in him? And are all the hopes of Abraham to be blasted at one fell swoop? Add to all this the *seemingly* harsh way in which the order was given; every clause in the text looks as if it had been intended to raise to greater and greater severity a *command* which, apart from this, seems strangely enough severe. Why was all this? This brings us to consider—

II.—The design which God had in view by this command. Was the end needless suffering to Abraham? Surely the question cannot suggest itself, to be for a single moment entertained seriously by any. The evident delight God has in our happiness; a delight which is manifested in the physical arrangements of the world in their adaptations to this end,—which is seen in the rich provision He makes for the supply of our temporal wants,—which may be traced in the construction and organization of the human body itself, in every way so beautifully and benevolently designed; a delight which is not confined to the human family, but extends to all orders of sentient creatures,—which comes before us in the hum of the bee, in the song of the bird, in the joyous skipping of the lamb, and in the spirited prancing of the noble steed; all this we say, to go no further, is sufficient to satisfy us that God will not put any to unnecessary pain or suffering. Much less would we expect Him to do this with such a person as Abraham, who was already in high favour, but who at this date acquires, in addition to former distinctions, the title of the “Friend of God,” (James ii. 23.)

The grossest idea that can be formed of the motive or design of God in the matter before us, is one which, although happily far removed from our thoughts, would readily have occurred to heathens in Abraham's day. Knowing no distinctions between the God of Abraham and the vain objects of their cruel worship, it is in perfect accordance with the conceptions which they formed of the gods, to suppose that they would have imputed the conduct of the Former (horrible thought!) to some undefined and mysterious thirst for Isaac's blood. Ideas like these, ascribed by the heathen to their idols, have been the fertile source of much bloodshed and cruelty among them; of conduct by which they have not only grievously wronged the true Author of their being, but by which also they have outraged the dignity and rights of their fellow-beings. The life of man is carefully hedged round in the word of God from all unauthorized human encroachments. It is with this as it was with His ancient people, the favoured posterity of Abraham, between whom and the heathen He raised up the separating wall of the Theocracy and the law, which He retained in His own hands the right and power to break down, and which fell when the divinely-appointed time came, like the walls of Jericho at the blowing of the rams' horns. No one but God has absolute right over the life of man. Unless, therefore, with his sanction or by his command it is taken away, he who robs a fellow-being of this guarded treasure, places himself in the position of the man who rashly and irreverently “put his hand to the ark,” and deserves the same fate. But this right which God withholds from all others, none can withhold from Him; nor is there any time when *He* is not at liberty to exercise it, either, as He sees fit, by immediate interference or by delegated command. On the present occasion He uses his prerogative

in the latter of these ways, showing his supremacy as much in the instrument He selects for the execution of his purpose, and in the way He requires it to be carried out, as in the deed itself commanded by Him.

Moses, in the preceding verse, describes this deed as a temptation of Abraham. "God," says he, "did tempt Abraham." Abraham was not, of course, tempted by God in an evil sense but in a good. The divine intention was not to draw him into sin, but to test his faith, and by this to bring to the light its depth and firmness,—its unshakable and irresistible power. It is God's way to test the faith of his people, and it is through means more or less trying He usually does it. The progress which a scholar makes is tested by the examinations he undergoes at certain periods of the time of his education, or when he has reached the end of his curriculum of study; the vigour and hardihood of a man is tested by the rubbings and buffetings he meets as he mingles in society, and takes his place in the hot arena,—in the stir and bustle of an active and pushing life; the skill and efficiency of the seaman is tested by the rough voyages he makes, and the storms he weathers or succumbs to on the treacherous deep; the bravery of a soldier is tested, not in the bravadoes he utters before he wields the weapon and takes his part in the thick of war, but in the actual combats into which he comes with the enemy, and the part he plays amidst the smoke and slaughter of the field of blood. And is there no way in which the faith of God's people is tested? Ah! every one that, with Abraham, *has* faith knows there is, and that that is a way of trial,—varying, indeed, in its outward form with the altered circumstances of altered times, but always a way of trial,—of arduous undertaking or severe suffering. Although, as has already been affirmed, God delights in our happiness, *this* is not the only nor the chief end he has in view in his providential superintendence and regulation of the events of human life; the strengthening and increasing of all that is morally beautiful and good in them is God's highest end with his people, before which all other ends must bow; but let it not for a moment be forgotten, that the way to attain to the highest happiness lies, and only lies, in the path of uprightness and holiness.

III.—Another question, closely allied with the former, and which, perhaps, should not be separated from it, here rises in the mind,—Why was it needful, in order to the accomplishment of God's design, to test the faith of Abraham *in the way and to the severe extent* mentioned? The former part of this question is answered in the typical nature of the thing required, upon which we do not at present enter. The following observations may help to a clearer understanding of the latter part.

God is in the way of making the trials into which He brings his people, bear *proportion* to the faith they possess. Faith which is weak is not tried in equal degree with stronger faith. Fishermen do not peril their lives by venturing out into deep seas in small shallops or slender boats; when they mean to go on lengthy voyages they take, for their greater safety, vessels of stronger and bigger build. Nor does God send his weaker vessels out into the deeper seas of trial and temptation; for such hard and dangerous situations He selects those that are of firm and giant make. Who in the history of the church have had to rough the heaviest storms? The men, we reply, who had faith to stand the

situation, to do signal service for their Master, and to leave amidst the foam and lashings of the tempest, examples of Christian heroism to be emulated and copied to the end of time. And the principle upon which God thus acts, readily, on presentation, commends itself to the reason of all; it is only when it comes into operation in hard experience that reason reels, and the strongest faith for a moment staggers.

It is in harmony with this principle that Abraham's faith was tested by a process so trying and severe. This faith was not only strong *after* but *before* the test to which it was put. We do not say that the trial of it did not add somewhat to its strength. The blast that shakes the sturdy oak firms its roots in the earth, and makes it more immoveable than ever; the storm that beats against the solidly built lighthouse making it to quiver from top to bottom, cradles it to greater strength and stability; the dangers which the true hero encounters in battle nerve him to greater future daring; in like manner the trial or test to which Abraham's faith was put in the severe requirement now made of him, raised it, we may well believe, to a degree of greater vigour and robustness. What would it stand back from after triumphing over the difficulties that met it in this trial? Yet, as we have said, his faith was very strong before. When you test that ring upon your finger, you do not make or add to the gold of which it is composed; you only prove to your satisfaction that it is gold. The comparison does not hold true altogether; yet, the principal end which the test of Abraham's faith served, was not to increase his faith, but to prove, to illustrate, to bring it out to bright and beautiful view. To do this fully,—all that we have said of the previous strength of Abraham's faith being true,—severe and trying measures were needed; no light test could answer as a test of his faith. A new vessel, suppose, is built and launched from the dock. Her qualities are not tested (as you would test a child's paper boat,) by allowing her to ride upon her anchor a stone-cast from the shore, and by observing that she floats, and falls not over on her side. It is when she is put out to sea, and behaves nobly in the storm, that the excellency of her build becomes proved, and her crew learn to trust her. So with the strong faith of Abraham. It is not small thing sufficient to prove the faith of others, that can illustrate his; that strength may become visible, the severest test must be applied.

Such a test the command expressed in the text constituted. How severe, how trying this command must have been felt by him, as, in an earlier part of this sermon, we endeavoured to show. Yet the conduct of Abraham proves that it was not too severe. How nobly, how illustriously, his faith comes out under the test! Not more nobly, in the Crimean war, was the bravery and discipline of the cavalry brigades shown, when, at their general's word of command, they rushed upward to the fatal heights amidst the thick of the enemies' guns, and the blinding smoke of the shot that met them in the way,—only a handful returning;—not more nobly, we say, than was Abraham's faith and obedience to God displayed, when, rising early in the morning and saddling his ass, he went to offer the commanded sacrifice. This suggests another topic which demands a few brief closing observations.

IV.—The ends reached through the command which was received, in the way mentioned, by Abraham; the blessed results which flow from the trial of Abraham's unconquered faith.

1. Did not great honour thereby redound to God? Upon an earthly parent, a child confers honour when he largely, and in difficult matters, trusts him; and every parent feels that honour is done him, when implicit confidence is, by his children, reposed in him. Who in this position does not, on the other hand, experience pain when he is *distrusted*? Who does not then feel that dishonour is cast upon him? And is not the same thing true of God, our heavenly Father? Does He not delight to be confided in by *his* children? Does it not grieve Him when He is not so? Is He not honoured in the one case, and greatly dishonoured in the other? With the result, then, of the trial of Abraham's faith, who "staggered not" (Romans iv. 20),\* for a moment at the commandment of God, was not the God and Father of Abraham greatly pleased? Was He not, thereby, signally honoured? This trial of faith, which was much more precious than of gold that perisheth, was found unto praise and honour and glory.

2. Did not much benefit accrue from this to Abraham himself? First of all, was not the weight of the command,—which was felt so heavy at first,—taken away? was it not felt very light indeed, when the words, "lay not thy hand upon the lad, neither do thou anything to him," &c., gladdened the ear of Isaac's afflicted father, and when the "ram caught in the thicket," as the burnt-offering which the Lord provided, presented itself to his wonder-filled vision? And is it not so with all who put their trust in God, and who, with ready faith and obedience, go forward to all that He commands? However trying many of these at first, does He not lighten them in the end? not indeed, (as in the case of the command before us,) by annulling them, but by making them more easy and agreeable of execution. Who that, for any length of time, has faithfully borne the yoke of Jesus, has not verified his words, "My yoke is easy and my burden is light?" Again, the promise which God formerly gave to Abraham was, as the result of this instance of obedience, renewed and added to. Isaac was given to him with greater security, and as the source of wider blessing than ever, (ver. 15—18). Does not God, (we again ask,) act towards his people in the same way, always, when similar obedience is rendered? When God casts us into darkness, is it not that He may afterwards give greater light than we had before? When God takes away, or threatens to take away, aught from us, is it not that, like Joseph with his brethren, He may put our money into our sacks, and send us away with double wealth? Who that, in any way, has proved the will of God, has not found it good, and acceptable, and perfect? Another benefit arising to Abraham himself, from the illustration of faith in God which he gave under this trial, lies in the high honour conferred upon him in the place to which, by the blessing of God, he was now exalted. "Them that honour me, I will honour." Henceforth Abraham is known as the "father of the faithful." How much suffering men will go through to attain to less distinction than this! How many hazards they will run, and dangerous exploits encounter, that they may have their names enrolled in the list of earth's

\* We are aware that this passage refers not to the offering of Isaac in sacrifice, but to the promise of his birth. I am not, however, sure that the expression which, on apostolic authority, does apply in the latter case, does not more perfectly still apply in the former.—(See Gen. xvii. 15—22).

great ones! As the reward of his unconquerable faith in God, Abraham enjoys the distinction of ever being looked up to among the sons of men as the "friend of God," and the "father of the faithful,"—as one, not only honoured with the honoured of God on earth, but occupying, in chief, yea, a first place, in the number of those "of whom the world is not worthy." What, in comparison with this, is earthly distinction, or the fame of men?

3. Do not precious results arise out of this trial of Abraham's faith not only to the patriarch himself, but also to us? Have we not an example here afforded us, of the sort of faith we should repose in God under all circumstances, and especially in times of difficulty and distress? Three characteristics attach to the faith which Abraham exhibited under the severe demand made of him. First, his faith was unquestioning. He questions not for a moment the wisdom or goodness that dictated the unaccountable command; he questions not the right of God to ask whatever He pleases. How often *we* act otherwise; how often, under bodily affliction, bereavement, worldly disappointment, or some of the other ills which flesh is heir to,—how often do we deport ourselves as if we distrusted the Sender of these things, as if God had no absolute right and control over us. Would that we could learn to be silent when God speaks, or that, with Abraham, we would only at such a time say, "Behold here I am." Secondly, his faith was unhesitating in its readiness to obey. He rises up early in the morning, (the command having been given most likely during the night,) and immediately does as God directed. In this circumstance lies the strength of his faith. Had he at all conferred with flesh and blood, the vigour of his faith would have been thereby greatly relaxed; the possibility of the existence of faith, as a thing of contending strength, would have been thereby, in all probability, destroyed. Alas! again, how often it is otherwise with us! How frequently we linger to render obedience to imposed commands, until the spirit and strength of faith evaporate or pass away, and we either altogether defect from the right way, or weakly and languidly pursue it. Thirdly, his faith was all-complying. He omits nothing that was commanded. His faith gives all that was asked, and as it was asked. Brethren, is it so with you? Who needs not, in a sense and spirit different from "the young man's," to put to our Divine Instructor the question, "What lack I yet?"

Having, in the manner and circumstances under which Abraham obeyed the command expressed in the text, an example of faith so full-orbed and perfect,—implying so much of all that is needful to constitute faith what it should be,—have we not in this also what ought to stimulate and embolden us, as professing Christians, to higher reaches of believing attainment? When our missionaries went among the barbarous tribes of Africa, to make known to them the gospel, for the furtherance of their work, as they do among all heathens, they commenced by endeavouring to communicate to them the art of reading. A story is told of one chief, with whom this was tried, who refused to give utterance to the letters of the newly-constructed alphabet. His fancy was that there was a magic influence connected with the varying sounds of the letters; and in case of this telling upon him with sudden and destructive effect, he kept his lips in a state of fast compression.



Observing, however, that some children, who uttered the mysterious sounds, got no harm by it, the chief mustered up courage, and, with much trepidation, entered on the dangerous and formidable undertaking, —soon, of course, with perseverance, learning much more than the alphabet. Do we not, religiously, occupy a position that bears comparison with the behaviour of this African chief? Was he afraid to give utterance to the alphabetic sounds of the very language which he daily spoke? Are we not equally so to enter into the full mysteries of that hidden word *faith*, to spell out the depth of its far-reaching meanings? In the conduct of Abraham,—that child of a simple and hoary antiquity, who dashes forward fearlessly and boldly into the midst of these, and who, with a hand of mighty faith, brings back what is in value more precious than the richest gems of the east,—is there not something fitted to encourage us, to hie us forward to a pitch of imitating boldness, that, as Abraham is the “father of the faithful,” so we may have the happiness of being of the number of Abraham’s children.

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### OUR DEACONS.

(Continued from last vol., p. 222.)

In proceeding with the inquiry we proposed regarding the nature and sphere of the Deacon’s office, two points demand our attention, both of them important, though not equally so. The first we may state thus:—Admitting, for argument’s sake, that the class of officers we term deacons have to do *only* with the temporal and pecuniary affairs of the church, are they rightly, or even appropriately, denominated Deacons? Their right to the name depends upon its being shown that they hold an office identical in nature and sphere with those so designated in the New Testament. The appropriateness of the name depends upon certain analogies between the two offices, so that, though really different in many points, the *similarities* between them justify the application of the same name to both. In regard to the *right of our* deacons to the name, we suspect it will be exceedingly difficult to establish their identity as successors in office to those *so named* in the New Testament. We have already commented upon the passage in St. Paul’s Epistle to Timothy, in which he defines the qualifications necessary for the office, which, for the reasons assigned, we claim to favour the opinion that the office is a spiritual one, or at least is quite as favourable to that hypothesis as to the opposite one: this passage, and the salutation of the Epistle to the Colossians, which is addressed to “the bishops and deacons” (ver. 1), and from which simply nothing regarding the sphere of the office can be inferred, are the only two passages in which the office is undoubtedly referred to *as an office*. In making this assertion we do not forget the passage, Acts vi. 2, which, we know, is regarded by many persons as conclusive of the whole question, as it is believed to record the appointment of the first deacons of the Christian church, and as, therefore, setting forth the type and model to which all subsequent appointments are to conform. But in opposition to this view of the passage it

is to be remembered—1st. That the “seven” it refers to—whatever the sphere of their office—are never *called* deacons, so that the advocates of neither view of the office can refer to this as their precedent. 2d. That as their appointment was due to a temporary exigency, “our deacons cannot be regarded as their successors, even although the seven had been so named; and 3d. That the expression in the passage, “to serve tables though in the original “to deaconize,” by no means fixes the name as an *official* one—as we shall presently see—nor limits it, even if so fixed, to such a secular office as the “serving of tables” is supposed to be; inasmuch as St. Peter, in the same context, v. 4, announces his intention of limiting his sphere of effort to “prayer and the deaconship of the word.” So far, therefore, as these passages are concerned, the officers who manage the temporalities of our churches have no *right* to the designation “deacons.” It may, however, be thought an *appropriate* title: to this we also demur. If, as we hope to be able subsequently to show, we have reasonable evidence that “deacon” was the official designation of a class of *spiritual* officers, it can be regarded as neither right nor appropriate that the name should be given to a totally different class. But apart from this, and on the assumption that the office relates to temporal concerns only, the name is inappropriate. The meaning of the original words *διακονος* and *διακονειν* correspond exactly to our words “servant” and “service:” the application of them therefore to our deacons and their office must be on one of two grounds; either that their meaning generally, that the deacons “serve” the church, or specifically, that the service they perform is for some reason or other emphatically *the* service of the church. If it is applied for the former reason, consistency demands that it be applied to *all* who serve the church in any capacity, and that we thus designate beadles and doorkeepers, aye, collectors for and even subscribers to our church funds, for these *serve* the church as effectually surely as those who receive and administer those funds. It is difficult to imagine any reason for regarding these last as in a special sense *the* servants of the church: this is no more appropriate than it would be to designate the clerks in a commercial establishment as emphatically its servants: they are servants, but only in the same general sense as shopmen or porters are so: the specific title expressive of the special duties of each, is shopman, clerk, and porter. But we may go further than this, and assert not only that the pecuniary and secular concerns of the church are not *its* “service” or deaconship: but that spiritual concerns *are*, in a very especial and important sense and therefore they who administer *these* are best entitled to be called peculiarly the *διακονοι*, deacons, or servants of the church. The promotion of the spiritual good of men, and, through this, the kingdom and glory of the Saviour, is *THE* work of the church: and St. Paul teaches us that “the perfecting of the saints for the work of ministry” or deaconship in this respect, was the aid and object of all the offices and gifts of the apostolic church. Eph. iv. 12: the pecuniary and secular arrangements of the church, however necessary when compared to this, are very subordinate, and therefore inappropriately designated when spoken of as the higher and more essential objects for which the church exists.

Although, as we have remarked, we cannot infer the specific duties performed by any class of servants from their being merely called “ser-

vants," we can correctly enough deduce the general character of their service, when we know the objects aimed at by the person or institution of which they are the servants. Thus, by the servants of a household, we understand those engaged in performing what we call *domestic* service—ministering to the personal and private necessities of the members of the family—for this is the kind mainly that are required in a household. When we speak of "the servants of the public" or "of the Crown," we understand the nature of the service to be of a public and political kind; and the servants of any cause or institution we know will render service, the nature of which is demanded by the objects contemplated. Now, as the church is a spiritual institution, maintained for promoting (mainly) spiritual ends, when *its* servants—for this is the exact equivalent of the word "deacons"—are spoken of, we are fairly entitled to conclude that the nature of their office corresponds to those for which the church itself exists and labours. But if it be urged that even the secular and pecuniary concerns of the church are all parts of its spiritual working, and have therefore a certain spiritual character, it may be replied, that admitting this, it furnishes an argument for designating *all* as deacons who are engaged in promoting these objects; and the only alternative where this conclusion is denied seems to be that the designation should be limited to those whose functions most *directly* tend to advance the church's spiritual interests.

And for this limited application of the designation we have the fullest warrant in the New Testament, especially in the epistles, in which the great work of evangelizing—understanding that to include the preaching, explaining, applying, and enforcing of the truths of the Gospel—is repeatedly and almost uniformly called *the* deaconship—*διακονία*—of Christianity. This is not so apparent in the English version, owing to the fact that the original words are translated "minister" and "ministering."\* Thus, the apostolic office itself is, in Acts i. 17, 25, called a deaconship. St. Paul "counted not his life dear unto him so that he might finish his course with joy, and (even *καί*) the ministry (*διακονία*) he had received of the Lord Jesus, *to testify the gospel* of the grace of God;" and writing to Timothy, 1 Epistle, iv. 6, he says, "If thou put the brethren in remembrance of these things"—the fundamental truths of Christianity specified in the preceding context—"thou shalt be a good minister (*διακονος*) of Jesus Christ:" and in accordance with the usage of the word by St. Peter already adduced, he speaks of himself as having been put into *THE* ministry or deaconship, 1 Tim. i. 12. If we take in connection with these passages his declaration that "Christ sent him . . . to preach the gospel" (1 Cor. i. 17), it is evident that this was in his estimation emphatically the service or deaconship of the gospel.

This position might be supported by numerous other passages to the same effect did the limits of this article permit their being adduced;

\* This fact may account for the popular confusion of the *generic* with the *specific* official designations of our ecclesiastical officers, as when "minister and deacons" are spoken of; this being equivalent to "deacons and deacons," or the reverse: the N. T., however, while it speaks of *all* engaged in the work of the gospel, from Apostles downwards, as alike *diakoniai*, or deacons, and as being in the *diakonia*, or deaconship: but when referring to the permanent officers of the church by their official titles, it designates them "bishops and deacons."

those referred to may perhaps suffice, as we wish to refer to another consideration. Not only do the apostles, as has been shown, call the ministry of the gospel a deaconship, and its ministers deacons, but we find from the two passages in which the permanent officers of the Christian church are referred to under their official designations, that these designations convey the ideas of supervision and subordination; in other words, that while the nature and sphere of both offices are the same, the functions of the one class of officers are those of *superintendence*, and of the others *executive* and *administrative*. This evidently implies that the deacons are to be regarded as the agents in carrying out the church's work under the authority of the church and the supervision and direction of the bishop or pastor. This is a point we deem worthy of attention. We know that many among us regard the church as a pure democracy, and are unwilling to admit the existence of any, even official superiority; but many who recognize this, object to the idea of gradation of office in the ministry of the church, and though regarding the deacon's office as a secular one, nevertheless exalt it to equality with, if not superiority to, that of the pastor—as constituting, in fact, the ruling power in the church. With all deference to the brethren who hold this view, we cannot discover anything in the New Testament to justify it. It is based on a misconception of the Scripture doctrine regarding the equality of all believers in the sight of God, arising from the assumption that this equality extends to every department and relation of life. This view few would openly advocate, though many persons have considerable difficulty in freeing their minds from its influence. It must be evident, however, that if Christians may sustain superior and subordinate relations to each other in social life, as, for example, those of master and servant, it is as possible that similar relations may be held by them in the church of God. In fact, any view of the pastoral office that recognises its official superiority to the rest of the church, involves, as a necessary consequence, the official inferiority of all besides; for if the bishop be officially superior to *all* the flock, he must be so to *every part* or class of it, and therefore to the deacons.

Nor does it seem possible to escape from this consequence by supposing that the appointment of the deacons to their office exalts them to share in the superintendence and government of the church; were this the case they also would be bishops, and not deacons or servants; and is as difficult to suppose as that the choice of a domestic or official servant rendered them *de facto* no longer servants, but exalted them to share in the management of the household or institution they were chosen to serve.

But happily we are not left to conjecture and argument upon this important point, as we have apostolic example and illustration to guide us to a correct opinion as to what the apostles considered the deacon's office to be. St. Paul and Barnabas, on their first missionary journey, had, we are told, Acts xiii. 5, "John (Mark) to their minister." The word here rendered "minister" is in the original *servant*; competent authorities, however, believe that it should be "deacon," and this is confirmed by the fact that St. Paul, at a subsequent period, says that he was "profitable to him *for the deaconship*," 2 Tim. iv. 11. We are told that in another journey he sent before him to Corinth "Timothy and Erastus,

two of them that *deaconised* to him," Acts xix. 22. Now, without further quotation, let us ask, in what did this deaconship or service consist? We presume no one will contend for the primary meaning of the word here, and maintain that it was anything like domestic service. St. Paul was not the man to travel with a company of young men to minister to those wants which he boasted of having supplied with his own hands. Nor could it have been to manage pecuniary matters, either his own or those of others. They could, however, very materially assist him in promoting the cause in which he was so diligently labouring by visiting churches or companies of believers, and imparting to them further instruction, and comfort, and warning, and thus generally helping forward the work the apostles had begun, but which it was physically impossible for him to have promoted alone and unaided. Several references to this work, and those engaged in it, occur in the epistles, from which we may form a pretty clear notion of its character; we content ourselves with adducing one passage, which, as it is found in a letter of instructions to one of these young men who had been left "to set in order the things that were wanting" in a large and important community of believers; and was written that he might "know how to behave himself in the church of the living God," is of great importance in deciding this question. In 2 Tim. iv. 5, the apostle says, "Do the work of an evangelist, make full proof of thy *διακονίαν*"—deaconship or ministry. In this passage, then, the deaconship or service Timothy had been set to perform, is clearly identified with "the work of an evangelist:"—work tending to promote the influence of the gospel amongst the believers at Ephesus. It is true that some of the functions he had to discharge were those connected with the *oversight* of the church; it is, however, to be remembered that not only was the general character of the work evangelistic, but that in *all* he did Timothy was acting subordinately under the instructions and authority, as well as in the place of the apostle, and that he might consequently with perfect propriety be called a deacon, and the service he rendered a deaconship.

We think, then, that no unbiased reader can deny that the apostles—St. Paul especially—were in the habit of regarding the ministry of the gospel as constituting emphatically *the* service or *διακονία* of Christianity. Keeping this in view in connection with the fact that St. Paul, if he did not actually originate the deaconal office, is the only writer who refers to it *as an office*, and by its official designation; and we have, to say the least, a very strong presumption that he regarded the office as the permanent arrangement or provision for the churches doing what he, as an apostle, had been doing; in other words, as the staff of evangelists, by whose agency the gospel was to sound out to the regions round about the churches, and by which, consequently, they were to be extended, just as the internal condition of the *gathered* flock was to be superintended by the "bishops" or "overseers." It is a rule of criticism that an author is to be understood as using the same word always in the same sense unless he intimates the contrary. When, therefore, we find the apostle so repeatedly employing the words in question to designate generally the ministry of the gospel, we require clear evidence to convince us that when he speaks of the deacons of the churches he has not in his mind persons engaged in the same work.

But we can apply this text in another way. If "our deacons" be indeed the successors to the apostolic deacons, clearly the references to their duties, or exhortations to the right discharge of them, which were addressed to the latter, will be equally pertinent and congruous when applied to the former. Let us see. "If thou put the brethren in remembrance of these things, thou shalt be a good *deacon* of Jesus Christ," 1 Tim. iv. 6. What things? Those relating to the pecuniary concerns of the church and the duty of contributing to its funds? Far from it. It is the great mystery of godliness, and the danger of losing sight of it and of acting inconsistently with its profession. "These things teach and exhort." "Preach the word: be instant in season and out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." All these things are evidently part of "the work of an evangelist" which Timothy had undertaken; but no one reading them would think of applying them to our deacons or their work, for they, while retaining the name, repudiate (in the majority of cases) the work which the apostle thus emphatically describes as that of "a good deacon," and which he evidently refers to as that, the right discharge of the duties of which would promote "a good degree and great boldness in the faith."

Had the question we have endeavoured to elucidate been simply one regarding the proper name by which the officers charged with the management of the pecuniary and temporal concerns of our churches should be designated, we should have regarded it as worthy of little attention. As the case appears to us, however, it is one affecting the suppression or resuscitation of a class of officers apostolically appointed, and for work that is admittedly still necessary, but which has now to be performed by non-ecclesiastical officers, superintended by extra-ecclesiastical authority, and therefore not responsible to the church, to the great loss of interest in the work on the part of the church, whose direct work it ought to be, and for the performance of which she is responsible to her heavenly Master. We think, too, that the current notions regarding the deaconship and its functions in our churches tend very materially to foster, on the part of both people and deacons, a practical presbyterianism, and greatly to weaken the *Congregationalism* of our churches. To these points we may take a future occasion of referring; but for the present submit these considerations to the candid and thoughtful attention of the readers of the Magazine.

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## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE SPRING OF 1865.

### *Great Desert, 21st March.*

YESTERDAY morning before starting, we were thrown into a great deal of anxiety by the absence of one of our party. He could not sleep on Sunday night, and got up and left the tent soon after midnight, in order to walk about for a short

time, and as he had not returned to breakfast, we became quite alarmed concerning him. To search for a missing or strayed man in this wilderness is as hopeless as to search for a needle in a hay-stack. The Sheikh, who of all of us was most fully alive to the danger,

was in a terrible way about him. Our Arabs were sent out in all directions; guns and pistols were fired off to attract his notice and direct his course; and at length, to our great relief, after an hour's anxious detention, he was brought back, having heard the report of our fire-arms. He had wandered beyond sight of the tents, and so at once missed his way,—a most perilous thing in such a region. The anxiety and agitation of the Shiekh, who feels himself in some measure responsible for our safe conduct, were such as to make him ill for two or three days.

In the evening we arrived safely at Nukhl, a great central station in the wilderness for pilgrims to Mecca. It is a castle like an old Roman fort, with a manifest tendency to go to decay. The Pasha of Egypt appoints a governor and places a few soldiers under him, to awe the Arabs and keep them in subjection and order. A well in the castle supplies the pilgrims with water, but it is brackish and bad. Yet this is the water with which our casks must be filled, and on which we shall have to depend for several days. On one side of the castle there are fifteen or twenty Arab hovels, built of sun-dried bricks, forming a little village, so that our arrival excited quite a commotion among the inhabitants. The governor was sitting on his haunches outside the wall of the castle with some Arabs around him, and enjoying his pipe, the very picture of indifference and indolent repose. Our dragoman at once sought an interview with him, the result of which is that we are again to change our route. At Nukhl we came into the region of another tribe of Arabs, and to proceed to Hebron it is necessary to employ them and hire their camels, otherwise protection in the journey cannot be guaranteed to us. But it so happens that none of this tribe, the Tiyâhah, are at present at Nukhl; on account of the long drought and consequent scarcity of pasturage, they have gone into another part of the desert, two days' journey off, so that if we were to adhere to our plan of going to Hebron, it would be necessary to wait here for four or five days until these Arabs are communicated with. We did not relish this idea at all, on more accounts than one; and as our own Arabs, who had brought us from Suez, could legitimately, that is, in harmony with the laws of the tribes of the desert, take us to Gaza, we have determined to go into Palestine through the land of the Philis-

tines, a change of route which will scarcely make the difference of a day in the length of our journey. It is quite possible that in this arrangement there may be some collusion between Hassan, our dragoman, and Tailmah, the Shiekh, magnifying the difficulties and changing the route for their own purposes; but we are entirely in their hands.

While we were at dinner the sound of music and revelry was heard in the village, and on enquiring the cause of it, we learned that a young Mussulman was being circumcised, according to the prescription of the Moslem faith, and that the rite, as was usual, was observed with feasting and mirth. Is there not often some approach to this kind of thing in England in cases of baptism or "christening," mingling social festivity with the observance of a Christian ordinance?

The governor of the castle sent a guard of soldiers to protect us during the night, three ragamuffin-looking fellows, who bivouacked near our tents to ward off thieving Arabs, but who, by their appearance, seemed quite as likely themselves to commit depredations. During the night we were aroused by the report of a gun, and at first thought we might be in some danger; but as there was no second report, and everything near us continued quiet, we turned in our beds and went to sleep again. In the morning we learned that one of the soldiers thought he saw a hyena approaching our camp and fired, but he shot only a harmless prowling dog! We had a lively scene at starting. The whole population turned out, governor and all. Several came with an eye to business, and a little commerce was done. Our dragoman bought a sheep, and our Arabs and servants, and some of ourselves invested a little money in lots of queer-looking tobacco, weighed in most primitive scales, with a piece of stone for a weight. As I am known as the "Doctor," our Shiekh and his men have called me Hakim, or physician,—a notion confirmed by the fact that I have the care of our medicine chest. Hence the Arabs come to me with their little ailments, whether it be stomach-ache or a bruised finger, and I generally manage to please them, if I cannot always do them good. They seem to have recommended my skill to the son of the governor of the castle, who brought to me his child, with one eye quite blind from cataract. Poor fellow! he hoped I could do something to restore

*Monday, 27th March.*

We learned to our surprise this morning, that the sons of the Terabin Sheikh had actually remained all night in our dragoman's tent, so that five persons must have slept in it, or tried to do so, stretched on the floor. In order that we might get away from Wady *Shelah*, the place of our encampment, in peace and safety, he had to give the elder son an old blunderbuss, for which he had paid £2 in Cairo. On starting they accompanied us for some distance, and we were all glad when they dropped behind us and returned to their tents. We were now fairly out of the desert, and entering on the "promised land." A journey of six hours, through corn fields and over grassy slopes, brought us to Gaza, the chief city or town of the ancient Philistines. The temperature of the wilderness, on the whole, has been rather capricious and variable. Sometimes by night as well as by day we have been overpowered with heat; at other times, especially at night, we have had scarcely covering enough to keep us warm. Once or twice we had very heavy fogs, and often drenching dews in the early morning; but these gave way to great heat as soon as the sun ascended the heavens. The great desert itself is an immense plateau or table-land, extending from the Mediterranean and the south of Palestine for rather more than half-way down the Peninsula, and gradually rising until it reaches an elevation of 4,000 feet or more above the sea, when it comes to an abrupt and precipitous termination at Jebel Tih. The journey across it, at the rate of 20 or 25 miles a-day, is often wearying, but the scene is not so monotonous as might be supposed. The surface for the most part is gravel,—not fine sand, as is generally believed; and limestone hills of varied and fantastic forms not unfrequently relieve the prospect and please the eye; yet, often nothing but an undulating gravelly waste is visible, bounded on every side by the horizon. We have been mercifully brought through all, by Him who guided the Israelites through the same waste howling wilderness by his pillar of cloud and of fire, and to Him our gratitude is due and is given.

## PALESTINE.—PHILISTIA.

*Gaza, 28th March.*

On coming to Gaza about noon yesterday, we turned aside before entering the town, and ascended the hill to which

Samson carried the gates (Judges xvi. 3). It is not far from Gaza with a Wely or Mausoleum. The view from the hill is extensive. The town, the most important of which is *Guzzeh*, lay near us, divided into several parts, or four small towns placed close together, and clinging to the side of a gentle elevation, with gardens, and groves, rich in the soil, and fertility; the white walls appear beyond towards the west, and the other side of them are the waters of the Mediterranean. The picture of loveliness in perfect contrast with the wilderness which we left. Palm trees abound, and are planted in gardens, hedged by the pride of defence of great strength and growth, give, with their castles, quite a verdant aspect to the scene. Our tents were pitched near the town, and by the time we reached the hill we were ready for refreshment which was brought for us. After lunch we went to our respects to the governor, and on his returning home we were met by the Kadi or Judge, who received us very courteously. We found on a divan dispensing justice to the Philistines, but the judge was suspended during our brief stay. There was some conversation in his countenance, and he sucked his Hookah, he talked gently and gratefully of the relations between England and Turkey, and ordered coffee for us, and offered some soldiers to guard us at night, as well as to accompany us through the town. After our departure the Kadi on the judgment-seat, the place which is the repository of the building which Samson destroyed with the three thousand Philistines, and which he demolished in it, at once destroyed himself and them. There were struts two large stone pillars, and these which Samson laid on that occasion, and near the base of which evidently consisted of ruins. For such a tradition there is no foundation. As we descended them, we were mightily interested in the tale solemnly told by the Cawass or officer in attendance that Samson was a good Jew, and that the three thousand slain at the time of his death were Christians,—Nazarenes as they are called,—and unbelievers! The tradition in Gaza, and it is



to indicate the temper of the inhabitants even now, for I noticed in passing through the streets of the town, that we did not seem to be looked upon with much favour, and several times names were called after us. The town is a very old one, one of the oldest in the world, for it seems to have existed even before the time of Abraham, (Genesis x. 19); and it still appears to be a place of considerable trade and manufacture, with a population quite as large as that of Jerusalem. As we walked through several of the bazaars we saw spinning with the ancient distaff, and dyeing and weaving rather extensively carried on. The weaver's beam, therefore, by which the magnitude of the staff of Goliath's spear was measured, still belongs to Philistia; and the dyeing of the wool or yarn still produces, though chiefly now for the Arabs or Ishmaelites, coats of many colours. We could only look into the Great Mosque through the open doors, for we were not allowed to enter it, so that we did not see much of the architecture of the place. It was originally a Christian church, said to have been built by the empress Helena, and dedicated to John the Baptist.

This morning, as early as 4 o'clock, we were awoken by the sound of music and singing, as if issuing from many voices, passing near our tents. On making enquiry when we got up, we found that multitudes of the people had gone, in religious procession, to the *Wely Mukam el-Muntar*, the hill to which Samson carried the gate of the city, to pray to Allah for rain. This they had done also for two preceding mornings. The "latter rain" has not yet fallen, and the crops are suffering from the want of it. It was to us strange and suggestive to find Mohammedans thus holding what might be called a protracted prayer meeting for rain. They seem to be in earnest, and who can say that, in their ignorance, their prayer is not acceptable to the Great God and Father of all? We asked our dragoman whether he ought not to go with his co-religionists to the hill to pray, and he replied that "he would like very much to go to that holy place to pray, but that he must attend to business!"—an excuse for remissness in devotion which, alas, is not peculiar to Mohammedanism.

At Gaza we exchange our mode of conveyance, and proceed to Jerusalem on horses. These are ready; but we cannot get mules to convey our luggage, and must have recourse again to camels,

which have to be sent for into the country. This causes a delay which we regret, but which we cannot control or prevent. Besides this compulsory detention, I find we have not only come into the land, but fallen into the hands of some of the Philistines, for during the last twenty-four hours I have lost two silk pocket-handkerchiefs, taken from the tent. This, however, is the greatest loss I have sustained since we left England, so that I need not complain, but on the contrary be thankful. On engaging our horses we mounted them, wishing to ride down to the sea, about two miles off; but we found this to be quite impracticable, on account of the vast mounds of soft and shifting sand. Yet, Gaza was at one time a port, and must have been, I should think, closer upon the shore, but the advance and accumulation of the sand seem to have driven the town more eastward.

#### Thursday, 30th March.

We got away yesterday from Gaza; ourselves on horses and our baggage on camels. Our horses are miserable brutes, and our progress was slow, for the roads are bad,—in most cases only mere tracks. Our route was by Ascalon and Gath; with the ruins of the former place I was much struck. Its site is in the form of an amphitheatre, on a bold and lofty semi-circular cliff facing the Mediterranean. The modern village is only a small place, a short distance from the site of the ancient city. The space between them seems entirely covered with vast accumulations of shifting sand, which all along the coast from Gaza is gradually encroaching on the cultivated land. Parts of buildings of great strength and thickness still stand in fragments, and masses of shattered walls lie strewn about as heaps of solid masonry. Broken pieces of marble and granite columns abound, betokening the ancient greatness of this Philistian city; and the path to the edge of the cliff is between heaps of building stones and over rubbish and fragments of pottery, the memorials of former life and material glory. A large portion of the site of the old city is now occupied with gardens and orchards, celebrated for their figs, apricots, and pomegranates, and separated from each other by stone walls constructed from the ruins. The appearance of the city from the sea must have been imposing and formidable, but now the sand, often blown in clouds, is gradually covering the ruins

and encroaching on the gardens, so that the scene is one of desolation. The "streets of Ascalon" are no more; and strikingly true are the words of Zephaniah, "Ascalon shall be a desolation," (Zeph. ii. 4). This city occupied an important place in the history of the Crusades, and for fifty years after the rest of Palestine had yielded to the Christian powers, Ascalon bade defiance to every assault. Eventually it fell, but mainly through the accident of a fire.

Without the boundary of the ancient walls, on the northern side, there are beautiful gardens and fertile orchards; and the little village of el-Jurah in the midst of them. About a mile and a half from the ruins we passed Mejdal, evidently a large and populous village. Our route was thence westward from Ascalon to Gath, which we were not able, as we had hoped, to reach last night; and after a long ride through rich corn fields and pasture lands, we encamped after dark at a village called *Summeil*. This morning we found that we were still an hour and a half from *Tell es-Safieh*, which by most travellers is now identified with the ancient Gath. Before starting, the villagers came around our encampment, bringing eggs and poultry for sale, some of which our dragoman purchased, and, as far as I could judge, at a very cheap rate. The natives seemed mightily amused when they saw us performing our ablutions and shaving,—operations which, for the most part, we perform outside our tents. The process, as conducted by us, was manifestly new to them, and they stared at us in wonder.

Tell es-Safieh, or Gath, you remember, was the birth-place of Goliath, the giant who defied the armies of Israel. The Tell, or hill, is a very conspicuous object, seen from a great distance, and on its side and summit it is supposed the old town stood. We found there some ancient ruins, and a modern Wely. It is almost precipitous on one side, not unlike the rock on which Edinburgh castle stands, and is two hundred feet or more above the level of the plain, on the western side. From its summit there is a splendid view of the whole

land of the Philistines, from Gas sites of Ekron, Ashdod, and its natural situation and might justly constitute it the Philistia. As we stood looking fertile plain below us, in all its of spring verdure and beauty, not wonder at the eager violence with which the ancient times defended their territory, ing it as well as they could f Israelites to the very last.

On leaving Gath we had to come through the valley of E from some misunderstanding; part of our dragoman, he had camels with the baggage on another way, so that we were to follow. We struck into the road between Jaffa and Jerusalem village called *Latron*, so named account of its being, in times of den of thieves," or rather from according to monkish tradition supposed birth-place of the "thief,"—*Latro* being the robber. Dr. Robinson thinks improbable that this spot was of the ancient *Modin*, the residence of the Maccabees. The Tell is and rocky, having on its summit ruins of a strong fortress,—probably the *Castellum Emmaus* of the Crusaders. In our progress especially before passing out of the Philistia, I was often and greatly amused with the exquisite beauty and variety of the wild flowers. The living of the fields was frequently of blue and yellow, purple and white, and as the birds sang o'er the clear blue sky, our journey had a peculiar charm. We have pitched our tents in a place called *Bab el-Hamra*, the door or "gate of the valley," which leads up to Jerusalem, so that we are now within a few hours of the Holy City. Our encampment is close to the highway, along which groups of camels and mules are constantly passing up to Jerusalem; and nearly opposite on the other side of the road, is a rude stone building where the travellers can rest and refresh themselves in the same fashion, on their way to or from Jerusalem, the City of the Great King."

## Correspondence.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,—In your review of the state of public affairs, inserted in the Magazine for February, you advert among other things to the case of the Rev. Dr. Lee, and to his mode of conducting public worship in the Grayfriars church, Edinburgh, especially to his having introduced a collection of written prayers, which he has printed and published for the use of his own congregation, and which are read in his church every Lord's day; and then you give it as your opinion that, "whatever we think of Dr. Lee's practice of reading his prayers, we are certain he had the best of the *legal* argument." I am sorry that you should have pronounced this judgment so decidedly in your editorial capacity; for if there be one thing more than another against which the Church of Scotland, from the period of the Reformation, has thought it necessary to enter her solemn protest, it is the use of a liturgy in public worship, or the introduction of a book of common prayer. Even in the palmy days of the Stuarts, when the Episcopal form of government was forced upon the consciences of the Scottish people, the curates or clergy of the dominant church did not dare to use a liturgy, or to make use of the obnoxious service book, but were obliged to conform to the popular wishes, by continuing the practice of extemporary or free prayer; and it was on occasion of the *first* introduction of the English liturgy into the High church of Edinburgh, that the well-known riot took place, when Jenny Geddes, at the head of a company of persons of the same mind, threw the stool on which she was seated at the head of the unfortunate dean, demanding, in no very courteous terms, how he dared to say mass in her hearing. Nor did she stop to enquire whether the prayers were sound or not; what she and her associates objected to was the *reading* of prayers; and this summary protest was so effectual, that the experiment was never ventured upon a second time.

To say, as Dr. Lee's friends do, that he has set aside no law of the Established Church, because the prayers he uses are of his own composition, and are not identical with those of the English service book, is a mere evasion; for if there is to be a liturgy at all, I believe most people would prefer the old book of common prayer, which is admitted on all hands to be sound in sentiment,—which was drawn up under the superintendence of the most eminent of the English reformers, and has maintained its hold for such a length of time,—rather than to be left to the mercy of individual clergymen, by having put into their hands, for daily use, a collection of prayers composed on their own personal responsibility, and without any authoritative sanction either from church or state.

In examining the directory for public worship, appended to the "Confession of Faith," while a summary is given, in an *indirect* form, of "the general heads, sense, and scope," or of the various topics that may properly be made the subject of prayer, and which are evidently intended for the guidance of the officiating minister, we shall look in vain for any set form, with the exception of the Lord's prayer, which it is recommended may be used in public worship; with respect to everything else, he is left "at liberty, as God shall direct and enable him, in piety and wisdom to discharge his duty."—(See *Directory for Public Worship*.)

You say that this practice of Dr. Lee in reading his prayers was deemed by several, (I would say by the great majority,) of the members of Presbytery, to be in opposition to the injunction laid upon him by a recent Assembly, not to use the liturgy. Now, here it is admitted that he is acting in opposition not only to the advice of his brethren of the Presbytery, but in the face of a solemn injunction of the Supreme Court. How then can this be consistent with his ordination vows, wherein he "expresses his persuasion of the truth of the reformed religion," (as professed in this realm.) "his zeal and faithfulness in maintaining the truth of the gospel, and *unity* of the church, against error and schism, and his willingness, in humility and meekness of spirit, to submit to the admonitions of his brethren, and discipline of the church?" In the course which he is now pursuing, he is so far from submitting to the admonitions of his brethren, that he is practically setting them at defiance, and so far is he from studying to maintain the unity of the church, against error and schism, that he has been keeping the church in hot water for a series of years, and doing all he can (it may be unintentionally) to

force on another schism, while it has not yet recovered from the shock of the memorable disruption of the year 1841.

Dr. Lee argues that the prohibition of a liturgy does not prevent a man from writing his own prayers and committing them to memory, and that, on the same principle, it cannot be held to prevent him from printing and reading them. This is another example of his skill in throwing dust in men's eyes, and confounding things that differ. The most strenuous advocates for free prayer never ventured to intrude into the privacy of the pastor's study, or to decide on the amount of preparation he is warranted to make for preaching or prayer; but to meditate beforehand on what he is about to bring forward for the instruction or edification of the people, or even to compose his pulpit prayers and commit them to memory, is a very different thing from drawing up a book of devotions, for stated use at morning and evening prayer, which, being stereotyped by the press, cannot be adapted to the ever-varying circumstances of the congregation.

Your proposal for settling the controversy by recommending the ministers of the Church of Scotland to adopt the Independent principle, and to allow every congregation to regulate its own forms of worship for itself, possesses, certainly, the merit of novelty, as it is more easy to cut the Gordian knot than to untie it; but such a step would alter the whole form and constitution of the Establishment, which is not (like our Union) a congeries of independent churches, but a corporation, bound together by certain laws, and obliged to maintain uniformity in respect of doctrine, worship, (including prayers,) government, and discipline; and if this individual liberty were allowed on *one* point,—such as the mode of conducting public worship,—why not allow the same diversity on all others, including doctrine and government? This would render confusion worse confounded, and give rise to endless divisions, perpetuating the reign of anarchy and strife, and throwing the government of the church into the hands of a few speculative, ambitious and restless men.

The more honourable course for Dr. Lee's party to adopt, would certainly be, either to obtemperate the deliverance of the Assembly, and quietly to submit to the recommendation of their brethren, by conforming to the mode of worship prescribed by the laws of their church; or, if they cannot bring their minds to abandon their favourite liturgy and other innovations, peaceably to withdraw from her communion, and form a new connexion, where, in this land of religious freedom, they would be at full liberty to follow out their own convictions of what the mode of worship should be, and indulge, to their heart's content, their predilection for liturgies, vestments, music, or whatever else goes to make up their *beau idéal* of Reformed Presbyterian worship. No doubt this might involve a pecuniary sacrifice, and render their temporalities less secure, but they would have the testimony of an approving conscience, and carry along with them the love and respect of all good men; while by persisting in maintaining some favourite crotchet, they place themselves in a false position, and disturb the harmony of the church, and impair the efficiency of the cause they are bound to uphold.

Relying on your candour to give this communication a place in your pages, I remain yours,

M.

W. L.

[We willingly insert our esteemed friend's communication, though we think he is wrong in fact, and mistaken also in thinking that because our opinion does not agree with his respecting a public question, which does not in any way affect our principles or practice as Congregationalists, he requires to set us right. All that our friend says respecting the feeling of the Church of Scotland, and the historical opposition to a liturgy, is well known and fully admitted, but a man is not legally guilty except he has broken the law, and it has not been shown that Dr. Lee has done that. It may be a worse course which he has pursued than using an approved liturgy, but it seems to us that it is a course which the law has not condemned, because, very likely, it never was anticipated. If anything has been shown by the recent trials in the English Church, it is that the laws relating to the church are to be legally interpreted, and that though a thing may be worse than what the law condemns, yet, if it is not what the law interdicts, there is no legal offence in doing it. We are somewhat astonished that our friend should calmly reason against our proposition that the Church of Scotland should become Congregationalists.—Ed. S. C. M.]

Notices of Books.

A Sermon by the Rev. **Johnstone**. Forfar: W.

preached to Mr. John-  
gregation on the 21st  
based on our Lord's  
Sabbath was made for  
is the received doctrine  
r. His avowed inten-  
in if it be not possible  
tution, while demolish-  
ts which men have  
roduced into it.

*An inquiry regarding  
tical numbers of the last  
iel.* By James Meikle,  
gh: Johnston, Hunter,

his work, expounds the  
und in the last chapter  
ving their commence-  
e date—the rise of the  
ither A.D. 609, 622, or  
o the particular fact of  
y be taken as the true  
f Mohammed's power.  
er, 1260, refers to the  
of the Turkish power;  
e the conversion of  
the third, 1335, to the  
of the millennium; and  
numbers to the date  
ertain, by a question of  
hen these great events  
Meikle writes soberly,  
lligently, though the  
ds may seem wild to  
are of the same opinion  
rophecy was not given  
of making us prophets.

RECONCILED: or *Pre-  
me.* 2. SUSAN AND  
Edinburgh: Wm. Oli-

MELVILLE deeply resent-  
his eldest son turned a  
e termed his sincerely  
Lord Jesus, and there  
g other members of the  
l to his anger by gross  
na, in the hope that the

alienation might be to their own pecuni-  
ary advantage. This unhappy state of  
matters continued many years, until  
Mr. Melville's daughter was led to pay  
her grandfather a visit. The salutary  
effects of this visit form the main sub-  
ject of this work, which is full of  
Christian truth, but without any great  
interest as a story.

2. This story is by the author of  
"The Cousins Reconciled," and is mark-  
ed by the same characteristics. Two  
friends,—one of them a servant and the  
other a peasant's wife,—meet during  
the fortnight's holiday of the former,  
and their rehearsal of God's dealings  
with them during the period of their  
separation occupies the book.

1. THE SHEPHERD OF SALISBURY PLAIN.
2. THE SEA BOY'S GRAVE. Edinburgh:  
Wm. Oliphant & Co.

THESE are both reprints. The first is  
too well known to need any description,  
and the second, though less known, is  
worthy of being its companion. It  
gives an account of one of the scholars  
of the first Sabbath school during the  
last days of his life, and is both simple  
and pathetic. These editions are beauti-  
fully got up in outward appearance;  
the letterpress is pretty good, but the  
coloured cuts with which they are  
illustrated are not up to the present  
state of art.

LITTLE ALFRED: or *the Influence of  
Home Training.* Edinburgh: Wm.  
Oliphant & Co.

FOR very young children this story has  
probably rather too much information  
to be popular, while for those who are  
in their teens the information is given  
in rather too desultory and unconnected  
a manner; but there is a pretty numer-  
ous class between who will like it very  
much. Our juvenile reviewer, who has  
attained the dignity of ten, pronounces  
it a very capital book; we ourselves  
would have preferred one either more  
juvenile or less so,—but we cheerfully  
waive our judgment in favour of one  
more likely to express the sentiment of  
those for whom specially the book was  
designed. It is very nicely got up.

TALES OF MY SUNDAY SCHOLARS. By Mrs. Scott. Edinburgh: Wm. Oliphant & Co.

Mrs. SCOTT gives, in this volume, the history of eight of the scholars who were in Miss Smith's Sabbath class for a longer or shorter period. The stories are very natural and interesting. The book cannot fail to be very acceptable to our young friends, and we hope will impart some of the many useful lessons which it contains to those of them who read it, and if our recommendation has weight these will not be few. Our intelligent readers may get some idea of the contents from the second title of the stories. These are such as "Mary Burton: godliness with contentment is great gain;" "Nelly Mercer: was lost and is found;" "Susan Brand: am I my brother's keeper?" "Martha Jones: the end of the upright man is peace;" &c., &c.

THE CONGREGATIONAL YEAR-BOOK. 1866. *Containing the proceedings of the Congregational Union for 1866, and General Statistics of the Denomination.* London: Jackson, Walford, & Hodder.

EVERY year this *extraordinarily* cheap volume grows toward completeness, and therefore increases in size. This issue contains fully 420 pages of closely printed matter, and all for the sum of eighteenpence, in paper covers. The character of its contents are of the same nature as in former years; and we trust that most of our readers know what that is, and are sure that the more intelligent among them do so.

The summary of the statistics contained in this volume is as follows:—There are in England 1,894 churches of our order; in Wales, 742; in Scotland, 103; in Ireland, 28; and in islands of the British seas, 18. Australia has 145; British North America, 117; Colonial Africa, 12; and there are 225 churches in connection with the London Missionary Society; making in all 3,284. These churches are served by 2,712 ministers, and there are 444 students in various colleges preparing for ministerial work. Our readers who do not annually procure the Year-book, deprive themselves of a great amount of interesting and instructive intelligence respecting the denomination. For, valuable as this work is for any year,

its value augments when the series is possessed, and the history of ministerial friends can be traced from year to year. The notices of the pastors deceased during the previous year are always interesting.

LENDING TO THE LORD: *or the Privilege, Blessedness, and Duty of Devoting a Portion of Income to Religious and Benevolent Purposes.* By the Rev. W. H. Smith. London: Elliot Stock.

THE above title fully describes the purpose of this work, and we can say that the purpose is well carried out; and in a clear, terse style the author gives his aid to a movement which will accomplish a second reformation in the church. There are few better manuals on this subject than this work, which we trust will have a wide circulation.

A NARRATIVE OF MISSIONARY ENTERPRISES IN THE SOUTH SEA ISLANDS. By the Rev. John Williams. London: John Snow.

WE are glad that the publisher of this, the most interesting volume about missionary labour, has taken advantage of the interest created by the building and launching of the missionary ship "John Williams," to give it to the public in a cheaper issue than ever before. We well remember with what absorbing interest we read it when it first appeared, and now we hope that our children will experience the same pleasure. The only new portion of the book is an interesting introductory notice by Dr. Tidman. The price of this edition is only ONE SHILLING.

PRAYER FOR THE REMOVAL OF CALANITY REASONABLE AND SCRIPTURAL. A discourse delivered in Augustine Church, Edinburgh, on Thursday, March 29, 1866, by William Lindsay Alexander, D.D. Edinburgh: Adam & Charles Black.

As this discourse is sure to be in the hands of all our readers, we have only to say that it is an admirable answer to "What saith the Scripture" on this most important question, and worthy of the author. He has again done good service to the cause of the truth in this discourse.

## Chronicle.

## E—GENERAL.

on the 2d and 3d days the services in con-  
 cillies of the Rev. Dr.  
 were held, and they  
 n all that his friends  
 . The Dr. has com-  
 of fifty years in Ire-  
 ater part of these—  
 een spent in the ser-  
 ch meeting in York-  
 aving resolved, from  
 rden of years, to re-  
 e, his friends deter-  
 him with some suit-  
 f their attachment;  
 on the evening of the  
 , he was in his own  
 vith a deposit receipt  
 er smaller tokens of  
 on, as well as with an  
 address. In honour-  
 so long broken the  
 em, and taken a front  
 orts for the extension  
 of Christ in Ireland,  
 ghout conducted him-  
 n under shepherd of  
 Jesus purchased with  
 friends have honour-  
 Ve trust that though  
 tive duties of the pas-  
 k may be spared for  
 counsel and prayers  
 hich he has given the  
 nhood.  
 n borders there has  
 month a very painful  
 us in some districts  
 ng among our friends,  
 f which, so far as  
 must lay before our  
 r to what has come to  
 : "Cranbrook contro-  
 irregularities and in-  
 een committed in this  
 it first the appearance  
 y, and which are con-  
 uch to be regretted.  
 ts in the history quite  
 ch other, and which,  
 n misplaced in time,  
 this appearance. We  
 first to the main fact,  
 last in point of occur-  
 ry known to our read-  
 ily defects have been  
 nbrook's teaching re-  
 ce and prayer by sev-

eral of our pastors. Different estimates  
 may be formed by different persons as  
 to the amount of these defects, but there  
 are very few, if any, of the churches or  
 pastors in connexion with the Congre-  
 gational Union, who do not think he has  
 on a very important matter mistaken  
 the teaching of Scripture. The minis-  
 ters in, and near Edinburgh, who were  
 present at Mr. Cranbrook's recognition  
 at Albany-street, took a very serious  
 view of his apparent aberration from  
 Scripture, and in accordance with what  
 seems the natural and right mode of  
 action, as well as what in such circum-  
 stances appears the spirit of our Mas-  
 ter's direction, Mat. xviii. 15—18, re-  
 quested a brotherly interview with him.  
 The correspondence which ensues will  
 be found in the end of this number, and  
 we need only add, that the final let-  
 ter of the ministers was not sent until  
 one of them had been refused what he  
 announced was a strictly personal in-  
 terview.

As to the right of those ministerial  
 friends to desist from holding fellowship  
 with Mr. Cranbrook there can be no  
 doubt:—as to the propriety of their  
 course, opinions may differ, as the diver-  
 gence of Mr. C.'s views from theirs is  
 thought a great or small matter. To  
 those who feel as the ministers in Edin-  
 burgh did, that the error was a most  
 solemn and serious one, and we have in  
 former issues made it manifest that we  
 concur in their judgment, the steps they  
 took will appear forced upon them, so  
 that they had no alternative, however  
 painful they might be.

Had these steps been taken a little ear-  
 lier, there would have been no thought  
 of bringing these brethren and Mr.  
 Cranbrook together on our denomina-  
 tional platform. Before they were taken,  
 however, that part of the sub-committee  
 for arranging the meetings of the Union  
 in May, which had been elected by the  
 Committee of the Union, had a meeting  
 on the 22d February, several days be-  
 fore the other portion of this commit-  
 tee had been elected by the Committee  
 of the Theological Hall. It has been  
 customary to leave the arrangements for  
 the annual meetings to a joint sub-com-  
 mittee elected by the Committees of the  
 Union and of the Hall. Well, the Union  
 portion of the joint-committee thinking  
 to expedite arrangements, and expect-  
 ing the sanction of the full joint sub-

committee when it met, proceeded to choose speakers—and among others resolved to request Mr. C. to take a part at the coming meetings. Unfortunately, though most naturally, instead of carrying out their resolutions through the secretary, Mr. Russell, they requested a member of the committee, one of the deacons in Albany Street, to communicate with his pastor in regard to taking the chair at a particular meeting. I say unfortunately, because had the communication been left to the secretary it might never have been made—he having come immediately after the meeting to know the state of feeling in Edinburgh as well as elsewhere, which resulted in the steps recorded above. But the communication was made, and Mr. Cranbrook at once and cordially consented to take the part in the meetings which he had been asked to do.

When the full joint sub-committee for arrangements met on the 8th March, the impossibility of carrying out the former arrangements had become well-known, and so, instead of endorsing what had been done before, they felt themselves compelled to make another arrangement, so far as Mr. C. was concerned. A technical difficulty was raised by one of Mr. Cranbrook's deacons, to the competency of the representatives of the Hall taking their seat on the committee, which was met by a counter technical objection that the whole proceedings of the Union part of the sub-committee on the 22d February were inept, as they had been taken without the whole committee having been called. But if there had been no technical objection of this kind to be brought forward, it must be manifest, from what has been related of the proceedings of the Edinburgh ministers, that it would have been impossible for them to meet on the same denominational platform with Mr. C. It is matter for regret that the step which the Edinburgh ministers felt themselves bound to take, was not taken sooner, so that it might have been impossible for any portion of the sub-committee of arrangements to have thought of asking Mr. C. to take part in the proceedings. This would have precluded any thing discourteous towards Mr. Cranbrook.

the necessity for the enlargement of the chapel in Walls, and the expense to be incurred was stated. This was largely made known to many of Glasgow, Dunfermline, Edinburgh, Dalkeith and neighbourhood, and I had the pleasure, in my visiting them and in my preaching, to receive many offers of help. My success very nearly equalled my anticipation with regard to the amount of help required. But a severe domestic affliction I sustained for more than two months in Edinburgh after my begging was so that nothing could be attempted for our alterations in our Shetland chapel for that season.

In the Spring of last year, we commenced operations. The meeting was conducted by me while in the south, and the interest thereon, amounted to £163. This, with sums raised in Glasgow and which we were promised, encouraged us to proceed, as we wished to enlarge the old chapel.

After beginning, however, we found that we could make little of the old place; and so now we have to erect a new one of an almost entirely much larger chapel upon the site of the old. The new building is a substantial but comfortable place, high in and roomy every way—capable of seating 300 people. We have also a nice little vestry on the end of the building. The whole cost being about £3000.

I feel it to be due to all those in the south, who helped us to collect subscriptions, to tell them, through the medium of the Magazine, what we have done with the money, and at the same time to convey our thanks to every subscriber from the half-crown to the ten shillings, for the seasonable help we have received. I shall not soon forget the kind sympathy and the generous contributions received from many, but especially from the three five pound and the ten pound donors I have on my subscription list. And should I ever see their eye, I shall be glad that they know how much they cheered and encouraged us by their words, as well as their actions. One engaged in a mission that is so troublesome to them, and in which the minister should ever have to be engaged, shall therefore rejoice if the building scheme, in contemplation of our Union, succeed; and should if the minister in Walls, Shetland, be the last of our Scottish Congregational ministers that should require to be engaged to head into parlour or counting shop or office, to beg for chapel help.

It may not be out of place here

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**SHETLAND—OPENING OF NEW CHAPEL IN WALLS.**

At one of the meetings of the Congregational Union, held in Glasgow in 1864,



h and Congregation were g the something more than ; chapel was a building, ular services. The Parish Free kirk and the Weave been kindly granted at ministers when they ther places, so that I had preaching; and in the two we had the privilege of ; Lord's supper to our

was formally opened on uary last by a tea meet- preached in it from the ; but the interior was not e latter date. On that ad present with us the roup, Lerwick, J. Fraser, user, Reawick, N. Nicol-, Sam. Sinclair, White- Eashien, Free Church, oke, Wesleyan, Walls. as crowded, there being some present. Many be- iced tickets through the few had to go away from ppointed who could not

is opening soiree was like ees. But we do not say n we say it was a very ; people were not only all idently delighted. The all excellent and approp- speaker congratulating d congregation on the umstances which had ogether. Several approp- were sung during the h were admirably led by embers of the church.

n staying over next day, er meeting was held in The chapel was comfort- h a most attentive audi- d telling addresses were e following order, with ayer between each:—Mr.

“What is Religion?”  
 “Christian Responsibility;”  
 “Christian Happiness;”  
 “Christian Nobility;” Mr. The Guilt and Danger of Mr. Craig, on “The free of Salvation, and the mediate decision.”

ill many little things to d, but these must wait, as ; all expended; and al- not intend ever to enter ld again, yet we would felt inclined to send us, up a few pounds. We

want flags and doors for our lobby, a rail for our platform, &c.

My people are evidently sensible of the great boon, through the help of many, conferred upon them. I and they would thank them all, and would specially name the indefatigable Secretary of the Union, for the kind sympathy and valuable aid he has afforded us.

J. CRAIG.

#### SNETLAND—SULLOM CONGREGATIONAL CHAPEL.

THE first chapel in this locality was built in the year 1827, a small church having been formed some four or five years before. In this little place, with a thatch roof, the church continued to worship till about the year 1844, when it was enlarged and got a wooden roof. The thing aimed at by those engaged in building these chapels was not a comfortable house, but a shelter under which they might meet to worship God according to their convictions, in a place of their own. The enlarged and improved chapel, as a matter of course, was never comfortable. The *site* was damp, the walls low, and the roof flat. The shortest man that might occupy the pulpit, could easily strike the roof above his head with his hand. Very little fault, however, was found with the chapel on that ground. We had plenty of fresh air in it, and the idea of a better place never entered into any of our heads, until it was found on examination that the roof was done, and the parties examining could take out handfuls of wood in different places. This startling intelligence stirred the church to the deepest anxiety, and the first thought was to get a new roof, and repair such of the seats as had fallen into the same condition as the roof. The church met and talked over the subject, and the question came up for settlement,—is it wise economy to place a new roof on these old walls? the site being so damp as already to have destroyed the roof and many of the pews, and the sea making such inroads upon us, as to render it probable that at no very distant day the whole will be over the banks. The resolution come to was this:—We will make an effort and do what we can at home, and correspond with the Secretary of the Congregational Union, and ask advice. This was done. Our effort at home far exceeded our expectations, and the counsel of the

Secretary was characterised by that brotherly kindness and good common sense for which he is so distinguished.

The pastor of the church went south to the meetings of the Union, and spent four weeks in begging money in Edinburgh, Glasgow, Dundee, and Aberdeen. Here again success exceeded expectation, and he returned home in the first of May, happy in the prospect of actually getting a new chapel. The work was begun as soon as possible. The first stone was laid on the 8th of June, and on the 27th of December the chapel was formally opened, everything being finished the day before.

The Rev. Mr. Troup from Lerwick preached an excellent sermon in the forenoon, from John iv. 21-24, and in the evening about 200 took tea in the new chapel. After tea the pastor of the church gave a brief account of how the chapel had been raised. The meeting was then addressed by the Rev. Messrs. Wilson and Miller, United Presbyterians, and the Rev. Messrs. Troup and L. Fraser, Congregationalists. The weather was very rough at the time, and many were kept back in consequence. These brethren had actually forced their way to Sullom in spite of the most unfavourable circumstances, and each contributed largely to the happiness of the day,—a day to be long remembered by the church and congregation. The chapel is all that we could wish. It is seated for 230, but each pew, in case of need, could hold an additional person. It is in every way comfortable,—material and workmanship the best that could be got; and it now stands completed, a witness to the power of Christian principle, and a witness to the great truth that Jehovah is a prayer-hearing God.

The pastor and church would here beg to tender their most grateful thanks to those friends in the south who have so nobly aided in this good work. There are names deserving of particular mention, but they are already well known as forward in every good work, and their record is on high. It is the writer's earnest prayer that this house, which they have raised for the worship of God, may be the birth-place of many souls, in which he believes they will have their reward.

SULLOM, 1st March, 1866.

#### ARBROATH.

THE new chapel which has been erected in this town for our friends for public worship on the 27th of December, 1865, is now ready for use. On the evening of the 29th, a social meeting was held in the chapel, which was quite filled with interested audience. The new building is unique, but better as to comfort and taste could be wished. With friends it is believed there is no debt on the chapel, but the same may be said about the manse, which was erected on the same plot with the chapel. We trust, however, God will abundantly bless our friends in their new sanctuary that they will be able to liquidate this.

#### THURSO.—INDUCTION SERVICE.

On Saturday, 10th Feb., the Rev. Mr. Virtue was inducted into the charge of the Congregational Church, Thurso. The service commenced at 11 o'clock noon. After devotions which were conducted by S. Miller, of the Establishment, the Rev. John Currie, of Wick, and Mr. Donald Duncan, deacons, to give a statement of the church's procedure in connection with the call. This being done, Mr. Virtue made an interesting and interesting statement, having referred to doctrinal views—his opinion on the matter of church polity—his religious convictions—the way in which he meant to discharge the duties of his office. Mr. Hill (deacon) expressed, in connection with the church's adherence to the call and unanimous invitation had given to Mr. Virtue as their pastor. The prayer was offered up by Mr. Currie, who addressed both pastor and congregation, and his 'charge' to the pastor spoke on "The apostle of the matter and the matter of preaching;" and in addition church he selected for his text, 1st Tim. ii. 23—"All that know that I am He that have reined and the hearts."

An opportunity being given to those who were present to express their congratulations, the Rev. J. S. and in a very cordial manner Mr. Virtue as a fellow-labourer.

neyard. The meeting, which attended, was concluded with exercises. Those present opportunity in retiring of giving the right hand of welcome. Sabbath forenoon, Mr. Currie in the chapel, taking for his Paul's prayer for the Philippians i. 9 and 11. Mr. Virtue in the afternoon, selecting as Acts xxvii. 29—"They cast us out of the stern and wished us well." The discourse indicated its object on the part of the preacher, delivered in an earnest and plain manner. Mr. Currie again occupied the pulpit in the evening, his text Luke xxi. 37, 38. At all times the attendance was great, and on the evening the chapel was

filled on Friday evening, a soiree in connection with the induction was held in the Temperance Institution,—the hall of which was decorated in a most tasteful manner by the ladies of the congregation. The chair was taken by the inducted pastor at half-past six. The choir of the Established Church, under the leadership of Mr. Mackenzie was present; and Miss M. Mackenzie resided at the harmonium. Mr. Virtue expressed the satisfaction it afforded him to see of the people of Thurso and of other denominations present. He their presence as a token of peace and goodwill to himself, and of unity to his church. He sincerely hoped, and then proceeded to address the audience on "Union amongst Christians," noting several grounds in common between Christians and Protestants, and, in fact, one, whether they be of the union or not. Neither the doctrinal nor denominational divisions make the union which subsists between those who are in Christ. Amongst the grounds of agreement he noticed the following:—The Bible as the sole authority in matters of religion and practice; the inspiration of the Bible; the right of private judgment. There were also certain grounds on which they could be united, such as missionary work. Mr. J. S. Miller, Mr. Wallace, a missionary, and after a service of some time spent in conversation with Rev. Mr. Soutar, whom Mr. Mackenzie introduced as one who had been a student, and whom he had been bound to be a true friend, gave

The Rev. Mr. Currie then gave the closing address, in which he referred to the pleasant intercourse he had had with the Rev. D. B. Mackenzie and the Rev. James Sime,—urged on the audience the duty of showing their attachment to their own denomination, whatever denomination it might be, by encouraging its literature and supporting its institutions, and showed that it is possible to do this, and at the same time to be lovers of good men and fellow-workers with Christians of other denominations. As representing the sister church in Wick, Mr. C. expressed his best wishes for the future prosperity of Mr. Virtue and the church over which he is placed.

Votes of thanks were then passed, and the meeting, which was numerously attended, terminated.—*Abridged from the John O'Groat Journal.*

#### NAIRN—SOIREE.

THE Annual Soiree of the Congregational Church, Nairn, was held on the evening of Wednesday, 28th March. The chapel was filled by an audience of about 400. Able and stirring addresses were delivered by the Rev. Wm. Grant of Grantown, on "Conscience;" by Dr. Munro of Clunyhill House, Forres, on the "Philosophy of the Family Institution;" by Rev. Dr. H. Philip of Avoch, on "Counsels to Young Converts;" and by Rev. James Strachan of Woodside, on "Fulness of Christian Joy." At intervals, the choir sung several anthems and other select pieces of sacred music, which were accompanied on a chamber organ, lent for the occasion by the leader, Mr. D. McLean. This part of the services was highly appreciated, and ministered to the enjoyment of all.

In his opening remarks, the Rev. J. B. Johnstone was able to make the gratifying announcement that the church debt had been entirely extinguished! In March 1865, the amount of debt was £360. During the month, the Trustees of the Ferguson Bequest fund intimated that they had voted to us a grant of £120, provided we collected the balance within a year. Soon afterwards, a friend in Glasgow, to whom our case had been made known, promised us £70 on the same understanding. Encouraged by these generous offers, we set to work at once in order if possible to fulfil the conditions on which they had been made; and, with further liberal help from

friends in Glasgow, Dundee, and other places, we have been entirely successful, so that now, in March 1866, our Chapel and Manse are in the strictest sense unencumbered and free. For this deliverance from a heavy burden, we desire to recognise the gracious hand of our Father in heaven. Truly he has regarded our low estate and heard our prayers, and to Him we would give the glory. At the same time, we feel deeply grateful to those friends who responded to our appeal and enabled us to complete our enterprise. May they be blessed with all spiritual blessings in heavenly places in Jesus Christ.

A revival of religion has been going on in Nairn for some months past. It may be said to have commenced last summer with visits from John Hambleton, Harrison, Ord, and other evangelists. Thereafter, and at intervals, there has been a succession of ministers and laymen from a distance, including Professor Martin of Aberdeen, Grant of Arndilly, Rev. W. Aitken of Islington, Rev. Jas. Strachan of Woodside, Rev. Mr. Baxter of Banff, and Mr. Duncan Mathieson of Perth, preaching and delivering addresses. Mr. Strachan laboured for a few days in December last, when large audiences gathered to hear him. On the last evening of his visit, about 40 persons came into the manse to be conversed with about their souls. Mr. S. also preached to large congregations on March 29, and in the evening the manse was again filled with persons more or less under conviction of sin. There is a wide-spread thirst for hearing the Word of God. Meetings for prayer too, abound, and are largely attended. In the Seatown, many young men and young women are engaging in religious exercises, who were formerly utterly thoughtless and profane.

Our own little church has reaped fruit. Several have been received into fellowship, and a number more are likely by-and-by to apply for the same privilege. Among the former are some whose conversion signally illustrates the power and beauty of Divine grace. May they maintain the beginning of their confidence steadfast unto the end! It is a critical as well as a hopeful season for us. May we have the wisdom which cometh from above, and which is profitable to direct! "Brethren, pray for us, that the word of the Lord may have free course, and be glorified!"

J. B. J.

#### WESTERN ASSOCIATION

THE quarterly meeting of the Association of congregations was held on the 13th of May Airdrie.

After the transaction of business, Mr. Jarvie of Grean an able and elaborate paper on the Decalogue to the

A public meeting was held at Grean chapel in the evening, and addresses from several of the preachers had been attending the conference. Rev. T. R. Atkinson occupied the platform and explained that although independent churches might be "not under law," they were "not out of law;" and it having been determined to hold the quarterly meeting what might be called their "General Union" that day it was thought undesirable that preachers should be allowed to return again without an opportunity of saying a word of exhortation to the congregation and public generally.

The Rev. David Russell treated of the origination of churches and traced a Scriptural history of church life.

The Rev. H. Batchelor at a meeting held in Airdrie, as a minister (he thought he was a Congregationalist) said, that till that occasion, he had never known the inside of a Congregational "war," but he would tell people that brother, that there were communities in the world who were Congregational in principle, part of the country south of us some 2,600 churches in immediate proximity with our own. He therefore the subject of his address, weary in well-doing."

The Rev. J. M. Jarvie spoke of the claims of a church upon the "ship," summed up under the character, personal activity, and every support.

The Rev. J. M. Lean, Falmouth, treated of the Scriptural authority, pro and con, by which "wee" for the Lord," as a rule of practice, was supported.

The proceedings throughout were lively and instructive, and upon the congregation itself it came short of new knowledge and fresh zeal.

AIRDRIE, 1st April, 1866.

## CORRESPONDENCE.

(The following is the correspondence between Dr. Alexander and other ministers referred to in this monthly General Chronicle, which has been most kindly and courteously placed at our disposal.)

DR. ALEXANDER TO MR. CRANBROOK.

"17 BROWN SQUARE, 19th March, 1866.

MY DEAR SIR.—I have been requested by the Congregational ministers who were present at the service held to recognise you as pastor of the church in Albany Street, to ask you to meet them in friendly conference on some early day.

The object they have in view in requesting this conference is to ascertain your views on some points of revealed truth, on which they have been led to believe that you hold views very different from those hitherto held and taught in our churches.

In taking this step they do not pretend to assume any right to control your liberty of thought or speech. They desire only satisfaction for themselves, that they may know whether they can consistently continue to recognise you as a brother minister.

If you will consent to meet us, I would propose Tuesday the 27th inst., at 2 o'clock, at my house here, as the time and place of meeting, but if any other time or place would be more suitable for you, we shall be happy to endeavour to suit your convenience in that respect.

I am,

Yours very truly,  
W. LINDSAY ALEXANDER."

Copy of Rev. James Cranbrook's Letter.

"4 KYE PLACE, EDINBURGH,  
March 22d, 1866.

MY DEAR SIR,—I beg to acknowledge your letter written in the name of 'The Congregational Ministers who were present at the services held to recognise [me] as Pastor of the Church in Albany Street, to ask [me] to meet them in friendly conference,' in order that they may 'ascertain [my] views on some points of revealed truth on which they have been led to believe that [I] hold views different from those hitherto held and taught in our Churches,' and so 'that they may know whether they can consistently continue to recognise [me] as a brother minister.'

I have delayed answering it that the indignation it at first excited might cool down, lest under its impulse I should too vehemently denounce the spirit which the proposal and the implied threat of ultimate consequences indicate. Feeling now nothing but sorrow for those who could originate such a communication I can trust myself to reply.

I cannot appear before your newly constituted Consistorial Court, and endure the inquisition you would subject me to.

I refuse to be catechized on the tenets of that most tyrannical of all impositions, an unwritten creed, the true character of which is not disguised by calling it 'views hitherto held and taught in our Churches.'

I refuse to be tried by judges who have anticipated their verdict by allowing themselves to be 'led to believe that [I] hold views very different from those hitherto held, &c.'

I refuse, in vindication of the liberty freely to teach what I have learned of God, which although you concede in words, you, by acts like this, do your best to deprive me of: and also for the sake of all others who may come under your suspicions of heresy, that they may find it more easy to refuse. Better, a thousand times, had we been members of one of our Established Churches, with the articles of our creed distinctly defined, and the processes of their courts rigidly regulated by precedent and laws, than be subjected to such a self-constituted Court as you propose, with no rule for its procedure but its own extemporising will.

It is true you call it a 'friendly conference' to which you summon me. But you and I, Dr. Alexander, are too well read in Church History not to know what is meant by divines, under such circumstances, by such terms.

As to the penalty of losing the ministerial recognition of those in whose names you write, all I say is, I remember the words which pronounce, 'Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven; for in like manner did their fathers unto the prophets.' And the remembrance will enable me to bear the penalty, I hope.

Not questioning your good intentions, but believing that your letter

indicates that you all greatly misunderstand the spirit and wants of the times.

I am, My Dear Sir,  
Yours truly,  
(Signed) JAMES CRANBROOK.  
Rev. Dr. ALEXANDER."

*Copy of Letter to Rev. James Cranbrook*

" EDINBURGH, 27th March, 1866.

DEAR SIR,—When we invited you to a friendly conference, we did so in perfect good faith, and in the hope that when you heard a calm statement of our objections to certain parts of your teaching, you might be able to give us such explanations as would justify us in continuing with you that ministerial fellowship which subsists among ourselves, and which has always subsisted between us and the pastors of Albany Street Church. It is with sincere regret that we find you refusing us, so decidedly, the satisfaction we asked.

You certainly misapprehend our position, if you think we wished to erect a tribunal at which to try you for the purpose of pronouncing an ecclesiastical censure upon you, in case your explanations had failed to satisfy us. This we utterly disclaim. All we wished was a candid statement from you, of your views on essential Christian doctrines, that we might compare these with our own, for the purpose of seeing whether we could continue to stand before the public recognising you as a minister of the same faith and order with ourselves.

Why this request should have excited in you an indignation which it required some days to cool down, we are unable to conceive. Had you had no church connexion with us, or had you formally declared yourself no longer in communion with us, we could understand you regarding our request as incompetent.

But so long as you claim to be recognised by us as a brother minister, we are at a loss to understand on what ground you can take offence when we ask you for an explanation of statements which seem to us incompatible with that unity of belief which alone can make such recognition honourable and honest.

Allow us to remind you stand before the public bound of recognition, on the occasion service held at your induction of the church in Albany Street recognition was given in the by you were at one with us on all points, as we are with our brethren the South according to the declaration of faith issued by the Congregational Union of England and Wales, you followed the order of Church which our churches both here and the South follow. What we do on certain conditions, you should admit we are entitled to recall if these conditions departed from.

You cannot surely demand liberty to depart from these conditions as you see meet, whilst we must be bound to recognise you the same as no such departure had taken place.

Had your letter been written in a hasty impulse, we should have been induced by a reply to your objection to induce you still to give us the explanation we have asked as you assure us that you would. Letter after calm deliberation we are obliged to accept it as containing a final decision. This leaves us free to intimate to you that we feel ourselves under the necessity of suspending ministerial communion with you. This step we deeply regret being obliged to take, but you forced it upon us.

We are, yours faithfully  
G. D. CULLEN,  
WM. LOWE,  
W. LINDSAY ALEXANDER,  
A. T. GOWAN,  
NINIAN WIGHT,  
W. J. COX."

*From Rev. James Cranbrook*

" 4 EYRE PLACE, EDINBURGH  
April 5th, 1866

MY DEAR SIR,—The postman delivered last night the letter of communication you and your brethren addressed to me on the 27th of March.

Yours very truly  
JAMES CRANBROOK  
Rev. Dr. ALEXANDER."

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1866.

## THE SPIRIT GIVEN TO THE CHURCH.

A SERMON PREACHED BEFORE THE CONGREGATIONAL UNION OF SCOTLAND ON 1ST  
MAY 1866, BY THE REV. ROBERT BRUCE, M.A., DELEGATE FROM THE  
CONGREGATIONAL UNION OF ENGLAND AND WALES.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 TIM. i. 7.

I LIKE the very sound of these words. They have none of the glitter of base metal. They bear the stamp and have the ring, so to speak, of a genuine coin issued from the mint of inspiration. I wish it were current coin in the entire realm of Christendom, and not a rare curiosity as seldom to be met with as an old guinea.

Or, to change the figure, these words may be regarded as an inscription on the banner which is borne in the van of the great Christian army, by gazing upon which the soldiers of the Cross may be stirred up to remember what manner of persons they ought to be, and with what "spirit" they ought to pursue their warfare. The device is double, being wrought on both sides. The negative side has inscribed upon it, in legible characters, "NO FEAR," and may be conceived to point towards the enemy. The positive side has inscribed upon it "POWER, LOVE, and A SOUND MIND," and may be conceived to face the Christians themselves, reminding them of the secret of their courage. that they may know it is only as they are inspired with the spirit of Power, Love, and a Sound Mind, that they become a formidable and invincible host, who need to fear nought. Greater is He who is with them than all who can be against them.

The device is heavenly; the idea is of God. The execution of it is by the pen of the apostle Paul. No man was better qualified for the work. The Great Captain of our salvation had never a braver soldier than the converted persecutor whom He enlisted on the road to Damascus. He had grown old in the faithful service of his Master. The veteran officer who had fought so many battles, and "always to triumph in Christ," felt that the time of his departure was at hand. He must soon lay down the weapons of his warfare and the insignia of conflict. to

wear "the crown of righteousness" and wave the palm of victory. He was about to enter his last battle and face "the last enemy." With undaunted courage and heart undismayed, he stood ready for "the king of terrors." "None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy."

All his anxiety, in prospect of death, had respect to his successors in the ministry of the gospel, and the progress of Christ's cause when he should be gone. For himself, he had no fear; he had "a desire to depart and be with Christ, which is far better." But for the churches which he had planted, and which still were in their infancy, many of their members being weak in faith and imperfect in knowledge, surrounded as they were by numerous and formidable adversaries, he trembled. He was very solicitous that the younger men who should come after him to carry on, and carry out the work which he had begun, should, as to character, spirit, and doctrine, be men of the right mould and best type, that they should "be strong, and quit themselves like men." He specially wanted, as with his dying breath, to inspire with his own heroism the youthful breast of Timothy, his son in the faith. He foresaw the dangers of the coming age, the increased fury of hostile assaults from without, and the certainty of dissensions and treachery from within; and therefore, earnestly charged Timothy to gird up his loins, like a "man of God," and "a good soldier of Jesus Christ," for the conflict that awaited him. He must never be ashamed of the glorious cause he had espoused. He must hold fast and be strong. Thus, the veteran standard-bearer, who has never fainted nor faltered, gives his dying charge to his young friend, and as if passing into his hands the blood-stained banner, points to its inscription, says, "God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind." \*

The words of St. Paul were not intended for Timothy alone, nor for ministers and distinguished servants of Christ merely, but for all the followers of the Lamb. In fact, they describe the essential and characteristic *spirit of Christianity*, by which every Christian, however humble his attainments, or private his position, ought to be animated. The special duties ministers have to discharge, and the public position they occupy, as set for the defence of the Gospel, certainly necessitate on their part a double portion of this spirit, and make the lack of it doubly disastrous; still, no one who names the name of Jesus, and who has the spirit of Christ, ought to be, or indeed can be, destitute of the spirit referred to. Taking the words, then, in their broadest conception and widest application, I proceed to explain the two statements:—

(I.) Negative side: "God hath not given to us the spirit of Fear."

(II.) Positive side: "But of Power, and of Love, and of a Sound Mind."

I. By "Fear," the apostle means timidity, cowardice. The word in the original occurs only here in the New Testament, and is, elsewhere, always used in a bad sense. There are other words used to express very different things, either the fear, that is proper respect, which one man ought

\* There is a striking resemblance between the commission given by Paul to Timothy, and that given by Moses to Joshua in similar circumstances. "Be strong and of a good courage. . . . The Lord will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed."—DEUT. xxxi. 7, 8.



o cherish toward another according to his position, or the reverential love and filial fear which every child of God ought to cherish towards his heavenly Father. Hence, there is no real contradiction between my text and such expressions as the following, which will occur to your memory both from the Old and New Testaments: "Be in the fear of the Lord all the day long." "Serve the Lord with fear." "Pass the time of your sojourning here in fear." "Work out your own salvation with fear and trembling."

The fear which the apostle forbids, and which God does not inspire, is a wholly base and unworthy feeling, proper only to a slave or a coward, and, therefore, utterly unseemly in one who professes to be the Lord's freedman. God intends the righteous to be bold, not impudent nor presumptuous; to be brave, not rash nor reckless; to be cheerful, yet not over confident nor proud. If, then, professed Christians are timid and time-serving; if they tremble at the sight of the weakest foe, even at the *thought* of a foe whom, after all, they may never see, and who may be only a phantom of their own imagining; if they are afraid to confess Christ before men; if they are ashamed to defend His cause when attacked, or to make aggressive assaults on the kingdom of evil; if they hang down their heads like a bulrush, or blush like a culprit, when they are discovered by worldly men engaged in some Christian service; this cowardice cometh not of Him who hath called them. God hath not given them the spirit of fear. It is from beneath, and not from above. Their "sufficiency" is of God. Their "strength" and might are of God. Yea, "every *good* gift, and every *perfect* gift, is from above, and cometh down from the Father of lights." But their weakness, their fear, is of themselves, or from the prince of darkness. Such a spirit of cowardice is inconsistent with Christianity, and, wherever it exists, betrays weakness of faith, limited and inadequate possession of the Spirit of grace. "God hath not given to us the spirit of bondage again to fear, but the Spirit of adoption, whereby we cry, Abba, Father."

The *work* (on this earth) which is assigned by God to Christianity is of such a nature—so grand and glorious in its design, and so difficult of accomplishment—that with a spirit of fear, it would have been utterly incapable of fulfilling its mission. Christianity, as exemplified in the person of its Divine Author, and explained by His teaching, came into the world to regenerate the world; to save it; to destroy the works of the devil; to overthrow his strongholds, and turn the world upside down; to set up the throne and proclaim the reign of God; and by means of truth, love, and righteousness, to change the entire moral face and atmosphere of the world. To pluck up the thorns and briers of sin and misery, which are so thickly and deeply rooted in the soil of humanity, and to plant in the renewed and purified hearts of men the seeds of a new life, at once holy and blessed, which springing up and bearing fruit might change this fair earth once more into the garden of the Lord. In fine, to bring God among men, and heaven upon earth, that men might at length be prepared to dwell with God, and earth be exchanged for the inheritance of the saints in light. In the fulfilment of this glorious mission, it met innumerable and almost insurmountable obstacles. In its infancy and beginning, it was nearly strangled by Judaism, which may be said, so far as it was divine, to have given it birth, and ought.

therefore, to have been its loving nurse and staunch defender, but which having become corrupt, was turned into the unnatural enemy of its own child. "He came unto His own, and His own received Him not." In its early years, it had to face the venerable and cruel *superstitions* of East and West; it had to compete with the false but learned *philosophy* of Greece and Rome; it was bitterly and furiously assailed by that varied but numerous class of persons who had *vested interests* in perpetuating the vices and follies of the age, and who knew that their craft was not only in danger but gone, should it succeed; it was violently opposed and cruelly treated by the *princes of this world*, who, in spite of explicit declarations to the contrary by its apostles, persisted in viewing it as a certain harbinger of revolution and anarchy. It had to encounter a vast amount of *stolid indifference and gross worldliness* among those who were too lazy, or too busy, to care for these things, and could not even be troubled to inquire what this new thing was. Reflect then, for a moment on the work Christianity had to accomplish, and on the difficulties it had to contend against; think farther of the feeble instrumentality, humanly speaking, it had at its disposal, a mere handful of adherents of the humblest parentage and scantiest scholarship—no attractive display of forms and ceremonies—no outward pomp or show to draw the carnal eye—none of the noble or mighty of earth to give it prestige or even protection—with no earthly advantage whatever on its side—and you must see that it could not have existed for a year, far less have struggled into supremacy over those tremendous barriers, if its spirit had been a "spirit of fear." No: if Christianity had been a weak and timid thing without a voice, without a will, without a spirit of its own, Judaism would have crushed it; philosophy would have withered it up; superstition would have frightened it out of existence; worldliness would have laughed it to scorn; or if, by a succession of miracles, it had escaped all these dangers, the earth itself would have opened and swallowed it up as unfit to live. But as it was, in the person of its Author and in its first apostles, characterized by the most heroic courage and the strongest faith, it overcame every obstacle and has triumphed gloriously.

Not only did the work which Christianity had to accomplish and the difficulties it had to encounter *require* that its disciples should not have the spirit of fear, but its truths and principles are such as to *inspire* those who believed them with fearlessness. The apostles of Christ were closely and consciously allied with the *Almighty power* of God whose they were and whom they served. They had turned from dead idols to serve the living God. "Therefore, we both labour and suffer reproach because we trust in the living God." They knew and preached of a *Saviour*, who had made "propitiation for the sins of the whole world, who was "able to save to the uttermost," who had "all power in heaven and on earth," and who was with them "always even to the end of the world." They were ever accompanied by an *abiding Comforter*, the Holy Ghost, who helped their infirmities, inspired their message, clothed their words with power, and worked in the hearts of their hearers to will and to do of God's pleasure. They had a supply of *grace* all-sufficient, which made them strong in weakness, and to glory even in tribulation. They were cheered and sustained by "exceedingly great an

precious promises," of whose fulfilment they had no more doubt than of their own existence. They had a revelation of "life and immortality," different from, and infinitely more certain than, the guesses and imaginings of heathen religions and philosophies. The cause itself in which they were engaged was one of such glorious and benevolent purposes, that it had no equal and no parallel in importance. They were assured of success in their labours, though to many they seemed as madmen and fanatics who had attempted an impossibility. They walked by *faith* and not by sight. Whilst others saw only a grain of mustard seed, they beheld in it the germ of a great tree. They were not daunted by the spectacle of the mass of vice, ignorance, and superstition they had to grapple with, they were so convinced of the potency of that leaven of truth which they had received of the Lord.

What had they to fear? The *devil*? Jesus Christ had "come to destroy the works of the devil;" He would "bruise Satan under their feet shortly." They had only to "resist the devil," and he would flee from them.

Was it *wicked men*? They could only "kill the body, and after that there was no more they could do." Was it *persecution*? The angel of the Lord encamped round about them and delivered them. Was it *tribulation*? They gloried in tribulation, it worked patience. Was it the *hardness and wickedness* of men's hearts? Christ was the power of God and the wisdom of God unto every one that believed. Was it *death*? it was abolished; it was theirs: it was "gain:" should the cruelty of their enemies hasten it, they should have "a better resurrection" and be the more speedily brought to a "better country." They triumphed over death through Christ Jesus, saying, "O death, where is thy sting? O grave, where is thy victory?" "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us."

Now, let me ask, are we, the Christians of the present day, animated by the same manly spirit of courage? "I trow not." Yet, what is there "in things present, or in things to come," to fill us with alarm? The truths of the gospel are not less true, nor less adapted to the necessities of mankind, than they were at first. "Jesus Christ is the same yesterday, to-day, and for ever." If criticism was never more destructive, and scepticism never more rampant, never were the facts of Christianity more generally known or more tenaciously believed; if the enemies of the cross were never more boastful, the triumphs of the gospel were never more numerous. It is not, therefore, creditable to us that we should ever and anon be the subjects of panic, or "sudden, wild alarms," as if we occupied ground which is untenable, and as if our rich inheritance of truth were held by us, as tenants at will, at the mercy of our opponents, and must ultimately be abandoned. Let the blast of the enemy's trumpet be ever so loud and shrill, it cannot shake the foundations of our faith, and should not, therefore, cause us to tremble. Some insignificant danger appears, and many are in great consternation, as if the mighty fabric, which is founded on the Rock of Ages, and which has, for more than eighteen centuries been built with great care and expenses would fall about our ears, because forsooth some loosely-attached stone

or piece of untempered mortar is dislodged. What though some modern "Hymeneus and Philetus 'concerning the truth have erred and overthrow the faith of some, nevertheless the foundation of God standeth sure." A daring infidel breathes forth his blasphemous breath upon "the light of the world," and we straightway tremble lest he should extinguish it like some paltry taper. A few professed friends prove traitors to the faith they have been pledged and paid to defend, and assail the citadel of truth from within, and the church forthwith is agitated with panic as if our foundation were in the sand and the material of our building only "wood, hay, and stubble." We do well to be jealous for the modern ark of the Lord, the church of Christ, and for the sacred deposit it holds in trust, lest it should suffer injury or fall into the hands of the Philistines, but surely we should not tremble for it, with a slavish dread, as if it were borne upon a shaky cart, from which, if we were not continually to put our hands to steady it, any wind of heresy would blow it. We seem to forget that we are on board a strong seaworthy vessel in which the Great Captain bears the rule and guides the helm with unsleeping eye. We fear a storm in every little breeze, and see a tempest in every handbreadth of cloud, and are down on our knees, crying, "Lord, save us or we perish," when we should be busy at our post of duty, calm in the assurance that the Master will steer us safely into the desired haven.

Brethren, this persuasion cometh not of Him who hath called us. *God* hath not given us the spirit of fear. It is this very spirit of cowardice and timidity which emboldens the adversary and gives him occasion to blaspheme. Let us only cast off this weakness; let us grasp the old truths of the gospel with the tenacity of primitive faith, as things "most surely believed among us;" let us walk in the "old paths," with the firm unwavering step of those who are sure they are in the right way, and with the steadfastness and perseverance of the first pilgrims; let us "contend earnestly for the faith once delivered to the saints," as that of which we are not ashamed, and that which the world needs, to heal its woes and cleanse away its sins; in fine, let us pursue our several works of usefulness, plucking men as brands from the burning, deterred by no obstacle, alarmed by no opposition, not deigning even to notice, far less stooping to answer, every objection which the sceptical may take to our doctrine. Let us drive the gospel chariot so rapidly and yet so safely that we shall only stop to take up passengers, and not heed every foolish boy from the schools of the world who cries "*whip behind.*" Then the infidel will have little to say against us, and there will be few to listen even to that little. Our works will praise us. Or rather our light will so shine before men, that they seeing our good works, will glorify our Father in Heaven. We shall be so confident of the strength of the Divine ramparts and bulwarks wherewith we are surrounded, that we shall not waste time in throwing up needless buttresses of arguments and evidences. "In quietness and confidence shall be our strength." The boldness of our course shall be the evidence of our sincerity; and the success of our efforts to win souls to Jesus shall be the demonstration of our truthfulness. Our testimony will be respected even by those who refuse to accept it; infidelity will be silenced if not convinced; and glorious results, such as followed the labours of the apostle

and martyrs, will once more gladden our hearts. When thus the church shall be "endued with power from on high," the spirit of the ancient heroes of God will rest upon us; and we shall stand invincible in the strength of the mighty God of Jacob, and be able to say, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of hosts is with us, the God of Jacob is our refuge."

II. The Positive side. (1.) Power. (2.) Love. (3.) A Sound Mind.

(1.) *Power.* This is the opposite and antidote of fear. Where there is power with consciousness of power, there is no need for fear. The lion roams in the forest without trembling at the bleating of the lambs, the braying of the wild asses, or the lowing of the cattle, because he knows his superior strength as king of the forest; whereas, all the smaller animals, conscious of their weakness, are terrified at his roar, and flee from his presence. The power of the vessel to resist the violence of the waves, and the power of the helm to guide the ship over tempestuous billows, gives the captain confidence that she shall safely outride the storm. The power of the fortress and garrison encourages the commander to make a bold and persistent defence, even against overwhelming forces: Even so, if Christianity be not a weak cause, but a powerful one, if its defences be sure, and its adherents be "strong in the Lord and the power of His might," there will be no place for fear. Through God we shall do valiantly.

Now, what hath God given us Christians to constitute our "power?" Not the sword of the magistrate, the patronage of states, and the favour of the princes and nobles of this world. "God hath chosen the weak things of the earth to confound the mighty." "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." It is a sign of weakness and not of power, and a cause of weakness, not of strength, when the church enters into such unholy alliances, and presumes to use such carnal weapons. This is a testimony which we, as Congregationalists, have never ceased to bear, and not without some success. Nor have we been alone in this witness. Bishop Lowth said, a hundred years ago—and the interval of a century has only tended to confirm his statement—"Constantine embraced the Christian faith. He became the nursing father of the church. Alas! from the very era of the security, splendour, and prosperity of that church, we must date the decay of the true spirit of Christianity. It still continued, indeed, to increase for some time outwardly, in extent and numbers, but daily suffered within a much greater loss in the visible diminution of faith, holiness, humility, and charity." If, therefore, the church shall be so forgetful of her spiritual character, so faithless of the power of her Divine Head, and so distrustful of the support and love of her own members, as to court the favour of secular princes, and rely on the arm of the State, she does this on her own authority, and without the sanction of God. God hath not given her this power; she has usurped it, and not without paying the penalty of her disobedience. God hath not given the form, the appearance, but the *spirit of power.*

The word here translated "power" is not that which is used to ex-

press external authority, or such influence as outward and accidental circumstances can exert, but that which denotes intrinsic inherent power, such as properly belongs to the object in which it resides. It is the moving, propelling power, or what in physics we denominate force. Let us sum up, then, the forces, the spiritual forces, dwelling in Christians, and accompanying their labours, which constitute their (dynamical) "powers." These are "The power of God," "The power of the Holy Ghost," "The power of the Lord Jesus Christ," "The power of His resurrection," "The power of an endless life," "The powers of the world to come," "The power of faith." All, you perceive, of a moral character, not dependent upon worldly accidents, but essential to Christianity in its truest conception. All of a permanent character, such as the world cannot give nor take away. But all these powers do not continue to act and move with a constant unvarying impetus. They act with a power proportionate to the faith of the individual Christian. It is faith which, so to speak, realizes the power, brings it to bear upon the springs and wheels of action. Otherwise it is latent power, or rather "power to let." Even the power of the Holy Ghost, which is an independent and sovereign power, put forth according to the will of the Third Person in the Trinity, who worketh as He listeth, according to the pleasure of His will, is virtually regulated by the measure of faith. If we are not "filled with the Spirit," if we are not "strengthened with might by His Spirit in the inner man," it is because we are weak in faith, and therefore weak in prayer. If we had faith like the hundred and twenty disciples who met in the upper room in Jerusalem, and continued like them in fervent prayer, then the windows of heaven would be opened, and the Spirit of God would descend in copious showers of grace on His weary heritage; ministers would preach as with tongues of fire; hearers would be pricked in their hearts; sinners would be constrained to repent and believe the gospel; and multitudes would be added to the church such as are saved.

In addition to the Power of the Holy Ghost, which acts not only in and through the Word but with it, and not only in the minister but with him, we possess the three greatest moral forces in the universe.

- (1.) The power of *life*: life eternal: life spiritual.
- (2.) The power of *truth*, or *knowledge* (truth subjective).
- (3.) The power of *love*.

If these are in us, and abound, all other power worth having will be rendered subservient to us. Let there be life in the souls, truth in the minds, and love in the hearts of God's professed people, and the church will be endued with an energy which will make her irresistible and invincible. Whether you regard the individual life and piety of separate Christians, or the aggressive power of the church as a whole, we are completely furnished with strength from on high. Let us, for a moment, look at what the sinner needs for his own salvation and how adequate is the Divine provision in the gospel. You have power over *sin*, by the blood of the Lamb which cleanseth from all sin; power over *sorrow*, by the presence of a Divine Brother and Sympathiser, and the sure hope of complete deliverance from pain in heaven; power over *error*, by the Spirit of truth; power over the *world*, by the love of the Father and the victory of faith; power over *death*, by the resurrection unto glory

nd immortality. And in regard to the aggressive and progressive power of the church, what we need is the power of speech, the power of labour, and the power of giving. And if we have from God the spirit of power, these forms of power will not be wanting. One hears in the present day that the power of the pulpit is on the wane, if not a thing of the past; the number of our sermons is counted by thousands; the number of our converts, or the number of the virtues and excellences which they possess over others, is scarcely perceptible. If we believe these critics, and estimate the power of Christianity by its speaking power from the pulpit, then our kingdom is in word and not in power. We are as sounding brass, a tinkling cymbal. Already, we are told, over our heads is written the awful doom, ICHABOD, the glory is departed. A new interpretation is found for the hand-writing on the wall, which we ministers are entreated to consider and apply to ourselves:—

MENE, God hath numbered thy kingdom, and finished it.

TEKEL, Thou art weighed in the balance and art found wanting.

PERES, Thy kingdom is divided and given to the Press.

Brethren, we should be sorry to believe this interpretation. Our results cannot be registered by the science of statistics. "Our record is on high." "The kingdom of God cometh not by observation." Yet are there not, both in the pulpit and the pew, great and manifold signs of weakness? We are too much conversant with the mere forms and surface of religion. Let us seek more of the spirit of power. It is God who giveth it. Let us seek it from Him.

(2.) The spirit of *Love*. This is both an antidote of fear and an element of power. "There is no fear in love: perfect love casteth out fear." Love is stronger than death. Consider what dangers men will face, what sacrifices they will cheerfully make, and what risks they will run, to gratify love—whether it be the love of knowledge, the love of money, the love of a fellow-creature, or the love of country. How much more power will love inspire when its object is God, the source of all good, and the Father of all mercies. If a Christian is firmly persuaded that he is the object of God's love, and if he himself loves God as his Father, loves Him with all his heart, then fear is cast out. God himself ceases to be an object of dread, as the sinner is reconciled and forgiven. Why should a loving child fear a loving father? And the duties and trials of the Christian life cease to excite alarm, because the Christian enjoys the presence and protection of the Almighty.

Still, though love be an element of power, power of the highest and purest kind, it deserves separate notice. It qualifies and modifies power. Some have the spirit of power very strongly developed; but they are deficient in the spirit of love. They are strong, but stern; powerful, but not amiable; firm and unflinching themselves, but not sufficiently charitable towards weaker brethren, so as to strengthen them or restore them in a spirit of meekness. Hence their power is disliked, misrepresented. Love is the holy fragrant oil which makes the power to act and move smoothly and gently.

The spirit of love was pre-eminently the spirit of Jesus Christ; and it is in a most remarkable manner the spirit of Christianity. Its cardinal virtue is charity. Of the three abiding graces, "the greatest is love." "It is the bond of perfectness." Its "God is love." "God so loved

the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The death of Jesus is the commendation or manifestation of divine love. The highest motive to holy action is "the love of Christ constraineth us." The most certain criterion of discipleship is love. "By this shall all men know that ye are my disciples if ye have love one to another." "We know that we have passed from death unto life, because we love the brethren." "Love is the fulfilling of the law." Christians are to "let all their things be done in love"—their labours are to be "labours of love." They are to "walk in love;" to be "knit together in love;" to "edify one another in love;" to speak "the truth in love." Yea, so richly were they to be baptized with this spirit of love, so fully should it occupy their hearts, that they were required, and have been enabled, "to love their enemies, and pray for those who despitefully use them."

If, then, we cherish any spirit inconsistent with this, malice, envy, wrath, unkindness, we have not the spirit of Christ, and are, so far at least, if not altogether, "none of His."

Let me earnestly inquire, have you this spirit of love? Does it run through all your actions? Is the relation of people and pastor always one which, on both sides, is sustained by the "spirit of love?" Is the relation between the members of the same church, and between members of different churches characterised by "the spirit of love?" Is the discipline of the church always administered in "a spirit of love?" Is friendly remonstrance or brotherly admonition always offered and received in the "spirit of love?" Is the controversy which the church carries on against the enemy without, or against supposed or real heresy within, always conducted in "a spirit of love?" I fear not. One cannot hear the creaking and the noisy movement of the church's operations without lamenting that machinery so full of "power" is not more abundantly oiled with the spirit of love.

The old world is cursed with the bane of selfishness. Everywhere one sees how uneasy, and sometimes miserably unhappy are the relations between mankind. What is needed to set all right between man and man, between master and servant, buyer and seller, rich and poor, rulers and subjects, nation and nation, but a "spirit of love?" that charity which seeketh not her own, which leads us to do unto others as we would that they should do unto us. The Church of Christ is a new world called into existence by God to regenerate the old, by a new and better spirit: a kingdom, whose deepest foundation is the sacrifice of God for man, whose highest law is love, whose commonest symbol is the Cross, and whose end is a heaven of perfect love. But how distressing the spectacle which we are compelled to behold, the old-world spirit of selfishness leavening the Church quite as much as the new-world spirit of love has leavened mankind. If there is one thing we need more than another, it is not so much *truth*, for we have an infallible record of that in the Scriptures, to which we generally adhere and reverently bow; nor *zeal*, for even our vainglory and sectarian pride provoke that; it is that which books cannot preserve or even impart, and what the rivalries of sects may hinder but cannot provoke; what only God can give—"The spirit of love."

(3.) A sound mind. The word so translated occurs only here in the



ew Testament, and consequently considerable diversity of opinion exists in reference to its exact meaning. Some authorities propose to render it "correction," "admonition," or "discipline." I am sufficiently satisfied with the English version to retain it as giving, as near as possible, the apostle's idea. It means a mind under due discipline and control, a mind well balanced and regulated: sound, not cracked; sound, not hollow; sound, not sickly or morbid; sound in faith, and not heretical; sound in morals, and not corrupt and polluted; sound, as being in a perfectly healthy condition, accepting, so far as it can be ascertained, absolute and eternal truth, conforming to the highest and most enlightened reason, and right in the sight of God.

The mind of man in its natural unrenewed state is very unsound. All sin is folly, if not madness. As our Lord implies by the parable of the prodigal son, the sinner is beside himself, and must not only come back to his Father, but must "come to himself." When his eyes are enlightened by the Holy Spirit to see the folly and wickedness of his life, when he forsakes the error of his ways, and enters on the right way, the way of righteousness and holiness; when he is reconciled to God, and loves Him instead of fearing or hating Him; when he denies himself of the pleasures of sin which are only for a season, and which are the prelude to eternal woe, delights himself supremely in God and seeks the fulness of joy at His right hand and pleasures for evermore in His presence—then is he clothed and in his right mind. Jesus, the great Physician of souls, has made him whole and sound.

Thus, in the great change of conversion, the Christian is made partaker of a sound mind. And the right understanding of Christian truth, and the proper conception of Christian duties and aims, will induce a sober and well-ordered life, which will show that "God hath given to us the spirit of a sound mind." The facts and truths of the gospel, though some of them are beyond the power of reason to comprehend, are nevertheless, so far as we can discern them, in accordance with the truest wisdom and the highest reason. It is the "wisdom of God." Christianity is no system of fanaticism—but a system of revealed truth which commends itself to the highest judgment of man. It requires faith, implicit faith, but not without evidence; it is not faith which violates reason or the credulity which generates superstition, it is the faith of intelligence. It requires obedience, absolute and perfect—but not without reason and reward. It is "our reasonable service." It inspires a hope of eternal life and felicity, which is "blessed and glorious" but it is not a vain and delusive hope—it is "well grounded" and "certain," for which we are to be able to give "a reason" to every one who asketh it of us.

Christianity is not a one-sided or partial view of truth which will commend itself only to certain classes of men, certain orders of mind, and certain peculiarities of disposition; it is a broad and comprehensive scheme adapted, by its Divine Author and by its own intrinsic excellence, to commend itself to Jew and Gentile, to the Roman and Greek, to the rich and poor, to the mind and to the heart. Hence its reception among persons who in nature and circumstances are most diverse from each other. It has furnished subjects for the highest efforts of Art; it has provided themes for the sublimest flights of Poesy; it has afforded scope

and exercise for the profoundest philosophers; and yet, at the same time, it is appreciated and received by the poorest and feeblest of mankind, by men of untutored intellect, and children of tender years.

There are, no doubt, professed Christians who take very crude and narrow views of the truth, and who, both by the foolishness of their tenets and the fanaticism with which they promulgate them, indicate anything but "a sound mind." But we must not judge Christianity by such imperfect specimens. In proportion as we imbibe the spirit of Christ our intellect will be clear, our judgment sober, our spirit wise. We shall have within us a governing and regulating principle which will guard us from extremes, from vagaries, from crotchets, from absurdities, from follies, such as a sound mind would condemn. We shall not only keep in proper check and subjection the passions and appetites of our nature, but we shall also restrain the undue and unseemly extravagance into which even religious feeling and passion may carry the unwary. We shall "let all things be done decently and in order"—and our "moderation be known unto all men."

Occasional departures from a sound mind on the part of individual Christians, or even entire Christian communities, produce unfavourable impression upon minds who otherwise would not be hostile to our faith. Things are said and done which not only offend good taste, but are opposed to common sense. I need not give illustrations of such improprieties in practice or absurdities in doctrine, because, as a community, we Congregationalists have seldom been chargeable with them. Whether you regard the simplicity of our polity and church forms and ordinances, or the freedom, yet scripturalness of our theology, you will perceive that we have embodied to a great extent the spirit of a sound mind. Our danger lies in the opposite direction; in being cold and stiff, and precise to a fault. It is seldom that our preachers are too impassioned and fervid, it is still more rare to meet with congregations too excitable and emotional. It strikes me that without seeking to diminish our intelligence, or to despise culture, we might be improved in many instances, and become a greater power in the land, by more fervour in the pulpit and more emotion in the pew. Our ideas of taste may be too fastidious, and our sense of propriety and dignity too formal, so that natural feeling is unduly restrained. You know how the common sense of the Jews in Jerusalem, unable to appreciate the fervour of the inspired preachers on the day of Pentecost, said, "These men are full of new wine," and you remember how the aristocratic taste of Festus pronounced judgment on Paul's address before Agrippa, "Paul, thou art beside thyself. much learning doth make thee mad." Yet you know that they only spoke "words of truth and soberness," and that their kind of preaching caused even the enemies of our Lord to be pricked in their hearts and cry out, "Men and brethren, what must we do to be saved?" and persuaded even Agrippa almost to be a Christian. I do not wonder at a minister speaking with intense earnestness, who has realized in any adequate sense the awful consequences of sin, and who beholds multitudes of his fellowmen hurrying heedlessly to perdition. Nor does it surprise me, if a sinner, on first being awakened to a sense of his sin and a dread of divine wrath, should be fearfully agitated with anguish and anxiety, and

men correspondingly lifted into an ecstasy of joy after receiving assurance of pardon through the blood of Jesus.

"Let the wide world esteem it strange,  
Gaze, and admire, and hate the change,"

Let us only regard it as perfectly reasonable and the evidence of the spirit of a sound mind.

I have thus endeavoured, dear Brethren, to describe and illustrate the true and essential spirit of Christianity. I am painfully conscious of the imperfection of the sketch, and I am still more painfully convinced that our practice, our real state, as professing Christians, comes very far short of this scriptural theory. Yet think not the standard too high and utopian.

St. Paul was a living embodiment of the spirit described in my text, and his own example was consistent with his teaching. I know of no finer, nobler specimen of Christianity.

He was no slave to *Fear*. Behold how boldly he speaks before Felix, Festus and Agrippa, making them tremble though he was but a prisoner in their custody, himself in perfect peace. Behold how he fears not to take his stand on Mars' Hill, and, undismayed by philosophers and priests of heathenism, preaches to the Athenians "the unknown God." What perils by sea and land, from man and beasts, from robbers and persecutors, he encountered. Tell him of bonds and imprisonments, "None of these things move me." Beseech him not to go up to Jerusalem and put himself in the hands of his enemies, "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Let martyrdom be no longer a distant probability but a dread reality at hand, "I am now ready to be offered up." Whether you look at the calm and dignified bearing of his person, or the high tone of his words, or the intrepid labours of the Apostle, you cannot but feel he could truthfully say, "God hath not given us the spirit of Fear."

What *Power*! His physical energy, especially with the thorn in the flesh to buffet him, was marvellous. His missionary journeys and voyages, and his labours in preaching the Gospel and planting churches, have nothing to equal them in the annals of modern enterprise. The power of his ministry is manifest by the number and influence of the churches he formed. By the blessing of God on his "labours more abundant" he accomplished as much as a large Missionary Society. What power of speech! His enemies might allege that it was "contemptible," but they were obliged to confess "his letters are weighty and powerful." Yet there must have been great power in his spoken addresses, if we judge by the extraordinary results produced by his preaching. In one place he was so admired that his hearers took him to be none other than Mercury—the god of eloquence. But it was not mere showy or pretentious rhetoric. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." To sum up all that can be said on this point, and also to disclose the secret of his extraordinary power, we have only to quote his own words, "I can do all things through Christ which strengtheneth me."

What *Love*! A more unselfish man never lived. Watch the big tears which rolled down his cheeks as he spoke to eager crowds of listeners about

the love of Jesus, or which stained the parchment while he was writing his letters, the outcome and overflowing of the Spirit of love which filled his large heart. Study the salutations which he sends to individual members of the churches, and see how affectionately and with great discrimination he cherishes their welfare. He never seems to forget a friend, or a kindness done to him. He harbours no revenge against his enemies, but pleads for their forgiveness and restoration. He is prepared in the spirit of the most thorough disinterestedness to requite good for evil. "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." So entirely was his life consecrated to the cause of humanity in seeking their salvation, that he would have rejoiced to "be offered up on the sacrifice and service of their faith." Yea, so passionately did he long for the conversion of the Jews, that, with an hyperbole of expression, which must not be too minutely or logically criticised—because it is the passionate language of the heart—he exclaimed, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Greater love than this hath no man.

Finally, what *A Sound Mind!* He had no crotchets, was never the subject of whims or caprice. He was a complete, large-hearted man. He preserved a just balance between opposite extremes. He did not rob God to pay man, nor neglect his secular duties and human relations for religious duties. He exercised himself always to have a conscience void of offence "towards God and towards man." His theology was no partial crude system, but a broad manysided whole, in which justice and mercy met together, and human freedom and responsibility are recognised as well as divine grace and sovereignty. His discipline was equally free from severity and laxity. His moral precepts, and especially his cautions of expediency relative to things not positively unlawful, but which might have the "appearance of evil," indicate the spirit of a sound mind. On secular affairs he speaks with the common sense of a man of the world, and yet with the wisdom of a Christian. He was the first to throw out the idea of making "the best of both worlds," by a godliness profitable to both. His forbearance in not directly and violently attacking systems of social and political oppression, but in sowing quietly the seeds of a true liberty and universal brotherhood, by inculcating general principles, indicate a great mind competent not only to appreciate the genius of the gospel, but also to discern the signs of the times. The diversity in his style of writing and speaking, according to the persons to whom he addressed himself, and his wonderful facility of adapting himself to every emergency, evince a profound knowledge of human nature. He was moderate in success, and patient in tribulation. He knew how to magnify his office and yet to humble himself. He was the least of saints, yet not a whit behind the chiefest apostle. Such a man, filled with the Spirit of God, had a right to speak as he did to Timothy, and to speak to us.—Hear ye him.—Yea, rather, hear what the Spirit, by him, saith unto the churches: and 'let the *same mind* be in you.'

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

## EASTWARD HO!

OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE  
SPRING OF 1865.

JERUSALEM,

*April 1st, 1865.*

DAY morning three of us, Mr. fr. Welch, and I, started early, might reach Jerusalem before ra, in order to go to the Consul's ra, and also arrange about the our sojourn in the Holy City. not heard from England for five ra we were all anxious for home I could have wished that less : solicitude—less longing for om London, had mingled with each to, and my first view of, Jeru- On starting from *Bab el-Wady*, se was one of continuous ascent it two hours through a hilly as if going up a Welsh or Scot- i. The scenery is romantic and e, and the steep hills on both ll wooded. Here and there little have been formed, to hold a patch or a clump of vines or a few olive Beautiful wild flowers every- bounded among the rocks, and heir charms to the scene. This l wild ravine was the favourite the celebrated robber chief Abu whose daring acts for many pt this part of the country in nd defied the authority of the pashas. It was not until 1846 was seized and sent to Constan- and up to that time no travel- l reckon on safety in this pass. scended towards *El Khuds* (The the modern name of Jerusalem sed many groups of pilgrims on y to keep Easter there. They om Europe, from Africa, and ia Minor,—Greek, Armenian, nd Latin or Roman Christians. re well mounted on horses, and donkeys; but the vast majority forming the pilgrimage on foot. ight hand, shortly after reach- op of the long ascent, we came to *l-Enab*, "the village of grapes." stified with the ancient Kirjath- nd has a picturesque situation on of a hill, with large stone-built olive gardens and terraced or- It was here, "into the house of o on the hill," that the ark was from Bethshemesh, after it had t away by the Philistines. (1

Sam. vii. 1.) Between the road and the village is an old church, plain but massive, with six square pillars supporting pointed arches and a groined roof. It is said to have been founded by the Crusaders, and is in a good state of preservation, but on entering we found it now occupied as a stable and cow-house!

The road from Kirjathjearim winds along through a beautiful valley of vineyards and olive groves, and after again ascending by a rocky path for half an hour, we passed a ruin called *Kustul*, an ancient fortress, doubtless originally intended to guard the pass, and soon after on our left the village of Kolonieh, surrounded by vineyards and terraced slopes for fig trees and olives. As we advanced, the way to Jerusalem became more bleak, desolate, and rugged. It was like riding over the dry bed of a water-course, among large stones and boulders, so that our horses had some difficulty to keep their foothold. It is indeed a strange approach to the Holy City from the west—the roughest and rockiest road I was ever on. At length we reached a barren plain of stone, beyond which no further height seemed to rise, and after traversing this rocky plateau for about half an hour, dome and minaret, cupola, tower, and wall appeared—Jerusalem was before us.

I shall never forget my first emotions on coming in sight of the Holy City; they were overpowering. I need not be ashamed to say that tears silently flowed—tears of love and gratitude, joy and hope. The thought uppermost in my mind was this—"Here HE lived, and died, and rose again, who is my Lord and Master; and I am now permitted to look on spots familiar to His eye and rendered sacred by His footsteps when He dwelt among men." At eleven o'clock A.M. we entered the city by the Jaffa gate, and proceeded at once to the English consul's office, where we found all our Cairo letters, those which had been sent from England to Egypt, and, in a few hours after, when we had got settled in Hauser's hotel, we received from the French post-office the letters which had been sent direct to Jerusalem. Our hotel is situated in what seems to be a principal street, called, I believe, Patriarch street, and by some, Christian

street, from the number of European residents in it, and the back of it overlooks "the pool of Hezekiah." In fact, as I write, I can look out of my window upon its cool waters. The hotel itself is a poor place, but the proprietor does his best with the accommodation and means at his disposal to make his visitors comfortable.

As it was Friday, the day on which the Jews assemble at their "wailing-place," we had no sooner read our letters than we started for the Jews' quarter to see this sight. The spot is a part of the ancient wall where some of the old stones remain, or perhaps have been restored to their position. Here the Jews for hundreds of years have been permitted to approach the precincts of the temple of their fathers. The wall is approached through a small quadrangular paved court or area where the mourners assemble; and the edges of the stones between the joints and courses are worn by the touching and kissing of successive generations of Jews coming here to weep and pray. It is difficult to say how much of what we saw and heard was real and pathetic, and how much the formality of mere performance; perhaps both elements mingled in the scene. It was, at all events, touching to see them, young and old, male and female, kissing the stones, shedding tears, uttering lamentations, and praying over the desolations of their city and nation. A beautiful and pathetic liturgy has been composed for this national mourning, in which they look of course for the literal re-erection of their temple and the restoration of their nation.

In the evening, after dinner, I ascended to the roof of our hotel—"the house-top"—whence we have a view across the brook Kedron and the Valley of Jehoshaphat, to Gethsemane and the Mount of Olives. As I sat musing and surveying the sacred scenes before me, my attention was suddenly arrested by a sound which rose above the hum of the city below. It was the voice of the Muezzin, from the minaret of a neighbouring mosque, calling the faithful Moslems to prayer. Is it not a mystery that here, where the Son of God lived and died and rose again, the religion of the False Prophet should have such a place and a power; that here, where the foundations of the Christian faith were laid, and the gospel began to be preached, Mohammedanism should now be predominant? Truly "Jerusalem is trodden

down of the Gentiles." But will yet be victorious, and the Jesus gloriously triumphant.

This morning we have been to the Mosque of Omar, which stands on a spot once occupied by Solomon's Temple. It has been open to Christians for a few years; even now half the cost of each is paid for admission; and you can only visit it under the care of a British guard. Though the mosque is in a state of partial decay, and needs to be repaired, its oriental gorges are very striking and beautiful. The principal edifice is the *Kubbet el-Rock*, or the "Dome of the Rock," a circular building, the walls of which are of marble, and the dome, and the floors of marble Mosaic, are covered with porcelain windows of small pieces of stained-glass, sparkling like diamonds. The whole of the interior is covered in gilt stucco, in the Arabesque style. The chief object of interest is the rock itself under the dome, which gives its name to the mosque. Originally this rock was part of the thrashing-floor of Araunah the Jebusite, and subsequently became the altar of sacrifice in Solomon's temple (1 Kings vii. 16—28). It is an irregular and rugged piece of marble, from 5 to 6 feet high above the level of the floor, and about 60 feet across. It is said that if there is a cave or cavern, it is beneath it, and that to descend by a short flight of steps to it, is to receive anciently the blood of the sacrifice, which has since been received. This chamber is now turned into a little Moslem shrine, and in the centre of the floor is a circular marble slab which gives a low sound when struck, and is in a deep pit still existing below the level of the summit of Mount Moriah, and is the mosque of Omar stands on the Haram-esh-Sherif, "the holy enclosure," or sacred enclosure, of the whole mount, contains several important buildings. This enclosure is oblong in form, measuring from north to south rather more than 500 yards, and in breadth from west rather more than 300 yards. Within the enclosure is the Dome of the Rock, and is manifestly an artificial building built up from the declivities on three sides, while on the fourth side some of the natural rock has been levelled by art, and the surface now exposed. On the morning of our visit to the Mosque of Omar we went over the greensward of the

the el-Aksa, which was erected, speed, as a Christian church, of the Virgin, by the Emilianian. Of course every sym- indication of Christian wor- now removed, and the whole l to Mohammedanism. There ive vaults underneath to which nded, and saw massive pillars ; and large bevelled stones in , which must be very old, and e belonged to the foundations iginal platform on which the ood. There can be no doubt, ate, that they are of Jewish nd as old as the time of Herod. sque stands close to the south i near the south-west corner of um. According to Josephus the rich the temple of Herod stood 600 feet square, and the spot ified by those, who have given tention to the subject, with the st portion of the Haram, so large stones and massive pillars th El-Aksa, in all probability nected with the foundations of ple.

the Haram or temple area there is ird mosque, called the Mosque Jesus, in the south-east corner ing the valley of the Kedron, s very steep at this point. Un- 1 this mosque there is a small : in which is a sculptured niche at like a marble sarcophagus, ed the "cradle of Jesus." From mber another descent leads down e crypt containing many rows of pillars, constructed of bevelled hich evidently belong also to ish period. On ascending from ambers we mounted the wall of ple area close upon this mosque, projecting from it near the top, tside, and overlooking the valley shaphat, a piece of an ancient on which, according to the n of the Mohammedans, their : is to sit and judge the world. rangely mingled everywhere in ram are Christian, Jewish, and histories and legends. The om this point, of the valley of phat and the mount of Olives is imposing and grand. To look ie top of the wall down to the of the valley, with its deep, and precipitous descent, requires r head, not apt to become nerv- iddy. The depth must be at 10 feet.

open space of the Haram is cover-  
V SERIES—VOL. XVI.

ed with grass, sparkling at this season with beautiful wild flowers. There are also cypresses and pomegranate trees, with here and there a shrine, consist- ing of a pillar or a miniature mosque with dome, to mark some sacred spot —as where Elias prayed, where Jesus stood, or where Gabriel talked to Mahomet! Before the Gothic porch of the El-Aksa there is a beautiful marble fountain, with a large subter- ranean reservoir beneath it, into which, it is said, the water from the pools of Solomon was originally conveyed. On the north side of the Haram stands the official residence of the Pasha, on or near the site of the ancient fortress of Anto- nia, and in the eastern wall, the chief point of interest and the most striking feature is the Golden Gate. A long and broad flight of stone steps leads through a vaulted corridor to this gate, which is built up, so that at present there is neither entrance nor exit by it. Near this gate, and in the lower part of the wall, there are several courses of mas- sive stones, all bevelled, and beautifully hewn, evidently belonging to ancient masonry. Such stones may have be- longed to the original masonry of the temple of Solomon, and they are cer- tainly of vastly greater interest than all the legends of Mohammedan supersti- tion.

We were hurried too rapidly from point to point by the guards in attend- ance on us to see the Haram satis- factorily. I would fain have spent much more time in it than we were allowed, for what can you see to good purpose, of such a place, in an hour or an hour and a-half! The haste in which we were taken through is probably to be ascribed to Mussulman jealousy: but even that is giving way, for the only view of the Haram which Christians obtained a few years ago, was from the roof of the governor's house. It is since the close of the Crimean war that "the noble sanctuary" has been opened to the inspection and footsteps of the followers of Jesus of Nazareth.

Mr. Fergusson the architect, who has devoted much time and thought to the Topography of Jerusalem, thinks the Mosque of Omar is the identical church built by Constantine over the site of our Lord's sepulture; but there does not seem to me sufficient evidence to substantiate his theory. I do not profess, however, to be able fully to enter into the merits of this question.

As I left the Haram, I could not but

think on the wonderful history belonging to this spot—perhaps the most wonderful of any spot on the face of the earth. Probably, notwithstanding the opinion of some learned men to the contrary, this mount was the mount Moriah where Abraham's faith triumphed, and he received his son Isaac back as if from the dead; here was the threshing-floor of Ornan where David's prayer was answered, the plague stayed, and the altar to Jehovah built by the king; here unquestionably Solomon's temple stood, containing the symbols of God's presence with his ancient people; and above all, here He walked, here he exercised authority, here he taught, and here he performed miracles, who is our Saviour and our Lord—Immanuel, God with us.

In the afternoon I went out of the city by the Jaffa gate for a quiet stroll. The first thing that arrested my attention outside the gate, was the presence of a number of lepers sitting in a row and appealing for alms to the passers by. Their appearance is miserable in the extreme, and the loathsomeness of the disease is manifest. It seems also to affect the voice, for the piteous cry of the sufferers was in many cases painfully hoarse. I went down the Valley of Gihon, crossing the valley by the head of the "Lower Pool," and passing near the place where Solomon was crowned, over against the City of David. I wandered up the "Hill of Evil Counsel," so called because there the Jews took counsel to put our Lord to death. It is on the south of the Valley of Hinnom, and exactly opposite Mount Zion. On the top are the ruins of a house said to be the villa or country house of Caiaphas: and near these ruins there is a solitary tree which a monkish legend asserts to be that on which Judas hanged himself! From the top of the hill an excellent view is obtained of Zion and the southern side of the city, and as I looked upon it I could readily say—"beautiful for situation." In descending the hill I stood for a little above Aoeldama, which is significantly distinguished as of old, and found my way back again to the city by sunset, when the gates are closed.

#### *Lord's-day, 2d April.*

This has been a day of much privilege and enjoyment. In the morning at ten o'clock, we ascended Mount Zion to worship God with his people in the English Church. The Bishop was present and took part in the service. I found it thrilling and joyous to join in

the song, "Thou art the King of O Christ," on a spot so sacred, an scenes memorable for ever by His presence when he tabernacled among us. The sermon was from the first Exodus iii., on "The burning bush," but it was rather poor and poor. Although I do not like the mode which requires communicants to kneel at the Lord's Supper, yet, as ministerial brethren, I went forward and partook of the sacred elements. It was a precious one, in the remembrance of that wonderful work which Christ accomplished at Jerusalem—the death by which we live, which we owe our all. It was a case abounding in hallowed ideas, and not soon to be forgotten. On retiring from the church, to pass the midst of a noisy crowd of Jews and Turks buying and selling various articles and squabbling over their business. Noisy visitors seeking refreshment around the doors or thronged the streets, and the open air near the "Tower of David" was filled with the vendors of vegetables and articles; donkeys were standing in a motley multitude of different aspects and nations from stall to stall. Mount Zion turned into the place of a fair, confusion, disturbance, and dirt.

In the afternoon, along with Allen and Mr. Bright, I walked and passing down the *Via Dolori* supposed way by which Christ ascended to Calvary, went out of the city by Stephen's gate. The road from the city down a steep and stony slope to Kedron, and thence over the Mount of Olives to Bethany. After crossing the dry bed of the brook we pass the Garden of Gethsemane on our right, and went up the ascent of Mount Olivet the way that David went when driven from his palace by the rebellion of Absalom.—(2 Samuel xv. 30.) The road is almost directly up the face of the mountain, and is not the usual road to Bethany. The summit of the mountain is only about 200 feet above Jerusalem, but the deep valley of Jehoshaphat between them, giving it an appearance of even greater elevation. It is dotted with the trees from which it derives its name; and some of the gnarled branches and hollow trunks manifestly very old. As we went we saw steps and cuttings in the stone rock, which prove the antiquity of the path. It must



as the time of David, who may see these very cuttings in the crevice made. On reaching the top, we again read the passages of Scripture relating to the flight of the Israelites, on that memorable occasion.

At last, we concluded that we were near the spot where David hid himself, "the place of the hidden God," and where Hushai the Gethsemane came to meet him. The Holy City obtained from the top of the mount is very striking. Before you in all its completeness, walls and towers, domes and minarets, still a city "compactly built." After gazing for some time on the view, we wended our way round the top of the hill until we were "at the top," and stood on the crest of the Mount of Olives. There Ziba, the cunning servant of King Achish, met the King.—(1 Kings 16: 1.) Here we had lost sight of Jerusalem, the crest of Olivet between us and the city, but the towers of Moab presented themselves in our view, with the valley of the Jordan and a part of the Dead Sea, like a sheet of glass in the sun, "wilderness of Judaea" lying between us and it. Advancing still down the slope through green fields, we passed the place where Shimei cursed David, and cast stones at him, and entered a path which had been taken us down to Bethany. At Bethany, then, however, descend into the valley, but sat down on a rock, on the ridge, overlooking it. Here lay before us a little quiet spot, embedded amidst orchards and gardens, with its imperishable walls.

We read, as we looked on the various portions of the pavement which speak of Bethany, of the Saviour's visits to it. As I gazed down the valley below, and thought on the scenes and marvellous facts connected with its history, I could not but realize the truth that often, often, the feet of the Incarnate Son trodden the very path so near to that quiet village. The scene was solemn and thrilling, and filled with silent emotions of awe and joy. What Christian could he back such feelings in such scenes and amid such scenes? We sat and meditated, some as the rain began to fall; the sky became overcast, and we arose

to hasten back to Jerusalem lest we should be overtaken in a storm. We did not return by the way we had come, but by the ordinary path from Bethany to the city, passing the point where our Lord on beholding Jerusalem, when the view of it suddenly burst upon him, stood and wept over it. Memorable and solemn scene! The thought of it, as we stood near or perhaps on the very spot, could not be otherwise than deeply affecting. Fortunately for us the threatened storm did not descend, so that we pursued our way leisurely down to Gethsemane. The Latin or Romish monks have enclosed what they call the garden with a lofty wall, and have foolishly modernized it, laid it out in beds and walks, and planted it with flowers. Still some very old olives are there, carefully guarded by the priests; and although the spot is now burdened with mummery and superstition, yet far above those and beyond them, it is rendered sacred by the most solemn and hallowed memories. We went in and wandered for a short time in the walks, trying to throw off the modern influences of the place, and to put our souls back in thought and feeling to the Saviour's sorrow and agony there. I ventured to pluck some twigs and leaves from one of the old olive trees as a sort of sacred memorial of my visit to the place. On leaving Gethsemane we passed the Virgin's chapel on our right, again crossed the Kedron and entered the city by St. Stephen's gate, so called, as being near the place where the first Christian martyr died for the faith.

This walk, with its associations, reflections, and feelings, will abide with me through life I trust for good. It was a memorable "Sabbath-day's journey." It may be useless to seek for traces of the Saviour's presence in the streets of a city which has so often been besieged and overthrown; but it is impossible to miss them on the Mount of Olives, and on the way to Bethany. It is not difficult to understand how Jesus sought the quiet and affection, the purity and peace, of the loved home in Bethany, away from the noise and crowd of the city, and from the contention and wrangling of priests and scribes. There He found a cordial welcome, and a calm retreat in which He delighted. The position of Mary at His feet, is the true position of safety, instruction, and blessedness. May it be more and more the position that we seek, and in which we are found.

## THE CONGREGATIONAL UNION OF SCOTLAND.

### FIFTY-FOURTH ANNUAL MEETING.

THE various meetings connected with this Anniversary were held in Edinburgh on the first, second, and third days of May.

A prayer meeting was held in Augustine Hall on the evening of the 30th April, which was well attended, and the proceedings of the anniversary began with another meeting for prayer in the same place on Tuesday morning. After which the annual meetings of the Widows' Fund, The Ministers' Provident Fund, and the Theological Hall were held. We are however compelled, by our limited space, to defer giving their reports in this number.

The annual meeting of the Union was held on Wednesday 2d May, at noon, in Augustine chapel—the Rev. Henry Batchelor, chairman, presiding.

The meeting was opened with prayer by the Rev. Mr. Machray, Dumfries.

#### INAUGURAL ADDRESS.

THE CHAIRMAN delivered the following:—Dear brethren, I am not at all sure that the committees of the Union have done wisely in requesting me to preside over you to-day. When the committee did me the honour of inviting me to fill this chair, I hesitated. It seemed to me that there was an impropriety in my occupying this post of duty after so short a residence on this side of the Border. While Scottish and English Congregationalists abide by the same general faith and order, yet the churches on the contrary sides of the Tweed have their characteristic distinctions. The history of the northern and southern churches is different, and so, likewise, are some of their usages. There are also dissimilarities in the spirit and traditions of the younger and the older churches, of which one is conscious, but which it would not be easy to represent in words. Then many subtle and potent influences derived from the past are at work in your minds when you meet in this way, some of which only glimmer to my perceptions, while of others I am totally ignorant. An assembly like the present is always larger than it seems. To you there is an outer and ethereal circle of spectators, which to me is totally invisible. You see the chief actors and representatives of the generation which has gone by. All that they did is woven into the web of our present affairs, and is to your sensibilities by far the most interesting and sacred constituent in the significance of the passing hour. To your veneration they are with you still. To appreciate all these unseen but powerful agencies which connect the living with the departed, one must have grown up in the midst of them. Names of persons and allusions to incidents relating to the earlier history and progress of our churches, which are dear to you, are only blank marks to me. They recal for me no old associations, and awaken no tender reminiscences. I cannot touch the keys beneath which slumber pathetic, hallowed, and sainted memories, and which would be to your ears sweet as ethereal melodies wafted from celestial shores. But here I am, a minister in the northern division of the kingdom, and I may not shrink from what has arisen out of my relation to the churches. If love to the brethren, if sympathy with them in their work, and if a prayerful desire to serve them be any qualification to appear here to-day, I most cheerfully address myself to the duties before me; and shall rely on your indulgence to forgive the lack which is inevitable to my circumstances. Before proceeding any further, brethren, let me premise that we are not an ecclesiastical body. The adjective—ecclesiastical—is inapplicable to us. We are only the representatives of individual Christian communities, existing according to the model of the primitive churches, in relationships of acknowledged fraternity and co-operation. While I would fain hope that this address may record some convictions which we hold in common, yet I alone am responsible for the judgments uttered from the chair to-day. I have chosen for the subject of my inaugural this morning—

#### ECCLESIASTICAL CREEDS AND COURTS IN RELATION TO THE TENDENCIES AND MOVEMENTS OF THE PRESENT AGE.

A momentary glance at the origin of creeds will prepare us for what is to follow. In the earliest Churches there were no creeds—not what we mean by creeds now-a-days. The uninspired teachers, who came after the Apostles, accepted in common the gospel facts, and testified to saving truths, with little or no attempt

as certainly as the Hebrews, though they were uninspired and without  
1. Wherever the gospel went, it penetrated a philosophic atmosphere,  
did not fail to start investigation into the profound conceptions which  
the faith of the most artless believers. As was natural, the inspired  
oon had to guard the Churches against numerous misconstructions of  
fact and doctrine. Before long, converts from philosophical schools be-  
istian teachers, and brought their inquisitiveness and discipline to the  
the inspired documents. Good and evil, as with all human labour, re-  
the activity of speculative reflection in the Church. In every age the  
s in part sanctified philosophy, and philosophy has in part obscured and  
the gospel. But yet, through the centuries there has been a steady pro-  
orrectly apprehending the truth implied and expressed in the inspired  
God. The most definite products of speculation and controversy are  
They are the monuments of the conflicts of truth and error, and many  
are inscribed on them. The "Apostles' Creed," as it is called, is the  
ich has come down to us. It was not made; it grew. Rufinus, in the  
tury, was the first who pretended that it was apostolical. It can hardly  
red a doctrinal creed. It represents an unscientific acceptance of the  
gical facts. With the exception of the article, "He descended into  
Christians could sign it. For modern denominational purposes it would  
useless. The next is the Nicene Creed. It proceeded from the Œcu-  
ouncil of Nice in 325, and was confirmed by the Œcumenical Council of  
nople in 381. At the beginning believers were Trinitarian. But theology  
tempted to probe the great mystery, nor to formulate the practical con-  
f the faithful. The Nicene Creed was the Church-assertion of the doc-  
he Trinity against the anti-Trinitarian speculations of the age. The  
halcedon comes next. Two councils were concerned in its construction  
i at Ephesus in 431, another at Chalcedon in 451. This creed contained  
h decision on the doctrine of our Lord's person. In early days our  
divinity and humanity were unquestioned and uncriticised beliefs of the  
But speculative opinions were now rife, inconsistent with a proper  
nd humanity in the unity of our Lord's personal nature, and it became  
to define and expound the doctrinal elements of the common faith. The  
n is the last of the elder creeds. Its date and authorship are unknown.  
thing of importance to that of Nice and Chalcedon. These were the  
ls evolved in fifteen hundred years. The controversies of Augustine and  
begot no creeds. The multifarious creeds, covering the whole ground of  
theology, and descending to all the minutæ of denominational opinions  
members begin with the Reformation. All Protestant nations are main-

sible, if the Church of the Fathers had authorized a creed enunciating the *vi* of the Reformers. The pre-Reformation creeds on the Trinity and on our *Ia* person are accepted by Romanists as well as by ourselves. At the Triden articles we separate. Augustine is beyond all question the master mind of Patriatic Church. But justification by faith alone, as eliminated and grounde the Reformers, was not developed by this, the greatest of the Fathers. The c akeristic peculiarities of the creeds of the Reformation are only latent, or at imperfectly apprehended, in the doctrinal opinion and in the practical teachin; earlier days.

#### THE USE OF CREEDS.

It seems requisite next to inquire, What is the value of creeds? We must terpret the Word of God. A statement of the truths which we discover by poning the Scriptures is a creed. A creed cannot be better defined than "a decl tion of those things most surely believed among us"—a setting forth of the bel which have been derived from a devout study of the inspired documents. Es representations of Christian doctrine, as embodied in Church symbols, are of g worth. They crystallize, as it were, into distinct and compendious forms the fused results of prolonged inquiry and conflict. Creeds are an immense contri tion to clearness of thought, and are condensed records of laborious and system study by the greatest and best of men to arrive at the mind of God. In the m orthodox creeds are depositories of precious truths, ripened by the theological ury of the Church, and garnered for the service of the faithful. No one ought disparage them. Except by the ignorant and presumptuous, they will be b in veneration. Only rash and raw neophytes, or men of exorbitant vanity s self-sufficiency, whom experience has not chastened, and truth does not promise subdue, will turn a deaf ear to the voices of the past. How do we arrive at civ zation but by wisely accepting the labours of our predecessors and by intelligen carrying on their work? Christian theology is possible on no other conditio Creeds should not be departed from, in their most minute particulars, without p longed and solemn consideration. But still they are human and fallible, un spired and without divine warrant; and no man, and no body of men, may fo them into chains to shackle the church, or exalt them above the sacred Wa which alone exhibits the seals of supreme authority. But it is time to turn to t use and abuse of creeds in the arrangements and transactions of Churches. Th are two ways of employing a creed. It is sometimes important for Churches li our own to state what they believe. But when we think it expedient to procl what we generally hold, our confession of faith is without ecclesiastical authori and no one is required to bind himself to it by subscription. For the sake of d tinction, I call that a declarative and unsubscribed creed. Congregationalists h often published a declarative and unsubscribed creed. A few years ago such creed was issued from the Assembly of the Congregational Union of England & Wales. Not many months since a similar document proceeded from the Cong gational Union of America. The other method of applying creeds, and which conceive to be a misuse of them, is when they are issued by a governing ecci astical body, are stereotyped in all their doctrinal articles and grammatical s labels for all time to come, and clergymen are sworn to their entire contents l subscription. I name that, as discriminated from the former, an authoritative s subscribed creed. There must be some truths held in common as the basis of h lowship. The mutual acceptance of these, be they many or few, involves the c fession of a creed.

#### THE CONGREGATIONALIST CREED *v.* SUBSCRIBED CREEDS.

Our Congregational preference for a simply declarative and unsubscribed cre I shall attempt for a few moments to justify. 1. There were no authoritative s subscribed creeds in the early Churches. So far as there was anything amot them answering in spirit to the creeds of our day, they were simple avowals belief in facts and realities accepted by all Christian communities. I would n lay great stress on the absence of authoritative and subscribed creeds in the fr Churches, if they could be shown, on revealed principles, to be scriptural and e pedient. I do not feel bound to reproduce every particular usage of the ear Churches without exception, nor to abstain from every practice for which the example cannot be explicitly cited. But I regard the peculiarity before us as e tering into the essential character of the earliest Christian communities. 2. Agai

authoritative and subscribed creeds are unnecessary. The religious doctrines which any generation of Christian men may regard as requisite to fellowship can be understood without ecclesiastical instruments, drawn up by authority and enforced by subscription. The opinions of candidates for the ministry may be ascertained by requiring them to present a statement of them in words and modes of their own dictating. In some such way the early Churches must have professed the faith which made them one. Signing doctrinal articles constructed by other minds, and, it may be, in the midst of totally different circumstances, cannot, to say the least, more certainly reveal the judgments which a man holds regarding Christian truth. 3. But further, authoritative and subscribed creeds, as authoritative and subscribed, are useless. They might as well, and a great deal better, be simply declarative and unsubscribed. They are unable to originate a doctrinal unity, which we, with our declarative and unsubscribed creed, do not attain; nor can they more successfully restore doctrinal unity when it is violated. The contrary to me seems to be far nearer the truth. Denominational uniformity of belief, I presume, is the chief end of authoritative and subscribed creeds. But they have signally failed to procure it. Whenever did the "Thirty-nine Articles" beget doctrinal uniformity in the Episcopal Church across the Tweed? Tractarians, Rationalists, and all intermediate types of opinion, and no opinion, exist in the Anglican Establishment. Presbyterian standards are much more minute and harmonised in their details, and much more logical and systematic in construction. But no candid person will assert that even these develop a perfect uniformity of theological judgment. Absolute unanimity of dogmatic conviction cannot be predicated of the three chief representatives of Scottish Presbyterianism. All are founded on the same documents. Yet it is notorious that one section, for the most part, embodies high Calvinism; a second evolves moderate Calvinism; and a third is leavened with latitudinarianism. Each has what may be called schools within its own borders, and some are flouting the standards themselves on points of the gravest import in Christian teaching and ecclesiastical usage. Now, what advantage, to say no more, have abettors of authoritative and subscribed creeds over Congregationalists, who have only declarative and unsubscribed creeds? We have ever preserved evangelical doctrine in the pulpit, and evangelical practice in our Churches, equal to any denomination in Christendom. We are not likely to reverse our history in time to come. Authoritative and subscribed creeds are as incompetent to constrain uniformity of belief in times of doubt and unsettlement, as they are unable to create unanimity in days of peace. Of what consequence is it that the dominant Church in England is professedly based on the doctrinal opinions to be found in the "Book of Common Prayer?" They have come to be things only to swear by, not to be believed in or acted on. When a clergyman has pledged his oath to the Prayer-book, he yields his faith and life to it or not, just as he thinks proper. Every one construes the text of the book as he pleases. What is being done to vindicate episcopal orthodoxy if there be such a thing? Beside the comedy enacted between the Bishops of Capetown and Natal, nothing. If Broad Churchism penetrate Scotland, what will be done? We wait to see. There are rumours that its stealthy footfall is already abroad. If authoritative and subscribed creeds do nothing here, it will not be because the meshes of the theological net are not fine enough to catch the recusant. The "Thirty-nine Articles" were never intended to provide logical toils to arrest the latitudinarian. They were designed to keep all sensitive consciences outside the Church, and to let alone all who were quiet and comfortable within. Episcopacy has never been troubled by particularly wakeful consciences since. Whether authoritative and subscribed creeds are used here or elsewhere for their professed ends will always depend on circumstances. One of the most difficult things in the world is to convict a man of departing from his standards, and to eject him from his Church. All your elaborate ecclesiastical machinery, with its authoritative and subscribed creeds into the bargain, breaks down in the day of trial. In a time of defection, clergymen, for a while, merely remain silent on vital questions, and preach on themes remote from the fundamental doctrines of the gospel. While that stage of the evil continues, as there is no overt heresy, and no assault on acknowledged truth, authoritative and subscribed creeds can do nothing. Churches can only feel uneasy, and men may shake their heads, and there will be undertones of suspicion throughout the community. That there are authoritative and subscribed creeds, and ecclesiastical powers to enforce them, will only make reserve, in the earlier periods of theological declension, more unbroken. It may be no very flattering

account of human nature, but there is the fact—past and current history being witness—that authoritative and subscribed creeds do not make men more orthodox, but less honest. But, when heresy arrives at a more pronounced development—what then? Still the authoritative and subscribed creeds will be impotent, and from the very fact that they are authoritative and subscribed. Clergymen who have departed from their standards, but yet retain their office and emoluments, will not be speedily convicted and deposed. Men, who have hushed up the doubt and difficulty which they had in them, have entered on a course of trifling with truth and conscience. Such a moral training will bear its fruit. There will be for a time as much dubiety in their utterance as in their silence. Men who have subscribed the standards, who have ceased to believe the standards, who have left off preaching the standards, will have educated themselves to *evade* the standards. Such learn the art of preaching a gospel which the standards know not. Yet it would be no easy task to pronounce ecclesiastical judgment on the basis of the standards. If error and indifference be widespread in a denomination, authoritative and subscribed creeds do not avail, and nothing will be done. The Moderates of yore had the standards of our own day, but they let one another alone. Ritualists will not censure ritualists, and rationalists will not condemn rationalists. If some obscure clergyman, in quiet times, violate his ordination vows, as the mass will be of one mind he will be readily disposed of, and be heard about no more. Ecclesiasticism is a capital thing when exposed to no test, and when there is nothing to be overcome; but the wheels stick fast, the axles give way, when it has to be drawn over bad roads. If a notable and influential offender rise up, and if he have supporters in the Presbytery, and friends out of doors, something may be done to keep up appearances; but want of courage, the strength of the opposition, and dread of consequences will put the machine out of gear. People commonly fancy it is in troubled periods that the utility of authoritative and subscribed creeds is most eminent. It is in such epochs, above all others, that their insufficiency receives its demonstration.

#### CREEDS PUT IN THE PLACE OF SCRIPTURE.

4. Once more, I object to authoritative and subscribed creeds because they are practically inimical to the supremacy of the Word of God. Creeds, however excellent, are only the uninspired judgments of fallible men. We must ourselves be guided by the living interpretation of the present hour; but we may not build all the Churches of the future on the basis of our uninspired and fallible conclusions. There never was a creed yet which did not need revising. A creed one or two centuries old, and dealing with all the subtle minutiae of theological beliefs, cannot be enforced on a generation of clergymen without exalting the traditions of men above the authority of God. As soon as set forms of woris become ecclesiastical and binding, and religious organisations are reared on them, the Bible is put in jeopardy. Human beings are always prone to give to creeds, catechisms, and liturgies, virtually a higher place than to the sacred Scriptures. This natural popery of human creatures needs no fostering from ecclesiastical arrangements. Confessions and formularies, which might have been easily modified at the time of their production, become more authoritative and unalterable as years roll on. A dogma or a rite, which wavered in the balance, and was established by a casting vote, becomes potent for extensive mischief, and at the end of centuries no human agency can overturn it. The issue of the process is, that revelation to most minds simply echoes the creeds and confessions. We think it best to make our appeal immediately to inspired truth for the ascertainment and expression of Christian doctrine, and for the exhibition and confutation of error. Whatever method be adopted, we are fallible creatures. But it is enough to bear the burden of our own fallibility without bowing beneath the yoke of those who have gone before us, and who were as fallible as we. Whatever help we can obtain from a meek and reverent study of the Christian beliefs of preceding centuries, let us accept it with unfeigned humility and devout gratitude. But yet, leave us unencumbered to read the Word of God, and to yield our homage to the Holy Ghost. Ecclesiastical authority—more powerful from age, education, custom and nameless subtle influences, which may not be religious, than from wisdom and divinity—may not come between me and the mind of the living God to the intellect, and heart, and conscience, for the use of which I alone have to account in the dreadful day. To fetter all future generations to certain verbal and fallible expressions of Christian doctrine, is in spirit Papistical and foreign to the genius and tendency

of the Reformation. It is the wont of Churches based on authoritative and subscribed creeds not to appeal to the Bible in an ecclesiastical or doctrinal crisis, but to the creeds. In courts, ecclesiastical or legal, they commonly refuse to do more than deliver judgment on the standards. All resort to the only Protestant authority is foreclosed. The Scriptures can be cited only by courtesy, and as subsidiary to prayer-books or confessions. That these fallible instruments are raised to a higher level of authority than the inspired Word would be theoretically denied; but that is only a sample of the many things which men disavow while they do them. On all occasions it is assumed that the fallible documents of the Church are the exact echoes of the Divine Testaments, and the creeds of men lord it over the oracles of God. Constructing authoritative creeds, not a part of which may be qualified from age to age, and making them the foundation of Churches for an indefinite future, is the Popish infallibility of Protestantism.

#### CREEDS INIMICAL TO PROGRESS IN THEOLOGY.

5. Another condemnation of authoritative and subscribed creeds is, that they obstruct the progress of the Church in mastering the revealed truth of God. This evil will follow as a natural consequence of exalting the fallible judgments of men above the infallible authority of God. If there be one truth impressed more indelibly than another on the page of ecclesiastical history, it is that the mind of the Church has been only gradually penetrated by the divine ideas of the inspired Word. The evangelical doctrines, as we hold them, took long centuries to root, expand, and mature in the thinkings of men. What right have we to assume that we have excoagulated the final expression of Christian doctrine right down to the Millennium? Did the men of the past absorb all the evangelical illumination of the Holy Spirit, and are we to look for no more? or is this grace our monopoly, and are we to dogmatise for all generations to come? I trow not. Not so, thought the fathers of modern Congregationalism. Many a noble protest against the finality of human interpretations of the inspired and infallible Word might be culled from the letters, counsels, and treatises of John Robinson. If restless spirits, given to change and enamoured of novelty, abuse his magnanimous sayings, let it not deter us from treasuring and using them. It will be important, in the days on which we are entering, that Christian people should distinguish between revealed facts and the minutiae of Church-explanations of them. Take the doctrine of doctrines, as setting forth what I mean—the sacrificial atonement of our Blessed Lord. From the beginning till now, the orthodox belief has ever been that salvation is through the redeeming and substitutionary sufferings of the Lord Jesus. The true Church has always perceived, more or less distinctly, that the righteousness of God was concerned in the mystery of our blessed Saviour's passion. The practical effect of seeking redemption through the agonies of the cross has never failed to be a deep sense of the greatness of human guilt, a corresponding consciousness of the vast love of God in Christ, and a proportionate feeling of obligation to all holy obedience. Now, it is one thing to rest our hopes of salvation in unceritcal simplicity on the sufferings and death of our blessed Redeemer; but it is a totally different thing to accept any or every explanation of this mysterious transaction to be found in the creed of a particular Church, or of all Churches. It is one of the vices of the authoritative and subscribed creeds that they seek not only substantial unity of belief, but they bind men to a minute uniformity of judgment in regard to all the ecclesiastical explanations of doctrine which they represent. What a calamity it would be, if the first attempts of the Church to unravel the mystery of salvation through redeeming sufferings were the formal doctrine to which we were bound by subscription! What right have we, which they had not, to stamp our elucidation as exhaustive and final? The early Church taught that man was the lawful captive of Satan, to whose seductions he had willingly submitted; and it was represented as unrighteous in God to release man from the thralldom of Satan by force. Our Saviour's agony and cross were hence declared to be a sort of compensation or satisfaction to the Evil One. With slight variations, this rude composition of the grotesque and blasphemous was the orthodox doctrine of long centuries. The eagle-eyed Augustine did not transcend this conclusion. So convinced was the great St. Bernard of the scripturalness of the general belief, that he regarded his contemporary, Abelard, as deserving to be beaten with rods, and not to be reasoned with, for disputing it. What a misery it would be for all the Christian teachers of our own day to be bound to such a human and fallible explanation of a great revealed fact, and to be chained to it by

sworn subscription and ecclesiastical authority. I have selected this as a good example of what might have been in an authorized and subscribed creed. If there had been any soteriological creeds prior to Anselm, satisfaction to the devil would certainly have been a prominent article on atonement. The most enlightened creeds of the modern Church are as undoubtedly fallible. Like all the works of men, our creeds exhibit the signs of our human infirmities. Creeds are not speckless and perfect mediums to convey the unrefracted light of God to the souls of men. A meek and humble sense of dependence on the only Fountain of spiritual illumination is the best estate of fallible creatures. If new beams break forth from the inspired and infallible Word, let us have no authoritative and subscribed creeds to darken our church doors and shut them out, or to obscure our church windows and discolour them as they enter in. It is one of the most serious indictments against authoritative and subscribed creeds that they leave no room for growth, which is a process demanding rejection and accession. When creeds are made they are commonly living things, but parts die in course of time. Coral animals produce two totally different structures. They both secrete inanimate particles, and develop vital substance. One specimen in particular may be described as a column of stone sheathed in a fleshy envelope. Authoritative and subscribed creeds should be classified amongst coralline fabrics. There is very soon the same incongruous juxtaposition of the living and the dead. All the parts of authorized and subscribed creeds are not equally instinct with active belief. What remains alive to the present moment encloses some amount of petrified deposit from the past. Declarative, unauthoritative, unsubscribed creeds more or less reflect the conviction of the breathing hour, and naturally slough away what obstructs and burdens Churches shackled by subscription and authority. Centuries of anomalies are stratified in the conglomerate of authoritative and subscribed creeds, and convulsion alone can change them. They include no organic provision for renewal.

#### SUBSCRIBED CREEDS—THEIR IMMORAL EFFECTS ON THE CLERGY.

6. I still further object to the authoritative and subscribed creeds on account of their immoral effect on the character of the clergy. The evil of authoritative and subscribed creeds would be considerably reduced if they simply bound their adherents to the cardinal facts and doctrines of the gospel. Instead of this, a multitude of ecclesiastical explanations and details are made equally binding on the conscience of the clergy, and are expected to be represented in their ministrations to the people. This is one of the grave mistakes common to all sections of Protestant Christendom. Hence creeds, which are professedly constructed in the interest of unity, have become the most fruitful cause of incurable division. Authoritative and subscribed creeds are producing an immense amount of unwholeness all over Great Britain at the present moment. When the theological atmosphere was calm and untroubled, men received the traditions of their fathers without testing their foundations. In days of unquestioning faith or uninquiring apathy, articles and confessions are accepted as a matter of course. Such are our times. What are authoritative and subscribed creeds doing in the crisis through which we are passing? Little good, and much evil. The pursuit of truth in epochs of doubt and unsettlement is an arduous duty, especially to younger and less experienced men. It is a terrible aggravation of the natural difficulties of the student to be hampered by details in his creed, which evangelical Christians ought to leave open questions. Many a clergyman finds himself in circumstances utterly irreconcilable with transparent veracity and a good conscience. He may be well with grateful faith all fundamental and saving doctrines, and yet be harassed and burdened by particular conclusions, to which he has subscribed, but which he can not heartily believe. Many good men, under the stress of the manifold perplexities of their situation, sadly wound their moral sensibilities, and lower the tone of their moral judgments. Others, less scrupulous, seem to be positively dishonest. They can accept creeds with ease, and trample upon them afterwards with little facility. Authoritative and subscribed creeds have come to be received with mental reservations in non-natural senses, and contrary to the original and obvious meaning of their forms. Such unworthy acts are dishonourable in any man, but painful beyond measure in clergymen. There can be no doubt that many are proceeding in deceiving themselves, into a sort of belief, that they are abiding by the subscription when they have forsaken it. If an Episcopal clergyman substitutes neo-Platonic theosophy for the gospel, he is sure to find it reflected from the whole



teaching of the prayer-book; and if a Presbyterian manifestly retreats from the dogmas of his Standards, he can rise up and protest with all the more eager emphasis that he has never wandered from the Confession. I do not understand men who subscribe with their eyes open what they never expect to believe. Yet there are such men. Custom blinds them to their guilt; and there are many familiar and ingenious methods of explaining away such prevarication. To my plain, blunt sense, it seems that as soon as a man ceases to believe what he is bound by sacred engagement to teach, he ought to resign his office and emoluments. But the vulgar morality of common life, it appears, is not to limit refined ecclesiastics. They are superior to the coarse obligation of oaths and compacts, sealed with obtrusive awfulness before high heaven. Authoritative and subscribed creeds, in my judgment, do not minister to orthodoxy, but to immorality.

#### SUBSCRIBED CREEDS NO CLUE TO DOCTRINAL OPINIONS.

7. I remark, in the next place, that a declarative and subscribed creed is more certain to present the actual conviction of the person whose opinions you desire to ascertain. When every candidate for ordination or recognition prepares his own confession of faith, it must be a very rare thing for a man to compose a deliberate lie, and detail what he really does not believe. But a man can adopt authoritative and subscribed creeds as a whole, without accepting definitively any article in particular. If you would know his personal beliefs, you must avoid all allusion to his creed. It provides no clue whatever to his doctrinal opinions. Subscription may mean something or nothing, as it happens. In the Anglican Church you learn a man's views, as sceptical, popish, or evangelical, from private intercourse, or from such public utterances as he may be pleased to make them. The creed is a blank mask, through which the play of the features does not steal. All swear to the same book. You cannot conjecture the shade of doctrinal belief which any Presbyterian may derive from the standards to which all are pledged. The Presbyterian denomination to which a clergyman belongs is a more reliable indication of his dogmatical stand-point. But that is not certain, and will become less so. We prefer, and especially in a crucial period like our own, the primitive, natural, and direct method of obtaining a man's Christian beliefs from himself, rather than resorting to the circuitous, doubtful, and untrustworthy business of subscription.

#### SUBSCRIBED CREEDS NO SAFETY AGAINST UNBELIEF.

8. Lastly, if ministers and churches depart from the truth, let it be patent and unhidden before all men. Antagonism to general belief is sometimes meritorious. So thought the Reformers. But renunciation of creeds is often apostasy from Christ. The great apostle has traced the natural history of turning away from the Lord in very startling and admonitory words to Timothy:—"War a good warfare; holding faith, and a good conscience; which"—which "good conscience"—"some having put away concerning faith have made shipwreck." If there be "shipwreck," let us understand the worst of it. If any wander from the fundamental verities of the gospel, it is far better for all interests that there be no authoritative and subscribed creeds to veil the mischief. Half the remedy is to know the disease. When there are decays in the religious life, and doubt and disbelief are silently and stealthily working through the Churches, it is, on every account, preferable that the malady should be apparent, and not covered. Men, retiring from the truth, under any circumstances, have evasive artifices enough without the ecclesiastical cloak of subscription. They will undermine sufficiently in epochs of declension and perplexity, without being driven to burrow in the dark under the frown of authority. When it is the most indispensable to ascertain the religious beliefs of men, authoritative and subscribed creeds are a garb which provides a clerical status, and conceals the religious opinions of the wearer. Subscription does not bind those who need it; and only afflicts those who need it not. Men who are the most reluctant to subscribe are those who require it least; the most ready to do it confess nothing by their act. If death be preying on the vitals, let us know all about it, that the simple, the poor, and the uncorrupted, may call on God for deliverance, and healing, and renewal!

#### CHURCH COURTS AND CONGREGATIONAL SUBSTITUTES.

I intended to have spoken at some length on Church Courts, as well as Church

Creeds, but a word or two must suffice. We, as Congregationalists, have no authoritative and governing courts, and cannot invoke their aid. They are impossible to Congregationalism, and are unwarrantable and undesirable in their own nature. But there are duties which we must discharge in these days with peculiar watchfulness.

#### RECOGNITION OF MINISTERS.

1. We need to be especially careful neither to ordain nor recognise men in whose Christian state and Christian beliefs we have not an intelligent confidence. Only persons of blameless lives and orthodox opinions have been in the habit of entering our pastorates, almost as a matter of course. Extreme caution in the past generation was hardly necessary. But we are advancing into different circumstances, and we must guard ourselves with anxious circumspection and prayerful fidelity. Each minister who takes part in an ordination or recognition service has a personal and solemn responsibility to fulfil which he cannot transfer to another. He has no right to take anything for granted without information. In the future, no one amongst us ought to ordain or recognise a candidate without thorough inquiry and complete satisfaction. It is incumbent upon us to establish, as an inflexible usage, that every minister sharing an ordination or recognition should require a previous conference with the candidate, when at all practicable, and that in no instance should a minister take part in the service without first inspecting the confession which the candidate has to read in public. It is a grievous wrong to attempt to comply with so weighty and sacred an obligation without pondering what the candidate has to declare of the work of the Holy Spirit in his heart and life, and what he has been guided to accept of "the glorious gospel of the blessed God." We ought to be able, from our knowledge of the candidate, to repair to the solemn assembly with assured and hallowed satisfaction that God is with us. We, on whom the dread responsibility rests, ought to have nothing to learn when the candidate rises to avow his regenerate state before God, and his joyful adhesion to "the truth as it is in Jesus." Ministerial character and standing belong to God and the church; and we must employ them for the welfare of the Church and the glory of God. If a brother asks me for the public influence which the grace of God has developed through my life and work, I am bound to demand—What are you going to do with it? I must be persuaded that he is not about to pull down what I supplicate and labour to build up. Congregationalists have been too lax about these serious matters. It is high time that we arrange for earnest and uniform action.

#### TESTIFYING AGAINST MINISTERS UNSOUND IN THE FAITH.

2. Again—If any minister among us depart from the Gospel of Christ, it will be the duty of those who remain faithful to the truth to withdraw from him, and assign their reasons for doing so. My obligation to fraternise with a minister, who seems to me to be doing the work of Christ, implies the correlative obligation to separate from him when he appears to me to oppose the faith of the Lord Jesus. Such is the tenor of apostolic injunction and example. We can do no more; no less. Less we dare not do; more we would not. For any one to pretend that one minister may not inquire into the Christian beliefs of another, as an interpretation of Congregationalism, is puerile, disingenuous and something worse. It is, moreover, to ignore or to falsify our past history. A minister, who, on principle, exists in absolute isolation, and out of all denominational fraternity, has the right to resent all questioning as to his religious convictions. But as soon as he comes into relations of fraternity, the rights of other people come into play. A man wrecked on an uninhabited island is its sole and absolute lord; but, if a second be wrecked on the same shore, the sovereignty of the first is modified by the claims of the second. Men cannot associate except under limitation of abstract rights. So far as our relations are concerned as man and man, any one has the same human right to propagate atheism that I have to preach the gospel. But my rights would be grievously infringed if I were obliged to be in fraternity with him, or in any way were made to sanction and approve his impiety. This is only an extreme illustration of the wrong which would be done to the many if the individual could insist on denominational fellowship, irrespective of the dogmas which he may be pleased to disseminate. To demand in fraternity—which involves the rights of others—the rights which are only just and even possible in absolute isolation, is arrogant and despotic self-assertion, and not Christian liberty. Conce-

on to such a temper would sacrifice freedom, and licence would triumph. It must be resisted. Over any particular church we have no authority. We can only exercise our own right to be in fraternity with them or not, as conscience may dictate. They must be left to their duty as we to ours. I hold, that if it be the right of the Church to choose a ministry on understood conditions, it has the collateral right to cancel its selection when those stipulations are broken. Except in oligarchies the power to elect involves the corresponding power to depose. All church authority belongs to the particular congregation. We acknowledge no power to rule except in the individual community. All the great ecclesiastical historians, without any bias in our direction, are agreed that the primitive Churches were thus independent and self-governed. In the early Churches discipline of all kinds was administered through the suffrages of the laity, and not through an Episcopal clergy or a Presbyterian eldership. For centuries after Episcopacy had displaced the primitive government of the Church, the people still affected discipline, and even removed unworthy bishops and clergy, and their decision was ratified.

Withdrawing from a minister, it may be said, does not separate his church from him. Clergymen commonly take their people with them for good or for evil. It is inevitable. It was so in the Apostolic churches. I know of no relief for this infelicity. After ecclesiastical authorities have pursued a heretic through all his Jesuitical doublings from court to court, and have convulsed a whole country for years to eject the occupant of a single pulpit, they can do no more than we—namely, let the congregation go off with him. There may be the trivial and doubtful advantage to the denomination of keeping the bricks and mortar; but there is no gain to the Kingdom of God. I prefer the simple, natural, and scriptural course of breaking relations with those to whom we have been fraternally united, and with whom brotherhood ceases to be practicable. It is a direct, immediate, unprotracted, and unencumbered action, and not a prolonged mischief which may issue in total dissatisfaction. Church maladies are preferable to ecclesiastical cures.

#### AN ADVISORY COUNCIL SUGGESTED.

3. Further—I am of opinion that an advisory council, to which ministers, or churches, or both, might carry their serious differences, would be an expedient institution. Such a council, composed of clerical and lay delegates, and fairly representing the denomination, could render important service whenever any grave difficulty arises. Parties referring their misunderstandings to a council should have the option to object to any one sharing the deliberations, whose sectional opinions, personal leanings, or relation to the matter under judgment, could be prejudicial to the appeal. Of course, parties invoking the arbitration of a council must accept its finding. A score and a half of candid jurors, who are unimplicated in a dispute, are morally certain to arrive at an equitable verdict. It would be preposterous for a council to adjudicate, and leave the antagonists to wrangle on. No one would consent to act on a council on any other condition. The sentence of the council must be final, or the parties must be excluded from denominational fellowship. Whenever an exigency occurs I should like to see this principle admitted, the practice initiated, and a council convened for the examination and settlement of any perplexities which may have emerged from our fallen human nature. Something like this suggestion has been at different times acted on in one denomination; and in America the council is a regular, constitutional, and historical institute of the Congregational Churches. When ministers, or churches, or both, come into unhappy relations, they often do unwise and injurious things without design. The circumstances, it may be, are new to both sides in the disagreement, and we have scarcely any recognised denominational methods to guide their action, or to aid in extricating them from their difficulties. Ecclesiastical bodies with governing powers we hold to be wrong. We have no desire to initiate them. But absolute isolation of churches is not right. Independency in Great Britain is often justly chargeable with the folly and sin of self-enclosed insularity. We ought to do many things by voluntary consent which ecclesiastical corporations do by the strong hand of authority. I should be glad to find in the possession of every church member an accredited manual of denominational principles and methods, and, among other things, the constitution, functions, and utility of an advising council. I do not think there is anything inimical to personal and congregational liberty in such a council as that which I have sketched. There is a wide-spread feeling among our brethren throughout Great Britain in favour of

more united and methodical action; but I do not know any one who is disposed to barter a single particle of congregational independence to secure it. Our brethren are as jealous as they ever were of all invasion of our congregational self-government. Freedom to me is more precious than consolidation. But loneliness is not the price of liberty. If it were, I for one would choose absolute isolation for the sake of perfect freedom.

ORTHODOXY NOT TO BE SECURED BY CREEDS.

I fancy that persons who ascribe a sovereign efficacy to creeds and courts will exclaim, "To what then are we to trust without fixed beliefs and authority to enforce them?" To the only thing to which godly men can trust without disappointment—the Holy Spirit in the ministry and membership of the churches. The subscribed creeds do not ensure settled religious opinions. The doctrinal permanence which they are supposed to effect is a fiction of the imagination—a mere ecclesiastical superstition. We, with our declarative and unsubscribed creed, have all the guarantees for orthodoxy which exist. If we have the Spirit of God, we shall abide by the gospel; if we have not the Spirit of God, we shall forsake the gospel. It is better for the world, the Church, and ourselves, that it should be seen, without ecclesiastical disguises, how the matter stands with us. Let not any conclude that our method will leave our creed a shifting quicksand. History is our vindication. We alone attempt to realise the famous aphorism, "the Bible, and the Bible only, is the religion of Protestants." We are so convinced the great evangelical verities lie palpably on the face of the Word of God that we commit the orthodoxy of our creed with confidence, from age to age, to the current and living interpretation of the men who have to work our churches. Authoritative creeds and governing courts are nothing. If the denominations which they represent are faithful to the truth, the creeds and courts are only the accidents of their godliness. The Spirit of Christ alone avails. If we, as Congregationalists, decline in the Divine life, and apostatise from the faith, I thank God that it is impossible for us to stand before men a subscribed and whitewashed falsehood—a tower shedding a baleful light to lure dying souls to plague-stricken and desolate shores. Are you concerned for the ministry, the Church, the world, and your Saviour's honour? Let your solicitude express itself in more earnest prayer for the grace of the Holy Spirit to be diffused abroad, and in more unwavering and reliant faith that your cry cannot be in vain. Humble lips which move in secret to God are more potent than the authority of banded ecclesiastics, than the arms of conquerors, or the might of kings. I have trespassed, dear brethren, too long on your patience. I close with two observations. The one relates to evangelical catholicity; the other to the great want of our times.

CREEDS POPISH IN CONCEPTION.

I cannot sit down without remarking that the generality of creeds are mere Papal in conception than Protestant. They aim, as it seems to me, to construct churches on minute uniformity of belief, instead of a catholic unity of faith. Absolute uniformity of opinion is a Popish dream not likely to be realised in this world. It is not attained within the limits of the strictest sects in Great Britain. Authoritative and subscribed creeds, fabricated with unequalled subtlety and skill, imposed with manifold solemnity, and bristling with whetted definitions that flesh and blood may not touch with safety, do not avail to fence the doctrinal uniformity of the sects which they engirdle. One of the questions which good men will have to ponder in coming days is, what is the unity of belief which evangelical Christians should be content to make a term of communion? Is it right to select a particular, and it may be an exaggerated form of doctrine, make it the prominent article of a creed, set it up as a condition of fellowship, and perpetuate as long as such results can be abiding a stereotyped sect? If a denomination is built wholly on a high and remorseless Calvinism, whatever may be its assumption, it is nothing but a sect, and is not a church which can pretend to Christian catholicity. While men are what we know them to be, there will always exist what we popularly call Calvinism and Arminianism. Two men, equally under the sanctifying grace of the Holy Spirit, and equally doing the work of the Master, will part company when the metaphysics of the great change are subjected to the understanding as a purely intellectual problem. The Holy Spirit develops the harmonious processes and results of the regenerate life in both, but He does not effectuate a like intellectual unity. Are these forms of doctrine, in their different modes of expression,

be always embodied in separate communities. The Apostolical Wesley and Whitfield were obliged to shake hands and go into alien sects. The one was an Arminian, the other a Calvinist. Why could not they have existed in denominational communion and fraternity? Must there not have been some wrong idea then such a severance was felt to be necessary? The time had not come for men to bear with one another's inevitable differences.

#### ASPIRATIONS AFTER EVANGELICAL CATHOLICITY AND CHURCH UNION.

Is the church of the modern world always to be made up of petty, angular, insular sects? Will there never be a Church, evangelic, and catholic? Are Protestants always to be the scorn of papists and infidels for their narrow, self-willed, schismatic, and disgusting sectarianism?

The differences of apprehension in which sects take their rise are aggravated by the continued existence of sects. Dissimilarities of judgment are due to psychological configuration, to traditional biases, to individual history, to modes of conversion, and a variety of determining causes. When sects harden into conformed types of particular doctrines, and one has its set of controversial defences against another, truth is sacrificed between them, and none of the sobering and cooling influences of fraternal intercourse are permitted to guide them to more just and less distorted views of the mind of God.

It is not the least injurious effect of denominational Christianity that no one ardently ever studies truth except under sectarian influence. You cannot long read back on any religious question without detecting the party bias in connection with which it has been produced. Christian fact and doctrine are seldom seen in the schismatic light of the New Testament. To few minds are they disentangled from sectarian prejudgments. There are not many sufficiently catholic in sympathy to welcome to cordial fellowship men whose opinions are not identical with their own. The mass are not prepared to make the basis of communion—in essentials, unity; in nonessentials, liberty; in all things, charity. A large number will talk about it, and no more.

We have no constitutional barriers in the way of evangelical catholicity. Our mode of seeking scriptural beliefs creates no obstacle. Authoritative and subscribed creeds, that have fixed the sectarianism of the parties which they represent for all time, can never become catholic. Congregationalists are naturally more catholic than the most catholic of other denominations. We are not an ecclesiastical body at all. We are so many ministers and communities in fraternal relations. It is not the Christian but the ecclesiastical element in a denomination which develops an intense sectarian consciousness. We are simply Christian ministers and people, free of each other, attracted by sympathy, and united by work. There is not ecclesiasticism enough evolved from relations of such Christian simplicity to nourish a lusty and self-complacent denominationalism. As a further consequence, Congregationalists are generally more catholic in their reading than most other religionists. Books from beyond their own denominational circle are studied by them in greater numbers, and with a more generous appreciation. They more often exhibit a generous estimate of men who display toward them nothing but ignorance, vulgarity, and bitterness.

How far is it right to relax terms of communion? is the urgent inquiry of the present age. The creed-bound Churches are wrong. Episcopacy framed a creed to secure uniformity by excluding conscience sensitive to truth and loyal to duty. "Verily I say unto you, they have their reward." They are reaping a black and bitter harvest. Presbyterianism constructed a creed to obtain uniformity, by binding a whole nation to intense doctrinal rigours, which multitudes of godly men in Evangelical Christendom could never adept. High Presbyterian uniformity, or even Anglican uniformity, is not my ideal of a catholic Church. The old Presbyterian method reminds me of shrubs which may still be found in antique gardens round our old baronial halls. You may see a living and growing yew tree kept cut into the shape of a crown to express the loyalty of the owner; another represents his own crest—a boar's head, it may be; another, to please his fancy, is a rosebush. Nature is never permitted to develop the rounded mass of verdure agreeable to the created energies of the tree. If a young bright leaf dares to shoot, and mar the artificial contour of crown, boar's head, or peacock from tail to tip-knot, out come the shears, clip go the blades; and orthodox reigns in triumphant uniformity. We have done the like in the elder days of Congregationalism. As you walk through metropolitan streets you may see a large cage, con-

taining owls and mice, and cats and sparrows, and other antipathetic creatures trained to live in good fellowship. We Londoners call that a happy family. This will do to set forth the Anglican method. They put owls and mice, and cats and sparrows into the golden cage of a State-establishment, but the misfortune is that they are tamed. They are not in communion. They are merely kept in each other's neighbourhood by the gilded hoops and wires of clerical emoluments. They are a happy family, with this very slight deduction, that they are not a "family," and they are not "happy." There are tendencies abroad in our direction in regard to some of these matters. I do not mean that any are disposed to become Congregationalists. Whether that is our fault or not, I am not prepared to say. The rationalistic section of the English Church, without our motives, and for ends which we cannot approve, are striving to lighten the burden of subscription. You will not have forgotten the plea of his Grace the noble Duke of Argyll, in the City Hall of Glasgow, for a modified subscription to confessions. You will remember, too, his remarkable words—"I know no safeguard," that is, against theological excess, "except the independence of individual opinion, and the independence of individual churches." Some of our United Presbyterian brethren seem disposed to contend for a periodically revised creed. Their orthodoxy is beyond impeachment, and their action will be marked by their usual liberality. I know no more catholic and brotherly men than the clergy of that honoured denomination. Our brethren south of the Tweed are broadening their catholicity without discussion, by admitting to communion and fraternity, here and there, an evangelical Arminian who has not accepted the moderate Calvinism which may be called our denominational creed. Perhaps the promotion of evangelical catholicity is a part of our unfulfilled mission. To stimulate other sects to do right things is no small element in our denominational calling. Our function in the past has often been to enkindle fires for others to warm themselves, and to shed a light on paths beyond our own. To rear a denominational idol, and offer incense to its great honour and glory, does not appear to be our vocation in Scotland.

#### THE GREAT WANT OF THE AGE—EARNEST LABOUR FOR CHRIST.

And now what is the pressing want of our age, and what is our present duty? There is but one remedy, be the need ever so ordinary or ever so unexampled. God, the Church, the world require the old gospel, and converted and earnest men to preach it. For myself, I am content with the broad features of Christian doctrine, set forth in the works of the greatest theologian of modern times, our own John Owen. Would that the deep, the pervading, the hallowed life of God in the soul, which distinguished the Puritan Chancellor of Oxford, and which has made his treatises immortal, animated every minister of the Gospel! Oh, we could move the world if the sentiment were alive and dominant within us that the grandest thing in the universe of God is to preach salvation through the blood of the cross. We may have it for asking. It is a far greater concern to God to give it, than it can be to us to implore it. Who of us is willing, who of us is yearning to come into fellowship with the Master in His unearthly compassion for dying men? Who will pray and ponder in solitude till he becomes identified with the very spirit of Christ—till, by sympathy, the guilt of souls becomes his own burden, their peril his own danger, their woes his own agonies, their dread loss his own destitution of the love of God and the hopes of Heaven? Oh, how such an one will plead and "beseech in Christ's stead," and with Christlike solicitude and importunity—"Be ye reconciled to God!" A small band of men to whom the salvation of sinners was a soul-absorbing and insatiable passion, could enkindle all the sects of Britain, and infidelity would consume in the flame. If we go back to pulpits with the glow of Pentecostal fire in our hearts, as we see the guilty and miserable uplifted to purity and peace, we shall feel that we would not stoop from our high vocation to "preach Jesus Christ and Him crucified" for the chaplet of the poet, the laurels of warriorhood, the titles of nobility, or the diadem of kings.

#### ANNUAL REPORT.

The Rev. D. RUSSELL (secretary) then read the annual report of the Union, which gave a number of details with reference to the various stations connected with the Union. It stated that during the past year two ministers had been removed by death—the Rev. James Syme, Thurso, and the Rev. W. Swan, who for ten years had acted as secretary of the Union. The report also expressed the opinion that the Union would feel satisfied that the funds intrusted to the com-

mittee had been the means of promoting the interests of their cause in various parts of the country. During the year there had been a clear addition to the membership of the aided churches to the extent of 127.

Mr. DAVID M'LAUREN read the financial statement, which showed that the income for 1865-66 amounted to £1702 4s. 1d., made up as follows:—Balance at the commencement of 1865-66, £1230 19s. 8d.; legacies, £82 3s. 5d.; individual donations, £45 1s.; interest, rent, &c., £66 2s. 9d.; proceeds of the sale of two chapels, £231 17s. 3d.; life annuities, &c., £46. The expenditure consisted of—Ordinary grants, £1648 11s.; special grants, £71 17s. 3d.; annuitants, £52 3s.; charges, £160 4s. 8d.; total, £1932 15s. 11d.—being £230 11s. 10d. more than the sum properly available for these purposes. To this extent the contributions just received for the year 1866-67 had been encroached on. These were slightly in excess of the previous year, and amounted to £1200 10s. 8d., and taking from this sum the deficiency mentioned, the balance in hand for 1866-67 was £969 18s. 10d. Unless the legacies were larger than usual, it would be imperative on the committee to trespass on the reserved fund of £740.

The Rev. J. STRACHAN, Woodside, Aberdeen, moved the approval of the report.

The Rev. JAMES ROSS seconded the motion, which was unanimously carried.

#### CASE OF THE REV. MR. CRANBROOK.

Mr. FULLARTON said—I rise with considerable diffidence to support the protest I made at a meeting of the committee. In accordance with that notice I appeal to the general constituency of the Union against certain proceedings of the committee during the past year. But, before I proceed, I wish it to be distinctly understood that I do not appear here as a member or office-bearer of Albany Street Church, but simply as a member of the committee, simply in my individual capacity as a member of the Union. On the 15th of January the committee of the Union met, and, as is their wont, appointed a sub-committee to make the necessary arrangements for the public meetings on this occasion. The following gentlemen were appointed a sub-committee to make arrangements for the meetings to be held in Edinburgh:—Mr. Mack, Mr. Inskip, Mr. Jarvie, Mr. Cox, Mr. J. Peterson, Mr. Turnbull, Mr. Fullarton, and the Secretary. Accordingly, the committee were summoned by their convener, Mr. Mack, when seven attended, Mr. Jarvie being the only member absent. The Secretary read the rough programme of the proposed proceedings, for the consideration of the committee, and when he came to appointing the speakers for the public meeting, Mr. Turnbull suggested that it would be a very excellent opportunity, seeing that the meetings were to be held in Edinburgh this year, to appoint four of our ablest men to make an exhibition of our Congregational principles as applicable to the wants of the period, having allusion to the various points that were agitating the other denominations in our city. It was suggested that the names of these should be Dr. Alexander, Mr. Cranbrook, Mr. Spence, Dundee, and Mr. Pulsford, Glasgow. It was then suggested by Mr. Peterson, whether it would, on the whole, be a proper thing for Mr. Cranbrook to appear on the platform on such an occasion, lest he might introduce some matters that were not of a pleasant kind, and that had been agitating the minds of the people of late in connection with his sermons on divine providence and prayer. Mr. Russell said it might hardly be a fair thing to put Mr. Cranbrook in that position on the present occasion. I ventured to say that I could assure them there was not the slightest necessity for any fear on that point, as Mr. Cranbrook had written a letter to the Editor of the Scottish Congregational Magazine, which was published in the March number—and which I had seen, as it was then in the printers' hands—stating that he meant to enter more fully into that subject when the third edition of his sermons would be published; and besides, Mr. Cranbrook would be willing and ready to speak upon whatever subject was committed to him by the secretary. After some conversation on the matter, it was ultimately harmoniously arranged that these four names should be put on the minute as the speakers, and they were accordingly so minuted without any division. The secretary afterwards named myself as the chairman for the conversation in the Music Hall, but I said somebody else might be named more fittingly, especially as I had had that honour a few years before. I ventured to say that, if it was agreeable to the committee, as this was the first time the meetings had been held in Edinburgh since Mr. Cranbrook had been called as pastor of Albany Street Church, it would be a fit and proper thing for him to take the chair on that occasion. The words were scarcely out of my

mouth when Mr. Peterson said he cordially concurred in what I had said, and had been about to make the same suggestion himself—that it was very proper Mr. Cranbrook should take the chair on that occasion, which arrangement was also unanimously agreed to, and I was requested to confer with Mr. Cranbrook on the point, and if he agreed it was to be considered as settled, and if he declined then I should take the chair. I saw Mr. Cranbrook that evening and told him what had passed; true, I was not officially authorized to intimate his appointment as one of the speakers at the public meeting of the Union; but surely it was very natural I should mention the fact, when carrying out the instruction of the committee as to the chairmanship of the conversazione. I told him he had been named as a speaker at the public meeting and as chairman of the conversazione—both of which duties he accepted, and I intimated the same accordingly at the proper time. Early in March the sub-committee were again summoned but in a different form. The first summons I got was to attend a meeting of the sub-committee of the Congregational Union; the notice summoning me to attend the second meeting was to attend a joint-meeting of the sub-committees of the Congregational Union and of the Theological Hall. Be it observed, however, that at the first meeting, when the other arrangements were made, when the point came where the Hall Committee comes in, the secretary of the Union stated most emphatically, that of course the sub-committee of the Theological Hall would make their own arrangements for their meeting and appoint their own speakers. I did not understand, therefore, what we were to do when we came together. However, I attended the meeting, and found all the seven present who were at the first meeting, except Mr. Inskip, with the addition of Mr. David M'Laren and Mr. Wright, members of the sub-committee of the Theological Hall. I protested against the introduction of any man into that committee who had not been elected to be on the sub-committee at the committee meeting on the 15th January, to which Mr. Wright said—he thought it was not worth my while to make a technical objection of that kind, because in that case he would make another objection, and say that our first meeting was informal, inasmuch as the sub-committee of the Hall had not been appointed, though he thought it was their duty to have been present at the first meeting, and he thought my objection was untenable. Mr. Peterson proposed that the arrangements made at the last meeting, so far as the speaking at the Union meeting was concerned, and with regard to the chairmanship of the conversazione, should be overturned. He said he understood Mr. Cranbrook did not possess the confidence of the Churches, that therefore he thought it would be an improper thing for the committee at this time to appoint him as a representative man of the denomination. I ventured to ask how he knew that Mr. Cranbrook did not possess the confidence of the Churches. I said that unless he had taken some special means of securing this knowledge, I supposed the same opportunity of learning this was open to any member of the committee; and I thought if any man present, or any man connected with the Union, could or should know the mind of the Churches on this question, surely it was the secretary, who was then present, and who was one of the consenting parties to the appointment of Mr. Cranbrook, both as speaker and as chairman of the conversazione. It was a long meeting, and a good deal of discussion ensued, but notwithstanding the protest on the part of Mr. Turnbull and myself, they carried their motion by a majority. It was put to the vote, and four voted for overturning the proceedings of the previous meeting, two were for maintaining them, and one, the Rev. Mr. Cox, declined to vote, so that if the two members of the Hall Committee had not been present it would have been a tie. I confess I was very much astonished at the proceedings of the gentlemen on that occasion. I do not find fault with them for holding their own opinions and putting them in practice in the way they thought best; but if these gentlemen had found themselves in the difficulty in which they afterwards allowed they were, their proper course was to have called on Mr. Cranbrook, and told him of the difficulty in which they were placed, and I am quite sure he would at once have relieved them from the difficulty by declining either to speak or preside. Nay, more; if they had been straightforward and open in their conduct with Mr. Turnbull and myself, before entering on the unpleasant part of the proceedings at the second meeting—if they had told us of their difficulty, I for one would have counselled them to that course, and would have accompanied them to Mr. Cranbrook and stated the difficulty. They did not do so, but took this most discourteous mode of turning Mr. Cranbrook out from the number of speakers and from the opportunity of presiding at the conversazione. I do not wish to characterise individuals personally, but I will not hesitate to characterise their actions on



on occasion as most discourteous, most ungentlemanly, and most unbrotherly. There is another matter—it is a small thing, perhaps, but small things sometimes throw a great deal of light on matters of importance. At the first meeting it was decided that the sermon should be preached by the English delegate in Albany Street Chapel, and certain other meetings were to take place there on the following day. It is true Mr. M'Laren asked me whether it might be pleasant, for the Albany Street church now to give their chapel for the use of the Union seeing that the committee had dealt so with Mr. Cranbrook. I ventured to say that it might be well to be careful, there might be danger in the pulpit. Mr. M'Laren said, "I would seriously desire to know what your opinion in regard to this point is. Do you think the church would be agreeable to give the chapel?" I said that was a question I could not answer. My own feeling would be to grant it; but I could not answer for the church. It was requested that a note should be sent to the secretary of the church, to ask whether it would be agreeable to give the chapel for the sermon and for the meetings on the following day. It was put to the church, and most cordially and unanimously was the use of the chapel given. Well, to my surprise, at the last meeting of the General Committee, it was gravely proposed by Mr. David M'Laren, as part of a motion, that it would be consulting the convenience and comfort of the friends connected with the Congregational Union, if all the meetings were to be held in Augustine Church and the halls connected therewith. Now, I hold that if a thing is worth having—and the committee seem to have the same idea—that if a thing is worth having it is worth asking for, and that, if having been asked and granted, it is worth receiving. They did receive it, but only at the last meeting, I think, it was proposed, that for the convenience and comfort of the parties attending the Union meetings, it would be better to have all the meetings in Augustine Church and the hall connected therewith. Now, I hold it as an insult to common sense, to say the least of it, to tell the friends and members of the Union, a large proportion of whom reside in the north side of the city, and many other friends in Leith, that it is either more convenient or comfortable for them to go over to George IV. Bridge—on a wet night it might have been—rather than to Albany Street. Moreover, at the first our friends of the majority of the sub-committee were very fond of falling back upon use and wont in regard to the conferring of the two sub-committees as to the appointment of speakers. But use and wont would not serve their purpose here at all, and they ignominiously threw it over into the ditch. It has been the custom, so long as I remember, that the annual sermon should be preached in Albany Street Chapel, and why it should have been altered on the present occasion I leave it for them to explain. I am not about to detain you much longer, only I think it worth while to mention another point, and it is a very little one. The sub-committee appointed a still smaller sub-committee to attend to the arrangements connected with the breakfast and with the conversazione, of which small committee my friend Mr. Turnbull was appointed a member; but he has never heard anything of any meeting of this sub-committee being held, or been summoned to attend them at all. They have most kindly relieved him from all trouble in the matter, and done all the work themselves. I have no formal motion to make. I only think it right, in virtue of the protest I made at the time the question arose, to make a statement of the circumstances. I have now done so, and I leave it with the constituents of the Union to say whether they can approve of the conduct of the committee in regard to their treatment of Mr. Cranbrook, first in putting him on their list of speakers, and then in so ungraciously turning him off.

Mr. J. R. MURIE, deacon, Castle Street Church, Dundee, proceeded from one of the pews to the platform and craved liberty to address the meeting, as he had a resolution to submit. He said, I came to this meeting prepared to move a resolution, and for that reason I wrote down what I mean to say, in order that I might say what I mean to say and no more. The resolution I have to propose is as follows:—"That in the opinion of this meeting the conduct of the committee of the Union in cancelling the appointment of the Rev. James Cranbrook to take part in the present anniversary meetings of the Union, or in approving of such cancellation, on the ground that he does not possess the confidence of the churches, involves a breach of Christian courtesy towards Mr. Cranbrook and the Church under his care, and a violation of the constitution of the Union, and that this meeting, while believing that the committee acted from conscientious convictions of duty, hereby express their disapprobation of the course pursued." In proposing the resolution which I have just read, I feel painfully conscious that I am presuming to occupy a place I am ill qualified to fill. I can only bespeak

the forbearance of this meeting while I endeavour to lay before them the reason which actuate me in proposing this resolution. The first point to be noted in support of the position which I seek to establish is the fact that Mr. Cranbrook was appointed to undertake certain duties at these anniversary meetings, duly appointed, and that he accepted these appointments. This point, I know, is disputed, though I am unable to see the grounds on which its denial is rested. The minute of the committee of the Union, at which the Sub-Committee on Arrangements was appointed, bears that that sub-committee was appointed to make the arrangements, and no mention is made of consulting with any other body whatever (Of this there can be no doubt. True, there has hitherto been a practice that the Sub-Committee of the Union and the Sub-Committee of the Theological Hall should confer as to these arrangements, and no one would be disposed to deny, I fancy that such conference was the most natural thing in the world—at all events, to the extent of fixing the times and places for the meetings of the various associations. But that the conference was necessarily to be interpreted with the greatest strictness now sought in some quarters to be put upon it appears, from certain circumstances, slight in themselves, but not altogether without significance in this controversy. The respected secretary of the Union, Mr. Russell, called a meeting of the Union Sub-Committee before the appointment of the Hall Sub-Committee; and this is presumptive evidence, as far as it goes, that the action of that Sub-Committee was perfectly competent; again, when that Sub-Committee met, the mode in which they went about their business is worthy of notice. They arranged as to the time and place for the various meetings, and made other arrangements for the strictly Union meetings; but when the time and place of the Theological Hall meeting had been fixed, nothing further with relation to that meeting was done—no speakers were appointed—all arrangements were left to the Hall Sub-Committee; and this being the case, it does seem curious that the arrangements made by the Union Sub-Committee for meetings strictly connected with the Union should be held to be informal, by reason of the Hall Sub-Committee. It is of some importance also to note that the arrangements made at this first meeting of the Union Sub-Committee were made unanimously as testified by the minutes, and, what is more to the point, harmoniously as I am privately informed. Such were the circumstances under which Mr. Cranbrook's appointments were made, yet at the next meeting, when the two sub-committees met unitedly, these arrangements were in the most summary and unceremonious way overturned—and here another point bearing on the question of informality is to be observed; had the objection of informality been real and *bona fide*, it would have lain against the whole proceedings, and the Joint Sub-Committee would have treated the whole past proceedings as simply null, and commenced their business as from the beginning. This, however, was not the course adopted—the bulk of the business was not subjected to any review—only the appointments of Mr. Cranbrook were objected to. I have examined the objection made to the proceedings of the first meeting on the ground of informality thus minutely, inasmuch as a good deal has been made of it in justification of the subsequent proceedings by which Mr. Cranbrook was set aside.

Mr. METHVEN, Broughty Ferry (who had proceeded with Mr. Mudie to the platform), next stood forward to address the meeting, when

A MEMBER said—Mr. Chairman, I really think we are not now at a stage of the day for hearing long written addresses. If the gentleman about to address us would state any facts we would patiently hear them, but long addresses or essays I don't think it is proper to introduce at this stage of our proceedings.

Mr. RUSSELL—I beg to say that there is not one within these walls better entitled to be heard than Mr. Methven—nor one more anxious to further the interests of our body in every possible way.

Mr. METHVEN then proceeded to deliver his address:—In rising to address this assembly, comprising as it does the intellect and the piety of the Congregational churches of Scotland, I have to solicit your forbearance. I rise to speak to this question, because I consider it important that all who take an interest in Union affairs should let each other know their opinions on any questions of vital interest I rise in no spirit of hostility to the Union, far from it. I value the Congregational Union as a healthy protest against the charge which is sometimes made against Independency, that its independence is its weakness,—that it can have no energetic, combined Christian action, and I value it as a means of expressing, in a united missionary effort, the growing Christian life of our churches, and of propa

gating those churches in different districts of our land. Deeply should I regret any step that would tend to weaken the usefulness of that institution, by depriving it of the confidence of the churches. Neither do I rise in any spirit of hostility towards the gentlemen of the committee whose actions I may attempt to bring under review. Some of them I know personally, all of them by name, as being pillars of the Church, and as having laboured long and earnestly for its interests. Neither do I rise as having any special interest in or sympathy with the Rev. James Cranbrook *qua* the Rev. James Cranbrook—to use a phrase which recent so-called heresies in the Established Church has rendered somewhat familiar—as I have not the pleasure of that gentleman's acquaintance. But with the Rev. James Cranbrook, as minister of Albany Street Church, Edinburgh, I do have most hearty sympathy, and feel that the action taken towards him by the committee of this Union has been ungenerous, but I am happy to say unconstitutional, and, so far as I know our past history, altogether unexampled; and I do hope this meeting will, ere it separate, indicate that such conduct on the part of its committee does not meet with its approval. I have looked carefully over all the papers connected with this case, and the only thing at all fitted to explain the conduct of the committee is a sentence spoken at the first meeting of the joint sub-committee, and repeated by the secretary of the Union on the occasion of a recent official visit to Dundee, to the effect that Mr. Cranbrook did not possess the confidence of the churches. I am told by a member of committee that this is the ground of your committee's action, although not put prominently forward, and I ask very simply—How does the committee know that Mr. Cranbrook does not possess the confidence of the churches? I act as secretary of the church of which I am a member, and no document from your committee relative to this matter was ever laid before us. Other documents, soliciting information as to our finance, membership, Sabbath schools, &c., have reached us, and always have been courteously responded to. There was no reason that we should have been omitted in a matter which the confidence of the churches was held to rule. But we were omitted, and many other churches besides ours. And not only that, but the ministers of some of these churches who were at the committee meetings, allowed action to be taken tacitly on the ground that Mr. Cranbrook did not possess the confidence of the churches; while neither before nor since have they thought it worth their while formally to advise these churches of the use thus made of their name and authority. I ask again, By what authority did your committee ground their action on a lack of confidence in Mr. Cranbrook by the churches, when up to the date of their meeting not one church had been asked their opinion on the matter? They had no authority. They have taken an unwarrantable liberty with the churches' prerogative. They are in the position of men who, feeling themselves shut up to do an unwise thing, and not willing to take the risk upon themselves, seek to lessen their own share of blame by dragging others in to bear a part. And I hope that this meeting of the Congregational Union will take such steps as will guarantee to the churches comprising it freer exercise of their constitutional rights than their committee has in this case allowed them. It would be well for the members of the Union Committee, and of all churches generally, to remember that we enjoy no immunity from common law. The articles of our Union, and the rules regulating the procedure of our churches, are only sufficient to protect us from the grasp of the law if we rigidly adhere to them. There are doubtless many brethren here whose conscience would not allow them to wink hard at the sight of a brother walking disorderly, whose zeal for the purity of their fellowship and the honour of Christ's name would lead them to speak to such a one, and to watch over him for his good, and who if no amendment was apparent would take with himself another brother, "that in the mouth of two or three witnesses every word may be established," and so push on the case of discipline to its final act of excommunication if necessary. Well, brother, I think it worth while to remind you, and myself as well, that our only safety from litigious action on the part of the excommunicated lies in a strict adherence to the rules of our section of Christ's house. And that wherever in the exercise of discipline these rules have been violated and a man's feelings wounded thereby, the law courts would award a *restitution* to the man at our cost. The Cardross case, if it taught nothing else, certainly taught us *that*. The liability thus attached to the action of church members attaches itself to committees or institutions like our Congregational Union. The only safety which we, as members of that committee, have from litigious action on the part of any one supposing himself injured by us, lies in our strict ad-

herence to the rules of our society. And I have no scruple in saying that these rules have not been strictly adhered to throughout the committee's action in Mr Cranbrook's case. They admitted to their deliberations, and allowed to vote, men whom no rule nor minute of the society recognised. They thus infringed the spirit and letter of their own appointment, and, as I think, exposed their actions to be challenged at common law. And I hold that the responsibility which we as members of this Union, undertake when asked to act on its committees entitles me to call your attention to this matter, and to urge it upon you as an additional reason why you should not homologate the action of the committee in this affair. At the present stage of proceedings, the members of the committee who did not record their protest against the proceedings are alone liable, but if that committee's action is not disowned by us, we, as members of the Union, become equally chargeable with acting unconstitutionally to the injury of the feelings and reputation of the minister of Albany Street Church. One word more and I have done. I have ventured to address this meeting to-day actuated by no lower motive than by a thoroughly British love for fair play. I do not think Mr. Cranbrook has received this at the hands of our committee nor at the hands of the ministers of the Edinburgh district, but with them and their doings we, as a society, have nothing to do. It is for us steadily to pursue our Church Aid and Home Mission work, to cultivate a spirit of friendly intercourse with all who in every place call upon the Lord Jesus Christ, their Lord, and ours—even, let me say, though the manner of their calling and their thoughts about the manner of God's answering be different from our own. Certain I am of this, that if we, through our committees, allow ourselves to get mixed up with ministerial differences on matters of doctrines our usefulness is gone, and that which might have remained as a power, working out its own legitimate objects of aiding and propagating Scottish Congregational independence, will become a thing of the past, its light and power extinguished by the intense orthodoxy of its friends.

Mr. PETERSON addressed the meeting in reply. He said—As a member of the now somewhat famous Sub-Committee of the Congregational Union, I wish to make a short statement in explanation of our proceedings. I shall make it as short as possible, and I think it will be useful for those who may take part in the discussion now before us. At the first, or informal meeting, as it is called, there were six members of committee present—two from Albany Street Church, two from Augustine Church, one from Dalkeith, and one from Glasgow. We arranged for all the meetings of the Union, and the Theological Hall, so far as time and place of meeting were concerned, and besides some other appointments, we arranged that Mr. Fullarton should be chairman of the social meeting. When we came to arrange for the public meeting of the Union, which has always been considered our principal meeting, the members from Albany Street submitted a programme for that meeting, which they had carefully prepared, and which was intended to be an exhibition of our principles to the Christian world. Subjects and speeches were prepared, and Mr. Cranbrook was to speak on Christian liberty. It was suggested that it would not be wise to ask Mr. Cranbrook to speak in the present state of matters. A reason being demanded, the reply was an expressed suspicion that the churches had not confidence in him, and that as we were acting for the denomination we must take that into account. Objections to Mr. Cranbrook being asked to speak were urged up to the point when we must have objected to his speaking at all on any subject, and given our reasons for so doing. Now, Mr. Chairman, as it is at this point we are blamed for our actions, I am anxious that you and the meeting should take into account the position in which we were placed. Mr. Cranbrook was pastor of one of our churches—himself a member of committee—and, so far as we knew, in unchallenged communion with his brother ministers,—he was pressed on us by members of his own church. Would it not have been bold and high-handed conduct on our part to have refused to admit his name. We knew that his opinions, as published, had startled many, but were we the men to take the first action in the matter? and had we done so, would not the members from Albany Street have had as good a case as they afterwards had for going to the church? Four men, only one of them having any pretence to the science and culture of the present day, having refused to allow their pastor to appear, when, under ordinary circumstances, the pastor of Albany Street Church would have felt at home. Most unwillingly, therefore, did we yield to the pressure, and allow his name to be put in the minute as a speaker, but not on the subject proposed, and so one got authority or had any right to ask him to speak until the fixing of the

subject on which he was to be asked to speak had been left in the secretary's hands. When we had finished our work, and the minutes of what we had done were read over, coming to the social meeting, of which Mr. Fullarton was to be chairman, I asked the question if it was of more importance to have a layman in that chair than on the platform of the public meeting. The proposal was not a double appointment but a conditional one. Shortly after the Congregational Magazine for March came out with Mr. Cranbrook's letter in reply to the criticism on his sermons, and the manual with its preface came into our hands. What had been an uneasy feeling of suspicion as to the propriety of what we had done became a very decided conviction of what we ought to do. And this brings me to our second meeting of March 12. At that meeting there were also six of the Union Committee present, but not the same men; and the members of Augustine Church were absent; and a member from Leith was present. We were joined by Mr. Wright and Mr. McLaren from the Hall Committee, men well-known in the churches, and, when known, not likely to be suspected of doing unbusiness-like or unchristian acts, nor of subverting the principles of independence in its old customs. Mr. Fullarton objected to their being present, and spoke of protesting. They insisted on their right to be present, but offered to withdraw. It was suggested that the opinion of the others present, the members of the original committee, should be ascertained, so as to see whether these gentlemen's presence would change the result of the vote. It was found that a majority of the original committee were opposed to Mr. Cranbrook's speaking. Mr. Fullarton said no more of his protest, and we all understood he had departed from it. The motion proposed was:—"That, believing that Mr. Cranbrook at the present moment has not the full confidence of the churches, it would not be expedient to ask him to take a part at the meetings, which would place him amongst our representative men." This motion was not put, but another, simply changing the list of speakers, and leaving out Mr. Cranbrook's name, thus avoiding the entrance of such a motion as the previous one on our minutes. It has been said we ought to have waited on Mr. Cranbrook and asked him to withdraw. Now, if the committee were to blame here, the chief part of the blame must rest on the members of his own church. They knew him, and if such an arrangement was possible, it was more likely to occur to them than to us. During the discussion, it was admitted that if we were right in our opinion of the want of confidence in Mr. Cranbrook, we were justified in our action. What was questioned was the statement that he had not the confidence of the churches. At our next meeting we referred the whole matter to the General Committee, and they approved of our action. Whilst regretting the circumstances connected with the case, as no one did more deeply than those who had been the actors, it would be very easy to refute some of the statements made as to the constitution of the committee and its working. But I forbear; simply remarking that, if there is any truth in the recent statements as to Independency, we are not so independent as we think. If we must be in fellowship with those who call themselves Independents, whatever their doctors or preachers may be, this is an independency of which I desire to be independent. As a man, I claim the right of choosing my own associates; as a member of an Independent church, a voice in the admission of those who shall be my fellow-members; and, so far as I can speak for the church of which I am a member, we claim the right of associating with or withdrawing from other churches, according as, in our opinion, they are or are not followers of those churches which, in Judea, were in Christ Jesus.

Mr. STORR, St. Andrews, said that the point where the remarks of Mr. Peterson contradicted those of Mr. Fullarton was as to the action of the Union Sub-Committee. Mr. Fullarton said, that had the Hall Committee not been present, the numbers would have been a tie; whereas, Mr. Peterson said, that without the Hall Committee being present, there was a majority. There was here a contradiction, and he would like it cleared up.

Mr. ROSSELL.—The explanation is this. Mr. Peterson was speaking of an expression of opinion when he spoke of the majority. When it came to a vote, Mr. Cox declined to vote. That explains the difference between the two.

Rev. Mr. BRACKEN, Dundee, asked whether the joint sub-committee took in Mr. McLaren and Mr. Wright because they had power to add to their number, and if they took in Mr. McLaren and Mr. Wright they were there by the same right as the other members, and had full power to vote on the Sub-Committee.

Mr. FULLARTON.—The question was never put to the Sub-Committee whether they should add one gentleman to their number.

Mr. EBENEZER MURRAY moved that the minutes of the Sub-Committee be read to the meeting.

Rev. Mr. BAILLIE, Broughty Ferry, seconded the motion.

The minutes were accordingly produced and read.

Mr. ARTHUR, Aberdeen, then said he did not think he had ever risen in a public meeting with more reluctance. He was sure the discussions that had been carried on, while they might have been thought necessary, must at the same time have been felt by every one to be painful necessities—if necessities they were. Before he went further, he would certainly pay a tribute to Mr. Fullarton for the calm and gentlemanly and Christian statement he had made. Though he (Mr. Arthur) did not support Mr. Mudie's motion, he must give credit to the gentlemen who had spoken on that side of the question. It was quite evident—to use a common phrase—that things had got into a mess—and one of the best steps they could take, and the wisest, was to find the best manner to get out of the mess. He was sure they had evidence, in the willingness of the committee to promote the objects of this institution, that these gentlemen were trustworthy, and if they had been in error at any time, it must have been an error in judgment; and when they came to consider such things, they ought to remember the maxim—"To err is human, to forgive divine." In order to give them an opportunity of expressing their views in reference to this matter, he begged to read the following amendment:—"That this meeting approve of the arrangements made by the Joint-Committee on the 5th, as dictated by a conscientious regard to the interests of the Union, while they deeply regret that any of the circumstances connected with these arrangements should have been such as to injure the feelings of the pastor and members of Albany Street Chapel." He would not attempt to reply to some of the arguments that had been advanced. He thought some of them were rather fallacious. He did not think the church in Albany Street was not in the Union. It was as much in the Union as ever it was, and no action this committee could possibly have taken could have separated that church from the Union, and he was sure they never attempted such a thing. There was nothing, so far as he could gather from the minutes, showing that the action of the committee in regard to this matter had been unconstitutional. He did not wish to exasperate existing difficulties or embitter existing differences.—They ought to come to a peaceful solution of the question, and he tabled this amendment as a means of doing so.

Mr. SPENCE seconded the amendment.

Mr. PULSFORD, Glasgow, said he should have felt very glad if he could have allowed himself to be silent on the present occasion, but he thought—from his former connection with the church in Albany Street, and his perfect knowledge of the gentlemen connected with that church, and who bore office therein during so long a period of uninterrupted peace—he should be acting a part characterised by moral cowardice if he did not open his lips on this occasion. He thought it was manifest to every person that there had been from beginning to end irregularity, not to use the term which had been used just now, not to say blunder. He held that opinion, and he could not conceive how any other opinion could be formed from the account of the one side as from the account of the other. As they were now assembled to give a public vote, he should be very sorry if they gave a vote which would not stand as a just and fair meeting of this question before the public. As for the amendment, it appeared to him, after closely looking into the terms of it, that he could vote for it, and he certainly could vote for the motion. If it stood alone, he could say he conscientiously believed the committee had acted conscientiously, had done their best quietly to retire out of the matter; but it appeared to him the thing they had to affirm or not to affirm was—Had there been from the first irregularity? If there had been, let them be manly and say it,—but not try and shirk out of it by saying they regretted it without saying it had been done. It appeared to him that the terms of the motion, in a common-sense interpretation, just meant there had been irregularity in the whole affair. He conceived it to have been from beginning to end one blunder, and instead of meeting the blunder in a manly way, the committee had blundered more egregiously in the hope to get out of it, instead of quietly standing up and saying—We have made a great mistake, and we must face it and meet it in that way. Now, such was the way in which he looked at it. The motion before the meeting, so far as he understood it, embodied this feeling, and because it embodied it—without pronouncing an opinion on the question whether the commencement of this affair or the commencement of the arrangements was expedient or inexpedient—because there had been irregularity, and because the motion said so, he should certainly vote for it.

Mr. JARVIE, Greenock, deprecated the introduction of personal emotion into the discussion of this question. He did not think that on the one side or on the other there had been real occasion for that amount of personal feeling which had been expressed. He had listened with exceeding pleasure to his brethren from Dundee, whom he rejoiced to meet on occasions like the present, to represent the ancient liberty of their Congregationalism, and to take care that the forms of that liberty were not violated to the injury of any man. He hoped the spirit they had expressed might remain for ever the type of that true Congregationalism they had all at heart. But he was not the less persuaded on the part of the committee, that they represented a not less potent and a not less precious principle of their Scotch Congregationalism; and he believed that not so much on the one side or on the other did the truth of this matter absolutely lie,—but in this simple fact that, from the emergency of looking at hitherto unprecedented circumstances, they went back, *ex post facto*, and tried to judge of what had preceded events in the light that had followed these events, and so altering greatly the real question at issue. For an unbroken series of years the actions of the committees had been one and homogeneous. No circumstance ever emerged to cause difficulty and doubt in their co-operation. The Union Committee proceeded on the conviction that the Hall Committee and they had one object in view, and it was because the brotherhood of their Scotch congregations had never been invaded that the action of this committee proceeded as it did. And now, when in the providence of God circumstances came to light which threw a peculiar responsibility and tenderness upon the whole question, were they to go back, forsooth, and record their disapprobation of the sub-committee, which had acted in full confidence that they were expressing the simple Congregationalism and Independency of the Church, and that which was far dearer to them all—the sovereign truth of Christ.

The CHAIRMAN—I cannot preside over a theological discussion. We must not discuss doctrine.

Mr. JARVIE said he should be sorry if by any expression of his they added to what he was so anxious really to suppress—personal emotion—but after the observations of Mr. Pulsford on the resolution, he could not, as an honest man, as a Congregational minister, and as a member of the Congregational Union, affirm that the committee did wrong in cancelling the appointment. He asked them to consider if the responsibility of that committee would have been properly discharged if they had appointed any man to a representative office whom they did not believe to possess the confidence of the Church,—and if theology was forced upon them here, it was in the resolution to which he objected. The whole of the theology in this discussion had been imported into it, not by those who defended the action of the committee, but by those who objected to it. The committee had not entered on theological discussion. They acted simply on the ground of expediency, and if his friend who waxed so fervent on the matter had accepted the issue of simple expediency, all this question would have been avoided and this controversy been unknown. On this ground he could not accept the motion, but would support the amendment. He did not believe any party in the meeting wished simply to accomplish a triumph over others.

Mr. DAVID M'LAUREN could not enter on the few remarks he had to make without expressing regret that such a discussion as this should have taken place at the Congregational Union of Scotland. He was old enough to remember when the meetings of that body had a very different aspect, and could some of those venerated men who then told them of their work among the hills and valleys of Scotland make their appearance among them, they would fail to recognize the body which they loved so well. He held he was speaking to the question, and was glad the remark he had made had proved such an Ithuriel's spear to discover the spirit by which parties were animated. There were one or two remarks made by Mr. Fullarton, to which with the permission of the meeting he would refer—remarks with reference to the change of the place for some of the meetings of the Union. He said a request was made to their Albany Street friends for their church, and that they conceded it; but he forgot to mention that before the resolution was come to to change the place of meeting, a letter had been received from that church characterising the conduct of the committee as unbusiness-like and ungentlemanly. He asked if it would have been very agreeable for the congregation or for the Union to have met in their place of worship, though they were kindly disposed to give it, after such an expression of their opinion. He had also to ask the meeting to remember that their Richmond Street friends had the same reason to complain. He was sorry that so much of their time had been taken up with

the point of order, but he had a single remark to make on this point. It was at the moment the committee understood that their friends, Messrs. Fullarton and Turnbull, maintained their protest against the appearance of the members of the Hall Sub-committee, they stated that they would refer the whole matter back to the two committees. It was the impression of the majority of the meeting that their friends said they were satisfied with the explanation as to the appearance of the members of the Hall Committee, and it was not until the third meeting that the protest was added to the minutes of the first. With regard to the merits of the resolution and amendment, he asked what was the duty of the committee. Was it not to select gentlemen who would commend the interests of the Congregational Union. It was not the interest of Mr. A. B. C. or of any particular minister it. The object of the committee was to attend to the interest of the Union which was distinctly stated in the second article—namely, that the Union should be regarded simply in the light of a Church aid Home Mission Society. It was not a Church Court or Consistory in any form whatever. It was the duty of the committee and sub-committee to select the speakers for the meeting. And he would here remind Mr. Fullarton that if there had been irregularity, there had been irregularity on more sides than one—the place of meeting for the Hall was appointed when no members of the Hall Committee were present. The duty of the committee was to select speakers who would well represent the members of the Union, and he conceived that they should sacrifice any personal prejudice against or predilections in favour of any man, if, by indulging these, they should at all interfere with the interests of the Society with which they were charged. He thought if there was reason to suppose that any one did not possess the confidence of the Churches, or if they had reason to suppose there was doubt as to an individual, that individual should not have been asked to expound the principle of the Society, and he held they were at liberty to make a change in these proceedings at any stage. Such being their duty, what did they do? To listen to some of the speakers, one would have thought they had excommunicated the Albany Street Church. One of the speakers said they did that. But what they did was to place the pastor of Albany Street Church in the same position as the pastor of Richmond Place Church, giving neither the one nor the other anything to do at the Union—he was just placed in the same position as five out of every six members at the meeting. And would anyone tell him that Mr. Cranbrook had a right to be made the exponent of the principles of the Union. He had a right to attend the meeting; but they had the right of selecting the speakers. A great many of the arguments had proceeded on the assumption that they had excommunicated Mr. Cranbrook; but instead of that, out of kindness to him, they resolved that his name should not appear on the minutes at all. A motion in which his name was mentioned was never submitted, and another motion was entered from which his name was dropped. Had their friends consented to accept the issue of this question on the ground of what was for the good of the Church, no one afterwards searching the minutes would find a word of reproach against Mr. Cranbrook. Now, as to the propriety of their decision, the Chairman had deprecated entering on a theological discussion, and he did not intend to do so, but he would be false to his own convictions of duty, if he did not say that it was quite impossible for them, as one of their friends in Dundee had said, to disassociate any opinions of Mr. Cranbrook with any action which they might take. It was one of the data on which they had to proceed to determine on the acceptability of Mr. Cranbrook as a representative man. He was sorry anything should be introduced that was likely to produce personal feeling. It had been his pleasure to meet Mr. Cranbrook in private, and he hoped he might meet him again as if nothing of this kind had happened; but he asked the meeting to consider the position in which the Committee was placed—they had not to decide as to what might be unpleasant to individual brethren but what was to be for the good of the Society under their charge.

Mr. PULSFORD then submitted the following amendment—"That in the opinion of this meeting there had been great irregularities in the proceedings of the committee now under discussion, which they deeply regret." He thought every person must admit that, so that there would be no necessity for a division.

Mr. HENRY wished to mention one matter of fact Mr. Pulsford seemed to be unaware of. He said Mr. Cranbrook was laid aside from being one of the speakers because he had not the confidence of the churches. Now, he was laid aside by the general committee for no such reason. He was a member of that committee and was present at its meetings, but such a reason was never before them. ]



might have been stated in the sub-committee, but it never appeared in the general committee. Mr. H. concluded by seconding Mr. Pulsford's amendment.

Mr. MUDIE here intimated his willingness to accept Mr. Pulsford's amendment in room of his motion, provided Mr. Arthur also withdrew his amendment.

Mr. JOHN LAING, merchant, Dundee, said he heartily sympathized with Mr. Pulsford's motion, because it was perfectly correct; it was right in stating that irregularities had taken place in the committee's proceedings, and, on the other hand, that they were irregularities which the members of the Union must deeply regret. But while he (Mr. Laing) deeply sympathized with Mr. Cranbrook in the position in which he was placed, he looked at the matter in this way—both Mr. Fullarton and Mr. Peterson acknowledged that it was Mr. Cranbrook's own friends who moved that Mr. Cranbrook should be put in that position, and in the face of a remonstrance at the very first stage on the part of Mr. Peterson. And whatever Mr. Cranbrook's views might be—or however he might differ or agree with them—he (Mr. Laing), when he looked at the position in which Mr. Cranbrook had been placed, both as a public man and a minister of the gospel, he deeply regretted it. But whether he agreed with him or not, he thought—after hearing the statements and views of parties taking part in the discussion—he was strongly of opinion that Mr. Cranbrook's painful position was as much attributable to the conduct of Mr. Fullarton and Mr. Turnbull as to any other body.

Mr. FULLARTON—I beg to offer a word of explanation. Mr. Laing is wrong. He is going on the supposition that Mr. Cranbrook was objected to at the first meeting, on the ground that he did not possess the confidence of the churches. Had that been stated at the first meeting, they would never have gone on.

Mr. PETERSON—I gave that as a reason, and I am prepared to prove it.

Mr. LAING asked them just to imagine that Mr. Fullarton and Mr. Turnbull had got that motion reversed, he asked them if Mr. Cranbrook would not have been in an exceedingly unpleasant position at these meetings of the Union? It was a question, he said. But in the large committee, where seventeen gentlemen voted, he was bold to say that not one of these men would have been capable of doing injustice to Mr. Cranbrook, however they differed from his religious views. They were in possession of the whole circumstances, and they felt that Mr. Cranbrook was pressed upon them. Mr. Laing concluded by saying that he thought there had been irregularity in general, and while he deeply sympathized with Mr. Cranbrook in the position in which he was placed, he thought it was wrong to charge that on the members of the committee.

Mr. WRIGHT, who ascended the platform amid loud cries of "Vote, vote," claimed justice at the hands of the meeting, and at length succeeded in obtaining a hearing. He pointed out the vague character of the motion now submitted by Mr. Pulsford. The meeting would observe that there were two committees. The first committee was irregularly called, and the meeting, as he understood, was informal and incomplete. If they decided so, that was all he wanted.

The CHAIRMAN—That is a question of order, and the secretary will admit that the meeting was informal.

Mr. WRIGHT contended that this meeting ought therefore to speak more definitely and say which meeting they condemned. If it was the meeting which was informal and incomplete, then, he said, it was to be regretted that they acceded to the proposal of Mr. Cranbrook's deacons, that he should be selected as one of the speakers; but if that was the opinion they held, it would be unjust to express an opinion that the second meeting had committed any irregularity. He did not see why they should involve him and Mr. M'Laren, who were not present at the first meeting, in any blame attachable to it.

Amid loud and repeated cries of "Vote! vote!" the Chairman proceeded to read the motions, and having done so, a gentleman, who along with some six or seven others, mounted the platform, to ask for explanations, said, amid much laughter, that he wanted to know what Mr. Pulsford's motion really meant. He was met with the reply that it "explained itself." Then another gentleman, in a scene of considerable confusion, said he would agree with Mr. Pulsford's motion if he would strike out the "great" qualifying the "irregularity"—which Mr. Pulsford agreed to do—and a third put the question whether it was "the meeting" or "the committee" that the motion referred to as "deeply regretting" that "irregularity?" As the motion, however, was said to explain itself, no direct reply was given to this question; and the noise and confusion continued,—loud cries for the vote being now in the ascendant. At last the Chairman announced that the motion of Mr. Mudie, and the amendment of Mr. Arthur, had been with-

drawn in favour of that of Mr. Pulsford; and, amid renewed cries for "explanation" as to the meaning of the motion, it was put to the meeting. "All those in favour of the motion, hold up their hands," was responded to by probably the score members in the body of the church; the next moment "those against the motion" were called on in a similar manner, and the Chairman's announcement "carried unanimously," told the result of the three hours' discussion. But even after this announcement there were many who could not make out the effect of the decision, and a request addressed to the chairman, by a rev. gentleman in the side seat, that he would "tell the people hereabout what the decision really meant" met with no reply but a laugh from a group in the body of the church, and a voice "You'll see it in the papers to-morrow." There was some other business that fit to be transacted, but, owing to the lateness of the hour, the meeting was adjourned till Thursday at twelve o'clock.

The meeting was resumed on Thursday, 3d May, at twelve o'clock, in Augustin Chapel. The Rev. Mr. Batchelor presided.

Rev. JAMES ROSS said, as the mover of the adjournment of Wednesday's meeting he wished to propose a motion. It was a resolution drawn up very much from the feeling that the motion then proposed and declared to be carried was a motion that a great many in the meeting did not really understand. That motion was put to the vote while he himself was pleading with the Chairman to explain to him and others what it really meant. If that had been done, perhaps the meeting would have voted more unanimously than it did. His conviction was that only a very few voted for the motion, and a very few against it, and that the motion did not express the feeling or opinion of the meeting. He was quite convinced that in the meeting, composed as it was of 500 or 600 individuals filling the lower part of the Church, it could never be supposed—it could never be honestly asserted—that those sixty or seventy persons were to be taken as representing that meeting. Had he been allowed to speak to the motion, and to ask the Chairman to explain what it meant, perhaps this sectional division might not have taken place; and, therefore, he had to move this resolution, that it might be fully understood that the motion proposed, and declared by the Chairman to be carried, did not in the least degree, or in any sense, pass for a vote of censure on the committee, or imply any want of their confidence as constituents of this Union. The motion was as follows:—"That this meeting record its deep sense of gratitude to the committee for the diligent and able manner in which they have discharged their many arduous duties, and sympathise with them in the circumstances of difficulty in which at any time they have found themselves placed in managing the affairs of the Union." That motion could stand by itself without the slightest reference to the motion passed the previous day. At the same time, had that motion been fully and clearly explained, so that they could have understood what they were doing, this motion might not have been necessary. He trusted, however, that the motion would be carried with the distinct object in view, that their confidence in the committee, and their respect for them as brethren managing the affairs of this Union, was undiminished, the same as if these proceedings had not taken place in connection with the management of the affairs of this Union or any of its meetings, and that there was no intention on their part to interfere with the freedom and liberty of their brethren, or carry any favourite point of their own in opposition to others. He wished also to be allowed to state what he thought was the head and front of the offending of the committee. There was, no doubt, irregularity in connection with the proceedings asking Mr. Cranbrook to speak at this meeting; but the irregularity consisted in the General Committee appointing a sub-committee to arrange for the meetings of the society, and omitting this addition—that the sub-committee should act in concert with the Theological Hall Committee. Had that addition been made, nothing of the confusion that actually occurred could have taken place. He was sorry, and he believed the members of the committee were sorry, that it happened, for from that irregularity all these painful proceedings might be said to have arisen. He hoped his motion would be unanimously agreed to. They were much indebted to the brethren who managed the affairs of the Union, and he should be sorry if what was done the previous day should raise a doubt, which he knew had been raised in the mind of at least one efficient member of the committee, as to whether he would continue to act upon it. He should be sorry if such a feeling remained on the mind of any member of the committee, and therefore he had proposed this motion.

Mr. JOHNSON, New Pitaligo, seconded the motion. He clearly understood the

resolution passed the previous day, and had no wish that it should be altered. All who spoke on the subject declared their regret for the irregularity that occurred. He listened to the discussion with great delight, for he was proud to belong to a Union which could give such a display of interest and ability on the part of the laymen; and it proved to him that there could be no hole-and-corner work in the management of their affairs; it proved that the members took the deepest interest in the proceedings of the committees; it proved to the members of these committees that the eyes of their brethren were on them, and that was an influence he would not wish in the slightest degree to be weakened. But, looking at the history of the Union, he was sure they would all agree with the motion which was proposed. All admitted that they were placed in difficult circumstances. Such circumstances would occasionally occur, and the rareness of them increased the difficulty. They all sympathised with Mr. Fullarton and Mr. Turnbull and the rest of the committee, and they should express that sympathy.

Mr. BAILLIE, Broughty Ferry, thought they arrived on Wednesday at a very satisfactory solution of a very critical and delicate subject, and he greatly deprecated the reopening of the discussion. He thought it would be the proper time when the committee were proposed for re-election to have proposed a vote of thanks to them.

The CHAIRMAN said he was sorry he did not read the resolution so that it might have been distinctly understood. But it was a mistake in him, in his state of health, to remain in the chair after delivering his address; but he would try and do better next time.

Mr. TURNBULL asked the meeting if they would not get into a greater difficulty by reopening the question. They would remember that the motion which was put to the meeting was put after both sides had agreed to withdraw the motion and amendment which had been proposed. Now, the brethren and friends on both sides were not present who were there on the previous day, and it would look very curious to them to see in the papers a resolution explaining the meaning of the motion carried the previous day. He thought it would be far better if Mr. Ross would allow the matter to drop. There was nothing said in the resolution of condemnation of one side or the other.

The CHAIRMAN—Do you make a motion?

Mr. TURNBULL—I would move the previous question.

Mr. PULSFORD, who had just entered, said he was sorry he had come into the meeting. Had he had any idea of what was before them, he would have kept away. But being there he felt bound to say that the resolution which was moved and carried on the previous day was, so far as his interpretation of it went, a resolution artfully, in a measure, framed so as to make it light work for both sides, and the opening up of the question again was something which was very, very undesirable. He would earnestly ask the mover and seconder to withdraw the motion, so that there might be no necessity for moving the previous question. So far as there was anything positive in the resolution, he believed they were all deeply thankful to the committees, and sympathised with them in their arduous duties. He craved the opportunity of impressing the views he had thrown out. He was persuaded it was for peace, and he thought any man who, except he was violating some principle, spoke for peace at these meetings, was a man that ought to be heard and heeded. And he was persuaded the passing of this resolution was not for peace, but the reverse. He knew that in framing his resolution he consulted both sides. He induced the gentlemen from Dundee to consent to that resolution in the milder form—they said it was far too mild—in order that the amendment which was moved on the other side might be withdrawn. The gentlemen acceded to his request simply on that condition, and it appeared to him that it would not be quite fair play to those gentlemen who were present the previous day if some procedure had been adopted, reflecting on or interpreting what they meant to express, and what they consented to as a matter of compromise. He counselled, he implored, the mover and the seconder to withdraw the motion. If they did not, he seconded the previous question.

Mr. ARTHUR, Aberdeen, said, as mover of the amendment on the motion of yesterday, he exceedingly deprecated the introduction of this subject, and he begged to say that the committee was not responsible for this having been done, and he urged on Mr. Ross to withdraw the resolution.

The CHAIRMAN said he thought it would answer all the purposes of this resolution if Mr. Pulsford would state to the meeting what he had stated to him, namely, that the resolution which was carried was not intended at all as a censure on the committee.

Mr. PULSFORD said he could freely say it was not intended as a vote of censure. Mr. PETERSON said the meeting, yesterday, considered there was irregularity, and they expressed it; and, if they had now confidence in them, why should they not express it. If it was understood as a vote of censure—

The CHAIRMAN—I propose that we should vote on this business if the motion is not withdrawn.

Mr. ROSS said he was not willing to withdraw the motion, because, on Mr. PULSFORD's own interpretation of it, it had no reference to the motion of the previous day. He simply moved the resolution with the view of doing away with any impression that might be on the minds of members of the committee, that a vote of censure had been passed on them. And though Mr. PULSFORD had declared that he did not mean it as a vote of censure, he (Mr. ROSS) could not tell what was the feeling on the minds of those members who voted for it. One gentleman told him a minute ago that he regarded the motion as a vote of censure, and another member told him that was the impression it produced on his mind, and that he would consider whether or not he would continue a member of the committee. It would, therefore, be better to set the matter at rest by a resolution that the motion did not imply a want of confidence in them; that it did not contain any idea of censure; and he declined to withdraw his resolution.

About twenty hands were thereupon held up for the amendment. The motion was thereafter read and put to the meeting, when about sixty hands were held up, a considerable number present refraining from voting. The Chairman then declared the motion carried amid loud applause.

Mr. D. M'LAREN was then heard. He said he should be sorry if this resolution was supposed in the slightest degree to be intended as reversing the resolution of the previous day. As one of the members of the committee, he had given some little time to the business of the meeting, and he was perfectly prepared to sacrifice any feeling he might have in the matter to the interest of the Union. He should be sorry if the carrying of this motion should in any degree impair the peace or interfere with the efficiency of the Union. He remembered one who wrote that he would continue his services to those whom he served, though the more abundantly he loved them the less he was loved. He would be happy indeed, if he was considered an unworthy imitator of him. He would therefore have been prepared to assent to the motion being withdrawn if there was danger of its being supposed to reverse the proceedings of the previous day. He would have considered it an unfair advantage to take of absent parties; and he hoped it would not go forth to the world, whatever amount of irregularity or want of judgment was implied in the previous day's censure—in the previous day's vote that the committee had lost the confidence of the Union. He would rather say an opinion had been expressed as to certain parts of the proceedings of the members of last year's committee—for they must bear in mind that the committee was now defunct—and the motion of Mr. ROSS was intended to say that these gentlemen had not lost their confidence. He had intended to say, but his modesty kept him back, that the motion should have been postponed till the end of the meeting.

Mr. GILLIES moved the election of the Central and District Committees, and the motion having been seconded by Mr. JOHNSTON, was unanimously agreed to.

Mr. PULSFORD wished to make a suggestion for the General Committee to take into their consideration, namely, that they would more definitely define the functions of the District Committees. He did so in consequence of a difficulty that arose in the Glasgow District Committee. They were called together to receive information on a question that had arisen between the General Committee and the Sub-Committee the General Committee had appointed. He maintained that that was not within their province, that they had nothing to do with it. He thought it would be well their position was more distinctly defined, so that they might know when they were in order.

On the motion of the SECRETARY, seconded by Mr. COX, it was unanimously resolved that next meeting of the Union should be held in Dundee, and that the Rev. Mr. ARTHUR, Aberdeen, should preside and deliver the annual address.

Mr. EBENEZER MURRAY said all other denominations were endeavouring to increase their popularity by endeavouring to get as much of the lay element as possible into their proceedings. These meetings at this time had not a single layman connected with them. He thought the papers they heard read the previous day showed there was some little business ability among the laymen, and he moved that it be an instruction to the committee making the arrangements that they keep this prominently in view.

Mr. PULSFORD suggested that before the business of the Union was concluded each year, the arrangements for the meetings of the succeeding year should be made. The committee could make the appointments and bring up a report, which would be approved of. They would thereby avoid local influences, which were sometimes inconvenient.

Mr. RUSSELL (the Secretary) thoroughly concurred with Mr. Murray as to the propriety of getting laymen to speak. His difficulty was not to settle the question as to the advantages they should receive from having them—he had no doubt of that—nor had he any doubt of their competency. But they were overburdened with modesty, and they would neither speak nor go into the chair. But if they could get laymen to speak in Dundee, it would be a very agreeable thing indeed.

Mr. ALEX. LOW, Dundee, moved that votes of thanks be tendered to Mr. Gibson, V.S., for the valuable counsel given by him in cases where legal advice was necessary; and to Mr. David M'Laren, treasurer, for the valuable services he had rendered, which having been seconded by Mr. CULLEN, was agreed to unanimously.

Mr. PULSFORD moved a hearty vote of thanks to the Chairman for presiding on the present occasion, and also for the very admirable, eloquent, and judicious address with which he opened the proceedings, and which he felt persuaded they would desire to see published. He hoped, therefore, he would place it in the hands of the committee, so that it might be printed, that the members of the respective churches might have the opportunity of reading it.

Mr. SPENCE, Dundee, seconded the motion, which was put to the meeting by the secretary, and cordially agreed to.

The CHAIRMAN replied, and said he would gladly comply with the wish of the meeting that the address should be published. The meeting was then concluded by pronouncing the benediction.

## ADVISORY COUNCILS.

TO THE EDITOR.

DEAR SIR,—I think the Chairman of the late Union Meeting has laid our denunciation under obligations to him for the very clear and comprehensive view given by him of our sentiments on standards of belief, and the consistency of Christian liberty with unity in Christian fellowship. The imputations of contradiction to Mr. Batchelor's exposition of the subject, brought in an editorial article of a well-known able Journal, proceeded on the supposition that we profess union in the same things as those in which we are separate. He that sees our independency to be in one sort of action and our union in another, and that we disown mutual authority while cultivating inter-communion and mutual influence, will also see all inconsistency between the two things disappear.

Different opinions will be formed of Mr. Batchelor's remarks on "Advisory Councils." I, for my part, think them deserving of special attention. The idea of united action in matters belonging to the common fellowship of the churches, flows necessarily from that of fellowship itself. The only question to be considered is the mode and the extent to which the idea should be developed in practice. Nothing whatever is more conspicuous in the New Testament churches than the confiding fraternity of their spirit, and their mutual recognition—each of the rest—as sister churches, consisting of disciples of one common Lord. Not even their independency as to authority was more apparent than this. He who holds to the independency while he will not carry the fraternity to its consequences, does not understand his principles, or does not hold the views that prevail in the Congregational body. One great consequence is, that every church has an interest in the character of every other, as to faith and practice, and, while it has no authority to control, it has the right to admonish and advise, and to withdraw its recognition if another make the doctrine or practice of New Testament Christianity.

As the duty belongs alike to all the churches in communion with each other, how is it to be performed? Is each separately to institute inquiry and dealing, and such other procedure as may be called for? A distempered jealousy for independency might approve of this; but in no other affair, secular or sacred, would such isolated action be dreamt of. Is the best course, then, that which has been usually adopted among us hitherto, that two or three neighbouring churches and pastors undertake the matter, in the expectation that other churches will adopt their judgment? I cannot think so. It cannot, more than any other procedure, claim the sanction of scriptural precedent. By Scripture we are, in fact, left with the simple

principle, and have to work it out in the mode which common sense and experience lead us to judge best. The limited method referred to has serious disadvantages. The few ministers and churches who take the initiative enter upon it with a reluctance which has probably already occasioned neglect. When they do more, they place themselves in unenviable prominence, and know not whether they may not be left to isolation and to censure. Indeed, for want of wider and more mature counsels, they may take steps in which others will not join—so that what they did for good motives recoils uncomfortably on themselves. The general body also is placed at a disadvantage by this mode of procedure. Seldom will it have full confidence in the wisdom of a very limited number of judges, and may distrust even the absolute purity of their motives.

It seems to me a course practically sound and reasonable to refer matters belonging to the body at large to a general management which the body may direct. Such an advisory council as Mr. Batchelor suggests, so chosen as to preclude any improper centralization of influence, would secure all desirable advantages, and liable to the fewest evils. Viewing the business of this council from a somewhat different standing-point from that taken by Mr. Batchelor, I would make its composition more wide and open, and, I think, only in the case of two contending parties agreeing to refer their difference to the council, ought the decisions of such a body to be held as necessarily binding. With regard to questions properly concerning inter-communion, that is, of the continuance or cessation of Christian or ministerial fellowship, it must be left to the churches to accept or dissent from the decision arrived at as conscience may direct them individually. It may be asked, what advantage would such a plan have over the former as to its results? Clearly all the advantage which is proposed as desirable to secure wise, deliberate, dispassionate consideration of difficult cases. This would command the greatest possible measure of final unity of action in the churches, while it would encroach on the liberties of conscience of none. In the arbitration of matters in which parties can prospectively accept the finding on which soever side it falls, the disputant ought doubtless to be bound to acquiesce.

A practical difficulty suggests itself as to the creation of any such deliberative council. Considering the fewness of the cases that occur among us requiring united action, such a council would either have to make business for itself, or would fall into a state of non-existence. Let it be conceived, however, rather as an organisation than a body—as a defined and understood course of action—the functions of which can be called into activity on the requisition of a certain number of churches or ministers. To call it a Board of United action, or a Commission upon matters affecting inter-communion, would, with some accuracy, denote the character and objects of the supposed organisation. It would, as a matter of course, be altogether unconnected with the Congregational Union, an institution which contemplates objects of a different kind.

But the most formidable objection to the idea of such an organisation, is the supposed danger of its assuming the power of an authoritative court, and subverting our independency. In such fear I feel it impossible to sympathize, from a conviction of its groundlessness. An organisation like that supposed, as it would be the creature of the churches, and would need a continual re-creation, would be absolutely dependent upon them, and would be annihilated even by indifference. The fear, indeed, resolves itself into another, that we should as a body lose our distinguishing principles. Such a fear may well be regarded as a thing antiquated and obsolete. The embodied and clearly read lessons of past experience—the diffusion and intensity with which the principles of religious liberty are held throughout our own denomination and by society at large,—warrant us in thinking a return to the bondage of submission to authority impossible. Freedom of thought is now, in fact, running to excess—established opinions can hardly maintain even their legitimate influence. To renounce the judgment of a council would require small courage in these days of ours, when any one who starts new opinions may expect to command a crowd of admiring adherents. It requires at least equal courage to take the step of conscientious protest against error by asserting our simple right to withdraw from fellowship with it in the face of that groundless outcry which is sure to rise against us as narrow-minded bigots, or intolerant persecutors. In short, I think the dream of united action issuing in the tyranny of a church court to be that of a phantom belonging to the past, which ought not to prevent our churches, in a mature and advanced state of opinion as to religious liberty, from shaking off prejudices which are a source of weakness, and securing a unity of movement which will bring strength

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ING OUR RELATION TO THE LAW OF MOSES.

of the Fourth Commandment to Christians has, as is  
anew come up for consideration. Important as this ques-  
only a part of a much larger one, concerning which it is  
intelligent and scriptural views—the relation of the  
code to the New Testament church. According to some  
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ing to others, happily a small section, it is of no use at all  
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as it will help to an easy solution of many of the questions  
stantly coming up for debate in the progress of the church.  
more imperatively necessary, as at first sight it might seem  
and His apostles taught different views. We cannot but  
is solemn words, on which He founds the sermon on the  
nk not that I am come to destroy the law and the prophets,  
e to destroy, but to fulfil. For, verily, I say unto you,  
and earth pass, one jot, or one tittle shall in no wise pass  
till all be fulfilled." But the apostle Paul, in several pas-  
to teach a very different doctrine. In 2 Cor. iii. 7—11  
the ministry with which the Lord had intrusted him  
Moses, by whom the law was given. The ministry given  
a ministry of the letter, written on tables of stone, tend-  
nation and death; whereas the ministry intrusted to Paul  
Spirit" on their hearts, as Jeremiah had predicted, and  
, and therefore more glorious than that committed to the  
ver. And there is another point of contrast which also  
ater glory of the apostle's ministry, to which special atten-  
given. The ministry of Moses was evanescent and had  
—that of Paul remained for ever. Of course, in all this  
not their own personal ministry that is contrasted, but that  
id minister—in the one case the law, and in the other the  
es.—VOL. XVI. o

gospel. The law then is spoken of by Paul, in this passage, not as to be done away, but as having been so, and what he includes in the law is very manifest from the phrase used in the 7th verse—the ministratio of death, written and engraved on stones. The only parts of the law that were thus written were the ten commandments, which, by God's own finger, were written on stone on the top of Mount Sinai, as well as given forth in tones of thunder, while the people trembled at its foot. In some sense, therefore, that ministration which was written and engraved on stones was regarded by the apostle as done away. And of course, if these grand fundamental laws of the Old Testament, which formed the very heart of the Mosaic economy, were done away, all other parts subordinate to them were abrogated in the same way. Again, in Galatians iii. 13—29, the apostle represents the law as superadded to the promise for a specific purpose, and for a particular time until the seed should come to whom the promise was made—"which is Christ." The law which was thus superadded, was the whole Levitical economy—including the decalogue. This was the very substance and fundamental part of it, as shown in the reason assigned for giving the law. "It was added because of transgressions." So far then as it was superadded to the promise, it terminated, according to this passage, when the seed came, and is of course now abrogated. The law was only provisional and transitional in its character, given to help on the fulfilment of the promise which Abraham had received, and therefore never to be put in opposition to that promise. The law is in this passage represented as God's tutor given to his children while young to teach and instruct them, but losing all control when they came of age—for after that "faith is come" we are no longer under a schoolmaster. To the same effect also is the apostle's teaching in the 12th chapter of the Hebrews. He not only contrasts Sinai with the New Testament Zion, and declares that we have not come to the mount that might be touched but to the Heavenly Jerusalem, but also—quoting from Haggai—announces the removing of the whole of the Old Testament economy. When the law was given, says that prophet, God's voice shook the earth, but in the dispensation to be introduced by the coming of the Desire of all nations, and the filling of the temple, which was then being built, with His glory, not the earth only was to be shaken, but heaven as well. All old things would pass away, and all things become new. There are other passages in which the apostle speaks of parts of the old economy as passing away, and enjoins upon the Christians not to be brought into bondage by Judaizers, as for example when he writes to the Colossians, ii. 16, "Let no man judge you in meat, or in drink, or in respect of an holiday, or of the new-moon, or of the sabbath-days, which are a shadow of things to come; the body is of Christ," but those which have been cited are the chief, which appear to include even the decalogue in the sentence of abolition. We have thus, on the one side, our Lord's plain declaration of the purpose of his coming, that not one jot or tittle of the law will pass away until all be fulfilled, and Paul, on the other, speaking even of the laws written on stone as done away. How are these apparent contradictions to be reconciled? As is the custom of God's teaching in scripture, these seeming contradictions are a call to more earnest and thoughtful meditation, which will be rewarded with most fruitful and precious views of truth.



whole law of Moses, it must be remembered, was statutory to us. There has been a good deal spoken recently about law and positive, and there is a real and great distinction between them, at least as man conceives them. Moral law arises out of relations in which persons stand, and when these relations are at once felt to be binding. It is either written upon every man or approved of at once and irresistibly. It matters not who states the laws which have to be done, or whether they are authoritatively enjoined or not, the inner man at once takes them up and proclaims them as his duty. Positive law, on the contrary, finds its reasons in the right-fulness of him who enjoins it. The first command given to man is of this nature: "Of the fruit of the tree of knowledge thou shalt not eat." Very obviously, from the narrative of the fall, there was no doubt about the fruit of the tree which repelled our first parents—the only thing that lay between them and it was the divine authority. God said, "Thou shalt not eat," and they were bound to obey him. The duty of obeying God, under which they lay, may be taken as a type of moral law. As soon as the relation between the Creator and creature is perceived, the duty of obedience is irresistibly felt. It matters not who says "Obey thy Creator"—it is felt to be imposed by every one who is capable of understanding the command. It does not matter who says, "Thou shalt not eat of the tree of knowledge." The whole force of this precept lies in the authority which gives it. This is the grand distinction between moral and positive law. A law is not moral because it has been spoken by God's voice in tones of thunder, or traced by his own finger on tables of gold and embossed among other commands which are moral; but it is moral wherever found, and by whatever voice spoken, when the precept is the result of the relations of the parties, and is enforced by the authority of the superior. Now the whole Mosaic law—whether it related to the duties of life, or to symbolic and typical ceremonies, to the region of health or that of health, was, as given to the Jews, statutory. The law which said to them, "Thou shalt have no other gods before me," also, "Thou shalt not seethe a kid in its mother's milk," and both were binding upon the Jew because competent authority enjoined both. The whole law was thus, by statute, binding on the Jews, not because it was in its own nature moral. Indeed all the fundamental expressions of moral principles, and binding on the Jews as well as all other human beings, altogether irrespective of their being positively by God. Take the first commandment for instance, "Thou shalt have no other gods before me." This law did not become binding on man when God wrote it on tables of stone, or spoke it from Sinai—it was binding on all men before—though it then was not enacted. But while this is the case, there may be abundant instances of the enacting of a moral law positively. For though the distinction between moral and positive law is susceptible of a clear and definite explanation, it is very obvious that, in consequence of their unequal dependence, that which will by some be felt to be morally binding will be so by others. To the father, for instance, the duty of depending upon God, and owning that dependence by prayer, and thanks for mercies received, and seeking the needed blessing

for time to come, may appear in the highest degree binding from moral reasons, but most assuredly it will not be so to his little child. Hence, instead of leaving his little one to be ruled by moral considerations, the father positively commands that prayer should be offered to God. Or, to take another instance, the duty of a child to obey its parents is very clear to a grown-up person, but the child cannot be left to its moral perceptions in respect to the performance of this primary duty, and therefore the father and mother have positively to enforce obedience, and secure it by the pains and penalties which may be necessary. Now, as it is with the individual child, so was it with the race; and when God took the Hebrews as his peculiar people, he put them under statute law, though very many of the precepts were directly moral, and all of them had a moral basis, being intended for the growth and development of the highest goodness in them and the race. This is the aspect in which the apostle of the Gentiles represents the church under the Mosaic law in the epistle to the Galatians, chap. iv. 1, "The heir, as long as he is a child, or infant, differeth nothing from a servant, but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements or rudiments of the world." In saying, then, that the whole law was statutory, it is not meant that there was not much of it that was moral in its nature, but only that during that dispensation, it was positively enacted by God, because the church was treated as in its childhood by the Great Father.

When, however, the time for this treatment came to an end, the whole Mosaic code was repealed and abrogated as statute law. This is what the apostle asserts in the passages which have been quoted. Not the Levitical order of worship only, and the political regulations,—but that also which was "written and engraven on stones." All of it was done away as statute law. "The law was our schoolmaster unto Christ. But after that faith is come, we are no longer under a schoolmaster, but are all the sons of God by faith in Jesus Christ." This seems clearly the teaching of the writings of Paul. The fact, then, that an edict was proclaimed by divine authority—even by the voice of God himself, and written with his finger, in nowise proves that we are under obligation to attend to it now. And we must beware that we do not submit to it simply on the ground that it was commanded by God under the old dispensation. For that which was suitable for the church while in the nursery, may not be at all suitable for it when grown up. This is a matter of very great practical importance, for there are very many who find a ground for their peculiar notions in the old economy, and taking what commandments suit them, enforce them as if they were still binding on the church of God. It must then clearly and fully be seen, that according to apostolic teaching, the whole system of statute law was abrogated by the work and mission of Jesus, having fully accomplished the end for which it was established.

But it must also be remembered, that the abrogation of the Mosaic economy only rescinded laws to the extent in which it had made them binding. All the commands which rested simply on positive authority ceased to have force; but those commands which were in their nature moral, fell back to their former condition, and were moral laws still.

Just as happens when, through the growth of a family, the commands of the father are practically rescinded; the observances which rested on a moral basis do not cease to be attended to, but are now done in consequence of the higher reasons being seen and felt. In its infancy the child bent its knee morning and evening, because it was bidden do so by its parents, and sometimes, perhaps, because it thought of the punishment which might follow disobedience; and when it is grown up, it bends the knee still, not in obedience now to the parental law, for that has no force, but in obedience to the moral reasons which lay under that law, now seen and felt by the full-grown person. Whatever then of moral law was embodied in the Mosaic code is binding still with all the force and power which made it binding before Moses was born. The law embodied moral principles, and now, though the law is abrogated, the principles which underlaid it are as imperative as before, and will receive as full and hearty obedience as ever, and vastly more so. They come forth from its abolition far more adapted to universality than they were, and seeking and requiring a rational service—one of the understanding and heart. Our Lord, in the sermon on the Mount, shows how the law is abolished under its positive form, in order that its inmost spirit may be accomplished. Thus, for example—The law said, “Thou shalt not forswear thyself, but shalt perform thy oaths.” In the New Testament dispensation the law is abrogated, and at the same time fulfilled, by making those who are under Christ so live truth, that their “yea is yea, and their nay, nay.”

Not only are the purely moral principles which were embodied in the Mosaic law preserved—and come forth from their place in it to higher power and wider rule—but in many other respects the Mosaic law may be our guide in the performance of duty. Much of the law enjoined by Moses was simply positive, and of course, therefore, when the fulness of time came, was abolished. A duty somewhat similar, and resting upon analogous reasons, may, however, still devolve upon us; and by careful and devout study of the Mosaic code, we may be aided in the discharge of our present duty. In that law we have the judgment of infinite wisdom on the obligations of certain men in certain circumstances—and though in very many respects our circumstances have changed from that of those who lived under the law, yet by careful thought we may get light for our guidance from God's law to the Jews. The positive laws of God were marked by his wisdom, and though in themselves not absolutely the best, they were the very best that could have been given to the Jews at the time. Some things we know were permitted because of the hardness of their hearts, and others were not enjoined as they would have been had the people been better; but as laws for the purpose for which they were enacted, and in the circumstances in which they were, they were the products of infinite wisdom. In the course of the performance of our duties, for example—duties confessedly binding upon us because of their moral character, and from the relations in which we stand to the Lord Jesus, we perhaps come to a stand as to the degree of attention they should receive in our life, and in our perplexity we remember that God measured in his positive law the way in which the Jews should act in a somewhat similar matter. May we not, by looking at our position in comparison with

theirs, get light to guide us from the old law? Different as circumstances may be from those of the Jews, the positive law given infinite wisdom to them may perhaps help us in some degree to ascertain what we ought to do. Though the Mosaic law has thus been repealed as a statutory law, all the moral principles it contained are binding upon us, and not a few even of its obsolete statutes may be found to give us help in determining what is our duty.

## REASONS FOR FAITH THAT GOD HEARS PRAYER.

### PART III.

I HAVE been waiting for an opportunity to bring together and place in contrast, a few specimens of what is taught by "modern thought" and by Holy Scripture, on the subject under discussion. The present seems a proper time to do this. I therefore proceed to do it.

#### SPECIMENS OF MODERN THOUGHT, NO. I.

"Neither in Scripture nor in Science, therefore, neither in reason nor in fact, is there the smallest particle of ground to warrant belief in the figment of a super-natural Providence. God is ever active in the world. He works out in it His great and gracious designs, but He is active and works through those laws of nature which He established at the beginning; nor from those laws does He ever in the smallest degree depart. Neither cholera nor cattle plague; neither health nor disease of any kind; neither good nor evil; come by His arbitrary volition; all things in every form are determined by Him through the fixed and unaltered processes of nature. The growth and condition of mind and body, health and life, disease and death, harvests and blights, sunshine and storm, and every imaginable kind of earthly events, are determined according to the fixed laws of nature. Prayer, therefore, cannot directly affect these things. And consequently what I want to pray for is, not that God would put forth His finger and miraculously stop the plague—for I am sure such a prayer would be breath spent in vain."

#### SPECIMENS OF BIBLE TEACHING, NO. I.

"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place for a house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chronicles vii.

These specimens of modern thought and of Bible teaching, show on the very surface of them an antagonism to each other. This apparent antagonism does not fade away and disappear when they are closely examined and compared. Instead of doing this, it grows wider, deeper, intenser. Modern thought affirms that "neither cholera nor cattle plague; neither health nor disease of any kind; neither good nor evil; come by God's arbitrary volition." God's language when He speaks to king Solomon is directly opposed to this: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people." Modern thought confesses, "what I want to pray for is, not that God would put forth His finger and miraculously stop the plague—for I am sure such a prayer would be breath spent in

vain." Nothing resembling this, blessed be His name, does God—"our own God"—teach us to believe concerning Himself. He gives us the strongest encouragement "to pray Him to put forth His finger and miraculously stop the plague," when He says to Solomon—"If my people, which are called by my name, shall humble themselves, and PRAY, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Modern thought asserts that, "neither in Scripture nor in Science, therefore, neither in reason nor in fact, is there the smallest particle of ground to warrant belief in the figment of a supernatural providence."

When king Solomon offered prayer to God at the solemn dedication of the Temple, did he believe the doctrine of a supernatural providence to be "a figment?" I request my reader to turn to 2 Chronicles vi., read therein Solomon's prayer from beginning to end, and judge for himself.

Now that by reading it again you have refreshed your memory of its many and various petitions, tell me, have you found in it the smallest particle of ground to warrant you to conclude that when Solomon offered that accepted and answered prayer, he believed the doctrine of a supernatural providence to be "a figment?" Or, did you ever hear or read a prayer that more evidently had for its foundation the strongest faith in the fact, that God, when the occasion arises that he judges to be a fitting one, doth willingly, and in all the might of His great power interpose in supernatural ways to befriend his own people when they need His mercy, help, or blessing, and make their supplication to him? Since you have read over again Solomon's prayer, read also over again the whole of the Lord's answer to it as it is recorded in 2 Chronicles vii. Now that you have done this with deliberation and care, say, have you found in it one word that has even the appearance of being spoken by the Lord to convince Solomon, that the supernatural providence which his prayer ascribed to God is "a figment?" I know you have not, and for the strongest of reasons—there is in it not one word that is capable of being so construed. I confess that I myself, when I read the Lord's answer to Solomon's remarkable prayer, am able to come to no conclusion but one,—that the supernatural providence of God which modern thought so positively pronounces "*a figment*," is a glorious and blessed reality.

We come down the stream of time from Solomon's dedication of the Temple one thousand years, when we raise the enquiry here, Did the apostles of our Lord, and the members of the first Christian church they had succeeded in gathering and organising in Jerusalem, hold, or cast away, Solomon's belief in the supernatural providence of God? If we may judge from their works what their inward faith in God must have been, it is very clear that their God was the same God in whom Solomon trusted, and to whom he made his recorded and accepted prayer. We give here one short extract from Luke's history of the apostles and of the first Christian church in Jerusalem:—

"Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him

intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the whole church unto God for him."—Acts xii.

I am bold enough to affirm that nothing that was less than a sincere, intelligent, and perfect faith in the supernatural providence of God, could have given to the whole church in Jerusalem, in their peculiar circumstances at that time, motive or strength "to make prayer without ceasing unto God for Peter." We all know that God justified their belief in His willingness to hear prayer, and in His unlimited *unfettered* power to hear the prayer of his trusting children when they cry to Him in the day of their distress, weakness, helplessness, and sorrow. At the last moment—his own chosen and fixed time—He interposed and delivered Peter from Herod's malice and Herod's sword. The believing, united, earnest, unceasing prayer of the whole church unto God that "He would put forth his finger" and "deliver Peter from the mouth of the lion," was NOT "breath spent in vain." And we know that their example and experience have been placed on record by our Divine Teacher, the Holy Spirit, on purpose to persuade and embolden us to trust in God and pray to Him, just as they did, in the time of our trouble, perplexity, and weakness.

#### SPECIMENS OF MODERN THOUGHT, NO. IT.

"But some one may say, there is still a very general, and there was once nearly a universal, conviction that good men are so under the protection of God that they are saved from many physical evils, and blessed with much physical good, in a way which only allows of the explanation that God specially interferes with the natural course of things on their behalf. Now that the practice of virtue and religion, by the influence it has upon the whole character, tends to secure *indirectly* temporal advantages, I can have no doubt, and I shall have to refer to the principle again. But beyond this indirect tendency, the conviction is entirely baseless and untrue. Only let us open our eyes upon the facts of life, and we shall find they entirely contradict it. Farm your land badly, providence will not give you, on account of your piety, good crops. Farm it with the most perfect skill and industry, and although you break every command in the Decalogue, providence will fill your barns with plenty. Inherit a good constitution from your parents and observe perfectly all the conditions of health, providence will not carry you off with consumption, although you lie, cheat, and steal. Violate, with a sickly constitution, the conditions of health, providence will not save you from a premature death, although you be the most perfect saint."

#### SPECIMENS OF BIBLE TEACHING, NO. II.

In the above specimens of modern thought No. II., their author says, "Farm 'your land' with the most perfect skill and industry, and although you break every command in the Decalogue, providence will fill your barns with plenty." This plain, outspoken sentence has no point, nor meaning of any sort, unless it be taken as the denial by its author that God has ever shown himself in our world to be the moral judge and the moral ruler of men, by his punishing in this life any one man for his wickedness in breaking every command in the Decalogue. I do, therefore so take it. He himself shuts me up to do this, when, in another part of his exposition, he says,—“And thus you will feel I could not join in the call to humble ourselves on account of God's judgments in these diseases affecting man and beast, and to pray Him to take them away. I take it they are not judgments on account of any religious or moral

wrong of which we have been guilty, but judgments for our neglect in studying and conforming ourselves with the great laws of health and well-being." The real question to be settled here is not this one. When a man who is guilty of breaking every command in the Decalogue happens to be a farmer, does God ever punish him here for this great wickedness, by preventing his fertile fields which he has always "farmed with the most perfect skill and industry," from yielding him good crops or any crop at all in the time of harvest? But it is this one. Has God in our world, in any direct and unmistakable way, ever once punished wicked men for breaking the commands in the Decalogue? The exponent of Modern Thought, as we have seen, pointedly denies that he has ever once done this. But what is the teaching of the Bible regarding this matter? Why, it asserts and proves that God has done this very thing over and over again. Some well-known illustrative specimens of its teaching will now be given.

In Psalm cvii. we have this plain declaration concerning God:—"He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, *for the wickedness of them that dwell therein.*" Ahab, the king of Israel, in the days of the prophet Elijah, was a wicked king. We may safely affirm he broke every command in the Decalogue. He taught and encouraged his people to follow his example in this; and they did follow it. But what was the conduct of God towards him and towards the people who followed his wicked example? Did he continue to go on as he did at first to give them year after year good harvests, and "fill their barns with plenty?" Instead of *always* doing this, he at one time for the space of three consecutive years and six months, withheld from them the rains of heaven. By doing this, "He turned their rivers into a wilderness, their water-springs into dry ground, and their fruitful land into barrenness," *all for the wickedness of Ahab and the wickedness of his people.*

The place in which for the first time in our world God's holy commandment was broken, was the pleasant and fertile garden of Eden. There, as soon as his commandment was broken, God showed himself the moral ruler in our world, and a moral ruler resolved and strong to punish sin. Because they had dared to break his command he drove Adam and Eve out of the garden of Eden, and never allowed them to enter it again. Alas for us, this was not the whole of the punishment that followed the commission of their first sin.—In the days of Noah men lived long, had good harvests year after year, lived in plenty; "they did eat, they drank, they married wives, they were given in marriage." They had abundance to eat and drink because they were expert and successful farmers and vine-growers. But they were exceedingly wicked. They broke every command in the Decalogue. God bore with them a long time. There was, however, a limit to his long forbearance. When that limit was reached he took terrible vengeance upon them. He sent a flood upon the earth which took them all away—save *righteous* Noah and his family—eight persons in number. About four hundred and fifty years after the flood, "the plain of Jordan was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Ezekiel the prophet testifies that at that time the dwellers in this beautiful and

fertile vale had "fulness of bread." From this I infer they were skill and successful farmers. There was no failure in their harvests, no plague among their cattle. We know what was their moral character. They "were wicked, and sinners before the Lord exceedingly." God the moral ruler of our world, although He was continually provoked the sight of their great and daring wickedness, took no pleasure in punishing them. He therefore long delayed to punish them. But when the moral interests of his holy law and holy government created a stern necessity to delay their punishment no longer, He did punish them. It is Jesus himself who says of them:—"They did eat, they drank, they bought, they sold, they planted, they builded: but in the same day the Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all."—While the Amorites, Canaanites, and other people were in full possession of the land of Canaan, and were dwelling in it, God revealed to Abraham his gracious purpose to give it to his seed for a possession and a dwelling-place. But he also told Abraham that the promise should not be fulfilled unto his seed until after the lapse of four hundred years—adding as a reason for this long delay—"for the iniquity of the Amorites is not yet full." His telling him all this reveals and proves this fact, that He had already determined that his further patience with the wicked men who were then the possessors of the land of Canaan should not extend beyond four hundred years. This long respite accorded to the dwellers in Canaan, was drawing to a close when Moses was the leader of the children of Israel through the wilderness, on the way from Egypt to the promised land. Canaan was at that time, as had been from the beginning, a good land. God Himself gave the following description of it to his chosen people:—

"For the Lord thy God bringeth thee unto a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt lack nothing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."—Deut. viii.

This glowing and truthful description of the fertility, high cultivation and prosperous condition of Canaan, is conclusive evidence that its possessors farmed their fertile fields with skill and industry, and gave unremitting attention to the cultivation of the vine and the olive. God, at least at that time, was not punishing them for their wicked conduct by making their well-cultivated fields a barren waste in the time of harvest, or by sending into their land plague or pestilence of any kind. Nor was He even now, when "their iniquity was full" and the day of his vengeance had come, meditating to punish them in any of these ways. He kept his first resolve to punish them by taking the good land from them, and bestowing it upon the chosen seed of Abraham to be in perpetuity their possession and home of rest. How like the moral ruler of the nations does he speak, when he announces through Moses to his chosen people his determination to fulfil now that his first resolve;—"Defile not yourselves in any of these things: for all these the nations are defiled which I cast out before you: and the land is defiled: therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."—Lev. xviii.



Nothing but the want of space prevents me from giving here, out of the past and *present* history of the Jews, many most important facts and illustrations regarding the conduct of God in punishing in this life, both individual men and nations for their wickedness in breaking his holy, just, and good commands. But the most of the facts and illustrations, which, for the reason stated, I am compelled to pass over, will be easily found in the Bible history of the Jewish people by every reader whose interest in our present discussion supplies him with a motive to search for them.

The facts gathered out of the Inspired Scriptures, and just placed before my readers, have this effect upon my own mind. They compel me to believe and affirm *it is not true*, that if a man scientifically investigates the laws of nature, discovers them, obeys them perfectly,—farms his land with the most perfect skill and industry, observes perfectly all the conditions of health and well-being, he may *ALWAYS safely* conclude and believe that during all the days of his life here he shall never, neither in his body, nor in his outward estate, receive punishment of any kind from God on account of his breaking every command in the Decalogue.

It is possible some reader may desire here to put this question, Suppose that the rule of God in our world is, as you say it is, that of a moral ruler, why is the man who breaks every command in the Decalogue not punished by Him in this present life? Above all, why is the man not punished in a visible and unmistakable way, as he would be did God in his case so entirely and rigorously suspend the laws of nature, that no harvest whatever should ever be reaped by him from those fertile fields of his which he always has “farmed with the most perfect skill and industry?” This is my reply. At whatsoever time or place God wills and resolves to punish in this life the wicked man described in the question, he has a thousand ways to accomplish his purpose besides the one named by the querist. No man has the least right to demand that for his personal satisfaction and conviction, God shall punish the evildoer in the way or at the time he chooses to name, and also thinks is the best. Jesus teaches that in this world the pure and infinite goodness of the Father is revealed and glorified, because “he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” When God forbears to punish in this life the breaker of every command in the Decalogue, and instead of punishing him “does him good, gives him rain from heaven and fruitful seasons, filling his heart with food and gladness,” his design is to subdue and melt his hard heart, bring him to timely and godly repentance, and so achieve his perfect and everlasting salvation. This fact led Paul to make the following touching appeal to the unpunished sinner who is still going on in his trespasses:—“Or despisest thou the riches of His goodness, and forbearance, and long-suffering; not knowing (‘not believing, not feeling’) that the goodness of God leadeth thee to repentance?”

D. B. M.

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE,  
SPRING OF 1865.

## JERUSALEM.

*Monday, 3d April.*

JERUSALEM as a city is divided into four principal quarters,—the Christian, the Armenian, the Mussulman, and the Jewish. The streets are narrow and dirty, and occasionally dark from being arched over in various places by habitable dwellings, so that they have something of the appearance of tunnels. In different parts of the city ruins abound; perhaps about a fourth part of the whole, however, appears to be new. Everywhere, almost, the traveller meets with filth and wretchedness, and the evidences of squalid poverty. Especially is the Jews' quarter so distinguished; sanitary regulations have no place in the Holy City; the streets are very badly paved, where paved at all, and the most offensive smells often assail you as you pass along. The Haram occupies within its enclosure nearly a fourth of the space of the entire city, and with its green grass, wild flowers, and tapering cypresses, presents a pleasing contrast to the narrow, crowded, and filthy streets.

This morning, after going to the Post Office to post letters for England, I went with two of our party to the Jewesses' Institution and Schools, under the charge of the Rev. Mr. Bailey and his excellent wife, of the London Jews' Society. When we went in, the children were engaged in singing, and it was beautiful and touching to hear about fifty Jewish boys and girls singing in Jerusalem, and not far from Calvary, the hymn so well known in English Sunday Schools, "I want to be like Jesus." They sang also a Hebrew chant, after which I asked them some questions, which they answered readily and satisfactorily.

On leaving the schools we walked to the Jaffa Gate, and got upon the top of the walls at the Tower of Hippicus in order to go round the city or as far as we could. The present walls are comparatively modern, having been built in 1532 by Sultan Suliman, the Magnificent; they are from 30 to 40 feet in height, and from 8 to 12 feet in width, so that there is ample room to walk on them. There are many salient angles

and towers with battlements and holes. We proceeded northward, passing Mount Zion and the tower of David. This tower is said, or supposed, to occupy the site of the palace of David, but apart from this, which may be doubtful, there is no interest connected with it. It was built by Herod the Great. Josephus says, that when Titus besieged Jerusalem he saved Hippicus and other similar towers near it from general overthrow, so that the existing tower may fairly be identified with that which Herod built. The situation on the summit of Mount Zion is commanding, and the view from the tower is the best and most extensive of any on or on the walls. As we advanced, passing on the right hand a place called the pool or bath of Bathsheba, King David saw that lady in the tower and was fired with passion. On our left outside the wall were the upper valley and Gihon, and the large new Russian tower which does not seem yet completed. There are also a few towers on this western side beyond the city, mostly by Europeans who reside in Jerusalem, and who thus provide themselves with country houses. In proceeding eastward with the course of the wall, we shortly came to the Damascus Gate, the main entrance to the city from the north; and through it probably the wall of Tarsus passed when the king of Damascus in his raid and rage attacked the Christians. The wall of the Tower of Hippicus round to the west part of the city which is called by Josephus the gate of Akra, because it protects the west part of the city which is Mount Akra. At this gate we descend the valley called *Tyropæan*, which runs through the city southward, and we descend into two parts, with Mount Zion on the west, and Mount Bezetha and Mount Moriah on the east. On the eastern side of the Damascus Gate Bezetha commences, and soon after we descend anew from this gate we pass a grotto or cave of Jeremiah on outside the walls, although the evidence to connect it with Jerusalem and then came to the gate of Akra which is walled up. As we

along the wall eastward we had a view of Mount Scopus, a place memorable in connexion with the siege of Jerusalem by Titus, and also a full view of the Mount of Olives. Our guide to-day in this walk round the walls is a Roman Catholic, and a native of Jerusalem, a shrewd little fellow called Jacob. He often amused us by his quaint remarks and imperfect English. While I was looking for some account of the gate of Herod in the Hand-Book for Palestine, to confirm something which he told us about it, he quietly said, "No all things find in Book Murray!" Yet Dr. Porter's Hand-Book on the whole is a very full and satisfactory guide, though new discoveries in Palestine may soon leave it behind the time. In turning southward at the north-east corner, still following the course of the walls, we had of course the valley of Jehoshaphat with Olivet beyond our left hand, and soon came to St. Stephen's Gate. Here the wall of the city joins or passes into the wall of the Haram, upon which there is no admission for Christians, so that we had to descend. The view which we had enjoyed of the city from the walls was very impressive. The domes and minarets, otoplas and flat roofs of the buildings, have an imposing appearance, and utterly hide the squalor and dirt which in many parts abound underneath. At the point of our descent from the walls we came upon what is called the Pool of Bethesda on our left hand and close by St. Stephen's gate. It is a great chasm or hollow on the north side of the Temple area, and entirely walled round. There is no water in it now, but two porches still remain, though they are hardly likely to belong to the original porches, even were we sure of the exact site of the pool. On the right hand, nearly opposite to the supposed Bethesda, is the Church of St. Anne, the mother of the Virgin Mary, which now belongs to the Emperor of the French and is being restored. Here we enter on what the monks have designated the *Via Dolorosa*, the way by which Jesus went to Calvary. As we ascended, Jacob our guide pointed out to us the different "stations," of which there are eight, as where the Saviour met the Virgin, and said, "Hail Mother!" where He fell under the cross, where He was relieved of it by Simon, &c., &c., but such things, of course, only serve the purposes of superstition. These stations traditionally begin with the palace of Pilate, and the identity of this spot is not un-

likely, as the site is still occupied by the residence of the Governor; but it requires a stretch of imagination to believe that the little arch, called the *Ecce Homo* arch, with the room over it, spanning the street, is the very spot where Pilate brought forth our Lord to the people, and presented Him in the words, "Behold the man!" Jacob our guide also showed us the house of Dives in the parable of the rich man and Lazarus! Some one has said, as a true thing—the very truest, that the monks in Jerusalem can show some of the stones which did *not* cry out as our Lord passed!

The *Via Dolorosa*, of course, led us to the Church of the Holy Sepulchre, which is built, according to priestly tradition, on Calvary and the garden where the body of the Saviour was laid in the tomb. This famous church is the great point of attraction to the many who visit Jerusalem. It has been the subject of so many contentions and disputes, and is so still, that the passing traveller is at a loss to know what to think of its claims. In its construction it is a very irregular edifice; it is in fact three churches under one dome with many different chapels. The Greek and the Latin churches chiefly claim the edifice, and divide it between them, but the Armenians and Copts have also chapels and opportunities for conducting their worship there. The dome is sadly out of repair; its covering of lead has been torn off by the winds, and a contest prevailing between the rival churches, as to which church shall have the duty or privilege of repairing it, actually keeps it in this decayed condition. France, in the interest of the Romish Church, wished to repair it; Russia, in the interest of the Greek Church, wished to repair it; but the Sultan of Turkey wished to have a finger in the pie, and the Christian powers were unwilling that a Mahometan should participate in such a work, so that between the three the work remains undone, and the dilapidation increases. So fierce often is the jealousy and contention between the churches, that on public festivals a line of Turkish soldiers stands inside the building all round the walls in order to keep the peace! These Christians cannot lose sight of their divisions and quarrels even near the place of the cross. "The Holy Sepulchre" itself is in the Rotunda which is entered first, and looks very much like a small marble building standing quite alone, and in the centre

under the dome. The Greek Church is a gorgeous structure shining with gilt and ornament. From it we ascended to Calvary by a flight of steps, and saw "the place of the cross,"—a hole in a marble slab underneath the altar, communicating, it is said, with a similar hole in the natural rock below, and very near it, right and left, holes for the crosses of the two thieves. But besides these most sacred spots there are upwards of sixty other "stations" connected with this vast mass of building, the names of which I cannot enumerate. Nor indeed is it necessary, for most, if not all of them, owe their existence to monkish invention. In the Greek Church, and under the central lantern, there is a circle of marble pavement with a short marble column standing on it, which is said to mark the centre of the earth! This tradition is as old as the eighth century. On coming out of the church, I stood again for a time in the Rotunda, looking at the pilgrims as they crowded into the little chapel of the angels to see "the Holy Sepulchre." It was affecting to hear the sighs and see the tears of many of them, as they kissed the sacred marble which marks the place where the body of the Lord was laid. Who can say that amid much superstition there was not here also a considerable element of true and devout homage to the Incarnate Son of God? At a subsequent visit I went in to see the Tomb, and I confess I wished to believe that it was the actual place of the Sepulchre that I might be suitably affected thereby. It is quite possible in Jerusalem to be too credulous regarding the identification of localities; and on the other hand perhaps it is quite possible to be too sceptical and doubting. The exact spot where the Saviour was crucified and buried may be involved in great uncertainty, and perhaps cannot now be definitely ascertained, but to the devout mind which does not crave for critical certainty, it is enough to know that the places of these mysterious and marvellous events cannot be far from the sites where Christendom, as a whole, has assigned them to be. With the era of the Crusades and the events of the middle ages, the Church of the Holy Sepulchre was the grand central object of attraction, the inmost shrine and sanctuary of mediæval faith and zeal, "the sacred relic around which the battle of Moslem and Christian raged for centuries." Yet was it not a true devotion which at first built this splendid pile, and covered

every sacred spot with the rick of gold and silver and precious I cannot doubt it: but alas! and gorgeousness do not need devotion or excite spiritual fee

In the afternoon we went again by the Jaffa Gate, but southward to walk about Zion her towers and mark her beauty. We walked close under the wall outside, with the valley and Le of Gihon on our right hand,—or reservoir perhaps constraining Hezekiah, "who stopped the course of Gihon, and brought it down to the west side of the David."—(2 Chron. xxxii. 30. was no water in it. Soon we the Christian cemetery on the ridge of Mount Zion, through we passed to the building called *Cœnaculum*, where it is said Lord instituted the last supper room is manifestly ancient, and be the same as that referred to Bishop of Jerusalem, in the century, as the place in which Apostles were assembled on the Pentecost. It is further alleged authority of Epiphanius towards close of the same century, the building escaped destruction when city was overthrown by Titus. left of the *Cœnaculum*, and connected with the same edifice, is a large cave entered by a flight of steps is the Tomb of David, and son successors on the throne, who according to the Scripture history, were in Mount Zion. "His sepulchre Peter on the day of Pentecost, us unto this day." No Christian allowed to enter the cave or to tomb. Being ignorant of the prohibition, I was about to descend stone steps, when the guard or attendance seeing me, rushed excitement, vehemently shouting, "Harem! Harem!" At first I thought meant there was a ladies' room down in the cave or Mosque, word Harem means *forbidden*, purport of the man's cry was "No admission!"

On leaving the *Cœnaculum* to the palace of Caiaphas, or rather building which occupies its site now a church belonging to the Armenians, and surrounded by wall. Here we had pointed out the spot where Peter stood when he swore oaths and curses, he denied his name and also the place where the crowd standing when he crew on that

We saw also under the arch "the very stone" the Sepulchre of our Lord, the stone is set in an arch of the Holy Sepulchre, the portion of it, it is called by the Armenians, the stone, as we saw it. We went without much faith in the Dung Gate. It is near the centre of the city, and still true to its position, entering the city by it were seen heaps of rubbish. Fifty yards within the walls, in the bottom of the Haram, a few stones springing from an arch, have belonged to the old days of old connected with the upper City of Zion. The aqueduct is first definitely mentioned by Josephus in connexion with Pompey, twenty years before Christ was made King; it may be identified with the one which Solomon went up to the Lord," and which was the punishment of the Queen of Sheba. (Chron. ix. 3, 4.) Here is a relic of real antiquity which is more interesting to me, than any of monkish legend or of priestly superstition. This is a remarkable object, and some of its thrilling history went out as we had seen the Dung Gate, and deep, rugged, and stony Pool of Siloam. As we went on over the slope of Mount Zion, particularly struck with the fulfilment of prophecy in the fact, that the Pool of Siloam, now the Pool of the city, is literally the "flowing field."—(Micah iii. 12.) The Pool of Siloam still "flow softly," on the brink of the Pool, an angular reservoir with a pitcher, an eastern maiden pitcher to fetch water or rather conduit which we saw. Jacob our guide and I went down from the pitcher and saw the water itself, but as the water itself was inviting we declined to go down. When we descended farther, we saw the "Gardens," which, according to Nehemiah, are beside or near the Pool of Siloam."—(Nehemiah iii. 15.) It is a very verdant spot, only

a few acres in extent, carefully cultivated, and richly fertile; and beyond it we came out in the valley of Hinnom with part of Aceldama before us on the other side of the valley. Turning to the left we went down to Enrogel, the meeting point between this valley and that of Jehoshaphat. Here is the well of Nehemiah, called also *Beer-Eyub*, the well of Joab, although there is no sufficient evidence to connect it with the name of either. It is a shaft sunk in the solid rock, to the depth of one hundred and twenty feet, in the bed of the brook Kedron. At the mouth of this well, in the crevices between the stones which covered it, were growing rich clusters of the maiden's hair fern, some fronds of which I took away with me. The water is said to be pure and good, quite different from that of Siloam, but as the well is deep, and we had "nothing to draw with," we could not taste it. Enrogel anciently marked the boundary between the tribes of Judah and Benjamin.—(Joshua xv. 7, 8.) Here too Adonijah made a feast to complete his conspiracy, and in the midst of the festivity of himself and friends, and their premature exultation, they heard the shouts and rejoicing of the people at the anointing of Solomon, as the sound of the cry, "God save King Solomon," came down the valley from Gihon where the ceremony was taking place.—(1 Kings i. 32—50.)

The valley of Hinnom, from Gihon on the west, to where it joins the valley of Jehoshaphat or Kedron on the east, is about half a mile in length, and from fifty to sixty yards in breadth.

From Enrogel we turned northward up the valley of Jehoshaphat, passing again "the King's Garden," but now on our left hand, and the village of Siloam or *Silwân*, as it is now called, on our right. This is a singular village, in a very picturesque situation. The houses seem to cling to the face of the cliff above the Kedron, as swallows' nests cling to the eaves or windows of a house. In fact many of the tombs, excavated one above another in the cliffs, are now occupied as habitations, so that the whole aspect of the village is peculiar. The valley of Jehoshaphat was the great burial place of the Jews, and it abounds in ancient tombs. Some of them are very prominent, and claim special notice. The tomb of *Zacharias* is a cubical piece of stone, about seventeen feet square, separated from the natural rock of which it forms a part. It was made, it is alleged, in honour

of Zechariah, who was slain "between the temple and the altar,"—(Matthew xxiii. 35.); but there is no sufficient evidence of such an origin. The Jews hold it in great respect, and it is a general wish amongst them to be buried as near to it as possible. We passed also the monuments known as the tombs of Jehoshaphat, Absalom, and St. James; but these names are only connected with the sepulchres by an uncertain tradition. The last tomb, that of St. James, is said to be built over a cave in which that apostle sought refuge during the interval between our Lord's death and resurrection. The Mussulman as well as the Jew, believes that the valley of Jehoshaphat will be the scene of the final judgment, so that both make it a favourite burial ground, but on the opposite sides of the Kedron—the Jews on the east, and the Moslems on the west.—Joel iii. 2, 12.

On the west side of the valley is the Fountain of the Virgin, in which the water springs up at the bottom of an artificial cave more than twenty feet below the surface. We descended to the water and saw the opening of the conduit which connects this fountain underground with the pool of Siloam, and while we stood on the brink we had some evidence of the irregular flow of the water, which is the most remarkable thing in connexion with this spring. It seems now, however, to be generally believed that this fountain is itself supplied from a well under the Sacred Rock in the Mosque of Omar, but whether the well in the Mosque be really a spring or fed from some other source remains to be discovered. As we advanced up the valley we passed Gethsemane on our right and came to the tomb and chapel of the Virgin Mary,—a low building in a sunk court in the very bottom of the valley. On entering the chapel from this court we descended by a broad straight flight of steps into the chapel, which seems to be entirely an excavation from the rock. The lamps which hang in great numbers from the roof were being cleansed, and other preparations were being made for Palm Sunday and Easter. Ecclesiastical history says, in opposition to the tradition which claims this site as the tomb of Mary, that she and the Apostle John were buried in Ephesus.

On leaving the chapel I crossed the Kedron by a small arch and returned to the city by St. Stephen's gate. I have thus to-day gone entirely round Jerusalem, and have got a clear idea of the

natural environments of the city. Each of the ground abounds with associations and holy memorials. The circuit of the walls scarcely as three miles, and the entire population of the city is about 20,000, about 7,000 are Jews, 7,000 are Moslems, and the rest Christians. The Greek and Latin churches extend about three quarters of a mile in length, and the breadth of the territory or tongue of table land on which the city stands is only about half a mile. The slopes gently from west to east. Travellers I venture to think have done justice to the fertility of the neighbourhood of Jerusalem. The land for the most part is the richest kind, and cultivators do not fail to make it, as it must have of old, abundant in vegetation. The trees have almost entirely disappeared, and only two or three are now seen within the precincts of the City. The rocks, mountain valleys are unchanged, but they were in the days of David the earthly life-time of our Lord. Solitude and desolation were everywhere luxury, comfort, and even life abounded. The material and perishable elements of the covenant are gone, and the tie of Jew and Gentile is now severed. The heavenly Jerusalem," the spirit of the "city of the living-God."

This evening Ibrahim, one of my servants who has accompanied me to Cairo, knocked at the door of my room and came in with a seemingly supplicating countenance. On asking him the matter, he said he was going to Cairo. "Going back to Cairo. Why so? why are you leaving here?" He replied that he had received a letter from his mother asking him to return home. His mother had therefore in my room was, as I pressed it, to get "something for myself"—the old story, a queer backsheesh. I told him I could help him in that way without a charge, first to Hassan our Dragoman doing so, I found that he had been charged for improper conduct. That he had got drunk through some of our wine or brandy and at Gaza he fell into the sam and now he had been misbehaving in Jerusalem. Hence the story of a letter from his mother was a pretence, and when I discovered he was disposed to sympathize with

when in this city of old he hastily said, "All men are liars." Of course all idea of backslidings for Ibrahim was at an end.

We leave Jerusalem D. V. to-morrow for a journey to Bethlehem, Hebron, and the Dead Sea, to return, all being well, on Friday.

### CONGREGATIONAL UNION.

The annual meetings connected with the Fifty-fourth Anniversary of this Society were held on the 1st, 2d, and 3d of May.

On Tuesday the 1st, the annual meeting of the THEOLOGICAL HALL was held in Augustine Church, at twelve o'clock noon,—the report of which we could not find space for in our last number.

On the motion of Mr. Cullen, Mr. George Gray, Dalkeith, was called to the chair. Mr. Young, Annan, opened the meeting with devotional exercises.

The CHAIRMAN then rose and said—Christian brethren,—The Theological Hall is one of the most important, if not the most important, of the institutions connected with us as united churches. I understand also that it is the oldest of our institutions, that it was even in existence, in a certain respect or degree, before there was a union to aid the weak churches by pecuniary contributions. The design of it is to provide a supply of pious and instructed men from among whom the churches may supply themselves with pastors. We think that is what is prescribed in the rules of the institution, and that the labours of the committee are well fitted under the Divine favour and blessing to secure such a supply. The law of the Hall requires that the candidate should have a recommendation from the pastor and brethren in the church with which he was connected. They are to set forth their opinion in regard to his character, his knowledge, experience, and other gifts. The committee also give attention to preliminary inquiries and examinations, that there may be something like a presumptive foundation for rearing up a theological, scientific, and classical education whereby they may be fitted to expound the Word of God. And when I speak of the men God has set over this institution, how fitted is their example, superintendence, and tuition to stimulate and strengthen the faculties of our young brethren who wish to devote themselves to this work, and to lead them to the acquirement of that knowledge so essential to every one that would desire to be a successful expounder of the Word of God, or who would wish, under the Great Shepherd, to be engaged in feeding the flock of God. The work of the minister is two-fold. He has to ply the consciences of men with the great verities of the gospel. And in going forth to this work, how needful is it, when we know the state of society, that our young men be qualified by all the means in their power to strengthen the faculties God has given them. They are to lay the claims of the gospel before men, perhaps well educated and of accurate thinking; and it is their duty to be able to spread the truth of the Word of God before them in simplicity, yet in fulness, and without anything that the carnal mind would seek as a subterfuge or apology for rejecting the gospel of God by the manner of its presentation. Young brethren should remember that, while revealed truth is the same, there may be additional discoveries of those unfathomable mysteries of the gospel set before us. But in regard to error, it is always changing; it puts on a new phase corresponding to the temptations in which society may be placed for rejecting the truth, and it is expedient that those who are set for the defence, extension, and promotion of the gospel amongst us should be qualified to bring forth truth for the refutation of error, that where any are honestly entangled by error in their minds they may be delivered, and others may be put to silence who seize these errors as an apology for living in unbelief and sin. I therefore infer that every one who comes forth to expound the Word of God, every minister called to take the oversight of our churches, should be a man of considerable mental cultivation, and have every talent God has bestowed upon him properly prepared for this service. The gospel indeed must be the great subject of their knowledge and of their ministry. Christ Jesus and Him crucified must be, as it were, the centre and stamina of all their knowledge. Christ must be the bright and glorious sun; and whatever else they attain to, it must be around and not as eclipsing this. The Hall, in my estimation, has not received from the Churches that support and sustenance to which it is entitled. I am glad a brighter day is opening up, and that now it

is not so much want of pecuniary sustenance that is complained of as deficiency in the number of persons presenting themselves for the benefits of the Hall. There is considerable relief to the pecuniary resources of the institution. But there will be much required from the brethren if we are to get young men forward in that number that the demands of the churches require; and I would only, before closing, exhort any who think they are called by God to devote themselves exclusively to His work in the gospel, that they should by prayer seek to be brought to a right decision. It is true, indeed, that the weakness of our Churches has often presented obstacles to our young brethren; but I trust that while a bright season has come upon this institution pecuniarily, there will be also something not advantageous to be offered by the Churches in support of those who devote themselves to the work of the Lord.

Mr. JARVIS then read the annual report. It referred to the great loss the Theological Hall had sustained in the decease of the Rev. William Swan, and the deep sense the committee had of the loss the institution, in common with all their denominational interests, had sustained by his removal. The committee especially wished to commemorate the promptitude with which, at considerable personal inconvenience, he came forward to supply for a season the vacancy in one of the chairs caused by the loss of the ever-lamented Mackenzie; the many important services rendered by him in the management of its affairs, and the valuable additions made by his generosity to its library. The Committee of Management reported that the applications for admission in 1865 were in number considerably below the average of preceding years, and were not all of such a kind as the committee felt warranted to encourage.

Mr. WIGHT moved the adoption of the report. I think we must all feel desirous—and I am sure it is the desire of every one who has listened to this report attentively and are interested in this question—that it should be carefully considered by the great mass of our people. I do not think there is any one of the institutions connected with the Congregational Union that equals this one in importance. Even the Union itself, whose proper sphere is to provide the means of aiding weaker and poorer churches to maintain the ordinances of religion, to uphold missionary and evangelistic opinions in various parts of the country, and to spread our principles as Congregationalists, is not so intimately related to the interests of the churches, and so bound up with their prosperity as this institution is, by means of which we try to train up a race of godly, educated, cultivated, and fully equipped men to fill the pastoral office in them. There was never a time in the history of our denomination when this subject demanded such earnest consideration as it does just now. It is a subject of deep and growing interest to all denominations—the providing of suitable and well-prepared men for the pastoral office—and it is of no less importance to us than others. I question whether the Theological Hall has ever commanded the general attention throughout the body which it deserves. I am quite sure, whatever may have been the case in the past, it is not doing so just now. I shall be very glad if anything that may be said here, and if the perusal of the report, shall have the effect of awakening a new interest in it. The report contains some things that are very satisfactory indeed, but others that are very far from being satisfactory. I have very little to say about the former, though it would be more pleasant to me, and perhaps to you too, were I to talk about what is cheering; but to talk about the unsatisfactory aspects of the case will be more profitable—not to grumble or find fault, for I am not fond of this, but to look at the unsatisfactory things and see if anything can be done to correct them. That which created most profound concern was, that the number of students was so small; that so few young men who were fitted by natural endowments as well as grace for the work of the ministry, were found ready to offer themselves for it. He believed their denomination was not singular in the matter. What were the causes of it? He thought it might arise from the greater difficulties of the work of the ministry now than formerly. Forms of opposition to the gospel which were new and peculiar had to be dealt with. Questions were being agitated and keenly discussed which were never thought of formerly, and a minister's life was rendered more laborious by his studies having to be more varied than ever, and by the tear and wear of conflict with a much more varied and perplexing multitude of adversaries. This they could not alter. Might God, in time to come, as He had in time past, provide the men who had the will to encounter the labour involved in His service in these peculiarly difficult and anxious times. Then there was no question but there was a want of attractiveness about the ministry amongst them



that he thought it decidedly improbable that the Congregational body should become large and influential in the ordinary sense of the word in Scotland that there was nothing good or great to be effected by the maintenance most earnestly denied. From the labours of the early Independents in the latter part of the century flowed an influence which revived all the existing churches and aroused them from a state of lethargy and coolness into which they had fallen. To the influence of these labours, which served, under the Divine blessing, to rouse Scotland from end to end, was to be attributed the happy changes which in the last fifty years have experienced, and the contrast between past coldness and lifelessness and the present evangelical fervour. Now, they saw their beginning to tell on all existing religious bodies in the diffusion of the principles of Congregationalism. These were becoming more practised every day, a struggle going on at present very much in connection with such small churches, organs and liturgies, but ready to be waged in connexion with such much more vitally related to the spiritual interests of the churches, and to prevail, until Congregationalism prevailed. Though he conceived that in important respects the ministry amongst them would always be unattractive, he believed that it was too often rendered far less attractive than it would be by the earnest spirit of devotedness to the cause of Christ and of perishing churches. The rev. gentleman concluded by remarking—Let the churches be the subjects of a great revival; let them be refreshed by the gifts of the Holy Spirit like floods of water on the dry and thirsty ground, and they should overcome all their difficulties about the Hall and the supply of ministers and evangelists.

Mr. Bruce seconded the resolution, and, in doing so, said he quite agreed with the report, and that it in thinking the report ought to be read with deep interest by every member of the Congregational Union did not need to be reminded that the diffusion of their principles depended very much on the way the Hall was managed, and that the part of the arrangement of it remained unchanged, and they had reason to congratulate themselves on still possessing the services of Dr. Alexander Rowan. He regretted that so few young men came forward as students, and that greater pecuniary advantages and social position could not be offered to them, if Independency were to flourish in Presbyterian Scotland, there must be a denial practised by all interested.

THE CHAIRMAN having put the motion to the meeting, it was carried by acclamation.

MR. BRUCE, M.A., Huddersfield, was introduced as a deputation from the churches of England and Wales, and spoke at some length on the subject bearing testimony to the success of the Theological Hall and the general

the mechanics' institution. This had been an inducement to them to lower their standard; and while Government was raising theirs, the Churches had been compelled to go from a low to a lower still, in order to get men for the colleges. The their English system was very expensive, ten or twelve colleges costing about £20,000, each college having a staff of professors maintained in connexion with it. No Church would have adopted as the *beau ideal* the plan on which they were working, but it had grown upon them, they having been excluded from the benefits of the universities, which had been maintained as if for the Church of England alone. They would not long be excluded, and he rejoiced to think those great universities would soon be as free to all as these of Edinburgh and Glasgow. They would be pleased to hear that their colleges in England had their full quota of students, and the result of their system was in some respects favourable, for where there were thirty or forty young men their domestic comforts were greater; leading one life they were brought closer together, and thus got what they felt to be valuable, that friendly study and intercourse with one another by which rough angles were rubbed off and minds sharpened. Another thing was they furnished preachers from their colleges. Some might think this was undesirable, but it was of great advantage to the churches, and was of great advantage to students. It was a help to the students in purchasing books, and they were also learned to speak by practice, which was much better than listening to lectures. He was surprised that with such advantages for study there should be so few students in Edinburgh. It was to be regretted also that the standard of the ministry was not so high as it should be. There was an idea in England that a man was not improved by a college education. This was a fallacy, as knowledge would not make men stiff and proud, as had been asserted; it was ignorance did so. The rev. gentleman urged the students not to be imitators of others, but to speak out their own thoughts freely, and, above all, to be thoroughly conversant with the Bible and the truths contained in it.

Dr. ALEXANDER then referred briefly to the prizes given by the Scottish Reformation Society, remarking that these had been offered by the society without any suggestions or solicitations on the part of Dr. Gowan or himself, and he was anxious they should get the credit of it. He concluded by mentioning the death since the report had been drawn up of Mr. Wemyss, of Fraserburgh, and expressing regret that they should no longer have his help.

Mr. Low, Portobello, moved the appointment of the Committee of Management for the Hall, and spoke eloquently in support of the institution.

Mr. GAMMON, Glasgow, seconded the motion, which was put from the chair and adopted; and a vote of thanks having been given to the chairman, the meeting was closed with prayer.

#### ANNUAL PUBLIC MEETING.

The annual public meeting of the Union was held on the evening of Wednesday, May 2d. in Augustine Church, the Rev. Henry Batchelor in the chair. He was accompanied on the platform by the leading members of the Union; while the body of the church and galleries were fully occupied.

The Rev. Dr. ALEXANDER gave out the hundredth psalm, which was sung by the congregation, after which the Rev. Mr. Arthur, Aberdeen, engaged in prayer.

The CHAIRMAN then said, it was not his intention to address the audience that evening, though the Secretary had been kind enough to place upon the programme the words "Chairman's Remarks." That was only a courtesy however, and he intended to exercise the chairman's privilege of sitting in silence, listening to what others were about to say. He had said so much that they would be tired of hearing his voice, and therefore he would call upon Mr. Spence to speak to the first subject.

The Rev. Mr. SPENCE, Dundee, spoke upon the Relation of Congregational Principles to Town and Home Missions. We regret that want of space compels us to omit his address.

The Chairman said he had been struck when wandering through some wild glen to find the tiny flower putting forth its gentle blossom with all the energy it had received under the shelter of some large stone; and not only so, but there was sure to be a sunbeam that would glint bonnily on the bare stone, and thus vivify the life that was there put forth. It would be so with them if they did what their friend had just told them. Wherever there was a putting forth of divine life, the sunshine of God's grace would come down upon them. He would now call on—

ROBERT BRUCE, M.A., Huddersfield. He said he esteemed it a high and highest honour that ever had been conferred upon him—that he should have the annual gathering as the representative of a body of Congregationalists, numerous and influential as the Congregational Union of England and Wales, and when he thought of the eminent men who had preceded him in that mission from year to year, he felt unworried to stand on that platform and to walk in the footsteps of such predecessors. But he could assure them that his duty he felt to be made the lighter, and his difficulty greatly relieved, by the extreme kindness with which he had been received in private and in public since his visit to Edinburgh; and he could assure them, that though the committee in England might have selected a more able, and wiser, and more eloquent man than he was, they could not but have taken a deeper interest in the operations of Congregationalists north of the Tweed; or that had a deeper conviction that they, as Congregationalists, were holding to sound Scriptural principles, and lifting up a testifying church to the world that was of the greatest value. It was an interest to his visit to find Mr. Batchelor in the chair, and to revive a sympathy with him; and to find that though the one had gone north and the other south, they were still one in heart, and still had the confidence of the people. He had been delighted with the meeting of that forenoon, and he had been glad to listen to the sound, eloquent, and instructive discourse which had fallen from the lips of their chairman, as president. He was also pleased with the way the meeting had been conducted, and though there had been something like unpleasantry could not but admire the ability with which the gentlemen expressed their sentiments, and met with mutual respect from each other at all hands. He felt that difficulty on such a matter would not occur again, and that they might be united joyously and prosperously. Now, lest he should forget it, he would repeat the formal message which he had received from the committee by whom he was appointed to appear at that meeting. In receiving that message he was deeply and warmly affected; he knew full well the warm affection that they in England bore to their brethren in Scotland; and he was to assure them of their undiminished interest in their welfare; and that they sympathised with them in their prosperity, and hoped that increased success might attend all their endeavours. He was to convey the esteem and warm regard of those by whom he was appointed, and he was told he could say nothing, either in public or private, of a character which they would not be prepared heartily to endorse. So it was the fault of the committee, but his own, if he did not say enough to relieve their feelings which they bore towards their brethren in the Lord. Now, he said highly of such interchanges of compliments and good feeling between the North and South. He could not speak this much for the committee, but for himself he could say he was prepared to go farther, and desirous of seeing more union between the Independents of the North and the South. He did not propose to blot out of the Tweed or the blotting out of the border line, but he should like to see that which had been accomplished by railways and commerce, and was not bound up by paltry considerations—the essential unity of Congregationalists North and South. It seemed to him that the opportunity of bringing about this desirable end was in the hands of his Scottish brethren. They were the older bodies, at the same time they were the older; so far as union was concerned they were twenty years older than they were in England; and they were to take the initiatory step in such a matter, and he would suggest to the committee of that Union that the matter should receive their consideration. When asked to give a description of the position of the congregations in Scotland, he said that he was not the first who had been called upon to do so among them, and he was afraid he was the least among the many. Moreover, the Independents, generally speaking, knew far more about the Independents of England, than the Congregationalists knew about the former. Indeed, he found in England considerable prevailed in respect to the religious bodies of Scotland. Perhaps they ask their good country of Scotland was worth knowing anything about, and he himself knew better. He knew persons who thought nothing but Presbyterians in Scotland, and they could not discover any difference between the leading bodies of the North. He fervently trusted that in respect to two of these great bodies, this might be unnecessary, and that the two bodies might be enabled to unite on principles honourable and not formidable to the Congregationalists of that part of the king-

dom. The rev. gentleman then proceeded to give a few statistics regarding the number of churches, &c., in England. He said they had in England 2,600 chapels; in Wales, 800,—in all 3,400; in England, they had 1,984 churches; in Wales, 652,—in all 2,636; in England again, they had 1,790 ministers; in Wales 385,—in all 2,175 ministers. They would of course at once perceive that there were nearly a thousand fewer ministers than there were chapels, but they must not suppose, on this account, that the churches were vacant. No! they had a large body of local preachers, who supplemented, in the smaller chapels, the labours of the settled pastors. These churches provided accommodation for 1,100,000 persons—about one-sixth more than actually attended them. Then as to their strength in the large cities, they had 220 chapels in London, in Yorkshire they had 250, in Lancashire 270, in Essex 134, which were the principal localities where they were strongest. He was sorry to confess that in the smaller towns and villages the churches had been almost stationary. He was glad to find that it was far different in Scotland, and that in churches with small congregations there had been an increase to the number of 120 members during the year. He was sorry to say that in the West Riding of Yorkshire the numbers were about the same as before. Perhaps it might occur to them to ask why it was that succeeding in larger towns they had not succeeded in the agricultural districts and the smaller villages. He did not believe it was because their principles and policy were not fitted for these places. He held that their principles being scriptural, were fitted for men in any place; but there were one or two influences that made against them in those places. The first thing was that these places were decreasing in population, and young men were drafted from them into the large cities. He trusted that in Edinburgh, and Glasgow, and Dundee, they would not forget that these small churches were contributing to the success of the larger, just as the rivers were fed and their volume increased by the little streams in the far off mountains, that were often forgotten and seldom visited. Thus it was that the churches were supplied with ministers 50 years ago. These little churches had a difficulty to get ministers, and when they got them they had a difficulty in keeping them. He did not mean that this arose from want of money, but in large towns the revenues were so much better, that when a pastor in a village received a call from one of the towns, he usually left the small church to look out for another pastor. They got men who, though of good character and true piety, were often men of little education, and who having little information regarding the working of Independent churches, had not been able to manage affairs always with peace and humility. Then the Church of England had made during the last twenty years great efforts to overreach the outlying population. This they did not grudge—the more especially as they had adopted Congregational principles in doing so. It was not by government grants, but by subscriptions among the members, they had raised the churches whose elegant spires studded the land, and the pulpits of which were occupied by men from Oxford and Cambridge. Young men Congregationalists, often when they found their way to these churches did not find their way back again. These, then, came to be composed of the poorer classes of the people, of whom he would not say a disparaging word; but unless they had men of broad views and intelligence to take the lead in matters it was difficult to manage their churches. An old man in the north of Scotland used to describe the churches, by saying, that those which exercised strict discipline had a besom and those which had the gospel had a candle; and going over the churches, he said this one had a candle and that one had a besom, and so on, till he came to the Independents, and said they had too many besoms. *He* was a besom and *she* was a besom; and *he* swept and *she* swept, so that there was such a dust raised by their sweeping, that they were aye worse than before it began. They saw how necessary it was that the ministers and others should be cautious in the management of the affairs of their churches. In the large towns very much progress had been made, as 350 churches had been built in 10 years; and there were 320 ministers more than 10 years ago. The churches had also been greatly beautified; but when he had stood in the pulpit of St. James' hall, he could not help thinking it was not the beauty of the building that made the songs of praise sweet, and the preaching precious to the hearers. These larger churches had not been unvisited of their poorer neighbours, and Mr. S. Morley, Mr. Crossley and his brother, Mr. Titus Salt, and others, seemed always to be giving, and seemed always to have to give. In addition to all this the churches had taken up the system of having congregational missionaries. The Sunday schools were far more important than

England than they were in Scotland, and large sums of money were spent on the buildings for their accommodation. In the congregation with which he was connected there had been schools built which had cost about £3,000. These schools had 23 class rooms, besides public rooms of various kinds. It seemed as if they had only to ask for the money for them and it was given; and the schools had seen a great blessing to them. Referring to the position Congregationalists occupied in relation to the Church of England, Mr. Bruce said he was sorry to say that it was more and more one of opposition and antagonism. He was persuaded that they, Independents, would have been satisfied with small mercies such as the Church of England would have given them, and sat still as their fathers were obliged to do, they would have had peace; but they had grown so much that they were not going to be satisfied with small grants, and something more they must have. The Church of England wished to know what they wanted, and their reply was, that they wanted perfect equality in the sight of the Lord. They had a consciousness of being built, even as the others were built, on the foundation of the apostles, and of professing Christ as the chief corner stone; and therefore they claimed to be regarded by their more favoured brethren as no longer strangers and pilgrims among them, but as fellow-citizens of the kingdom of Christ. In these matters—partly political and partly religious—he was happy to announce that progress had been made. The bill of Mr. Hadfield had done something, and they should be thankful for small mercies. They would have learned that Lord Derby had given his consent to the abolition of church rates, and he hoped if they were not abolished, this would be virtually done by an arrangement being made regarding them by the House of Commons. He trusted also the Universities would become what they had been in name only—national institutions; and be free to members not of the national church only, but as the universities with which they were so highly favoured in Scotland. He was happy to say the Congregational Churches was completely united. He never heard of parties in them; in heart and mind they were one; and he believed their ministers had the confidence of all in the churches. They had Mr. Binney, Mr. Martin and many other eminent men as leaders to look to. They were not looked upon as masters or founders of schools in the churches, but they all followed them out of individual convictions. The Rev. gentleman concluded by expressing an earnest hope that peace and unity might long prevail in the Congregational Churches of England and Scotland.

Rev. Mr. JARVIE, Greenock, next addressed the meeting on "The relationship of Congregational principles to Church Life." He said—our topics of illustration to-night bear somewhat on our peculiar principles as Congregationalists. I am sure that will not be understood as indicating that we are desirous to multiply the topics of debate, or to enlarge the points of difference between ourselves and our brethren of different denominations, but rather to give a faithful exposition to the principles we hold, that these may be confirmed by our method of stating them—that misconceptions and misapprehensions of what they are may be removed from those who do not understand, and that our younger brethren who are growing up in all our churches may have some general notion of those great principles of ecclesiastical polity and government, of which we are not only not ashamed, but which we hold as part and parcel of the truth of God. The topic which has been suggested for illustration to-night by me, is that which the chairman has indicated—the relationship of Congregational principles to church life. Allow me as a preliminary observation to say that our Congregationalism and our Congregational Union are two very different things. Our Congregationalism, as Christian churches, is an organic and necessary condition of their existence. Our Union, as a series of Congregational churches, is but the expedient form which our missionary life assumes, in order to develop itself, and to discharge our duty. The forms of our Congregationalism we hold to be no accident, but an essential fact. The forms of our Congregational Union, or the particular development which our Churches may assume at any particular period, are mere accidents that may be changed or adapted to meet any emergency of new circumstances, or to find a better adaptation under changing conditions. Our Congregationalism, in relation to church life! Consider for a moment—and I shall endeavour to be as brief as the subject will admit—consider for a moment what are the necessary conditions of a true church life. And here let me remind you that the Scriptural idea of a Christian church is not its power of numbers, not its social influence, not the political power it may wield; but the true Scriptural idea of a church of Christ, irrespective of numbers and the mere accidents of historical change, are, a union

of souls in living contact with the living God, bringing the power of a regenerated spirit, and also the sanctified energies of man redeemed to the glory of Christ as the good of the world. For this end, I ask what is the grand condition? It that the stones in the spiritual temple be themselves polished stones, right adapted for the sanctuary of God; not the wood, and the hay, and the stubb that men may gather, but the living stones constituted by the vitality which themselves have received from God, meet to accomplish that spiritual junction and perfect that spiritual union the consummation of which is the temple of the living God. Now, sir, I say at once, and advisedly, this is what we, as Congregationalists, aim to accomplish. We may fail to accomplish it, but it is better fail in a good endeavour than to succeed in any effort that has no good in it at all. And we ask as a necessary condition of connection with our Congregational churches, that men have first been brought into fellowship with God; for there can be no living church, if that church be not a union of living souls; the mere aggregation of dead matter will but illustrate the want of that spiritual vitality that adds power and energy to all true organization. And so we ask, first of all, that men be living—that they have felt the secret baptism of God—that they have risen to the apprehension of salvation and acceptance through the blood of the Lamb. Apart from this, we do not desire—we do not encourage; we should rather dissuade all applicants from joining our churches, or asking our fellowship. But again, the Congregationalism which we endeavour to illustrate, and which we believe to be founded on the great outlines of the New Testament—tends to develop, better than we believe any other form of ecclesiastical organization can do, a true individualism nourished under the healthy conditions of liberty and life, to a true and perfect manhood in Jesus Christ. And thus we do not require the mere shibboleth of a party, we greet no idol of a tribe, we take the light that God has kindled and let it burn with the free air of heaven under its own conditions; and we ask the life which that divine power has quickened, that it may subordinate and assimilate all influences to itself; and it matters little, yea, nothing to us, whether it grow up after the form of our traditions or not, whether it re-echo our utterances or not—if it speak the inspiration of God, and grow up to the measure of the stature of the perfect man in Christ, we hail it as an accession not to us alone but to Christ. Still farther, I am prepared to maintain that the Congregationalism we seek to illustrate develops in the highest degree the true responsibility of a man. For, I ask, what is the noblest thing about a man in his spiritual life? It is that he dares to live as ever in the great taskmaster's eye—that he spends his energies, if he have them, under a quickening sense of a divine responsibility alone, and, under a sense of this all-commanding, all-subduing, all-penetrating, all-controlling, all-elevating power, give free and full expression to the truth and life that are in him. Now, sir, our Congregationalism seeks to accomplish this. It asks living men, it asks free men; it asks men who dare to differ from their sect, or tribe, or association, that they may agree with God; and wherever such men find admission to our churches, we ask for them no stereotyped confession of faith. We do not seek to trim and train them to the formularies of a period which has gone by, or to agencies that may happen to be temporarily popular now. It is enough if we mark in them the operation of a divine grace and the expression of a divine life. We say to such, "Come in, thou blessed of the Lord, and bring thy sanctified energies with thee; grow right or left, broad or long, or both, so that all that growth be towards heaven and Christ." Now, sir, I should like to say, that when such materials as these are brought to our churches, the conditions of the true development of life of such as are associated together depends on certain great Scriptural principles. Some of these, indeed, I have anticipated in the observations I have already made, and I will not dwell on their illustration. But, as the man is free, the church must be free. No church, under any plea whatever, ought to come, or to dare to come, between a man and God. To his own master he standeth or falleth; and, as the law of the country will not permit a man to denude himself of his natural rights, so no ecclesiastical laws whatever—far less any condition of a true Scriptural church—will ask or permit a man to denude himself of the individual liberty he has in Jesus Christ. But under this saving condition, we recognise as a grand and essential principle of our Congregationalism the supremacy of the authority of Christ. We call no man master. One is our master, even Christ, and all we are brethren. We call no man "Rabbi," nor would we be called "Rabbi" of men. We are simply disciples of an Almighty Saviour, whose word is law and whom alone we acknowledge. Consider this as an essen-

tial element of life and liberty and growth—the Headship of Christ. It does not mean the headship of a man or a body of men who, under any plea whatever, come and lay a yoke on my conscience, which Christ has not recognised and which Christ has not acknowledged. That is not the Headship of Christ that I recognise, or that the Scriptures recognise. It is not that of a council, or association, or conference, or church, claiming to exercise the authority of Christ, and usurping what is due to Him;—the Headship of Christ is the direct operation of the law of Christ on the individual, without any let or hindrance from any place or person whatever. But we recognise the exclusive law of Christ in the Congregational churches; we maintain that the doctrine of Christ is essential to the true development of a Christian church. This doctrine drops as the rain and distils as the dew. It is his word that is as honey to the mouth of the spiritual child. It is that bread of life which he hath given for the life of the world—represented, expressed, embodied in His word—by the nurture of which the child grows up into the man, and the true strength of spiritual manhood is attained and developed. I know very well that at present—I do not think that any man can be ignorant of the fact, and I do not think that any man ought to be blind to the danger—that at this moment there is a tendency to ignore the statement of the positive truth of Christ to counsel the negation of positive truth, and the absence of spiritual life, by the imaginative points which they suggest to the pleasing fancies of a quickened imagination. I ask you to consider if that were the teaching of the Son of God—the great Son of God? I ask you if the great fault of the men of his generation were not this—that they denied the truth? And the grand expression of the consequences was conveyed in these solemn words—If you believe not in him, you shall die in your sins; you shall know the truth, and the truth shall make you free. And I say there can be no freedom of spiritual life, no freedom of true Church life, anywhere; if there be not a clear recognition, devout appreciation, and reverent submission to the truth of Christ. But further, sir, I might speak of sanctified affection as illustrative of true Church life. I do not, however, advert to that at all, but will pass on to observe that another condition of a true Church life is co-operation in the work of Christ. I do not know anything that comes to a man more thoroughly quickening or more fitted to inspire him to effort, to sustain him in labour, and console him in defeat than this—that in every sympathetic tear he sheds, in every sigh he utters, in every effort he makes for man, he is a fellow-worker with God. After further enlarging on this point, Mr. Jarvie concluded by urging a faithful adherence to the grand conditions essential to Church life, by which much good might be done in their day and generation. He hoped the time would never come when they would live upon dead traditions—when they would only point to what their forefathers did, rather than to what God had given them to do. Let them be true to the principles which they professed, and they would have the full assurance that they had done something for their country, something for their race, something for their God.

Dr. W. LINDSAY ALEXANDER next addressed the meeting on “The Relation of Congregational Principles to Christian Union.” He directed attention to the importance of discriminating between three words which were sometimes used confusedly—namely, the words union, unity, and uniformity. In many ways these words had been confounded and intermingled, and mischief of various sorts had arisen in the Church in consequence of such confusion. By union properly was meant a combination of persons in order to secure some given end, which they desired in order to enjoy some special advantage which they estimated and craved. Unity strictly expressed the idea of the blending of different elements into one organic whole, and when used in regard to persons must mean the blending together of separate individualities by means of a harmonizing power—an inner working spiritual power that harmonized these separate individualities and brought them into something resembling an organic whole. Uniformity, again, was a term which properly meant an acceptance by a number of persons of the same form of doctrinal belief, and of Church polity, and of the same modes of worship, and such like. Having made these definitions, he thought they would agree with him in drawing the following conclusions—first, that there might be union where there was not unity; second, that there might be unity without ostensible and visible union; and third, that there could be neither union nor unity without a certain degree of uniformity. There might be union without unity. The two terms were often used as if they were perfectly synonymous; and many Christian

people imagined that they had been working in the interests of Christian unity when they had been seeking to promote great outward ecclesiastical unions; they shouted pœms of triumph in the cause of unity when such unions had been accomplished. The two things, however, were quite as distinct as mechanical aggregation was from chemical union. It was quite possible for a number of persons to agree together in the accomplishment of a certain end, in the enjoyment of a certain advantage, who had no affinity with each other, who had no internal bond of affection uniting them together. In such a case they had a firm and distinct union, but there was no unity. Take, for instance, men engaging in business. Companies might combine together for the accomplishment of a certain end, for the making and working of a railroad, and yet the individuals in the company might be perfect strangers to each other; they were kept together and exclusively by their interest in this common end. Then the Bible Society was a union without necessarily being a unity. It simply drew together men who were interested in the diffusion of the Bible; and when an attempt was made a few years ago to propose a test of religious belief as a condition of membership, it resisted successfully, upon the ground that the union was one simply for a particular end. He took it that it was the same as regards Christian Churches. There might be a combination of persons under the name of a Church, who might have no internal affection—might be linked together by no inner bond, and which might be kept together by no power more spiritual or sacred than that external authority or advantage, or interest, that had drawn them together. On the other hand, there might be unity—true, real, loving, spiritual unity—where there was no outward visible union. A family did not cease to be an organic whole because the members of the family had been scattered over the face of the earth; and so it was with the Christian Church. He was not prepared to go the length of asserting that Church Unions—whatever name they gave to them, whether they were called Churches or Confederations—necessarily impeded Christian unity, or were at all destructive of it. He thought it was enough for them to affirm that these Church Unions did not necessarily create or promote unity—that they might exist, yet the unity of the body might not be promoted by their existence—that unity was a thing of a more thoroughly internal, spiritual kind than mere union. He thought it was also important to say that there really could not be either unity or union, in the senses defined, without uniformity, to a certain degree, meaning uniformity of agreement in belief, and in order and practice in our churches. He said to a certain degree, for he need not tell them that uniformity had been looked upon by some as necessary in the minutest particulars. Men had maintained that it was necessary for Church Union, and even for Christian fellowship of any kind that men should be agreed even to the minutest point, and consequently such people had sought to form their creeds and confessions so as to include the minutest point. Some people affirmed that there could be no Church union and fellowship of worship without perfect uniformity of worship—that they must go through the very same forms, that they must go to church at the same time, bow the knee and bend the head at the very same moment, clergymen must be dressed in the very same way, and all things must be done in uniformity. The Congregationalists as a religious body had always repudiated everything of this sort; but on the other hand they must be careful of going to the opposite extreme—the extreme of thinking that differences in religious opinion were of no value at all—that a man was as worthy of their confidence and esteem when he spoke what they thought wrong as when he spoke what they thought right, that therefore Christian fellowship was based upon an entire disregard of the various theological opinions, the religious beliefs, which a man entertained. This was an extreme which would not bear the test of examination. Surely there was a distinction between truth and error, and if there was not, what was the use of the pulpit, or of a religious profession at all? There must be a distinction between truth and error, and truth must be held to be useful, and error must be held to be dangerous. They must learn, and though it was a little difficult to learn, it was by no means an impracticable lesson to draw a distinction between essentials and non-essentials. Christianity was a system of essential truth. There were certain principles which were essential to it—certain truths which, if they took them for granted, they destroyed Christianity, and if a man did not believe these truths it was really an act of falsehood on their part to acknowledge him as if he did. If there was no agreement as to essentials and fundamentals, there was no basis for fellowship at all, and any fellowship that was pretended without such a basis



really nothing but a pretence, and had better not be made. They could not unite in any way without some agreement in opinion. And certainly it was impossible to agree on Church Union and Church working unless they had a basis of belief that was common amongst them, in virtue of which belief they recognised each other as followers of the Lord. Upon these grounds, he thought Congregationalists had been accustomed hitherto to proceed, and proceeding upon these grounds, he ventured to say that they had peculiar advantages for the cultivation of Christian unity in the widest sense of the term. They had a sufficient regard to essentials as a solid basis on which their fellowship might rest, and yet they did not tie a man down so minutely to particular points, and upon points upon which Scripture might not have spoken very clearly, as to impose a burden upon any man's conscience or put a barrier in the way of any man's uniting himself to them. He thought he spoke the truth in regard to the matter of fact when he said that their churches had always acted upon the principle of generous, liberal, Christian affection in their communions. They had sought to satisfy themselves as they best could, that those who wished to join them were followers of the Lord Jesus Christ, but they had never imposed upon them as terms of union any of those points on which sincere Christians had felt themselves obliged to differ. And in that Church, since ever he had been pastor of it, they had had brethren and sisters who had differed from them in many points, upon points even of doctrine, in reference especially to differences between Arminians and Calvinists. They had never felt any difficulty arising from that, because their principles had that elasticity, and their methods of working had that freedom, that they could agree to differ upon points like that when they knew they were at one upon the great essential cardinal truths of their holy religion. In conclusion, he would say that their wisdom lay in seeking to have more and more of fellowship with Him who was the head, and who, by His own living Spirit, would so touch and mould them if they lived near to Him, that being strained closer and closer to Him, they would by the divine necessity be drawn closer and closer to each other.

The CHAIRMAN then pronounced the benediction, and the meeting separated.

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## Chronicle.

ORDINATION OF THE REV. PALMER GAMMON, LL.B.

*North Hanover Street Congregational Church, Glasgow.*—The Rev. Palmer Gammon, LL.B., scholar of New College, London, having accepted the unanimous invitation of the above church, entered on his ministry and preached the introductory sermons on the first Sabbath in March. The ordination service was held on Thursday evening, March the 22d. The Rev. Archibald McMillan, of Bayswater Congregational Church, London, commenced the service with the reading of Scripture and prayer. The Rev. W. L. Alexander, D.D., preached the sermon to the people from Acts ix. 31; and taking up the narrative in the Acts, gave an able and clear exposition of Congregational principles and duties. The Rev. Henry Bachelor then asked the usual questions. To these Mr. Gammon replied, giving in his statement of doctrine emphatic prominence to the atonement of Christ, making this the centre of his

faith, and regarding it as alike the power and the possibility of the Gospel. Alexander Christie, Esq., on behalf of the church, gave an account of the circumstances which led to the invitation, and expressed their firm and affectionate adherence to it. The Rev. William Gammon, of Norton Fitzwarren, Somerset, offered the ordination prayer for his son. The charge was delivered by the Rev. Samuel Newth, M.A., F.R.A.S., Prof. of New College. This service was founded on "Jesus went to the mount of Olives." Referring in the outset to the separation this ordination marked between professor and student, and to the regret and hope their long relation excited, he gave a faithful and loving exhortation to the duties of the ministry and to the prayer which alone can meet them. The Rev. John Robson, D.D., of the Wellington U. P. Church, concluded with prayer.

On the following evening, a lecture was delivered to the young men of the Congregation on "the Life of St. Augustine," by the Rev. Professor Newth, M.A.

On Sunday the 25th, the induction sermons were preached. In the morning the Rev. A. M'Millan of London addressed the church from, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's," (1 Cor. vi. 19, 20); and from his long personal acquaintance with him, warmly and highly commended the new pastor to their love and service. In the afternoon, the Rev. Palmer Gammon preached from 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The key to the sermon was taken from the frequency and often abruptness with which this cardinal truth is introduced, especially in the letter of St. Paul. The explanation being that this was the life truth of the apostle, and that the love of it so mastered his nature, that, in season or out of season, he must mention it. From this we learn, the successful minister must give the foremost and ruling place to the same great truth; and that while it is thus to be first in conflict with the evil without us, it must be first in individual life and in individual love. The sermon concluded with an impassioned exaltation of Christ, the Divine Saviour, as the spring of hope, and riches, and joy. The evening sermon was given by the Rev. Professor Newth, on "Bear ye one another's burdens." It was characterized by the same power, felicity and grace, which marked the lecture and the charge to the newly ordained minister.

On Monday evening, the 26th, the soiree was held in the Trades' Hall—the Rev. Palmer Gammon, LL.B., in the chair. After tea, the Chairman addressed the meeting. Having warmly thanked the many friends to whom he was indebted, he stated that one of the chief attractions Scotland had for him was the comparative absence of religious caste. He believed that the recognition of the different denominations as fellow-workers and brethren—which was but the carrying wider the principle of Congregationalism—would be the ultimate and true union of the Church. The Duke of Argyle, when presiding at the last meeting of the Bible Society of Scotland, had strongly maintained the Congregational principle, "that the remedy against the evils and errors constantly springing up was the independence of individual churches and of individual members." And turning to our common faith he

(the Chairman) looked for ultimate triumph, when the should have been little by away by the tearful pray church; and when—as the Peter healed—the shadow of ample and godly life from all of Christ, should be as hea manner of suffering and so Rev. J. M. Jarvie then wel new pastor to Scotland, tained that the principle of tionalism only made stronge with other denominations. T W. Thomson welcomed him friend. The Rev. Walter M pressed his welcome in the r U. P. Church. The Revs. W and A. M'Millan brought n greeting from England, and their own pleasure at the formed. The Revs. W. Pu H. Batchelor, and Mess: Christie, and Adams, expr pleasure also and hope for the of the Church. After which man concluded with the ben

The last of the ordination was held on Sabbath morning when a sermon was preach Rev. W. Gammon, the fat young minister.

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HELENSBURGH.—ORDINATION ( WM. MILNE.—PRESENTATION REV. JOHN ARTHUR

INCREASING years having led ago, to the retirement from ate of the Helensburgh Cong Church of the Rev. John A a period of service extendin better part of half a century, taken to fill the vacancy thus and a few months ago a v mous and cordial call was pi and accepted by the Rev. Wil who was, on Tuesday 17th dained to the work of the i connection with the church i On the preceding evening a p service was conducted in the the Rev. John Douglas, J and the Rev. J. M. Jarvie. The ordination services cou the chapel in the forenoon o'clock, and the attendance o bers of the church and their numerous. The introduct was offered by the Rev. Ja M.A., Hamilton; the ques asked by the Rev. Mr. Jar

dination prayer offered by the Rev. John Miller, Inverury. The Rev. W. L. Alexander, LL.D. Edinburgh, delivered an able charge to the young pastor, and the Rev. D. Russell, Glasgow, followed in a telling address to the Church. At the close the newly ordained minister was cordially welcomed by those present.

In the evening a soiree was held in the King-street Hall,—the newly ordained pastor presiding; at which the audience was large, and embraced, in addition to a full representation of the Congregational Church, ministers and members of various of the other churches in Helensburgh.—After tea,

The Chairman rose and said, that, according to the usual formula, the next thing on the programme was the 'Chairman's address.' The number of other speakers whose names appeared on the list suggested to him that he must 'cut it short.' As the first speaker he might escape such an admonition, but he did not wish those who were to follow to be subjected to it, and therefore he would be brief, so as to allow some time for those who were to follow. It was the less necessary for him to give a lengthened or formal address, as they were met that night to kindle and take means for the perpetuating of kindly feelings towards each other, and he felt that he would best answer the object of their meeting by expressing his appreciation, and tendering his cordial thanks for the warm reception they had that day given to him. So far he had met with nothing but kindness, nothing but sympathy from the people amongst whom he was to labour. He had also to thank those gentlemen from a distance, who had that day favoured them with their company and assistance; nor in saying this did he forget that there were on the platform and amongst the audience ministers and members of other churches. The church of Christ was one, and he wished to remember at all times that he was labouring in the same vineyard as his brethren, though it was somewhat divided by the hedges of sectarianism. For his own part he did not object to denominational differences which he thought were likely to exist so long as men's minds continued to present the diversity they at present did; but these differences he wished to see always kept in subordination to Christian love. He sympathised with every effort for Christian union which could be brought about without the sacrifice of Christian truth. He concluded by expressing the

hope that he and the church of which he had been ordained the pastor would be united in their efforts to do good, and by repeating his thanks for the cordial welcome given him that day.

Addresses were also delivered by the Rev. R. W. Thomson, the Rev. G. M'Callum, the Rev. P. Gammon, the Rev. John Miller, and the Rev. D. Duff, all of whom concurred in congratulating pastor and people in the union so happily formed between them that day, and in expressions of sympathy and good will,—the latter gentleman, in his own name, as well as on behalf of the Rev. Messrs. Anderson and Carslaw, who were present, welcoming Mr. Milne to Helensburgh.

Provost Breingan, on being called on, came forward and spoke as follows:—I assure you I feel it a very great honour to be called on to take part in this evening's proceedings; and yet I have to confess that I feel utterly unable to discharge the duty which I have undertaken in any way creditably to you or satisfactory to myself. Fortunately for me, the subject of my remarks is a person equally well known to most here as to myself; therefore I deem it quite unnecessary that I should enter into a detailed statement regarding the many and varied qualities of our very dear friend, Mr. Arthur. I am sure you will agree with me when I say that the substantial testimonial which I have now the honour to present, tells with far more effect the esteem in which he is held than any words of mine can do. I am not aware whether it is intended to hand Mr. Arthur the list of subscribers to this testimonial or not; but I have had an opportunity of seeing it, and it is very pleasing to find that this token of respect has been contributed by all classes and denominations. I believe that such a large sum has never been raised in Helensburgh with greater ease; and of this I am certain, that no subscription could be given with more cordiality and good will. I presume it is because I am at present the representative of this prosperous burgh that I have been asked to present this mark of your respect to one so worthy of it; and permit me to say that, amid all the duties to which I have been called since I had the honour of presiding over this community, none has been so delightful as the present, and I question if ever in my life I had a more agreeable duty to perform. It is not my intention to enter into a history of Mr. Arthur, or of this town in which he has so

long and faithfully laboured, but allow me to say that Mr. Arthur has borne the burden and heat of the day for the past 42 years, and during that period he has toiled assiduously not only for the temporal and spiritual interests of his own flock, but for the welfare of the public generally. Mr. Arthur is not one of those who thrust themselves prominently forward in public matters, but this I know, that whenever a good object presented itself requiring sympathy and support, Mr. Arthur was never found wanting. When Mr. Arthur came here there were only two churches in Helensburgh, the Tabernacle (Mr. Arthur's), and the Old Burgher (Mr. Anderson's), and I believe I am safe in saying that no one in this large community has a higher regard for our dear friend than the Rev. Mr. Anderson of the West Free Church, and I am sure it will give him much pleasure to hear of this evening's proceedings. Without occupying more of the time of this meeting, allow me, Mr. Arthur, to present you, in the name of the subscribers, with this purse containing £450, and along with it this Bible, which will be a lasting memorial not only to yourself but also to your family of what has taken place this evening, and I trust it may please a gracious providence long to spare you as a blessing to your family and this community. If I might be allowed one word more, I would say that I cannot express a better wish for Mr. Milne than that he may follow in the footsteps of his predecessor.

The following is a copy of the inscription on the Bible:—"In commemoration of a substantial testimonial presented to the Rev. John Arthur, Helensburgh, as an expression of public and private respect, by the community and friends and members of the Congregational Church, Helensburgh, on occasion of his retiring from direct pastoral charge after a ministry of forty-two years.—Helensburgh, 17th April, 1866."

Mr. MacLachlan followed as representing the church, and eloquently expressed the feelings of respect and esteem which they entertained for Mr. Arthur, who had so long and so faithfully officiated as their pastor. The idea of a presentation had grown upon them after it was started, and much as it had exceeded their original expectations, he felt assured from the unexpected and often anonymous and unsolicited co-operation they had received that if it had been looked after as it ought to

have been, the sum might have been doubled. It would have been Arthur's heart good to have heartiness and zeal with which most and other friends gave operation. He concluded by the wish of himself and the church Mr. Arthur would long be amongst them to look back to the proceedings of that evening as ever heartfelt respect so widely extended for him.

The Rev. Mr. Arthur, who modestly much affected, said in empty form of speech on his part that the tumult of emotion which he laboured was so great that it prevented him from acknowledging great kindness shown him with propriety which he would have. The expectation of such an amount of public regard had never, in distant way, entered into his mind; he could only tender them his thanks and heartfelt thanks for a gift he did. Troubles in the past he doubt met with, but he could say they were at the worst only a ripple on the surface of the ocean which he had floated since in Helensburgh. He had a collection of his first landing in Helensburgh in October 1822, having sent there to preach by the Rev. Wardlaw. It was a dark season and at the conclusion of that day's services nothing could be further from his mind than that he should settle in the town. In the summer of 1823 he was again sent to preach for a few months, and in the following winter he received a call from a large and powerful church from eleven members. He was glad to accept that call, and he did he would never cease to be indebted to the place he had pitched his tent in the place. He concluded by expressing his willingness to co-operate as able with his young brother who had been ordained as his successor, and the other ministers of the church, forwarding the work of the church and resumed his seat amid applause.

The Rev. Messrs. Russell, James Carslaw, afterwards addressed the assembly.

The proceedings were very service of fruit, and still more so by the excellent singing of the choir. The harmonium efficiently supported the musical services of the evening, and the close votes of thanks were

awarded to the choir, and to the friends from other denominations present.

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ASSOCIATION MEETINGS.

THE District Association of Congregational Ministers—including the pastors of the churches in Stirling, Airdrie, Kilsyth, Falkirk, and Linlithgow—met in the house of Mr. Lemon, Linlithgow, on the 16th April, for conference and prayer.

An hour was spent in devotional exercises and reading of the Scriptures. Prayer was offered up in behalf of the pastors themselves, that they might grow in grace and in the knowledge of the Lord and Saviour Jesus Christ, and in adaptation for the work of the ministry: that they might be made more and more the instruments in God's hands in winning souls to Christ, and in building up the churches under their care; and that their churches might be revived and quickened, and be made strong for every good and holy word and work in the Lord.

Mr. Ross, of Stirling, then introduced the subject of conversation—"the basis of ministerial and Christian fellowship." In the course of his remarks he referred to the nature of Christian fellowship, and based it on a similarity or oneness of belief, especially regarding the person and work of Christ; a kindredness of feeling towards Christ; and a harmony of effort for Christ and his kingdom. The brethren present entered heartily into the conversation, and felt themselves profited by it.

In the evening a meeting was held in the church, which, notwithstanding the very stormy weather, was respectably attended. Mr. Lemon presided, and Mr. Ross opened the meeting by prayer. Mr. Mackenzie, Edinburgh, delivered

an able and profitable address on the principle of voluntarism, showing how it operates in the formation of Christian life and character, and how it should manifest itself in relation to church-life. Mr. Ross spoke next on "Congregationalism," showing in a very lucid and forcible manner, the nature, reasonableness, and scripturalness of it, closing his address by warning Congregationalists not to deceive themselves in regard to their saving interests in Christ, as they were apt to do, through their very principles, and position in the Church, which they held as Congregationalists.

Mr. Atkinson then addressed the meeting in a very able, instructive, and interesting speech, on "Creeds,"—their uses and abuses. In the course of his remarks he alluded to the opinions of the earliest Nonconformists on creeds, and endeavoured to show that they exactly coincided with the opinions of the ablest and most thoughtful theologians of the present day, in communion with the Episcopalian and Presbyterian churches. He also contrasted the condition of the old Presbyterian Church of England, and a large section of the Presbyterian church in the north of Ireland, with that of the Congregational churches, and proved that the Congregational churches, without a Confession of Faith, have remained sound in the faith "once delivered to the saints," while those churches, with their Confessions of Faith, and Acts of Uniformity, have departed from the faith, and fallen into Unitarianism.

The addresses were listened to with marked attention and interest, and we feel assured that those who delivered them have not spoken in vain.

Having sung the 12th verse of the 67th paraphrase, and pronounced the benediction, the meeting was dismissed a little after ten o'clock.

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Obituary.

REV. ROBERT MACLACHLAN.

By the death of the Rev. Robert MacLachlan on the 22d April last, at Helensburgh, another link connecting the early history of Scottish Congregationalism with these times has been severed. If not the oldest, he was one of the oldest surviving ministers in the denomination. Dating from the commencement of his ministry, fully half a century has elapsed. He was by birth connected with Dumbarton, and studied originally with the view of entering the Church of Scotland; but brought into contact during his college life with the Rev. Greville Ewing of Glasgow, his

views in regard to many points of divine truth as well as in regard to church policy underwent a change. He was first attracted by the zeal and earnest gospel ministry of that good man, then awakening the torpor of religious life in Glasgow and ultimately, after careful investigation of the principles of Congregationalism resolved, notwithstanding the opposition and discouragement of friends, to cast in his lot with him. He joined Mr. Ewing's church, and was one of the earliest students in the Theological Academy in Glasgow under him. Very shortly after the completion of his curriculum he received a call from the Congregational church in Paisley—a church claiming to be the oldest in the denomination in Scotland. It consisted then of a very few members, somewhat under a score, and had undergone several trying vicissitudes. This call he accepted, and was ordained in 1816. He continued pastor of the church there till 1846, when a severe illness, inducing conviction that he would not be able for regular future duty, led him to resign his charge. This he did with deep regret, for he was attached to the people, and the church had prospered under his pastorate. During the earlier part of his ministry he was often engaged in missionary tours through the west and south of Scotland. These were generally undertaken in company of one or two fellow-labourers—pastors of neighbouring churches. Itinerant preaching was then looked upon generally with an eye of suspicion. Missionary effort at home, much as it was needed, was in disfavour even with the religious portion of the community as a kind of unauthorised and irregular teaching of unscriptural character. The work itself was one of considerable hardship and trial, and prosecuted often with difficulty but not without many blessed results. In after life, he often recalled, with peculiar pleasure, many incidents of his labours in this evangelistic employment.

Two years after resigning his charge in Paisley his health was comparatively restored, and he continued to labour wherever opportunity presented itself. His attention about this time was drawn to Kilsyth, where he received an invitation to preach to a meeting composed of a number who had seceded from some of the churches there, and had, with other Christians, formed themselves into a separate congregation. Amongst the somewhat incongruous elements thus gathered, he laboured for some years, and at last succeeded in organising a Congregational church, now in connection with the Union. He did not desire to accept any pastoral charge, feeling that this might be better intrusted to some younger man. Labouring afterwards as opportunity and health permitted, he always cherished a deep interest in the welfare of the churches, though not immediately associated with any of them. Naturally unobtrusive in disposition, he never took a prominent part in the denomination, and formed few new acquaintances amongst its ministers after the men of his time died out.

His latter end was peace. During a severe illness, protracted over some months, he maintained that christian cheerfulness which characterized his life—patient under suffering—and often expressing his entire resignation to the will of his Saviour in his affliction, he passed on Sunday afternoon peacefully into "the rest that remaineth for the people of God," having completed the seventy-third year of his life.

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## THE RIGHT PLACE FOR INSPIRED AUTHORITY.

It is well known that in chemistry the proportions in which ingredients mixed are as important as the ingredients themselves. Gases which, combined in one proportion are harmless, and even salubrious, become deadly poison when the proportions are changed. And there is something of the same nature in statements of truth. If only one phase of truth is presented to the mind when there are other phases requisite to correct impression—the result of course is that a false view is conceived. And if only one truth—or set of truths, however important—bevelt on, while others are from any cause overlooked, damage is surely done. And there is another principle similar to this—namely, that of great importance that the truths which have to be discussed should be presented in due order as well as in right proportion. The science of geometry is built up upon a few obvious truths; and on duly observing the combinations of these the most difficult problems become plain and easy. But if a different order were taken, the higher problems would be utterly incomprehensible. It is not meant that the order in which moral truth is stated will be followed by such different results; the illustration shows, in an admittedly exaggerated form, what happens, though in a far lower degree, when the proper order in the presentation of truth is not attended to. Have there not been teachers in our day who have so presented the divine mercy as an essential attribute of God, that while they have not denied His justice, their scholars could see any place for the atonement made by our Lord Jesus? Whereas if truths exhibited in a different order, and perhaps in different proportions, would have made our Lord prized as much for upholding the justice of God as for manifesting His infinite mercy. Now, has there not been in some quarters a tendency, more or less developed, to put out of its due order the doctrine of the inspiration of Holy Scripture? It has been put forward to the front rank, and the battle of truth has been fought around it, instead of around the historical verity of the life of our Lord. Here it may be well to say, that too much importance cannot be attached to the inspiration of the book; or, that it cannot be valued too highly.

NEW SERIES.—VOL. XVI.      Q

highly as the Divinely inspired record of the revelations of Him which God has been graciously pleased to give to man. It is not design of this paper, in the very slightest degree, to touch the belief of the church respecting the Scriptures as God's word, nor yet to cast shade on the value of God's goodness in causing holy men of old to be moved by the Holy Ghost; for as time rolls on, and become more conversant with the book, and what it has been and is to the church of God, and through it to the world, we are the more grateful to God for having given us not only the revelation of his will but an inspired record of that revelation. It is simply and exclusively the place assigned to this great truth by not a few that is called in question. Christianity has been made dependent for the proof of truth upon the inspiration of Holy Scripture, instead of the inspiration of Scripture coming in as the certain consequence of receiving Jesus Christ as a teacher sent from God. Hence the enemies of the truth when they meet with anything in science which seems to run counter to some recognised interpretation of Scripture, or with a discrepancy between different parts of the divine record which cannot be at once reconciled, raise a shout of exultation as if the whole cause of Christianity were lost; and on the other side, there is as great fear when the interpretation given to a Hebrew text, more than 3,000 years old, is assailed and perhaps shown not to be correct, as if it were no longer possible to prove that it is a faithful saying that Christ Jesus came into the world to save sinners. Now, while in dealing with those who acknowledge the Scriptures to be God's word, the obvious course is to appeal to them on the support of what is adduced, it is equally clear that this mode of reasoning can have no force with those who have not this conviction, or in whom their mind it has become enfeebled. And this is at present, alas! a large class. It is in dealing with this class that the putting out of place of inspired authority is calculated to be injurious. When they bring forward their objections to taking the Scriptures as God's inspired word, the church has been tempted to enter into argument with them on their head, and, as would seem most natural, with a beneficial result in comparatively few cases; but on the contrary, an injurious result in no few. For the great and most convincing argument for the inspiration of the Scriptures comes from the testimony of our Lord Jesus, his statements regarding them, and the way in which he ever treated them; and of course this argument cannot tell on any except those who already own Him as the master of their faith and a teacher sent from God. Hence, when dealing with those who have not received Jesus as their Lord, the church should insist upon making the point of discussion: not the inspiration of the Scriptures, but the truth of Christianity. In this great question, the New Testament of course comes in, but not as a book of inspired authority, when every line is God's word (though this is actually the case), but only as history, on the whole as carefully and truthfully written, to say the least, as any of the other histories which have come to us from that age; and this can be demonstrated in the same way as the reliability of other books is proved. There are many things which recommend this course, some of which may be mentioned.

It enables the Christian combatant to take the field against the



and to meet him on the main and vital point unencumbered. Precious as the inspired word is, and of vast importance as is its inspiration, it becomes an impediment in a contest with him who neither believes in Jesus nor inspiration when the main question has to be left in order to answer objections and refute cavils against the book *as* inspired. A battle may be lost from the over-preparation which has been made for it. The stores of artillery are so precious that a part of the army has to be employed in watching them, and by the absence of these soldiers from the field the main body becomes unable for the conflict in which it would have been successful with their aid. It would have been better to have left the stores without defence, and to bring all the forces into action against the enemy—for if he was routed the stores would be saved also. And just so in the assault of the Church upon the world, the question of the inspiration of the record may be left in abeyance and the whole force given to the still greater point—Was Jesus sent from God?

There is enough of proof to determine this without insisting upon inspiration. If it were impossible, manifestly and clearly so, to be successful in this conflict, without bringing up inspired authority, it might appear as treason against the truth to suggest that the question of inspiration be left in abeyance, and the battle fought with those historic and moral weapons which every man must acknowledge to be lawful, and the force of which they cannot help feeling—but the very opposite is the fact. There is enough of weapons to secure the victory by God's blessing, and they combine against the enemy all the more advantageously by letting the other question lie over for a time. A glance or two will show us this.

We have the history and present position of Christianity. As a matter of fact, the name of Jesus is beyond comparison the most powerful in the world at this time. Whatever may be the prospects for the future, and in regard to that believers and unbelievers will assuredly differ, the latter saying that Christianity is old and about to vanish away, and the other looking upon it as only in the commencement of its triumphs, there can be no discussion as to the fact that owing to some cause, it may be said to the credulity of men, the Galilean Jesus has at present incomparably more power in the world than any other man who ever lived. Now this is not only a marvellous fact, and all the more marvellous that his power is greatest where there is most liberty and intelligence, but it goes along with this other remarkable fact, that the Nazarene, though he was despised and rejected of men, expected this, and taught his disciples to expect it. A more unlikely thing, judging by the ordinary experiences of men, and supposing Jesus not to have been what he claimed to be, than the fulfilment of his anticipations and predictions, even to the extent in which they have been fulfilled, it is not possible to imagine.

Then we have the predictions of the Old Testament relating to and fulfilled in our Lord and in the history of his church. An admirable specimen of such an argument as that to which reference is made has been given to the world recently in Dr. Pusey's excellent volume, 'Daniel the Prophet,' of which a short synopsis was recently given in the "Scottish Congregational Magazine." In that volume the learned author takes

nothing for granted as to the inspiration of the prophet or Testament history. He devotes himself to proving, in the first place, the prophecies of Daniel belong to about the time when they are supposed to have been written, which he does by linguistic and historical evidence. He then expounds the meaning of some of those old writings, especially the concluding portion of the 9th chapter of that book, just as if he were to expound any other Hebrew book which might be submitted to him by a skilled Hebraist, and shows that the facts which were there predicted took place in the crucifixion of Jesus and the events which surrounded it, and took place at the exact time which the prophecy mentioned. As to the nature of the events and their moral character, this is also certain, that for nearly two thousand years the church has looked at them in exactly the same light that Daniel did. This is a striking one indeed, of the argument which the Old Testament prophecies furnish for the mission of our Lord Jesus without any need of being laid on inspired authority, or even any mention made of it.

There is also the character of our Lord Jesus Christ and the beauty of the gospels. Whatever be the origin of the gospels, they present to each of them does so, a portrait of moral loveliness and holiness which is found nowhere else. Who can see this character, as it is set forth in the famous 10th chapter of Bushnell's "Nature and the Supernatural," Young's "Christ of History," Bayne's "Christ and Christianity," still better, as it comes before the mind when the attempt is made, and prayerfully made, to see it as it stands in the original narrative of the evangelists without joining Rousseau in his conclusion, "It is inconceivable that a number of persons should agree to write a history, than that one should furnish the subject of it. The authors were incapable of the diction, and strangers to the facts contained in the gospels, the marks of whose truth are so strikingly inimitable that the inventor would be a more astonishing character than the hero."

There is also the evidence of the revealed truth itself. The apostle supposes that into the church at Corinth there might come some who were unlearned or unbelievers at the time when the truth was first proclaimed by the prophets, not reasoned out argumentatively, but it was not the function of the prophet to do, but declared, and the apostle says, would be, that he is "convinced of all and of all things." And thus are the secrets of his heart made manifest; and when he comes down on his face he will worship God, and report that God is a truth." This result is brought about through the blessing of God by beholding displays of miraculous gifts, but by the divine character of the truth, and its adaptation to the felt necessities and circumstances of man. Now all this power is in the contents of the book, and not to be so though nothing be said regarding its inspired authority. The apostle says in his "Confessions of an Inquiring Spirit," "There is more truth in the Bible that finds me than I have experienced in all other books put together; and finds me at greater depths of my being." Then pressing this point farther, it is obvious that leaving fact as it is in abeyance the question of inspiration does not give up all that Jesus is from God and Christianity divine, but on the other hand leaves so much that it is morally certain that if a man will

convinced by it he would not be convinced by any appeal to inspired authority.

The example of the primitive heralds of the cross might be adduced in support of what is said. The disciples who were scattered abroad at the martyrdom of Stephen, and who went everywhere preaching the word, took with them no written gospel, for as yet the sacred history had not been committed to writing. Hence they could not say this is an inspired book, God's own book respecting his Son Jesus which you *must* receive; but they proclaimed that which they had seen and known regarding the word of life. Their ministrations were thus the proclamation of a true history, the declaration of a heavenly revelation as yet intrusted only to the retentive memories and loving hearts of disciples. By and by these histories were written by those who, like Luke, had "perfect understanding of all things from the very first," in order that believers "might know the certainty of those things wherein they had been instructed." The first preachers, however, we may be sure, continued to proclaim the history as a true history; not as an inspired one, and true in consequence. They went everywhere saying, "These things are so—God *was* in Christ reconciling the world to himself, for we have seen and handled of the word of life;" and not, this is an inspired writing of John the beloved disciple or the apostle Paul, and it says, "This is a faithful saying, that Christ Jesus came into the world to save sinners," and since the scroll says it, it must be so, and you must believe it. It is true, that when the specimens of apostolic preaching which have been preserved are considered, by far the greater part of them are found to be not only appeals to an inspired book, but summaries of what it contains. These sermons, however, were delivered to those who believed most strongly and rightly in the divine authority of the Old Testament. To have neglected using this vantage ground which God in his providence had given them would have been the greatest folly. Hence, whenever they came to a Jewish synagogue they reasoned out of the scriptures that Jesus was the Christ. But when they addressed a purely Gentile audience, as Paul did on Mars hill, they pursued quite a different course, if we may judge from his address then as to the course pursued on similar occasions. To the Athenians the apostle preached the resurrection and eternal judgment, but he appealed, in proof of his teaching, not to the inspired authority of the Old Testament, but to the facts of Christ's history. God had given assurance of these truths to all men in that he had raised Jesus from the dead. The course which the apostle thus followed must commend itself as the only wise one to every thoughtful reader.

It may be well to look at what would be the effect of acting in the way proposed with those who do not believe the inspiration of Holy Scripture. That great truth itself would be more thoroughly understood and more correctly appreciated by many who are hanging between belief and unbelief. At present, inspired authority stands before them as the lord of their conscience, threatening condemnation if they disbelieve one word which God has written; but were it regarded as it has been presented, it would be seen as a most gracious and divinely-provided help to their faith.

The probabilities would be felt to lean to the side of inspiration. He

who, not by an appeal to inspired authority, but by such evidence as has been referred to, has been led to believe that Jesus is from God, that he is a teacher sent from heaven to guide and instruct mankind, will feel that the probabilities are that the God who took such pains to keep alive the true knowledge of himself in our race was very likely not to leave it to the memories and prepossessions of men, which is leaving it really to their forgetfulness and prejudices. To the believer in Christ's mission it would seem most becoming and likely that God would secure that other generations than those who heard the words of the Teacher falling on their ears should have the means of becoming acquainted with his doctrines.

Then upon a mind thus constrained to believe in the divine mission of Jesus, the testimony which Jesus gives to the prophets and other writers of the Old Testament, and the solemn weight which he attaches to their writings, as containing words which could not "be broken," words which, though heaven and earth should pass away, could not pass away, would constrain him to receive their words as the Master himself did. And as the testimony of Jesus, not borne once or twice, but often, to the writings of the Old Testament, would cause them to be received as the oracles of God, so would his promise of the Holy Spirit to bring all things to their remembrance which he himself had taught, and to teach them all things, affirm the inspiration of the writers of the New Testament. When the authority of these writers was believed to be guaranteed by the Master himself, their own declarations of the power under which they themselves and their companions wrote, would become conclusive on the question.

Thus, by putting Christianity before the Bible, and the Lord before inspiration, these would fall into their right place, and be thankfully acknowledged as additional gifts most graciously given to the church by him who founded it on the Lord Jesus Christ.

Probably the intelligent reader will feel that all that has been said is most obvious and admitted truth. This is not the case in many quarters however, otherwise it would never have been supposed by our enemies that not only do we rest Christianity upon the inspired authority of the book, but even our belief in the existence of a God. Hence the triumphant putting of such a question as this—"What have we before us? The Herculean task of demonstrating the authenticity, veracity, inspiration, and authority of all the books of the Bible as a preliminary to believing that there is such a being as God!" No wonder that Miss Cobbe, in her "Broken Lights," puts a point of admiration after this sentence, as at once suggesting an impossible task. But Miss Cobbe ignorantly places this belief to the account of the church, for it is not because the Bible, an inspired volume, says it, that we believe in the existence of God; neither is the mission of Jesus dependent for its evidence upon our being able beforehand to demonstrate the inspiration of Holy Scripture. This, however, should be more frequently and publicly stated, that no one might be in danger of falling into this mistake, which cannot fail to produce injurious consequences, leading by a direct course to scepticism.

## PRAYER ANSWERED BY GOD, NOT NATURE.

Is one important sense there cannot be supposed a contrast or opposition between God and nature. The order of nature has been ordained by God, and all its changes are accomplished either by his continually present energy, or by powers that have been communicated by Him to matter and mind, and which act therefore according to his will. But this order being connected in our thoughts more with what is palpable and visible than with its unseen Author, we are wont to speak of it as that of nature, a word which expresses only the order itself as seen and known in its fixed constancy. When we attribute an event to nature, we mean to say that it belongs to this fixed order; when we ascribe it to God, we represent it as due to his power operating according to some different law, to us more remarkable because unusual, though not on that account more specifically his. It is in this sense we contrast the answering of prayer by nature with the answering of it by God: the real amount and importance of the distinction will appear as we proceed with the consideration of the subject.

Let us take into view, First, What is comprehended in the doctrine maintained by some that prayer is answered according to the order of nature. It places the entire matter of asking and receiving blessings from God (with the exception of Scripture miracles) among the common successions of cause and effect; and maintains that prayer is connected with its answer in the same way that sowing is connected with reaping, and study with the acquisition of knowledge. With regard to temporal good things for ourselves or others, prayer, according to this view of it, has no efficacy except in so far as it influences our minds to the use of the natural means for accomplishing our desires, as the wise thoughtfulness, or the self-denial, or the courage and enterprize, or the industry, or energy, or perseverance which will naturally effect our object. The same holds as to blessings that are most purely moral and spiritual. Prayer has a natural reflex influence upon the soul presenting it. According to the laws of mind, which regulate the intellect, the emotions, and the moral and religious states, he who prays puts in action causes which operate naturally towards a certain result. To approach in faith into the immediate presence of God elevates and strengthens at once both mind and heart. To pour out our souls to Him in penitence, in adoration, in thanksgiving, in filial trust, in earnest breathings after a more perfect holiness, tends naturally and certainly to strengthen all the states of mind we thus express, so that in our very acts of prayer we realize the spiritual blessings we seek. Now, without denying such natural tendencies to belong to prayer, let it be distinctly kept in view that this is the whole explanation the natural theory of prayer gives of its efficacy: it makes that efficacy to lie simply in the laws of man's physical constitution. We see, in the whole, only man availing himself of an order which God has established, and effecting his object on the very same conditions as when he sows that he may reap, or studies that he may become wise. This peculiarly natural element in the business of prayer presents so startling a dissimilarity to the Scriptural idea, that it is not wonderful to find its advocates attempting to veil this dissimilarity even from them-

selves, by the use of phrases, which, in common acceptation, convey very different sense. When we speak of God affording his "help," or "grace," or "strength," in answer to prayer, we are wont to think of an influence over which human effort exerts no control, which is a free and special emanation from that gracious Spirit who, though like the wind that bloweth as it listeth, yet communicates his direct influence in answer to prayer. But when these words are employed under the natural theory, they are applied to processes which we ourselves command; we do the other laws of nature. Divine grace and help are but natural under another name, and not otherwise bestowed by God than as his laws for mind connect one phenomenon with another, as attention with remembrance, or the exertion of the will with the movements of our bodily members. In all, a pious philosophy will see the power of God but the devoutest mind, if true to the natural theory, will see that power as operating in the same manner in all; and can no otherwise pray for any action of God on his heart, than as he may that any physical result may follow when he shall employ its antecedent cause in the mental or material world. While I do not for a moment deny or undervalue the natural power of devout exercises, let the theory which resolves all into nature be seen from the first in its real amount of meaning when it speaks of prayer as answered by God.

Our next question is, Whether this natural answering of prayer satisfies the ideas of it given us by a fair interpretation of Scripture. The essential or central idea of prayer is that of asking,—a word for which we may substitute another, as begging, or petitioning—but so simple in its meaning as to need no explanation of paraphrase or synonyme. To ask is to express a wish to another that he would give us something, or do something for us, which, without our asking, we do not expect him to give or to do. The word prayer doubtless includes in its common religious usage some other kinds of mental exercise with which we approach God: we apply it to penitential confession, thanksgiving, adoration, the devout expression of our emotions of love and filial dependence, of fear and sorrow, and joy, and whatever thoughts or affections we are wont to express to God. Still the prominent, the central idea of prayer is that of asking. This is almost the sole idea attached to it by men unenlightened by revelation—under revelation it is still primary. It marks the intercourse of Abraham with God; of Jacob, of Moses, of Joshua, of Jabez, of Samuel and David, and Solomon, and the prophets, and mingles with the most copious outpourings of the other devout emotions which God's advancing discoveries of his character taught his worshippers to feel. At all times it has been, and must be, the instinctive feeling of the creature drawing near to God that its privilege is to ask blessings which it will not otherwise receive. Scripture embodies and sanctions the idea, and encourages man to act upon it by the most emphatic promises to hear and answer prayer.

The distinctness with which the idea of asking is conveyed in Scripture cannot be controverted. The examples already referred to in the case of Old Testament saints are decisive of this. They lived certainly during a miraculous dispensation, but their prayers were the common utterances of their trust in God, and were prompted by the faith through which they walked with God. When the words are used, "Ask, and ye

shall receive; knock, and it shall be opened to you,"—"for if ye, being vil, know how to give good things to your children, (that is, when they ave asked certain good things specified,) how much more shall your heavenly Father give good things to them that ask Him?" Or when it is said, "In everything by prayer and supplication, with thanksgiving, et your requests be made known unto God;" language is employed than which none could more clearly convey the idea of expressing our wish to God, in the expectation that our act will have power to prevail with Him to bestow the blessing.

We have the same distinct idea conveyed in directions to intercessory prayer, and examples of it. "I exhort that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority," (1 Tim. ii. 1, 2.) With how great frequency the apostle Paul mentions his prayers on behalf of others, that particular blessings might be bestowed upon them, and how earnestly he asks the prayers of others for himself—and what efficacy he ascribes to such prayers—we may assume to be granted by every reader of the New Testament. At this point, we draw no other inference from intercessory prayer but that the simple idea of asking on man's part, and bestowment on the part of God *because* man asks, is an idea of prayer distinctly taught and sanctioned in inspiration. While at the same time we note the fact that the idea is not connected with any miraculous interferences expected, but with the ordinary progress of the spiritual life of believers.

What then does this idea of human nature and of Scripture, that of asking and receiving, imply? Unquestionably that the wish of the asker is expressed in order to move the will of the person asked. Take away the former and there is no asking; and, equally so, if we take away the purpose of moving the will of the giver, the idea of asking is gone. If we conceived that the purpose of another mind was fixed so as to be unalterable by any expression of desire on our part, we could not pray. With equal certainty, if we conceived of prayer as not having power with another mind as a persuasive to move it, but as working to its end by the laws of our own mental mechanism, the only idea conveyed by the word asking would be discarded. We might have wishes or longings after the object remaining, but the application to another mind in which asking consists would be eliminated from the process.

But let us state more at length the objections to this theory of prayer thus briefly indicated.

1. It does not meet the only clear conceptions we can form of the nature of prayer as a process of asking and answering. The most ordinary thinker perceives a confusion in the supposition that these two things can be but parts of a chain of natural sequences. In the only notions we have of them, they imply two parties, each independent of the other, the one requesting, the other bestowing, each acting from his own free volition. But the natural theory, while keeping up the distinction in words, makes the two coalesce in the entire process. In the view, if the creature asks he also answers, for both are alike his own mental processes regulated by the action of the natural laws of mind; in other view, the asking and the answering are alike by God, for his power is the energy which works in the laws of mind. If we take the former view, man begins and finishes the process by taking advantage of the

laws of his being ; if we take the other, God is concerned in the whole alike, not more in the answering than in the asking which precedes : There is, if it may be allowed us to say so, coincidence of persons but in contrast, union but not reciprocity ; the interchange of action, of asking and bestowing does not exist. We have merely man's mind circulating upon itself,—there is no opening into heaven, no voice from heaven. We have an ascending and descending current of religious affection flowing in the established channels, and God is no more in the latter than in the former.

We can only avoid perceiving that this is the true state of the case by practising a deception upon ourselves. An opponent may tell us that he sees no inconsistency in saying that God answers prayer, while he yet does so by means of the natural law. In so saying, he imposes upon himself by the word answering, under which lies hid the idea of interference, repudiated by the natural theory in its true meaning. The idea of divine intervention cleaves to us in conceiving of prayer. It mixes itself up with the words used even by those who hold the wrong theory. But the two cannot combine. When there is the regular course of nature there is no interference—there is nothing taken into the chain of causes and effects from without. There may be divine working in the progression, but that working is not because man has prevailed with God to work, but because the laws of divine energy do not change, and therefore a cause will always be followed by its effect.

Suppose another objector to say, May not God at once interfere and work according to the natural laws? He who says this is much more nearly of the same mind with us than he is aware. If he allows interference, he abandons the notion for which he is contending, which admits nothing in events, whether of grace or providence, but the unbroken chain of natural sequences. And if such a one wishes no more than to be allowed to hold that God in interfering makes use of the natural powers of mind and matter to work out the purpose for which he has interfered, he agrees with the common doctrine without knowing it; and after losing himself, it may be, in the mists of the controversy, has found his way to truth.

2. This being so, it does not correspond to the scriptural idea of prayer, under which it is encouraged and enjoined. Scripture phraseology is framed upon the basis of the common language of mankind. It uses words in their understood sense, and, as we have seen, the idea it gives of prayer is not the least ambiguous. If the word prayer is used at times with some latitude, it is used as plainly at other times, and very frequently in the distinct import of petitioning for blessings. Scripture has terms which express other exercises often included under prayer. It speaks of confessing sin, and humbling the soul before God, of pouring out the heart before Him, of blessing, praising, magnifying, and extolling Him. We do not understand such words to mean the act of asking, or supplicating, or interceding with Him ; therefore, by the terms which express these latter exercises, we are to understand only what they plainly mean, that is, making request to God on behalf of ourselves or others in the expectation that our requests will prevail with Him to do the thing which nothing done by ourselves or taking place by ordinary laws can effect. But to such a meaning as this, the theory of the natural accomplishment of prayer is in palpable contrariety. According to it



God is not influenced, and the essential idea of asking is objection to the natural theory is, that, consistently held, it is from God impossible. We shall endeavour to establish it in the next article.

G. W.

(To be continued.)

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### ON VISITING.

Readers of the *Scottish Congregational Magazine* may recollect the first visitation of Cholera to this country. It was found that the best means to ward off the fatal disease, was a combination of able and skilful men to go from house to house in their neighbourhood, to remove nuisances, to supply the temporal wants of the poor, and to meet the premonitory symptoms by proper measures, to calm the alarm, and to establish confidence that all could be done which man could do. Such measures, when heartily adopted in many cases very successful in warding off the disease, were followed in some places, the commencement of sanitary measures which, in the experience of their good effects on general health, were perceived long after all alarm of the epidemic had passed away. In the Orders in Council and Acts of Parliament are good things provided for, but they will go but a little way, unless the people help themselves and one another.

It is the same in the great matters of religion; the remedy must come to the individual and to the family, before we can see the effect of the prevailing over the various forms of moral maladies which are the cause of a lamentation in our country. But if the dark places are to be visited with the light of the gospel, and if the "lanes" of our cities and towns are to be changed from abodes of darkness, poverty, and misery, to houses of Christian purity and happiness, the united power in the Churches must be brought into living connection, and greater union and co-operation must be established among all in every name.

It is not to see signs of this union and co-operation. At some late date we have observed the presence of ministers of different denominations welcoming a new labourer into the home-field. The Unitarians, at the beginning of the present century, acted as pioneers in their many labours for evangelising the destitute parts of the country. The various secessions from the Established Church have done good work for church-extension through the length and breadth of the land; but the massing of the people into cities and the immigration of the Irish into the country, have rendered more necessary than ever home-missionary labours. Dr. Chalmers, in his famous sermon respecting "The Civil and Religious Economy of great Britain," has given utterance to words of counsel which all churches will do well to heed in the present state of our country. Every church should be established on the *local* system, according to the evangelistic powers which

it contains, taking possession of a special field of labour, and cultivating it with all their might, in order to bring out its careless population to public worship, to reclaim the intemperate and vicious, to see to the education of neglected children, and, in short, to care for the bodies and souls of those for whom no man careth. This plan, of course, implies a union among Christians belonging to various churches, and an agreement to divide the towns and counties into districts for such evangelistic purposes, and also that each church be left to work the district according as it thinks fit. The plan is followed by many churches in Edinburgh and Glasgow, and is being followed in some of the smaller towns by churches who have chosen a missionary district, and are working in it; but there is still, in many places, a great want of agreement among the different bodies, and the districts are frequently too large to be efficiently wrought by one church; and the labours of *many* churches on *one* locality are apt to cross and interfere with one another; thus power is misapplied, and the people are distracted for the want of an amicable division of labour.

With the exception of the Established Churches, which lay claim to the *whole* field, which they cannot occupy, there ought to be no difficulty among the various dissenting bodies to meet and agree upon specific localities, and peacefully to labour side by side without sacrifice of principle. The Evangelical Alliance has proved the possibility of union among Protestants for common ends, and the time, we trust, is not far distant when Protestant churches will see that they can agree to labour among the neglected masses, having cordially recognised a proper division of the field of labour. This has been done by the various missionary societies labouring in India. They meet in Calcutta and agree upon their respective fields of labour, and find great advantage in such meetings.

Why should not the Protestant churches in our towns and country at home recognise separate fields of labour among the lapsed masses at home? Many are living in *practical* heathenism. We have had much discussion in our public meetings of the Congregational Union respecting the appropriate *work* of our churches in the present religious condition of Scotland. Some advocate the support of popular ministers in large towns, who might draw together large congregations, while small congregations in the country might be allowed to die, or to join themselves to other churches. Such a policy, I fear, would be like stopping all the tributaries to a river, which, after a short course, would disappear; but we are inclined to meet this matter farther back by advocating a system, connected with *all* our churches, of local or district visitation. The dead body of ignorance, vice, and misery, must be covered by the living body of Christianity, before life will return to society.

House to house visitation and personal attention must be given to men apart, and to families apart. This is the distinguishing principle of Congregationalism, which looks for the renovation of society, not so much by applying the remedy to the mass, as by means of the renovation of the individual.

Every church in town and country should have an out-field commensurate to its powers of labour, and seek to cultivate that out-field

hly. While we honour our deservedly popular ministers who in large towns, and who are honoured to bring the kingdom of near to those who would not otherwise hear its message, we at, for the promotion of personal and family religion, a nearer and more private application of the truth is required. The Paul speaks of teaching "publicly and from house to house." able of the leaven, the mustard seed, and the growing corn, all to indicate that the kingdom of heaven "cometh not with out-ow," but is a silent and personal power which proceeds from the individual to the family, and then to society at large. For reasons this feature of evangelistic labour, which is incumbent y Christian church, can be best developed in our smaller churches country, which ought to send members to our cities, well pre- y their Christian training to take their part in the more difficult Christian labour *there* opened to them. Our pastors are expected n example in house to house visitation, and the danger to which ntry pastors are exposed is to enlarge their spheres of evangel- our of this kind beyond their strength, and to do the work ight to be done by others. As the abuse of Sabbath school ion is the superseding of home teaching by parents, so general n is apt to hinder a right attention to pulpit preparation, and ular visiting of the members of the church and congregation. se when a minister is called to visit the sick belonging to other ations, he is not at liberty to refuse, if they, after making known se, are neglected by their own ministers. o minister is able, single-handed, to accomplish all the visiting y either to his own people or to the out-field chosen by the

r member fitted for such a work, who can sympathize with the l and spiritual wants of the neglected, ought to take his or her of such work, remembering the words of the Lord when He It is more blessed to give than to receive." There *are*, however, . Pastoral visitation is in danger of degenerating into mere ich not unfrequently leads to the uttering of unguarded words, hen repeated, end in strife.

nister's visits ought to be viewed as a most important part of , in which he is to exert his utmost skill to "commend the every man's conscience in the sight of God." Some have a gift, enabling them to begin and carry on conversation on almost ic; others find it difficult to hold free intercourse with their en; but skill in this part of ministerial duty can be acquired, good measure, by practice. Augustine wondered that ministers ake care to prepare their sermons, and never take care what they ay to sick people.—*Vide Dr. Doddridge's Lectures on Visiting*.

medical student walks the hospital while he is carrying on his and a portion of visiting should form part of our ministerial in connection with the studies of the Hall. *Thus* might our moral, and religious theories be brought to the test of experience vation. Visiting may be formal, official, and perfunctory, enlarging our knowledge of human nature, nor productive of

profit to the parties visited. It may consist of some pious words and prayer, without any adaptation to the parties visited, and with sympathy with their condition. It may be gone about with a pious air, or with carelessness of the higher and better feelings of our neighbours. Such visiting had better not be tried, for it will cause the enemies of the truth to blaspheme, and its friends to grieve.—*Vanderkiste on City Mission Work.*

Let ministers strive, in all their intercourse with their fellow-men, be "pitiful and courteous," to "rejoice with them that do rejoice, and weep with them that weep;" to be "all things to all men," that they may, like the apostle, "gain the more." Long visits, or untimely or frequent are to be avoided. The weakly and sick cannot bear much speaking; but a short and fervent prayer, following after a few words of real interest and sympathy, often comes like the breath of spring to the weak and disconsolate heart. The expense of feeling required in the visitation, makes it one of the most exhausting parts of ministerial labour. The deacons and qualified members of a church cannot do anything which so much tends to encourage their pastor, as to bear a portion of the labour which is necessary among the sick in the congregation and in the mission district belonging to the church.

The common definition of a Christian church,—that is, "a voluntary association of persons who make a credible profession of faith and devotedness to Christ, formed for the promotion of *their* reciprocal edification and salvation by the use of those means which the New Testament points out,"—only represents one side of the truth, for a church is to "hold forth the word of life to others." Christians are to be "living epistles of Christ, known and read of all men." In fact, the teaching and ordinances of the church are the means which its great Head has ordained for *preparing* his people to be lights to others. If ministers by "giving themselves to prayer and to the ministry of the word," are to seek that they may "save both themselves and them that hear them," we ought every member of the church in the station which Providence has placed them, as parents and masters, and as friends and neighbours, to seek after, both in word and deed, to commend religion to those who are placed within the reach of their influence. How much good have many private members done in bringing the young to decision, in encouraging the weak, and in extending the kingdom of Christ!

The holy and happy lives of many aged Christians, even in humble circumstances, have done more by their prayers, and by their spirit and conduct, to bring a good report of the church to the world, than many whose names and influence have been esteemed great. He who noticed and praised the widow's mite, and gave the high commendation, "she hath done what she could," will not overlook any act of Christian consistency by which *His* name is honoured and *His* kingdom promoted.

The Christian church opens a field for the right exercise of the highest talents, as well as for the employment of the humblest offices of Christian love.

He that is least in his own estimation, and the servant of all, the same is great in the kingdom of heaven.

We all profess to believe that the glory of a church does not consist in the fine building in which its meetings are held, nor in its splendid

ritual, nor in the talents of its office-bearers; there is room for all this, if in conformity to the New Testament, for we ought to serve the Lord with our best. This is probably one of the lessons taught by Mary's box of spikenard *very costly*, but the glory of the Christian church is something far higher. This glory consists in her teaching and acting according to the truth, in the holiness of her membership, and in the liberality and "readiness to every good work" which characterize all in her communion. May our ministers and churches thus become more and *more apostolic*. May they have "rest and be edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, be multiplied."—Amen.

A.

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE SPRING OF 1865.

### BETHLEHEM.

*Tuesday, 4th April.*

This has been a very interesting day. We started on horses at half-past nine o'clock A. M., going out of the city by the Jaffa gate on our way to Bethlehem, and soon passed, on our right hand, the "plain of Rephaim," where David conquered the Philistines.—(2 Samuel v. 17—20.) It is a mile or rather more in length, and at this season of the year is verdant with growing corn. A little farther on we came to a well in the middle of the road, surrounded by Syrian maidens who had come to draw water. There is a curious tradition connected with this well. When the "wise men," who had come to do homage to the newborn Saviour, were dismissed by Herod, they came as far as this well in uncertainty, but stooping to draw water they saw their guiding star reflected from the bottom of the well, and were thus enabled to pursue their path to the place where Jesus had appeared. The next thing of historical interest on our way was the tomb of Rachel, a little square Mosque surmounted by a dome, close by the side of the road. Of course this building is of Mohammedan origin, but there is every reason to believe it is on the actual site where Jacob buried the body of his favourite wife. "Rachel died and was buried on the way of Ephrath, which is Bethlehem."—(Gen. xxxv. 19, 20.) In the time of Moses the pillar which the patriarch had set up over the grave was still in existence: and there is a singular square block of masonry, apparently solid, in the inside

of the Mosque, which may occupy the site of the ancient pillar, or may, perhaps, inclose it. In half an hour after leaving the tomb we reached Bethlehem, an attractive little town situated on the ridge of a hill which projects eastward from the great mountain range of Judea. As we passed through the streets to the Church of the Nativity, situated on the eastern brow of this ridge, I was much struck with the appearance of the population. They were much fairer in complexion than any of the natives of Palestine that we had seen. We saw not a few women with some real pretensions to beauty, and many boys with most attractive faces. How is this difference between these people of Bethlehem and other Syrians to be accounted for? I do not think one reason at least is far to seek. The population of this town is almost entirely Christian, of the Greek, Latin, and Armenian Churches, and although these forms of Christianity are mixed with much superstition, yet they all command and cherish the family relationship, and their influence for centuries in nourishing and protecting the domestic ties has thus issued, with other reasons probably, in a population physically superior to those around them.

The "Church of the Nativity," which has three Convents connected with it, Greek, Latin, and Armenian, is built over the grotto or cave in which the Saviour was born. It may be a question whether our Lord was actually born in a cave, but there is no doubt this spot has been held sacred ever since the

second century. The Church was built by the Empress Helena in 327, and is said to be the oldest Christian edifice in the world. After examining the building with its nave, aisles, and Corinthian pillars, we descended by a narrow stone staircase to the Grotto of the Nativity, with lighted candles in our hands to enable us to see. A low vault is called the Chapel of the Nativity, and at one end of it, before a semicircular apse, a marble slab in the floor, with a silver star in its centre, contains the words in Latin, *Hic de Virgine Maria Jesus Christus Natus est.*—"Here Jesus Christ was born of the Virgin Mary." Near this chapel there is another called the Chapel of the Manger, and the place where the infant Saviour was laid is represented by a marble trough. Both these sacred spots are lighted by silver lamps which are constantly kept burning; and the grottoes are adorned with gilt and silk and tinsel, as well as redolent of incense to a wonderful extent. I could not help contrasting in my thoughts the plainness, simplicity, and poverty, of the original stable and manger with the gorgeousness and glitter which are now displayed. The effect is anything but solemn and spiritual. Besides these places of special sacredness there are several other points of interest in the cave. Amongst others there is the tomb of St. Jerome, and a little vault which was for many years his study, regarding the identity of which there is little or no room to doubt. Here he translated the Scriptures into Latin—the version which is now known as the Vulgate. There is also an altar called the Altar of the Innocents, said to mark the spot where the infants were buried that had been slain by Herod's order. A false and superstitious form of Christianity has made a tawdry show-place of what may well be the most august spot on the face of the earth—where the great mystery of godliness became a reality—where the Incarnation became a wondrous fact in the world's history.

On the east of the church and town are the fields where David kept his father's sheep, and the plains, still green and fertile, where the shepherds were tending their flocks by night, when the angel from heaven appeared to inform them of their new-born King. As we came out of the church, and indeed before we left it, we were beset by dealers in ornaments made of pearl and olive wood, such as crosses, beads, &c. The manufacture of these things seems

a staple branch of industry here; the pearl comes from the sea, and many of the large shells are fully carved or chased. We were constrained to make a few purchases as memorials of our visit.

On leaving the town we had to go by the well of David, or rather the well of Bethlehem, for the water of David longed when he was in the cave of Adullam, and which some of his followers risked their lives in getting for him.—(1 Chron. xi. 15—) The water was refreshed from the well. It is amid olive gardens about a mile to the north. The olive trees around and immediately to the south of Bethlehem is beautifully and carefully cultivated, about the same as orchards and oliveyards, with the olive trees on the hills almost as regular as the olive cases. Soon after starting we went nearly half an hour by our usual way, leading us a wrong way through the olive groves walled in, for we could find no exit, and we had to turn back again. Our course was southward to the Pools of Bethesda, which we reached in about an hour and a-half. They are three large tanks in a row, one below the other, in the middle of a narrow valley, partly excavated from the rock and partly built up and cased with large heavy stones. The longest, which is lowest in the valley, is 582 feet in length, 100 feet broad, and 50 feet deep at its ends. These tanks were evidently constructed for collecting and keeping water connected with them there is an aqueduct from Jerusalem, so that their antiquity need not be doubted. They are supposed to be the pools to which Solomon alludes in Eccl. ii. 4, 5, 6, when he says, "I made me great works; I builded me vineyards; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruit; I made me pools of water to water my trees with the wood that bringeth forth trees." At all events it is difficult to find any other date for their construction in the history of Israel, and few of the former glory of Palestine are so perfect as these tanks.

From this spot we proceeded to a hilly and picturesque country, sometimes over rugged limestone, sometimes over hills with the arbutus and dwarf oak, and other brushwood, variegated with beautiful wild flowers, and so through fertile valleys and green fields. Several points of inter-

passed on the road, such as the tower of *Beth Zur*, identical with the *Beth Zur* mentioned by Joshua, and the village of *Halkul* standing on the site of the ancient *Halhul*.—(Joshua xv. 58.) Ruins everywhere abound, the remains of the ancient fenced cities of Judea, and the evidence of a former teeming population, where silence and solitariness now reign. The sun had set before we reached Hebron, but as we approached it we had light enough to see that we were getting into the vine country of Judah, for everywhere, as of old, the stone walls around the vineyards and the watch towers in them abounded. It was quite dark when we entered the town, so that we had once or twice to ask those whom we met the way to our encampment, as the mules with our tents and baggage had gone on before us without stopping at Bethlehem as we had done. For the first time in the East the cold actually made us uncomfortable, it was so severe. Hebron is said to be the highest town in Palestine, and this may account for the greater degree of cold which we felt. As we sat down to dinner we literally shivered in our tent, and longed for a fire, in lack of which some of us went and put on our overcoats. We had no sooner arrived than two Jews brought for sale some Hebron wine of their own manufacture, a little of which we purchased for our dinner beverage, but it seemed more like a mixture of vinegar and sugar than anything else, and was not nearly equal in flavour or taste to the Bethlehem wine which was set before us at our hotel in Jerusalem.

#### HEBRON.

*Wednesday, 5th April.*

Last night was so cold that it quite disturbed my sleep, notwithstanding all the wraps which I could put on my bed; and we found on rising this morning that the ground was covered with hoar-frost. After breakfast, we sallied forth to see something of the town. Hebron, the city of David's early reign, is one of the oldest places in the world, and in this respect rivals Gaza and Damascus. It is pleasantly situated in a narrow valley running from north to south; lies chiefly on the slope of the eastern side of the valley, and forms a sort of amphitheatre with the hill rising immediately behind it. Olive and other trees are abundant, which give an attractive aspect to the immediate neighbourhood. The town has no walls, but

NEW SERIES—VOL. XVI.

the principal entrances to the main streets have gates. Of course, the first point of interest for us to visit was the Haram, the mosque erected over the cave of Machpelah, the burial-place of Abraham, Isaac, and Jacob, with their wives. The walls of the building over this sacred cave are constructed of very large stones, bevelled as those which we had seen in the foundations of the *El-Aksa* in Jerusalem, and thus indicative of the same ancient origin. We measured some of them in the south wall outside, and found them to be ten, eleven, thirteen, and even sixteen feet in length, by three and a half and four feet in breadth. Our dragoman being a Musulman went inside with some of the attendants or guardians, who watch the Haram with fierce and jealous care when Christians are near, and measured some of the stones in the same wall. One of them he reported to be twenty-six feet long. It is quite possible, however, that he did not fully understand the nature or the numbers of our measuring line, although he spoke positively on the matter. The mosque over the cave is still, as a rule, absolutely closed to Jews and Christians. Quite a crowd of Moslems gathered around us while we were measuring the stones, many of them looking fiercely at us, and discovering their malicious fanaticism in angry glances. When the Prince of Wales was admitted to it by a Firman from the Sultan, a few years ago, the governor of Jerusalem furnished a guard of two thousand soldiers, and the people of Hebron were ordered to stay in their houses during his visit. More recently, Mr. Fergusson, the architect, found greater facility in obtaining admission, according to his statement in the *Times*; but our Hebron guide positively denied that he had been allowed to enter it, and declared that no living Christian but the Prince of Wales had ever entered it. This denial we could not understand, except on the principle that the people of Hebron are ashamed to acknowledge that another Christian less dignified than a prince had been admitted. It may, after all, have been a question of backsheesh to some of the guardians of the mosque. As we stood looking at the sacred place, four Persian Jews, respectable, well-dressed, and good-looking men, came up, and kissed with emotion the stones of the building over the tomb of their fathers. This was evidently a privilege which they did not seem to expect—for Jews are permitted only to look through a hole in

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the outside—but when they saw the keepers of the place engaged with us in the inside of the outer court, they availed themselves of the opportunity and came in. Thus, east and west met at the grave of the Patriarchs: may the God of Israel hasten the time when they shall meet in acknowledging the power and glory of "the promised seed," in Jesus of Nazareth. After leaving the mosque, we went to see at the south end of the town a large tank 130 feet square by 50 feet deep, still used as a reservoir of water. In the northern part of the town we saw another tank of smaller dimensions, having, like the former, its sides solidly built of hewn stones. They are both evidently of great antiquity, and one of them is most probably that over which David hanged the murderers of Ishbosheth, when they came boastingly to inform him that they had put his rival out of the way (2 Samuel iv. 12.) We walked through some of the bazaars of the town, and went into a glass-blowing establishment where we witnessed the manufacture of large coloured glass rings, used for bracelets by the Syrian ladies. This seems to be one of the staple branches of industry in Hebron, and as memorials we brought some away with us, doubtless paying much beyond their real value for them. The houses in the town are substantially built of stone, and are generally two stories high with cupolas or flattened domes for roofs, also of stone. Large beams of timber are too scarce and costly to allow of entirely flat roofs. The population is said to be about seven thousand, seven hundred of whom are Jews.

We left Hebron early in the forenoon, and about a mile out of the town, turned off a little to the west to see Abraham's oak, as it is called, in Mamre. It is a magnificent tree many centuries old, more than 20 feet in circumference round the trunk, spreading its branches widely over the green sward, and doubtless flourishing near the spot where "the father of the faithful" had fixed his abode, when the angels appeared to him as he sat at his tent door. The whole region is traditionally full of the patriarch's memory. And this solitary tree may be in reality the last representative of that sacred grove of oaks, under the shade of which he had set up his tabernacle. In reaching the main road again from this point, we made a detour which took us through some portion of the Valley of Eschol. As a vine-bearing country, it is still exceed-

ingly fertile, and the soil parts was very picturesque; woody banks and under rugged cliffs covered with flowers not unlike some of the Undercliff in the West of England, but of course without the luxuriance of the Undercliff in the West of England. The way was again through the hills of Judea,—a region of precipitous hill-fortresses, precipitous quiet vales, memorable for the scene of much of David's life recorded in the Psalms,—the route of Solomon, and thence by another route than that which had come. As we rode a distance of a mile or two in the phenomenon of which we had seen the appearance of which was rather striking. It was a plague of locusts; the air above was filled with them, and the locusts as they moved like a cloud across our path. They were fifteen or twenty minutes in that they must have been a host of a mile or two in length of the weak, or young ones in their flight and fell to the ground that we could easily catch them were millions and millions of them, and it was not difficult to stand how destructive to the vegetation, and what a disaster they follow them wherever they go.

On reaching again the main road, we rode for some distance in an aqueduct which takes water from Bethlehem to Jerusalem, and is a fine specimen of the aqueduct, as well as the pool of Bethesda, a magnificent work which it was done. It is every now and then as we rode to see, through openings made in the stonework, the water gently flowing onwards, a fine sight for the wants of the flocks and herds. The water-course took us through a narrow and deep valley where there are gardens cultivated and richly fertile, the village of Urtas on our right, and the precipitous hills below us. Here, too, the ruins; the spot is generally called with the site of Etd defence built by Rehoboam and Bethlehem—2 Chron. 11. The bottom of the valley, which place very narrow, only 50 feet wide within steep cliffs broken limestone, the orchards are in the highest cultivation, and supply we



the market at Jerusalem—the wonderful capabilities of Palestine when properly watered. In addition to the olive in Ecclesiastes which indicates these were originally the gardens of Solomon, Josephus says that the monarch had gardens and fountains of water, to which he was accustomed to ride out from Jerusalem in the winter, sitting on high in his chariot—Antiq. viii. 7, § 3. These gardens are now cultivated by a colony of monks, and such is the fertility of the soil under cultivation, that three crops of Indian corn have been raised in one year.

As we approached Bethlehem again, I was struck with the thought, which occurred to me before, that there is no record or evidence in the New Testament that Jesus ever revisited the site of His earthly birth, or the cave at Hebron, where repose the bodies of the fathers of the Jewish race. Doubtless He may have done so, but it is not mentioned in the gospel. It is not this somewhat insignificant spot that most men like occasionally see their birthplace, and to which is so memorable in the history of the world; but though Jesus was born here, and as an, such *merely human and* considerations had not attracted Him. He found more sacred sites at Bethany, where souls are said to dwell, than in visiting the place where His earthly or human body lay, or Hebron where the bones of Abraham lay.

Leaving Bethlehem, we crossed the plain in which it stands, and passed the town a little to the west of the site of the Nativity, and down on the other side to the fields where the shepherds were watching their flocks when they heard the good news of the Saviour's birth. The plain is in the plain, on which tradition has fixed as the scene of this event. The visitation, is, of course, enclosed and kept by the priests with the most anxious care. After passing these we soon came to a succession of hills, naked and bare, and along the bank of the Kedron, over hills and valleys, over slippery rocks, the edge of deep and precipitous hills made our ride a memorable one. Long before we reached Marsaba, which was to be our camp for the night, the sun had set, and remembering our experience at

Sinai, we feared the monks might not admit us to the Convent. We were comforted, however, with the assurance, that as our tents had gone before us we could sleep in them, if too late for admission into the ecclesiastical edifice. It was quite dark when we arrived, but happily we were courteously received, for the English Consul at Jerusalem had kindly prepared the way for us by a letter to the patriarch or prior of the Convent. One of the monks brought us *Raki* (Arrack?) a kind of spirit to mix with water, and another brought us coffee, to refresh us after our long ride. At dinner, which was served at nine o'clock, (the latest time which we have had it in all our travels) the reverend fathers provided new bread for us, with olives, and a bottle of their own home-made wine. Thus we have been treated by these monks more kindly and considerately than we were by the priests of St. Catherine's Convent at Sinai. Their hearty reception of us has helped to make us forget the fatigues of our long day's journey. The room placed at our disposal is not very large, but it is comfortable, and we have all to sleep in it on the divan, which consists of a sort of mattress on the floor, running round the apartment close by the walls. It is doubtful how we shall fare in such an atmosphere of heat, with mosquitoes and fleas as our companions.

#### THE DEAD SEA AND JORDAN.

##### *Thursday, 6th April.*

As it was dark last night when we arrived at the Convent of Marsaba, we could get no accurate idea of the romantic wildness of its situation. It is built in the sides of a deep ravine, with some of its apartments resting on narrow terraces of rock in the face of the cliffs, so that it is difficult to say what is natural and what is artificial. Some of the cells of the monks are actually holes or caves in the naked rock, rendered accessible by flights of steps, and narrow platforms fastened to the face of the cliff. The Convent owes its name, and probably its origin, to St. Sabas, who selected this spot for his gloomy devotion and sacred solitude, in the fifth century. His reputation for piety soon drew others after him, and it is said that at one time thousands of monks were to be found secluded in this dreary glen and neighbourhood. The Convent has suffered repeatedly in its history from the Moslems and the Bedouin, and

the monks still live in it as in a fortress. They cherish and feed for companionship and amusement, a colony of beautiful black birds, with yellow tipped tails and wings, which build their nests in the cliffs, and in return for the kindness shown them, entertain the reverend fathers with their attractive presence and sweet melody. After breakfast we went over the Convent, visiting the church and different chapels, the tomb of St. Sabas, and the grotto or cave, the germ of the whole establishment, in which that saint spent many years of his life. We saw also the cells which had been occupied by Cyril his biographer, and by John of Damascus, as well as the palm tree still flourishing which is said to have been planted by St. Sabas himself; but we could get no admission into the library. The monk who accompanied us as our guide, said he had not got the key,—a courteous method of refusing our request to see it. The monks, as a whole, looked a cleaner and more respectable set of fellows than those of Sinai. This may arise from the fact that they are not so far out of the world, see many more strangers, and have much more company, than their brethren in Arabia. The Convent is said to be one of the richest in Palestine, yet the monks are poor, and among other severities in their discipline, never eat animal food. On our departure, after we had settled all the requisite charges for our night's accommodation, one of the fathers came to the door with some of us as we proceeded to the yard to reach our horses, and holding out his hand on the sly, asked backsheesh for himself, just as any Bedawiy of the desert would do. We could not in conscience encourage such a degrading process on the part of a priest of the Greek Church, so we gave him nothing!

The journey from Marsaba to the Dead Sea is still a perilous one, from the thieving Arabs who infest the way, and we had arranged with the Consul at Jerusalem to send an escort to join us at the Convent. This escort consisted of a Sheikh and three Arabs of the very tribe we had to fear; but, being handsomely paid for protection through their territory, they were to be depended on. Our way was eastward along the valley of the Kedron, a wonderful chasm, more precipitous and wild than any we had seen. As we proceeded, we had occasionally an extensive view of the wilderness of Engedi to the south, grey, dreary and bare, with no green

spot anywhere visible in it. In progress we came on two swarms of locusts, flying across our path, and our Arab instantly drew his sword and patched them. Repeatedly we saw a man in a white robe, who, passing us, went through the Great Desert, seen snakes, and the very sight of them always produced excitement in our Bedouin attendants, who, of instinctive fury, invariably attacked them with sticks and stones. This is an illustration of the old proverb, established between man and serpent, the form in which the great evil appeared, when he deceived his parents?

We descended by the pass of *terah* into the plain, feeling tensely as we rode down, and mounted on the shore of the Dead Sea a little after one o'clock P.M. In the distance, as we approached it, the soil of the plain covered less with a white sulphureous dust, and was an agreeable disappointment to find, on the side by which we approached, shrubs growing almost to the water's edge, so that the soil of vegetation is not, as usually, entirely destroyed near it. There are shrubs of tamarisk or willow, a brackish fountain or mountain spring; generally along the shore and solitude prevail. On the eastern side the mountains of Moab rise more and more, and bare like a mighty wall. The Dead Sea itself looks very much like a lake in a barren and hilly region, sparkling in the sun and sending up little ripples against the shining shore. It lies rather more than three hundred feet below the level of the Mediterranean, and nearly four thousand feet below the heights of Zion at Jerusalem. The shore was strewn with the broken canes, branches and stumps of trees, and pieces of timber lying on the ground and slimy incrustation on the rocks. The water is intensely acid and brackish. My companions bathed, but I refused to wade with washing my feet in it, just to feel the effect of the water on my skin. It leaves a slimy incrustation which feels to the touch like grease, and remains for some time, or is washed off by another dip in the water. After lunch and rest for a short time on the shore, we started across the plain in a north-easterly direction to the Dead Sea. Nowhere had we a more pleasant view for the horses' feet, it was over a soft sand, well-bound, and soft and repeatedly we had a grey, dreary atmosphere was oppressive.

without a single vestige. All was changed, however, when we came upon the inner Jordan, which are richly verdant tamarisks, willows, and vocal with the songs of birds. We dismounted at the place of the Fords, the supposed local-baptism. The river is not wide as I expected, but it is deep and rapid, carrying down to the Dead Sea a great volume of water. It flows through a narrow channel, from a furlong to a mile in breadth, and conveys the level of the plain on which the river itself is only a few feet wide at the fords, with a depth of 5 or 6 feet, and an extremely strong and rapid current. On either side are thickets growing on its banks more than eighty or a hundred feet high, and it is visible at one point. We crossed and entered to refresh ourselves with a bath, but we found the water so powerful that we could not wade, and a very few feet from the bank it ran into a depth greater than to our knees. We were here yesterday two Greek galleys had been carried down the current. If the river at this point its course was, in John the Baptist's time, as strong and rapid as it is now, baptism by immersion would be dangerous and impracticable. It is less somewhere near this place the Saviour was baptized, and far from the confines of the Kingdom of Judea; for we read clearly afterwards, "He was baptized in the Spirit into the wilderness of the devil." The fact of the baptism gives in the view of the sacred interest to this river, and no other in the world; indeed, which belongs to the grounds in Scripture

we were again on horseback, and passed through clouds of dust down to *Riha*, the village near the site, or nearly so, of the valley of the Jordan, or of Jericho," is here about a mile, and somewhere in this valley the angels must have crossed it. It lies in a deeper valley like a plain, and is not seen until it reaches its banks. The plain extends from the hills down to the wilderness of Judea to the mountains of Moab. It might be, in some respects,

one of the most fertile regions of the world; but centuries of neglect have left it all but a complete waste. As we approached *Riha*, however, the scene became totally changed. Fields of growing corn appeared, and thickets of thorny shrubs, intermingled with willows and oleanders, through which we had to pass to our encampment. This vegetation is owing to water which flows from the "fountain of Elisha," and another large spring in the neighbourhood, turning the wilderness into a kind of paradise, and clothing this portion of the plain with the richest verdure. The village of *Riha* itself is miserable in the extreme, consisting of poor houses formed of rude stone walls, with brushwood stretched across for roofs. Near the village is a square tower, or castellated looking building, the residence of the Sheikh or Governor of the district, and honoured by the tradition that it was the house of Zaccheus the publican. A short distance from *Riha* we crossed a paved road evidently of Roman origin, and passed foundations and heaps of ruins, the remains probably of the Jericho that existed in the time of our Lord. There is not one palm tree now where "the city of palm trees" stood; but heaps of rough stones, fragments of pottery, and mounds of rubbish, are evidently the debris of a past civilization and population. Our tents were pitched close by the rivulet which flows from the *Ain es Sultan*, the fountain of Elisha, a beautiful and copious spring bubbling up through the sand, strong and clear, at the base of a high mound. Between us and it we found rather a large encampment of Russian pilgrims, evidently, from their style and outfit, of a very respectable class. The fountain is called after Elisha, because it is supposed to be that whose waters he "healed," and there is no reason to doubt this, so that the surrounding ruins may be those of ancient Jericho—2 Kings ii. 20, 21. Behind us rose the mountain of *Quarantania*, brown and bare, having on its summit a little chapel, and the ruins of an ancient convent. According to tradition this is the "high mountain" of our Lord's temptation, where "He fasted forty days and nights," and from the top of which the tempter "showed Him all the kingdoms of the world and the glory of them." There are many caves and openings in its rugged sides, formerly tenanted by hermits, who came hither to fast and pray in a vowed imitation of the Saviour. Among the shrubs growing not far from

our tent, there were some bearing a kind of fruit about the size and appearance of a small apricot, which is said to be the "apple of Sodom." We sat down to dinner, serenaded by a wonderful concert of frogs, whose croaking in loudness and shrillness surpassed anything I had ever heard; it was mingled, how-

ever, with the singing of birds; and after dinner, a party of Bedouin came to perform one of their songs and dances at our tent door, with a view, of course, to backsheesh. It was the same kind of thing as we had heard from our own Arabs in the Great Desert of Arabia—a sort of Bedouin opera.

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## Poetry.

### CALVARY.

Down from the willow bough  
My slumbering harp I'll take,  
And bid its silent strings  
To heavenly themes awake;  
Peaceful let its breathings be,  
When I sing of Calvary.

*Love, Love DIVINE* I sing;  
O for a seraph's lyre,  
Bathed in Siloa's stream,  
And touched with living fire:  
Lofty, pure, the strains should be,  
When I sing of Calvary.

*Love, Love* on earth appears!  
The wretched throng his way;  
He beareth all their griefs,  
And wipes their tears away:  
Soft and sweet the strain should be,  
Saviour, when I sing of Thee.

He saw me as He passed,  
In hopeless sorrow lie,  
Condemned and doomed to death  
And no salvation nigh:  
Long and loud the strain should be,  
When I sing his love to me.

"I die for thee," He said,—  
Behold the cross arise!  
And lo! He bows his head—  
He bows his head and dies!  
Soft, my harp, thy breathings be,  
Let me weep on Calvary.

*He lives! again He lives!*  
I hear the voice of love;  
He comes to soothe my fears,  
And draw my soul above:  
Joyful now the strain should be,  
When I sing of Calvary.

Mrs. SOUTH.

## Correspondence.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,—On the subject of "Advisory Councils," to which reference is made in Mr. Batchelor's inaugural address, at the late meeting of the Congregational Union, it may interest some of your readers, to whom the proposal is new, and who may be disposed to regard such an institution as inconsistent with the principles of Independency, to be made acquainted with the sentiments of some of the leading men, in the Congregational body, both in England and America, respecting such Councils. It will thus be seen that the subject is not new, and that the plan has been long held and acted upon by our denomination. The celebrated Dr. Owen, whose adherence to Independency in very trying times is well known, in a work published by him shortly before his death, on the "True Nature of a Gospel Church and its Government," after advocating the right of individual congregations to manage their own affairs, and defending the liberty of the fraternity or brotherhood of each Church to give their suffrages, in all matters relating to the election of pastors, and to the admission or exclusion of members, has a whole chapter on the subject of "the Communion of Churches." He there discusses the point with his usual prolixity and diffuseness of style, but with great calmness and force of argument. He defines this communion of churches as consisting in their joint actings, in the same gospel duties towards God in Christ, with their mutual actings towards each other, with respect unto the end of their institution and being, which is the glory of Christ in the edification of the whole Catholic Church.

As to the first of these actings towards God, this union of churches supposes their agreement in the same articles of faith, &c., in the existence and permanence of the visible church as a divine institution, comprehending believers in all ages and countries, called out of the world, and living in obedience to Christ as their Common Head and Supreme Lawgiver; the learned author further shows that the communion of churches is maintained and exhibited by their having access to God in prayer, proceeding from one and the same Spirit, and offered up through the mediation and intercession of the same High Priest, Christ Jesus. They have also communion with each other in the observance of the same ordinances, and in their professed subjection to Christ, in all things, whatsoever he has commanded them. In fine, he shows that the bond of this union is love, that new commandment by which the disciples of Christ are knit to Him and to each other, and by which they are to be known to the world as his true followers. He then observes: "The outward acts of communion among churches proceeding from this love, and the obligation that is on them to promote their mutual edification, may be referred unto the two heads of *advice* and *assistance*. Churches have communion into their mutual edification, by advice, in synods or councils. Synods are the meetings of diverse churches by their messengers or delegates, to consult and determine of such things as are of common concernment unto them all, by virtue of this communion which is exercised in them. The necessity and warranty of such synods riseth from the light of nature. For all societies which have the same original, the same rule, the same interest, the same ends, and which are in themselves mutually concerned in the good or evil of each other, are obliged, by the power and conduct of reason, to advise in common, for their own good, in all emergencies that stand in need thereof. Churches are such societies: they have all one and the same authoritative institution, one and the same rule of order and worship, the same ends, and their entire interest is one and the same. When, therefore, anything occurs amongst them, that is attended with such difficulties as cannot be removed or taken away by any one of them severally, or in whose determination all of them are equally concerned, not to make use herein of common advice and counsel, is to forsake that natural light, which they are bound to attend unto, in all duties of obedience unto God.

"2. The union of all churches, before described, in one head, by one Spirit, through one faith and worship, unto the same ends, doth so compact them into one body mystical, as that none of them is, or can be complete, absolutely, without joint acting with other members of the same body unto the common good of the whole, as occasion doth require. And this joint acting with others in any church can

be no otherwise but by common advice and counsel, which natural circumstance render impossible by any means but their convention in Synods, by their messengers and delegates. For although there may be some use of letters missive, as was so eminently in the primitive churches, to ask the advice of one another in difficult cases, yet many cases may fall out among them, which cannot be reconciled or determined but by present conference. Such as that was recorded, Act xv. No church, therefore, is so independent, as that it can always, and in all cases, observe the duties it owes unto the Lord Christ, and the Church Catholic and by all those powers which it is able to act in itself distinctly, without conjunction with others. *And the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the Church Catholic; nor will it be safe for any man to commit the conduct of his soul to such a church.*" Thus far the great Light of the English Puritans, (pp. 404, 413.)

In the United States of America, the council, or court of reference, as it may be called, is a regular institution of the Congregational body. On this point the late Dr. Andrew Reed observes: "Although the appointment, discipline, and removal of the pastor is understood to rest essentially with the church, it is the practice to make a reference to the council on these subjects; and the voluntary deference is so great, as to place it in act, though not in principle, on an exact footing with the presbytery.

"The Congregational churches disclaim the principle of independency; and they have therefore a relative as well as a personal discipline. This associated control is exercised either by council or synod; the council being meant to respect the limited, and the synod the general interests of the church. The council may be called by letters missive, by one or more churches. The letters are addressed to the neighbouring churches, requesting them to sit in council by their pastor and lay delegates, as representation. They may be called on questions of prudence, or of conscience, and then they are wholly advisory; or they may be summoned for the purpose of ordination, and then their functions are mostly administrative. Their duty is to examine and approve, and so ordain;" but Dr. Reed thinks that "as the church has previously expressed itself, and all the arrangements have been fixed and made public," it places the council in a delicate position, and it is difficult for them to decline the service.

"The council may be *mutual*. It is then summoned by the agreement of two parties, who consent to refer their difference or difficulty to it. The cases in which the council is called to sit in judgment, are mostly those of difference between a church and a private member, or between a church and its pastor. Its power is merely advisory, but it is final. It is considered, in theory, to represent the whole body of the church, and there is therefore no higher appeal.

"Again, the council may be *consociated* or *permanent*.—This is not created, like those I have noticed, by circumstances, but has a continued existence. It is therefore considered to have all the attributes of a mutual council; and besides these, it is invested with an authoritative power more congenial with the genius of Presbyterian than Congregational order. It is to take cognizance of all cases of scandal within its circuit, and afford its assistance on all ecclesiastical occasions, and those who decline to submit to its decisions, are liable to the sentence of non-communion with the other churches. Or the council may be *ex parte*. This can only exist where an aggrieved party desires a judgment, and the second party refuses to consent to a mutual council. The complainant has then the privilege of summoning a council from such churches as he chooses, to examine his case. They give advice; they seek reconciliation; and if they attach no decided blame to the aggrieved party, and his church refuse to receive him, they commend him to another community. And it is unquestionably (adds Dr. Reed) a noble act of justice, to justify an aggrieved party before the church, when the offender declines to face him before an impartial tribunal, and he has no means of compelling him."

"Finally, the council may be *general*, and then it falls under the general denomination of a synod. In its elements, it corresponds with the general assembly; its powers are variously stated, and with some little contrariety. It is held to be advisory, and not authoritative, but (according to the Cambridge platform) it is to debate and to determine controversies of faith and cases of conscience, and to elect from the word, holy directions for the worship of God and good government of the church." (See Reed and Matheson's narrative of a visit to the American churches in 1834, vol. ii., pp. 89—92.)

To the same purpose, Dr. Dwight observes:—"There are many cases in which

are dissatisfied, on reasonable grounds, with the judgment of a church. It is very obvious that in a debate between two members of the same church, they may, in many respects, stand on unequal ground. One of them may be a young man, without family connections, in humble circumstances, and possessed of no personal influence; the other may be a person of distinction, opulent, connected, of superior understanding, and of great personal influence, not only in the church, but also in the country at large. As things are in this manner, it is impossible that these persons should possess, in any controversy before a church, equal advantages. Beyond all this, the church itself may be one of the poorest and most powerless members of the denomination. In this case, also, it is not to be observed, the individual must labour under every possible disadvantage which a righteous cause can be subjected to. To bring the parties, in these similar circumstances, as near to a state of equality as human affairs admit of, it seems absolutely necessary, that every ecclesiastical body should have a tribunal of appeals,—a superior judicature, established by common consent, and vested with authority to issue, finally, all those causes which, before a church, are obviously liable to a partial decision.

In the New England States except this [Massachusetts] is what is called a *select* council, that is, a council mutually chosen by the parties. This has long appeared to me a judicatory most unhappily

The parties choose, of course, such persons as they suppose most favourable to their own interests. If, therefore, they commit no mistakes in the choice, they may be considered as divided in opinion before it assembles, and as every reason to believe that it will not be less divided afterwards. Its decisions will frequently be marked with strong partialities; and its decisions, in all cases, will not unfrequently be those of a bare majority. Coming from all parts of the country, it will have no common rules of proceeding. After its existence ceases. Its responsibility vanishes with its existence, and the sense of its authority. As the members frequently come from a distance, they can have no knowledge concerning those numerous particulars which are the subject of the transactions to be judged of, and the characters, interests, views and feelings of those who are immediately concerned. As individuals, these members, in some instances, have much weight, and in certain circumstances their wisdom and piety, do much good; but all this must arise solely from their individual character. As a council, as a judicatory, they can have scarcely any weight at all, for as they disappear when the trial is ended, they are forgotten and have no permanent existence, are regarded with respect, and even with no prejudice in their favour. Very often, also, when chosen on partial principles, they are led of course to partial decisions, and leave behind them very unhappy opinions concerning ecclesiastical government at large.

In the State, a much happier mode has been resorted to for the accomplishment of the object. The tribunal of appeal is here a Consociation, a standing association of the settled ministers within an associational district, and deleterious to the churches in the same district;—a body always existing, of acknowledged authority, of great weight, possessed of all the impartiality incident to a court of record, feeling its responsibility as a thing of course; a court of record, with a regular system of precedents, and, from being frequently called to business, is, in nature, skilled, to a good degree, in the proper modes of proceeding. It anticipates one defect in this system, in the want of a still superior tribunal, and recommends the introduction of a neighbouring association, as assessor and hearing of the cause. (Theology, vol. ii., pp. 575, 576. Glasgow

the expediency, and even necessity, of some mode of appeal from the individual churches by persons aggrieved is thus felt and admitted, and it is, how to adjust the constitution and procedure of such a tribunal, with the principles of Congregationalism, so as not to interfere with the rights of the people; *who* are the parties that are to compose it? whether local or ambulatory, permanent, or only *pro senata*? by whom is it to be constituted? and how are its decisions to be enforced or complied with? Mr. [?] is of opinion that it should be composed of clerical and lay delegates, representing the denomination; but this is a very indefinite designation, and it is as to their number, qualifications, or locality. He proposes that, as in a court of law, parties should have the power of object-

ing to any one, who might be supposed to be implicated in the matter in or to have personal leanings in favour of either of the disputants, which reasonable and proper; and speaks of a jury of a score and a half as more to come to an equitable verdict. But to bring together thirty individuals in different places, to judge in a matter of dispute, would be attended with convenience and expense, and it may be fairly doubted whether they more likely to come to an equitable decision than the old legal number. Large committees are more difficult to manage, and to convene, than halls.

The opinion of your esteemed correspondent G. W., in the June Number of the Magazine, is entitled to grave consideration, from his long standing in and the influential position he occupied as a former editor of this periodical. He objects to referring matters of difference to the judgment of two or three neighbouring pastors and churches, on the ground that they are too few in number, they might feel a reluctance to interfere, or by doing too much, might place themselves in unenviable prominence, and would be left to isolation or censure. He commends a wider and more natural basis for its proper working. He thinks that matters, belonging to the body at large, should be referred to "a general meeting, which the body may direct—so chosen as to preclude an impropriety of influence, and that only in the case of two contending parties to refer their differences to the council, ought its decisions to be held as the functions of this organization to be called into activity on the requisition of a certain number of churches or ministers." This body, so constituted, he thinks should call a Board of united action, or a Commission on matters of interior concern. But permanent boards of management, however carefully watched, and judiciously selected, are very apt to override their commission, and to absorb the functions of the general body. The Committee of the Congregational Union already exercises much indirect influence, especially in the case of aid-receiving churches, in the appointment and transference of preachers, and in the possession of the power; and though local or district associations may have little nominal power, and be liable to error, and exposed to party bias, as all earthly institutions they seem, after all, to be the most likely parties, from their knowledge of circumstances, their proximity to the scene of action, and the consequent facilities which they may be brought together, to give a candid examination, and to reach an equitable decision, in all disputes, in neighbouring churches, that may be referred to their judgment. Of course, as Independents, they have no right to interfere in their services, or to take the initiative in such cases; but they will be ready to give their candid consideration to matters referred to them, and to give their advice, when asked;—and there will generally be found "some one" among them, who shall be able to judge between their brethren."

MUSSELBURGH, 20th June, 1866.

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TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

SIR,—Permit me to offer a few remarks upon two articles in your Magazine titled "Our Deacons." The first article is in No. 175 for July 1865, and the second in No. 185 for May 1866.

I would observe in passing, that your correspondent Iota, the writer of the articles in question, has more than once misquoted Scripture; for I presume when words are printed between inverted commas, that they are intended to be considered quotations. Now, in the article in the July No., at line 6, of the sentence, "a good degree" of praise, marked as I have written it, and I think Iota is responsible for the same. He has given the words as a quotation which he employs them in a sense manifestly different to that intended by the Apostle Paul when he penned them in his letter to Timothy.

Another misquotation occurs in the second article, that in the No. for this year. In page 138, at the eighth line from the bottom, this sentence is found, "the perfecting of the saints for the work of the ministry." Iota has misused the punctuation of this passage, and there uses it in a sense entirely different to that conveyed by it as it stands in our English Bible.

Of course, Iota has a right to impugn the punctuation as well as the truth of any passage; but he ought not to use words as a quotation, when he has them so as to mean something different to that attached to them by the author who quotes from, or the punctuation he employs.



The object proposed in the first paper, is the rectification of what he says is the generally received opinion on the nature and scope of the Deacon's office in Congregational churches. He says that the prevailing opinion is, that the deacon's office is a purely secular one, having relation only to the reception and distribution of the funds of the church. I would ask, Is such a proposition extensively held in Congregational churches? if so, it is new to me. I have been for the last twenty-five years associated with Congregational churches in London, and for more than half of that time I have been honoured by the call of my brethren to serve them as deacon; and I never viewed that office in the restricted sense adverted to.

I have always supposed that the functions detailed by Iota in page 221 of the July No. were those properly belonging to the deacon to exercise, and that he should possess the qualifications necessary for the same. All whom I have come into contact with during these years have, as far as I know, thought and acted similarly, and I was astonished to learn that the opposite may be the prevailing opinion.

Such being the sentiment I have held for years, I have, of course, nothing to say against the endeavour to show that spiritual duties *are* properly part of the deacon's work, but I regret that a good cause is attempted to be supported by a bad argument.

Iota's reasoning is something of this kind. If the deacon's office be purely one relating to the pecuniary concerns of the church, then there is no inherent reason why the office should be confined to Christian men—their Christianity is not a necessary qualification for the office. Further, as the office of bishop is admittedly a spiritual office, and as many of the qualifications that are imperatively required in the bishop are also insisted on as necessary for the deacon, ergo, the offices of bishop and deacon are alike in this, that both are purely and exclusively spiritual.

To support his assertion, Iota quotes from 1 Tim. iii., and puts in parallel columns the qualifications required for the two offices, and seems to think that thus he conclusively proves his case.

I for one fail to see any proof at all in such an argument, for when the duties a deacon has to fulfil (even if he only had to do with the pecuniary matters of the church) are considered, the way in which the comfort of the pastor, the decent maintenance of the House of God, the condition of the poor members, and the welfare of the worshippers are affected, by the well or ill performance even of those restricted duties, I think that any one who reads over the list of qualifications given by Iota from St. Paul's writings, will readily see that such features of character are required for the proper discharge of the office, and that the office provides ample scope for their exercise.

But I do not think the sphere of the deacon's office to be thus restricted, and therefore agree with the *professed* purpose of Iota in contending against it. I say the *professed* purpose, for I think that if Iota's views were clearly expressed, they would be found to lead toward the statement, that the church officers having the charge of the temporalities, had nothing to do with the spiritual work of the church. His views are something like these. It is true that it is needful to have some one to receive and distribute the funds of the church and attend to its pecuniary concerns, but such officers are not deacons in the New Testament sense of the word.

Further. Two grades of church officers were originally established by Divine authority as the permanent governors of the church, and these are called respectively bishops and deacons; the latter being subordinate to and a preparative for the former; and that each church should have one bishop and one (at least) deacon.

This comes out in the second article in the Magazine for May of this year, and the matter is taken for granted that such offices were appointed by the apostles, and the argument of the article is, that to each of these offices spiritual functions belong, and that the word deacon and its compound are applied to both.

As I take exception to the proposition thus assumed, it is hardly desirable to examine the details of the argument based upon it, and, therefore, if it would not be trespassing upon the space in your Magazine and the attention of your readers, I would prefer to put my thoughts upon the subject in a specified form, and thus let the views of one in the diaconate be seen side by side with the sentiments of Iota.

E. G. Wood.

London.

## Notices of Books.

**THE GOSPEL TREASURY: An expository Harmony of the Four Evangelists.** Compiled by Robert Mimpriss. Second Edition. London: Elliot Stock.

SOME time ago we called the attention of our readers to this work as published in a smaller form, and we take the occasion of the appearance of a second edition of the quarto size, to do so again. The contents of this volume are almost the same as of the smaller one, with some few additions; and we need not therefore enlarge upon it, except to say, that the more we are conversant with the work, the more are we astonished at the great variety and value, as well as the amount of the information it contains. It was then remarked that the type of the 8vo edition, though beautifully clear, was small enough for some eyes,—too small we fear, we would have now to say, for very many,—but this quarto edition obviates any cause of such complaints. It contains analytical introductions to the books, notes selected from the most approved commentators, practical reflections, geographical notices, and a great quantity of other matter, which makes it fully deserve the name of Gospel Treasury. While bearing our renewed testimony to the character of the volume, we would still more emphatically reiterate our growing conviction of the vast importance of the system of biblical instruction which it is intended to promote,—the making the life of our Lord Jesus the centre and burden of the divine truth taught to children. There are many whose information is full and accurate respecting the life of Joseph and the history of David, who have no complete idea of our Lord's biography, and in whose mind the events of his life are all in confusion. Now it seems to us that it would be far better to get a connected view of his history, such as is given in the sections of this book, even although criticism might disarrange the order in which some of them are placed, than to acquire any other theoretical knowledge which the sacred volume is fitted to impart. Mr. Mimpriss has been greatly honoured in calling attention to this most important study, and we trust his labours in this department will be seen by him bearing fruit for many years to come, and for ages after he has entered upon his rest.

**MEMOIR AND SERMONS OF THE** JAMES CLIFFORD HOOPER. Rev. F. F. Thomas, Torquay: Jackson, Walford, and

MR. HOOPER was pastor of churches in different parts of and finally of the church in Markham Square Chapel, Cheltenham, which was erected during his ministry, and chiefly by his efforts. This volume contains a brief sketch of his life, and ten sermons proposed by him in the ordinary course of his ministry. They are very valuable exhibitions of the gospel, and earnest appeals to his hearers themselves to the Lord. It was thought to publish the volume though cut off in the midst of his ministry, though dead, still speaks to the living. The volume is very handsomely adorned with a beautiful and excellent likeness of Mr. Hooper, and joined to his discourses are his sermons preached at his death, and by his successors in two of the churches which he presided for a time, Brindley, and Rev. E. Paxton as well as by Rev. J. S. Pears.

**CHRISTIAN FRUITFULNESS; or the developments of Spiritual Life.** Josiah Viney. London: Jo

THIS volume contains "the series of thoughts and sentiments" proposed by the author before the flock of which he is pastor, previous to meeting the table of the Lord. As before occasion, the topics are mostly practical, and are connected together by that they inculcate different notions of the new life, or different views of the Christian theory of Fruitfulness. Thus, the first discourse is on the Christian theory of Fruitfulness, and is appropriately based on our own words, "As the branch can bear no fruit of itself, except it abide in me, no more can ye, except ye abide in me." To this succeed discourses on various topics as "Fruits of the Spiritual Pruning," "Fruit of the Valley," "Fruits of the Lips," &c. in extent of fourteen chapters. Important topics the teaching of which is intelligently and powerfully brought forward. We trust

f the author will be largely by his work, and that many stirred up by it to greater adornment of the doctrine of saviourship in all things."

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**UNNATURAL IN CHRISTIANITY: A Redemptory Lecture delivered at the Meeting of the Reformed Presbytery, Theological Hall, Edinburgh.** By the Rev. W. H. Goold, D.D. Edinburgh: Andrew Elliot.

Capital lecture, in which the shows that the great aim of it, in its present attacks upon it, is to get rid of the superfluities. These attacks are now made in the name of Christianities, then in the name of our faith; again on the ground of what is recorded; and with regard to the effects which of the gospel is seen to produce which a simply natural cause; but they are all designed to lead from his own universe, and to the faith of the scoffers of the day.—"All things continue as they were from the foundation of the world," Guizot has already affirmed, and the author says, "That the controversy between faith and unbelief is upon the reality of the gospel; that belief in it is essentially true religion; and that the ground of this truth or principle is the ground taken by every form of religion." It was well to put this before the minds of Theological students as it would be well for all to have it fully before theirs, may at once detect the enemy in every form in which he presents himself by firm conviction of the truth, stand unmoved amid the temptations and difficulties which are sure to come on every side.

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**ARDON, AND PEACE. A Narrative of Conversion to God.** London: W. and Chase.

A valuable book for inquirers who want an account of the experience of an inquirer, and the stumbling-blocks of his path. We have seldom seen clearer statements of the way in which a sinner finds peace in believing, and the mental exercises which are found to be necessary before a

sinner can come to Christ are shown to be unnecessary, and the fullness and sufficiency of the substitutionary sacrifice of Christ are presented in such a light as to lead the heart immediately to yield itself up to him. The letters which are appended from the Rev. Dr. Horatius Bonar, Rev. J. M'Ausland, Mr. Brownlow North, and others, are well fitted to guide an inquirer to the cross. During a season of revival we know few small books more likely to do good service; the heart is then prepared to welcome instruction and impression, both of which are provided in a form calculated to arrest attention.

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**SCENES AND CHARACTERS IN A SCOTTISH PASTORATE.** By the Rev. J. R. M'Gavin, D.D., Dundee. London: James Nisbet & Co.

This volume contains, as is stated by the author in his dedication of it to his own people, "brief details of facts connected with a happy and grateful ministry of more than thirty-two years among them." These facts are taken from his official *case-book*, and are grouped under different headings in a series of ten chapters. The titles of these will give some idea of the character of the work. There is first a chapter on "Sheep in the Wilderness," in which interesting instances are adduced of the grace of God finding out, and making recipients of salvation of those who, from the sad family circumstances in which they were placed, or the natural weakness of their own minds, seemed very unlikely to be brought to the fold of the good Shepherd. There are then chapters on "Children, Their dying scenes and sayings," "Inquirers and Catechumens," "Sailors and Shipwrecks," &c. &c. Under these and similar titles, the author records in a simple and interesting style appropriate facts which a keen eye had observed, and a retentive mind, aided by the notes made in the *case-book*, had retained. The incidents and histories are, of course, of very varying degrees of interest—ranging from common enough facts which have found a place because the book was to be published, to others of a very touching and pathetic kind; but all of them are set in remarks and accompanied with lessons that are of greatest importance, and may find reception from the incidents which are imbedded in them.

**CHRIST'S WORLD SCHOOL.** Essays in Verse. By William Urwick, D.D. London: Hamilton, Adams, & Co.

THIS work of the venerable and venerated author consists of a series of essays on a subject suggested by the parting command of our Lord to his disciples, 'Go ye therefore and teach all nations;' and its main design is to expound what the evangelist records in connexion with that command. We have a chapter on preparation for Christ's school, then one on the terms of admission to it, another on the initiatory rite. Then follow other chapters on "The arrangements for instruction," "Rules for learners," and then one on the contemplated results. It will thus be seen that while a great variety of most important subjects are discussed, there is close unity throughout. The lessons taught, and the views inculcated in it, are marked by that scripturalness, and clearness, which were to be expected from the author. We think, however, that a mistake has been committed, which will most seriously affect the usefulness of the work, in giving it in verse. The author begins his introduction by reminding his readers that his rhymes are "attempts at verse, not poetry," but surely he forgot the ancient caupon,

*Mediocribus esse poetia.*

*Non homines, non di, non concessere columnas.*

We open the volume and take at random the following specimen of the verse:—

Man is a sinner: and because 'tis so  
He is apt to dread the Almighty as his foe.  
Conscious that God is just, and hateth sin,  
And rules by perfect law: and all hath seen  
That man e'er did, or said, or felt, or thought,  
What hope or ease can man obtain? till taught  
The amazing truth, that God's dear Son  
A propitiation is; and that thereon  
God's righteousness declares while he forgives  
Freely the sinner who in Christ believes.

Those who wish scriptural instruction and excellent sense in verse like this will find their desire gratified in the present volume.

**CHRISTIAN CHURCHES,** By Dr. Angus.  
**OUR ASSOCIATIONS,** By James Mursell.  
**OUR COLLEGES,** By Nathaniel Haycroft, M.A. London: Elliot Stock.

THESE tracts consist of the chairman's address, and two papers read before the autumnal meetings of the Baptist Union held last year in Bradford. The full titles—Christian Churches, their success proportionate to the presence and

grace of the Holy Spirit; Omissions, their advantages, and our Colleges, in relation to the present age, and with special reference to the present age—will more clearly appear from a perusal of the character. They are worth perusal, and of the occasion.

**THE PULPIT ANALYST.** Nos. 1 and 2. London: Jackson, Walford & Co.

THESE are the first numbers of the Analyst, aspirant for public favour. It is a periodical intended rather for the public member, a member of the private sphere, as the Homilist. The Analyst, however, we have in addition to the essays—reviews and criticisms devoted to the translation of the Hall of Lancashire College, the translation of the Homilist, designed chiefly for those having the advantage of system in learning, wish to learn to read the original. The various departments a good ability shown, and the getting work is very excellent.

**DISCOURSES DELIVERED ON SPECIAL OCCASIONS,** by R. W. Dale, M.D. London: Jackson, Walford, & Co.

SOME of the discourses in this volume have already been published in the Analyst, and the author well in placing these in our volume and adding to them other discourses delivered on special occasions worthy of the companionship of those who have formed the acquaintance of Mr. Dale as an author. 'The Jewish Temple and the Church,' will know what to expect in this volume of sermons by him, anticipations will not be disappointed in this volume. The sermon on 'The Jewish Temple and the Church,' touches upon, and sometimes discusses the themes of the volume, and delivers his judgment upon them in a straightforward and manly manner. The first sermon in the volume, he considers the impostor, recently discussed by our philosophers, whether man can

of God, and emphatically predict that he can, in a quotation from John Stuart Mill. We have many passages which we should extract, but our space forbids us therefore only strongly our readers to form an acquaintance with the volume for themselves more to incite them to read the titles of some of the

After the sermon on words others on "Morality and Common Prayer," "The old and the new," "The living viour of all men," "Misuse of theism not irrational," and our citations, a noble one the Gift of God," preached on Avon, at the time of the centenary of the Tercentenary of birth.

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SH QUARTERLY REVIEW,  
London: Jackson, Waddington.

The Quarterly gives the ability exhibited by them in their first number did them, but was only a sample of what subsequent issues. There are several very instructive articles in this issue which we may mention. The reformed Church in France, an article on Anglicanism in London. This presents a subject of importance to the British ear, charitable, and yet apologetic.

What do our readers think of the prayer?  
It is up to the bread.

Receive, O Holy Trinity, this oblation which I, an unworthy sinner, offer before Thy Divine Majesty in honour of Thine all holy name, for mine own sins, and for the salvation of the whole mystical body of Christ, in Thy name, &c.

Or the following:—

Remember also, O Lord, the souls of Thy servants who have departed before us with the sign of faith, and rest in the sleep of peace. We pray thee, O Lord, that Thou wilt grant unto them, and all who sleep in Christ, refreshment, light, and peace.

Yet these prayers, taken in substance from the Popish Missal, are found in a book entitled the "Priests' Prayer Book," edited by two clergymen, and intended for the present use of English clergymen during the celebration of the Holy Communion. We commend most earnestly this Review to the support of our readers, and would specially call their attention to this article, as being most able and seasonable.

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PHYSIOLOGY IN HARMONY WITH THE BIBLE  
RESPECTING THE VALUE AND RIGHT  
OBSERVANCE OF THE SABBATH. By  
James Miller, F.R.S.E. A new edition. Edinburgh: Johnstone, Hunter, & Co.

The publishers have conferred a great favour on the public by reprinting these admirable lectures. They exhibit their author's well-known ability, and show, in an interesting and telling way, that a weekly day of rest is needed both by body and soul. We heartily commend this reprint to the attention of our readers.

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## Chronicle.

### EDINBURGH SERVICES AND PUBLIC MEETING.

Evangelical Church, Forfar, and Mr. John Coyle, Dundee, invited the theology under the Rev. Mr. Coyle to become their pastor—the services took place on Thursday, 1st April. After devotional services conducted by the Rev. George A. Coyle gave a statement he had been led to devote himself to the ministry, and of what he

understood was required of him in that office; his statement being satisfactory, Mr. Keith (deacon), expressed the church's willingness to adhere to their invitation. The prayer was then offered up by the Rev. James Bailey, Broughty Ferry. The Rev. David Cook, Dundee, addressed the pastor from the words "I magnify mine office," Romans xi. 13. The Rev. Peter Whyte, Montrose, addressed the church, choosing as his text, Galatians iii. 5, "Ministereth the Spirit." The Rev. John Gillies, Arbroath, closed

the services with devotional exercises. Mr. Coyle received the right hand of welcome from the members of the church as they retired.

In the evening a public meeting was held, the Rev. John Coyle, the newly ordained pastor, presiding. Addresses were delivered by the Rev. James Bailey, Broughty Ferry; the Rev. David Cook, Dundee; the Rev. George Gilfillan, United Presbyterian Minister, Dundee; the Rev. Peter Wright, U. P. Church, Forfar; and Frank Henderson, Esq., Dundee. At its close votes of thanks were given to the different speakers, and to a choir who conducted the service of praise.

On Sabbath the 29th April, the Rev. David Cook preached in the chapel forenoon and evening, his texts being Heb. vii. 26 and Psal. xcii. 14. The Rev. John Coyle preached in the afternoon, choosing for his text 1 Cor. i. 17. The meetings throughout were well attended.

Although not in connexion with the ordination services, it may be stated that Mr. Coyle's friends in Dundee invited him to return on 2d May, on which occasion they had a very pleasant meeting in Mr. Lamb's Temperance Hotel, and took the opportunity of presenting Mr. Coyle with Smith's Dictionary of the Bible, Lange's Life of Christ, Ellicott's Commentaries and Neander's Church History, and a purse of sovereigns.

#### CUMNOCK.—INDUCTION SERVICES.

THE Rev. Thomas Brisbane, late of Duncanstone, having received and accepted a unanimous call to the Pastorate of the Cumnock Congregational Church, was introduced to his new charge on Sabbath the 6th May. The Rev. David Russell, of Glasgow, preached forenoon and evening, and Mr. Brisbane in the afternoon.

There was a good attendance at all the services. On the evening of Monday the 7th May, a public recognition meeting was held in the chapel, which was nearly filled by an audience composed chiefly of persons connected with

the church and congregation. Rev. Messrs. M'Callum, Jackson, Ayr, and Jago, ministers of sister churches, and the Rev. Mr. Foote of E. U. Church, and the Rev. of the Free church, a brother Mr. Brisbane—Mr. M'Callum and after praise and reading of Scriptures, called upon Mr. Brisbane in prayer. Mr. Robert Davidson, then stated the reasons for the call to Mr. Brisbane being called, which had never been before. As soon as the call was vacant, through Mr. M'Callum's return to England, Mr. Brisbane was called. He was asked to preach. He complied with the request. The result was an unanimous vote to assume the pastorate. He then stated his reason for accepting the call. He did so from no motives, but simply because it was the will of God that he should do so. He had left a larger congregation of united people. He had preached the gospel of the grace of God to nothing amongst them save and him crucified. After his statement, Mr. M'Callum and then delivered a most interesting course from Phil. ii. 29, 'therefore in the Lord with'

Congratulatory addresses were delivered by Mr. Jago, who most cordially congratulated both the new Pastor, as he kneeled, by Mr. Jackson, who, though not the Pastor, knew some of the people, and by Mr. Millar, who, though not the pastor, could not but be gratified by the integrity and piety of Mr. Brisbane, and as to his fitness to do the ministry.

Mr. Foote of Catrine E. U. Church expressed his pleasure at Mr. Brisbane's call, and his willingness to co-operate with Mr. Brisbane in any good work.

Mr. Brisbane received the right hand of fellowship from all present, and the congregation dispersed.

EDINBURGH :

FELLATON AND MAUNAB, PRINTERS, LEITH WALK.

THE SCOTTISH  
CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1866.

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THE RIGHT OF A MAJORITY IN A CHURCH.

It is a spectacle often to be witnessed in our British House of Commons which cannot be contemplated without strong admiration. Some subject of national importance has come up for discussion, which stirs the feelings of all parties to the highest excitement. As the debate proceeds, and the whole artillery of attack and defence is brought into play. At times, as if, in the violence of party conflict, the passions of the combatants had broken loose from all restraint, and threatened the stability of the Constitution. At length, however, the struggle reaches its crisis, the vote is taken, the issue is announced, and then, as if some magical influence had exerted its spell, the excitement subsides, the passions of the hour evaporate, and the business of the nation goes on as quietly and deliberately as if no such storm had swept the politicians. How has this effect been produced? Wherein lies the spell which can lay such conflicting elements to rest—the command-principle to which all minds bow, without a thought of disputing its authority or interfering with its authoritative course? That principle is this—though you may not have thought of it—the unquestioned authority of a majority? No matter by what means that majority has been formed, no matter how opposed its opinions to what others may think vital and valuable—let the fact be but ascertained that the voices of the greater number are in favour of a particular course, and instantly that course is submitted to, and the decision accepted by all parties as final and irrevocable. Why? Because the conviction has rooted itself in the minds of all thinking men, as firmly as any axiom of science, that the will thus implicitly to the expressed will of the majority is the only legitimate medium between the two extremes of despotism and anarchy. No man's will must be absolute, or every man's will be his only law,—the final settlement of disputed questions must lie in the power of a majority vote. Men have come to see that on no other basis can a free society hold together, and that it is better, on the whole, that the majority should rule, even though injustice be at times done and sore feelings excited.

NEW SERIES.—VOL. XVI. 8

be excited, than that, through the persistent resistance of minorities, state of chronic confusion and lawlessness should ensue.

We have no idea, of course, of proposing the British Parliament as, all respects, a model which might be safely followed by a Christian Church. The very existence of *parties* in that assembly, and the licen allowed to the bitterness and violence of party feeling, are utterly al to the spirit that should animate a Christian society, and can only fi a place by trampling under foot its best and most precious principl But, in the particular point for which the illustration has been adduce viz., the recognition of the right of a majority for the settlement of ma ters on which a difference of opinion may exist, we have no hesitatio in saying, that the case referred to presents a study worthy of all respe and imitation, in the transaction of church affairs.

No doubt the plainest condition of a Christian society would be realized, when a perfect unanimity reigned on all questions that came before it for decision—such a state of things as that pointed at by the apostle when he exhorts Christians to be perfectly joined together in the same mind and in the same judgment. It is conceivable, that a Christian church may be so imbued with the same spirit, and so trained to look at matters in the light of the same great principle, that little serious difference of questions of importance should ever arise. Nor is it beyond example that a large measure of such unanimity should be exhibited through a course of years, in regard to the great bulk of the business which fall to it for settlement. Moreover, it will always be the part of a wise pastor and an enlightened people, to watch against the occasions of dissension, and to choose, wherever practicable, such courses as may secure harmony, and prevent sharp collisions of opinion and feeling. A church whose government, in actual practice, can only be carried on by a succession of narrow majorities, must have something wrong in its composition, and carries within it the seeds of ultimate dissolution. Still, under the best regulation, there can hardly but arise occasions of a more or less critical nature, when either from the complexity of the case, or the amount of personal feeling involved, differences of view more or less strongly pronounced will emerge, which it is found impossible to settle by amicable compromise, and when the harmony of the society appears to be in danger. Now, in such cases, what course remains? There is but one that can be conceived of, and that is for the voice of the church to be fairly taken, and then for the minority to defer, absolutely and without question, to its decision.

Of course, we put out of consideration here, all matters involving fundamental principle. Where, for instance, questions of doctrine are concerned, essential, as it is conceived, to the integrity of the Gospel, or where courses are taken fatal, as it appears, to the interests of vital religion, there a higher law comes in, and something more decided than forbearance is not only allowable but demanded. In all such matters, majorities are nothing when weighed against the claims of truth and conscience. Let it be acknowledged, also, that cases short of such supreme ones may by possibility arise, such as in the choice of a pastor, in which no small perplexity may honestly be felt, as to the path of duty. We are not aiming at laying down a rigid and unbending law, applicable to all possible contingencies. What we do maintain is, that as a rule, and in all



ordinary cases, the decision of a majority ought to be cheerfully recognised and cordially yielded to, as the only right and reasonable course.

Is it said, that such a claim still infringes upon the right of private judgment, and that though, in becoming a member of a Christian church, a man acknowledges the supremacy of the will and law of Christ, he owes no such allegiance to the will of the people? Now, let it be fully admitted, that if, in any case, (the supposition is an extreme one, but let it be made,) a church can be fairly charged with deliberately disregarding the expressed will of Christ, then, an individual is bound to adhere to his higher allegiance, as paramount to every other consideration. But, first of all, a plain distinction must be kept in view, which is apt sometimes to be overlooked. It is one thing for a church (or a majority thereof) deliberately to ignore a positive law of Christ, and quite another for it, to take a particular view of its interpretation or bearing. Nothing is more common than for the judges of the land to differ in their interpretation of a statute-law, or its bearing on a particular case, though no one doubts that they are all equally actuated by reverence for the law, and equally concerned that its meaning should be impartially elicited and applied. So, in the case referred to, there may be no difference at all as to the point of allegiance: in principle, all may be agreed that the will of Christ should be done; the sole disagreement is as to the fact, what that will prescribes in any particular case, and how it may be best administered.

But, further, it is to be considered, that a member of a Christian church owes duties, not alone directly to Christ, but, under him, to the brotherhood to which he belongs. He is bound to have a regard to the opinions of his brethren, when constitutionally expressed. The peace and unity of the church are to be dear to him, and, by no act of his, are they to be wantonly or selfishly endangered. To sacrifice them for any reason short of an absolute conviction of duty, is to be guilty of an unpardonable egotism. Let the fair rights of private judgment and conscience be conceded and held sacred. But, let it be also considered, *how far* a difference of conscientious conviction justifies a man in going, and with what amount of action he ought, in all ordinary cases, to be satisfied. It is the undoubted right of private judgment to form its own opinions, and to affirm them, if necessary, in the constitutional act of voting; but then, and by such an expression, conscience should hold itself exonerated, and devolve all further responsibility on the act of the church. To insist on further assertion, and to proceed, for example, to sever all connexion with the church, because its judgment differs from our own, is to put passion in the place of principle, and, under the appearance of extreme conscientiousness, to gratify our feelings at the expense of the commonweal.

Besides, there are certain general rules and principles lying at the foundation of all voluntary societies, to violate which is to strike at their very existence. But, among these rules, there is no one more generally recognised than that under review,—the right of a majority to have its decision accepted, as the law of the society. Every sensible man, who enters such a society, is aware that he must part with a certain amount of liberty (not of opinion but) of action, in return for the advantages his connexion with it secures. All association is necessarily based on this

principle; and that a Christian church is intended to be no e abundantly evident, not only from the nature of the case, but constant inculcation, in the New Testament, of the duties of bearing and submission, enforced as they are by the highest amples. "For even Christ pleased not Himself."

It needs then, we think, but little consideration to perceive principle here advocated is the only true and tenable one. I of the majority is not to be accepted as decisive, again we as mains? There is but one of two alternatives: either, that tl shall give law to the majority, a principle which surely none c ly plead for, or, that the unity of a church shall be perpetua ger of dissolution. It is easy to talk of the tyranny of a m: it is not to be forgotten that there may be such a thing, ar defensible, as the factiousness of a minority. A majority is jus able with a tyrannical abuse of its power, when it wantonly an ly tramples on the convictions of all dissentients: for, in mai rights, we by no means affirm, that they ought, in all cases, tically asserted, and not rather, on fit occasion, generously wa on the other hand, it is an evil which cannot be too gravely 1 when, through a mutinous and violent self-assertion, the u body is broken, or its peace fatally disturbed.

A distinction has often been drawn between the active virtues of a Christian, and occasion has been taken to show, t mitting himself contentedly to adverse circumstances, or, in affliction in the interest of a good cause, he may win a nobl for his principles, and yield them a brighter display, than in al of a prosperous activity. In Christian fellowship there is an c for the exhibition of a variety of graces; but there are few that *piety* which, instead of doggedly insisting on having it is ready to fall in with the general mind of the brotherhood, a tice its self-will to the peace and harmony of the body. Ther sure, doubtless, in seeing one's own judgment prevail, and views carried into execution, but, to a truly Christian mind, satisfaction, too, in denying itself for the good of the cause an of the Redeemer, which is felt to be its own reward; and fc church-member, any church might gladly exchange a dozer and rebellious spirits.

On the whole, it appears to be of the greatest importance, should be a distinct and intelligent recognition of the princi expounding, on the part of all Christian churches, and mos churches of our Congregational order. In the case of some othe procedure is so fenced about with rule and tradition, and the question is so thoroughly familiarized by long-established usage is little disposition or danger of overlooking or infringing it Congregationalists, church-government is confined within so circle, and its processes are so simple and few, that there is the of an understanding about primary and fundamental principles. a good understanding of liberty—our very name is a guarante bol of that: is there no need of our being well-instructed in tl conditions of unity and cohesion? Whatever allowances be exceptional cases, let it be understood by every member of ou

that one of these conditions is, and must be, the right of a majority to have its decisions respected, and received with a cordial acquiescence. In order to an intelligent acceptance of this principle, we are persuaded that nothing else is required, than a calm and temperate consideration of its absolute necessity, wherever the need for it may arise. One of the best defences put forth, during the terrible and exciting American conflict, on the side of the North, was to the effect, that their cause was the cause not merely of liberty against slavery, but of order and government everywhere against insurrection. Once let it be understood, that, when beaten at the ballot box, there lay, for the outnumbered party, an appeal to the sword, and the bonds of national existence were snapt asunder, and, with rebellion latent in every struggle for power, the reign of law was as good as at an end. The argument was a most forcible one, and whatever might be thought of its particular application, none will question its general soundness. And we refer to that contest the more, because we have there the advantage of seeing the opposite principle, developed on a gigantic scale, and to its legitimate consequences. The principle is the same, whether exhibited on the little scale of a church's history, or on the broad theatre of a nation; and the results are just as disastrous within their more limited range. The vote of a majority may be an intolerable tyranny—in such a case there is open a last resource; but, where no such charge can be fairly alleged, submission to it is, in a nation, the one rational medium between despotism and revolution; in a church, the necessary condition of peace and concord. Always remembering that, better far than all such methods, is the happy unanimity of a united Brotherhood.

W. K.

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### PRAYER ANSWERED BY GOD, NOT NATURE.

In a preceding article on answers to prayer, it was shown that asking was the central or essential idea of the exercise, although other acts of devotion were also included under it. The natural theory of answers to prayer was examined, and two objections to it stated; first, that it does not meet the only clear conceptions we can form of the nature of prayer as a process of asking and answering; and second, that this being so, it does not correspond to that scriptural idea of prayer, under which it is encouraged and enjoined. We now proceed, as was proposed, to observe in the third place,

3. That the natural theory of answers to prayer, if consistently held, makes asking from God impossible. Of course, to ask is only possible to a being acting rationally, when there is the belief that prayer will avail—that we shall have because we ask. Now, the availingness of prayer can only be alleged to be possible on one of the two suppositions, the extra-natural\*

\* The word supernatural having by use become associated with the idea of sensible and known miracle, the term extra-natural may be employed with advantage to express that interposition of divine power which is beyond the course of the natural laws, but which, not becoming palpable to the senses, has not to us the character of miracle.

and the natural—the one that the divine will and power will be so determined by prayer as to do that for us which the ordinary course of nature will not—the other, that our prayer is itself a part in the natural order of sequences, and effects as its own result the accomplishment of the thing desired. Unquestionably Divine power is concerned in both modes. God is in the extra-natural; God is in the natural: the mode makes the real difference between the possibility of asking God to answer us, and the impossibility. The reason is that the mode of God's acting in the one case allows room for our prayers to influence him, but in the other leaves none. If I believe, that, from my prayer to God will do that which, but for my prayer, would not or might not do, then prayer can avail, and I can rationally offer it. But if I believe that the natural order must hold, whatever be my prayers, and that these can effect nothing but by acting upon the natural order, as themselves new causes in that order, I discover that the very act of asking takes into it, so to say, an absurdity, a contradiction, and cannot be performed. For, in the supposed prayer, what is it that I ask? It is not that an extra-natural power may act, for that is repudiated. It is, then, that God's power should act naturally, which is the same thing as that my mental and moral faculties should pursue their natural action so as to issue in the desired result. But is it possible to ask without conscious impertinence, if not impiety, that the fixed order of nature should proceed—that we may think and feel, as we must needs do, so long as the invariable laws of nature hold? We do not ask that the sun should rise and set, or spring return; our asking for anything whatever involves the supposition of the possibility of the interposition of a power which may not otherwise operate. Even the prayer for daily bread, which the Divine Teacher has put into our mouths, which may, in the cases of many persons, seem most like praying for what is certain, proceeds on a view of the real condition of the mass of mankind, to some of whom the food of the passing day is absolutely uncertain; while to all it is so comparatively with respect to its abundance and adaptation, and similar desirable circumstances. If such there be that feel the blessing certain, their prayer can be but a form of thanksgiving or an acknowledgment of dependence, which, in reality, is to very many the real import of the prayer. But taking the general directions of Scripture as to asking of God in their plain meaning, they always suppose the objects of petition in that region of uncertainty in which the divine will so acts, as that our prayers may have an influence upon its determination with regard to events.

But let us suppose another explanation given as rendering asking proper even upon the natural hypothesis, namely, that the very act of asking becomes a cause of influence upon our minds by which the right states we pray for are produced. In fewer words, we are desired to ask, because our asking will naturally realize the blessing. To this explanation there are two objections, the first of which seems so positively fatal as to make any second superfluous. To suppose asking to operate its own fulfilment overlooks the fact that asking must first itself be possible. It cannot operate as a cause unless it can itself come into existence, and for this it must have an object, as a ground or reason of its own existence. Now, we cannot ask in the hope of a supernatural interposition of power:

to ask that the natural course may be changed, nor will we ask if we that unchanged it will bring us good. We cannot ask that asking may be a cause of good; first, for the same last-mentioned reason, that the act is certain to operate naturally to its own end, because that very asking itself has no object, and therefore cannot be performed, so that to ask for the efficacy of our asking for no object, and is absurd.

Second objection we shall but briefly state; it is that it is impossible in asking any adequate natural efficacy towards the production of right moral state. The idea of its having such efficacy originates in the connection of it with the other devout exercises which pass under the general import of the word prayer. In these we see a clear tendency to the best results which they contemplate. When we express in prayer our presence our sorrow for sin; when we call upon our souls to love; when we breathe our love, our adoration, our filial trust, our submission to his will as wise and good, and place our all at his merciful yet loving disposal;—we feel the natural efficacy of our exercise to give ardour to the affection indulged or to strengthen some principle. It was doubtless from a regard to this natural reflex influence that He who knoweth our frame has appointed to us such exercises of the heart in worship, while in addition to all, the intercessions of His Spirit within our hearts flow in the channels of that mental influence which He has given us.

Can the same be said of the act of asking from God? It will be difficult—I think impossible—to show this. All the moral character and efficacy in the case belong to the accompaniments of asking, and not to asking itself, and might exist without it. The well-known distinction between positive and moral duties seems to hold here. The Sabbath observance, the eating of bread and wine, have in themselves no moral character, and lead to no moral results: if they embody the spirit of love to God and love to the Saviour, who enjoined them, there lies their excellence and their efficacy. So, too, to ask is a positive act, and is a cause appointed, and only for this reason. The desire which is connected with the act possesses the moral character of the exercise, and alone exerts its reflex influence contributes to moral results. The act of asking is not only exhaustively, not productive, an effect and not a moral cause, but it is in which faith and devout desire culminate, not naturally a part of them. Considering the act of asking apart from extra-natural influence from God, and in its natural influence merely, it taxes the efficacy of faith; it rather discovers weakness than increases strength. When God hears and answers that there is a return of blessing. The only point of connection that can be discovered is the appeal to our consistency, which is made by the fact of our asking blessings. We suppose that if in God's presence we profess desires, we shall be ourselves bound to aim at the objects to which they point. But let the character of this motive be considered,—its indirectness, its moral influence appealing as it does to no generous principle of love or gratitude, and so much to mere self-love, and that it turns much upon a feeling of necessity which "gendereth to bondage." Besides, strictly speaking it is not the act of asking God to work for us that pledges us for ourselves, but the desires we may profess and the resolves

we may make to follow holiness. The peculiar institution of asking which God's command alone has made obligatory, could not have been enjoined so specially that it might furnish a motive such as this. No it was with a purpose more gracious and generous—that we might “and receive that our joy may be full,” that we might know the liberality of the Father of lights, might be filled with his bounty, drawn to his presence, and feel and live as his children.

The act of asking, thus rendered impossible as to spiritual blessing is equally so in the case of temporal, where the only efficacy allowed by the natural theory is the same reflex operation upon the mind itself, where it is rightly disposed towards the use of external means. With respect to intercessory prayer, the irrelevancy of the ideas of asking and answering must be at once apparent, as it is supposed in the New Testament to be practised in circumstances where no reflex action on the mind of the supplicant is imaginable by which his petition might fulfil itself. This seems acknowledged by the able writer whose words we have previously quoted. After candidly confessing the difficulty of reconciling the natural theory with intercession, he says—“My answer, however, is this, God permits his children to come and say to him all that is in their heart, and, consequently, to tell him what is their desire about others. But he does not, therefore, alter his own plans with regard to others on account of his children's desires.”\* Here we have set before us in reality the whole issue of the natural theory. We may tell God our wishes for ourselves and others—we may go to him in our distresses—we may repose our interests in his hands—we may be relieved of our care by believing that he cares for us. These things may be done consistently; but we cannot ask and expect an answer. If we pray expecting help because we have prayed, we are only like the simple child in the season of danger, who expects safety because he has thrown himself into his father's arms, but to whom no help can come but what the tide of events brings with it. We believe that the spirit of devotion can survive even this false speculation, but not without a loss. Loosened from the central thought that “effectual fervent prayer avails much” with God, other exercises will lose their tension and subside into meditation rather than prayer. The spirit of asking being repressed, blessing will not be received. Nor is that the smallest injury sustained by the mind which is occasioned by the violence done to inspired words in order to reconcile them to a theory essentially rationalistic, that is, giving an authority to a speculative argument which it subtracts from Scripture—yet with how little solid reason may be suspected from the first when we see a limitation of it demanded to prevent its subverting revelation itself, whence the inference follows that the limitation may be equally admissible at a previous point.

4. The spiritual life of believers, of which the intercourse of the soul with God by prayer and its answers forms an essential part, is attributed in Scripture to an influence beyond the natural. We are aware that the opposite of this has been maintained—the glorious gospel of Jesus Christ “† has been said to be a part of the scheme of natural

\* See *Magazine* for March, p. 82.

† *Divine Providence in its Relation to Prayer and Plagues*, by the Rev James Cranbrook, p. 38.

in perfect harmony with it." As to the harmony of the the scheme of natural law, there needs be no controversy, plans of God must be in harmony with each other; but that remedial scheme for man's apostacy should belong to natural rary to all notions of the gospel we are taught by Scripture It is not supposable that the assertion is made, in any cting the great objective facts of the gospel. If we allow that fall of man was according to the natural order of things, all the purpose of recovery was a divine interposition. The er was the perpetuation of sin and its propagation and reign, modification of the other human principles, throughout the of our race. That this course of nature was interfered with sation of pardon and renovation was a divine interposition. torial scheme by which God was pleased to convey pardon l was an interposition, and all the facts of that scheme, the of a divine person, who said, "He that hath seen me hath 'ather," who lived a perfect life, died a propitiatory death for essions, rose from the dead, and ascended to God's right hand, rceded and reign till his enemies shall become his footstool— n interposition of divine power transcending the whole order al creation. The whole system of objective motives provided to act upon the human mind is thus all the consequence of n. Consider further the immense train of distinctly miracu- erences by which revelation has been communicated and m the beginning—the gifts of inspiration, the prophecies, the deliverances, the innumerable forms and occasions on which al power interposed under the Jewish and Christian dispen- establish the fact that God was carrying on a higher work encies of nature could accomplish on behalf of man's ruined hen these great foundation facts which are to act upon the n are so full of interposition, has any one a presumptive right stop at this point, and to say—Here let interposition cease? ome to that part of the plan of remedy which is *subjective*— d of man where that great process of cure must take place— rich all else would be in vain—is there any presumption from ve means preceding that nature must now be left to do The presumption, any candid mind must allow, lies quite the

presumption is confirmed by many considerations. The state nan soul itself argues strongly the necessity of some more influence in favour of true objective conversion than objective motives y human argument or suasion. When we think how difficult ng home evidence of remote facts, or morally to affect a mind nt—how fortified almost every mind is against the truth by rs—how deeply antagonistic are the passions of the human e spirit of the gospel—how besotted the mind by sensuality— ined by the objects of sense—how surrendered to ruling self- intensely resists the demand of unconditional submission to the ngs—we shall be inclined to admit beforehand the probable r interposition of power more than natural to turn man's heart to God. The influence of that malignant spirit who

works in the hearts of the children of disobedience has also to be taken into account, together with the fact witnessed by daily experience, that multitudes, in favourable circumstances for being influenced, and with every motive of evangelical persuasion urged upon them, live on unpersuaded, and die as they live.

Again, when we consider the frequency with which actually miraculous influences exerted upon the minds of men under the system of redemption are mentioned in Scripture; together with the nature of the mental effects, as, for example, the introduction of thoughts entirely new, and even the entire vocabulary of a language as in the gift of tongues; we shall see a previous probability of an extra-natural influence being a part of the divine system in order to moral and spiritual changes upon the minds of men.

But still more, the whole current of Scripture language is in favour of the doctrine of an influence above nature. The language which describes the gift of God's Spirit for moral and spiritual ends is in closest parallel with the language which describes miraculous effusions. We cannot regard this as proving less than the position, that while the results of the influences differed, the character of the latter influence was as unequivocally extra-natural as that of the former. Miraculous powers are indicated on various occasions by the impartation or effusion of God's Spirit. It was said by God to Moses respecting the seventy men of Israel who were to be associated with him, "I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee." It was foretold to Saul by Samuel that the Spirit of the Lord should come upon him, and he should prophesy, and be changed into another man. "It shall come to pass in those days," said Joel, "that I will pour out of my Spirit, and your sons and your daughters shall prophesy, and your old men shall see visions, and your young men shall dream dreams." Compare with this the expressions employed when the reference is to spiritual results. "Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you." "I will pour waters on him that is thirsty, and floods upon the dry ground; I will pour out my Spirit upon thy seed and my blessing upon thine offspring." "I will pour out upon the house of David and the inhabitants of Jerusalem a spirit of grace and supplications." The Baptist said of the Messiah about to appear, "He shall baptize you with the Holy Ghost and with fire." With the two-fold idea of personality and supernatural agency thus associated with the sacred name, the Holy Spirit is connected throughout the New Testament with the work of man's regeneration and sanctification. To be born of the Spirit represents a life not merely contrasted with what is vicious and depraved, but with what is earthly and fleshly. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Those who receive power to become sons of God "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." When it is said, "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," what are we to understand as intimated? Not, certainly, unregulated caprice in that Divine Agent, but the absolute freedom of his agency from the control of the ordinary laws of this lower



world, which men understand, and by means of which they can subject events to their command. When it is said to believers that their bodies are the "temples of the Holy Ghost," are we to understand, not that a new and high honour has been conferred upon them, but merely that the Divine energy which operates in their bodies and in all nature operates also in the processes of their minds? The apostolic exhortation, "Work out your own salvation with fear and trembling," would be enforced by a motive feeble and jejune if all that was meant in the words, "for it is God who worketh in you to will and to do," were merely that their willing and doing were sustained by Divine energy; and the circumstance added, "of (*i. e.*, in virtue of, because of) his good pleasure," would lose all its significance if it did not refer to that grace which it is at his free pleasure to bestow, but only in some obscure sense to a natural order in which his power has ever worked in mind and matter, and shall work uniformly as long as mind and matter exist. We read, again, of the Spirit proceeding from the Father and the Son; we have a promise from Christ to his disciples to send him as the Comforter; we find the fulfilment of that promise mentioned in these words, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*;"—modes of expression in fullest accordance with the personality and supernatural agency of the Spirit in the work of a miraculous redemption, but with nothing else. The emphatic distinction asserted between the natural and spiritual man, and the inability ascribed to the former to discern the things of the Spirit, and the speciality of expression with which the opening of the heart, the opening of the eyes of the understanding, the creation of the sinner to good works, are attributed to God as their immediate Author, and much similar phraseology occurring in the New Testament,—all bear us to the same conclusion.

Once more, when the spiritual character has been formed in the once alienated soul, there arises a testimony which can hardly be resisted to the indwelling of a power superior to natural influences from within or from without. As we know not the ultimate powers of nature, we cannot indeed demonstrate it to be certain that a power above nature must have wrought within us; but we can believe, on evidence short of demonstration, that a renewed heart must have God for its Author. We might mention the contrast the believer experiences between his former self and his present, the newness of that heavenly life which has awoken within him and the greatness of the change which has passed upon him, as to his ruling principle and reigning affections, answering to the apostolic description, "if any man be in Christ he is a new creature, old things are passed away, behold all things are become new." We might mention his continued experience of a conflict with himself, in which the power of the law of sin belongs all to his own nature, while that of life is from above. But we dwell specially on that conviction of absolute dependence upon God which accompanies all his experiences. "In me, that is, in my flesh," he feels, "dwelleth no good thing." He feels that he must "wait upon the Lord," that he may "renew his strength." It is in the intercourse of his soul with God in prayer that he finds his strength to lie; that it is on coming to the throne of grace to obtain mercy and find grace to help in time of need that the carrying on of his salvation depends. In this intercourse he cannot resist the conscious-

ness that no mere reflex action of his own exercises can raise him above himself, and that immediate power must come from the Divine source of good. He has an intuitive certainty, while he speaks to God, that God can speak to him, that his spirit is under God's hand, to touch the springs of thought within him, and to awaken whatever affection he pleases. He feels it to be a certainty that the power in which he lives and moves and has his being, works in him according to a higher law than nature—a law which accomplishes the purposes of a spiritual kingdom. To this higher law the answering of prayer by the interposition of extra-natural power belongs; the whole form so evidently one system, that if we hold the more general principle which regulates it, we shall readily admit the several facts of the spiritual life which it comprehends.

The amount of the conclusion to which we thus come, is that a power above nature operates in the administration of God's spiritual kingdom, effecting the work of regeneration in human souls, and bestowing spiritual blessings in answer to prayer. The operation of such a power is in perfect harmony with that which effects all natural changes. Because it belongs to another economy it does not dispense with the guidance of law. While it is in part regulated by reasons not revealed, it is in part also by principles discovered for our direction. In particular, its gifts are promised to the prayer of faith, and connected with the use of such means as naturally tend to the desired results, even while they cannot, without the superadded power, actually reach them. This latter circumstance is the consequence of that harmony which exists between God's natural and spiritual kingdoms. The operations of the one power present close analogies to those of the other, and so, indeed, they must do. The higher influence, operating on the same minds, must act in conformity with their constituent faculties and affections; and its moral efficacy, while so great as to effect results which no natural impulses can reach, will still run in the same channels, and develop resembling mental phases. The lower may even form a preparation for the higher, and the two may be so blended in each other that we cannot tell where nature terminates and grace begins. The means which are necessary to nature will thus also subserve grace. For this reason the use of them is appointed; and in his wise administration God adds what he does not appoint but himself applies, the discipline of his providence, often the most effectual means of all, the whole being united in one complete but orderly and gracious plan for ministering to the "heirs of salvation" the inestimable benefits of his blessed gospel.

The only real ground of judgment on this subject is to be looked for within Scripture itself and Christian experience. When the uniformity of natural sequences is assumed to be such a ground by a believer in revelation, we confess ourselves at a loss to understand the exact position he takes up either as to philosophy or as to theology. Since the Christian miracles are not disproved by nature's admitted uniformity, where lies the conclusiveness of the argument when brought against an extra-natural influence in the business of the spiritual life and prayer? Or is the concession in the latter case to be made not so much to argument as to the mode of thinking favoured by an age of advanced scientific culture? A mode of thinking, in which there is no argument, has really less claim to our respect than a fashion in dress or a style of architecture.

Nor by any such half concessions shall we secure even credit with the thorough-going votaries of that mode of thinking. If, giving up to natural law the provinces of man's regeneration, prayer, and providence, we yet cling to Christianity itself—a miraculous revelation of heavenly mercy, clothed in miracle from first to last, and predicting its own final consummation in the stupendous miracle of a resurrection from the dead, and the general judgment—will the sceptical men of science not with reason ask us why we should thus strain at the gnat after swallowing the camel?

Experimental science can never be an instrument for the universal discovery of truth. When it has trained an age to bring all things to the test of observation, it has infected its mode of thinking with a vicious principle, which, in matters beyond the range of science, can only conduct to error. Let us, having accepted that special evidence which proves revelation to be Divine, accept also its particular truths on that same evidence, and then we shall be consistent with ourselves, and not miss truth by seeking it in compromises.

The preceding argument has been conducted with special reference to spiritual blessings. It must be apparent, however, that if it is conclusive in reference to these, it is equally so with respect to temporal. While we may not ask for these with the same certainty of being right in our desire, it is yet evident that, if we can rationally ask for them at all, it must be on the same principle of extra-natural interference, apart from which the real answering of prayer is impossible; nor is it likely that any one who concedes interference in the one case will have any difficulty in admitting it in the other. We shall have something to say in another article as to an alleged incompatibility of extra-natural interference with our actual physical experiences. We only now observe that, in concerns of such secondary moment as temporal blessings, no intelligent Christian will be anxious to multiply cases of interference in construing the events of providence. If it is presumption in man to exclude God's supernatural working, there may be presumption in an opposite direction as unwarranted if not as culpable. Where every remarkable conjuncture of life, every unexpected blessing or striking deliverance, is held proof that a power beyond nature has interposed, we see a truth of Scripture unwisely applied. If, indeed, we have truly prayed, we shall not wish to make little of any evidence the event presents to show that God has interposed to answer us; but as everything not sensibly miraculous may be due only to common causes, we will not, without sufficient grounds, attribute events to interposition. An intelligent piety will see God's hand, and therefore also his purpose, in all things alike, and will recognise his goodness in every gift, however it is bestowed.

It remains that we examine the argument itself on which the natural theory of prayer rests,—the evidence which experience furnishes to establish the universal reign of the law of uniform succession throughout all the processes of nature,—which forbids us, it is said, to suppose any other law to hold in the case of prayer. This we hope to do in a concluding article.

## SALVATION BY MEDIATION.

THE pre-eminent glory of the gospel is, the discovery of a divine scheme of mediation for the salvation of a lost world. The gospel is essentially a remedial scheme—a scheme designed and fitted by its Divine Author, for the restoration of the fallen, the pardon of the guilty, the salvation of the lost. This is its very distinctive characteristic. There are at present on this subject, in many minds, very general, hazy, and undefined notions; as if the gospel were little more than a republication of what nature was designed to teach—a mere certification of the truth of its discoveries. There cannot be a greater, a stranger, or a more fatal mistake. While the gospel does recognise, certify, and illustrate the truth of all that nature teaches respecting God, in His being and in His perfections, it goes beyond nature. It has discoveries of its own—discoveries peculiar to itself; discoveries which no investigation could ever have elicited from the oracles of nature. The gospel is something far higher and infinitely more glorious than all the teachings of nature. Its grand distinction is, the discovery of the divine scheme of salvation for sinners, by mediation. This is what philosophy, or the speculative reason of man, never could have discovered. The question respecting the ultimate treatment of the guilty by the Divine Ruler of the universe, is a question quite beyond the province of reason to settle. It pertained to God alone to do that. This, we believe, He has done in the gospel; for what is the gospel, but the supernatural discovery of God's scheme for the salvation of the sinful and the guilty by mediation? The scheme evinces itself to be divine, bearing upon it the stamp of divinity as distinctly as any of the works of God. In the comprehension of its design and the extent of its consequences it rises infinitely beyond the reach of any created mind. Its magnificent design is the glory of God in the salvation of sinners, and its distinguishing characteristic, that it reveals an adequate provision for realizing this design. The provision which it reveals for securing this great end, is a scheme of mediation between God and men. Such a scheme implies the constitution of a properly qualified Mediator by whom the mediation is conducted. The parties concerned in this mediation, are the infinite God and His guilty creature man.

The relation which God sustains to man is twofold, that of a loving Father, and that of a wise and just Ruler. As the creatures of His hand, we are His children—"His offspring." We are His children by creation. He gave us being, and by Him our being is constantly sustained, and all our wants supplied. In this sense, God is the Father of all His rational creatures; and in this relation, God is characterised by all that is kind, and loving, and gracious, and wise, in His conduct towards His children. But with the character and relation of the kind and merciful Father, there is associated the public character and relation of the wise and righteous ruler and judge. In this capacity He has a throne, and moral government, and law; the unimpeachable rectitude, the indisputable authority, and the untarnished glory of which must be maintained and vindicated. His throne of majesty is based on the immutable and eternal principles of holiness, justice, and truth. In the

administration of His government He is guided by the same principles, in union with infinite wisdom, goodness, and mercy. His law, which is the rule of His government, is a law of perfect moral rectitude—"holy, just, and good." In His public official capacity, as the conservator of the great moral interests of the universe, He can, in no case or circumstances, allow His law to be violated with impunity. If rebellion break out under His government; if His law be violated; if His authority be trifled with and despised; if His throne be insulted, its honour impeached, its equity and benignity questioned, then His character, government, and law all unite in demanding vindication and satisfaction in the punishment of the evil-doer. His pity and compassion as a Father can never induce Him to overlook, or connive at, or make light of sin, or to swerve from the principles of holiness, justice, and truth, in the conduct of His moral government. Those principles are unbending, and admit of no compromise, but must be maintained in all their integrity, purity, and glory. As the divine moral governor of the universe, He sets His face against all evil-doers; against all the workers of iniquity. Hence we read that God will by "no means clear the guilty," that "He is angry with the wicked every day;" that "His wrath is revealed from heaven against all ungodliness and all unrighteousness;" that "He taketh vengeance;" that "He is a consuming fire;" that "it is a fearful thing to fall into the hands of the living God." True, such language, when applied to the blessed God, is not to be taken literally. But, we must beware of softening and refining it away, as if it had no meaning and no application in relation to God; as if His nature were all mercy—all compassion. While, in the divine bosom, there can be nothing akin to the emotions of the vindictive, implacable, turbulent passion, and moral weakness of the creature, yet, in His public, official, rectoral capacity, as the moral ruler of the universe, the guardian of its interests, the language in question may be considered as expressing His calm, judicial displeasure against all sin, and the impossibility of its passing with impunity under His wise, just, holy, and benignant government. Sin must be branded with the deep and permanent tokens of His reprobation and abhorrence. This is to be regarded as a settled principle of the divine moral government, as essential to the maintenance of its peace, order, authority, and stability.

The other party concerned in this scheme of mediation is man, viewed not as a creature, but as a sinner; the subject of the divine moral government, and the object of divine mercy and compassion. Had man continued what God made him and designed him to be, an innocent, holy, loyal subject of His government, there would have been no need of mediation between him and God; or when he fell from his high estate of honour, loyalty, and obedience to God, had his fall been irremediable, and it been impossible to save him without conniving at his sin, without compromising perfect rectitude and tarnishing the glory of the divine character and government, there would equally have been no scheme of mediation between God and man; for, in that case, it would have been inadmissible. A scheme of mediation is a provision rising out of the peculiar circumstances of man, as having sinned and merited God's displeasure, but whose salvation is possible—who, notwithstanding his sin and guilt, it is God's purpose to save.

The gospel scheme of mediation, then, regards man as fallen and guilty;

a disturber of the order of God's moral government; a violator of His pure and perfect law, lying under the righteous, but awful sentence of the divine displeasure, and its object is to open a medium of friendly intercourse between the divine governor and the sinner, in a way that vindicates the honour of the divine law, places the rectitude of the divine government beyond suspicion or impeachment, and secures the stability of the divine throne, so that while grace reigns and triumphs in the most free and glorious manner in saving the guilty, it does so in perfect harmony with all that is pure, and venerable, and just, and true. This is the great and first necessity in the religion of man as a sinner. What he specially needs is, a safe, and honourable, and divinely sanctioned medium of reconciliation to God, by which he can draw near to God, and God draw near to him, in friendly and childlike intercourse; and in order to this, mediation is indispensable. God cannot otherwise admit His guilty creature to His favour and fellowship. A regard to the honour of His character and the principles of His government forbids it. His broken law, and the claims of His injured justice array themselves against the sinner, demanding reparation and satisfaction. God, it is true, is still the kind, compassionate, and merciful Father. His pity towards His rebellious children is undiminished in its intensity, depth, tenderness, and power; but His paternal pity and compassion can never induce Him to tolerate with impunity rebellion against His throne and majesty, and to treat with seeming indifference that which, if allowed, would subvert the peace and order of the moral universe. To do so, would be to deny Himself, to falsify His character, to impeach His government, to dishonour His law, to make light of sin, to encourage rebellion, and thus to compromise and tarnish His authority and glory as the lawgiver and judge of the universe. But this could never be, come what may of the sinner; the character, government, and law of God must stand out to the view and admiration of a holy intelligent creation, in all the glory of vindicated majesty, without a stain, or the shadow of a stain being allowed to rest upon them.

The occasion and the necessity of the gospel scheme of mediation, arose from the divine purpose to save men. In the fulness of His infinite compassion, God resolved to *save* the sinner, to bring him back to Himself, to restore him to His favour and family, to soften and subdue his rebel heart to penitence and submission, to make him again an obedient and loyal subject of His government. Of this purpose, the divine scheme of mediation, which it is the main design of the gospel to unfold, is the fruit and manifestation. Mediation, so far from reflecting on the benignity of God, or implying any thing like implacability or reluctance on His part to be merciful, as if it required some extraneous influence to induce Him to save; the very reverse is the truth. Its fountain spring is the love of God. It is the result entirely of God's own free-hearted, generous, infinite, self-moving love, the provision of His infinite wisdom and goodness for rendering the free exercise of His mercy consistent with the claims of His justice and the demands of His law. The necessity under which God lies, in His capacity of moral governor, to maintain the rectitude, authority, and glory of His character, government, and law—in all His procedure, does not in the slightest degree diminish the pity, and mercy, and loving-kindness of His nature. It only modifies

the channel through which His mercy shall flow to the guilty, while it illustrates the inexhaustible resources of His wisdom and goodness, in glorifying Himself, and in saving the guilty.

Could we indeed suppose it possible that man could have fallen from his original high estate of innocence, purity, and blessedness, into a state of misery and exposure to wrath, without guilt or blame-worthiness; not by misconduct, but by mistake—that he had wandered from God, simply through ignorance, or inadvertence, and not as the result of criminal, deliberate, wilful, open-eyed disobedience—disobedience in the face of express divine command and faithful warning; then, in that case, we can believe God would, under the simple impulse of paternal pity and compassion, have interposed to save His unfortunate and erring child, without the intervention of mediation at all. But such is not the position of man in relation to the divine government. He has by his sin thrown off his allegiance, insulted the divine majesty, disturbed the order of the divine government, and violated the divine law. He thus stands as a criminal at the divine tribunal, guilty, and justly condemned; whose proper desert is, not pardon and salvation, but condemnation and perdition; not blessing, but curse; not mercy, but wrath; not heaven, but hell. It has pleased God, therefore, in interposing to *save* man, to save him by a plan of mediatorial mercy—a plan, by the wonderful provisions of which, God appears in all the united glories of His character, as the wise and righteous governor, and the kind and merciful Father; showing the most determined hatred to sin, with the utmost compassion to the sinner; the most inflexible adherence to rectitude, with the utmost riches of grace to the guilty; the “just God and the Saviour,” exhibiting a perfect accordance between the free and sovereign exercise of His infinite mercy, and the immutable claims of His justice, in forgiving iniquity, transgression, and sin. This is secured by the provision of a Mediator—a properly qualified, voluntary, divinely appointed, all sufficient Mediator. How the Mediator does this, we shall attempt to illustrate at another time.

T. Y.

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## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE SPRING OF 1865.

FROM JERICHO UP TO JERUSALEM.

*Friday, 7th April.*

Our course to-day was “up” to Jerusalem by the way which the Saviour’s sacred feet had often trodden. The situation of Jerusalem is, as I have said, fully three thousand feet higher than that of Jericho, a fact which shows the appropriateness of the Scriptural expression “going down” from Jerusalem to Jericho. The pass of entrance from the plain of Jordan to the wilderness of Judæa on the road to the Holy City is

NEW SERIES.—VOL. XVI.

by the Wady *el-Kelt*. This ravine, in some places four hundred or five hundred feet in depth, and very precipitous, is supposed to be the course of the ancient “brock Cherith before Jordan,” memorable in the history of Elijah as the spot where he was fed by the ravens; and the valley which it forms is the valley of Achor, given to the Israelites as “a door of hope”—in which Achan was stoned for stealing the Babylonish garment and the wedge of gold. About half way up the pass we overtook a Coptic Christian

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from Abyssinia, who, as a pilgrim, had come all the way to Palestine to keep Easter in Jerusalem. He had actually been living for a fortnight, by way of keeping Lent, in some of the cells on the Quarantine Mountain, coming down every day or every other day to the "Fountain of Elisha" for water. He was miserably clad, but in carefully patched rags. He had with him a sort of satchel made of rags, in which were two books that he had carried all the way from his home,—the New Testament in Coptic, printed in England by the British and Foreign Bible Society, and an old copy of the Psalms written on parchment. Mr. Allon was suddenly seized with a desire to possess the manuscript Psalter, which he eventually purchased for ten shillings. I was rather sorry to see the man willing to part with his book on such terms, as it took off a good deal from my first idea of his devoutness and piety. However, he said he could get another on his return home. On reaching the top of the pass, the view lying behind us of Jericho, the valley of the Jordan, the Dead Sea, and the Mountains of Moab beyond, was extensive and grand, and such as well repaid us for lingering a little to gaze upon it. Here and there as we advanced the road gave evidences of having been made by human labour; cutting and levelling of rocks, with other traces of engineering effort, were manifest, but the greater part of the way is inexpressibly dreary, and it may well be the haunt of thieves and robbers. This made me feel that the scene of the beautiful parable of the good Samaritan was well laid in the road from Jerusalem to Jericho. Before reaching Bethany we came to a fountain called *Ain el-Haud*, with an arch covering the stone trough into which the water flows, supposed to be the *En-shemesh* of Joshua xv. 7. From this point we ascended to the village by a steep path over a very rocky ridge. Bethany, which is now called *el-Aziryeh*, from the Arabic word for Lazarus, is a poor hamlet with about twenty houses in a sort of basin or hollow on the eastern slope of the Mount of Olives, and surrounded by some orchards, chiefly of fig trees. The place itself has an undying interest, from the fact of its having been the cherished earthly home of our Lord when He was in Judea. The spot was pointed out to us where Martha met Him on His arrival when He came to raise Lazarus from the dead; and legend also shows the site of the house of Martha and Mary.

We went into the vault which to have been the tomb of Lazarus excavated in the rock, and is a low and narrow doorway with on a winding staircase of stone down to a chamber with niche which received the body. Such testimony at least of tradition as far as the sepulchre is concerned tradition may be correct. The sites of course cannot be depicted.

On leaving Bethany we met a cavalcade of armed horsemen ascertained that they were the escort furnished for the protection of pilgrims going to the Jordan. The Governor of Jerusalem, who accompanied them himself or deputy. Easter is so near that the whole region seems alive with to whom a bath in the sacred as important and as potent as the Holy Sepulchre. The whole in which, for the most part, they are, I am told, generally kept in winding sheets when they die. again the privilege and the pleasure of seeing Jerusalem from the Mount of Olives, this time from a point of view of the Church of the Ascension, and was singularly impressive and even more so perhaps than any point from which we had previously looked upon it. As all did not come this way to the Mount, we had on our way to wait at Gethsemane for the others by the ordinary road to Bethany: and while we waited at that point were the roads meet, who keeps a sort of open-air cafe and who seems to do a considerable trade, came and offered us his refreshments. It was such a place to have our thoughts turbed by the touting of the an itinerant Coffee-shop. Within the Holy City about two o'clock shortly after our arrival at the Rev. J. Bailey of the Jewish College called on us at the Hotel, with invitation from the Bishop to spend the evening at near the English Church on Zion. We were glad to avail of such an opportunity, and pleasure of meeting there Dr. Prussian Consul, Mr. Moore the Consul, besides several American and English travellers. The good and Mrs. Gobat received cordially, and we had the gratification of spending a pleasant evening under their roof. As it was dark



went to the Bishop's we had to obey the regulation established by the authorities of the city, and take a lantern with us to light our way. There are no lamps in the streets, and to carry a lantern is even needful for safety.

*Saturday, 8th April.*

This morning I went with some of my companions to the Tower of Hippicus, which is supposed to occupy the site of the palace of David, that I might again view from this elevation the entire city. The tower itself has no interest beyond that which is historical; one or two old cannons are mounted on its roof: but a shot from one of our modern guns would blow the whole structure to pieces. Yet this tower is said to have been left standing by order of Titus, as an evidence of the strong fortifications of the city which he had captured and destroyed. In the afternoon we went to see the "tombs of the Kings," under the guidance of Jacob our local dragoman. They are about half a-mile to the north of the city, by the road which leads through the Damascus Gate, and in a spot surrounded by olive trees. The way, like all the roads out of Jerusalem, is extremely rough and stony, and the idea of mending them does not seem to occur to the people or the authorities. The tombs are excavated in the solid rock with a large open court in front, and over the entrance to them there is a beautiful portico, having a richly ornamented cornice carved in the stone. A very low door in one end of this portico opens into a sort of ante-chamber, from which there are several passages leading into vaults or rooms, each of which has various niches in the walls for the reception of the bodies that were to be buried there. It was a matter of some difficulty to see these different chambers as we had to stoop so low with candles in our hands, and occasionally almost to crawl: but the effort was well worth all the trouble, especially on the following account. The various vaults or chambers had stone doors, most of which are now broken and lying on the floor, but in such completeness as to show that they were hung on stone hinges or worked on a stone pivot, thus giving an impressive idea of the rolling back of the stone from our Lord's Sepulchre, and illustrating distinctly the mode of ancient burial in tombs hewn out of the rock. There is no certain knowledge why these sepulchres should be called "The Tombs of the Kings;" they are certainly not the

tombs of the Jewish Kings. They are usually ascribed to Helena, the widowed queen of Adiabene, who, having become a proselyte to Judaism, ended her days in the Holy City. Her tomb is repeatedly mentioned by Josephus, and is stated to have been opposite the gate near which Titus first approached the city on the north, so that the tradition which connects the "Tombs of the Kings" with her name and sepulchre, seems the most probable. At all events, whatever may have been their origin, they are remarkable excavations, undoubtedly very ancient, and give tokens even now, in their decay, of great original splendour.

*Lord's-day, 9th April.*

This is Palm Sunday, and as early as five o'clock this morning Jerusalem was astir with the movements of the Christians. At six o'clock A. M. the processions of the pilgrims to the Church of the Holy Sepulchre begin, each pilgrim carrying a palm leaf or branch in his hand. The different churches have their own processions—Catholics, Greeks, Armenians, Copts; and it is on such occasions that the rivalry and contention between them sometimes lead to open strife and breaches of the peace. The Turkish soldiers march to the church with the Christians, and remind them of their presence and their purpose there by the occasional rattle of their muskets on the marble floor. To-day the scene was one of great confusion; the church was crowded to excess; scores of priests were there, both of the Greek and Romish Churches, dressed in full canonicals, and went through the ceremony of blessing the palms. I cannot tell the precise design or reason of this ceremony now, but I presume it owes its origin to the Saviour's journey from Bethany to Jerusalem just before His passion, when the people took branches of palm trees and went out to meet Him, shouting, "Blessed is the King of Israel that cometh in the name of the Lord."—John xii. 13. After the ceremony was over I endeavoured to make my way to the Church of the Holy Sepulchre, but I could not get near it, and was obliged to turn back, the crowd and crush of the pilgrims about its precincts were so great. In fact it has been very difficult all day to move about the streets. At ten o'clock we went to the English Church on Mount Zion, and found it good and refreshing to unite with other Christians from different parts of the world in the public worship of our God

and Redeemer. An excellent sermon was preached by a clergyman from America, whose name I forget. The remainder of the day was given to quiet meditation on much that we had heard and seen in the Holy City, which we expect to leave sometime to-morrow on our journey to Samaria and Galilee.

## BETHEL.

*Monday, 10th April.*

This morning was occupied with preparations for leaving Jerusalem. Happily the mail arrived before our departure, and we were cheered by letters from home. The impressions left by this visit to the City of the Great King are such as can never be effaced, and the emotions connected with the farewell were nearly as strong as those I had experienced on our first arrival. We left the city at two o'clock p. m. by the Jaffa Gate, turning northward to pursue our journey to Bethel, the first resting-place on the way to Galilee. When we lost sight of Jerusalem, which we very soon did, never again probably to see it, it was with a feeling akin to regret, a feeling which would have induced me to linger about a place and amid scenes abounding in such hallowed associations and blessed memories. But the stern duties of life prevent such lingering, and call for advancement and action. On our way we passed Nob, where David got the sword of Goliath from Abimelech the priest, and *Tuleil el-Ful*, a rocky height with some ruins on its crest, the site of ancient Gibeah, which gave to the Israelites Saul their first king. We are now passing through the territory of the tribe of Benjamin; and on our left hand, a few miles off, *Nebi Samuil* was distinctly visible, the ancient Mizpeh, where Samuel judged the people. The country on the whole seemed dreary and desolate, consisting chiefly of wild stony moors and hills, with olive trees, singly or in clumps, here and there showing their grey and silvery foliage. After a ride of four and a-half hours we arrived at *Beitin*, the site of the ancient Bethel, where we encamped for the night. It is certainly not to any beauty in itself or its situation that Bethel owes its fame and sacred glory. The modern village covers a space of a few acres on the ridge of a bare hill, surrounded by similar eminences; but the place itself, though abounding in holy associations, has no natural attraction of any kind. Here plenty of stones

may still be found for pillow though the ruins of one or more of the Christian Churches are distinguished; monkish legend points out the spot which Jacob took for his pillow, which he set up for a memorial here, in a region as dreary as it may be conceived, so far as natural scenery concerned, it was possible to me to see the ladder which the angel showed to God, and the ladder which the prophet saw in his dream "needed not to be set on foot on a rich and flowery soil; its upper end was in heaven. Jeroboam, on the division of the kingdom of Israel, set up a golden calf, and built a temple to rival the splendour of Solomon's in Jerusalem. Our tent was pitched in a grassy plot surrounded by stone walls and by a fountain of water. The spot seems to have been a very good one, and as I walked forth to survey the place while dinner was a-preparing, the air was so keen and cold that I was obliged to avail myself of my overcoat.

## SHILOH—SHECHEM.

*Tuesday, 11th.*

To-day our journey has been a much more beautiful and interesting one than we traversed yesterday. We started at seven o'clock and travelled for some hours among a continued series of orchards, along paths and over ridges, and through valleys, with the fig tree. In some of the best lying grounds there were green fields, so that, as one of our party remarked, "God provides the land here with dinner and with dress; in many places the richness of the soil is shown by the stony terraces, and between masses of rock on the hill sides the soil is as remarkable. Its capital production seems wonderful. In the forenoon we met some of the Syrian peasants, cheerful and goodly well dressed, carrying eggs, fowls, and other produce to sell to the merchants now assembled at Jerusalem. We made a little detour from the road to Nablous in order to see where the ark rested for a time before the Temple at Jerusalem was built. The place is now called *Seilun* and possesses no interest beyond its associations, which, however, are very ancient and strong. There Jehovah was first named, 'and the name of the Lord was called in Jerusalem, it should be to the most hallowed spot in Palestine.' (Judges vii. 12. There can be no mistake as to the locality, for its position is described in the book of Judges

little rising ground with some  
 its crest, and thickly strewn  
 nes, interspersed with tufts of  
 n. Near it are the walls of a  
 pel or tower still standing, and  
 e saw some prostrate columns,  
 r capitals lying broken away  
 m. It is only about twenty  
 re, and is called by the Arabs  
 que of Seilun. In point of  
 the place may be said to be  
 r featureless, nearly as much  
 ethel; but how many sacred  
 uster around it, connected  
 and the infant Samuel, the  
 Ahijah, and, especially and  
 with the Ark of God. Our  
 n informed us that the people  
 the neighbourhood of Seilun  
 e hamlet itself, were very rude,  
 own as great thieves. This  
 ion did not make us relish the  
 ce of two fierce-looking fellows  
 e up to us as we approached  
 us. We were, however, too  
 be robbed or attacked by two,  
 r favour was speedily secured  
 oying them as guides through  
 and fields back again to the  
 road. Close by the ruins  
 a hollow or cave in a rock,  
 adition says, was occupied as  
 ng for a time by the Virgin  
 Hence, the Arabs assured us  
 thing deposited there, no matter  
 able, would be perfectly safe;  
 ould think of touching it! We  
 disposed to put this assertion to  
 the Arabs could hardly think  
 d be so credulous as to do so.  
 ng this sacred spot we went for  
 our or more through corn-fields  
 jon to some extent tolerably  
 ivated, and got again into the  
 road nearly opposite the  
 el-Lubban, which answers to  
 ent Lebonah, (Judges xxi. 19.)  
 us and the village was a  
 little plain, through the middle  
 our road took us. Here, in a  
 er the shade of some olive trees,  
 ed for our midday refreshment.  
 ing, after half an hour's rest,  
 of Hassan, our "master of the  
 omehow got loose and ran off  
 s. It was a little time before the  
 ras caught, and when at length  
 ken his master spat three times  
 in the creature's face by way of  
 tuous punishment. I doubt very  
 ither the mule appreciated, at  
 value, this punitive visitation,  
 ably he preferred it to a whip-  
 fassan, the owner of the horses

and mules hired to take us and our  
 baggage through Palestine, is a native  
 and citizen of Damascus: he does not  
 seem a very pleasant man, and it is  
 rather awkward for us that he and our  
 Dragoman should have the same name.  
 After about an hour's ride, crossing  
 valleys and ascending hills partially  
 under cultivation, and passing some  
 villages on both sides of our way, we  
 came upon a rocky acclivity, from the  
 top of which a beautiful and extensive  
 view burst upon us, of a large and fertile  
 plain with Mount Gerizim beyond, to  
 which, of course, our steps were directed.  
 We were now in the ancient territory  
 of the tribe of Ephraim, who certainly  
 enjoyed a rich and productive region  
 in the very centre of the promised  
 land. A rapid descent brought us to  
 the southern end of the plain, and  
 soon after, we passed on our left a con-  
 siderable village called *Hawara*, where,  
 from the excitement manifest among  
 the people and the number of camels  
 and donkeys congregated together,  
 there seemed to be a fair or the celebra-  
 tion of some local festival. From this  
 village our way lay for an hour and  
 a-half through the centre of the plain  
 which is now called *el-Mukhna*. It is  
 about seven miles in length, and from  
 one to two in breadth, and presented, as  
 we passed through it, one continued  
 expanse of growing corn unbroken by  
 any fence or wall. At the northern  
 end of *el-Mukhna* we came to the valley  
 of Sychar, which turns off to the left  
 almost at a right angle with the plain.  
 Near the entrance of the valley the road  
 passes Jacob's well, where, of course, we  
 turned aside to rest for a little, that we  
 might read the story of the interview  
 between our Lord and the woman of  
 Samaria, and think of Him who, on this  
 spot, spake to that woman some of the  
 most precious and wonderful words in the  
 gospels. The well is still deep but it is  
 dry; and its mouth is surrounded with  
 rubbish and stones, as a great portion of  
 the vaulted roof built over it has fallen  
 in. The tradition as to the identity of  
 this well is one on which all are agreed.  
 To the north of it, about half a-mile  
 distant on the other side of the valley,  
 is the tomb of Joseph, with a modern  
 Wely or Mohammedan Mausoleum  
 erected on it. Scripture informs us that  
 the bones of Joseph were brought out  
 of Egypt and buried in Shechem, so that,  
 most probably, this traditional tomb is  
 the very place;—(Joshua xxiv. 32.)—  
 and near the parcel of ground which  
 Jacob gave to his son Joseph. After

leaving the well we proceeded for half an hour up the narrow valley, between Mount Gerizim on the left and Mount Ebal on the right, through groves of trees to Nablous. Here took place the grand ceremony of reading the law which was carried into effect under Joshua. The mountains facing each other like twin brothers were chosen as the place for arranging the twelve tribes of Israel, six of them over against Gerizim to pronounce the blessings, and the other six upon Ebal to pronounce the curses, and the Ark of the Covenant in the centre, surrounded by the elders and judges with Joshua at their head,—Joshua viii. 33. The mountains rise only to the height of seven hundred or eight hundred feet, and the valley between them, in which Nablous lies, is not more than about half a-mile in width; in some parts, I think, narrower. The town itself is long and narrow, generally well built of stone, with cupolas on most of the houses. Three of us entered by the gate at the eastern end, and rode through the whole length of the town, making our exit at the western gate, near to which our tents were pitched. It was rather a difficult matter for our horses to keep their footing on the well-worn stones of the narrow and tunnel-like street; and as we passed through in single file we seemed to be objects of some curiosity to the natives, who stared at us in wonder, and frequently with a frown, but none of them offered us any insult. A few years ago we could scarcely have passed through the town with impunity. When Miss Martineau was here fifteen years ago she was struck on the face in passing through this very street; but the greater number of travellers now seems to have modified the rudeness and malignant fierceness of the Moslem inhabitants. There are several gushing fountains in the town, so that the people are well supplied with pure water, and ought to be very cleanly.

#### NABLOUS.

*Wednesday, 12th April.*

I have to record a stormy night, and a consequent detention at Nablous today. For the first time we are interrupted by the weather. Soon after midnight a storm broke forth, and the "latter rain," which has been anxiously looked and longed for by the inhabitants of all the districts of Palestine where we have been, began to descend in abundance. It poured down in torrents,

and our tents, which offered only feeble protection from its force, speedily soaked through and through. It would have appeared rather a glorious sight to see us at 2 o'clock morning in our camp-beds, holding umbrellas over us for additional protection. As the rain had not ceased at daylight, and our tents were so wet that they could not be properly packed, we made a virtue of what at least we called a partial necessity, and were contented to stay. Thus we have the opportunity of ascending Mount Gerizim, of which most of us availed ourself soon as the weather permitted. The situation of Nablous is really beautiful, more so I think than any we have yet seen in the Holy Land. The valley is richly wooded, and the gushing fountains and streams give freshness and verdure to the scene; in fact it murmurs with the music of running water, and is laid out in gardens and groves of olive and fig trees. Nablous has a population of about 8,000; 500 only of whom are Christians. The houses are crowded, but the streets are narrow and dark, and the Mohammedan inhabitants give a bad character for fanaticism and subordination. The place is identified with the ancient Sichem, which, being distinguished in patriarchal times as the first spot where Abraham pitched his tent in Canaan (Genesis xii. 6), and where Jacob worshipped (Genesis xxxv. 2—4), became the centre of Samaritan worship. In this system of religion, so hostile to Judaism, the Ten Commandments or Five Books of Moses were never received as the Revelation of God. Only two days previously to our departure the sect of the Samaritans had celebrated their passover on Mount Gerizim, the shapeless ruins alone now remaining of their temple on its summit. Still, however, they continue religious ceremonies to this day in the same manner as when the woman of Samaria worshipped the Messiah at Jacob's well, "On this mountain, which is called Gerizim, that in Jerusalem is the place where the men ought to worship." The number of the Samaritans, as they themselves told us, is now reduced to 135, and is gradually diminishing. Their existence is an interesting and remarkable fact. Some of those we saw were fine-looking men, and they intermarry entirely among themselves, they seem to have preserved the type of their race. Finding that it was too late to be service in their synagogues this evening, we went thither

before sunset. The place of their worship is a low vaulted room, with no other furniture than carpets, but having a recess as a holy place towards Gerizim, and concealed by a curtain. The service was a strange scene; a mixture of shouting, chanting, intoning and screaming; now and then the priest or leader in solo, more frequently the whole congregation of about twenty men boisterously joining as a sort of chorus. We were told that the service consisted entirely of prayer, so that the voices of the congregation must, I suppose, have been put forth by way of response. Sometimes the worshippers, in their noisy devotion, squatted or sat in oriental fashion; sometimes they stood looking towards Gerizim, and occasionally prostrated themselves with their faces to the ground. We had made a friend of one of the rulers of the synagogue, who was our guide to Mount Gerizim, and he promised, on payment of a sovereign as backsheesh, to show us the

old copy of the Samaritan Pentateuch. Accordingly, after the congregation was dismissed we saw three manuscript copies of the Books of Moses, one of which was undoubtedly the ancient copy, which few have had the privilege of seeing. It is a parchment roll, patched and torn, dirty on the outside fold through being kissed, mounted with silk edging, and most carefully kept in a richly chased silver case. This manuscript is said to have been written by the grandson of Aaron, and although this cannot of course be received as told us by the priest, yet there can be no doubt of its great antiquity; certainly as an historical fact one of the most ancient writings extant. The Samaritans consider themselves the only true representatives and depositaries of the Mosaic dispensation, and charge the Jews, or rather David and Solomon, with making unhallowed innovations in the worship of God—especially in the erection of the Temple at Jerusalem.

## Page for the Young.

### HOW TO MAKE TASKS EASY.

"REALLY, Ada, I cannot allow such work to pass; it must all be picked out and be done over again, and that before you go to walk. So set about it at once, and let me find it finished when I come back." And so saying, Mrs. Willoughby left the room; leaving Ada gazing at the work she held in her hand with a most disconsolate look, most unlike the bright smile usually seen on her face.

She saw Frances and Arthur cross the park with Miss Manley, and longed to throw down her work and join them; but her task must be done, and so she worked away, although, we must confess, with a bad enough grace, and a feeling as if she were just then a very ill-used person. There were angry thoughts in her heart,—the stitching was far too difficult for her; her aunt had been unjust; in short, any one was to be blamed rather than herself; and if a still small voice whispered, 'doest thou well to be angry? the fault was all your own,' she strove hard not to hear it.

The parlour door opened, and Ada, whose task was almost finished, looked up, expecting to see Mrs. Willoughby, but, to her surprise, saw her uncle.

"Ada," he said, "your aunt asked me to tell you that, as some visitors have arrived, she cannot come to you; but if your work is done, you may go to the garden, and wait there till Miss Manley and the others return from their walk."

Ada's face expressed no joy at the permission. "My work is not done yet, and, besides, I don't care about going to the garden to-day," was her reply.

The tone of her voice amazed her uncle, so unlike was it to the gentle one in which she generally spoke; and, somewhat displeased, he was moving away without saying any more, but he paused ere doing so. His great desire was to act a true father's part to these children, and he asked himself, "Would her own father have thus left his child, without a word of warning or reproof?" He drew in his chair and sat down.

"What is wrong to-day, Ada?" he said gently. "Is the work so very difficult, or what is it?"

"Yes, it is so very difficult to do it nicely, and aunt is so hard to please," said Ada, "and I can't bear to sew;" and further words were stopped by tears.

"Ada," said her uncle, very gravely, "did you try to do the work you could? Did you try with all your heart? Tell me."

No; Ada could not say she had tried much that day; she did not like

"And now about pleasing the Great King, Ada," said Mr. Willoughby, "you think He is pleased with you to-day? Did you not think of trying to work well to please Him?"

"My work! uncle; oh no. How could my doing it well be anything

"Ada," replied Mr. Willoughby, "do you not know it is written, 'you do, do it to the Lord?' The most commonplace work may be child of God ought to be, done to his glory; and certainly if, instead of your work, and so displeasing your aunt and getting yourself into trouble, taken up your sewing, and resolved to try to do your very best, because of the Great King, every duty you have to perform you must do, would have found the fancied difficulty vanish, and have been the happy little girl you usually are."

Ada's angry spirit was quieted now. "I never thought," she owned, "my work well to please the Great King, but another time I'll think I know it will help me; only it seems such a very small thing, I cannot think that the Great King will care to have me to do it. Please, uncle, repeat again."

"'Whatsoever ye do, do it heartily, as unto the Lord.' It is the first chapter of Colossians; and, Ada, there are some lines on the subject nearly three hundred years ago, which you must learn some day. He is our two:—

'Teach me, my God and King,  
In all things thee to see;  
And what I do in anything,  
To do it as to thee.'

"And this quaint old writer, George Herbert, whose writings you have read some day, maintains, and rightly too, that,

'Who sweeps a room as for God's cause,  
Makes that and the action fine.'

"Sweeps a room! Oh, uncle; and yet, I suppose, whatsoever ye do, do it that way. Oh, I wish I had only thought of it sooner, then, perhaps, I have displeased the King so much as I have done to-day. You don't think I have very wrong feelings I had; I was so angry." And the child threw up her uncle's arms.

"Ah, Ada, you must seek the forgiveness of the Great King, for the sake of his Son. Had you sought his aid when you felt the wrong you would not have been refused. Remember the King's daughter must be within, made so by Him who alone can do it, and then, but not till then, enter into the King's palace."

From that day Mrs. Willoughby noticed a decided improvement in her working powers; and the sewing hour, once so much disliked, was now passed pleasantly. More and more the child of the kingdom was learning the great Christian principle, "Whatsoever ye do, do all to the glory of God." The lesson was learned, it is true, after many failures, but still it was learned, thus, step by step, the heavenly guide was leading on His child in the way to the city of habitation whose builder and maker is God.—From "*The Great King*."

## Poetry.

### SONNET—ON PRAYER.

LORD, what a change within us one short hour  
Spent in Thy presence will prevail to make?  
What heavy burdens from our shoulders take,  
What parched grounds refresh, as with a stream?

We kneel,—and all around us seems to lower;—  
 We rise, and all the distant and the near  
 Stand forth, in sunny outline, brave and clear;  
 We kneel, how weak!—We rise, how full of power!—  
 Why, therefore, should we do ourselves that wrong,  
 Or others—that we are not always strong,  
 That we are ever overborne with care,  
 That we should ever weak or heartless be,  
 Anxious or troubled, when with us is prayer,  
 And joy, and strength, and courage are with Thee.

TRENCH.

THE DYING CHRISTIAN'S FAREWELL.

gain! Yes, we shall meet again, now we part in pain! His people all Together Christ shall call, Hallelujah!	Dearest! what delight again to share Our sweet communion there! To walk among The holy ransomed throng, Hallelujah.
se days of darkness shall be o'er, thou shalt weep no more; Our meeting day Shall wipe all tears away, Hallelujah.	Here, in many a grief our hearts were one, But there are joys alone; Joys fading never, Increasing, deepening ever, Hallelujah.
go with gladness to our home, gladness thou wilt come; There I will wait To meet thee at heaven's gate, Hallelujah.	Not to mortal sight can it be given To know the bliss of heaven! But thou shalt be Soon there, and sing with me, Hallelujah.
Meet again! Yes, we shall meet again, Though now we part in pain! His people all Together Christ shall call, Hallelujah.	

Notices of Books.

CHRIST, HIS TIMES, LIFE, AND  
 DEATH. By E. De Presense. Lon-  
 don: Jackson, Walford, and Hodder.

The author of this work is careful  
 to inform his readers in the preface that  
 the work is not the result of any par-  
 ticular circumstances, nor is it an an-  
 tiquarian or contemporary work which  
 might impress on the mind of our  
 readers a natural part of my  
 work on primitive Christian-  
 ity. It was always my intention to  
 publish this work. While this is so, the work  
 was hastened by the appearance  
 of the majority of M. Renan's *Vie de  
 Jésus* and will owe not a little of its  
 value to the fact, that it is in

reality an answer to his speculations,  
 as well as to Strauss and other sceptical  
 writers—an answer all the more effec-  
 tive, that it springs out of the previous  
 works and studies of the author, and  
 has not been got up specially to refute  
 them.

The work naturally divides itself into  
 two parts, the first devoted to the con-  
 sideration of preliminary questions, and  
 the second to the facts of our Lord's  
 life. The discussion of preliminary  
 questions is able, but brief; and on  
 several points not so satisfactory, in  
 consequence of brevity, as discussions  
 on the same topics in some of the  
 author's previous works.

In the first chapter, the attacks made

on the supernatural from the Pantheistic and Theistic sceptic are considered. The replies made to these objections are able, though brief. In the following sentence, he states the point which the Theistic objectors to the supernatural constantly leave out of sight—the fact of sin. “It is not then *His* work that God has to correct, as if it had been originally imperfect and wanting; it is a helping hand which he holds out to a creature lost and miserable through his own fault. The case thus states itself in far different terms: Divine wisdom is not the point in question.” Whatever strength the argument against the supernatural action of God has, when considered as an intervention in a perfect machine, is utterly lost when the fact is remembered that it is intervention to prevent the wilfulness of a child from bringing ruin upon itself. The most skilful human mechanic does not think it in the slightest degree against his skill, that he interferes with his work to prevent it from crushing his child, who wilfully and against orders gets entangled in its wheels, and would be crushed, were it not extricated. Nor ought such an argument ever to be used in respect to the Almighty. Having discussed these questions, and found room for the supernatural, if it can be proved to have taken place, the author considers the relations between our Lord and the religions of the past—specially that disclosed in the Old Testament. The state in which this was, and the various schools which existed in the Jewish church immediately before the appearance of the Saviour, are clearly exhibited. We do not remember ever having seen a better refutation of the “assertion so lightly thrown out that Philo is the elder brother of Jesus, and the inspirer of John.” “For my part,” says our author, “I know not in the history of human thought contradictions more flagrant than those which exist between the doctrines of these two. The first rests wholly upon the negation of moral evil, the starting-point of the second is the deep and bitter consciousness of sin. Alexandrian Theosophy admits no redemption; the gospel is nothing without this article. Philo proclaims the impossibility of Deity uniting Himself directly with the human creature, while the incarnation is the grand theme of St. John. If then, Christianity must at all costs be linked with an antecedent system, this precursor must be sought elsewhere than in the synagogues of Egypt.”

The last preliminary question is touched, is the source of it of Jesus, which, of course, is consideration of the credible gospel history. The argument is lucid and clear, though a discussion would have been desired.

Having thus cleared the way of great purpose of this work, the author devotes himself to a rehearsal of Jesus as it presents itself the records which have in the evidence of God been preserved for the use of the church. In this matter of his work, though there are things which in our judgment have not been—as the limiting of knowledge respecting nature so as to make Him have certain notions. “It would be tall to suppose that He possessed a knowledge of all the laws of nature and did not share the current of His age as to natural phenomena, more, even in the things of religion, did not possess boundless knowledge. He was infallible only in the religious province of truth.” Our author is mistaken here, a conceivably error of any kind in place in His mind; though, the limitations which He placed under, all truth was not before His consciousness at once. With this notion, however, and a somewhat concluding that difficulties in using two narratives in the Bible indicate some real contradictions, little that any one can justify with, while there is very much to admire. The truth respecting is vigorously and clearly presented to his readers in a simple and eloquent manner. We daily commend the work to you as admirably calculated to suggest the truth which is demanded in the present growingly the battle between of God’s kingdom and the enemy centres in the question, “think ye of Christ?” This will be a token for good, and we are giving thanks to Him who with His wrath of man to praise him, restrains the remainder of it that through the assaults which have been made on the very city of faith, the public mind in France, but in our country, throughout the world, is in questions which were once less from. To meet this



ing Jesus, this work is  
and will do good service.  
mirably got up and is in  
credit to the publishers.

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ING OF ITALY AND THE  
OME. By the Rev. J. A.  
D. London: The Re-  
t Society.

eedingly interesting and  
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lic will give due thanks  
hor and the Tract Society  
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were not prepared for all  
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been effected in the eco-  
, and ecclesiastical con-  
untry. During the last  
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ent the transition through  
us brought Italy. The  
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accompanied by equal  
er aspects. In the year  
instance from commer-  
e arrivals and departures  
of Genoa amounted to  
m total of the tonnage  
36. The persons em-  
traffic numbered 204,604.  
is with the commercial  
861, we find an increase  
nd of 163,386 tonnage;  
sum of the increase of  
and 1862, it amounts to  
nd 602,405 tonnage—a  
very little inferior to the  
annual operations from  
that is, the simple in-  
two years was almost  
entire commerce of any  
rs of the period ending  
returns present only a  
the remarkable improve-  
peninsula. We cannot  
triking statistics respect-  
but the change in re-  
qually great. Dr. Wylie  
ad, in a chapter that is  
interesting facts on this  
It is much that the gov-  
ly should have awakened  
able importance of hav-  
e country; it is much  
have projected a scheme

for carrying instruction into every com-  
mune and every household of the land;  
it is still more that, in the course of only  
four years, it should have advanced so  
far towards the realization of that  
scheme; still Italy has not reached the  
goal." In regard to monasteries and  
nunneries, misnamed religious houses,  
the result of the legal changes has been  
"to sweep away more than half the  
monasticism which weighed upon" the  
land.

As yet the great mass of the Italians  
have been unable to trace the incubus  
which has pressed upon them to its real  
origin—their religion—and though they  
vehemently desire progress, it is only  
in external matters, while the spiritual  
supremacy of the Pope they would  
gladly retain. But God is leading them  
in his providence nearer and nearer to  
the discovery of the fatal root whence  
has grown all the poisoned fruit which  
has afflicted them. Meanwhile the  
work of evangelization goes hopefully  
on from different centres. As to the  
future, Dr. Wylie does not attempt to  
sit in the prophet's chair, but no one  
reading his work can fail to look for-  
ward to it with hope, and with an earnest  
prayer that God, who has so led the na-  
tion hitherto, will conduct them still,  
making even their wrath to praise Him.  
Most cordially and earnestly do we  
commend this volume to the thoughtful  
attention of our readers.

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THE LAW OF SYMPATHETIC UNISONS; *an  
address to all lovers of Psalmody.* By  
Rev. William Girdwood, Perth. Edin-  
burgh: Wm. Oliphant & Co.

SOME of our readers who are by no  
means deficient in general intelligence,  
may ask, "What are Sympathetic  
Unisons?" If they will only give  
themselves the pleasure of getting Mr.  
Girdwood's admirable tractate, they  
will find this expounded in plain Eng-  
lish, and get, in addition, some very ex-  
cellent practical remarks regarding con-  
gregational singing, which are not a  
little needed, and by attention to which  
great good would be done.

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THE SABBATH; A Sermon by the Rev.  
Robert Paterson, D.D., Kirkwall.  
Edinburgh: Wm. Oliphant & Co.

WITH the design of this sermon we are

thoroughly at one; but regarding the argument by which the author seeks to accomplish it, we do not think it will tend in any great degree to settle the questions which have been recently under discussion.

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**THE SABBATH ON THE ROCK; a Letter to the Rev. Dr. Norman M'Leod, and those ministers who have advocated his views, giving substantial reasons why they should make a public recantation.** By a Sabbath school teacher. Glasgow: Porteous Brothers.

A TRENCHANT, telling pamphlet, in defence of the doctrine commonly held in Scotland respecting the Sabbath. The author is said to be a working man in the proper sense of the term, but he shows a power of writing English which many learned men might envy, and a force of logic which frequently gives him the advantage of the Doctors of divinity whose sayings he criticises. A little diffidence would have made the work more telling, but perhaps the abundant assurance of the author was necessary in order to the appearance of the pamphlet at all. There are many points in his argument not quite so strong as the author supposes; and we would not rest the Sabbath on exactly the same part of the rock where he places it—on its Edenic institution and Sinaitic publication with the confidence that he does; but nevertheless, the pamphlet is an able one, and well deserves the extensive circulation it has had, and we doubt not will have.

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**CONGREGATIONALISM IN RELATION TO THE SPIRIT AND EVENTS OF THE AGE.** By Newman Hall, LL.B. London: John Snow.

THIS is the inaugural address delivered at the late meeting of the Congregational Union of England and Wales. It exhibits those practical qualities which are characteristic of the author, and if not so elaborate as some inaugurals which have preceded it, was worthy both of the speaker and the assembly.

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**THE COMPENDIOUS FAMILY COMMENTARY.** *The Holy Bible, containing the Old and New Testaments according to the*

*authorised version, with an authorised Commentary.* By the Rev. M'Gavin, D.D. Dundee: Brechin.

THIS work now lies before us complete and forms a very handsome volume. In a former notice we directed attention to some of the special characteristics of "The Compendious Family Commentary." The marginal references have been, so far as we have been able to verify them, carefully selected and correctly given, are printed in small type at the conclusion of the verse to which they belong. Owing to this arrangement, the middle column of each page is reserved for the commentary space at Dr. M'Gavin's command, and is not unnecessarily confined him from entering at length into discussions of difficult subjects, so that the commentary is far more practical than critical, which, in our opinion, is rather an advantage considering the design of the work. We give a few remarks on the 23d Psalm as a specimen of this department of the work, both in its quality and style. "The precious psalm, which is a well-known favourite with children, and affords solace of the aged saint in his declining moments, is full of simple and powerful imagery, and overflows with devotional holy experience. It is a portrait of the saint, which claims God as his shepherd, to tend him in green pastures, to lead him beside still waters, and to refresh his soul. It comforts him in the prospect of death with the confidence of Divine guardianship, and fills him with the hope of a happy immortality. Such honour have all his saints: let it be ever my life hymn, and my daily chant." The work is adorned with a number of coloured plates, which are very clearly and agreeably bound up with the text. Altogether it is an excellent neat and handsome family Bible.

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**WAYMARKS FOR THE GUIDING OF THE FEET.** By the Rev. J. A. Hunt. Edinburgh: Johnstone, Hunt & Co.

WE have here eighteen short tracts for the young, which have received a considerable adaptation to the circumstances of those to whom they have been prepared. The truth inculcated is conveyed in a simple and parable or an account of some incident in such a way as to secure the attention of children, who will not be

but they are receiving precious spiritual instruction, until it is fixed in their mind like a "nail in the wall," and they discover it at the discourse, or still more so in the days. Mr. Wallace has succeeded in his design to make it interesting to the young, and we cordially recommend his parents desirous of at once and instructing their children in the same. We give a specimen at random from the sermon on the Steam Engine. After reaching a young hearer of the engine they see so often, he says, "I draw your attention to that which is seen on the railway, because I want to speak to you about an engine which is put under the control of every one of you, and your duty to watch over and regulate, and out of which you keep it with all diligence, for the sake of life; and out of which, if neglected, are the issues of death. The heart of this engine is the heart." In the sermon under the folds, "The heart, like the iron, must be rightly made, and rightly kept, and rightly used in order to have all this done, and put into Christ's keeping." It is beautifully got up, as the publishers guarantee.

**SPIRIT AS A SEAL AND AN**  
By the Rev. Wm. Reid,  
Edinburgh: James Taylor.

It is marked by the usual qualities of the author. Considerable unction and an earnestness of good, without much vigour and clearness of thought.

**WM. KNIBB, MISSIONARY TO**  
A Lecture by Daniel  
London: Elliot Stock.

It brings his readers into connection with the ablest missionaries of the shores of Britain, and is read by God in doing perhaps any other man to bring a popular feeling, before which the sanctions of slavery were in the statute book of our country. The lecture is not only able

but reasonable, when even the Times could manifest such ignorance, if it did not proceed from something still worse, as in speaking about the so-called rebellion in Morant bay, to say, that in 1831-32, the negroes rose in insurrection "under the guidance of the Baptists." We commend cordially this lecture to our readers who may not have the life of Knibb, as containing a vivid account of his labours and triumph.

**THE SABBATH AS ENJOINED IN THE DECALOGUE, AND THE DAY AS CHANGED.**  
By Rev. John Peden Bell, Midmar.  
Aberdeen: James Murray.

Those who know Mr. Bell's published works, will anticipate that this sermon, while somewhat lumbering in style and manner, will be marked by original and solid thought, and their anticipation will not be disappointed. A single sermon, however, scarcely allows Mr. Bell sufficient space for his characteristic excellencies.

**THE LOSS OF THE LONDON. 2. THE VETERAN SUNDAY SCHOOL TEACHER.** By Newman Hall, LL.B. London: James Nisbet & Co.

The sad history of the loss of the London is given by Mr. Hall in this tract, which is the substance of an address at St. James' Hall, with those remarks which the affecting incidents of the story suggested to the author, and which are often very striking and impressive, and so eminently calculated to be useful.

2. The Veteran Sunday School Teacher. Wm. West was for sixty-two years the superintendent of a school, and in this tractate, which is the substance of his funeral sermon, a brief narrative of his life is given, and a sketch of his characteristics as superintendent. The history and the comments upon it are very interesting, and will, we trust, equal in circulation Mr. Hall's other most useful works. The ruling spirit of Mr. West beautifully appeared in his wanderings in his last illness. "He seemed to fancy he was teaching the little ones their letters, and sometimes was heard to say 'Spell it, dear.'" The school of which Mr. W. was so long superintendent, was one of 13 connected with Surrey Chapel, in which more than 5,000 children are taught by 403 voluntary teachers.

WORDS OF CONSOLATION FOR CHRISTIAN MOTHERS BEREAVED OF LITTLE CHILDREN. By a Friend of Mourners. With recommendatory notices by Rev. Alexander Wallace, D.D. Edinburgh: W. P. Nimmo.

THE principle on which this little work has been written, is that of first suggesting those consolations which some particular aspect of divine truth provides—as the state of the child's spirit in the other world, the hope of the resurrection, &c., &c., and to append to these meditations, hymns, and poems from various authors which bear upon the topic. Many of these are very beautiful, and the whole work will, we trust, be found largely to answer the purpose for which it has been written.

ARTHUR FORTESCUE, OR THE SCHOOL-BOY HERO. By Robert Hope Moncrieff. Edinburgh: Johnstone, Hunter, & Co.

A STORY about a boy who wished to be a hero, and how, under the tuition of his father, he ascertained some of the characteristics which are essential to true courage. It is intended for boys, and will both interest and help to teach them the great lesson so hard for boys to learn, that a true hero must be afraid—always afraid of doing wrong—but not of anything else.

CARDIPHONIA: or the utterance of the heart, in the course of a real correspondence. By the Rev. John Newton. Edinburgh: Johnstone, Hunter, & Co.

A VERY neat and readable reprint of a long-established and deservedly popular work.

A DISSERTATION ON THE NATURE AND ADMINISTRATION OF BAPTISM—IN TWO PARTS. By William Somerville, A.M. Paisley: Alex. Gardner.

THE first part of this work on the vexed question of Baptism is a reprint of a former work, and only the second, on the subjects of the ordinance, is new. Mr. Somerville is a well-instructed and able man, as clearly appears from this volume, in which a powerful and in

several respects freshly put a in defence of paedobaptist given to the world. Though a man master, Mr. Somerville's more in consonance with tho's Wardlaw than of Dr. Halley—largely, though by no means exc on the Old Testament.

THE SABBATH A TYPE OF TH JESUS CHRIST: as shown in a refutation of the errors promou the late Dr. Whalley and othe subject of "a Christian Sabb which are appended an addressers of the Gospel, with an Religious Establishments, and sketch of Ecclesiastical histu the late John Walker, some Fellow of the University of and a Clergyman of the Ement. With an introductory London: Elliot Stock.

THE tracts contained in this v 144 pages were published half-a ago, and some of them were at remote period. They were w one, of whom, in a previous n Scottish Congregational Magazi witness that "his natural end were of the very first order. I department of Academic pur left competition behind. We b dom met with more accurate an expositions of Scripture than those which the volume before tains." There is quite enough reprint of a portion of his w justify our predecessors in s thus nearly thirty years ago; l withstanding Mr. Walker's exce we can neither adopt all his vie the Sabbath, nor wholly admire of his writing, even while we concur in the sentiments he establish. The logic is clear, seems to rely rather too much and to feel as if the man who yield to his clear reasoning, w to the light wilfully. His " to believers of the Gospel." v some degree, open we think charge, is a beautiful and pow well as most scriptural call to Christ to have their conversati cometh the Gospel. His view Sabbath are that it was ful Christ, and has no scriptural c observance now, except as the which the churches are to mee take of the Lord's Supper.

OF THE LATE Mr. G. W. King, LL.D. Edinburgh: Philip & Co.

be one of the best means of clearing "the nation "from the reproach of these" deplorable events.

ch is reprinted from our able rary the United Presbyterian , where it appeared in May. ill worthy of separate publica- nary will like to see it who privileged to do so in the Ma- It fully sustains the represen- ade by Dr. King on the first of the sad events in Jamaica, substantiates the statement in the Mall Gazette, that "There ought in the proceedings," con- sith his trial and sentence, is not an outrage on the plain- es of natural justice and com- sense. It appears to us that, idence, Mr. Gordon might just ve been convicted of the mas- sli or Cawnpore."—It appears Gordon has been, from the hich Mr. Gordon's last direc- ecting his affairs were neglect- stitute, and we are glad to see King suggests that provision e made for her. I Governor legally be found liable to dam- or, such as would secure a com- or her, we think that would be nd most just way of providing not, the friends of justice and should see to it that a public is secured for her. This would her what she has a right to, our author suggests, it "would

"FELLOW TRAVELLERS, OR VIEWS FROM MOUNT CLEAR." "LIMITED MONARCHY." "TRIED AND TRUE." By the Rev. John Fordyce, Dunse. Thomas Nelson and Son, London and Edinburgh.

THESE are interesting and instructive little books—specially adapted to youths whose minds are in an inquiring state respecting the nature and evidences of Christian truth. They are very thoughtful and suggestive. The first illustrates, with great beauty and descriptive power, the solemn issues of life and the magnitude of its spiritual results, as determined by correct views of the life beyond. The second is an exceedingly graphic but instructive delineation of the mental and moral powers; and enforces, by appropriate and weighty considerations, the duty of self-government under subordination to the Saviour. The third presents, in an easy but effective manner, the more prominent and conclusive arguments by which the truths of may the Bible be satisfactorily established. We cordially commend the series. To families, the senior and Bible classes of our Sabbath schools, and to intelligent young persons generally, it will prove very useful.

## Chronicle.

### FOR A BIBLE-WOMAN'S LABOURS.

our large towns a bible-woman ed, along with other agency, ct which one of our churches as its town missionary field. close of last year, one of the to act as a superintending , drew up a report of the it forth during the year, and een permitted to make what we deem fitting, in the hope s might be incited to work in ys, with the reservation that or places are to be mentioned. y use the privilege; not be- re is anything particular in t, but because we are con-

vinced that our readers would hear far rather of actual work done for Christ, than of social meetings, however harmonious. Not that these are not to be noticed in our pages, but that the other department is still more worthy of being known by all who are interested in the work of the churches. We trust therefore that our friends will send us reports of such labours.—ED. S. C. M.

After a suitable introduction, the report makes specimen extracts from the agent's journal of the following nature:—"Visited to-day twelve families, distress in every house;" or, "called to sympathize and comfort a family whose last child had been buried." We have good ground to believe that in

these seasons of sorrow and bereavement to many families, her visits have given her opportunities, while weeping with those who wept, of directing the survivors to Him who is anointed to comfort all that mourn, and died that He might bring life and immortality to light.

After enumerating the visits paid and meetings held, the report says:—"Such have been the instrumentalities employed; the results are difficult to estimate, chiefly because the work of house to house visitation is one so quiet in its character, that the good it may effect is often only known to the individuals so visited. Discouragements still abound in the drunken habits of the people, and in their dirty over-crowded dwellings. Your agent writes thus:—"I cannot but tell you how cast down I often am when seeing the state of some families. It is hardly possible to give a true picture of what I daily see, and yet Mr. — says I have not seen the worst of it. Fathers and mothers given to drink, naked and destitute children, filthy and comfortless houses; and when distress comes, as it sometimes does, O how trying it is to visit them; nothing but the grace of God can enable me to persevere. O how much I need the prayers of the ladies."

After mentioning that a considerable number of blankets had been sold, some of them to the most destitute in the district, the report proceeds:—"Our agent still complains that she cannot induce those who are not church-goers to attend. The reply is ever the same, 'we have no clothes.' She adds, there seems to be a class who will not go to hear the word, and you must carry it to them. In thus carrying it, she is often warmly welcomed, and met with the question, 'Have you time to read a few verses, and give us a prayer?' or, 'I cannot tell how glad I am to see you; come as often as you can, you are always welcome.'"

To show how her visits are appreciated by the men, a case may be mentioned where she was called on by a working man, and asked to visit a fellow-workman who was dying, and who had lived a very careless life. She saw him frequently, and he seemed

much moved when she spoke the divine love. Sixty-three have occurred, and not a few ed into the eternal world wh and over again expressed g her visits. One woman usec weary when you are a w One young man who lived t less life, and tried at first t when he saw her come, got health. "I persevered, and ed the reading of the word t He was very fond of that man receiveth sinners.' O h he was; it will be some tin forget his looks. He sent day he died. I said to him precious to your soul? can y Him as you pass through valley of the shadow of de eyes filled with tears as he words, 'Yes, I can trust Jeau:—"To-day I visited a poo will soon be in the other asking how he was, he answer er and weaker.' But how do your mind? 'Well, I have ing at the cross. Jesus died I am a sinner, therefore Jesu and I suit Him; and I have ing Him to save me, becau his blood for the very purpos sinners like me, and I am that. Will you help me to Jesus is my Saviour?'"

We trust that God's promi in some measure fulfilled; th sowing of good seed has n vain; that some immortal had the path of life throug Jesus made more plain to th whatever extent this has be God be all the glory, for i accomplished solely by his But let us not forget that effected is little in proport vast wants of the district, an and irreligion still abound th hands of our agent must be more strengthened by our pra spiritual blessings we desi people she visits, are, we mu ingly feel, of vastly higher v all the temporal benefits sh able to impart, and they wi granted in answer to prayer.

EDINBURGH :

FULLARTON AND MACNAB, PRINTERS, LEITH WALK.

# THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1866.

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## THE REASON FOR THE OLD TESTAMENT SABBATH IN FORCE STILL.

Our Lord, in his memorable words, "the Sabbath was made for man, and not man for the Sabbath," states the grand reason for the Sabbath law of the Old Testament church. Most obviously it was regarding the Jewish Sabbath that He spoke this saying, for it was of a breach of that law that His disciples had been accused. They had taken ears of corn as they walked through the field, apparently in order to satisfy their hunger; and had, in consequence, been represented to their Lord as doing on the Sabbath that which was not lawful. The act was lawful on other days of the week, for Moses had said (Deut. xxiii. 25), "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thy hand." It was not then to the act, but to the time in which it was done, that objection was taken. On the Sabbath the Jews were commanded not to do any manner of work, and, by an inference from the prohibition of gathering manna on that day, it seemed natural to deem plucking ears of corn also unlawful. Our Lord does not in His answer consider whether or not this kind of work was permitted, but at once seizes the grand design of the Sabbath, and shows that, in the circumstances of His disciples, to use the law as the Pharisees intended was to turn it against the very purpose for which it was given. The Sabbath was made for man—but you Pharisees," as if He had said, "would use it against man." The principle of making man's well-being interpret the law primarily given for his advantage when literal obedience would do injury, Jesus justifies by appealing to an incident in the history of David exactly in point. This principle is one that has such need to be inculcated still, for there are in our day some who ignore it, and insist upon attending, for instance, to what they consider ostentatious practice, though by doing so the very purpose the apostles had in view is prevented. But what we have at present to do with is the meaning of the principle enunciated by our Lord upon our practice in regard to the Sabbath. Most plainly and explicitly then does Jesus here

NEW SERIES.—VOL. XVI. U

teach that the MOST HIGH, who knew all the circumstances and conditions amid which the Jews would be placed, saw that it would be a great and manifold service to them to have a day of rest weekly, and in consequence He enacted, as one of the fundamental statutes of the Hebrew monarchy, of which he was "King, lawgiver, and judge," that they should "remember the Sabbath day to keep it holy," and do not manner of work on it. When that peculiar monarchy came to an end it is thought by many that as the statutes lost their statutory force, and as the fourth commandment had only that force, the Sabbath law entirely ceased. This is a serious matter, and all the more so, because though it seems quite possible, from the example of the apostles, to find out what is our Lord's will regarding the day on which the public worship of the church should be observed, there appears no indication in the New Testament of His will respecting a day of rest. Without entering into any discussion as to the moral character of the fourth commandment as it stands in the decalogue, and indeed, allowing all that is said about its positive nature, and as a consequence, its abrogation in the abrogation of the dispensation of which it was confessedly a fundamental law, careful attention to the principle in my text will preserve for us all that is needed. The argument may be briefly stated at the outset. The Sabbath law resulted in certain advantages to the Jews. For the sake of these advantages the Sabbath was made. "It was made for man." A day of rest every week will yield as great and greater advantages now. What, then, are we fairly entitled to conclude is God's will respecting the Sabbath among us? or, somewhat changing the form of the argument,—Under the Mosaic dispensation which was characterized by making every observance statutory, God enacted the Sabbath law for the benefit of man; now under this dispensation, in which "the law is written upon the heart and mind," the Sabbath is as much needed, and its observance would be productive of as great and beneficial results, what may we therefore certainly conclude that God would have us do in regard to this day? We find an apostle using an argument somewhat similar, as to its nature, in the commencement of the Hebrews, and again towards its close. From what the Lord did under the Old Testament He calls upon the Jews to infer what He would do under the New. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken to us by our Lord?" And on the same subject He reasons in a similar manner in the tenth chapter, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God?" The argument we would urge in respect to the Sabbath is analogous to this. In preparation for it let us bear in mind that the repeal of a positive law based upon moral reasons does not release us from the duty it enacted, if the reasons still continue, and attention to it would even become more incumbent if these reasons were increased. Again and again in the New Testament is God's government of the Jews and the discipline under which he put them compared to that which a father exercises over his children when under age. They were then under tutors and governors. Now in family rule we



may find many illustrations of the principle enunciated. A father or mother say to their child, Remember to pray to God morning and evening, and because this is commanded by competent authority it is the duty of the little one. In accordance with the order of its parents the form of prayer is regularly attended to; but when the child advances to manhood the statute of the parent falls into abeyance, and the son is no longer commanded to pray. Does he therefore give up the practice? Nay, if he acts aright, he calls more heartily upon God than ever he did; but he does it not because of the obsolete command, but because he understands and feels the force of the reasons which led his father to give the command. Exactly analogous to this is our argument. The Jews were bound to keep the Sabbath because their King commanded them. His will was clearly and fully made known. But by and bye the church emerged from the positive laws which controlled its childhood, and they were no longer binding upon it. But was the keeping of a day of rest therefore to be abandoned? was it not rather to be attended to because now the reasons which led to the command being given were seen and felt. And if so, the keeping will be, not obedience to a positive law, but submission to a moral one.

Let us look then at some of the advantages which actually accrued to the Jews from the establishment of the Sabbath, and for the sake of conferring which and many other benefits which may not strike our thoughts, it was made by God. We are sure that it was meant by God to give whatever benefits it did yield.

Taken in connexion with the reason given in the commandment for the day which was chosen, that "in six days the Lord made heaven and earth, and rested on the seventh," the Sabbath was a testimony to the Jews of the absolute proprietorship of the earth by their King Jehovah. They could not repeat the fourth commandment, nor hear it repeated, without being taught that the visible universe was the workmanship of the Most High. Bearing in mind the bewilderment in which the heathen were respecting the relation of the universe to God, and of God to it, we see that it was a matter of highest importance that the Jews were taught by the Sabbatic institute that the earth was the Lord's because He made it. This excluded the notion of its eternal existence, and also the more insidious error that God was the soul of the universe. The universe was made by God. "In six days did he make it, and rested on the seventh day." Great as was the importance of these truths, and it can scarcely be overestimated, for they struck idolatry at its very root, yet they belong more to the statements given along with the Sabbath than to itself, and we must therefore advance to the consideration of what it did for the Jews.

It obviously taught them that their time was the Lord's—the whole of it. There was an authority which met them as they pursued their regular avocations, and putting a stop to them, took away for a special purpose the seventh portion of their time. This could only be righteously done by Him who had a right to the whole of it, that is, the Creator and supporter of their existence who gave them all their time. The Sabbath, then, in its weekly recurrence, reminded them of the right of God to all their time, and of His goodness in allowing them to devote so much of it to their own immediate use. It was thus a great means of

keeping them in remembrance of the fact that they were not of the earth, earthy, but stood in direct relations to an unseen and Almighty power. Left to pursue the duties of life regularly—the ploughing and sowing, the reaping and harvesting, in which most of their time was spent, without any Sabbath interruption, they would naturally have sunk down to their calling and forgotten all about higher relations. But the Sabbath regularly coming in, making them, even in the busiest season, lay aside their tools and leave their harvest in the fields, could not fail to convey in some measure to them the truth, that there was something of higher value than their labour, and that the claims of this world were not supreme.

The Sabbath secured a physical benefit for the people. Abstinence from work was its most prominent feature. On that day they were not to do any work, neither they nor their servants. From all the fatigues of the week they found rest on the Sabbath.

On this day, from which ordinary labour was shut out, they were free to engage in social worship. And though this was not enjoined in the commandment, it seems to have been employed from the first, as it is called “the Sabbath of rest, an holy convocation,” Lev. xxiii. 2; and was more and more used for this purpose as time advanced. In the history of the Shunamite who provided a lodging for Elisha, we find that when she was going to the prophet about the death of her son, her husband, who did not know about his son’s death, expressed astonishment at her going at that time: “Wherefore wilt thou go to-day, it is neither new moon nor Sabbath?” 2 Kings iv. 23; leaving it obviously to be inferred that had it been the Sabbath he would not have thought it any thing strange for her to go. And the same use of the Sabbath appears in the predictions of Isaiah and Ezekiel. The latter says in respect to the temple, which he describes at such length in the end of his prophecies, that (Ezek. xlvi. 1), “the gate of the inner court shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.” The reason of this is contained in the third verse, “The people of the land shall worship at the door of this gate before the Lord in the Sabbaths and in the new moons.” And as we come down to New Testament times, the evidence as to the use the Jews made of this day in going up to the synagogues is full and most conclusive. Inasmuch as all these were benefits derived from the Sabbath day—it was made to give these as well as others.

Man still needs a day set apart for social worship. It is an apostolic injunction, that we are not to forsake the assembling of ourselves together, but to meet for purposes similar to those for which the Jews met in the synagogue—though still higher, as the truth revealed to us is higher. And the experience of the race has proved that when social and public worship are not attended to, pure religion and devoted godliness do not thrive. A man may neither be devout nor religious who regularly attends social worship with his fellow-creatures, but it is almost certain that he who neglects it is not devout. There may be some exceptions, but they are few. Since social worship is necessary, there must be time for it now even as under the old dispensation,—so far, then, as a time for public worship and for reading and meditation on the things of God are concerned, we need a fixed time quite as much as the Jews. This

time was found on the first day of the week in the apostolic age, and has been so ever since by all sections of the professing church.

There is almost no comparison between the need for a day of rest from secular toil among the Jews and the need for it among ourselves and the moderns generally. They were an agricultural people, living for the greater part of their life in the open air, and not overburdened with work; very different, however, is the condition of the mass of our population. Day by day they are summoned to labour, and have to prosecute it unweariably hour after hour. The steadiness and readiness with which the most disagreeable and laborious tasks are done by the working men of this country strike strangers much. If the Jew, then, required a sabbath of rest in the week from his toil, still more so do we—almost immeasurably more. Experience proves that neither man nor beast can continue to work seven days in the week at the rate at which our workers are accustomed to work. Therefore, if we need a weekly Sabbath as much as the Jews did for the purpose of social and public worship still more do we need it for physical rest. Since then God positively commanded a sabbath to the Jews for this purpose under the circumstances in which they lived, what would he command us? Certainly not to take less rest. But as man has reached a higher level than what he had in Judaic times, and we are no longer treated as children under tutors and governors, but as sons approaching our majority, He does not lay us under a positive law, but leaves us to be ruled by the moral considerations on which the fourth commandment rested.

The Jews also, we have said, were benefited by the Sabbath, inasmuch as it reminded them of an authority above them, and to which the manner in which they spent their time should be conformed. Well,—have not we need of this? Is there no tendency in the human heart now to forget God, and to settle down among the things of this world as if they were our whole concern? Alas! with all the restraints and all the lessons which the regular recurrence of a day of rest brings, do we not feel that we need to maintain a constant watch, and to fight an incessant battle, to prevent the world from bearing us along with it, so as to make us almost wholly oblivious of another and higher state. True, we have stronger ties upon us to remember it than the Old Testament saints had,—for our Lord and Master has gone into heaven, and now appears as our intercessor and forerunner within the veil. But with all the superior advantages and all the greater privileges we possess, we still practically feel that we need the interruption of the regular routine of work by the coming in of the Lord's day to remind us that we are not of the earth, earthy, but have relationships and most intimate connections with the heavenly and eternal world. So far, then, as the Sabbath was designed, under the Old Testament, to serve this end, it is still needful for us.

The Sabbath was a standing testimony against the heathen notions respecting the world which obtained then, and obtain largely still, because it testified that the world was made by God. This use of the Sabbath we have lost by the change of the day from the last to the first. But another and higher truth, which includes this and goes far beyond it, is suggested and brought vividly before us every Lord's day—the resurrection of our Lord Jesus Christ. This is the great fact of the New Testament—not that it is in itself greater than the doctrine of our Lord's

incarnation, and of the full atonement which he made for our sins, but because it certifies and completes them. If Christ be risen from the dead, then he is declared to be the Son of God with power, and the complete sufficiency of his atonement is testified, and his presence at the right hand of God guaranteed. This central fact, with all its consequences and all the collateral facts, is brought before us on the Lord's day. It says, "the Lord is risen indeed,—God cares for you, for he gave his own Son to be your Redeemer; God is reconciled to you, for he raised your substitute from the dead; God will take you home to glory, for Christ arose the first fruits of them that slept." Thus, great as were the fundamental truths associated with the seventh day sabbath, yet grander and more glorious are those connected with the Lord's day. That testified to the completion of the work of creation, this testifies to the completion of the work of redemption,—and it may have been in order that the testimony to the greater and more blessed truth might not be confounded with and forgotten in the testimony to the less one, which for so long the Church had attended to, that the blessed Saviour rose from the dead not on the seventh day of the week but on the first.

Now are we not warranted in concluding that since God, to secure certain benefits to man, positively enacted a sabbath among the Jews, and since it is still fitted to convey even larger and higher advantages to the race, he wishes us to retain the weekly rest? The positive precept has been withdrawn, because he now deals with us as with men, and not as with children in nonage. But just as an earthly father may recall or suffer to fall into desuetude many of the positive laws which he had given for the guidance of his sons in their childhood, and yet be very far from meaning that the things he had thus enjoined should be neglected; yea, may even wish that they should now be attended to for the moral reasons which had influenced him in giving them, which reasons could not come into due prominence while his positive law was in force, since they were concealed by it; so our Heavenly Father, in repealing his statutory law, and treating us as on a higher platform, expects that we shall search out the grounds on which his law rested, and act upon them. The spirit of the fourth commandment thus becomes as binding, and even more so, under the new covenant than it was under the old. For man's benefit it was enacted and the Sabbath made, and man's benefit most obviously requires the observance still of a day of rest in the week.

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### PRAYER ANSWERED BY GOD, NOT NATURE.

WE come now to estimate the value of the argument for prayer being answered by the operation of the natural laws, drawn from the alleged universal testimony of experience to nature's undeviating uniformity.

Were experience and observation our only source of knowledge as to religious truth, that is, had we no revelation from God, it would be our part simply to adopt what these teach us, and to regard as mere conjectures all inferences reaching actually beyond them. To insist that

the facts thus ascertained should constitute our whole creed would have been rational, nor could we have excepted to the demand. But when we have another source of knowledge, the case is different. We have ascertained Scripture to be a distinct discovery of truth divinely given, and when its teachings go beyond those of science we accept them on its own peculiar evidence. It might indeed be shown that all the evidences for revelation, external, internal, and experimental, resolve themselves ultimately into those of experience; so that, if revelation were to be opposed to science, it would be virtually one description of experiences set against another—the former varied, positive and cumulative in their testimony—the latter reaching only to the negative conclusion that mankind generally do not witness miracles. On this, however, we do not dwell, as the authority of Scripture is a fixed source of belief, into whatever elements it may be analyzed. From that source drawing our notions as to prayer and its answers, it remains for us to ask whether the experience of life or science says anything on the same subject, and if so, what is the amount and value of its testimony. We are here met by the assertion that experience is against the doctrine we have deduced from Scripture that prayer is answered by divine intervention. This seems to be maintained on two grounds: first, that all events are found by experience to proceed according to the undeviating order of natural laws; and second, that if interventions of power took place in any particular cases, they would become sensible to us, which they never do.

As to the first ground, the experienced uniformity of natural events, those who adduce it can hardly fail to perceive that it cannot, in strict conclusiveness of logic, carry them to the inference they deduce from it. It must be seen that to assert the undeviating control of nature in all sequences is to take for granted the point to be proved. The argument of Mr. Hume against miracles was, that it was contrary to experience that miracles should be true, but agreeable to experience that testimony should be false. To this it was conclusively replied that each of these assumptions begged the question in dispute; the first, inasmuch as until it were proved that the alleged witnesses of miracles did not witness them, it could not be asserted that experience (that is, *all* experience) was contrary to them; and the second, because unless it can be shown that testimony given in the circumstances of the Christian witnesses can be false, it cannot be asserted that experience shows us the possible falsehood of all testimony. The exact parallelism between the fallacy of Hume and that of the argument we are now proposing from the uniformity of nature, is our reason for thus stating it. We cannot affirm that there is no deviation from natural law, without taking it for granted that an extra natural power does not interpose to answer prayer.

Supposing this to be conceded, as we presume it will, it will be said that the real argument is that the evidence of all known facts is on the side of uniformity, and that it is contrary to the acknowledged principles of science to believe anything beyond what facts establish. We show ourselves, it is said, ignorant of the rules of inductive science, at least out of harmony with the culture of the age, if we hold doctrines unsupported by experience, the acknowledged source of all our knowledge of nature's laws. Here, again, it is not difficult to discover the fallacy.

Granted that in the province of science our only evidence is experience and the only instrument of knowledge observation and experiment—does this prove that all things in earth and heaven are within the province of science? Does it prove that our only sources of knowledge are observation and experiment? We have seen the contrary. The contrary must be admitted by every believer in revelation. We give up to science whatever belongs to it; we submit to its instruments of research which can be ascertained to us in no other way. But we accept evidence whencesoever it comes. As rational creatures we examine the proofs of the great fact that God has spoken to us, and told us of things that the instruments of science could never reach,—things that eye hath not seen nor ear heard, and which it has not entered into the heart of man to conceive. If we decide that the evidence is trustworthy, and that we possess in Scripture divine truth, are we to suspend our faith in it or what science may say, and ask experiment and observation to confirm what they have not discovered and can take no cognisance of? Our simple inquiry in the case before us obviously must be whether a deviation from natural law is declared in the words of Scripture, or necessarily implied in any of its facts or doctrines; and if so, we accept it on evidence which the general uniformity of nature cannot invalidate.

But it is asserted, secondly, that the evidence of science is not merely negative as to deviation, but is actually positive against it, for if any deviation took place, we should infallibly discover it. No extra-natural interference, it is maintained, could take place at any link of the chain of causes, nearer or more remote, without becoming apparent to observation, and would, in short, be a palpable miracle.

We can hardly reply to this gratuitous and untenable assertion without stating more exactly what is supposed in the doctrine of interposition to which it is hostile. It is not the doctrine of visible miraculous interferences in the events of providence in order that prayer may be answered. The name and the nature of miracles correspond to each other; they are intended by God to be wonders, as the name expresses, “signs” of the intervention of his power by which his messenger and his message may be attested to men. Were they multiplied from age to age, and made a part of his providence, the great use to which alone we have seen them applied would be frustrated. The power of God in the ordinary course of events he conceals under the events themselves, both as to its nature and its mode of working. As to these,—setting aside what we infer from revelation,—we know nothing but what experience tells us, and that is the fact of the uniform operation of law so far as our means of knowledge reach. This discovery of general, not absolute, uniformity, is all that is necessary for the practical regulation of life. To mankind, who can never discover anything else than uniformity, it has precisely the same practical certainty as a rule for action as if it were absolute. As no induction of facts can possibly be perfect, no law of nature can ever reach beyond an indefinitely high probability. But there is this difference between the highest probability and certainty, that the former admits of being destroyed by a single ascertained contrary fact, which the latter never can. The evidence of absolute uniformity is unnecessary to the direction of life, for men never have had it, have it not, and never can.

The usual belief, then, of those who think that prayer may be answered by divine interposition is, that, while the visible order of events is ever uniform, the divine energy may and does deviate from uniformity, when the plans of grace or providence render it necessary. Though this is an interposition as to the regular law of sequences, it is simply a deviation as to divine power. The exact point of interference with the chain of sequences is to us inscrutable. When, upon good evidence, we believe a fact to exist, hypothesis as to the mode of its accomplishment is perfectly legitimate in bar of objections to it. We might believe with Dr. Chalmers, were there any advantage in the supposition, that the interposition may take place at some remoter part of the progression than is within the range of our immediate cognisance. The supposition, however, though more imposing to the imagination, merits no preference as to probability to that of interposition at even the nearest links of the chain of sequences. Even with regard to these links we must utterly deny the assertion that interference must inevitably become apparent. We can account for so rash a statement in no way but by supposing two things identified which are perfectly distinct, the *indestructibility* of power, with its *perceptibility*, or distinguishableness from accompanying forces. Suppose the first to be conceded, that is, that an interposing force cannot be destroyed, but must be propagated downwards even without end, what then? must it, for that reason, be distinguishable from the regular forces of nature, so that we can tell that these did not produce the result? A moment's reflection upon facts is sufficient to answer the question. There is a wide range of natural occurrences within which observation is incapable of determining regularity or irregularity in the sequences, and can only suppose the former as an inference it has drawn from facts in which observation is availing. So much is it so, that the opponents of miracles will have it that the difficulty lies the other way, and have argued that it is impossible for a miracle to be made so certainly distinguishable by sense from the operation of natural powers as to be entitled to belief. The assertion, no doubt, sets common sense at defiance, when the palpable character of most of the multiplied miracles of Scripture is considered—but it is of weight as showing how decided is the opinion of the scientific assertors of uniformity as to the difficulty of distinguishing even designed miracles from mere natural phenomena.

But in reference to the course of providence and answers to prayer, how altogether innumerable are the events in which there may be deviation from the natural order which does not discover itself to our closest search! Many, nay most things, happen from a concurrence of causes, some of them uncognisable by us as to their degrees, perhaps their existence, whose presence or absence, or whose proportions if present, makes all the difference between one result and a totally different one. When the pestilence which walks in darkness has commenced its mysterious progress, who can say from his own knowledge of the subtle elements which are supposed to constitute its causes, and the proportions in which they have mingled, either that its unseen rise or its unaccountable cessation has been due to no influence but that of nature's unvarying laws? Who can tell whether the wind which has brought safety to some well nigh foundering ship has originated in causes merely natural, or what circumstances consequent from a higher interposition

could ever discover the fact? If a decayed axletree lasts one journey more, and preserves some precious life, who could tell from the exactest scientific scrutiny whether its natural powers of cohesion have been alone concerned? If, when a sick person is suspended between life and death, an unexpectedly favourable change commences, who can say, amidst the complicated agencies at work, whether the natural proportion of each has been precisely such as to make the balance turn to life and not to death? If the fate of a great battle is suspended upon the life of a general, and with it the fate of a campaign, of an empire, and the future history of a section of the world, who can tell from anything that can ever be discovered that the bullet which passed him unharmed was not directed in the slightest degree by any influences but what were natural, the proximate causes also of the direction being themselves determined by forces which no human eye could measure? "A certain man," we are told, "drew a bow at a venture," carrying death to the doomed king of Israel; but who could tell then, or who can tell now, whether chance or a special guidance determined the force and the movements by which the unerring arrow flew to its mark? In our own mental changes who can say that all is only natural—that this right thought or that good emotion is but the result of an ordinary law of mind? Can any man decide by consciousness the origin even of a dream, which itself has no moral quality, but which may tend to great results in his life and character? Nothing in short is more certain than that there is, to human beings, a wide province of events absolutely unknowable by observation, where no evidence can be discovered, either by sense or consciousness, indicating whether the causes in operation are natural or extra-natural. In that province we have nothing to guide us but two principles, which must be conjoined if we would judge correctly—the one, that nature is, as far as observation carries us, uniform; the other, that beyond what observation actually ascertains uniformity may not hold.

To maintain the absolute control of natural law is to suppose certain general questions as to God's government of the world to have been decided, on which scientific observation is incompetent to pronounce judgment, because of the very nature of the evidence on which it reasons. Two suppositions may be made,—one, that God's natural government takes precedence of his moral, that is, that a system of physical causation has been framed for things material and immaterial, unalterable, perhaps eternal, to whose developments the whole history of man has been subordinated, and all moral interests adjusted—the other, that moral interests are first in the great plans of the most High, and natural government made subservient. Can we doubt as to which theory is most worthy of God, if we believe in the reality of moral government at all, still more if we accept that view which revelation gives of the surpassing importance stamped upon it by the scheme of remedy for man's ruin?

Supposing we decide in favour of this second theory, two hypotheses are possible, which observation is equally incapable of settling. The first is, that the whole complicated order of natural powers and causes was from the first perfectly harmonized with the predetermined development of man's history, so as to originate the whole train of physical events belonging to it. The other, that occasional deviations were as necessary as general uniformity in order to the perfect harmony of all



things. What human intellect can undertake to determine, from anything that his senses tell him, which of these has been the plan of the Almighty Governor? Who can affirm that the scheme of absolute uniformity is, in the nature of things, possible? If in itself impossible, it was so even to Omniscience and Omnipotence. And who is entitled to represent such predetermined deviations as corrections upon an insufficient plan, and therefore as derogating from the wisdom of the Supreme? The words of an apostle, "Known unto God are all his works from the beginning of the world," apply to every part of the great plan of providence. Human observation cannot supply evidence for a decision upon all the principles by which that plan is regulated. We accept its light so far as it can safely lead us, but no farther; far less can we allow conclusions falsely imputed to science, due only to a presumption that oversteps it, to set aside the inferences which revelation warrants.

To those whose opinion it is that efficient power cannot be transferred to the creature, but that in all nature's changes we have the Supreme will and energy continually present and operative, the idea of deviation from general law is perfectly simple, and resolves itself into a method of government in harmony with infinite wisdom; and that very irregularity which seems a defect to one judging on principles merely mechanical, may be received as a perfection due to the presence of an All-wise Mind that controls mechanism rather than is controlled by it.

While we maintain the truth that prayer truly avails with God, and is answered, we do not presume to decide upon the mode as necessarily that of interposition, though we have shown its consistency with all observed phenomena. As no one can prove it impossible for the All-wise Creator to harmonize, by his prescience and power, the natural order of creation with the foreseen requests which he warrants his creatures to present to him, this *may be* supposed to be the way in which prayer is answered, or may be held in conjunction with the preceding. Dr. Chalmers describes this theory as that of "a pre-established harmony, as if the same God who foresaw every prayer included every answer to these prayers in his primary adjustment of the great mundane system." This supposition allows the certain efficacy of prayer as fully as any believer in revelation can wish to establish it. It makes the obtaining of the blessing, whether temporal or spiritual, dependent to us on our prayer. If we ask, we shall, in accordance with God's foreknowledge, receive; if we do not ask in accordance with the same foreknowledge we shall not receive. The divine determination is influenced equally as on the former hypothesis by the desire of the creature; in the one case, to an interposition with natural law; in the other, to a primary adjustment, by which the event is accomplished in accordance with it.

In the idea of the Divine foreknowledge which this involves, there is no more to stagger our faith than in any consistent view of the same foreknowledge as seen from any other point. All conceptions of it which the mind of man can attempt to form are alike above its faculties, and overwhelm them. "Who can, by searching, find out God? It is high as heaven, what can we know? deeper than hell, what can we understand?" If God has made and sustains the universe, he knows it altogether. If he foreknows its history, he does so absolutely and perfectly. Immeasurable as is this sum of knowledge, it is not infinite,

because creation is limited ; it is not, therefore, so great as God himself is, for he is infinite. Shall we say that it is extravagant to assume the prospective arrangement of causes to be determined by a foreseen prayer ? Our ideas of the relative importance of things drawn from the limitation of our faculties are of no value when applied to the Infinite. He who guides the vital fluid of the smallest animalcule with the same precision as if it were the only creature in existence, knows no distinction in his government between the great and the little. To him a thousand years are as one day ; the hairs of our heads are numbered ; in his book "all our members were writ." We cannot doubt, therefore, either that he foresees prayer, or that it has sufficient importance with him to secure the pre-adjustment necessary for its being answered.

In holding the possibility of this being the mode in which prayer is answered, we are not called to encumber ourselves with that theory of uniform order which carries back God's formative acts to the first creator of matter, and supposes that even in the vast cosmical changes which have passed over our world there was mere development of primary powers. To carry back prescience even so far would still stop short of the infinite ; but it is better that, in a subject which transcends our faculties, we make no suppositions which our actual and assured knowledge does not render necessary.

On this theory enough perhaps has now been said. If we held the absolute uniformity of natural sequences, and at the same time believed in Scripture, we should feel ourselves compelled to adopt it in explanation of the Scripture doctrine of prayer. But holding as we do that the spiritual phenomena of the regenerate life are pervaded by an influence higher than that of nature, we could not see in the doctrine of foreknowledge a sufficient explanation of prayer for spiritual things, inasmuch as that could not be rendered natural by fore-knowledge which is in itself supernatural.

Other modes in which it has been supposed prayer may be answered must be left unnoticed, that we may close these remarks, already sufficiently extended. We have endeavoured to show that by no evidence which man possesses can the government of the world be reduced to the sole guidance of the laws of nature. The great argument relied upon by opponents is the immense extension of philosophical experience in recent years, bearing towards the conclusion of absolute uniformity. It can hardly but be admitted by any one capable of reasoning, that this argument cannot strictly demonstrate uniformity ; but it may be said that, to one of sound practical judgment, it is conclusive, as proving the very high probability which we are wont to accept as practical certainty in the affairs of ordinary life. In holding the very contrary, we are ready to take our stand on a practical view of the subject. One or two facts ascertained, or any evidence which we rely upon as valid, can instantly reduce mere probability to its opposite, and this precisely is done by the evidence of Scripture in reference to prayer, and that of Christian experience as to the power which maintains the divine life. This overthrow of probability is especially easy when all the evidence supporting it is of one particular description, leaving out some different range of existence in which contrary evidence is found. And still further—let the value of modern discovery upon this point be practi-

cally estimated. What conclusion can it establish one step beyond what has been long ago admitted? When we allow the general uniformity of nature, as every one with the slightest tincture of philosophy has long done, we allow all that science, with the largest possible accumulation of experience, in every province of nature, can ever establish, even to the end of time. When we believe, after a hundred trials, that a stone unsupported falls, we believe as much as we shall believe, and no more, after the ten-thousandth trial, nay, after the ten-millionth. The notion of additional confirmation is but an illusion of the imagination, and that of any wider inference following from it is an error of which a sound practical understanding might well be ashamed. If men of science have fallen under this illusion, we must see in it not mental enlargement, but the operation of other causes. Far be it from us to bring any indiscriminate charge against such of hostility to revelation; it is enough to see in it the tendency of an exclusive devotion to one class of pursuits and one species of evidence, to subject even philosophical minds to fallacies of thought. These are the errors which Lord Bacon's sagacious mind described when he spoke of the "Idols of the Theatre," the errors of particular schools of philosophy, and of limited principles of philosophizing. We regard with admiration and astonishment the extent of modern discovery and the vast attainments of many of our men of science, but still, the field is one in which a single species of evidence alone is handled, and the attainments and the habits formed are too one-sided to favour a comprehensive grasp of truth in regions to which observation does not reach. Let believers in Scripture refuse to worship the idol which such have set up. Without vain self-exaltation they may think that there is a wider culture than that which mere science gives—a culture which, comprehending science, though not pretending to profound acquirements in its varied fields, embraces also other modes of thought, that give balance to the mind, and especially that culture which includes the education of those deep perceptions of our moral nature, without which none can justly estimate the magnitude of man's greatest interests as a subject of God's moral government. The celebrity of scientific discoverers gives them not the slightest title to decide on subjects beyond their province; and the achievements of science make her no guide to moral and spiritual truth. Sound theology will expand instead of narrowing a man's mental vision; true piety may bring to the mind only clearer perceptions of the path to truth. Even to babes the highest knowledge may be revealed from the fountain of eternal truth; while the wise and prudent, if they draw not thence such wisdom as science cannot furnish, must remain for ever blind to the things which are spiritually discerned.

G. W.

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE,  
 SPRING OF 1865.

## SAMARIA.

*Thursday, 13th April.*

Our departure this morning from Nablous was a remarkable and affecting scene, on account of the number of lepers that came around us while our *impedimenta* were being packed. They assembled to the number of twenty around us, and were most importunate in their begging, and far more impudent than those at Jerusalem, for they did not hesitate to come close to us, and some of them could scarcely be kept from touching us. On leaving the town our course was down the valley westward, between a series of fertile gardens and orchards, with the silvery foliage of the olive trees shining in the sun and trembling in the morning breeze. As we advanced we were cheered by the pleasant murmurs of running brooks, now full to overflowing from the recent rain, which, indeed, has refreshed and gladdened the whole face of nature. After emerging from the valley we turned northward, and in about an hour and a half reached *Sebustieh* or *Sebaste*, the site of ancient Samaria. The situation of this place is both commanding and attractive, on a round swelling hill, standing by itself in a basin or valley 4 or 5 miles in diameter from N to S. and surrounded by loftier hills. The whole region is to a great extent arable, and the hand of cultivation in some form is everywhere manifest. Omri, the king of Israel, bought the hill of Samaria and built the city on its summit, which, for a considerable time, continued to be the capital of the ten tribes, 1 Kings xvi. 23, 24. It was in the territory of the tribes of Ephraim and Manasseh, and as a position of strength, fertility, and beauty, it is worthy of admiration still. The modern village of *Sebustieh*, built on a terrace or ridge of the hill, contains only about sixty houses, which are evidently constructed for the most part of materials from the ruins of the ancient city. The chief object of notice in the village is the ruins of the church of John the Baptist, built, it is said, over the place where he was buried. A mausoleum or Wely within the walls of the church is the reputed sepulchre. As we passed

through the village it seem all the male inhabitants had to not only to see us but to follow was the curiosity of the female population satisfied without at us. The ladies looked tim behind half-opened doors, and turning or corner we came upon of three or four of them together, a tolerably good-looking woman, was adorned, as we had good many in different places, with a row of silver circled in their size, and faster than so as to form a kind of collar bound like a fillet on her forehead. A Dragoman proposed to purchase a necklace, a proposal which made her hide her face. She was evidently willing to part with her head-dress no wonder, for Hassan told us it was a dowry. The natives offered us old coins picked up among the ruins, some of them I purchased as being of Roman origin. In a walk from the village to the top of the hill we came upon a remarkable colonnade which gives some evidence of the grandeur of the ancient city. The rows of stone columns about sixteen feet high, and as far from each other, without their capitals, or nearly all, standing in original places. This colonnade for a thousand yards, or more than a mile, and may have formed the entrance to a temple or palace ornamented a public street. From the top of the hill is both a fine and comprehending the neighboring valleys, the range of the mountains round, part of the plain of Samaria, the waters of the Mediterranean in distance. As we descended on the eastern side of the hill, we came to a group of columns standing in a hollow space which seems to have been excavated and levelled by the men. There is no actual certainty as to the age or design of these but shooting up as they do among trees and in corn fields, with once and verdure all around them, they unmistakably proclaim the grandeur of the ancient city, and certainly prove the truth of the pi

"I will make Samaria as a heap of the field," (Micah i. 6). It was Herod the Great that gave it the name of Sebaste. Here Philip the deacon and evangelist preached the gospel and founded a church; and here Simon the sorcerer, Simon Magus, as he is usually called, professed to be a disciple of Christ and was baptized.

About an hour from Sebastieh we stopped for lunch. While we rested our horses were allowed to graze at liberty, and when we were ready to start my horse refused to be caught. He ran amongst the hills at his own sweet will, and half an hour was gone before he was taken. When at length he was caught his owner, as in the case of the running away of the mule, vigorously spat in the animal's face by way of punishment. Our journey lay through a beautiful country, all the more fresh and fragrant from the rain which fell yesterday. As we approached *Kubâtîyeh*, a village nestling amid rich olive groves, and surrounded by picturesque hills, we saw on our left hand the green plain of Dothan, which still bears evidence, by its verdure, that the sons of Jacob knew where to find good pasturage for their cattle. Here, too, Elisha the prophet was living when Benhadad, commanding the Syrian army, came into Palestine and marched against Samaria, (2 Kings vi. 8—23). After passing through *Kubâtîyeh* our road lay across a spacious plain, bounded on the north by a stony ridge, over which we went to the place of our encampment at *Jenin*, the ancient Engannim, a Levitical city in the tribe of Issachar, and situated in a vale which opens on the extensive plain of Esdraelon, (Joshua xix. 21, xxi. 29). The town lies on the side or ridge of the eastern hill, and is embosomed among fertile gardens in which a few palm trees are visible.

#### PLAIN OF ESDRAELON.

*Friday, 14th April.*

Our detention at Nablous prevented us from fulfilling our purpose of spending a day on Carmel, so that we have travelled directly northward. When we were starting this morning several boys came around us, offering for sale nose-gays gathered in some of the gardens of Jenin, composed chiefly of fragrant roses, and the beautiful blossom of the pomegranate tree. Our way lay through the plain of Esdraelon, in which the first place of interest we came to was *Zerein*, a miserable village which occupies the

site of Jezreel, the royal city of King Ahab and his terrible wife. It stands on a low ridge of the western extremity of the mountains of Gilboa, thus lying comparatively high, and commanding an extensive and noble view. Here we could see Carmel well, with Megiddo situated on its northern base, and farther west the spot where Elijah's contest with the priests of Baal took place; while on the north are the hills of Galilee bounding the plain on that side. Near and around us were fertile fields, arrayed in living green, variegated with the rich colours of multitudes of wild flowers. While we were enjoying the scene, we were annoyed by the disagreeable and unhealthy stench of dead cattle lying in the long grass among the ruins, and left to decompose and putrefy in the open air. The Arabs never think of burying dead animals, but leave them where they die to the vultures and to corruption. As we stood and surveyed the plain around *Zerein*, we doubtless had within our view the field which, as Naboth's vineyard, Ahab coveted, and which eventually he secured through the craftiness and cruelty of his wife. The descendants of the dogs which licked the blood of Jezebel as she lay before the gates of Jezreel, now bark and prowl in great numbers, in the wretched hamlet that stands on the site of that once regal city.

In the plain, directly under *Zerein*, northward, there is a considerable fountain, which may be that referred to in 1 Samuel xxix. 1. as the "fountain in Jezreel." From it we turned eastward for about two miles to *Ain Jalud*, considered to be "the well of Harod," the fountain where Gideon's three hundred men were chosen by their lapping of the water to drink. It issues in great force, pure and limpid, from a rock at the northern base of Mount Gilboa, and gathering itself into a large pool or little lake, draws to its neighbourhood the Bedouin whose black tents in numbers were dotting its margin. (Judges vii. 1.) Here Saul and Jonathan pitched with the Israelites, on the eve of that fatal battle in which the king and his son came to their end; and the mountains of Gilboa are celebrated in David's pathetic elegy, with a curse upon them as the scene of this slaughter—"Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offerings, for there the shield of the mighty is vilely cast away."—(2 Samuel i. 21.) After leaving this fountain, our way lay in a northwesterly direction

across the "valley of Jezreel" to *Solam*, the ancient Shunem, where the good Shunamite, "the great woman," made a prophet's chamber for Elisha. It lies on the lower slope of the "hill of Moreh," where the Midianites were encamped when Gideon with his band attacked them.—(Jud. vii. 1.) On our way to this place, and for some distance beyond it, our path for miles was literally paved with locusts, so that the feet of our horses trode numbers of them to death. We are told that these destructive insects have not made such a formidable appearance in the Holy Land for ten or twelve years. *Solam*, as a village, is neither large nor clean, but the people were courteous and friendly. We stopped to lunch under a fig tree in one of their orchards, and a stalwart Shunamite brought me by request a basin of new milk, for which, of course, our Dragoman gave a little backsheesh.

Instead of going round the base of "little Hermon," of which Moreh is one of the ridges, we crossed over its western height and came down upon a village called *Nein*, the representative of ancient Nain, where our Lord raised from the bier the widow's only son. It is remarkable as a point of Biblical geography, that on one side of this hill, the prophet Elisha was the instrument of raising the son of the Shunamite woman, while on the other, Jesus raised from the dead the only son of the widow. Outside the village are still the remains of some old tombs, indicating probably the very burial place to which the body of the young man was being carried. To the east of Nain we saw the site of Eudor, two or three miles off, where there is also a village with a small and poor population. On leaving Nain we proceeded across another branch or arm of the great plain of Esdraelon, diagonally for two hours towards the mountains of Galilee. In this part of our journey, and indeed before coming down on Nain, we had an excellent view of Mount Tabor, to the east, standing out conspicuous and insulated in the plain like a lofty dome, sprinkled with trees to its very summit, and attractive alike in its form and fertility. Perhaps no part of Palestine is fuller of general interest than this great plain of Esdraelon. It was the great battle-field of Canaan. From the hills of Samaria on the south, to the hills of Galilee on the north, it is from fifteen to eighteen miles in length, and is shaped like an irregular triangle, with its apex towards the Mediterranean. The base towards the Jordan is divided

into branches by "the mountains of Gilboa," and by "little Hermon," which rise in it. The river Kishon drains it, flowing in a northwesterly direction into the "Great Sea," and the whole plain, open and undulating, is evidently of the richest soil, abounding in luxuriant vegetation, but for the most part neglected.

After coming to the base of the hills of Galilee we had a steep ascent of an hour and a half to reach Nazareth, the place of our encampment for the night. Our tents are pitched near the fountain of the Virgin, the spot where, according to tradition, the angel first announced to Mary the wonderful honour which was to be conferred upon her. It was exciting to think, as I retired to rest, that the eye of the Saviour, while He tabernacled amongst men, had been perfectly familiar with the scenes around us here; and that many a time during the years of His abode at Nazareth, He had visited the very fountain near which we were to sleep.

#### NAZARETH.

*Saturday, 15th April, 1865.*

Last night, as we were about to commit ourselves to sleep, the clouds suddenly gathered overhead, betokening a coming storm, which shortly descended in fury. For two hours or more, the thunder pealed and rolled among the mountains as I never heard it in England, the lightning flashed with lurid glare as if ready to consume us in its forked and shooting flame, and the rain descended in torrents. Our tents afforded little resistance to such a storm, and the water in bucketsful poured in upon us. Once or twice I thought the violence of the storm would bear down our frail shelter, and expose us to the raging elements, for the cordage actually began to give way, but through the energy of our Dragoman and servants this catastrophe was averted. This second instalment of the "latter rain" will make our night at Nazareth long to be remembered, albeit that which brought discomfort and inconvenience to us was the means of blessing to the country.

The situation of Nazareth, though peculiar, is picturesque and beautiful; high up among the hills, and yet in a valley or basin of great fertility, and surrounded by the tops of eight or ten higher mountains; a little town shut out as it were from the rest of the world. It consists of a cluster of white houses, nestling on the edge of the hollow, or

clinging to the side of the hill. The buildings are all of stone, and have a neat substantial appearance; but the Latin Convent and the Mosque are the two most conspicuous edifices. The population, numbering from 3,000 to 4,000, here, as at Bethlehem, struck me as superior to that of other parts of Palestine; and this may, partly at least, be accounted for in the same way—namely, that the majority of them are Christians. From amongst the various nominally Christian churches—Greeks, Latins, and Maronites—Mr. Zeller told us he had gathered a small Christian community of true followers of the Lord. This good man is a son-in-law of the Anglican Bishop of Jerusalem, and is labouring here as a missionary with some tokens of success. Our interview with him gratified us much. It appears that little or no impression can be made by evangelistic effort on the Mohammedans. The open space or little plain below the town is occupied by corn fields and gardens, enclosed by hedges of cactus or prickly pear, so that the scene is verdant and beautiful. Below this plain there is a ravine which gradually becomes narrower until it opens into the plain of Esdraelon, at a place which, from its steep and cliff-like aspect, has been traditionally said to be the "Mount of Precipitation." But this is not likely, as it is two miles from the town, and the hill from which the people of Nazareth sought to cast Jesus down headlong, must be sought for nearer than that. Amid these scenes the Saviour "grew in wisdom and in stature;" here, for nearly thirty years, He dwelt in quiet seclusion, wandering often doubtless in these secluded hollows and over these rocky heights, meditating on the wonderful works of His infinite Father, and ripening for the mission on which He had come into the world. How often as a boy may He have accompanied His mother to this very fountain, near which our tents are pitched, and in His early manhood on these hills communed with His Father, and contemplated the mighty work that was before Him. The spot is for ever sacred from having borne the footsteps and witnessed the piety and prayers of the Incarnate Son of God.

The morning cleared up beautifully; our tents were soon dried by the heat of the sun, and we were able to start for Tiberias on the Sea of Galilee before noon. Part of our company, wishing to ascend to the top of Mount Tabor, branched off with a guide in a southerly

direction; others of us were satisfied with the good view of the hill which was obtained without ascending it, especially as there are grave doubts whether it is the true mount of our Lord's transfiguration. It rises, as I have said, from the plain like a mighty dome, or the segment of a sphere, and as bushes and trees grow upon it to the very top, it has a green and pleasing aspect. As we ascended the hill to the north-east from Nazareth, the view behind us became singularly impressive and grand, so that we stopped to survey it. On one side the mountains of Samaria and Carmel stretched away to the Mediterranean, on the other the Lebanonons appeared towering aloft and crowned with snow; nearer us were Tabor and Gilboa and "Little Hermon," with the wide expanse of the plain of Esdraelon; while at our feet, as it were, lay Nazareth in the hollow quietly reposing amid its own gardens and olive trees. Here was a page of the volume of nature often read by Jesus, which He alone, of all that ever lived on earth, could truly read, and from which much of the illustrative power of His future teaching took shape and form.

On our way to Tiberias, about an hour and a half from Nazareth, we passed through *Kefr Kenna*, supposed by some to be the representative of Cana of Galilee, though doubted and denied by others, who fix it at Kana el Jelil, with probably no greater authority. The weight of evidence appears to me to be on the side of this traditional village as the real Cana. *Kefr Kenna* is a small and miserable hamlet, with a little dirty Greek church, in which we saw two stone water-pots said to be two of those connected with our Lord's first miracle of turning the water into wine! These, of course, are kept in the church to serve the purposes of superstition. As to-morrow is Easter Sunday, there was some sort of preparatory service going on in the church when we visited it. It was filled with a noisy and undevout congregation of males, who seemed to have little reverence for the occasion or the place. After leaving this village, there was nothing of importance in our route until we came in sight of *Kurin Hattin*—the Horns of Hattin—a hill with two knobs on its crest somewhat resembling a camel's saddle. This is the supposed Mount of Beatitudes on which our Lord delivered His wonderful sermon. There is every reason to believe the received tradition to be correct, for no other mountain

near the Sea of Galilee so completely answers all the conditions. Before coming in sight of this hill, and while crossing its lower slopes, we traversed miles and miles of the richest soil given up to rank weeds, wild flowers, and wandering Arabs. The Bedouin who are found there never seem to think of cultivating any part of it. Lupins and other flowers of rich and gay colours were growing in the greatest luxuriance; but the whole region has a desolate aspect. There is not a village, nor even a tree in sight for a long way, yet it has been repeatedly a battle-field in the history of Palestine; and at one time abounded with an active population. As we advanced, leaving Kurin Hattin on our left, we soon came within view of the Sea of Galilee, nestling deep down a thousand feet below us, and of the mountains of Bashan towering aloft on the other side. This first sight of the celebrated lake impressed me with feelings akin to those excited by the first sight of Jerusalem; it was spirit-stirring in a high degree on account of its many interesting and affecting associations. It is a small lake, thirteen miles long and about six in width, and lies in a basin six hundred feet below the level of the Mediterranean Sea. After a rapid descent, as rapid at least as the great steepness would in safety permit, we reached in rather more than an hour the modern town of Tiberias, and pitched our tents on the very shores of the lake close by the walls of the town, in time to see the setting sun throw his golden beams on the limpid waters and light up with glory the hills beyond. While dinner was being prepared, I strolled out along the beach to meditate on some of the wondrous scenes of which these waters and the surrounding mountains had been the witnesses.

#### THE SEA OF GALILEE.

##### *Tiberias, Lord's day, 16th April.*

The heat during the night was intense, and made me so restless that I was awake very early. A Sabbath on the shores of the Sea of Galilee was before me. This surely has been a great privilege, and Easter Sunday too! the day on which the Christian church commemorates the Saviour's resurrection from the dead. In this region, and on these shores, most of His mighty works were done; and though Capernaum, Chorazin, and Bethsaida are now no more, yet here is the little inland sea on whose stormy waters the Master walked, and

whose tempestuous billows He . . . into a calm. The lake itself is what of an oval form, and has no natural beauty; for mere scenery not to be compared with some English and Scottish lakes; but many sacred associations crowd it, which give attraction and interest every foot of its shores. On the west side, at the place where we were camped, the lake washes a wide shore which rises gradually in slopes; but on the eastern side of the banks seem more abrupt and like cliffs, behind which rise the mountains of Bashan. Early in the morning one trading boat in fact came to Tiberias, but not a fish did we see, nor any means of catching one, although it is said there are fish on the lake. The region is now desolation and silence, and nothing disturbs your meditation on the associations of the past. While we were at breakfast, the sound of wailing mournful chant met our ears. It was found to proceed from a Jewish funeral procession. The body was carried in a bier, without any coffin, and was taken to the lake, in which it was afterwards washed before interment. We do not get to understand clearly the nature of this operation, but it was said to be from some tradition or superstition regarding the sacred or purifying power of such a process in the waters of the Sea. When the body had been thus wrapped in clean linen and deposited in its last resting place, it was to lie till He come again, who was buried in this very region a good portion of forty days He was on earth after resurrection. In the forenoon, when what I may truly call, the privilege of seeing a little storm on the lake, the thunder began to roll in the distance and drops of rain to fall. As the storm came nearer, the sky became overcast with thick clouds, the wind suddenly arose, rain descended in torrents, and the little sea began to fret and rage, to lash its waves into billow and foamy crests. The storm was of long duration, but while it lasted it brought to my mind the occasion when the Saviour walked on stormy waters and hushed the waves of this very sea, giving courage to His affrighted disciples as He said, "It is I, be not afraid." The sea is very variable in its appearance, being in aspect at different times the same day; sometimes brilliant as a sheet of shining silver; at other times dark and sombre, when it wears



of sadness. This changeableness probably arises from the fact that like a mirror, it reflects all the accidents of light and shade around it, and is extremely sensitive to the slightest breath of wind. It was fitting that fish from its waters should form part of our chief repast on this Sabbath day. Our thoughts gathered around that memorable scene on this very coast, when the risen Saviour, as a solitary figure, seen dimly in the grey twilight of the morning, stood on the shore and asked His disciples, toiling in their boat, "Children, have ye any meat?" Then followed the affecting recognition, the meal on the shore, and the heart-searching question to Peter thrice repeated, in accordance with his three-fold denial, "Lovest thou me?"—a question which still comes home to the Christian with peculiar force, and if anywhere surely here on the beach of the sea of Tiberias. The greater part of the lake is visible from our tent door, so that sacred scenes and associations crowd upon us as we sit and gaze. On one of the heights over against us, on the opposite shore, the five thousand were fed; and from that point round by the head of the lake to the coasts of Magdala, how many and various were the mighty works done by our Lord. In the afternoon we had our usual religious service in our tent, at which Mr. S. read to us the beautiful sermon of Dr. Stanley's, preached on this very spot, and on Easter Sunday too, when he was here with the Prince of Wales.

*Monday, 17th April, 1865.*

The temperature of Tiberias, as the town lies so low, is very different from that of the surrounding hills, a thousand feet above us. We had another restless night on account of the great heat, and were otherwise troubled in a way explained by the fact, that Tiberias is noted as being the capital of the King of the Fleas! Even the multitude of flies is apt to disturb the calm current of the thoughts. The ruins of the ancient city of Tiberias lie along the shore south of the present town, and extend for a mile or more to the "Hot Baths"—sulphureous springs which have been famous since the days of Herod. The water issues from the fountains at a temperature of 144° Fahrenheit, and is said to be efficacious in rheumatic and some other complaints. These baths are spoken of by Pliny, and by Josephus, and they are still resorted to by invalids from all parts of the country. The buildings connected with them, however, seem fast going to decay.

The modern town of Tiberias lies close upon the sea shore; but it looks a miserable place, dilapidated and going to ruin. It was shaken in the year 1837 by an earthquake which did terrible havoc, breaking down parts of the wall, and overthrowing many of the houses. Since then there has been no attempt at restoration or repair, so that the place has an utterly desolate aspect. It is one of the sacred cities of the Jews; and of its two thousand of population, about one half belong to the seed of Abraham. They are mostly poor, supported by their wealthier brethren in Europe, although some well-to-do Jews, it is said, come here to end their days. Tiberias was the seat of the great Rabbinical schools which produced the Talmud; and from the Jewish scholars of this town proceeded what is known as the Masoretic pointing of the Hebrew language, intended to preserve its accurate pronunciation. Here, too, the Sanhedrim, as the highest Jewish court, seems to have found its last resting-place, in the second century; hence the special interest and sacredness still connected with this town in the estimation of all Israelites. The climate is so warm, approaching the tropical, that palm trees again appeared, which we had not seen for some time; and generally the plants and flowers around Tiberias seemed not unlike those in the plain of Jericho. In leaving our encampment we passed through the town, and were still more struck with its aspect of desolation and its very filthy streets. As to-day is the Jewish feast of First Fruits, after the Passover, we found all the Jews and Jewesses dressed in holiday attire, going to some service in the synagogue. We went into two of the synagogues, one for males, and the other for females, (for they seem to meet separately) and saw them assembled for worship. We visited also one of their schools, and were everywhere treated very courteously during our sight-seeing and inquisitive exploration. The Jews here as well as those we had seen in Jerusalem and at Hebron, are entirely different in appearance and features from those with whom we are so familiar in England. Instead of the hooked nose, the dark eyes, and the black hair, the Hebrews in Palestine are mostly fair in complexion, with light eyes and hair, a long lock of which, like a ringlet, is generally left to hang down either side of the face and do duty as a whisker. The great majority of them, or at least a large proportion of them, are Sephardim Jews originally from the north of Africa and from Spain.

## CONGREGATIONAL UNION.

## THE CONVERSAZIONE.

[We deeply regret that we were unable to find space for the report of the *Conversazione* in connection with the last meetings of the Congregational Union. It is now almost too late to insert any report, but the following addresses are of such a character that our readers might justly have blamed us for withholding them, and we, therefore, even at this late date, place them in their hands.—ED. S. C. M.]

On Thursday evening, May 3d, a *conversazione* was held in the Music Hall—James Douglas, Esq., of Cavers, presiding.

The CHAIRMAN, in his introductory remarks, said the whole life of the Church depended upon its being composed of living Christians bound together by Christian love, and walking together in union with the same Father. As a denomination they took that as their starting point, they acknowledged no other standard than the Bible, and so long as they held by these principles he believed they would prosper. Not only was this a standard to guide and direct them in the greater things of life, but he believed those who looked to it for guidance on minor matters, would find it answer many perplexing questions on things which they might not expect to find there. It was wonderful how many difficulties could be obviated by the Word of God. And as an illustration of this he said there was no question which required more care than the admission of persons to the Church. Much difficulty was experienced in connection with this, and he asked whether it might not be obviated by the appointment of deaconesses, in accordance with the practice in the early Church. He showed how useful they would be in the examination of young ladies and women of all classes who were candidates for Christian fellowship, and how much more fully they could enter into the details of their experience than any Christian man however experienced he might be. Then, again, with regard to the founding of churches and the preaching of the gospel in destitute places, it had often struck him how much they might learn by applying to the Word of God. Reference had been made in the course of the meetings to the propriety of continuing to preach the gospel in a half empty valley. And while he agreed with those who said that they ought to follow the population of the valley into the large cities and towns, still they could not allow those who remained to become savages. And, with regard to the work of Highland evangelization, he believed, if it was properly brought before the churches, they would gladly do more in that direction than had ever yet been done. How, he asked, would the apostles have done if any of them had gone into a valley twenty miles long by ten broad with no spiritual care, supposing they had had no pastor to place there. Would they have left it without any spiritual instruction because they were not able to place a man thoroughly instructed in the Word of God there? When Timothy left Titus behind him to go and ordain bishops, did they think he found educated men in every place? It could scarcely be supposed—he must have been obliged to take such as he could get, men of humble attainments, in many cases probably slaves, to be pastors and deacons in the church. This had been brought strongly before him by some details he had lately had from the Highlands and Islands. In many places the chapels were in the most miserable condition, the windows had lost the glass and had been filled up with a substance which, though it kept out the air and the wet, did not let in the light; but although the windows were water-tight, the roof was not in an equally good condition, for the rain poured continually on the congregation. The congregation he referred to specially was ministered unto by a tradesman; and now and again, perhaps once in two or three years, they were gladdened by the visit of a minister who distributed the sacrament among them. Now it appeared to him that if the apostle Paul on examination had found that man faithful, he would have ordained him to be the bishop of that church of which he was now the adopted pastor. The Chairman concluded by reading a letter which had been addressed to the secretary from a congregation in one of the northern islands, earnestly requesting the Union to ordain as their pastor a man who at present preached to them. It would be the duty of the committee, he said, to attend to this matter, and he urged on them all to contribute liberally of their substance, as God had prospered them, for the preaching of the gospel to the destitute in all parts of the country.

Rev. Mr. PULSFORD delivered the first address. After a few preliminary observations he said,—The subject which has been entrusted to my care presents three suppositions. It is "Oneness of aim essential to the growth of an individual Church." The three suppositions are the individuality of our Church—that that individuality is the individuality of a living body—and that that living body is yet susceptible of increase, progress, growth. And first, with regard to the individuality of our church. When we speak of the individuality of a thing we mean its separate completeness—we mean that it is something complete in itself, that it needs nothing taken away from, and nothing added to it, to give it completeness—that it is in the true sense indivisible, without losing something of its individual character. Now, in this strict sense, I suppose we cannot maintain the individuality of the Church. Individuality in that strict sense can never be applied to the Church till the time of its grand future consummation. Yet there is a sense in which we are bound to maintain that we have that character as an associated body of Christian believers. What that amounts to is not that perfect and complete individuality I have spoken of, but an individuality sufficient to ground its independent authority, that is to say, its independence from any external source, and not only independent authority for what it does, but independence from any external worldly source for its own sustenance, growth, and progress, and also for that power which is a power for its own multiplication. In this sense our Church, as an associated body of believers, must be said to be independent and complete. It does not mean to say that it is an individual church boasting or rejoicing in a sort of moral isolation; ignoring its relation to all other churches, to the great body of which the church invisible is named. But for all its authority, for all that is required for its growth, for all its power for progress, for everything that is required for its sustenance, it is independent; and more than this cannot justly be maintained of any church. Perhaps we are sometimes chargeable, I think we are, with expressing too strongly this individual character. Having stated that many expositors were of opinion that our version of the passage "Then had the churches rest throughout Judæa, Galilee, and Samaria, and were edified," was incorrect, and that the singular should be used throughout the passage, and having remarked that they should not be too certain that there was no passage in the Word of God which used the word church as applied to more assemblies than one, he proceeded to say "freedom of inquiry necessarily tends to all manner of progress; and it is the liberty of progressing which individual churches have which prevents very often excessive individualism, not to call it by its right name schism. Now schism just as much consists in maintaining that the authority of the Church depends upon no collective number of congregations whatsoever. We should always remember that freedom has a progressive tendency. Conservative action finds it much easier to maintain uniformity. As it has been said there is but one way of standing still, there are a thousand ways of moving forward; therefore when we exercise this individual freedom of action which characterizes our church, we should guard against that excessive individualism which may sometimes be the assertion of arbitrariness and wilfulness. Nevertheless the excesses of life are infinitely to be preferred to the barrenness of sterility and uniformity of death. The theory of individuality ought in no sense to be allowed to be tampered with, as it is the precious inheritance of the Church. It presents the only ground I know of for the possibility of presenting to the world a Christian society co-extensive with the Christian life and Christian character. We ask for nothing more but evidence of communion with Christ, and where there is that communion we have an all-sufficient qualification for church membership. Let the branch only give evidence, hopeful evidence, of being in the vine, and then the door of the Church should be open. Whatever else there may be, whatever ignorance, whatever error, whatever amount of short-sightedness, whatever amount of infirmity, if we have only that single evidence we should add them to the Church, if we are to be guided by the letter of the Book, for it is there said, "There were added daily to the Church" those who were impressed with the truth. But it will be said, what a terrific door you are opening up for all manner of heresy to come in. That is quite true; but then we know if heresy comes into an individual church, it is quite as easy for it to go out. It does not come in to make a lodgment, it is confined, limited, and circumscribed; it is undefended, and therefore we find that in all churches where there is maintained this individuality of character, account for it how you may, here is the fact, there is greater uniformity of opinion than under any form of church government yet existing. Then this individuality is the individuality of

a living body. The life of the church is a life which is common to all its members, and it is at the same time an individual life. There is nothing so individual, there is nothing which takes so lasting a hold, and makes the same impression on an individual as the life which we receive when we are associated by living faith in Christ. Instead of destroying individuality it intensifies it. On this subject he quoted the words of the late Isaac Taylor, a man whom they all respected as one speaking with authority. He then proceeded. The individuality of this life is one feature—its intense vitality is another, for it is a life which arises from a union with our blessed Lord, who is the centre of all the vital energies and powers which are in heaven and in earth. This life is also susceptible of growth and progress. It is a circle of life which never repeats itself on the same platform. The circumvolutions of its history are all heavenwards—if it ceases to ascend it ceases to advance. The increase of this life is two-fold, extensive and intensive. It causes its individual subject to partake of the intense joy of the rivers of the fulness of his pleasure; and as it grows intensely in any individual, it multiplies itself in all his friends by the power of its own quickening energy. Its principle is essentially one of progress. The principles of our common Christianity and faith,—these expansive, germinating principles, which have gone on expanding from the first,—are still expanding, so that they promise to take within their grasp their sphere, their circle, all life, till God shall be all and in all. In its history we are able to note this expansion. It took several years in the early church for the principle to be thoroughly established, that the Gentile and the Jew were common partakers of the blessing. It was not understood at first; but when they came to understand it, they found that it just fitted nicely into the Scripture prophecies. You know how long it took to establish missionary enterprise—how long it took before the great temperance question established itself or the authority of the book—how long it was before slavery was looked upon as being anti-biblical and anti-Christian. Has Christianity, then, no progress to make, no growth; or must we not believe that the moral perceptions of men are in a great measure dependent upon the very atmosphere in which they live, the traditions of their fathers and the beliefs of their country. These have been all influences proceeding from the want of a common spirit. And when shall war be regarded in the same light in which we now regard slavery? We are seeing a hundred social questions now and again cropping up within the walls of the House of God, which in the days of our fathers were not heard of there. And as our own principles continue to grow we will find that we have not added any new chapter to the book, nor discovered any new passage in regard to these things. He proceeded further to show that there was growth in prospect for the Church and that all growth was conditional. If the growth is to be vigorous, he said the life must be well sustained in all its parts. And not only so, but that life must be harmoniously sustained. It is not when there is some impurity, some poison in the atmosphere, but when all parts of nature unitedly co-operate in sweet harmony, when there is entire peacefulness, that the gentle blade springs up and brings forth abundant blossom and fruitfulness. And so in our own body. When there is purity in the blood, and peace and harmony throughout the system growth and vigorous life is intense. But let there be some little ailment, some thorn in the flesh, and every thing is arrested. So in society—it is only in peaceful times she puts on her most beautiful forms and sheds forth her sweetest light. And let only one member of a family retire from the family relation, become cold and indifferent, suppose it is only the servant girl in a house, the whole peace and blessedness of family life is disturbed, it is gone. And is it not the same in the church? A single member not co-operating, becoming lukewarm, retiring from his brethren, looking on from a distance, refusing to have common pleasures, common joys, common affections with them, all growth very soon comes to a stand still. There is a backward movement, because there is some impurity, some defect. There must be oneness, and that oneness is essential to every thing like growth. And that harmonious oneness which is essential to growth, exists in our churches, more especially according to the depth of the life than in any other church. We of all churches develop individual assurance—we throw everything back on individual assurance, and endeavour to develop individual thought more—we endeavour to throw everything on the private judgment, to commend the truth to every man's conscience in the sight of God. We justify diversity of forms of worship and outward ceremonies of religion, and if we develop all these forms of individuality which are diversity, if we would have one-

ness, we must retire to a depth beyond these diversities into the deep-grained individuality which reconciles them all and holds them all in intense harmony—then will these diversities not only become commendable, they will become the beauty of the church—its brightness, its glory, the strong arm of its union. If you have not intense individuality, you lose union. It is the strong arms of intelligent thought, intelligent affection, and intelligent principle, which is able to hold together an individual church, against which the gates of hell can never prevail. The individuality of the church springs from the relation to Him of whom, and through whom, are all things. There is a mysteriously deep controlling power below all this diversity, making sweet harmony in all its sounds, weaving in mysterious beauty all its colours, controlling with infinite wisdom all its affairs. In further speaking on this point, he showed that it was the function of Him whom they called Lord and Master, to reconcile all men to Himself. He came to men, and found fever in their blood, no two parts of their nature in unison. But He, the great master of harmonies, reconciled the parts and made his people fit to bear their part in that unity of all things in which He loved to dwell. He reconciled all things into that intense oneness, when at last the church shall be one, as He and His Father are one. And this was not a union in which some mighty power drew the feeble to itself. It was a double attraction. Men were drawn to Him, but not unwillingly. They were not saved against their will. The more they felt His power the faster they ran, and the faster they ran the more intensely they felt His power. He then went on to speak of the importance of Christian society to growth in Christian life. Suppose, he said, an individual retired into the enjoyment of what he called the saving grace which God had given to him—suppose such a man were to say, "I will enjoy it alone, I will retire from the church, I don't require fellowship." Poor poverty-stricken soul, whatever that soul may be, whatever his individual power, his individual talents, in breadth, in wonderfulness, in capacity, it is poverty itself. You may as well try to make a fire with a single coal, though it was the best coal ever dug from a mine. You may set it burning, but it will be a poor fire. But bring five hundred of these, and you will be able to defy all outward weather, however intense. When Christ gives Himself freely for all sinners, we not only enjoy what He gives to us, but we are woven together in the mysterious bonds of Christian fellowship. And there is a glorious doctrine of assurance, but no man ever got it who tried to live alone. There is the assurance of material wealth, there is the assurance of wealth of thought, there is the assurance of wealth of affection, and there is the assurance of wealth of Christian experience. And not when a man knows only the narrow poverty of his own experience, but when he learns the experience of others, the victories of others, the enjoyments of others, he begins to open his eyes to the overwhelming wealth of the Saviour's wisdom and love. And it is only by union with others that this can be attained. So, therefore, when we are away from our brethren, when we are not enriched by the close fellowship of the church, shall we get cold and sceptical, and find it very hard to believe; but when we know the practical experience of many—their great trial, their great triumph, their great victory, then shall we have overwhelming confidence in that power by which we stand, and by which, as individual Christians, we hope to grow. But how is this oneness of which I have spoken to be obtained?—that is the practical point. Not by a mere uniformity of worship, hiding internal differences by any outward form of union. On this point I would be prepared to maintain that union ever has tended to destroy unity. I say nothing about whether it necessarily does so, but I maintain that in the history of the church you cannot give a single instance of any ecclesiastical union that has not tended to destroy unity. And this arises out of the nature of things. If you call men's attention to some hedge or barrier or line of demarcation which is to separate them from others, you set up something which must be maintained. Now the unity of a church is a thing which springs not from outward power of observation or enjoyment, but from intense love of Christ, which takes care of itself regardless of its outward expression. Account for it how you may, you cannot point to any ecclesiastical union which has not threatened to destroy unity. As an illustration, Mr. Pulsford pointed to the Evangelical Alliance, which was obliged to allow greater laxity of opinion to brethren on the Continent than was allowed here. He proceeded—It is not by any outward cloak of uniformity, it is not by any outward form of union, not by oneness of opinion, not through harmony of thought to harmony of affection will men rise, but through harmony of affection to harmony of thought. I would like to know how many young people would ever

marry if the first thing they were to do was to sit down and look on all their opinions. They say very little about their opinions—they are drawn through the power of their affections, and by and by they find that their opinions are not at variance one with another. This should lead us to exercise diffidence with respect to our opinions; and if we do so, then we shall be able to exercise that charity towards the opinions of others which will make them less a barrier to communion and fellowship of thought. I know there are hundreds of individuals with whom I have had fellowship all my life, that if we were to go to the demarcation of our distinctive expressions of opinion we should part very soon. Intensify fellowship, and you are on the right, the only road to bring about a deep, true, lasting union. For I hesitate not to say that the day in which men and churches will cease to maintain that which they hold is true, because they hold it and admit themselves subject to the common conditions by which God has given truth to men, will be the first hopeful day for the reunion of Christendom. Not, therefore, by mere external union, not by enforced uniformity of thought and opinion shall union be accomplished. How then? By intensifying the life. By what means? By prayer. Prayer has brought a Pentecost, and prayer will bring a Pentecost again. When these men waited in that upper chamber for the out-pouring of the Spirit, they waited in unity of number, in unity of prayer, and in prayer they received their Pentecost, their illumination, their liberty, their courage. They who entered that room timid as lambs, came forth bold as lions, with all the power and courage of the Divine love. And in that church of one hundred and twenty, was there not diversity? They were all of one heart, although there was great variety of rank there. There were the poor and the rich together—there were Nicodemus the chief of the Pharisees, Zaccheus the chief of the Publicans, and the opulent women, not a few who ministered to Christ of their substance, and there were the poor women who brought their children to Christ to receive His blessing. Then with regard to temperament, was there not diversity in Peter, James, and John; and yet they were all united together in the intensity of their love, and that had power to carry these hundred and twenty on to the conquest of the world. How glorious then is that consummation when the church shall be one! Then shall that church arise and renew her strength, like the eagle which, on gaining her pristine strength, strives in fond love for her young ones, training them for nobler flights, shaking from her claws, as has been said by another, all her tattered plumage that it may be left behind. So one day shall the church rise up, and shedding all her narrowness and all her bigotry as moulted feathers, gazing on the sunrise upward into her native sky, challenging her eternal destiny.

The Rev. Mr. BRUCE, Huddersfield, after a few introductory remarks, said—This meeting is one of a most delightful character, although it is rather singular that the Independents, who are so extremely fond of scriptural terms and scriptural precedent, should have, upon such an occasion as this, such an anomalous thing as a *conversazione*. I do not know what our good old fathers would have thought of such a thing. I think it would have been much better if you had denominated it—what is very common among our Wesleyan friends—a love-feast, a fellowship meeting, a real *agape* of the old, with modern methods of illustrating the community and fellowship we have one towards another. I quite agree with the statement made last year by my friend Dr. Alexander, that this *conversazione* is the most pleasant part of our meetings, that it is an opportunity we have of shaking each other by the hand—and specially, ministers it may be from Shetland, with ministers from the south of Scotland, who may not have seen each other for years, and who thus revive old and happy memories, and bring out the good feelings they have one towards another. Although I am by birth and education a Scotchman, it is a remarkable thing I never had the opportunity of attending these Union meetings except twice. The first time was when the meeting was held in Aberdeen in 1843. I have a distinct recollection of it, and it immediately causes me to inquire—the fathers, where are they? I miss many pleasant Christian faces, whom it was our delight, when children, to look up to. I remember, with much pleasure, the face and the genial manner of Mr. Watson, who was denominated by us in the North—and not without significance—the Bishop, Bishop Watson; who was a bishop not merely in an Independent sense as pastor of his own church, but almost bishop in a diocesan sense, inasmuch as he had the care of the churches, a loving fatherly care, in sending supplies to vacant churches; a very useful kind of bishop indeed, and if our vacant churches would consult men of the wisdom and sagacity of old Mr. Watson, they would not get into the diffi-

culties they sometimes get into. I cannot conclude, without thanking you for the extreme courtesy with which you have received any message I have been enabled to communicate to you, and I would also take this opportunity of expressing the extreme gratitude I feel for the kind Christian hospitality I have enjoyed in the house of Mr. Cullen; long may his life be spared, not only to you, but also to the churches of this country. Let me in conclusion say, that the strength of our denomination will consist, whilst cultivating the spirit of that love, and developing that love, to which our friend Mr. Pulsford has referred, equally in holding fast, if not the form of sound words, at least the truth as it is in Jesus; so that our wisdom may be as pure as it is peaceful, that our ministers, in their utterances from the pulpit and from the platform, may give no uncertain sound, that the humblest member of our congregations, as well as the most intelligent of our admirers, shall call out—How shall I be saved? but having been justified by faith, shall grow up into the unity of the faith and to the knowledge of the Son of God. It was to the preaching of the gospel by early ministers in our denomination, and to the purity of our discipline, that our body owed its existence and prominence, more than to any peculiar principles that we hold; and it is by a pure gospel preached, and a pure and holy life, that our denomination is to continue and increase as a power in the land. May God grant you may ever have this faithful gospel—truth, and the truth in love.

Rev. Mr. CURRIS said,—The subject on which I have been requested to say a few words this evening is, "Personal effort in the cause of Christ as contrasted with mere subscriptions of money." At these annual gatherings considerable prominence is given to our financial affairs. We cannot get on without money. Hence the necessity for Treasurers' statements and calls for increased liberality. At first hearing, one might suppose from the announcement of my subject that part of my business here to-night is to speak somewhat disrespectfully of pecuniary contributions. The subject, however, does not require me to do anything of the kind; and I have no intention of saying one word that would clash in the slightest degree with the teaching of scripture as to the duty of "honouring the Lord with our substance, and with the first-fruits of all our increase."

Thankful as we ought to be for the measure of liberality which characterizes the churches of Christ in these days, of this there can be no doubt, there must be a greater and a more general readiness to *give*, ere "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It is to be regretted, that in the matter of money, there are so many professing Christians who seem to act upon the principle of giving as little as possible to the cause of Christ. I think it was in this very hall I heard Mr. Gough tell a story about an American deacon. The annual meeting of the church with which the deacon was connected was being held. The treasurer's statement showed a small balance on the right side. Everything was going on comfortably. The deacon rose up and expressed his gratification. He assured the assembled brethren that though he had been connected with several churches he had never been connected with one which had been managed so economically, and before sitting down, he told them how very little he had required to cast into the treasury of the church during the preceding year. Thereupon, as the story goes, the minister who was presiding exclaimed, (very reverently, I hope,) "The Lord have mercy on your poor stingy soul." And sir, that professing Christian is to be pitied who, in the slightest degree, is characterized by such a mercenary spirit—who thinks himself highly favoured if he can retain his position in the church at the lowest possible cost. There is something seriously wrong, when a man who professes to believe with the apostle that he has been "redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ," when a man who is ready to sing

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all,"

is nevertheless unwilling to contribute, and to contribute as God hath prospered him, for the maintenance of gospel ordinances and the dissemination of Christian truth. Among the many *shams* that need to be exposed *this* is not the least.

But there are many professing Christians who subscribe, and subscribe liberally perhaps, for religious purposes, who are doing nothing for the advancement of the

cause of Christ by way of *personal effort*. Now this is a state of things which is greatly to be deplored. Subscriptions and donations are all very well in their own place, but they are miserable substitutes for individual exertion. It is a great mistake to suppose that by giving for the support of a minister or a missionary, by subscribing to the funds of a Bible or Tract Society, Christian men and Christian women can get rid of the obligation to do good as they have opportunity. The idea of thus serving God by proxy is altogether opposed to the testimony of Scripture, as it is repugnant to the missionary spirit of our holy faith. I have just been reading a book which I believe is attracting considerable attention. I refer to "*Ecce Homo*." I find that the author of that book is very orthodox on the subject which has been entrusted to me this evening. Speaking of our modern societies, he says:—

"They acquire from their members a subscription of money. But from the majority nothing further is required; all *personal service* in the cause of humanity is commuted for a money payment. So customary has this become, that the word *charity* has acquired a new meaning; a man's charity in his love for his fellow-creatures is commonly estimated in pounds, shillings, and pence. But it is a question whether this commutation, however customary, is altogether legal in the Christian republic. It would appear that St. Paul recognised a broad distinction between *charity* and *money donations*. He seems to have thought that a man might give away all his property and yet have no charity. Perhaps we are rather to compare the Christian republic with those famous states of antiquity, which, in their best days, required the personal service of every citizen in the field, and only accepted a money equivalent from those who were incapacitated from such service." Again, he says, speaking of the Christian, "He must not content himself with paying others to do Christian work. He must contribute of his *gifts*, not merely of his *money*. He must be a veteran in the camp against evil, and not merely pay the war tax."

That, sir, is sound doctrine. Every Christian, rich or poor, has received from Christ the command "Go, work to-day in my vineyard." The poor widow who cast into the treasury her two mites is commanded to work, and so is the rich man who contributes his thousands. Money is not by any means to be despised, but *mere* money, money and nothing more, is a wretched offering for the altar of God. The personal efforts of the poor, although their contributions may be small, are doubtless more acceptable in the sight of heaven than the large subscriptions of the rich, who think that by their subscriptions they can purchase immunity from individual exertion. "There is not," says the late John Angell James, "a single member of a single church, male or female, young or old, rich or poor, but ought to be engaged in personal efforts for the salvation of souls." Is that true? Can any Christian doubt it? Is any Christian prepared to say that there is no such obligation laid upon *him*? no such obligation laid upon *her*? My friends, the words I have just quoted express an obvious truth—a truth involved in the very genius of the Christian faith.

"Can we, whose souls are lighted  
With wisdom from on high,—  
Can we to men benighted  
The lamp of life deny?"

If then all the members of our churches ought to be engaged in personal efforts for the salvation of souls, what is the existing state of things in the churches in this respect? I understand that the secretary of the Union has been making enquiry as to the amount of work which is being done by the churches. I have no doubt that, as the result of that enquiry, it will be seen that, according to our opportunities, we are not behind our neighbours. But ought we to be satisfied with making such a discovery? Is it not the case that, in connexion with all denominations—our own not excepted—there are many professing Christians who are not engaged in any department of Christian usefulness? They wear the badge of Christ's service, but they are not doing Christ's work. They never utter a word for God. They never 'visit the fatherless and widows in their affliction.' They never minister with their own hands to the sick and the dying. They never warn a sinner of his danger. They never speak to a little child of the Saviour's love. They never give away a Bible, a book, a tract, praying that God would bless it. They are ready, perhaps, with their money, but how much better it would be if while giving liberally they were at the same time to arise and work!



There are many ways in which the members of our churches, if so disposed, may by personal effort help forward the good cause. Some do not need to go beyond their own dwelling to find an interesting field of usefulness. Are parents doing all that lies in their power for the godly upbringing of their children? Are masters and mistresses doing what they can for the spiritual good of those in their employment? In connexion with the Sabbath school enterprise there is a field of usefulness, which already has amply repaid all the labour which has been spent upon it. In domiciliary visitation and tract distribution many now find, and many more may find, opportunities of doing good. With great success some have set themselves to the humble but in many cases the blessed work of inviting thoughtless sinners to the house of prayer. Even helpless invalids have been honoured of God in the exertions which they have made for the promotion of his glory. An instance of this I may mention, which I met with lately in reading the memoir of James Haldane Stewart. In that volume reference is made to a pious lady who was greatly afflicted with rheumatism. Her hands were all but powerless. She had the use of only one thumb and finger, and yet with these she wielded her pen with amazing diligence in the service of Christ! True it is, that where there's a will there's a way. In the Master's service there is work for all, and spheres of usefulness adapted to every capacity. It is not from want of suitable employment that so many are standing all the day idle. And why should there be any idlers? For *their own sakes* Christians should *work* as well as *give*.

If the members of our churches would live near to God, if they would be delivered from spiritual depression, and if they would be strengthened against the assaults of scepticism, let them be diligent in their Master's service. It cannot be denied that personal effort in the cause of Christ has a most beneficial influence on one's own piety. It is unquestionable too, that to be engaged in some department of Christian activity, is an excellent cure for religious nervousness. Some time ago I had occasion to ask a poor woman how her sister was. The answer I got was this, "She is very *nervish*, sir, but she's aye better when she's doing something." The same thing holds good in reference to religious nervousness. Those who are troubled in that way will find—if they only try it—that *doing something* is an excellent remedy. And in these times, sir, when speculation is so rife, I venture to say that one of the best things for the younger members of our churches is, to be engaged in Christian work. There is an old legend about St. Thomas which bears on this point. According to it, the apostle did not get rid of his doubts so early as we are apt to suppose. They are said to have returned after our Lord's ascension. Tormented with them, he went from one apostle to another asking their assistance. But the apostles were too busy to listen to him. One was bent on preaching. Another had some writing in hand. So poor Thomas had to go his way still burdened in spirit. He then tried the women, but they were so intent on their works of charity, so busy making coats and garments for the poor, that they could not be *bothered* with him. At last they advised him to go and work like his brethren—to preach the Gospel as they were doing—and they assured him that if he would only do that, his doubts would no longer trouble him. According to the legend, Thomas took the women's advice, and he made the discovery that *doing* hinders *doubting*. By all means let the younger members of our churches make themselves acquainted with the evidences of our holy faith; but if they would stand fast in the evil day, let them be up and doing. While engaged in Christian work their faith in Christianity is likely to be confirmed. Man's diseases being pressed on their attention, in virtue of their efforts to raise the fallen, to save the lost, they will see and feel that the Gospel is the only remedy for man's disease—the old Gospel which Paul preached to the purple-clad emperor at Rome and the trembling jailer at Philippi—that Gospel in which our fathers rejoiced, and in the faith of which they lived and died.

But there are other motives. Let those who have hitherto been satisfied with giving their subscriptions think of the amount of good which, under the divine blessing, they might accomplish, if they were to exert themselves in the cause of Christ. If you are instrumental in the conversion of even one sinner, what is it you are honoured of God to do? You "save a soul from death;" and is that not worth an effort? Nay, is it not worth the labour of a life-time? It is. God knows it is! But even that is not all you accomplish. If, with the blessing of God accompanying your endeavours, you are the instrument of converting even one sinner, you are thus instrumental in preventing an amount of evil, and in accomplishing an amount of good, such as God alone can estimate and eternity alone reveal.

Think also of the bearing which Christian activity has in the manifestation of God's glory and the procuring of Christ's reward. In every sinner saved God is glorified. In every sinner saved Christ sees of the travail of his soul. Let us reflect on the claims of Lord and Master on our devoted service. Let us ponder the question "How much owest thou unto thy Lord?" And let this be the honest, earnest, heartfelt prayer of every one of us, "Lord, what wilt *Thou* have me to do?" "The night cometh when no man can work." These annual meetings are well-fitted to remind us of the fact that our time for serving Christ on earth is rapidly passing away.

Not many lives, but only *one* have we,  
 One, only one,  
 How sacred should that one life ever be,  
 That narrow span !  
 Day after day filled up with blessed toil,  
 Hour after hour still bringing in new spoil.

And since our labour will be foebleness itself unless blessed of God, whether we be Christian parents seeking the salvation of our children, or Sabbath school teachers seeking the spiritual good of those committed to our care, or tract distributors, or district visitors, whether we be members, or deacons, or pastors, let this be our earnest cry and prayer, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Rev. P. WHITT, Montrose, said—The subject on which I have been asked to make a few observations is, "The power for spiritualizing others which a fervent spirituality possesses." Such a topic it seems to me is better suited to the solemnities of a Sabbath service than to such an occasion as the present. If, therefore, my remarks savour more of the pulpit than the platform, the blame must to a large extent rest with those who selected it, for any other than a tone of deep seriousness would be manifestly inharmonious. But indeed, sir, it is not easy, after the excitement, fatigue, and exhaustion of these meetings, to gather up one's thoughts and to bring one's mind into sympathy with such a theme. There is, however, one way in which a man can usually redeem himself from tediousness, that is brevity. I see no other way open to me. I must therefore content myself with presenting the barest outline of the course of thought I might in other circumstances have rejoiced to dilate upon. Spirituality, I must premise, is not any development of our natural life: not something which springs up out of the hidden depth of our being. Our views of man's depravity preclude the possibility of such a supposition. There remains no seed of paradise still quick beneath the surface of our hearts. The cursed fire of sin has utterly wasted all. No mere culture of the natural mind can ever make it heavenly. You may enrich it with boundless stores of knowledge, and brighten all its faculties by study, but you cannot thereby make it spiritual. No polishing of brass can ever change it to gold. You cannot develop holiness out of sin,—spirit out of flesh. Our Christianity is no mere tinkering up of the carnal mind. We are not saved without a divine power descending upon us from above. By spirituality, I mean that state of mind which is produced by the reception of the life which is given us in Christ. It is a divine breath breathed through the Son—the Holy Spirit of Christ living in us, vitalizing all our faculties and powers, and making us spiritual. The light and heat of a genuine spirituality are never produced save by the fire of heaven burning upon the altar of the heart.

Spirituality is thus truly divine life. It is fellowship with the Father and the Son: we partake of one Holy Spirit. Our new spiritual life is a branch of the Living Vine of heaven—a ray from the Eternal Light. It will consequently, when allowed to express itself, bear the same fruit and show the same mild radiance as in "the Word made flesh."

A true spirituality has ever an enlightening, invigorating power upon the mind. I have known men who thought they evinced their spirituality by their want of clearness in doctrinal views. They imagined themselves very devout because they spent a dreamy existence in a sort of ivy-castle which did not admit the clear light of heaven. This, sir, is no legitimate result of the reception of the divine Spirit. It neither beclouds our view nor leads us to attach small value to the doctrines of the Bible. The mind rather gains from it clearness, penetrating

power, and strength of grasp. It clothes the mind with beauty and girds it with the might of heaven. We feel as one who has passed from beneath a cold shadow into the genial sunshine—as one in whom the pulse of returning health is beginning to beat after a long period of sickness.

But though the spiritual man is one thus lifted above himself he can never assume airs of superiority. Spirituality is ever meek and lowly. It walks among men clad in the beautifully becoming garment of humility—the never-changing mode of heaven.

True spirituality must ever, farther, reveal itself in devotedness to the Divine will. It knows God as “the Only Wise, the Only Good,” sees all possible blessedness in His will, and turns to it with silent craving as the flower turns to the sun. It recognises conformity to that will as its lofty calling, and to the fulfilment of that calling it consecrates every faculty of the mind and every fibre of the body.

Another invariable characteristic of the spiritual mind is its condescension to others. It is self-oblivious, self-denying, self-sacrificing. It has sympathy with men. It comes out of itself and lives in and for others. It has the heavenly instinct of finding its way beneath the burdens of others. Their sorrows and sufferings it makes its own. The spiritual man lives to be a helper and a healer, that he may shed joy upon others. His life, the central fire burning on the altar of his heart, is love—the love of God which is sacrifice.

Now sir, spirituality, this life which I have endeavoured to describe, is a unique and mighty power in the world. It increases in an immense degree the power which mind has over mind. It is a commanding force, convincing men of sin and awakening solemn thought. Men cannot help being smitten with seriousness when they come into contact with it. They feel that the powers of the world to come are upon them.

After all that has been so admirably said in previous meetings, I need hardly repeat that spirituality is the secret of our power in preaching. Without it no man can in any worthy sense fulfil the ministry of Christ's Gospel, for it is a ministry of the Spirit. But if a minister's heart glow with the life of heaven, his success cannot be a peradventure. Spiritual sowing is no hap-hazard work. There is a law of increase in the spiritual as well as in the natural world. Spirituality kindles up and energizes all a preacher's faculties. It awakens an intense sympathy with men and a deep yearning desire to save them, bringing them to Jesus. He cannot but speak tender and burning words. He stands in his pulpit like an angel shooting winged arrows from heaven. His spirit goes out as a mighty power and blessing, other spirits catch its fire, and blessed and victorious inroads are made upon the kingdom of darkness. And when this ministry from the pulpit is seconded and supplemented by a vast number of similar ministries from the pews, each in their families and spheres of business manifesting the spiritual life, how mighty is that power. It moves upon the world as the sun upon the darkness of the night, as the spring upon the vegetable kingdom. This is the power of God for uplifting, blessing, and recreating our fallen race. Thus men are to be brought to “the world's great altar-stair that slopes through darkness up to God.” The world's pride is to be overcome by the church's humility, its hatred by the church's love, its selfishness by the church's sacrifice, its death by the churches breathing of the Spirit of Life.

That fervent spirituality is the power for spiritualizing others is amply confirmed by the history of the church. Was not this the power of our Living Head while He was in our flesh upon the earth? It was not by the influence of His worldly position, nor by His learning, nor by the rhetorical nature of His discourses, but by His life—the divine life expressed in His incarnation and sacrifice, that He drew around Him multitudes of sin-stricken and sorrowful men, and made Him unto them a healing saving power. This spirituality has been the element of the church's power from Christ's day to our own. By it all the church's triumphs have been gained. By it our reforming and covenanting fathers became men mighty in the earth. By it our missionaries have gone forth and are triumphing in Christ in many dark and distant parts of the world.

This then, sir, I take it, is our one comprehensive want—life—a more plenteous baptism of the Spirit of Christ. Let us lay our whole nature open to God, looking up in earnest prayer, and the blessing and power of a fervent spirituality will rest upon us.

After various votes of thanks the benediction was pronounced and the meeting separated.

## Chronicle.

## DISTRICT ASSOCIATION MEETING.

ANOTHER of our District Association Meetings was held on the 17th July at Airdrie. Proceedings were commenced by holding a prayer meeting. Mr. Jago, of Kilsyth, then read an interesting paper on "Methods of Dealing with Anxious Inquirers." A conversation on this subject followed, which elicited the results of individual experience, and gave occasion for several practical suggestions.

It had been announced in the town by placards, that divine service should be held that evening at the cross in the open air, previous to the holding of a public meeting in Ebenezer Church. Some hundreds of people, for the most part working men in their working dress, were thus brought together, to whom Messrs. M'Lean and Jago, with Mr. Atkinson, the pastor of the place, delivered earnest and suitable addresses. The meeting was then adjourned to the Chapel, to which also a considerable portion of the crowd followed. There is reason to believe that on this occasion the word of salvation was heard by persons who had not come within its sound for a long time.

T. R. A.

## CAMBUSLANG.

MR. JOHNSTON of New Pitsligo having received and accepted an unanimous call from the church here, was introduced to his new charge on Sabbath, 5th August.

Mr. M'Callum of Glasgow preached in the forenoon a most appropriate discourse from Phil. ii. 29, "Receive him therefore in the Lord with all gladness," in which he exhorted the church to receive their chosen pastor; 1st, as their teacher, 2d, as their leader, and 3d, as a brother; and concluded by briefly addressing the pastor himself. In the afternoon Mr. Johnston delivered an address on "the relation between a church and its minister;" and in the evening preached a sermon on "the simplicity that is in Christ."—2 Cor. xi. 3.

The attendance at all the diets was large, in the evening more than the chapel could accommodate, and all the circumstances most encouraging.

## Obituary.

## WILLIAM ALEXANDER, ESQ.

THE death of Mr. Alexander, which took place at his residence, George Square, Edinburgh, on the 5th of August last, has removed from earth the last surviving member of the original Committee of the Congregational Union of Scotland, and the last also, we believe, of the original church formed in the Tabernacle under the pastorate of the late Mr. J. A. Haldane.

Mr. Alexander was a native of Moffat, where he was born in March 1781. At an early age he was left an orphan, both his parents being removed within a short period of each other; and as he was their only child, his condition would have been solitary and hapless, but for the kindness of his maternal uncle, the late Rev. Dr. William Nicol of Swallow Street, London, and of an aunt who took him into her family and brought him up with a mother's care. Having received the education which a country parish school afforded, he was, while yet young, sent to learn a trade; but his health failing, he relinquished this pursuit after a short trial. By the counsel of his uncle he now turned his thoughts to the work of the Christian ministry, for which his natural gifts and his already decided piety seemed to fit him. With this in view, he applied to the Committee of the Theological Academy at Rotherham, and was admitted a student there. Rotherham Academy was at that time presided over by the acute, profound, and eminently good Dr. Edward Williams, whose influence over the minds and characters of his students was such

as might have been expected from one whose writings have marked an epoch in theological science in this country. Of him Mr. Alexander always spoke in terms of the warmest affection as well as profound veneration. Had he continued to prosecute study under such a tutor, there is every reason to believe that he would have attained eminence as a preacher; for the gift of eloquence was native to him, and he possessed in no ordinary measure the faculty of clear thought, and the power of adapting truth to the wants and obligations of men. The state of his health, however, was such as to preclude his continuing the pursuit of study. The decision of the physician at Rotherham was that pulmonary consumption had marked him for its prey,—a decision which though, as the event proved, entirely mistaken, left no course open to him but to retire from the Institution. On his return to Scotland he spent some time in a situation in Dundee. Whilst there he was a member of the church recently formed under the pastorate of the late Rev. Dr. Innes; and in this connection was laid the foundation of that intimate friendship which so long subsisted between him and that eminently pious and devoted servant of God. Shortly after he removed to Leith, and became connected in business with the house of which he ultimately became the head.

It was at this time that he united himself in fellowship with the church in the Tabernacle. Along with other members of that church he was sent out to the villages around Edinburgh to preach; a work in which he had much delight, and which he continued to practise for many years afterwards. Whilst thus engaged, he was brought into contact with the young men who were studying for the ministry in the classes supported by Mr. Haldane, and with many of them he formed friendships which were interrupted only by death. Amongst those with whom his relations of friendship, thus commenced, were most intimate and most lasting, may be named Ebenezer Henderson, John Paterson, Niel M'Niel, John Watson, and William Orme.

When the church at Leith was formed by an amicable secession of the brethren resident there from the church in the Tabernacle, Mr. Alexander was appointed one of the deacons; and in this capacity served that church for several years. In those days it was thought proper and needful that a portion of the Lord's day should be occupied by exercises of exhortation on the part of the brethren. In these exercises Mr. Alexander took his full share, and thus acquired, doubtless, that facility and skill in such addresses which made him at a later period *the* exhorter *par excellence* of the church to which he belonged. Of those who at this time co-operated with him in religious efforts in Leith, his two most intimate associates were Mr. George Gibson and Mr. Alexander Christie, for both of whom he had a high esteem, and whose early removal by death called forth from him an eloquent and touching oration at a public meeting in Leith.

Having embraced anti-pædobaptist views, Mr. Alexander connected himself with the church which had been formed in Edinburgh under his old pastor Dr. Innes. Here he continued till within a few years of his death, when his diminishing vigour led him to seek fellowship with a church nearer to his place of residence, and he joined that under the pastoral care of his son, Dr. Lindsay Alexander.

From the first Mr. Alexander was a zealous and liberal supporter of all the great religious and benevolent societies of his day. In Leith he may be regarded as for many years the head and soul of all movements and schemes that had for their object the amelioration of the temporal condition or the promotion of the spiritual welfare of mankind. Destitute of any sectarian or bigotted tendency, he hailed the co-operation of the good and benevolent of all parties, and not infrequently was a centre round which men, who might not otherwise have been found working together, gathered and lent their aid in unison to objects of common interest and importance.

Though anxious to promote the interests social and religious of the place where he dwelt, Mr. Alexander took little part in the political or municipal affairs of the burgh. At a late period of his life, however, when the cares of business had ceased to press heavily upon him, he was persuaded to enter the council and act as one of the magistrates. He gave himself with his wonted energy and conscientiousness to the duties of this office; but the work was not congenial to his tastes or habits, and when his term of office expired, he bade farewell to public life, and though urgently pressed to offer himself for the post of Provost he resolutely declined. He judged it better to devote his remaining energies to work directly bearing on the advancement of the cause of God and the help of destitute and suffering humanity.

On the Sabbath following his decease the pulpit of Augustine church was occupied

in the forenoon by his valued friend and former pastor, the Rev. Jonathan Watso who at the close of an eloquent and impressive discourse from Josh. i. 2. first clause gave the following sketch of his character and worth:—

“The venerable brother who has been taken away from the midst of us had been long known, I may say by all, as a worthy citizen.

He has been honoured to maintain a prolonged course of highly respectable and virtuous conduct among his fellow citizens, and he has passed away not merely with a blameless reputation, but with the regrets and affectionate remembrance all who had the pleasure of his acquaintance.

Our lamented friend was long and best known in the ancient town of Leith where, as a successful merchant and magistrate, his sound sense, high integrity and gentlemanly bearing won him the approbation of all classes of the community. His piety never obtruded itself upon others, neither did it ever shun an opportunity through timidity and false modesty, of developing its true character when the occasion demanded. His principles, like his presence, were developments of a moral character and worth which owed all their unbending firmness and constancy to the deep foundation in the doctrines of Holy Scripture. The sacred volume he loved dearly, and he was a willing and liberal contributor to the great Bible and Missionary societies of the age.

Two characteristics of two Scripture worthies were united in him, “he feared God above many,” and “he walked with God,” but none would have been more ready than he to put down all that he was to the rich, free, and sovereign grace of God.

But I cannot pretend to sketch the particulars of his interesting history from youth to age, nor is this the time or place for such a thing. I can now but glance at his exemplary career during the years of his connexion with the church I had the honour to serve, that is in *my own time*.

In the year 1841 he was a main instrument in my own removal from my former sphere of labour to this city, and since then our friendship for one moment has never suffered interruption.

As the senior office-bearer of the church he enjoyed the high esteem of its members; and he was worthy of it. There was a moral influence which his Christian consistency threw around him that *told* perceptibly on his brethren—especially useful to young men.

His knowledge of human nature, and the prudent counsel which he gave in cases of discipline and church business, made him a valuable member and esteemed auxiliary to Dr. Innes and myself. It was not often that he could be prevailed upon to offer an exhortation to his assembled brethren, but when he did condescend forward with characteristic modesty to do so, his address was sure to be both sound in doctrine, spiritual in its character and eminently practical. Mr. Alexander had lived through the many phases that early Congregationalism in this country was destined to pass through, but his strong mind—like his colossal figure—remained unaffected by the evanescent novelties of those years.

He was a decided Baptist, but he was as decided in his conviction that both divisions of the Congregationalists (pædobaptists and baptists) are but one church. He was led by circumstances recently, to evince the truth of this remark by removing his membership to the church nearest to his residence, under the pastorate of his talented son; indeed it was always matter of wonderment to me that he ever should have been anywhere else.

The last days of my excellent friend have been passed in retirement and in serene waiting for his coming change. He has been privileged to press an almost painless pillow, and to fall “like a shock of corn” fully ripe in the faith and hope of the blessed gospel which he had lived through a long life to adorn.

Let us, my beloved brethren, who have laid so many precious ones in the tomb be diligently preparing to follow, by a constant faith in the blood and righteousness of our glorious Lord Jesus Christ, and an unwearied and prompt obedience to all His commandments.”

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## SKETCH OF THE LIFE AND CHARACTER OF THE LATE REV. D. B. MACKENZIE.

WITHIN the last few months our denomination in Scotland has been deprived by death of three old and esteemed ministerial brethren—namely, the Rev. Mr. Swan, formerly missionary in Siberia; the Rev. Robert M'Lachlan, formerly pastor of the church in Paisley, latterly of Helensburgh; and the Rev. D. B. Mackenzie. They were nearly contemporaries, and formed a connecting link between the class of ministers educated by Mr. Robert Haldane, and the present generation of pastors. Mr. M'Lachlan had long retired from the pastoral office, though he still made himself useful as an occasional preacher; the other two continued to render good service to the cause of Christ until shortly before their death. Mr. Mackenzie was a native of Glasgow, and was brought up in connection with the Presbyterian body, but at an early period he embraced the principles of Independency, and united himself with one of the Congregational Churches in Glasgow. Soon after, having given satisfactory proof of his gifts and qualifications for the ministry, he was admitted as a student into what was then called the Glasgow Theological Academy, under the able tutorship of Mr. Ewing and Dr. Wardlaw, for both of whom he ever afterwards cherished the greatest veneration and affection. Among his fellow students were numbered Mr. Jack of North Shields, Mr. Gilbert Wardlaw, and Mr. Cullen, all of whom still survive. Having completed the usual course of study, he received a call from the church in Falkirk, which he accepted, and was set apart over them as pastor, on the 10th of June 1822. Mr. Hercus of Greenock preached a preparatory sermon on the evening of Thursday the 9th. On the day following, the ordination services were held. Mr. Hercus commenced by reading appropriate passages of Scripture:—Mr. Watson of Grangemouth engaged in prayer, and the introductory discourse was delivered by Mr. Ewing, from Isaiah lii. 1. Dr. Wardlaw received the confession of faith, offered up the ordination prayer, and delivered the charge to the pastor from 1 Corinthians ii. 1. Mr.

Knowles of Linlithgow addressed the church from 1 Corinthians xvi. 15, 16, and Mr. Ewing concluded the service by prayer and praise. Mr. Mackenzie continued to labour in Falkirk and its neighbourhood, with much acceptance, for several years; but in consequence of several of the leading members of the church having left the locality, with their families, and other discouraging circumstances, he considered it his duty to resign, and to seek out some other sphere of usefulness. The church in Elie, Fifeshire, having become vacant, through the death of Messrs. Douglas and Pullar, the former pastors, Mr. Mackenzie was induced to pay a visit to that place, and to supply the chapel that had been recently erected there. He was cordially received by the members of the little church, and was invited to settle among them; but as he had come merely as a supply, and as it was doubtful how things might turn out, he declined to form any permanent engagement. There was, therefore, no public recognition service, but he entered at once on the duties of the pastoral office, and continued to preach and administer the ordinances among them for the space of seventeen years. During this lengthy period he was much respected by all denominations, and availed himself of the advice and assistance of the late Dr. Davidson, who had just come from Edinburgh, and had, along with his wife, taken up house with his sister-in-law, Mrs. Douglas, where he continued to reside till his death. Mr. Mackenzie derived much valuable assistance and advice from his friend and fellow labourer, Dr. Davidson, who, without directly interfering with the pastoral duties, was always willing to afford to the church the benefit of his long experience, and embraced frequent opportunities of preaching in the village and neighbourhood, thus strengthening the hands, and encouraging the heart, of the regular pastor in the prosecution of his work. Mr. Mackenzie kept up a friendly intercourse with his ministerial brethren in Fife, frequently exchanging pulpits with them, attending their association meetings, and occasionally undertaking more extended journeys in other parts of the country. Among other places, he visited the Orkney and Shetland islands, and spent part of the summer of 1840, along with the late lamented Mr. M'Kean, then of Kirkwall, and other brethren, in itinerating through those remote and long-neglected, but interesting isles of the sea.

Mr. Mackenzie took a lively interest in the revival movement that was going on about that time in various parts of Scotland, particularly at Andrews, Anstruther, Leven, and other places in Fife, and rejoiced in the good that was done, at that remarkable period, through the abundant labours of Messrs. Wight, Cornwall, Napier, and other brethren associated with them. He was most assiduous in his attention to the young people of his own congregation, devoting much of his time to his Bible classes, from the members of which he received testimonials, which showed how highly they appreciated his instructions. Indeed, his lively and affectionate manner made him a special favourite with the rising generation. He read much, and was thus able to keep up their attention, by the anecdotes and illustrations he was enabled to bring before them as the result of his own researches.

He also lived on friendly terms with his ministerial brethren of other denominations in the county. Among these, the late Mr. Kennedy of Barnyards U.P. Church, Mr. Morrison of the Free Church, and Mr.



Watson of the Free Communion Baptist Church, in Cupar, now of Edinburgh, held a high place in his esteem, and were frequently associated with him in prayer meetings, missionary services, and on other public occasions. While tenacious of his own religious opinions, and ready to avow and defend them at all fitting opportunities, he was far from cherishing a sectarian spirit, never losing sight of that charity which binds the disciples of Christ together, and ever ready to join in the apostolic benediction, "Grace be with all them that love the Lord Jesus Christ in sincerity." He maintained an honourable and consistent character in the world, and studied to give no offence, either to Jew or Gentile, or to the church of God.

With his *own* brethren in the denomination, he was especially at home, and nothing afforded him greater pleasure than to receive them at his lodgings, and to exchange with them the rites of hospitality. The annual meetings of the Congregational Union were always seasons of refreshing to his genial spirit. During a long course of years, he never missed being present at these anniversaries, in whatever part of the country they were held, and his public prayers on these occasions were peculiarly distinguished, for the rich vein of experimental piety, brotherly affection, and fervent devotion, which ran throughout the whole.

Having terminated his connection with the church in Elie, Mr. Mackenzie held himself in readiness, as an occasional supply, to offer his services in any place where Providence might direct his steps. In this way, without undertaking any new charge, he spent several years both in England and Scotland, preaching the word of life, and confirming the souls of the disciples by his example and doctrine. Fleetwood in Lancashire, Thurso in Caithness, and other places enjoyed the benefit of his labours. The last station to which, for a considerable time, he devoted his attention, was Doune, a village in Perthshire, lying between Stirling and Callander, pleasantly situated on the banks of the Forth; but the localities affording little scope for the exercise of his energies, he left it about two years ago, and finally settled in Edinburgh, still continuing to supply vacant pulpits, where his services might be required. Dalkeith, Portobello, Musselburgh, and other places in the neighbourhood, were thus visited. At the annual New Year's meeting in the *last* of these towns, he delivered a solemn and practical address, on the duty of church members, which produced a great impression. His last illness was of short duration, and took most of his friends by surprise. Indeed, the first intimation which some of them received, was the invitation to his funeral. So little was he aware that his end was approaching, that he had made arrangements for supplying the chapel in Elie on the second Lord's day following his decease; and it was with difficulty he was persuaded to forego an engagement which he had made on the day he was laid aside. On Tuesday the 3d of July, he was suddenly seized with paralysis, but seemed unconscious of danger; but by the persuasion of his landlady he was induced to retire to his own room. He waived the offer of assistance, and attempted to undress himself as usual, but was unable to get into bed, and on entering his bedroom in the morning the landlady found him lying on the floor, at the bedside, having lost the use of his limbs. He had, however, drawn the clothes over him to

procure warmth, but soon became unconscious; with the assistance of a fellow-lodger he was lifted up and laid down in bed, from which he was destined never to rise. On Wednesday the 4th he sunk rapidly, and symptoms of erysipelas appeared, and on the evening of the same day expired without a struggle, in the 71st year of his age. Up till that time he had enjoyed almost uninterrupted good health; his mental faculties were unimpaired, and he was able to walk with all the elastic vigour of youth. To show how unexpected his dissolution was even to himself, his books and papers were all found lying about the room, as if he had just been perusing them. But though his death was sudden, his end was peaceful; and it might truly be said of him, that he had never felt the bitterness of death. His funeral took place on Friday the 6th of June 1866, and was attended by as many friends as the shortness of the time could conveniently bring together. He was interred in the beautiful grounds of the Dean Cemetery, Stockbridge, Edinburgh:—Dr. B. Murdoch, who had been previously sent for to wait on him, and had shown him much sympathy and attention, generously placed a portion of his own burying-ground at the disposal of the friends, and there his remains shall rest till the archangel's trump shall awake the dead to life and the grave shall be compelled to yield its charge. "Blessed is that servant whom his Lord when he cometh shall find watching."

Mr. Mackenzie was a person of no ordinary attainments. Like a man who "seeketh and intermeddleth with all wisdom," during a long life of daily study, and comparative seclusion, he had acquired a vast amount of knowledge on almost every subject. His reading was confined to theological treatises. He sought to make himself acquainted with general literature—had a great taste for poetry, and had studied when a young man the ancient classics, in which branch of learning he had attained considerable proficiency. In conversation, he expressed himself strongly, and to the apprehension of strangers who did not know him, somewhat dogmatically; but it arose from the deep conviction he had of the truth and importance of the subject in dispute, and perhaps from his inability to make due allowance for the misapprehensions and prejudices of others. He was fond of argument, and liked to hear and examine what could be said for and against a question; and though somewhat impatient of contradiction, when he saw the discussion get warm, he would turn it off with a good-natured joke, or terminate a dispute with a hearty laugh. He was a sound theologian of the old school, and zealously maintained the plenary inspiration of the Scriptures and the doctrine of the special interposition of Providence in answer to prayer, in opposition to the crude theories and flimsy speculations of the rationalistic and neological schools. Among the last efforts of his pen was a series of Essays on the consistency of prayer with the constant laws of nature's laws, which, alas! he did not live to finish.

As a *preacher*, Mr. Mackenzie was not exactly what the world counts popular; his voice had no great compass, and his manner was somewhat slow and monotonous; but to those who could overlook these disadvantages, and who were capable of appreciating sound speech that could be condemned, delivered with much seriousness and solemnity, enriched with scriptural illustration, and dwelling much on practical piety and religious experience, his discourses always afforded much valuable

profitable instruction, and showed the hand of "a ready scribe instructed into the kingdom of heaven."

Mr. Mackenzie was never married, and when rallied on the subject by his brethren, would good naturedly plead the *res angustæ domi* as his excuse for denying himself the full comforts of domestic life, which his taste and habits qualified him so well to appreciate and adorn. Yet, by the grace of God, he was enabled to maintain an irreproachable reputation ; and with very limited means, in dress, manners, and language, he presented a fair specimen of the Christian gentleman.

WM. LOTHIAN.

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#### DR. BEGG ON THE ORGAN QUESTION.\*

EXTREMES, they say, meet. How it comes to pass that those who strenuously uphold in all its rigour the Jewish Sabbath, should as strenuously oppose, on the ground of its being Jewish, the use of the organ, we will not pretend to divine. Uncharitable people might suggest, as Macaulay says (whether truly or not) of the Puritans, that they opposed bull-baiting, not because it gave pain to the bull, but because it gave pleasure to the spectators, so one cause of the difference referred to might possibly be, that some people have a liking for whatever tends to bind upon others a yoke of severity, and as cordial a dislike for whatever ministers to their gratification. At all events, here we have a counterblast from the pen of Dr. Begg against the dreaded instrument, continued through 271 pages, and, among other things, what seems considerably to move his ire, is, that the organ is fitted to give pleasure to the worshippers who may choose to use it. But is this so serious a fault? Other things being equal, is not that mode of worship most to be preferred, which excites pleasurable rather than painful feelings in those who employ it? Is the Almighty pleased with our harsh and tasteless offerings more than with our melodious and tuneful ones? Granting, of course, that the primary end of worship is to offer that which is acceptable to God, is it, or need it be, any derogation from its acceptableness, that the manner of it tunes into harmony all the chords of our nature, and enables us to feel more acutely that it is a good thing to give thanks unto God, for it is pleasant, and praise is comely?

But this only by the way. It is the fatality of some men that they are forward to meddle with subjects that lie out of their province, and with which neither their nature nor acquired aptitudes qualify them to deal. Such a mistake was that of Southey, when, with his high-church notions and literary superciliousness, he had the presumption to write the lives of a Bunyan and a Wesley. Equally out of place is it, for one of Dr. Begg's characteristics, to offer an opinion about the effects of sacred music. To say, as he does, in a speech of his own which he here reproduces (for the book is a strange mélange), that the tones of an organ only act upon the nerves, and produce nothing more rational or respectable than the contortions of a frog, is only fitted to excite a smile, as when we hear a

\* The use of Organs in Public Worship Indefensible. By James Begg, D.D., Edinburgh.

blind man blundering about colours, or a dry-souled unimaginative man venturing an opinion about poetry. No one would contend that music has any power to awaken devotion where the spirit of it as yet exists not; all that is affirmed is, that it has a power to quicken and call it forth into higher exercise and tone, in the already devout heart; and to do this is to run counter to the conviction and experience of a multitude of persons, at least as capable of judging, in such a case, as their self-constituted censor. That the strains of an organ, aiding with their solemn swell the singing of some noble psalm or hymn, have many a time helped to charm away the importunate thoughts of the world, to lift the soul heavenward, and subdue the heart into a posture of deep reverence, a preparedness for the lessons of the Divine word, is a fact of experience which neither all the reasonings of those who know no better can refute nor their sneers in the remotest degree affect. Dr. Begg in his argument is continually proceeding on the assumption that those who use the organ in their worship practically devolve upon it the whole service of praise, and are content, so to speak, to worship by machinery. In such a case the objection to its use would indeed be strong; but that objection falls to the ground when it is employed only in providing a background and swell of sound, to give encouragement and support to the oral praise of a people, and assist them to blend their hearts and voices in full richer harmony of song. And Dr. Begg can hardly be ignorant, that there are thousands of congregations who, by this aid, join in the worship with a sustained animation and vigour, oftentimes painfully absent where no such appliances have place.

But let us come to the consideration of the arguments which Dr. Begg regards as conclusive against the introduction of the organ into public worship. They may be summed up under the three following heads: first, that the organ, being part and parcel of the Jewish ceremonial, is no longer lawful, now that Judaism has been abrogated; secondly, that it is essentially a popish instrument, and involves every principle of the popish system; and thirdly, that it was condemned by John Knox, and is inconsistent with the principles of Presbyterian worship.

In regard to the first objection, we crave to know on what authority the organ is alleged to be part and parcel of the Jewish system, in such a sense that it is unlawful to use it under the Christian. Certainly no such authority can be found in the law of Moses. The organ is not so much as mentioned there. It had no existence, so far as we know, in the tabernacle, no place in its appointed rites, nor is there any allusion to it in the New Testament, as forming an integral part of those types and ceremonies which were ordained until the time of reformation, and then were to pass away. True it (or at least the instrument so called) was adopted by David's successors, and employed in the temple worship, but so also was the chanting of the Psalms—those very Psalms which are regarded by Dr. Begg and his school as so exhaustive an expression of evangelical sentiment that it is a profanation even to supplement them with Christian hymns. No! the true distinction between Jewish and Christian worship lies deeper, we apprehend, than the mere use or disuse of a particular instrument. It lies in the fact that whereas, under Judaism, the praises of God were performed by proxy, and the people were represented in the worship by the sele

bands of priests and Levites, under Christianity worship is congregational, and the people, in their own persons, are called to take their part in the sacrifice of praise. Compared with this deep and broad distinction; the use of a particular instrument is a mere accident, and, if it be strictly employed to aid the common praises of the congregation, its use is as legitimate, we take it, in connection with Christian worship, as ever it was with Jewish. It is true, and it would be unfair not to allow its full weight to the fact, that instrumental music had no place in the worship of the early Christians. But, while this disuse had its importance for the time, in marking the more significantly the transition from the gorgeous ritual of Judaism to the simpler forms of Christianity, it is possible, we think, to attach an exaggerated estimate to primitive practice in such particulars. Surely some allowance is to be made for the peculiar circumstances in which the primitive believers were placed; and if their example, in such points of insignificant detail, is to be regarded as binding for all time, it would be difficult to say why we should not assemble for worship in schools and upper-rooms, instead of in buildings supplied with all the conveniences, and enriched with the decorations, of modern architectural art. The true course seems here to lie, as usual, between extremes. As we sin against the simplicity of genuine Christianity, when we think more of the building than of its spiritual uses, and lavish money that might be better spent than on needless ornament, while yet a chaste regard to the demands of taste and beauty is more than legitimate, so it is here. To allow the gratification of our musical taste an undue or preponderating place, were undoubtedly a grave offence against the essential spirituality of Christian worship, but, leaving this intact, there seems nothing in Christianity to discourage the admission of instrumental art to such an extent as, while meeting the requirements of a cultivated taste, may enhance rather than hinder the true glory of the service of praise. And if it be said that, when once allowed, it is impossible to fix any limits to its exercise, or to prevent the legitimate use from running into mischievous excess; we reply, that we must trust something to the spiritual instincts of Christian people, that a bald and inanimate style of worship is an evil as much demanding correction as a too florid indulgence of art, and that, as in the sister-art of architecture, much must be left, in the matter of embellishment, to the restraints prescribed by a rational and enlightened Christianity.

But here a still more formidable bugbear rises into view, clothed with such horrors as only the imagination of our author can give it. The organ, it is alleged, is rank with popish associations—it is a popish relic, introduced by popery in the dark ages, and so inseparably bound up with the whole system, that its employment brings along with it the surrender of every Protestant principle, and lays us, in point of consistency, prostrate at the feet of Rome. Now we can make full allowance for the feelings of Dr. Begg on this subject. Can a man touch pitch and not be defiled? can a man take fire into his bosom and not be burned—or burn? We are not insensible, we trust, to the real dangers to which our Protestantism is exposed by the subtle advances of Romanism, but we do not think that the best way to meet these dangers is to indulge in a tone of undue exaggeration and alarm, or to elevate mere trifles into the rank of essential principles. It has long been apparent to impartial ob-

servers that Dr. Begg has lost, both in point of liberality and temper, by dabbling so deeply in the popish controversy, and that, while it would be ungenerous to deny he has done some good service in the cause, he has imbibed not a little of the dogmatism and bigotry, which suits better the chair of infallibility he so fiercely assails. It is partly owing to this, we presume, that he has never a good word to say of the English Independents; but, because they will not second his fiery diatribes, or lend themselves to his schemes of persecution, he seems to give them up as hopelessly inert. Of course, their free use of the organ and hymn-book is, in his eyes, a sign of reprobation, and an offence inexpiable. No wonder that the man who raises a tempest in a tea-cup over the proposal to introduce 25 hymns into his church, should stand aghast, in pious horror, at the idea of a Congregational hymn-book, containing, tell it not in Gath! no fewer than 1000 hymns. But to return, and to speak seriously, it is only children that, at this time of day, can be frightened with the cry of popery, in a matter so trivial as the organ. The same mistake is made here as in the case previously considered, viz., that of confounding the essentials of a system with the accidents, and condemning a thing out of hand, because it has happened to be used in connection with other things which we can by no means approve. What necessary connection there is between the use of the organ in Protestant worship and the sacrifice of the mass, or the institution of the priesthood, or the hundred other things which constitute the essence of popery, it were hard to say. And to affirm that, because of the employment of this instrument, against which no particular objection can be urged, one is reduced to admit all the errors and superstitions of Romanism, which contradict the fundamental principles of gospel truth and worship, is to insult a robust understanding and betray a mere indiscriminating bigotry. Surely it is about time that Christians should be allowed to exercise their manhood, in determining the use of things apart from their abuse, and applying an eclectic faculty in choosing out of all the forms and inventions of the past, irrespective of their immediate origin, whatever will tend to improve and enrich their service of worship to the Most High. Besides, it is to be considered that there are more ways than one of opposing and neutralizing a false and vicious system. It is not necessarily the surest way to its subversion to rush to an opposite extreme, and to conclude that there can be nothing in its principles or practices but what is utterly erroneous and detestable. The success of a false system may not all be owing to its falsehood, but partly to the fact that it has some elements mixed up with it which appeal to the essential wants and feelings of human nature. Of course, it will seem utterly abhorrent, we suppose, in Dr. Begg's eyes, to believe that religion can have anything to do with the exercise of taste and imagination. But calmer minds may see that Christianity, while making its principal appeal to man's reason and conscience, does not leave wholly out of account other faculties and sympathies, which are also an integral, if inferior, part of our complex nature. If Romanism has gone to a shocking extreme, in ministering with lavish hand to the aesthetic and imaginative elements of human nature, it is not beyond possibility that Protestantism, in some of its developments, may affect a too great baldness and austerity, and, by confining its appeal too exclusively to the intellectual, forfeit that

hold and influence which a fuller and broader adaptation to man's whole constitution would have given it. For our part, we are of this belief; and, while acknowledging the need of caution, are persuaded that nothing is lost but something gained for religion, if, like the Bible, it recognises the existence of various tastes and susceptibilities in humanity, and so clothes its forms and ordinances as to enlist the whole man in the service and worship of his Maker.

But this brings us to the third and last argument which Dr. Begg adduces, viz., that the organ was condemned by John Knox, and is inconsistent with the fundamental principles of Presbyterianism. Of course, to those who repudiate the ecclesiastical principles of Presbyterianism, this argument goes for what it is worth, and no more. As Scotchmen, we are proud of Knox, can admire, equally with the staunchest Presbyterian, his unflinching heroism and inestimable services to the cause of truth, and unite most heartily in those tributes to the greatness of the man which Dr. Begg so assiduously collects, sometimes from sources of which, in other circumstances, he would not be slow to suspect the inspiration. But, when these tributes are paraded for the purpose of setting up, in his person, a sort of image of infallibility, we wonder how Dr. Begg does not see that he is lending his support to one of the most vicious principles of popery, and betraying the cause of a thorough-going Protestantism. It is no disparagement to the merits of Knox to believe that he saw not everything, nor is there any such extreme improbability in the supposition that, in his righteous anger at the superstitions of Romanism, he may have carried, in some things, his antagonism to extremes. There are but few men, of that large universality of nature, which fits them so to gather up the varied elements of a complete humanity as to become the recognised representatives, not of a part only, but of the manifold diversities of thought and sentiment embraced in the Christian church. Such certainly was not Knox. His individuality was too pronounced and too severe to be imposed, for all the future, as a sufficient type of the varied developments of a true Christianity. Invaluable in his position, and for the purposes of his immediate mission, it were absurd to say that all future Christianity must be cast in its mould, and that nothing short of the same narrowness and austerity must characterize the opinions and usages of all earnest Protestants. In a word, we decline to accept Knox as, either in his conceptions of doctrine, or his views of government, or his taste in worship, an authority from whose decision there can be no appeal. We too, like him, make our appeal to the true and restored image of a primitive Christianity; but profess to find in that, not only a doctrine more liberal, and a polity more popular and free, but a theory of worship more catholic, and less Judaic and precise, than Knox, with all his perspicuity, discovered, or Presbyterianism, as represented by Dr. Begg, admits or embodies. We prefer to see a truer and fuller embodiment in the characteristics of Independency, and in the genius and opinions of a John Robinson, a John Milton, a John Howe, or a Richard Baxter.

We do not, indeed, greatly object to that principle, which Dr. Begg alleges to be the accepted principles of Presbyterianism, and the only true theory of worship, viz., that that only which has been divinely appointed is admissible in the public worship of the Christian church.

politeness, but a "little stiff." From the first I went on the principle of "least said soonest mended." So I was becomingly taciturn all the evening:—"even a fool, when he holdeth his peace, is counted wise."

For my going uninvited, it was urged "that they were good Christian people;" that I would be in "good company" as well as in "good society;" that the host and hostess were "influential members" in one of our largest churches, and had always *religious* people composing their parties. I went to see and to hear, and to *learn* by both, that I might thereby be assisted to fill my sphere to greater advantage to myself and others.

I have given you a hint of what I saw. I saw, moreover, that they were all *musical* in their turn; most could *play*, all could *sing*, excepting always the good-man, whose *name* indicated as much, and Mr. Earnest Wagg, and another, generally addressed "Captain." Although Mr. Timbertone himself could not sing, Mrs. Flutina T., his wife, and Miss Semitone T., their daughter, could. I therefore understood how *he* was so "enthoosiaastically" fond of it.

As yet there was a good deal of "stiffness" reigning over all; but it was dethroned by the rebellious good nature of Captain Compass. *He* soon broke through those conventionalities that make many a party a species of refined torture.

"Allow me to send you another cup, Captain," said the good lady.

"The last was so good, I shall gladly pull this little jollyboat alongside again," said the Captain; and "suiting the action to the word," he placed his cup "alongside" the teapot. The effect was good. At first every one thought it essential to proper *dignity* to enshroud self, as it were, in a mantle of ice; now each gladly threw it aside. As the bright sun of the morning, having struggled through the haze, causes the hoar-frost of autumn to flee, you know not whither, so the Captain's genial face and speech caused this social hoar-frost, which nips every bud of frank intercourse, to disappear—we *cared* not whither. And so once more I got a glimpse of my countrymen without the garb, whereof I was glad. Thanks to Captain Compass, *he* pointed out the true "bearings" from those fields of ice where many a noble ship lies frozen, sullen, worthless. Oh! that heart-chilling "stiffness." Friend, if you think it *dignified* to be a "little stiff," and to impress us with your "gracious condescension," I beseech you keep away from me. Go to the country of the walking icicles, of the fields of ice, of the houses of ice, of the hearts of ice; go to the far, far north, where the whales get frozen in the iceberg, and the seals die of cold, and the bird's wing gets crisp as it flies; go to Greenland, or Spitzbergen, or Nova Zembla, or—if you wish to be *very* dignified—perch yourself on the North Pole; but do not, O do not, let your snow-covered countenance, your ice-bound heart, come near my dwelling!

The Hon. Miss Soprano said, "One of the great proofs of the *progressiveness* of the age consists, I think, in Choral Unions, Musical Festivals, and *Instrumental Church Music*."

"Decidedly, Madam," replied Sir Libitum ad Libitum Barytone. "That must always be the voice of intelligent piety and refined taste."

"Music is no doubt a divine art, and ought to be more *artistically* performed in our churches, especially the instrumental part."



"I am of your opinion, Mr. Tenor," said Miss Alto, "and mamma and papa were so pleased with our new organ last Sabbath."

"And so was I, too," said Mrs. Flutina T.

"And Mr. Fine Touch, the organist, did his part very well," said Mr. George Tonic-Sol-fa, "and my grandmother, Mrs. Old Notation, although much averse to the organ before, was partly reconciled to it from the fact that he used *her* way of it." And so

MUSICAL FESTIVALS A MARK OF PROGRESS

became the first great question of the night.

"I rejoice, for once, to hear so much unanimity on this important question. The churches will rapidly *progress* now," said Deacon Semibreve, slowly and gravely.

"It's a wonder they did not find out this patent secret of progress sooner," said Mr. Earnest Wagg.

"Do you doubt it?" said Mr. Keynote Naturalflatsharp.

"Mind the breakers," cried the Captain heartily. "I beg pardon," he added, "for introducing sea terms: I suppose *you* call them 'intervals'—leaping from a high wave to a low, and up again."

This was like another can of oil on a curly wave from the Captain.

"He must be an ignoramus or a bigot that would deny the honourable lady's position," said young Master Crescendo, briskly.

"Of course he must," said at least two dozen voices.

"I am not so sure if it be such a mark of *progress* after all," said Mr. Wagg, "especially if you insist that the *largeness* of the festivals are a necessary proof of this progress of the age."

"How so, Sir?" enquired the Knight.

"Because," replied the Wagg, "before we can say that, as an age, we have progressed (*i. e.*, have stepped forward in advance of former ages), we should first make ourselves sure that we have really so advanced."

"Ah! well! I think any person pretending to know anything at all of the history of music needs not be long in doubt on that point. For example, the great Handel Festival of the International Exhibition. Where in the history of Greece or Rome can you name a parallel?" said the Knight.

"That's just what puzzles me about the *progressiveness* of our age," replied the Wagg. "Perhaps Greece and Rome cannot present a parallel, but there are *other* histories besides these; and I think, Sir L. ad L., it would not be difficult to find more than *one* festival, at least, equal to those of this boasting age. And if so, modesty would demand fewer 'swelling words of vanity' in exaltation of ourselves and our age, to the disparagement of former ages, and of people at least as skilled in many things as we are."

"I think I may safely challenge you for a case, Sir," said the Knight, standing pretty firmly on his dignity.

"Most gladly," replied Mr. Wagg. "I shall quote from a small history not much read in these days of voluminous quartos and large octavos. Though small, its trustworthiness is seldom called in question, except by such as are without *another* argument. I happen to have a copy in my pocket, and shall quote word for word:—'Nebuchadnezzar the king made an image of gold, whose height was threescore cubits,

and the breadth thereof six cubits: and he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. . . . Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at the time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezzar the king hath set up.' I have given you this brief extract, and although the exact number is not given of those who worshipped this golden god of music, yet considering the unsurpassed greatness of the king, the vastness of his empire, with all its dependent and allied provinces, with all their 'peoples and nations and languages,' I leave it with yourselves to decide as to the probabilities of the case."

"Well, Sir, candour makes me say that you have made out a good case," said the Knight.

"Thanks, Sir L.," modestly replied Mr. Wagg.

"Lah-me, hasn't he?" said Tonic-sol-fa Doh-ray-me.

"I never thought of that case," echoed Mr. Bass Cleff.

"I think we may pitch this progressiveness overboard," said the good-natured Captain.

#### THE ARGUMENT FROM THE MAJORITY.

"But," said the Hon. Miss Soprano, "that argument has not much to do with our *right* to introduce the organ into our churches provided the majority be for it."

"I hope you did not understand me as using it as an argument against the organ directly, Madam," said Mr. Wagg. "I merely wished, for the sake of our good sense and reputation, to make sure our footing ere we palm ourselves on *our* progressiveness."

"It is a consolation that there cannot be two opinions as to the validity of this argument, which my friend the Hon. Miss Soprano has just stated," said Mrs. Flutina T. "That is to say, as long as we are true to our Congregational principles."

"That is one of the first positions *I* would occupy, although it is by no means our only argument," said Sir Libitum.

"I don't dispute your *right* so to act *as a society*; but it is *one* thing to concede that the majority have a right to take their own way, and quite a *different* thing to say that their own way is the *right* one, in the sight of justice and equity, eternal truth and brotherly love," replied the Wagg.

"I cannot see how that can be, Sir," said the Knight, again standing on his dignity.

"It seems to me to be quite possible," replied the Wagg, calmly but firmly.

"Why," said the Captain, "why introduce the *organ* more than the other *sacred* instruments, the sackbut, the harp, the dulcimer, the scomer—I mean the cornet—and the pipes, and all the rest, fiddle and all."

. The good effect of the Captain's good nature became apparent again.

"I don't think Mr. Wagg will affirm that, as a majority, we have not the right to do what we like," said the Knight.

"My opinion on that point I have already stated quite plainly," said the Wagg. "It is in substance that it is good to abstain from anything whereby thy brother stumbleth, or is offended, or is made weak."

"But is it not likely that the majority will be in the right rather than the minority, who, in most cases may, without lack of charity, be termed the 'weaker brethren?'" said the Knight, triumphantly.

"If you will *have* it so, be it so," replied the Wagg. "Where, then, is the 'Herald' of the church; let him 'cry aloud' again, and order the 'most mighty men' in the overwhelming majority to seize that despicable minority—that obstinate brotherhood of the narrow mind—that same Shadrach, Meshach, and Abednego—shatter and mess and abnegate them; where are they with their old Jewish notions in *THIS liberal* age, which allows every man the freedom of his own mind? into the fire with them, cast them into the furnace, burn them; torture their barbarous, unmusical souls with the sweet influences of the sackbut and the dulcimer; see that the furnace be *hot* enough; be sure that they shall be made wretched, both here and there; make their fiery bed seven times hotter than it was wont to be for other offenders, that they may feel the beneficent influences, the heart-softening power, of our music; that they may be cured, once and for ever, of their bigotry and illiberality; that they may feel the divine rights of the majority, and the 'divine art' that is in music.

#### THE ARGUMENT FROM REFINEMENT.

"It always occurred to me that the *refining* influence of music argued more for the introduction of instrumental music into our churches than any other reason," said Deacon Semibreve, in measured tones.

"That's at least *one* unanswerable argument for it," said Mr. Tonic-sol-fa; "the two systems agreeing for once against the common foe."

"I wonder if Mr. Wagg has anything against that," said the Hon. Miss Soprano, condescendingly.

"I should think not," said the Knight, in a half defiant, half timid tone, for by this time he began to fear alike the logic and the sarcasm of the Wagg, although all the while he made no conscious effort to employ either, and never at all for the mere purpose of hurting any one's feelings.

"We shall consider this argument is ours," said Mrs. Flutina T., addressing Mr. Wagg, and wishing to get her mind assured.

"Well, Ma'am, if you hadn't addressed me personally, I was not going to say anything more on the subject. But since you kindly invite me to speak, I will say that I very much question the *refining power of music by itself*. Of course, if you take Christian instruction along with it, the refinement, Madam, must go on; but how much of it is due to the effect of the *organ*, for example, I really do not know; not nearly a compensation for the jargon it occasions in our churches." He did not push the argument, since he was addressing a lady. The Knight, not perceiving his motive, notwithstanding his *own* musical refinement, thought he had discovered a loose joint in the Wagg's harness, and he again tried his lance.

"Then, Sir, you better say that *this* is, at last, an unanswerable argument," he said.

"I am not *convinced*," replied the other.

"Oh! see what it has done in all ages," insisted the Knight.

"Not in *all* ages," replied the Wagg. "I find *no* trace in his where any age has been refined solely, or even chiefly, by means of instrumental music. They may have got music-mad; that's *one* this refinement is quite another."

"I fear that Nebuchadnezzar has failed you this time," said the Captain.

"Indeed, he has not, good Captain," said Mr. W. "For besides coarseness and barbarity into which the music impelled the multitude as shown both by their worshipping that musical god, and by their readiness in burning the Hebrew youths—the minority—I find that Nebuchadnezzar himself was a magnanimous, wise, powerful king, couraging the welfare of his subjects (and that's true refinement as it goes) *until* he became music-mad. But *then*, 'the same hour' the thing was fulfilled upon him (when music *refined* him), he was driven from men, and did eat grass as oxen, and his body was wet with dew of heaven, till his hairs were grown like eagles' feathers, and nails as birds' claws'—*that's* refinement!"

#### THE ARGUMENT FROM DEVOTION.

"I think I would take a different stand entirely in justification of organ," said Mr. Timbertune. "It is, that *instrumental music elevates the feelings, and helps us to worship more devoutly.*"

"That's a serious argument, my dear," said Mrs. Flutina T.

The Knight seemed thoughtful, and so did the Hon. Miss Soprano. At last the Knight said, "I suppose we are *both* agreed, Sir, on serious argument."

"Most gladly would I agree on them all if I could, for to me they are *all* serious," said Mr. Wagg.

"Do you mean to say that music does not elevate the feelings, Sir," said the Knight, somewhat impatiently.

"No, Sir L.," said Mr. Wagg, "I know that it affects the feelings, even elevates, or at least *excites* them. But there are two ways in which this argument should be considered. *First*, as to the *feelings*: seen as to the *elevation*. As to the *first*, even although the *feelings* were put into a happy frame by the temporary influence of music, I question such a change on the *feelings* does much to sanctify the man afterwards. Whilst we must not ignore the feelings as part of our emotional nature, nor despise their province in serving God, still, if merely the feeling is altered—and music does not pretend to more—I cannot see that no advantage permanently follows. And as to the *elevation*, it is at best temporary. And now, since the distinction is made, let us consider two elements of the argument in combination. I find, then, that elevation of the feelings does very little—if matters go no further than perfection in that 'holiness without which no man can see the Lord.' Let me illustrate the point from things well known and easily understood. And though I may bring forward apparently trifling instances, I do so in the most serious frame of mind. I find, then, that musi-

instrumental music especially—elevates the feelings of most creatures. The dull elephant, even, moves briskly to the sound of music. I have seen a horse keep time to a tune. In the day of battle the horse and his rider seem equally elevated by it, and they both, under its influence, almost heedlessly rush on to death. On the other hand, music no doubt touches the feelings of the melancholy; and even when the evil spirit-world seem to take extraordinary possession, there is a temporary abatement of suffering by means of music, as in the case of King Saul; but it is at best but temporary, viz., very temporary in its influence, as the case of Saul illustrates; and then the 'last end' of such seems to be almost invariably worse than the 'beginning.'" Nay, I may go further. Granting that music has an influence for elevating the feelings. The question comes, is every elevation of the feelings divine, and for eternal good? Or may it not be quite true—yea, it is so—that hell as well as heaven makes use of music to elevate the feelings, and therefore under the semblance of religion too. Therefore the indiscriminate love of music, and that chiefly for its own sake, so characteristic of our day, is far from being a spiritually-healthy indication. Yea, many awful risks are run by it. Your sons and daughters go to the opera for the music's sake; they go to the theatre for the music's sake (is that all?); and for the same sake they go to church. It elevates the feelings. No one denies it. But remember that that argument cuts two ways, and proves more than you wish. For music elevates the feelings to thoughts of piety—it also elevates them to deeds of villany and lust. And since you practise in your families the *secular* rather than the *sacred* music, secular will your offspring's feelings be. Moreover, other things which no man in his senses would argue their cultivation, elevate the feelings as well as music. Wine and whiskey elevate the feelings much in the same way as music does. Many men are most religious when they are half drunk, as John Bunyan told us long ago. Are we therefore to introduce these feeling elevators into our public worship? Arsenic in certain preparations, though a deadly poison, elevates the feelings, and imparts a degree of vivacity to the dullest feeling. Certain kinds of gases will send you to dancing, or fighting, or singing, or praying, according to the state of mind in which you are, just after the same manner as music will make you rush to the battle and to death—as it makes you sing with the giddy—as it makes you weep with the sorrowful—or as it makes you enjoy the worshipping assembly! And—setting seriously aside whatever thoughts of levity we may have associated with his name in the other argument—I find that under the so-called devotional influence of music king Nebuchadnezzar grew into a tyrant. It *did* elevate him in his own ideas, even to the deification, almost, of himself. But a *holier* elevation was given to his feelings, not under the sound of the 'cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of (instrumental) music,' but among the lowing of the cattle, with the simple song of the bird, in the loneliness of the fields, in self-examination:—'And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the MOST HIGH, and I praised and honoured Him who liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. . . . Now (not before) I Nebuchadnezzar praise and extol,

and honour the King of Heaven, all whose works are truth, and His ways judgment: and those that walk in pride he is able to abase.”

I allowed my friends to walk a little before me on my way home, wishing to muse on these arguments. But soon Mr. Earnest Wagg made up to me, and said, “Mr. M——, I left my two cousins, whom you would observe to-night, at the corner of that street, and took this short cut just to make up with you.” I began to thank him for the manly part he took in the discussion, especially he being in so small a minority. “I would not have said so much but for the sake of my cousins there. May-Jane has just come to the knowledge of the Truth lately, and Alexander is in an anxious state at present. I induced them to come, that they might learn something of the ways of God among the members of our churches; but O, how sadly disappointed I am. So much of that cant about music—not a mention of the dear name of Jesus. Alas! wherein do our church members distinguish themselves as *Christian*? Oh, this unceasing slang about ‘Organs’ and ‘Psalmody!’ Were they to give the money which their organs cost them, in buying and blowing, to the work of GOD in some destitute locality, the songs in heaven over returning prodigals to their Heavenly Father would be a sweeter sound in the ear of their *departing spirit* than anything produced by these ‘sounding brasses and tinkling cymbals,’ with which they disturb the Sabbath of the Lord, and of the soul from week to week!”

“I will introduce you to my cousins. Do try and lead their thoughts to the GRACE AND LOVE OF GOD, THE ATONEMENT AND INTERCESSION OF JESUS, THE PRESENT AND ABIDING COMFORTS OF THE HOLY GHOST! Try to undo the evils of this night’s so-called ‘religious social party.’”

MELANKOME.

## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE  
SPRING OF 1865.

### SEA OF GALILEE.

17th April.

ON leaving Tiberias our route lay along the shore of the Lake northwards. The son of the Governor, a youth of about sixteen or seventeen years of age, was going to Damascus, and asked permission to accompany us, to which, of course, we could have no objection, as he mounts his own horse, a far better one than any of ours, and carries his own provender. For some distance the banks were hilly and precipitous, affording no room for villages or even houses on the shore. In about an hour, or an hour and a half, we came to the plain of Gennesareth, at the entrance of which, from the south, we passed *Mejdel*, a most wretched hamlet, representative of

the ancient Magdala, the birthplace of Mary Magdalene. The whole plain is only four or five miles long, and from one to two in width, extending from the margin of the lake to the hills on the west. The soil appears exceedingly good, and would doubtless be very productive; but except a few acres around *Mejdel* it is entirely uncultivated. Riding along the beach, sometimes on the shingle or sand, and close to the water’s edge, at other times a little inland, through beautiful groves of olive-trees in the richest bloom, we soon reached *Khan Minyeh*, now in ruins, and near the Fountain of El-Tin, at the other end of the plain. This is supposed by some to be the site of Capernaum, although it is doubted by others. A few insignificant and shapeless ruins are all that re-

at place which was mainly home of Jesus during His story. But in the very uncerd- ing the site of Capernaum filment of the Lord's words t,—a city in that day exalted 1, but now thrust down so en the locality where it stood (Luke x. 15).

n el-Tin (Fountain of the ended another ridge, travel- by a narrow pass cut in the hich runs sheer down into nd came upon a second little , where there are the ruins ith an aqueduct, and a full let rushing with sweet music ce. This place is called El- e supposed site of Bethsaida Fish), and the home of Pe- rew and others of our Lord's Here we found a solitary cted of reeds, the abode of en, who had nets but were boat. They seem to catch hrowing their nets from the they had a dozen or more of ive in a little artificial pond, ny traveller who might be purchase them. As their Caravan road from Damas- ot, I should think they have yers. Our dragoman prop- ply for our dinner to-day. is place is a beautiful white h, on which I doubt not Pe- brethren many a time drew hing-boats and spread out

There are several copious here, too, whose flowing e freshness and fertility to Forty minutes more through rank weeds and tall thistles, hich were at least ten feet ame to Tel Hum, the ruins, d by some, of the ancient Other travellers and critics : of Capernaum here. I am ent to decide which is right, Dr. Stanley leaves the ques-

The ruins are far more ex- l important than those at eh. We had great difficulty ; and examining them, for regular path, and we had to gh tangled thickets of tall ich sometimes nearly baffled ate. Here there are frag-

estigations of Captain Wilson eagues at the instance of the Exploration" Committee, ac- sience our visit, seem now to ined Tel Hum as the site of

ments of wall still standing, with pros- trate pillars, pedestals of columns, and heaps of large hewn stones lying about, indicating a place formerly of some mag- nitude and importance. Its situation is not far from the embouchure of the Jordan into the Sea of Tiberias; and if it be the locality of the ancient Chorazin, the woe of the Master has unmis- takably fallen upon it (Luke x. 13). Yet nature is, in many respects, as attrac- tive, and the soil as fertile, as it was eighteen hundred years ago. But how great the change in other respects. The shores of this lake were once covered with cities; now a miserable hamlet or two alone remain; the lake itself was once furrowed with fishing-boats: we did not see one on the bosom of its waters; and that which was at one time probably the most populous region of Palestine is now utterly desolate, and all but entirely deserted. The very names of Capernaum, Bethsaida, and Chorazin have perished; and the only town that remains under something like its ancient name is *Tubariyeh* (Tiberias), a town mentioned in the gospels only in connexion with the lake or sea, and we have no record that our Lord ever did any mighty work in it. The walls of splendid palaces and the pillars of costly synagogues were once reflected in these waters; the energies of hus- bandmen, merchants, and fishermen, once received exercise and stimulus on these shores, but where are they now? The place that knew them knows them no more.

#### SAFED.

Having leisurely skirted along the shore for several hours, we turned our backs at length reluctantly upon the lake, and commenced our ascent to the comparatively-modern town of Safed. Our dragoman missed the way, and gave us an hour's wandering on the hills which might have been spared. We got into the great northern road, near the Khan Jubb Yusef—the Khan of Joseph's Well (so called from a tradition that here Joseph was thrown into a well by his brethren)—now only used as a cow- house; and in about two hours there- after, travelling among the hills of Gali- lee, we reached our encampment on the height just under the walls of the ruined Castle of Safed. This town was well nigh completely destroyed by the same earthquake as shook Tiberias in 1837, and five thousand of the in- habitants perished, four thousand of

whom were Jews, in whose quarter the visitation was most terrible. Safed is situated on an isolated mountain peak, on the opposite sides of which the houses are built, and the peak itself crowned by the castle, now in ruins. The view from the walls of the castle is extensive and magnificent. You see Tabor, Gilboa, and Carmel, with the mountains of Samaria, and almost the whole of the Lake of Gennesaret, which lies placid and shining more than two thousand feet below you; while the territory representing the ancient kingdom of Bashan beyond the Jordan stretches away to the east as far as the eye can reach. It is a wonderful panorama for extent, variety, and beauty, with an interest peculiar to itself, such as, perhaps, no other landscape in the world possesses. There is a Rabbinical tradition or belief that the Messiah, when He comes, will rise from the waters of the Sea of Galilee, land first in Tiberias, and then establish the throne of His kingdom at Safed. Hence the Jews consider this town as one of their most sacred places, and gather in considerable numbers to reside here. Its situation is very picturesque, and the scenery immediately around it varied and attractive. The Jewish schools of Safed in the 16th century are said to have formed the golden age of Rabbinical literature.

*Tuesday, 18th April.*

Our starting this morning from Safed was signalized by a fierce war of words between Hassan our Dragoman and Hassan the Damascene. The strife seemed to arise from a rebuke administered by our Dragoman to the master of the horse for his laziness. Instead of seeing to the packing of our tents and baggage for the journey, he sits listlessly or lounges about smoking a heavy Nargilly, made of an ornamented cocoa-nut shell, with one tube for the bowl and another for the mouth, sticking out from the centre piece like the drones of a Scottish bagpipe. They blasphemed each other lustily, and the result was, that Hassan the master of the horse would not accompany us to-day as he had hitherto done, but went with mules and baggage, sending an old man with a donkey to carry our luncheon. In one respect this was unfortunate, for we had not left Safed more than half an hour before we were at a loss for a guide to direct our course. Our Dragoman, although he has frequently been through Syria, has at many points had to depend on local guidance; and this morning his

knowledge or memory was sadly at fault. Twice we missed the way, and our party got divided, which for a time created a good deal of confusion. At length, however, with a little loss of temper, perhaps, as well as of time, we got together again and fairly started. During the greater part of the day we have had Mount Hermon clearly in sight, with its top covered with snow, and occasional glimpses of Anti-Lebanon similarly crested. As we advance northward the country becomes more variedly beautiful in the English sense, that is, more like English scenery, with more verdure and wood than in the south of Palestine. Early in the forenoon we crossed Wady Hendaj, a wild and deep gorge, so steep that for safety in descent we had to dismount and lead our horses. At the bottom there is a beautiful mountain torrent, clear as crystal, a branch of which is led off to drive a mill. Its banks are clothed with luxuriant oleanders, and little fishes play prettily in its limpid waters. On coming up the other side of this gorge we met an English travelling party, with their Dragoman, servants, and baggage; and in the party, consisting of four young men, one of our number recognized an old fellow-student at University College, London. The recognition was pleasant so far from home. This party had entered Palestine at Beyrout, intending to reach Jerusalem by Easter, but the weather had detained them in Lebanon somewhere between Beyrout and Damascus, so that they have not accomplished their purpose, for Easter is now past. Soon after meeting them we passed on the right a rocky height, called Khuraibeh, where Dr. Robinson has placed the site of Hazor, of which Jabin was king, and which Joshua burned (Joshua xi. 1—11). It is very doubtful, however, whether this identification is correct, although probably Hazor was somewhere in the neighbourhood.\* About midday we reached Kedes, a village which stands on the site of the ancient Kedesh Naphtali, the birthplace of Barak, and one of the cities of refuge to the Israelites. It is beautifully situated on a rising ground, at the head of a vale embosomed among wooded hills. Below the modern village, a little to the east, there are some re-

\* The "Exploration" party have found on an isolated hill about two miles south-east of Kedes, the remains of a large city of remote antiquity. Captain Wilson believes this ruin, and not Khuraibeh, represents the long-sought-for Hazor.



markable ruins. The chief of these is a building rather more than twenty feet square, of a cruciform interior, and having a large ornamental portal facing the south. The floor inside is covered with large blocks of stone, and outside heaps of hewn stones are lying about in confusion. Further in the same direction there are several peculiar and perfect sarcophagi, some of which are double, having two tombs hewn side by side in the same block of stone, and covered by one lid. The outsides of all of them are richly sculptured, but the sculpture is very much effaced, so that it is difficult to determine what it has been. Nearer the village there is a fountain, with some sarcophagi round it, used now as water-troughs for cattle! Farther eastward than any of these ancient remains, there are portions of the walls of another large building still standing, the origin and design of which it may be now impossible to ascertain.

Kedesh occupies an important place in the history of the Israelites. Here Barak was when Deborah summoned him to lead the Israelites against their enemies; and somewhere in this locality Sisera, the chief captain of Jabin, fell, in the tent of Jael, Judges iv. 6. The black tents of the Bedouin may still be seen among the Terebinths in the plain of Kedesh.

Our encampment for the night is at Meis el-Jebel, a large village situated at the entrance of a green upland plain, plentifully sprinkled with trees, and more like an English park than anything I have seen in Palestine. The inhabitants are called Metâwileh — neither Christians nor Mussulmans, but followers of Aly, the son-in-law of Mohammed, and are regarded as heretics by the orthodox Moslems. They gathered around us in a crowd on our arrival, and are evidently disposed to be very friendly. Nevertheless, it is not pleasant to have the whole population of a village staring at you when you wash and shave, which operations are necessarily performed by us outside our tents.

#### PLAIN OF HULEH.—DAN.

*Wednesday, 19th April.*

Awoke early after a disturbed night. Occasionally the piece of flat ground chosen for our encampment is so small that the horses and mules, as well as our Syrian muleteers, must sleep very near our tents; and as the mules have bells on their necks a constant tinkle is kept up by no means favourable to sleep.

In addition, last night all the dog the village seemed to have come to our camp, and their barking in respect to each other, and to the cry of jackals which prowled in the neighbourhood, created a noise that seemed occasionally like the roar of a menagerie wild beasts. However, to compensate for the discomfort of the night, we had a most delightful day in travelling through the territory of the tribe of Dan. From Meis el-Jebel we had a ride of an hour and a half up wooded heights and through forest glades abounding in arbutus, bay, and hawthorn trees. At length, on reaching the top of a ridge, a wonderful landscape suddenly burst upon our view. It was the plain of Huleh and the valley of the Jordan stretching below us ten or a dozen miles in breadth, full of verdure and beauty. Hermon was right in front of us, rising on the other side, and lifting his snowy head to heaven in solitary majesty, while Lebanon stood on the north, like a mighty wall guarding the entire region. In this basin of the Jordan are some of the principal sources of that river; and the abundance of water gives the valley here an entirely different aspect from that which it has at Jericho. There, all is sterility and barrenness, except within the narrow banks of the river; here the whole valley from east to west is covered with rich verdure and varied beauty. From this elevated point we had a sharp and rather difficult descent of half-an-hour or more to Hunin, a village gathered round the ruins of an old castle. Before coming to the village we passed the pool which supplies the inhabitants and their cattle with water. A pool of the same kind we had seen at Meis el-Jebel; and it appears every village in this part of Palestine has one. These reservoirs mainly depend on rain for supply, so that the judgment spoken of in the prophet Isaiah, of "drying up the pools" would be a very awful visitation. Hunin is supposed by Dr. Robinson to be Beth-Rehob, mentioned in connexion with Dan (Judges xviii. 28); but Dr. Thomson, in "The Land and the Book," supposes it to be Beth-Maachah. Where such doctors differ, how can I decide? The castle presents varied specimens of architecture, and of different ages; it has a deep moat around it, in some parts cut out of the solid rock, and is in a better state of preservation than many of the ruins of this land. The view from its walls is nearly as imposing and grand as that which we had on the heights above the village. Down be-

low us lay the plain; and the lake of Huleh, the modern name of the ancient "waters of Merom," was gleaming in the sun a few miles southward. This lake is of a triangular form, about four miles long and three in breadth, and is the uninvaded and quiet home of myriads of wild fowl. Around it there is a wide margin of very marshy ground, covered with thickets of cane and luxuriant vegetation. After leaving Hunin we had still, before reaching the plain, to descend for at least an hour by a zigzag declivity winding among rugged rocks and through glades of coppice oak. The plain is clothed with flocks and herds, and is intersected by many streams, the chief of which is the Hasbany. This river is one of the largest, and is the longest of the formative branches of the Jordan. It runs in a deep bed, tumbling over rocks and precipices, forming little cascades, with pleasant rushing noise, and is crossed by a substantial bridge, which, with the stream below and the scenery immediately up and down the river's banks, reminded me of some of the mountain torrents of Scotland. In three quarters of an hour after crossing the Hasbany we came to Tell el-Kady, "the bill of the Judge"—the Laish or Dan of the Bible. This Tell or Mount rises from the plain by several shallow terraces, and has its level circular top strewn with ancient ruins, sprinkled with trees, and covered with wild tangled weeds. It has somewhat the appearance of the remains of a crater, and rises perhaps eighty or a hundred feet above the plain. Standing on this height, and looking around on the ancient inheritance of Dan, you can see still how justly that tribe considered the land "very good"—"a place where there is no want of anything that is in the earth" (Judges xviii. 9, 10). The most remarkable thing connected with this spot is the fountain which issues from the base of the Tell on its western side, and is called Leddan. It gushes forth a copious spring, forming at first a small lake, and then rolling away southward a rapid and strong stream. Close by this fountain, and under the shade of a wide-spreading oak, we stopped to lunch and rest. Near us was the white tomb of some Moslem saint, whose memory seems still to be respected, if we may judge by the rags and patches of garments which are left on the tree which overshadows his last resting-place. The region around this height is by some supposed to be "the land of Uz," or

somewhere near it,—in which the patriarch Job resided; and Dr. Thomson, in "The Land and the Book," suggests that Huleh may be derived from Hul, the brother of Uz, the sons of Aram and grandsons of Shem (Genesis x. 22, 23).

#### BANIAS.

From Tell el-Kady the road leads across the plain eastward, first through corn-fields, and then through groves of trees and glades of forest abounding in oak, hawthorn, myrtle, and oleander. The foliage is now in its richest and most verdant state, so that the ride was a lovely one. We had the southern ridge of Hermon constantly in view, its snowy crest glistening in the brilliant sunshine. The natural scenery in this region is far more picturesque and beautiful than any we had seen in Palestine. As we traversed it and looked around us we were constrained repeatedly to express our admiration. A gentle ascent of half-an-hour from the plain brought us to the village of Banias, which stands on the site and amid the ruins of the ancient Cæsarea Philippi. It is now a small place of fifty or sixty houses; but indications of the grandeur of the city which Philip the tetrarch built, and which Herod adorned, are still abundant. The remains of the old city stand on a sort of ledge or terrace at the base of the southern ridge of Mount Hermon, which rises behind it in bold and imposing majesty. This situation is one of the most attractive and interesting in the whole of Syria. Groves of oak and olive and oleanders mingle with the ruins, and the place is all alive with bubbling fountains, miniature cascades, and gushing streams of water. The ruins of the city extend from the base of a high cliff on the north to the banks of a rugged ravine about a quarter of a mile southward. There are conspicuous remains of a temple partly formed from a cave in the face of the cliff, which still bears an inscription on the naked rock, showing that it was dedicated to the god Pan. Hence the old pagan name Banias, or Pania, which has survived the name given to it by its more modern builder Philip, in honour of his master Cæsar and himself. The ruins of the ancient citadel form a quadrangle of several acres in extent, surrounded by a wall and most with heavy towers, and a magnificent gateway overlooking the ravine on the south. But the chief attraction of Banias is the great fountain, which is the

upper and principal source of the river Jordan. In a hundred little bubbling springs the water gushes forth from amongst the rubbish and stones at the base of the cliff, within a diameter of 15 or 20 yards, and soon gathers itself into a large and rapid stream, which flows down a rocky bed, spreading its spray over the abundant foliage on either side, and dashing over prostrate columns and broken pieces of hewn stone and marble, the debris of the city's former material splendour. So far as the gospels inform us, this place was the northern boundary of our Lord's personal ministry; the point beyond which he did not go; and probably somewhere here, on one of the ridges of Hermon, His transfiguration took place just before He set His

face for the last time "to go up to Jerusalem." At all events, this locality seems to me to agree better with the requirements of the case than that of Tabar, though the latter has the advantage of an old tradition in its favour.

Our tents are delightfully situated among trees, and within the pleasant sound of the flowing waters, which may soothe us to undisturbed sleep under the shadow of Hermon. It was our purpose to proceed from Banias to Damascus by Hashbyeia and Rasheiya, places memorable in the recent Syrian massacres, a journey of four days, but as I have felt somewhat unwell for the last few days, we have decided to go by a shorter route, which takes only half the time of the longer way.

## Correspondence.

### ADVISORY COUNCILS.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

DEAR SIR,—Your esteemed correspondent, W. L., has rendered the best service to your readers that perhaps was possible, on the subject of advisory councils, by bringing before them the opinions of John Owen, and the views and practice of American Congregationalists, as to the connexion of churches. In Scotland, where the system of presbyterial rule has so fully developed its peculiar features, the tendency of Congregationalists has been in the opposite direction towards an extreme independency. Even that Union for evangelistic action in which our churches so happily consent, has tended to exclude the idea of any further union—has been placed, indeed, in antagonism to it, in those defences of ourselves against alleged inconsistency with which we have thought it necessary to meet the constructions put on Congregational Unions by our Presbyterian brethren. If we have thus fallen into the groove of a too jealous independency, it is better that we should be lifted out of it, and be led to inquire whether the principle of unity which we recognise may not be developed in another direction besides that of support to churches and home missionary efforts. The idea of unity is unquestionably, to some extent, applied in this different direction among ourselves, in those occasional interferences which almost all of us seem to think right, when one church finds another erring in faith or practice, or when pastors of a locality see one of their number teaching what they think unscriptural doctrine. Yet looking at the history of such interferences do we not find enough to make us dissatisfied with the way in which this method works, and desirous of something better? There is nothing to warrant the assumption that, with regard to unity, we have already reached whatever is attainable or desirable. The minds of many among us are, I believe, open to the consideration of a farther development of our principles in this direction. To this, I take it, Dr. W. L. Alexander points in a passage towards the close of his valuable discourse, in the volume of our Jubilee Services, printed in 1849. After speaking of our union in evangelistic effort, and similar common objects, he says, "Whether it be not possible to do more than this,—whether our principles do not admit of our forming a still more systematic development of our ecclesiastical unity,—whether there be not certain principles tacitly admitted and acted upon by us, which need only to be openly and systematically followed out to give complete and manifest coherence to our churches?—are points on which I will not here enter, partly because the time is too far gone to admit of my doing any justice to the subject, but principally because I am

anxious at present to dwell rather upon what we have actually done, than to speculate upon what it may be possible for us yet to accomplish," pages 147, 148. It will be well for us, I think, to use the help afforded by your correspondent's extracts for a careful consideration of this subject. There would be no wisdom in hurrying into new practices. Indeed, some extremes into which the American examples have advanced, afford us cautions that may be as useful as what we see to approve. One thing is plain, that the question is peculiarly a practical one. The single point of principle we may suppose to be admitted, that the churches have a right to advise each other, and to regulate their inter-communion. The question is, what is the best mode of exercising this right?—especially how, and to what extent, may we avail ourselves of united action? We have examples both in the Old and New Testament dispensations of remedies for evils even divinely devised, originating no sooner than the evils themselves, and going not one step beyond the necessities of cure. So ought it to be with us here, if we think that there is something wanting. We are warranted to apply a really effective remedy to this evil, but nothing more. To set up a machinery beyond the exigency would be childish, and would only end in dissolution. We could hardly anticipate even so long an existence for it, as that it should perpetrate actual mischief. The genius of our entire nation is practical—that of our English neighbours eminently so—and even we Scotchmen, after we have finished our exertions upon the theory of a thing, come to the practical question in the end. It would behove us, therefore, were we to move in the proposed direction, maturely to consider what organization would be sufficient. Anything more, if it had no worse result, would, as has been said, be sure ere long to stand still.

Your correspondent, W. L., suggests that the Congregational Union in part, but chiefly the Local or District Associations of our body, might supply the organization necessary for a board of advice. To me this seems neither advisable nor at present possible. These evangelistic associations are established for a purpose in which we are happily all agreed. Were an attempt made to unite with their home missionary character the functions of a court of advice, there would start up difference of opinion enough to call forth prompt resistance, and the attempt would fail. A mode of procedure in ecclesiastical matters in which the denomination cannot be expected, at first at least, to be of one mind, must stand clear of other institutions, which, encumbered by the alliance, would operate as an encumbrance in return. An advisory board would of necessity consist of nearly the same parties as are found in the associations referred to, while its separate existence would secure that its duties should be more distinctly defined, and make its continuance depend upon its fulfilling them without abuse.

Nothing would help more to the proper adjustment of the constitution of such a board than a tolerably correct notion of the sort of business which would come under its review. I would now offer such suggestions on this part of the subject did I not fear to trespass upon your space, and were I not convinced that there are brethren of long experience in the special duties of the pastorate who could furnish a much ampler enumeration of actual cases in which a board might usefully operate. Should no suggestions be offered by such to your readers, you will, I hope, permit me to return to the subject at this point, and to present some further thoughts on the species of business common to the churches which united action would best discharge, and the kind of organization to which this action might best be committed.

I am, dear Sir, yours, &c.

G. W.

#### LONG PRAYERS.

MR. EDITOR.—I have sometimes thought that short reminiscences of some of the old members of our churches would be interesting to many in our churches, and which might easily be put into form by the older pastors or deacons. I beg to send you the following:—

Mr. W. R. was a gardener by trade, an intelligent and thoughtful christian man. In his younger days he was gardener to Bruce the traveller, of whom he spoke as a man of great strength and courage. Mr. R. mentioned an anecdote which proved this. One day Mr. Bruce was present with his men in a field where he desired some improvement, when a bull rushed into the field. All the men fled but Mr.

Bruce, who had a stob in his hand, and who, when the animal rushed at him, came down on his forehead with such force as made him turn tail at once. Mr. R. took a great interest both in the religious and political interests of the world; he was eighty years old when the Reform Bill passed; he had witnessed the prosecutions in the west country, by the Tory Government, of all who dared to express their opinion on the political state of the country; and, notwithstanding his great age was deeply interested in the passing of the Reform Bill, and said that he would like to live ten years longer, to see what God was about to do in the world.

Our old friend lived till he was ninety-six years of age, and was unable for a long time to go to the house of God. The pastor of the church had a prayer meeting established in his house, and as from time to time his brethren met with him, he expressed his great thankfulness. His own prayers were short, comprehensive, and to the point; but he dreaded long prayers. One evening his patience was much tried in this way. A young man who had been called on to pray, continued for a long time in prayer. When he did close, our old friend laid his hand on the knee of the young man and said, "My young man, God weighs prayers; he disna measure them."

GUL.

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#### OUR DEACONS.

DEAR SIR,—As your correspondent E. G. Wood has promised to give us a fuller statement of his views regarding the Deaconship, I should have thought it unnecessary to refer to any of his remarks upon my papers on that subject, had he not brought against me what I cannot but feel to be a serious charge, that namely of misquoting Scripture in support of my opinions. Perhaps I might complain of the indefinite way in which this charge is made: it is noticed only "in passing," although, if true, it was deserving of the severest reprobation: and although only two cases are specified, the assertion that I had "more than once" misquoted Scripture, naturally suggests that other instances might be found. I would not make too much of this however, as I think your Correspondent's letter bears indications of having been written in haste.

In regard to the alleged misquotations themselves, I do not quite understand whether E. G. W. objects to the mere omission of the comma from the passage in Eph. iv. 12.—or to my affixing a sense to the words. As the former might be a mere clerical error, I presume it is the latter of which he complains, as in several passages in his letter he refers to my using the words in a sense different to that in which St. Paul used them. Now I submit that this is the very point to be proved: I cannot however enter into it fully in a letter, but content myself with saying, 1st, That a careful consideration of the passage, as it stands in the English version, will satisfy any one that there is some confusion and tautology in it. 2d, That even allowing that St. Paul punctuated his writings (which is perhaps doubtful) it cannot now be shown, apart from the arrangement of the words themselves, that the punctuation of the passage in the authorised version is the same as that he employed. 3d, That the English version is incorrect in as much as it inserts the definite article before the word "ministry," which the original does not, and thus gives a different sense to the words, and 4th, That some commentators give the meaning of the passage the same as I did. Three,—Macknight, Dr. D. Davidson, and Alford, (N. T. for English readers),—the only ones I have at present been able to consult,—agree in holding the view of the passage I indicated. I think then that I gave what I was fairly entitled to regard as the sense of the Apostle's words. It is true this does not exonerate me from the charge of leaving out a comma from the passage, and, so far, of not transcribing it as it stands in the A. V.; but I presume that it is an allowable mode of quotation to give the sense of the author quoted, although it may not be in his very words: if I mistake not the sacred writers themselves do this, and in exactly analogous circumstances to the case in hand.

I do not think it necessary to notice the first alleged instance of misquotation adduced by your correspondent, partly because it does not in reality violate the canon he lays down regarding quotations, and partly because I cannot believe that he seriously thought me to hold the opinion that St. Paul was expressing to Timothy his commendation of our deacons, i. e., those of our churches in the present day.

I am glad to find from the "Congregational Year Book," published since my last paper was in your hands, that the importance of having the nature and functions of the Deacon's office more definitely settled, is forcing itself upon the attention of our churches in England, and that a conference is proposed at which the subject is to be discussed. I anticipate the best results from this to the welfare of our churches, and trust that our churches in this part of the land will share in those results.—I am, &c.,

IOTA.

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## Notices of Books.

"THE LAW, THE PROPHETS, AND THE PSALMS;" *their Divine inspiration asserted upon the authority of our Lord, and vindicated from objections, &c.* By John Collyn Knight, of the British Museum. London: Longman & Co.

THE author holds that the testimony of our Lord Jesus to the books of the Old Testament ought to settle the question of their inspiration, and that it will do so with all sincere disciples. But while this is the case, he thinks that though inspired in one respect they may not be in all, and that purposely the writers may have been left to make some blunders in unimportant matters in order to test the moral state of those who read them.—While this is his opinion, he yet ably defends most of the particular passages against which exceptions have been taken as not unworthy of the Spirit of inspiration. Thus he ably defends the cursing Psalms as only in accordance with the dispensation under which they were written, though incongruous with the fuller light of the New Testament. We commend the tractate for its free yet reverent spirit, and as containing not a little that is fitted to be useful at the present time.

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DR. WEBSTER'S COMPLETE DICTIONARY OF THE ENGLISH LANGUAGE. London: Bell and Dalby.

THIS very valuable work is now completed, and our estimate of its worth has been constantly on the increase as our acquaintance with it has grown. In addition to the ample and valuable dictionary of the language, containing and conveying in the distinctest manner an almost inconceivable amount of information respecting the words in the lan-

guage, there is in the appendix, in addition to a full list of classical and scripture proper names, an explanatory and pronouncing vocabulary of the names of noted fictitious persons and places, &c., which, though never attempted before, will be found of great value; and both an etymological and pronouncing vocabulary of modern geographical names; as well as a list of the most common quotations from other languages arranged alphabetically with their translations into English. Though remarkably cheap for its contents, it yet costs a guinea and a half, and would therefore form a most acceptable present to many of our pastors who find even such a sum somewhat difficult to redeem for getting even such an important work as this is. We are quite certain that those who procure this dictionary for themselves will feel on use that it is worth far more than the sum it costs, and that we have done them a service in our strong recommendation of it, and that those who may get the work in a present will soon acknowledge that very few more valuable gifts could have been made to them.

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SKETCH OF THE HISTORY OF THE CONGREGATIONAL CHURCH, ELGIN. By the Rev. James Stark, Elgin. Jeans & Grant.

MR. Stark, the worthy pastor of the church in Elgin, has done well in compiling and giving to the public this history of the church over which he presides. We have been much interested in it, especially in the record that it contains of the abundant labours of the honoured and highly esteemed Neil M'Neil. Most gladly would we give large extracts from the work in our pages, as it is just such a history of this church and its pastors as we have been long urging our friends to furnish us of

churches of our order, but we any of our readers will procure themselves. And we would the earnestly urge this, inasmuch as its of the publication are to be the building fund of the new worship which is being erected church in Elgin.

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BRITISH QUARTERLY REVIEW. July, London; Jackson, Walford, & Co.

are several articles of interest in number, though we think, as a it is scarcely up to the standard

attained in the two previous issues. Our readers will be most likely to turn to the article on "Congregationalism, English and American," and will find it both interesting and instructive. The influence exercised by the widely different circumstances in which Congregationalism was placed on the opposite sides of the Atlantic are carefully traced and lucidly stated. The article concludes with an account of the advisory councils whose adoption among ourselves has recently been discussed in our pages, which is specially worthy of the intelligent reader's attention. There is also an able and instructive article on Ireland, and another on Auguste Comte specially fitted for the present time.

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## Chronicle.

### LEN AND BANFFSHIRE ASSOCIATION CONGREGATIONAL CHURCHES.

14-yearly meetings of the above Association were held in the Congregational Chapel, Stuartfield, on Tuesday and Wednesday, the 14th and 15th inst. The proceedings were opened on Tuesday night by an admirable discourse from Mr. Wallace, Aberdeen. A ministerial meeting was held at Stuartfield on Wednesday. After devotional exercises, a paper on "Church Life," by Mr. Beecher, America, was read and discussed.

#### THE CONFERENCE.

The conference was held at 12 o'clock on Tuesday. The meeting being opened by prayer and praise, the Rev. Mr. Troup, ministerially, began the discussion by a paper on "Church Life." After a few introductory remarks, the rev. gentleman said:—The subject which I have requested to introduce to you at this meeting is "Church Life." I may mention a good many points, as its nature, its stations, fruits, and sources, but I shall not serve it is not expected I should discuss it exhaustively—my duty being to introduce the subject for consideration. Beginning with the nature of this subject, as it is, I observe:—Church Life is spiritual life in the hearts of the members of the Church, and it arises out of it. To know what Church Life is, we must go back to the

individual believer—we must look at his new life, that life in him which is due to the influence of the Holy Spirit, which begins with the new birth, which consists in the knowledge and love of God, and which manifests itself *meditatively* in the contemplation of, and communion with, Him; and *actively*, in work and labour in his cause. This is Church Life in its basis. In no other way can a Church possess life than as there is life in the hearts of its individual members. How could a Church possibly be alive as a Church if composed of the spiritually dead? As well expect that a fire, or what was once a fire, shall possess life and heat when all the different pieces of wood and coal composing it are extinguished and cold! As well tell me that a tree possesses life when its branches are all dead! True, a little remnant of life may yet linger for a season or two about the root; but what is it worth if it is so feeble that it cannot throw itself into the stem and branches of the tree, and then put forth bud, leaf, blossom, and fruit?

Nor is it enough that *some* of the members of the Church are spiritually alive, while the greater part of them are dead. No. A poor feeble life assuredly has a tree, likely soon to succumb to death, if only every third or fourth branch is verdant and alive, all the root withered and dead. But still worse with a Church that has the living and dead in similar proportions in it; for here, unless the living can quicken the dead, the dead will deaden the living,





brimful, your own vessel, as you dip and draw, filled to overflowing—so you may be mistaken respecting him and the demonstrative services which are his delight. To him with his temperament, or with his training and associations, there may be true life in those services, the very expression of the inward fervour and feeling of his soul, which, whether expressed in the best and most natural way or not, has now become the most natural to him. We are not, therefore, to look for any one type in the manifestations of Church Life, but expect and allow for great freedom and diversity. It is not, however, the different types of it in different Churches we are now to consider, but some of the manifestations of it common to all or most natural to ourselves. We may glance at it in its flow in several directions, or follow it in several of the channels opened for it by a Church.

1. It will show itself, for example, in the offices of the Church. I refer more particularly at present to those which we regard as the two prominent scriptural offices—the ministry of the word and the ministry of tables—the pastorate and the deaconate. The ministry of the word is instituted in great part for the very purpose of inciting, drawing forth, helping, directing Church Life. Yet in the long run it cannot but be reciprocally affected by it—the ministry by the Church, or the Church by the ministry. A dead ministry is necessarily a great and sad check to the flow of Church Life; a living ministry at once stimulates and gives expression to it. The reverse of this is equally true, that the Church, by its life or deadness, will have no small influence on its minister. Its coldness will be apt to creep over his spirit. Its warmth will increase his warmth. Its prayers bring down blessings on him, to return with high interest on itself. Even in his study its life will reach and touch him; in the prayer meeting it will flow right into his soul; and in the pulpit greatly animate and invigorate him. It will receive expression in his preaching, in his prayers, and all his public work. Flowing from the pulpit to the pew, it will, in like manner, flow from the pew to the pulpit, and so from both, in united and majestic volume, upwards to God, its original source.

In some respects the deaconate may be expected to manifest this life not less fully. The minister is commonly drawn from beyond the particular church or congregation in which he is called to

office; the deacons always from within it. They are not only its choice, but they are of itself. They are generally its best, or among its best men. They become more or less its leaders. They go out and in before it publicly. They go out and in among its members privately. They are ever touching it at all points, and reciprocally are touched by it. They do a good deal of its church work, and in various ways express the measure and quality of its life. And hence is it specially needful that all who bear office in the Church should be filled with wisdom and the Holy Ghost, that they may help, guide, stimulate the life of the Church to healthy, vigorous exercise and fruitfulness.

2. But again, Church Life will manifest its presence in the meetings and services of the Church. Remember the testimony of the inspired historian to the first Church of the Gospel. "They continued steadfastly in the Apostle's teaching and fellowship, and in breaking of bread, and in prayers." There was Church Life manifesting itself in the Church meeting and the Church services—the fellowship, the Lord's Supper, the prayers, the teaching, the hearing. It is so still. Different Churches have different modes of public worship, of teaching, and of fellowship. But if they have life, life more abundantly, that life will show itself in any of these modes. It will bring them together in large numbers—large, I mean, in proportion to the whole Church. I have no idea of much Church Life when the meetings of the Church, whether on the Lord's day or on other occasions, are in general attended only by a few out of many. It will throw fervour and earnestness into their meetings when they do gather together. The service of song will not languish upon a few lips, but swell up from many voices joining together, and from many hearts knit together in harmony. The utterances of confession and prayer, adoration and thanksgiving, will not be cold and formal, but fervid and earnest expressions of the full overflowing life that is in the heart—now in its sorrows, and now in its joys; now in its depression, and anon in its exultation; that life quickened by the sympathetic feeling of heart joining with heart in this communion of prayer. The Word will be preached not coldly, but warmly; not to please the fancy, but to change the heart; to convert the soul; to edify the Church; not in weakness, but in power, in the Holy Ghost, and in much assurance. The breaking

of bread will be a season of hallowed refreshment and joy, longed for with earnest desire, partaken of with deep gratitude for redeeming love. The meetings for prayer will be full, not half empty; lively, not dull; bringing blissful communings with God while they last; leaving happy memories when they are over; issuing in blessed results afterwards.

3. Again, Church Life will evince its power and character in *the general intercourse* of the Church. I have just spoken of the more public meetings of the Church, including those for communion and fellowship. I now speak of the freer and more spontaneous intercourse among the members of a Church in its lesser circles. I speak of little meetings from house to house. I speak of the greetings of Church brethren in social life. I speak of the intercourse of the rich with the poor, and of the poor with the rich, and of each with those of his own class. I speak of help tendered to the destitute, sympathy shown with the mourning, comfort ministered to the afflicted, visits paid to those who are shut up in their homes. I speak of these and such ways of intercourse which show more fully what is in the heart than the larger meetings for fellowship. For love, brotherly affection—love—not in word or in tongue, but in deed and in truth, is one of the things much insisted on in the Scriptures, expected of all Churches, and it is especially in these and such ways just referred to that love to the brethren will flow forth. And such love, in flowing forth, will be a manifestation of Church Life. "As touching brotherly love," Paul says to one of the Churches of Macedonia, "Ye have no need that I write unto; for ye yourselves are taught of God to love one another. And, indeed, ye do it." Is he therefore satisfied? No, not fully. He wants more. Hence he adds with the next stroke of his pen, "But we beseech you, brethren, that ye increase more and more."

4. Further, Church Life will flow forth in the *institutions and work* of the Church. Different churches have different institutions, some more and some fewer, and put forth this power in different kinds of work, some in one direction, some in another. Besides the ministry and the diaconate, the more common are Bible Classes, Sabbath and Ragged Schools, Missionary, Bible, Tract, and Clothing Societies, Evangelistic Meetings, visits to the sick and destitute and the like. The life that is

in the Church, the life that is qu by its meeting and fellowship t will naturally flow in these a channels. But what a differenc volume with which it will flow ing as it is life faint and feeble strong and earnest. In the for it will be like a stream or rivu time of summer drought, half d nearly empty, shrunken to the : dimensions, almost disappear coming to a sandy, gravelly, pa bed; in the latter, like the same after a season of rain, full to o ing, carried along with force, and power, carrying burdens difficulty, driving machinery vig doing all its work efficiently.

5. Yet again Church Life will its presence and power in *the fin the Church*. A Church is a spiri ciety, planted and maintained fo ual purposes. Yet it has not a do with what is commonly reg one of the most secular of t money. It has to concern its both the gathering and the spe it. It must have its property— ing to meet in, held as a pe possession, or rented year by y must have its ministry, and tha try, as a rule, so supported as t free from the necessity of secu ployment, and able to devote it energies to the study of the so the preaching of the Word, the st ing of the flock, the service Church. It must have its ins for home labour and its soci foreign missions, unless it choos get Christ's command, "Go ye the world and preach the g every creature," and these ins and societies cannot be susta power and vigour without ampl It will ever have its poor, too, a it ought not merely to supply v absolute necessities of life, but as brothers and sisters in Chris it has indeed a ministry, alr ferred to, whose chief and spec is connected with the financem ent. And Church Life will i itself in this department. You ber how faithfully it did so in Church. "Neither was there an them that lacked, for as many possessors of lands or houses so and brought the price of the thi were sold, and laid them at the A feet, and distribution was made man according as he had need. remember, too, the testimony th bears to the Churches of Mace

"Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality. For to their power, I bear record, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Here was Church Life calling forth Church resources—richly, heartily, ungrudgingly. And so Church Life will always do—where it is strong, vigorous, and abundant. Church Life will show itself in cheerful giving. It will manifest its power in ample Church revenue and resources—ample, that is, in proportion to its means—whether for the support *due* to the ministry, or for the help *needed* by the poor, whether for ordinary purposes, or those which are more extraordinary. And by using these already blessed it will receive yet greater blessings in accordance with the promise to the ancient Church—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and 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."

III. But let us now glance at some of the fruits of Church Life—such Church Life as I have been endeavouring to set forth. There is a kind of Church Life distinguished by narrowness, exclusiveness, bigotry, and inability to see anything good beyond the particular Church to which the individual belongs; just as on the contrary you meet with some holding a loose sort of Church communion, and almost always finding fault with the church on whose roll their name stands, and beholding excellencies everywhere else. The Church Life we desiderate avoids both these extremes. It has no narrowness. It has no looseness. It is in its basis true Christian life; and therefore on the one hand broad in its sympathies as Christ's whole body, the one holy Catholic Church; on the other hand making intelligent choice of that form of church polity which seems most scriptural, and then flowing forth in the channels presented by such polity, principles, and fellowship. Now, such Church Life will bear good fruits.

I have already several times referred to the first Christian Church. I refer to it again. Here is the account given of some of the fruits of its Church Life—"They did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily such as were saved." Somewhat later, "The Word of God increased, and the number of disciples multiplied in Jerusalem greatly;" while of another Church Paul testifies—"From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." Now, here are the fruits of a healthy, vigorous, earnest, intelligent Church Life—happiness within, commendation of the Gospel to those who are without, and attraction of the *living* around. Happiness within—blessedness, I should rather say. Surely there is blessedness where there is love, blessedness where there is fellowship of love; blessedness where there is congenial work and companionship in that work; blessedness where there is mutual help; blessedness where there is true sympathy—that both rejoices with those that rejoice, and weeps with those who weep; all blessedness while in communion with each other there is also communion with the Father and with his Son Jesus Christ.

The commendation of the gospel to them who are without, and who know it not in its power—that is another of the fruits of such Church Life. Let the gospel be preached—I glance at this just in one point only—to the unconverted, amid a cold, languid, unsympathetic, half dead Church, and almost everything is against its success. Let it be preached amid a warm-hearted, earnest, sympathising, living people, desiring that it may reach the hearts of the unconverted, praying for this, looking, longing for it, and showing in their own lives the holiness of the gospel, and in the Church its peace, love, fellowship, manifold virtues, is there not everything there in favour of the word preached? True it is that "God giveth the increase;" but in the gospel, as in nature, he commonly giveth the largest increase in the best cultivated field.

Yet again such Church Life is attractive to the *living* around, to those who have already received the gospel into their hearts, but have not yet united themselves to a Church of Christ. A Church may have a scriptural form of polity, but so work it out as to repel men

instead of drawing them. There is nothing attractive in coldness—is there?—nothing attractive in squabbles, dissensions; nothing attractive in fault-finding and backbiting; nothing attractive in pride and airs of superiority; nothing attractive in selfishness. But much attractiveness in life, intelligence, earnestness, zeal, benevolence, mutual love, mutual helpfulness, mutual kindness, and sympathy. Where those united in fellowship live in harmony, are earnest for the truth, zealous for the kingdom of Christ, love each other, care for each other, stand by each other, assist each other, there is much to draw others towards such a society. There may be influence to counteract all this attractiveness. But the attractiveness is there, and undoubtedly will not be without its happy fruits, even though circumstances may make these fruits fewer than they would otherwise be.

IV. And now, brethren, before I sit down, let us for a moment look back to the nutriment and source of this life. The nutriment of it I need scarcely remind you is in the word of God, and in all Church ordinances in so far as they set forth the truth of God, and help to bring the soul into communion with God—Reading, Preaching, Expounding, Singing too, and Prayer, and the Lord's Supper, and the like. These are all means of nourishing and sustaining Church Life. The source of it is up in the living God. The source of it is the Holy Spirit. "And they were all filled with the Holy Ghost." And what then? This, "They spake the word of God with boldness." This, "The multitude of them that believed were of one heart and of one soul." This, "There were none among them that lacked." "Neither said any of them that ought of the things he possessed was his own." This "Great grace was upon them all."

Brethren, is there not much need of a great increase of Church Life in all our churches? Do they not droop and

languish? To obtain it we must have the fountain head of it—to the Lord himself. And to obtain it in need we must all go. A few weeks my attention was drawn on several occasions to the appearance of the rain which flows past my door. The fitful risings in it. A gush one day, another gush another day, coming suddenly, and departing suddenly. Was it so? Why there were thunder showers in different parts of the region drained by it. One heavy shower up one glen sends tributary that takes its rise there in full flood. Another day a shower in another glen sends its stream full. But when the rain rises to its whole imperial strength comes down in grand volume, increased by these partial showers. Now were you to go up its banks you would find all its tributaries, all its streams and streamlets, all its glens and all its springs and fountains, up to the highest and farthest, sending their full flood each according to its course, and to the utmost of its power contributing to the grand result. So should it be with us. No partial and fitful showers, but a great and general rain is very need, reaching every glen, every stream, every fountain. In other words, the blessing of God sought and poured forth upon our Churches, upon every family, upon every believer apart, and every soul apart. God stir us earnestly to seek this. God grant it to the Church meeting here. Go to this to all our Churches, for His name's sake.

The Rev. Mr. Arthur, Aberdeen, then addressed the meeting.

A Public Meeting was held on the evening, at which the Rev. A. G. Millar presided. Addresses were delivered by Rev. Messrs. Millar, Rennie, I. G. and Arthur on various important and interesting topics.—*From the Observer.*

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## SALVATION BY MEDIATION.

In a former paper we attempted some illustrations of the divine scheme of mediation, which it is the crowning glory of the gospel to reveal. That scheme, with all its wonderful provisions, is the result of a gracious purpose, on the part of God, to save the guilty. It is a wise and gracious provision in the administration of the divine moral government for securing the free and sovereign exercise of infinite mercy, in accordance with the claims and glory of infinite justice in the salvation of man; and this is done by the provision of an adequate and voluntary Mediator to whom the carrying out of the scheme is intrusted. Hence the importance of a clear and scriptural knowledge of the Mediator; of his person and work; of who and what he is; of his qualifications and fitness for the work assigned him.

The adequacy and efficiency of a scheme of mediation depends, in no small measure, on the fitness and competency of the Mediator; and especially so when, as in the case now under consideration, interests of such stupendous magnitude are at stake; interests affecting the well-being of the whole moral universe, involving the glory of God, and the salvation from sin and hell of a lost world.

Is the Mediator then competent for such an enterprise? Is he able to meet and sustain its heavy responsibilities? Is he adequate to bear its burden? Does he possess the personal dignity, the high standing in the scale of being, and weight and worth of character necessary to qualify him to mediate with God in behoof of the guilty? Hence the paramount importance of the inquiry, Who is the Mediator? For an answer to this question, we must have recourse to the same divine revelation which informs us of the blessed fact that there is a Mediator between God and men. Now, according to the clear and express testimony of that revelation, the Mediator is a *man*. The man Christ Jesus is one of his many designations in the Scriptures. He is a Mediator on man's behalf! and therefore he is himself a man; "bone of our bone;" "flesh of our flesh." He was born of a woman, and lived the life, and died the death

of a man. A man he was—a perfect man—a sinless man. Above there is no question. But were he only a man; did he possess no nature than simple humanity he could not be a properly qualified Mediator with God for men. In order to this he must be divine as human; God as well as man, and both in one person. The Mediator is “The man Christ Jesus.” He is at once truly God and truly man. Man he is, but he is a man in whose person divinity is mysteriously united with humanity; “the man who is Jesus the fellow.” That he might be the Mediator with God for men, a very purpose for which, being God, he became man; and thus incarnate God, “God manifest in the flesh.”

The Mediator then is Divine. His divine dignity and majesty were ever present to the minds of the Apostles when they saw and wrote of him; and we shall not understand their statements respecting his person as they meant them to be understood, if we exclude the idea of his divine glory and majesty when we read them. The union of the Divine and human nature, of supreme godhead and humanity being united in the same person, of the infinite God stooping to assume a frail suffering nature, and as a man, associating himself with men, is an idea so so confounding, so stupendous, so mysterious, so completely beyond the possibility of all creature conception, that it perplexes our reason, staggers our faith, and we are ready, in our unbelief, to exclaim, “How can these things be?” But the evidence of the truth of the fact is varied, abundant, and satisfactory, as to bear down all our unbelief to place the mysterious and glorious fact beyond all reasonable doubt and controversy. The supreme Divinity of the Mediator is as affirmed in the Scriptures as the reality of his manhood. The union of the Divine nature with the human, in his person, underlies the scheme of his mediation, and is essential to its success. It is the basis; the chief corner stone on which it rests, and from which it derives all its sufficiency and suitableness, as a scheme of glory to God and salvation to men. It is the wonderful constitution of the person of the Mediator, as God-man, that secures his mediation from all possible failure, and inspires and warrants our implicit and assured faith as fully adequate to the great “work given him to do.”

The “work given him to do,” refers to his mediatorial work on earth in the doing of which he acted as the Father's voluntary servant according to the arrangements of the plan of mediation, the Father occupying the place, and represents and sustains the majesty and claims of the supreme moral ruler of the universe; and as such, guards and vindicates from all dishonour and impeachment the rectitude, authority, and efficacy of the divine moral government, in the free exercise of mercy in pardoning the guilty. With him the scheme of mediation originated for its purpose. The Mediator, though in his own nature one with the Father in essential dignity and glory, yet undertakes to fulfil, in behalf of a guilty world, the gracious purposes of the godhead, and for this he assumes and sustains his mediatorial character and office.

In this capacity he had a “work given him to do,” partly on earth and partly in heaven. The work given him to do on earth, was of humiliation, obedience, suffering, and death; a work, in accomplishing which, his holy human soul was wrung with deep, intense, mys-

**anguish**—an anguish of spirit which ultimately broke his heart, and issued in his death on the cross.

The views entertained by many, in the present day, of the mediatorial work of Christ on earth, are extremely loose and vague, and, to our thinking, are very far from being in accordance with the Bible. By many it is considered simply as a work of wonderful self-denial; of entire self-surrender to the will of God; of a high, sublime, God-like determination, “to love the good, to speak the true, to resist the evil in every form,” a self-sacrificing consecration of himself to serve and glorify God, and, in this spirit, “becoming obedient unto death, even the death of the cross.” Thus Christ, in his whole life and death, was a sacrifice well-pleasing to God, and eminently instructive to man as an example of patience, fortitude, meek endurance of evil in doing the will of God, as a distinguished patron of moral heroism, of unshrinking fidelity to truth and duty, which no temptation and no suffering could, for a moment, cause to waver in its course.

No doubt the work of Christ on earth was all this in its highest perfection. It was, without doubt, a work of the most wonderful, sublime manifestation of self-denied obedience—of piety to God and benevolence to men the universe ever witnessed. But while all this is most true; divinely true, this view of the work of Christ does not meet the full exigencies of the case. It overlooks and ignores the great and primary design of the work of the Mediator, as an atonement for sin, in the sense of satisfying divine justice, and vindicating the honour of the divine law in the salvation of the guilty. This was indispensable, and to meet this great and pressing exigency in the administration of the divine moral government toward fallen man, was the great leading object of the incarnation, obedience and death of the Son of God. This was his appointed work, given him to do, as the Mediator between God and man. In that character he undertook so to atone for sin, so to fulfil all righteousness, so to obey the law and endure its penal curse, so to exhibit to the moral universe, in his own personal suffering, a specimen of what sin deserved, so to reconcile the claims of divine justice with the free exercise of divine mercy, as to make the salvation of sinners more glorifying to the divine character, government, and law, than the severest punishment that could have been inflicted on sinners themselves. Substitutionary atonement for sin, in order to salvation, enters into the very essence and substance, so to speak, of the mediatorial work of Christ. That work was atoning work. This was its distinctive characteristic. Christ did many things while he was on earth, but atonement for sin was the end of all that he did; all besides was subservient to this. Throughout the whole of his humiliation and obedience unto death, this was ever in the Mediator's view, as “the work given him to do.” Had he stopped short of this, he would have stopped short of his appointed work, and sinners must have fallen short of salvation. Divine law and justice must have their vindication; otherwise sinners cannot be saved. This was the will of his Father, which he came into the world to do, and to do which was the one great object of his birth, and life, and death. “To this work he consecrated his entire life on earth, making it his meat and his drink;” shrinking from no difficulty, from no humiliation, from no labour, from no self-denial, from no indignity, from no suffering,

from no conflict with the powers and principalities of evil, but going straight forward in his appointed course of humiliation and obedience unto death, he, with calmness, with constancy, with resolute firmness and intrepid self-sacrificing devotion, persevered till every interest involved in his mediatorial undertaking was secured, beyond the possibility of a failure; and, confident of this, his exclamation on the cross, "It is finished," was a declaration, and an appeal to his Father, that the work given him to do, as the Mediator, had been accomplished, that it had been brought to a final, satisfactory, and triumphant conclusion; that he had done and suffered all that was needed to satisfy divine justice to atone for human guilt, to redeem us from the curse of the law, to lay the ground and open the way of salvation to a lost world, to unite "glory to God in the highest, with peace on earth and good-will to all men;" that the great redemption price had been fully paid by his own blood. Hence we read,—that "he once suffered for sins, the just for the unjust," that "he was wounded for our transgressions, and was bruised for our iniquities," that "the Lord laid upon him the iniquities of us all," that "he was made sin for us, though he knew no sin," that "he gave himself a ransom for all," that "he died for our sin," that "he put away sin by the sacrifice of himself," that "he bore our sins in his own body on the tree." We have been cautioned not to "add to the Bible what is not in the Bible," specially in relation to the sufferings of Christ. This caution is sound and wise. Well, the sayings we have just quoted are all in the Bible, and many more to the same import. In the Bible we find such sayings applied to Christ alone—to his sufferings and death only. We never read there of any other individual, that "he died for our sins," that "he is the propitiation for our sins." What does such language mean? Does it mean simply that in suffering unto death Christ "came into collision with the world's evil and bore the penalty of his daring," that "he approached the whirling wheel and was torn in pieces," and was thus the innocent victim of the perfidy, violence, and cruelty of wicked and ungodly men; just as many a martyr for the truth has since been? Was this all? Was it for this that the Son of God became incarnate, humbled himself and endured the agony of the garden and the still deeper agony of the cross; when, in the mysterious anguish of his spirit, he cried, "My God, My God, why hast thou forsaken me?" Was all this nothing more than a mere tragic spectacle; a feat of reckless hardihood; an exploit of daring heroic enterprise; a dash of exuberant philanthropy that rushes at its object heedless what it may cost? **N**o, verily, The Bible teaches a far different lesson on this all-important and vital subject.

That Christ, in suffering, suffered as the innocent substitute of the guilty, as an atonement for their sins, as the condition of their salvation, the price of their redemption, is so clearly the lesson of the Bible, that to deny it, to use the language of Robert Hall, "is not so properly to misstate as to contradict its testimony."

The mediatorial work of Christ, then, was vicarious and atoning. It was no ordinary work. It was a work rendered to the Godhead, designed to secure the highest possible ends, the glory of God and the salvation of man; a work which there was not another individual in the universe, besides himself, competent to fulfil. It has reference to God



in his rectoral capacity, as the ground of honourable reconciliation between himself and his guilty creatures. It was wholly vindicatory in its nature and design; vindicatory of the divine rectitude, authority, and law, in the salvation of sinners. It fully met and satisfied all the demands of injured justice and violated law on our behalf; and furnished the Divine Ruler with a true, just, valid, and sure ground for his merciful dealings with the sinner. In this view of it, the Divine Ruler sees in the mediatorial work of his incarnate Son, in his obedience unto death, a glory, a sufficiency, a moral grandeur, a value, and an excellence, infinitely transcending all the dishonour that has been cast upon his government and law by the sin and rebellion of man; and it sheds a new radiance of vindicated majesty around his throne; a radiance, in the brightness of which Jehovah is seen in a new light, a light in which he is nowhere else seen. Here he is seen in all the blended glories of his character; the perfection of light and love; "the just God, the merciful Father, and the wise governor," all in one, "the just God and the Saviour," forgiving iniquity, transgression, and sin; and appearing, in the pardon of it, at once in all the glory of vindicated majesty, and in the free and sovereign exercise of infinite mercy; grace and justice equally abounding; all the perfections of God gloriously illustrated and exhibited in all their blessed harmony; "mercy and truth meeting together, righteousness and peace embracing each other." In the face of Jesus Christ, the Mediator, in his person and work, the glory of God shines forth in the view of a witnessing universe. Never was God more signally glorified than when Christ "finished," on the cross, the work given him to do. Never was there a greater vindication of the divine character, a greater proof of God's immutable hatred of sin, a greater manifestation of the glory of his holiness and justice, combined with his mercy to the sinner, than when the Son of God gave himself up as the divinely appointed, and voluntary, and all-sufficient atoning victim for the sins of the world. The glorious dignity of his person rendered his obedience unto death, as the mediatorial substitute of the guilty, worthy of God's acceptance, as an adequate and glorious equivalent for the personal punishment of the sinner, in its bearing on his character and government; and then the hallowed principles by which the Mediator was actuated in doing his work; his sublime self-denied, self-sacrificing, willing obedience to the will of his Father, his delighted readiness to do and to suffer all that the fulfilment of his Father's will required of him, rendered him the object of the Father's infinite delight, complacency, esteem, and confidence. He knew perfectly what the fulfilment of the Father's will required of him. When he undertook to do that will he was fully aware of all it was to cost him in humiliation and suffering; yet, in the face of all, in the full anticipation of all, he said, "Lo I come," "I delight to do thy will." This delight sprung from love; from love to his Father—from love to a guilty world. The glory of the one, and the salvation of the other, was his great object in assuming his mediatorial office, and in fulfilling his mediatorial work. While he acted as his Father's servant, and by his Father's supreme will and authority, he was perfectly free and voluntary in doing the work required of him. The Father was not more ready to propose than he was to undertake. What he voluntarily undertook to do he voluntarily fulfilled; gave him-

self up to his work with a calm and fearless intrepidity, met every obligation, satisfied every claim of law and justice, maintained the authority and efficiency of the divine government, while grace reigned and triumphs in the most free and glorious manner in saving the guilty. Because the Mediator did this service to the Godhead, according to covenant engagements, he was raised from the dead, received up into heaven, exalted to the right hand of the divine Majesty, and crowned with glory and honour. There the Mediator now is. Neither of the place—nor of the throne at the right hand of which he took his seat—nor of his personal glory there, can we form any distinct, far less any adequate conception. But there he is, having all power given him on earth and in heaven, to carry out to their completion the results of his mediatorial work on earth in the salvation of a “multitude which no man can number, out of all kindreds, and peoples, and tongues, and nations,” to the glory of the Father.

In Christ the Mediator, then, there is salvation, free and full salvation for men, and all who, by believing in the Mediator, acquiesce in the principles of his mediation, obtain, for his sake, pardon, acceptance, and peace with God now, and eternal glory hereafter.

T. Y.

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### BAPTISM.

THE doctrine of the sacraments, or the symbolic and ceremonial ordinances of the Church, gains profounder and wider interest in these days. Of the two fundamental beliefs of Christianity, both of which are discussed with relentless freedom and severity, and which may be severally described in these two formulæ,—the real presence of CHRIST in the Bible, and the real presence of CHRIST in the Church,—the latter has assumed an equal importance and significance with the former. We do not regret the event. They who have studied the beginnings of the Tractarian movement, especially in “The Life and Letters of HURKELL FROUDE,” who gave its initial impulse, will acknowledge that the cardinal doctrine and the momentum of the movement lay in the efficacy, the Divine meaning, and worth of the sacraments. In them, the majesty and the saving health of the Church were manifested. To secure, as was thought, their right administration, the office of the Christian ministry was exalted into a priesthood, and all the other pretensions of this quasi-Romanism then followed in natural sequence. The spiritual power, however, of the whole system lay in the conviction that the sacraments of the Church were a reality, which conferred some real advantage, and conveyed some real blessing. And underneath the frippery and idle bombast, the man-millinery and sickly conceits, that swell out this movement,—which are but the rank overgrowth of a vain and luxurious society,—there abides this faith, as the spiritual force, the vertebral column, and the moving links of its expanding form. With some, a reaction from the mediæval excesses to which a passionate spiritual faith hurried men away from the arid Erastianism of their Church, has led to a complete denial of the sacraments of the Church. Such men

et that it was an extreme like this which produced the recoil into a ritual Papistry, which they deplore; and their denial of ordinances which belong of necessity to the Church of CHRIST, and are at once the bolts of her Divine glory, the witnesses of her truth, and the vehicles of her spiritual influence, will infallibly beget similarly extravagant errors. The false and most dangerous notions which Tractarianism has popularised, and which, like all error, gain their power for mischief from truth they hold in solution, are to be successfully met and overcome by removing that truth they abuse, and presenting it delivered from the alloy by which it was corrupted, and fixed in that system of spiritual truth to which it is native. It is the true doctrine of the Church that alone fully satisfy the wants of Christian men, and kill the impure of Romanism. It is the true doctrine of the sacraments that alone fill the need, and vindicate the faith, that have given an impulse, but, we trust, transient influence to the portentous herey of Sacramentarianism in our country.

To find reality in the sacraments, an outward, inscrutable, magical force is imputed to them which is largely, if not altogether, separated from spiritual truth and influence. This is the falsehood and the danger of our neo-Popery. But to meet it these means only are available—viz., to assert and to prove the spiritual reality, quick with spiritual activity, health, and blessing, which exists in these ordinances. Reality is sought, in some form or other. Nor can it be gainsaid that the formal, fruitless ministrations of the two ordinances, especially of baptism, in modern Evangelical churches, has seemed to degrade them to a mere show, a dry incantation, an empty nothing. As a protest against this, Sacramentarianism has arisen, which asserts the reality of the sacraments, though in monstrous form; nor will it be exorcised till the true, the spiritual realism of the sacraments is exhibited in our churches.

There are two doctrines of baptism which are currently held by Nonconformist churches. Evangelical Churchmen have no theory of baptism at all, and the theories of the Broad Church and of the Puritans—which ever still prevails in Scotland—may both for the present be laid on one side. We write only for the Nonconformist churches of England. The former doctrine regards baptism as the public dedication of a Christian believer to his Lord, and the way of entrance into the Church. This doctrine is held by the Baptist churches. Baptism has, in their view, a twofold significance. It is a private and individual ordinance, in which the believer symbolically consecrates himself to his Saviour, and is a Church ordinance in which the Church receives him into its communion. The other doctrine regards baptism purely as an ordinance of the Church, in which the Church receives within its "economy," to use the phrase in Christian truth, and surround with Christian influence, those who voluntarily seek for such privilege, or who are brought by their parents to receive it. The latter doctrine is now generally accepted by our Independent churches, and represents, we believe, the Scriptural and Apostolic view of baptism. Baptism, according to this view, represents at once the new relations to GOD into which all mankind are now brought by JESUS CHRIST, and the duty which the Church of CHRIST owes towards all men,—willing to communicate its truth, and bring the blessing of salvation to all to whom it can be imparted. The noble

doctrine of multitudinism, which is now misleading so many minds, here impressively taught. All men are now invited to secure the privilege of Christian teaching, nurture, and fellowship, that they may be brought to the enjoyment of a living Christian faith. But the greater truth of individualism that is necessary to guard the doctrine of multitudinism from its otherwise palpable dangers, is taught with equal plainness and force. All souls are dealt with individually: all are welcome; *each one* is received separately, and a distinct and solemn responsibility is assumed with regard to each. The Church is not to be a mass of people baptized indiscriminately by official priests, paid by the State for the service. It is an organised body of men and women who have professed their faith in JESUS CHRIST, and who find their Christian work in training for CHRIST, and thus preparing for their own spiritual communion all who will receive such spiritual privilege at their hands.

This, we say, is the doctrine of baptism that is generally accepted by the Independent churches. A sacrament that has such a grand significance, and offers such ineffable blessing, should be no mere form. It is the acceptance by the Church, standing in the place of its LORD, of those infants that are brought to its care, and over whom, along with the sprinkling of water that symbolises the cleansing powers of the atoning blood and the washing of regeneration, it pronounces the name of the Holy Trinity whom it worships. It is the seal of the Church upon the baptized, and it is the pledge of the Church to its LORD and to the baptized to train them in the nurture and admonition of the LORD. Mystic and unintelligible virtues are supposed to be communicated by the holy water of the font—a delusion which contravenes, in every point, the nature of our Christian doctrine and salvation. The only influences that are communicable by the Church are loving, conscious influences generated by Christian truth and awakening faith in Christian truth. Such alone can bless and save the soul. These are the only healing virtues which the Church can impart. It is simple blasphemy and a Pagan invention which supposes that any virtue of any kind can be imparted by the mere application of water; but it is a Divine and glorious mystery which every church can realise, and exhibit to multitudes, that its own life can diffuse and spend itself in awakening spiritual life in the souls of those whom, by a simple yet sacred symbol, it has taken to itself to train for CHRIST. Let the spiritual realism of the ordinance be once displayed by a church which acts upon its belief in the meaning of the ordinance; let it be seen and felt that this ordinance does confer the highest privilege and blessing that human souls devoutly gifted can confer upon their fellow-beings;—and this manifest living reality will put to shame the falsehood and mockery of a so-called baptismal regeneration.

If baptism be an ordinance of the Church, then it should be administered in the presence of the church and by its minister. Sometimes the scene in Baptist churches, when swooning, draggled bodies are hustled away by awkward deacons to the vestry, is felt to be a semi-tragic, semi-comic drama, by which no spiritual truth can possibly be symbolised. And sometimes infant baptism, administered as at present before large promiscuous congregations, is but little more seemly. It is desirable that the Church should more frequently realise its corporate character

and its distinct responsibilities. We would, therefore, suggest that solemn seasons should be set apart, in which the Church may meet for the celebration of this blessed ordinance, receiving within its "economy" — within the bright and quickening influences of the kingdom of God which it administers—these young souls and all others who seek this shelter and this aid to faith; and assuming, therefore, the most distinct and solemn responsibilities to each one whom it thus baptizes. Whether, however, the Church do thus celebrate the ordinance or not, let not the meaning of the ordinance be forgotten. Before God each child who is baptized must be indoctrinated in the truth, guarded by the sympathies, blessed by the prayers of the Church. If the parents are fulfilling all Christian duty to their children, let the Church fulfil its duty by whatever help it can give them. If they be dead, or if they fall away from the faith, or if they neglect the children whom they confided to the Church, then the Church must itself be the spiritual nursery of those children. For them it has pledged itself to its LORD, and He will ask their souls at its hands. And if these children are removed from the neighbourhood of the church, then they should be confided by letter to the care of the church nearest to their residence; and if no church exist in the neighbourhood, then by letter must the church remember its children in the wild and waste places of the earth. It is by this quest and care of individual souls that the kingdom of the LORD is to be built up. The multitude is saved, for each one is sought, and watched, and folded with a love inspired by the love of Him who follows the one lost sheep in the wilderness.—*The Patriot*.

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#### NEARER TO GOD.

IN one sense we are always near to God, for His presence surrounds us whether we are conscious of it or not, and whether we cherish or dread the thought. Our whole being lies open to His inspection; we belong to Him; everything we see or handle is His also, and we may be well assured, no power which he has ordained shall ever come between us and Him, nothing which He has made shall direct His attention from us or screen us from His all-seeing eye. "Thou art acquainted with all my ways," says the Psalmist. "There is not a word in my tongue, but Thou knowest it altogether." But although the Lord is thus ever near, we know too well that it is possible to shut him out from the human heart, to live as if He did not exist, or at least as if He had nothing to do with us, as if His justice and abhorrence of sin were but phantoms to scare the victims of superstition, as if His boundless love and care were but the dreams of sanguine enthusiastic natures;—to live day by day on His bounty, and yet to be as insensible of His presence, as the body from which the spirit has departed is to all earthly sights and sounds.

To such a state of practical atheism has sin reduced those who were made to find their rest, their centre, and their end in God. But great as is the blinding power of sin, divine grace is mightier still. The dead can be restored to life, blind eyes can be opened, and deaf ears unstopped. And it is a great event in a man's experience, when he first

realizes that he has to do personally with the living God, whose will touches him at all points, and who has an indisputable claim to his entire and unreserved obedience. The being thus brought, as it were, face to face with God, would be terrible indeed, were He to appear to us simply as Creator and Judge, to reckon with us for a life turned aside from its original purpose, for laws broken, and love despised. But He comes to us as the just God and the Saviour, bringing a full salvation, dealing with us not according to our deserts, but according to His own infinite goodness, and our urgent necessities, as sinful beggared outcasts. He meets us at the cross of Christ, which must be both the meeting-place and our starting point in the career of new obedience. "God who commanded the light to shine out of darkness hath shined in our hearts, to give us the light of the knowledge of His glory in the face of Jesus Christ," so that realizing, at the same time, the divine holiness and our own demerit, we yet see our way to the closest relationship with the Lord of glory. Welcoming to our hearts the great truth, that Jesus Christ took our nature, assumed all our responsibilities, atoned for all our sins, accepting Him as our Saviour, and giving ourselves to Him, we are as it were identified with Him, made one with Him, henceforth and for evermore. And as the Son of God became bone of our bone, and flesh of our flesh, and took our nature with Him to His heavenly throne, so the Holy Spirit takes up His abode in our hearts, thus making poor erring human beings "partakers of the Divine nature," "temples of the Holy Ghost." What wonderful nearness to God is this! and what purity and elevation, and heavenliness of character should be the result. Alas! how far do we who claim these transcendent privileges fall below them in the feelings and habits of our everyday lives! how ready we are to forget the divine claims on our love and obedience, and to be satisfied with a most limited amount of spiritual insight and attainment. We are too often like travellers passing through beautiful regions enveloped in mist, or blinded by dust. Yet, in spite of all our defection, the Lord still carries on His great design of bringing us nearer to himself in *feeling* and in *character*. He works in us "both to will and to do of His good pleasure," and our response takes the form of earnest prayer and sustained effort. He invites us to draw nigh unto Him, to open our whole hearts to Him without misgivings and without reserve, to ask without limit the spiritual blessings He has promised in the assurance of being heard. He desires that we shall rely, with unwavering confidence, on His unfailing interest and unchanging love, that we shall seek His help at all times, seeing His hand in all things, connecting Him with every event, walking in the light of His countenance, delighting ourselves in Him.

How earnestly should we seek to know more of "the love which God hath toward us," and of the sure foundation on which our hopes of salvation rest; to think less of our own changing moods and feelings and more of Him; to rise to a higher level; to have our mental vision cleared, our hearts purified, so as to take in worthier thoughts of Him; to have our whole natures expanded and elevated, so that love and gratitude and praise may flow forth spontaneously, waked into being by the sight of the divine glory and goodness. We need but a clearer view, a firmer hold of the truths we already partially believe, to fill

with adoration and to make us holy. For they bring us into contact with Him who is the source of all truth, and life, and goodness, and beauty; the knowledge of whom meets every heavenward longing and aspiration, satisfies the spirit hunger, and gives the heart an infinite object to love, and to delight in. And there is no need to fear that the cultivation of such joyous, confiding, loving thoughts, will ever diminish feelings of reverence and awe. As in nature, the nearer we approach some lofty mountain, the more conscious we become of its vastness, and our own insignificance; and as in the search for truth each fresh discovery seems but a faint ray of light, revealing vast regions yet unknown, so in a far deeper higher sense, the more we try to draw near to God, the lower shall we sink in our own esteem; for a near view of the majesty and beauty of holiness awes the human spirit by the terrible light it throws on the hideous lineaments of sin. A close walk with God implies a treading under foot of everything opposed to Him. For the condition of this high and holy fellowship is obedience. "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." If we really love the Lord, we shall earnestly desire the fulfilment of His promise; but who of us does not feel that it binds us to a mode of life, the very thought of which shames our poor performances, for how often, even in the course of our best days, would a current of thought be suddenly checked, and a sentence left unfinished, were the invisible presence we love to become manifest to our senses. How vividly would we then realize our forgetfulness of His words, and disobedience to His will. The thought of the effects which would probably follow such a visible manifestation may teach us, that our efforts to see things as God sees them, to love what He loves, and hate what He hates, to do what He approves, and shun what He condemns, will be in exact proportion to our real belief, and real delight in His presence. With increasing love, there will be the ever-increasing desire that His will may in all things—small and great—meet from us a ready response, and His plans find in us willing agents; and nothing will seem insignificant which would for a moment close the channel of communication between Him and our souls. Real spiritual feeling, the genuine product of the Holy Ghost, cannot evaporate in mere sentiment or talk, but must become an impelling moulding force, working outwardly, and affecting the entire sphere of action. For communion with God not only sheds sunshine on the soul, but throws a light on common things, giving a new meaning and a fresh interest to the present life, because connecting all its events, its changes, its temptations, and its opportunities with thoughts of Him and of the boundless future. It changes the aspect of sorrow and suffering which are found to be used by Him to teach great lessons, dispelling illusions, and forcing the soul to deal with realities; so that troubles and conflicts of feeling which, of themselves, seem calculated to mar and shake the character, do in reality strengthen and ennoble it. Oh! that the desire for this divine fellowship were more constant and abiding, not the visitant only of our more favoured hours, a deep underlying motive, giving tone and colour to every thought, word, and deed, and causing us, through all outward things, all means and forms, to rise nearer to our God.

M. A.

## ON FAITH.

FAITH is the credence of God's testimony concerning his Son,—the belief of the true saying that Christ came into the world to save sinners. Describing its effects, the apostle says, "It is the confidence of things hoped for, the evidence of things not seen."

Faith cometh by hearing, and is never possessed without the mind being exercised. When it is spoken of as the gift of God, the meaning is, that the evidence, the beauty, and the excellency of the divine testimony are unveiled to the mind by the Holy Spirit. Faith has the gospel for its subject, Christ for its object, and heaven for its prospect. It discerns the evidence and excellence of the gospel, involves the exercise of the human powers, and is the holiest and highest use of them. For cleansing it looks to Christ's fountain; for peace it rests in the completeness of Christ's work; and for purity it implores the influences of Christ's Spirit. Faith hates and forsakes sin, renounces self, and submits to God. It embraces Christ's righteousness, appreciates his atonement, and waits for his mercy unto eternal life.

Faith is the receiver of all Christian doctrines, the root of all Christian graces, and the motive to all Christian actions. It keeps the believer firm amidst changes, cheerful amidst discouragements, and meek amidst provocations. It finds all its provision in Christ's sacrifice, all its strength in his almightiness, and all its security in his faithfulness. Without it no mighty works have been performed, no soul-diseases healed, no spiritual enemies conquered. It may be cherished by exercise, refined by suffering, and augmented by prayer. It may be weakened by neglect of the means of grace, tarnished by love of the world, and conquered by carnality of spirit. Weak faith is better than none, but it is strong faith that enjoys the light of the Sun of Righteousness, looks within the veil, lays up treasure in heaven, and desires complete deliverance from sin. Weak faith brings forth fruit occasionally, but strong faith is fruitful in all seasons. It finds a way through dark providences, and knows an eternal portion in the midst of great losses. It turns from failing streams to the ever-flowing Fountain, and from earth's uncertain riches to heaven's resplendent glories. In God it has an unfailing Friend, in Christ it has an almighty Saviour, and in the Holy Spirit it has an everlasting Comforter. It is never ashamed of its object. In Christ it daily sees new beauties, from Him it hourly receives fresh communications, by Him it frequently surmounts great obstacles. It leads the Christian to endure hardness as a good soldier of Jesus Christ, and to fight his way to the heavenly city. It gives him contentment with little, and shields him in the time of danger. Its gracious influence in the mind is soothing under trial, helpful in difficulty, and elevating in devotion. Its reverence for the divine word preserves the soul from error, makes it strong to resist temptation, and fires it with the determination to overcome all opposition. Its spiritual nourishment keeps the Christian in a healthy condition, by making his graces to shine, his inward man to grow, and his outward to engage in truly useful actions.

Faith raised Noah high in the ark of safety, above the ungodly; gave



a title to Abraham which allied him to the Deity; and guided Enoch in the path, the end of which was sudden glory. By faith Moses preferred the society of an oppressed people, with the divine favour, to the society of their oppressors without it; David conquered the Philistines' champion; and Elijah astonished his adversaries, by the holy fire which came down from heaven and consumed his sacrifice. By faith Isaiah saw the sufferings and the glory of Christ; the three Hebrew children secured his company in the fiery furnace; and Daniel worshipped Him in the den of lions, with as much composure as if they had been lambs. Living by faith, the soul enjoys spiritual life. Walking by faith, the soul makes spiritual progress. Dying in faith brings the soul into everlasting light. Without faith it is impossible to please God; impossible to be a subject of grace; and impossible to enter into the kingdom of glory. Reader, have you faith? If not, look now to Christ, who died on the cross for your sins, that you may possess it.

J. M.

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## EASTWARD HO!

NOTES OF A TOUR THROUGH EGYPT, THE DESERT OF SINAI, AND PALESTINE, IN THE SPRING OF 1865.

### DAMASCUS.

*Friday, 21st April.*

On leaving Baniyas yesterday morning we had a continuous ascent of nearly an hour to the top of an isolated ridge or spur of Mount Hermon, about a thousand feet high, and crowned by the castle of Subeibeh. This is one of the finest ruins in Syria, both as to extent and preservation. The building occupies an area of several acres, and is provided with an ample supply of water; many of the bevelled stones in the walls are ten or twelve feet long and indicate an antiquity at least as old as the time of Herod. There is no history of the place, however, that reaches farther back than the time of the Crusades. Dr. Thomson, in "The Land and the Book," is disposed to identify the site with that of Baal Hermon mentioned in Judges iii. 3, and 1 Chronicles v. 23. The view obtained from the castle walls, of Baniyas lying immediately below, and of the plain of Huleh stretching away to the west and south, is striking and grand, full of luxuriant verdure and beauty. On the south side of the ridge on which the castle stands there is a deep valley in which the road runs that leads from Baniyas direct to Damascus. Into this road we struck shortly after leaving the castle, and journeyed for several hours through a hilly region with

the central mountain chain of Hermon towering aloft for many miles on our left hand, having its precipitous sides furrowed with ridges of snow. At length, about mid-day, we emerged on a green upland plain, and stopped to lunch near a village inhabited by Drusea. As we sat on a stony bank at the edge of the plain to rest and refresh ourselves, several children came around us staring and greatly amazed at our appearance and our dress. We tried to enter into conversation with them, but in vain; they were too timid and frightened. Our way from Baniyas, so far as rock was concerned, had been chiefly among black basalt, and dreary enough it was, but soon after leaving *Merj Hather*, the place of our lunch, we suddenly descended into a more romantic and attractive region abounding in white limestone. On our left we passed a village called Beit Jenn, and shortly after crossed el-Jennany, a stream which forms one of the main tributaries of the Pharpar, one of the rivers of the plain of Damascus. From this point our path still lay for two or three hours along the base of Mount Hermon, sometimes over rocky slopes and sometimes over green grassy plains, to Kefr Hauwar, where we encamped for the night, weary with our long and rather uninteresting ride. Hassan, our "master of the horse," had been exceedingly cross

the whole afternoon and evening. He wanted us to stop at Beit Jenn, and thus make a journey of three days to Damascus; and because we would not listen to him, but rode on before, leaving him to follow with the mules and baggage, he manifested unmistakable wrath, which burst forth in loud Arabic oaths and violent gesticulation when we reached the place of our encampment. He is at best a forbidding and surly-looking man, and his band of Syrians who attend to the mules are a much more lazy and uncourteous set of fellows than were our Arabs of the desert.

Kefr Hauwar is a large well-built village, surrounded by orchards and cultivated fields, and inhabited partly by Druses and partly by Moslems. On getting up this morning we were surprised to find the water in our basins outside the tents, covered with ice. The great fluctuations of temperature at this season of the year has been one of the principal physical trials of our travel in Syria. At noon we may be under a burning sun, and longing for some friendly shade, while at midnight we may be shivering with cold, and scarcely able to keep ourselves warm in bed with all the wrappings we can muster. We started early from Kefr Hauwar in order to reach Damascus by mid-day. About a quarter of a mile to the north of the village we crossed the Arny, which descends from the base of Hermon, fed by its snows, and forms the second great branch of the river Pharpar. After fording this stream we entered a dreary and desolate region, undulating in its surface and covered with tufts of brown weeds, the only visible form of vegetation. A journey of three hours over this desert brought us at last to the plain of Damascus, at the edge of which we passed a large flock of cranes standing in a field watered by a running stream. For two or three hours before we entered the city, the minarets of its mosques were visible, rising like white monuments amid a sea of verdure. On our right, after coming in sight of Damascus, we passed a large bare mound with a dilapidated village on its top. Behind this mound runs the old caravan road from Jerusalem to Damascus, and at this point tradition has laid the scene of Paul's conversion. Probably it may not have been far from the traditional spot where this memorable event actually took place. Our way now led among rich corn fields, and through well cultivated land for an hour or more, when at length we entered the

suburbs of Damascus, and for another hour rode through gardens and orchards in the fullest verdure, watered by little rills or canals artificially led off from the river Barada, the ancient Abana. These canals occur every few hundred yards, and encompass the city with a net work of running water which gives the suburbs a wonderful fertility and beauty. It has been poetically called "a diamond set round with emeralds." For miles around it is a very wilderness of gardens. We entered Damascus about one o'clock, making our way through several streets, in which the number of dogs sleeping, running, or barking was especially remarkable, to our *Locanda* or hotel, and speedily sat down to lunch in perhaps the oldest city in the world.

This hotel is decidedly the best and the cleanest which we have visited in the East, and is a fine specimen of an Oriental house. Externally, as all houses here are, it is heavy, dull, and unattractive, presenting only a dead wall with a wide gateway in which there is a small portal. On entering, however, the scene is wonderfully different. You find a quadrangle paved with marble, having a large reservoir or fountain in the centre, which throws up a continual shower, and the sound of trickling water from a score of jets makes the place feel fresh and cool. On one side of this reservoir there are orange and citron trees with foliage in full glory, and fruit, luscious and golden, hanging ripe and ready to fall. Under the shadow of these trees is the saloon, which forms one side of the quadrangle, and is variously ornamented and furnished with a richly cushioned divan; in it also a pretty little fountain plays, and on the opposite side of the quadrangle there is a large recess for a divan with open front, yet always in the shade. In the upper story a balcony goes round three sides of the square court and on to it the doors of most of the bedrooms open. We find, as visitors here, Carl Werner, the Prussian painter, who is making drawings with a view to a series of pictorial illustrations of the Holy Land, and also some clerical gentlemen whom we had met in Jerusalem.

After lunch we went out under the guidance of an old Jew, to explore the city and see some of its sights. Having found on our arrival that the French mail for Europe had left Damascus the previous day, we were anxious if possible to send a telegram to England, and went to what we were told was the Telegraph office. It turned out, how-

ever, to be only a Government Telegraph station, so that we could forward no message by it to London. As we left this place a carriage and pair drove past. This was a strange sight as being the first carriage we had seen in Syria. It belonged, we were informed, to the French Consul, and evidently could only be used on some of the streets even in Damascus, most of which are narrow, crooked, and badly paved. The roads are so bad in Palestine, being only rough tracks, that carriages would be of no use in the country. The state and character of the highways must have been very different when King Solomon reigned and had so many chariots and horses in Jerusalem and elsewhere. I daresay if the best turnpike roads in England were left for a century, or even for fifty years, exposed to all the influences of time and weather, and without any effort to keep them up or to repair them, there would not be one of them fit for a dung cart with a pair of wheels to go upon.

We walked through several of the streets, again and again crossing the river Barada (the Abana) and saw some large Khans of remarkable eastern architecture. These are large buildings, used for all kinds of merchandise, and seem to possess something of the character of our markets, where different merchants have their goods, or meet to transact their business. We passed through a considerable portion of "the street which is called Straight," where Saul of Tarsus, after his conversion, was baptized by Ananias. It is long and narrow, though wider than many of the streets, and although not altogether straight now, yet there is no reason to doubt its identity. From the top of a house in one of the bazaars we had a good view of the great mosque now closed to Christians. This noble building was at one time a Christian church, erected probably on the site which had been previously occupied by a splendid heathen temple, perhaps "the house of Rimmon," 2 Kings v. 18. Over one of the arches is a cross with the following inscription in Greek:—

"Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations."

Strange that these words should have been allowed to remain for more than a thousand years on one of the holiest shrines of Mohammedanism! From different other points we had peeps of this mosque and into it, and were struck with its extent and grandeur. Pillars

of various-coloured marble and columns of polished granite abound, with many arches, tessellated pavement, marble fountains, and gilded crescents towering above all. The whole edifice occupies a quadrangle of more than 480 feet in length by 320 in breadth. The bazaars of Damascus did not strike me as being so good as those of Cairo, although doubtless almost every aspect of life here is more decidedly Oriental than in the Egyptian capital. The river is the very life of Damascus, and the clear rushing of its current is a perpetual refreshment. The streams, led out from the main river, run among trees and flowers, "gush from the wells, bubble in the court-yards, dance and carol in the streets." Every dwelling of importance has its fountain; and at night, when the sun has set behind Mount Lebanon, the lights of the city appear sparkling in the water. The modern name of Damascus is Esh-Sham, and its population is said to be 150,000, of whom 15,000 are Christians, 6,000 Jews, and the rest Moslems. The Christian quarter still bears evidence of the awful massacre and destruction which took place in 1860, when 5,000 human victims fell in the space of a few days before the blind and blood-thirsty ferocity of Islamism. Damascus is the only place where the Prince of Wales was not received in his eastern tour with cordial and proper welcome by the people.

After dinner a Damascus merchant came into the *Salle a-manger* to find purchasers among the visitors for some of his goods. He had a supply of costly antique gems and rings, and spread out before the longing eyes of the ladies of our company some of the richest silks and shawls of Oriental manufacture. I understand that daily after the *table d'hôte* some of the Damascus merchants make their appearance with an eye to business—of course, I presume, with the permission of the master of the hotel.

#### BEYROUT.

May 2d, 1865.

In the providence of God, who doeth all things well, my purposes have been broken off. Instead of being permitted thoroughly to explore Damascus and to visit Baalbec, as I hoped to do, my illness assumed a form, the first night I was in Damascus, which kept me in my room for several days under medical care. Hence all idea of visiting Baalbec had to be surrendered, as also of travelling on horseback to Beyrout.

My kind friends, Mr. Stoughton and Mr. Welsh, denied themselves on my account, and stayed with me in Damascus while the other members of our party proceeded to Baalbec to meet us at Beyrout. After four days the medical gentleman who was attending me, the head doctor of the Turkish military hospital, said I might safely undertake the journey from Damascus to Beyrout by the Diligence on the new French road over the Lebanons. On enquiry, we found all the places in the Diligence booked for the whole week, so that we had to hire a separate conveyance for ourselves at a little more expense. Accordingly we left Damascus at five o'clock in the morning of Wednesday, 26th April, starting at the same hour as the Diligence, in a vehicle drawn by three horses abreast, and driven by a robust Nubian, black as ebony. Our way, at first, lay along the Barada, through the suburbs of Damascus, to the gorge in the mountains through which the rapid river issues into the plain. Here the scenery is exceedingly grand and beautiful. Water dashing over rocks, rushing forward over stony beds, first on one side of the road and then on the other, sparkling in the morning sun, sending spray over the foliage of the trees and imparting verdure and fertility to the narrow and romantic glen. It seemed like fairyland, enchanting both to eye and ear. But for this river, the plain of Damascus would be a barren and burnt up desert. By a steady and comparatively gentle ascent we reached the summit of Anti-Lebanon and descended into Cœle-Syria, now called El-Bukâa. This is the wide and fertile valley which lies between the parallel range of mountains known as Lebanon and Anti-Lebanon. It seems to be from ten to fifteen miles in breadth, and generally well cultivated. Near the middle of it we crossed the river Litâny, the ancient Leontes, and stopped to lunch just before commencing the ascent of Lebanon. Both the omnibuses had been before us, the one from Beyrout to Damascus and that with which we had started from Damascus for Beyrout, and as their passengers had to be satisfied first, there was very little provision left at the station or stopping place for us. However, we got our wants moderately supplied and were thankful. The crossing of the Lebanon was a much more serious and difficult matter than that of Anti-Lebanon had been, the ascent being much longer, and in many parts much

steeper. The snow still lingered in large patches on ridges as well as in hollows of the mountain side, and the air became keen and cold as we ascended. Soon after gaining the summit, and several hours before reaching Beyrout, the Mediterranean appeared glimmering on the horizon as an even line of silvery glory. As we descended the western side of the mountain, the scenery became more variedly grand and attractive, and in approaching Beyrout, the last slopes of Lebanon, inclining gently to the shore, were covered with orchards in which the olive and mulberry tree abounded. We passed many villages pleasantly situated in fertile glens or clinging to the mountain sides, and as we got near to Beyrout, private houses and villas appeared embosomed in well-cultivated gardens and looked like the residences of well-to-do citizens. We arrived in the town at half-past six o'clock, P. M., having taken thirteen hours and a half for the journey, and repaired at once to the Hotel D'Orient, near the sea, where I have been since, for the most part, confined to the house and under the medical care of Dr. Barclay, a kind and skilful American physician practising here, so that I have seen very little of Beyrout. The journey from Damascus in one day, was rather too much for me. Our friends joined us from Baalbec on Friday evening, the 28th ult., and prepared to take their departure for Smyrna and Constantinople. I have been obliged to give up the idea of accompanying them, so that our party is to be broken up. It has been a companionship, I may safely say, of much pleasure to all of us, amid scenes and circumstances which will make it a grateful memory for life. Messrs. Stoughton, Allon, Bright, and Welch sailed on the 30th, by the Austrian Lloyd's steamer for Smyrna. Mr. Wilson has with great kindness decided to accompany me home by sea, and we hope to sail to-morrow, the 3d of May, by the French steamer for Alexandria, and thence by Peninsular and Oriental steamer to Southampton. In taking leave of our friends on the 30th ult. I was able to accompany them in a boat to their ship, and thus had a view of Beyrout from the sea. Its appearance is picturesque and beautiful. The town is embowered in rich and verdant foliage, and the suburbs creep up the verdant slopes of Lebanon which rises behind. On the north side of the town the sea line is rocky, irregular, and imposing, and inland the hoary mountain

towers aloft with white ribbed sides, which are partly due to the unmelted snow and partly to limestone rocks. The shore on the south side of the town is of sand, and has very much the appearance of desert. Beyrout, mainly through European enterprise and capital, seems a prosperous town, and its population is rapidly increasing.

Here, of course, we parted with our dragoman and servants, as well as with the Syrian muleteers. With the latter, indeed, we had had very little to do; they were mostly, in their aspect at least, sour and forbidding men, very different from the Arabs who accompanied us through the desert, and of whom we took farewell at Gaza. Ibrahim, one of our servants who came from Cairo with us, had been dismissed in disgrace at Jerusalem, and justly so. He had proved dishonest. A pair of new boots belonging to one of our party which were missing in Jerusalem, were found on his feet after we had left the Holy City, and were actually taken from him in the street by the waiter of the hotel where we stayed, and sent after us to Beyrout! The waiter felt that his honour and honesty were at stake, and the good name of the house where he served; hence his zeal in the matter. Hassan Ismael, our dragoman; Bishai, the Copt, our other servant; and Solman, the cook, had been with us in all our journeying, and we felt a little sorrow in saying "Good bye" to those who had ministered to our comfort by day and night for two months. Hassan, I should think, is a good specimen of a dragoman,—sharp, attentive, and active, willing to oblige, but with

an eye ever eagerly open to his own advantage. His chief object of life was evidently to get money, and to this every thing, even his religion, seemed to be subordinate. All the time he was with us I never saw him pray as Mussulmans are commanded to do. He said he could pray in his heart, and that he hoped to take the pilgrimage to Mecca some day, become a Hadji, and thus make sure of his salvation!

Bishai, the Copt, was a good specimen of a kind obliging servant who hoped soon himself to rise to the responsibility and dignity of being a dragoman. Although, as a Copt, he professes to be a Christian, his knowledge of Christianity is very small, and I fear powerless. His acquaintance with the English language, though very imperfect, yet generally sufficient for a dragoman's purpose, was obtained at the American Mission School at Cairo. Our cook was an elderly man, well up to his business; and to his punctuality and skill in his art, I am not ashamed to say we owed not a little of our comfort. Peace be with them all. May they long live to conduct other travellers over scenes so rich in sacred instruction, so calculated to impart pure and holy enjoyment, and may they find that the glory of "Immanuel's land" is in that 'cross' which shall yet triumph over the 'crescent' and every other false system throughout the world.

So ends a journey which has been full of privilege and hallowed pleasure, and for which I shall ever be grateful to Him whose footsteps I have been permitted thus to trace.

## Page for the Young.

### SELF-DENIAL.

ONE Saturday Willie, who was four years old, came home from school and said they were to have holiday for a week. His mother told him that on Monday afternoon she was going to send their man Dennis, with the waggon, to a village six miles off, and that if he were a good boy, and the weather were fine, he might go along with him. Willie was delighted with the prospect of such a fine long ride, for he loved riding above all things.

The next day, while in church and Sunday-school, Willie could hardly keep from thinking about that ride, and wishing that Monday afternoon would come.

On Sunday evening, while sitting by his mother, he said, "Ma, the minister talked to us, in Sunday-school to-day, about self-denial. And he said that the more we denied ourselves for the good of others, the happier we should feel; now is that really so?"

"It is, Willie," said his mother. "The Bible tells us, 'It is more blessed to give than to receive;' and that we must 'take up our cross daily and follow Christ.'"

"Then, ma, I feel that I have been a very selfish little boy; for I don't like to deny myself at all. I ate all those oranges myself the other day, although I knew that Johnny Maloney would have been very glad of one, for he has just got over the fever, and I remember how good they tasted when I was getting well, after I was sick last fall."

"I am glad, Willie, to find you have been thinking of this matter. If you wish to find out whether the minister's words are true, try it for yourself. Do something to deny yourself the first chance you have, and see if you don't feel happier for it."

Well, Monday morning came. It was a bright, clear, beautiful day. Willie was in fine spirits, thinking about the ride he was to have in the afternoon. The morning seemed very long. He thought it never would be gone. He didn't know what to do with himself all the time. He got tired of staying in the sitting room, so he thought he would go into the kitchen and see Mrs. Maloney, the washerwoman.

"Ah! Mather Willie," she cried, "how nice ye're looking this morning! and what a fine colour ye have in yer cheeks! Here is my poor Johnny as pale as the sheet I am washing ever since the fever left him. The docthor says he ought to take a ride now and then, and go out into the country a bit; but the likes o' me that has to wash for a living can't do that at all, at all."

A sudden thought darted into Willie's mind; and hardly stopping to answer, he hurried out into the yard. There he walked up and down a while, with a slow step. There was an anxious and troubled look in his face. A great conflict was going on in Willie's mind. The question was whether he should *indulge* himself or *deny* himself. It was a conflict like that famous one which the great Cæsar had on the banks of the Rubicon. All at once he stopped walking, and came to a dead halt. He planted his foot down firmly on the bricks and said, "I'll do it, I'll do it."

Then he ran into the house. "Ma," said he, "Johnny Maloney is down stairs; and he looks so pale and thin, that I think the ride into the country will do him more good than it will me; and as there is only room for one, I'm going to let him take my place, if you are willing."

"Most certainly, my dear boy," said his mother, as she clasped him in her arms and gave him a hearty kiss. Willie flew to tell Mrs. Maloney of his decision; and when the waggon drove up to the door, he stood nobly by while Johnny was lifted up on the high seat by the side of Dennis. As he watched them ride out of sight, both smiles and tears were seen on Willie's face. It seemed doubtful for a while which would gain the day; but at last he dashed away the tears, and the smiles got the victory. Then he went cheerfully away, and spent the afternoon in doing some errands for his mother.

At night Willie's mother was sitting by the side of his bed before he went to sleep. She put her hand fondly on his little curly head and said: "You have made me very happy, dear Willie, to-day, by trying to practise so soon the lesson we were talking about yesterday. It was a great act of self-denial for you to give up the ride which you had been expecting with so much pleasure. But tell me now, Willie, do you feel happier or not, for staying at home to let Johnny go?"

"Why, I feel happier than if I had taken the best ride in the world. And you say it made you happy too; and I know Mrs. Maloney and Johnny were happy; and so only think how much happiness it caused. I'm sure I don't want to be selfish."

Willie slept very sweetly that night.—*From the Sunday-School Times.*

## Gleaning.

### A TRUE CHURCH.

DISTINCT and free from human control, each Church is intended to be a model society, and at the same time a means of sustaining whatever things are true, honest, just, pure, lovely, virtuous, praiseworthy, and of good report, in all other forms of society. A true Church will ever be, both by direct and indirect influences,

a means of promoting conjugal affection and fidelity, filial obedience and reverence, parental love and parental care and training, upright and hearty servitude, justice and consideration in the master, loyalty in the subject, righteousness in the prince, contentment among those who are not affluent, honesty in the poor, generosity in the rich, neighbourly kindness between citizens, and honour from every man for all men. A true Church shows to the world that perfect society is possible, but possible only by pure religion; and it will seek to impregnate all society with religion, that all society may in its sphere and for its ends be perfect. A true Church will thus seek to be the benefactor of the family and of the nation, but it will not aim to be the ruler either in country or in home.

It will help the parent, but not supplant him. It will sustain the master in his lawful authority, but will not take his place. It will advise the magistrate and prince, but will not accept the robe of the one or the crown of the other. It will not identify itself with the poor, as a class, in envious opposition to the rich; nor with the rich, as a class, in exclusion, or neglect, or oppression of the poor. It will not be subject in things religious except to God, nor will it withhold from men the dues of men. All that a theocracy can consistently ask of the "higher powers" is to be left alone, or, at most, protected in the pursuit of its special objects, and in the use and enjoyment of its own privileges. No Church can be true to itself or to its profession while departing from the Statute Book of the Supreme Ruler, though at the bidding of the most religious of princes. If they answer to their principles, all true churches will honour the king, and be subject, except where the civil magistrate requires what God forbids, or forbids what God requires. They will call the king King; but it is, in a Christian sense, unconstitutional to call him Master of the Church, Father of the Church, Head of the Church, or in any respect Lord. A true Church will know its pastors and elders, and ministers and bishops, but no officers beside; will know the voice of the Spirit, and the face of the chief Shepherd, and the voice of God, but, as having authority, no other faces or voices. Hence, civil magistrates must leave their maces and sceptres, their robes and crowns at the door of the house in which the Church assembles, or it will rise and protest, and demand, "Our lawful rulers we know, but who are ye?"

What form of civil government a church, when duly constituted, is likely to promote is an open question; but this is certain: if true Churches are kingdoms of God, their influence must always be on the side of government, and never on the side of anarchy; equally certain it is that their influence will be on the side of constitutional and just government, and never in favour of despotism or of irresponsible rule.

True Churches, then, are model communities, presenting the spectacle of peoples subject to the ruling power, not by constraint, but of a willing mind; of peoples obedient to law, with a profound reverence for law; of peoples recognising their common rights of their ruler; of societies, many as it respects diversities of gifts and character and action, but one in their allegiance to their common Lord. And true churches are communities which aid society in general by influences which tend to destroy all that is corrupt and to increase the vitality of all that is true and good.

In answer to the question "Can we conform?" and become part of the Church established by law in this country, we have already said, No! because we believe that the constitution and spirit of that Church repress the individual religious life. To the same question we reply to-day, No; we cannot conform! because as conformists we could not, in our judgment at least, work out so righteously and consistently, nor with so good a hope of true and final success, the mission of Christ's Church to the nation.—*Rev. S. Martin.*

## Notices of Books.

THE WORLD-WIDE WANT. London: F. Pitman.

In a brief preface we are told that this work was written to illustrate the fol-

lowing truths. The secret of the world's unrest is in estrangement from God. The explanation of the world's weakness is in the want of fuller fellowship with the mind and heart of God. The

essence of Heaven's bliss is in the "fulness of joy" at the "right hand" of God. The reality of Hell's disquiet is in the fulfilment of the oft-expressed wish of the wicked to live in a world "without God." In the illustration of these great truths there are chapters on Restlessness, The want of the heart, the mind, the conscience, and of the church. Then others on the Rest, and the Restlessness that remaineth, and the whole ended by a World-wide admonition. The substance of the work is good, but somewhat marred by an air of pretentiousness. The getting up is beautiful, and does the publisher great credit.

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ESSAYS FOR THE TIMES ON ECCLESIASTICAL AND SOCIAL SUBJECTS. By James H. Rigg, D.D. London: Elliot Stock.

DR. RIGG has done well in gathering these Essays into one volume. They are on most important subjects, as a few of their titles will show. "The Vocation and Training of the Clergy," "The Established Church—Defects and Remedies," "Kingsley and Newman," "Pusey's Eirenicon," "The Bible and Human Progress," &c. &c., and they are discussed with marked ability. The fulness and intelligence of Dr. Rigg's views, and the clear calmness with which they are stated, cannot fail to make the volume a most instructive one. We have been specially interested in those articles which turn upon the present semi-papistic movement in the English establishment, and strongly recommend this handsome volume to the attention of our intelligent readers. Dr. Rigg is a Wesleyan, and of course does not think our congregational idea of a church the best one, but while he makes no secret of his own stand-point, and firmly and consistently states it, he never obtrudes his peculiarities where they are not called for, and when reviewing his neighbours does so with intelligence and candour.

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UNITARIANISM. WHAT CLAIMS HAS IT TO RESPECT AND FAVOUR? By Joseph Barker. London: Elliot Stock.

MR. BARKER considers that a religious system may be entitled to special re-

spect and favour either on account of its superior truthfulness, or because of its greater usefulness, and shone on none of these grounds is Unitarianism entitled to favour. The style of Barker is clear and forcible, but there are so many personal matters introduced into the argument that we feel not receive that attention to which it is entitled from Unitarians.

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A COMMENTARY ON ST. MATTHEW'S GOSPEL, DESIGNED FOR TEACHERS, JUNIORS, AND EDUCATED ENGLISH MEN GENERALLY. By Eustace R. M.A. London: Elliot Stock.

THIS volume was originally published in numbers, and when noticing two or three of them some time since we said that if the subsequent issues were equal to those before us the book would be a very valuable one. We can now say that the whole volume is one of the first specimens, and, therefore, we most strongly recommend Mr. Conder's work to our readers. The commentary is full, leaving no difficulty unexplained and enriched with the results of the latest criticism. At the end of each chapter there are given hints for preaching which fix the attention on the most important points, and briefly discuss them. And if there is any geographical or critical point which seems to require further consideration than could be given to it in the commentary, there are additional notes appended which contain the best information on the point. We are glad to see from the lettering on the back of the volume, "A Commentary on the New Testament," that it is Conder's design to go through the whole Testament, and we hope life and success will be given him for the arduous and important task. The volume has now got up, and printed in a very neat and pleasant type.

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THE CLASS AND THE DESK. A MANUAL FOR TEACHERS. *Being Notes for Preparation for the Sunday School.* 2 and 3. London: James Sangster & Co.

THIS work, which is to be completed in 12 parts, gives on one page notes for lessons, and on the opposite an analysis of it. There is also in every part



for an address to the scholars. The whole work appears good, and ably done. Not having any prospectus, we are unaware of the nature of the whole work, but think it is to be on the life of Christ as these parts are.

MISSION LIFE IN THE ISLANDS OF THE PACIFIC. Being a narrative of the Life and Labours of the Rev. A. Buzacott, Missionary of Karatonga. London: John Snow.

WE have read this memoir of Mr. Buzacott's labours with very great interest, and would call the attention of our readers to it as worthy to rank side by side with the most interesting records of missionary labour in the Southern Seas. The plan of the volume is not to give a detailed account of Mr. Buzacott's life from year to year, for this would have necessarily involved the repetition of not a little that had been given to the world before in the missionary enterprises and Life of Williams, with whom Mr. B. was for a time a fellow-worker, but to exhibit him in some of the more prominent aspects of his work. Thus we have chapters on "Schools," "Adult classes," "Medical practice," "Translations and the Press," "The Missionary Architect," &c., &c. In consequence of having adopted this plan the work has a somewhat sketchy character; but notwithstanding this Mr. B. comes out in a most impressive manner as a great missionary and greatly blessed of the Lord, as the work which he was privileged to accomplish abundantly proves. Indeed, there are few practical proofs of the great and blessed truth that the gospel is the power of God to salvation more striking than what is supplied in the contrast between what the Island of Karatonga was in 1828, when he commenced his labours there, and what it was in 1857, when he finally left it. When any other scheme of human amelioration can produce such proofs of efficiency it will be time to compare it with the truth as it is in Jesus. There are scattered through the work many interesting incidents, some of them of a thrilling kind. As we hope this work will come into the hands of many of our readers, we forbear to quote them. The work is illustrated with very good woodcuts, a photograph of Mr. Buzacott, and is got up in a manner worthy of the publisher.

The volume is edited by the Rev. J. P. Sunderland, and A. Buzacott, B.A., and has a preface by the Rev. Henry Allon.

LIGHT IN THE HOSPITAL: or the English Volunteer in the American War, his happy death. By Rev. A. Morton Brown, LL.D., Cheltenham. London: Elliot Stock.

MATTHEW AGEE, whose brief history is recorded here, was one of those young men possessed of great amiability and very considerable power, but who cannot say No. In consequence of this he had to seek a home in America, where he had not been more than two months before he joined the army of the North. From it he returned invalided through disease, and in this little Memoir a most interesting account is given of his treatment in it, and of the care shown both in regard to his body and soul. Though the former was ineffectual to the preservation of his life, the latter was blessed to the salvation of his soul. The letters of the Chaplain of the New England Soldiers' Relief Association—the Rev. A. R. Thomson—are very touching and beautiful. We most cordially commend this 'Light in the Hospital' as fitted to make Christ more precious to its readers, and to give an insight into the very remarkable workings of the Soldiers' Relief Association, established by the Christians of America during the late war.

ECCLESIASTICAL CREEDS AND COURTS. By the Rev. Henry Batchelor, Glasgow. Glasgow: James MacLehose.

It will be enough for our readers to inform them that this is the most admirable inaugural address delivered by Mr. Batchelor as Chairman of the last annual meeting of the Congregational Union of Scotland, in the form in which it was requested to be published by the meeting of the Union. Though it be in the possession of most of them in another form, we trust they will secure it in this better edition, and also aid in its circulation among others. The topic discussed, and the admirable manner in which it is handled, render this address peculiarly fitted for general circulation at the present time; and we are convinced many of the presbyterian friends

of our readers would feel grateful for an opportunity of reading this address.

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**RELIGIOUS BENEFICENCE AMONG THE BAPTISTS.** By the Rev. W. R. Stevenson, M.A., Nottingham. London: Elliot Stock.

THIS is a paper read at the last meeting of the Baptist Union, and the subject, which, as the author says, might be more fully and exactly stated as "Religious Beneficence among the Baptists as compared with some other Christian Denominations," is marked by great explicitness and fidelity. We trust its faithful and plain dealing on a matter of great importance will be productive of great good. The statistics adduced only give another illustration of the need for systematic and proportionate giving, and for the general adoption of the apostle's admonition to the Corinthians to lay by them in store as the Lord prospered them.

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**RUTH.** *A Historical Poem in four Cantos, illustrative of the Sacred Narrative.* By Wm. M'Kenzie, A.M., author of "French Concordance to the Holy Scriptures." &c. With Introductory Note by Dr. W. L. Alexander. Edinburgh: Inglis & Jack.

In the brief introductory note which Dr. Alexander has contributed to this work he says, "In presenting the story of Ruth in a versified form, Mr. M'Kenzie has closely followed the inspired narrative, but has at the same time introduced scenes, persons, and incidents, which seemed to be in keeping with it. He has also introduced some lyrical pieces intended and fitted to express the utterance of pious feeling appropriate to the character and incidents of the piece. I commend the work as the production of a truly pious soul, in sympathy both with nature and Scripture, and as imbued with fine feeling, pious sentiments, and evangelical beliefs." As to the poetry, we can only say in addition to this, that while not the result of a high poetic afflatus, it is pleasant and smooth. Take as a specimen the account of Ruth's resolution to abide with her mother-in-law:—

With deep, imploring look, my Ruth;  
'My soul is fixed, my purpose shall  
Thy kind entreaties, mother, grieve  
heart,  
Ask me no more to leave thee. S  
part?  
Ah, never! by these tears of love th  
For where thou goest, thither I wil  
And where thou dwellest shall b  
abode.  
Thy people shall be mine, thy God n  
Where'er thou diest, there I too wi  
And in one grave my bones with  
shall lie.  
The Lord me punish till my latest d  
If aught part thee and me, if aught  
but death.'

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**HYMNS ON HEBREWS.** By John B  
ton Hare. London: John Snc

THIS work is a metrical rendering of the epistle. In common, we fear, with other readers, we very greatly prefer the original of our common translation. We give a specimen of the verse.

Who shall thy mystery explain?  
The tempter to a mountain top  
The Lord of angels and of men;  
Such insult did my Saviour bro

But this was nought to what he  
Sinless, for sinners such as we  
When for a time he quailed before  
The shame and conquest of th

To what John Middleton Ha  
we indebted for these and all the  
verses contained in this work?

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**TRUTH AND OPINION.** *A Letter to Elliot Howard, Esq., on Church Discipline and Christian Charity, in relation to supposed error.* L. Simpson, Marshall & Co.

THE occasion of this anonymous work appears to be the rancorous discussion which have broken out among the members of the Church of England. But whatever the occasion, there is a powerful statement in it of the principle that Christianity is the basis of Christian fellowship, not the opinions entertained about truth. The opinion is often infirmly held, but not unfrequently the life of submission to Jesus in fellowship with Him is in advance of the opinion. The argument would have been more interesting and more profitable to the general reader had

been fewer references to the strifes among the Brethren.

**THE LIFE AND THE LIGHT.** *A Sermon preached on behalf of the Wesleyan Missionary Society, April, 1866.* By the Rev. Henry Allon. London: Jackson, Walford, & Hodder.

AN able sermon on the words "In Him was life, and the life was the light of men." Mr. Allon, after explaining his text, shows that in the life of our Lord there is light to man regarding God, the pardon of sin, and the purification of men regarding sorrow and death. Though not marked with the spontaneity and power which are seen in some discourses, the truth is ably stated and enforced.

**THE HOUSE OF THE LORD.** *A Sermon by the Rev. A. G. Forbes.* Glasgow: James MacLehose.

THIS sermon was preached, as the full title informs the reader, at Stratford, London, on the 10th June 1866, being the Lord's day immediately preceding the laying of the memorial stone of the new Congregational church there, in which the author and his congregation are to worship. It is based on (1 Chron. xxix. 14-18) the prayer of David when he stood with his people in the midst of the liberal offerings which God had enabled and prompted them to use for the erection of the contemplated temple, and is at once worthy of the occasion on which it was preached, and of its author, than which, our readers know, a higher recommendation could scarcely be given.

**THE BRITISH QUARTERLY REVIEW.** October, 1866. Jackson, Walford & Hodder.

A VERY admirable number. The articles are, without exception, interesting, and most of them on the topics of the day. The first article, on M. de Biran, will make the English reader somewhat acquainted, in many cases we fear for the first time, with one of the greatest French philosophers—the greatest, according to M. Cousin, since Malebranche, whose philosophizing brought him to

the feet of the Lord Jesus. Then follow articles on Phonography and Waterloo, and a very able one on the Atonement, in which the theories of Bushnell Young are shown to be contrary to the teaching of Scripture, which always connects forgiveness with the death of our Lord. This is followed by a very seasonable article on Jamaica, in which it is shown that the representations of the state of affairs in that island contained in Dr. Underhill's celebrated letter, are only too true. The number concludes with a very interesting article on the recent movements in Germany.

**THE CHRISTIAN TREASURY, FOR 1866.** Edinburgh: Johnstone, Hunter & Co.

THIS long established favourite continues to have as strong claims for support as it ever had. During this year there have been several courses of papers which have been worthy of the Treasury, and must have proved highly instructive and interesting to its readers. The Recollections of Home Mission work; The Family at Newlyn House, and the short stories to explain Bible texts, must have been looked for with increasing interest as they appeared from month to month, while the epistles to the seven churches, and occasional discourses from eminent ministers, have added solid instruction. It is an admirable periodical, embracing in a high degree interest and instruction.

**NONCONFORMITY VINDICATED.** *Being a letter addressed to the Rev. John Allen, M.A., Archdeacon of Salop.* By J. E. Yeadon, pastor of the Baptist church, Whitchurch. London: Elliot Stock.

WHEN we say that this is the 2d edition and 3d thousand of this pamphlet, we say much to assure our readers of its excellence. It rebuts with very great force the charge of schism as made against dissenters, and shows by many quotations that the differences in the English church are greater than those among orthodox Nonconformists. A smarter castigation has rarely been given to the pretentious English church than what Mr. Yeadon here administers.

THE ADVISER: *A Book for the Young.*  
Glasgow: Scottish Temperance  
League.

THIS periodical holds on its way, doing good service in the cause of which it is the advocate. The stories are telling, the cuts clear and striking, so that it is well calculated to accomplish the purpose for which it is issued, the warning of the young against the terrible evils of drunkenness.

ECCE HOMO: *or an Impartial Argument in favour of the Godhead of the Lord Jesus Christ.* By the Rev. John Stock of Devonport. London: Elliot Stock.

IN this tractate Mr. Stock adduces about a score of indirect evidences of our Lord's divinity, which fully and clearly show that this great truth is everywhere assumed in the sacred book, so that there is no resting place between believing the personal Godhead of our Lord, and regarding him as the most arrogant and presumptuous impostor that ever trod this earth. The essay is marked with the clearness and strength which mark all its author's works, and we cordially commend it to our intelligent readers as fully, and yet in a few pages, proving "that the orthodox view of the person of Messiah is the assumed foundation of the entire Scriptural testimony to Him, and is to be irresistibly

inferred from the style and strain in which He habitually spoke of Himself."

OUR OWN FIRESIDE. London: William M'Intosh.

THIS periodical well answers its second title, 'A Magazine of Home Literature for the Christian Family.' Its range of subjects is very varied, and all are treated in a most reverend and Christian spirit. The stories are striking and well told. Altogether it is well fitted to be a home favourite, whose appearance from month to month will be hailed with pleasure, and its perusal attended with profit to young and old.

THE CHILDREN'S HOUR. *A Magazine for the Young of the Fold.* Edinburgh: Johnstone, Hunter & Co.

TWO half-yearly volumes of this new magazine have appeared. By this time it must have, by its increasing sales, assured the publishers of the high estimate which the young have formed of it. Our juvenile reviewer greatly delights in it, both for its excellent stories and its beautiful plates. We would strongly urge our friends who do not take in 'The Children's Hour' to gratify their children by adding it to their list of periodicals.

## Chronicle.

### CHRONICLE-GENERAL.

WE are glad to see that our brethren of the United Presbyterian synod in England have, after full discussion and due deliberation, by a majority of thirty-six to fourteen, adopted the resolution to leave the decision as to whether the psalmody of their congregations should be assisted by an organ to the congregations themselves. By and by we hope that the same sensible mode of settling this point will be taken by the mother church in Scotland. Our readers, however, must not suppose that this resolution was come to because the majority who voted for it believed it to be the right of congregations to settle such

questions, which would be indicative of having so far adopted Congregational principles. The grand reason for adopting this motion was, not that it was right, but that it would help them in their present attempt at proselytizing in England. They adopted Congregationalism to this extent in the hope of making good Presbyterians out of Congregationalists. The moderator (Dr. M'Kerrow) said "he had found the matter of music one of their difficulties. Many English families came to them and professed to be satisfied with everything but this. He thought they should not be placed in these circumstances when they could get out of them by the extension of the desired liberty. He at-

this question was not set- of liberty, the progress of in large towns would be ed, and what they had al- plished would go back; ing members who claimed ould have their patience d would go to other deno- they would also, by perse- course, prevent Indepen- tions from joining them. ed in their opposition they e a kind of insurrection me of their congregations, stly pleaded for a settle- pirit of liberty. If people understand the question, cumstances were different ould not give them that ould be inclined to go in insurrection and take the

ment has been taken up by a letter intended to excuse England for their laxity, t them from falling in the ds on this side of the bor- is reason to believe," he ot a few Congregational ing been long in a dis- tion, think of seeking appy blending of liberty ut they have almost all if they were required to , they would hear on all ut that by submitting to on they would be simply narchy for despotism."

can be seen whether these ight. If Drs. King and ight, we shall see many

Congregationalists and yterian churches when ight to introduce organs.

the case, will not these have been bearing false st their neighbours? We e that the Rev. H. Bat- dled upon Dr. King to e churches that are seek- terianism a happy blend- and order. We believe t be responded to, simply nability. We understand tion of the English Union ted to these unbrotherly

s will have noticed the committees which have r the prosecution and for Mr. Eyre, the late gover- ica, and may have felt y as to the propriety of en by the former in seek-

ing to bring him to trial. No one, we are certain, would insist that, even if Mr. Eyre should be found guilty of murder, the sentence of the law should be inflicted upon him, as his course proves him to have been weak rather than wicked. There are many reasons, nevertheless, which make it exceedingly desirable that the estimate in which the law of the country holds the course he pursued should be ascertained by getting a verdict upon it. The number of influential names that have been sent to the defence committee as approving generally of his course increases the need for this; and the fact that Lieutenant Aldcock, who admitted to the commissioners in Jamaica that he had "ordered many blacks to be shot, hung, or flogged, on the word of anybody who chose to point them out, as participants in the rebellion," has been advanced in the army, as if in reward for such deeds makes it necessary. We hope soon to hear that the amount required for the prosecution has been obtained.

The ritualistic movement in the Church of England still grows, and in consequence of having been the subject of remark in the "Times" and other newspapers, has now taken the place in public opinion which belongs to it as one of the saddest, as well as most important manifestations of religious feeling that our age has seen. At first thought, it seems truly ridiculous that educated gentlemen should raise a tumult in the country about burning candles in daylight, and wearing a variety of queerly shaped and different coloured vestments during public service, and it might be thought that as soon as ever the decided opposition of the mass of their neighbours to this movement with its dresses and ritual showed itself, they would abandon it. But it indicates a deeper feeling and belief—a feeling and belief which is sanctioned by the Prayer book, and has a firm footing there—that clergymen are, in the true sense of the word, "priests." This is felt by both parties in the controversy. On one side it is said that the essence of the mischief consists in this. On the other, it is answered, "Was not this clergyman told, in the most solemn moment of his life, 'that he was ordained a priest?' He went to the Bishop as 'a candidate for priest's orders;' he allowed himself to be presented before the Bishop 'to be admitted to the order of priesthood,' according to the 'form and manner of ordering priests.' As he knelt he heard the words used over him, framed upon the

commission of our LORD to His Apostles (St. John xx.), 'Receive the HOLY GHOST for the work and office of a priest in the Church of God now committed unto thee.' Will he tell the people of England that this was 'a sham'—that he was then made, and has ever since been, a 'sham' priest? I fear that for any one deliberately to kneel and to 'receive the HOLY GHOST' for the office and work of a priest, and then to call this in fact a 'sham,' and deny that he is a priest, must be terribly near, if it be not, a 'sin against the Holy Ghost.'" This is a defence of the whole movement which cannot be answered by members of the Established Church of England.

The way in which this idea of priesthood, so thoroughly unscriptural, leads to the vestments which are causing such commotion in England, becomes very clear from the following extract from a Popish Catechism, in which to the question, "What is the meaning of the priest's vestments?" the answer is—"The priest, in saying mass, represents the person of Christ, who is the high priest of the new law; and the mass itself represents His Passion; and, therefore, the priest puts on these vestments to represent those with which Christ was ignominiously clothed at the time of His Passion. Thus, for instance, the amice represents the rag or clout with which the Jews muffled our Saviour's face when at every blow they bid Him prophesy who it was that struck Him,—St. Luke xxii. 64. The alb represents the white garment with which He was vested by Herod; the girdle, maniple, and stole represent the cords and bands with which He was bound in the different stages of His Passion; the chasuble, or outward vestment, represents the purple garment with which He was clothed as a mock king, upon the back of which there is a cross to represent that which Christ bore on His sacred shoulders; lastly, the priest's tonsure, or crown, is to represent the crown of thorns which our Saviour wore. Moreover, as in the old law the priests that were to officiate in sacred functions had by the appointment of God vestments assigned for that purpose, as well for the greater decency and solemnity of the Divine worship as to signify and represent the virtues which God required of His ministers, so it was proper that in the Church of the New Testament Christ's ministers should, in their sacred functions, be distinguished from the laity by their sacred vestments, which might also represent the virtues which

God requires in them. Thus the amice, which is first put upon the head, represents Divine hope, which the Apostle calls the helmet of salvation; the alb, innocence of life; the girdle with which the loins are begirt, purity and chastity; the maniple, which is put on the left arm, patiently suffering the labours of this mortal life; the stole, the sweet yoke of Christ, to be borne in this life, in order to a happy immortality in the next; in fine, the chasuble, which, as uppermost, covers all the rest, the virtue of charity. In these vestments the Church makes use of five colours; the white on the feasts of Our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the red on the Feast of Pentecost, of the invention and exaltation of the Cross, and of the Apostles and Martyrs; the green, on the greatest part of the Sundays; the violet, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; and the black upon Good Friday and in the masses for the dead."

It is thus evident that the movement is far deeper than a superficial glance reveals, and is really nothing less than an attempt to assert and promote one of the most deadly heresies of the church of Rome, in which indeed all its heresies may be said to culminate, that the priestly power of the clergy is distinct from and superior to the priesthood of all Christian men. What the immediate issue of the movement will be does not appear, but it deserves to receive the determined opposition of every lover of the truth as it is in Jesus. We see that the Bishop of Salisbury, in a rebuke addressed to Rev. S. G. Osborne, for letters he had written to the "Times," claims, on authority of the Prayer book for clergymen, all the priestly authority which the Greek and Roman churches claim for their ministers. The defence of the truth cannot be entrusted to such bishops.

One of the most effectual remedies for this movement would be the disestablishing of the church—for though there are a class of minds that are attracted by ritualistic and symbolic services, they have not power to sustain themselves in a country of free thought and free speech where the Bible is known. And the danger to the nation would be wholly gone, even though they continued to receive the admiration of a few, were they not protected and generated in the State church. This movement should be, with all the free churches in the land, a strong argument for rendering efficient

society for liberating religion  
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se for which that society

at number of the *Noncon-*  
paper, a letter appeared  
v. Edward White calling  
a most lamentable fact—  
alienation of the working  
perly so called, from all  
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hat a conference should be  
r the Christians who have  
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e skilled workmen in Eng-  
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her. Mr. White's letter has  
many replies, in which the  
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strong hopes expressed that  
conference might do good.  
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the condition of our country.  
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ade regarding the church-  
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ove 8 per cent. frequented  
of worship. We fear that  
an very little improvement,  
that time. Mr. White has  
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ure that all our readers will  
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e Spirit of wisdom and love,  
to the removal of the evil,  
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t, we do not think matters  
o bad in Scotland. What is  
the difference?

#### KILSYTH REVIVAL.

KILSYTH, 1st Oct., 1866.

—It will no doubt be inter-  
our readers to know that we  
a blessed time of conversion  
of religion in this far-famed  
will give a brief statement of

the origin and progress of the movement.  
Two Evangelists, Smith and Nutbrown  
by name, came to Cumbernauld, a vil-  
lage four miles distant from Kilsyth,  
early in the month of August, and  
preached for a week in the open air.  
An interest being awakened amongst  
the people, the parish school was se-  
cured for holding indoor meetings. The  
people attended in crowds; many were  
awakened and converted. I was in-  
formed of the movement, and asked to  
go up and speak to the people. I went  
twice a-week for four weeks. Other  
Christian friends went up from Kilsyth  
and prayed very earnestly for a similar  
awakening in our own village. Indeed  
not a few had been praying with strong  
cries and tears for some time past, ask-  
ing God to arise and plead His own  
cause. I was at Cumbernauld on the  
20th August and met Harrison Ord. I  
had not an opportunity of inviting him to  
Kilsyth, but I left word that if he came  
I would secure him an audience. He  
came on Wednesday the 22d. No one  
knew when he was coming till he came.  
I sent round our town-crier announcing  
that he would preach in the market  
place. There was a large and very  
deeply solemn meeting. After the ser-  
vies in the open air we adjourned to the  
Congregational Chapel, which was well  
filled. On the following evening Mr.  
Ord again preached in the market place,  
and we again adjourned to the chapel;  
again the chapel was filled and the peo-  
ple were deeply moved. Anxious souls  
were invited to remain—two waited.  
Mr. Ord had to leave on the Friday  
to fulfil engagements elsewhere. But  
Messrs. Smith and Nutbrown came down  
from Cumbernauld,—the one preached  
in the market place, the other in our  
chapel. The chapel was full. God's  
presence was felt; after sermon a prayer-  
meeting was held,—Presbyterians, Mor-  
risonians, Wesleyans, and Congrega-  
tionalists joining together with one  
heart in crying for the conversion of  
souls, and an answer came which sur-  
passed the expectations of the most  
sanguine. I can never forget that night.  
Sinners wept and cried aloud for mercy.  
Many found peace through believing.  
God's people were filled with joy un-  
speakable. I have no idea of the num-  
ber converted that night. At the close  
of the meeting I asked a few friends be-  
longing to the different denominations  
to remain and decide as to steps for  
carrying on the movement. It was  
agreed that the meetings should be con-  
tinued in the market place and in

our chapel, friends belonging to all the churches uniting together as brethren. Meetings were accordingly held on the Saturday and Monday; but on Monday night the place would not contain the people. I drove out the children, and told them to come at six o'clock on the Tuesday; about 200 came and were sent home before the people came up from the market place, but this did not thin our chapel in the least. I suppose 600 were crammed into it. On the following evening the Wesleyan chapel, which holds near 400, was opened and filled, and still ours was crowded. Then one after the other, the E. U. Friends, the U. Ps., the Free Church, and Established Church people opened their places of worship, and all have been well attended, and good I believe has been done in them all; from 1,200 to 1,400 people have been in the different chapels on the one night; this is a very low computation. I write this on Monday, the 1st of October, and we have at this date had meetings in our chapel *thirty-eight* nights in succession; there has never been less than 200 present, often as many as 400. I cannot say much about any of the other churches except the Wesleyan, the Wesleyan minister and I having helped each other; he has had meetings thirty-one nights in succession. We do not know how many sinners have been converted; we have never tried to keep count; there has been more or less every night; I have only kept the names of those who have come to my own house seeking and apparently finding Jesus, and I have now seventeen on that list. I cannot give individual cases, at least I think it prudent not to do so at present; suffice it to say that those who have been converted in our chapel belong to all classes and ages in our village,—there have been several Roman Catholics, many who attended no place of worship, most of those who were attending on my own ministry, and many who were, and still continue to be, members of other congregations and churches.

My own congregation is in the mean time largely increased, and I have about forty applications for membership, the greater number of those applying being men, the most of them married. I have seldom had a good night's sleep since the blessed work began. Our meeting has seldom been shut before one or

two in the morning. I have had ~~po~~ distressed souls coming to me at ~~mi~~ night and at 6:30 in the ~~morning~~ But God has wonderfully sustained ~~no~~ The entire village, the population which is some 6,000, is wonderfully stilled and solemnized. The publican, on their own confession, are doing ~~ai~~ most no business, and if we had ~~th~~ the permissive bill, we would sweep ~~th~~ the moral pest-houses from our midst.

Let brethren pray for us that the good work of the Lord may prosper in our hands, and that we may have wisdom to guide and teach the dear souls that have now been brought to the Lord.

J. C. JAGO.

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#### BLAIRGOWRIE.

THE Rev. John Tait has felt himself compelled, by increasing debility, to resign the charge over the church in this place, which he has now, through God's blessing, successfully held for fully thirty-two years. In the letter which he sent to the church announcing his resignation, Mr. Tait says—"I need scarcely assure you that, whatever change I desire, it arises from no dissatisfaction or discouragement, on account of anything among ourselves. The real cause, therefore, of my desiring a change is a failure of strength. For thirty-two years I have laboured hard in this place. I have preached three times every Sabbath, and superintended the Sabbath School; I have delivered an address at the weekly prayer-meeting; occasionally kept classes of young persons; preached regularly at some country stations; and visited all the families of the church every summer, besides other occasional visiting. The whole of this work I have hitherto considered necessary, and have done it to the best of my ability, and with the utmost pleasure. To me it has been no task, but an enjoyment. But now I feel that I am not able to do as I have done. For some time past I have felt my strength gradually, and, of late, more rapidly declining."

We are certain that Mr. Tait's many friends will pray that his strength may be recruited by his intended rest, and that he may be long spared to serve in the gospel in some part of the Master's vineyard.

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EDINBURGH:

FULLARTON AND MACSAR, PRINTERS, LEITH WALK.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### INSURRECTION IN JAMAICA.

We are thankful that, since the publication of our Magazine for December, no tidings of any additional acts of violence and bloodshed have reached us; but more of the details connected with the outbreak at Morant Bay and the means of its suppression have been published, chiefly on the authority of the Jamaica Government. By these authentic statements the mind of the British public has been stirred to its very depths, and especially the several denominations of Christians have put forth vigorous efforts to obtain redress for the grievous injuries inflicted on the coloured population of the Eastern District. It seems, indeed, all but incredible that, in so short a period as three or four days, such grievous havoc should have been made by the power of martial law; and it is some relief to indulge the hope that the number of deaths inflicted by hanging and shooting the unresisting people is exaggerated, especially as it made the subject of boast and levity by the unfeeling perpetrators. Large districts have been depopulated, and the dwellings destroyed, without any proof that their former occupiers had been guilty of any acts of riot or subordination.

Our readers will, however, rejoice to know that these disgraceful and cruel triumphs of military despotism are over. Her Majesty's Government has promptly met the urgent appeals of the British people; and a Commission has been appointed to investigate not only the recent outrages, but to inquire into the several causes, which have been long in operation, and which have issued these bitter results. And, if the investigation be carried out with truth, justice, and impartiality, we may hope not only that redress will be rendered to the Creole sufferers, but that such enlightened and upright measures may be adopted by the future Government of Jamaica as to secure peace and prosperity to all classes of the people.

Increasing knowledge of what has actually transpired leads to the twofold conclusion : first, that the immediate cause of the outbreak at Morant Ba was a local dispute about the possession of an abandoned estate, and which forbearance and discretion on the part of the magistrates might have brought to a termination, as such disputes have been peaceably settled elsewhere secondly, that the wholesale charge, so often repeated, that the entire coloured population were in sympathy with these insurgents, and that they were prepared to rise by common consent throughout the island to murder and destroy the authorities, and, indeed, the entire white population of Jamaica, is utterly unfounded. On the contrary, in disproof of this, so far as we learn from the public accounts (and the same intelligence has been communicated to our Society by the private letters of its missionaries), no revolt or acts of violence have occurred in any other parish of Jamaica. The advocates of severity may indeed, allege that these manifestations have been prevented by the promptitude and decision of their measures; but these statements are put forth without the semblance of proof, and to justify their atrocious cruelties.

An unmistakable evidence has appeared of the *animus* of the local Government, in the introduction into the House of Assembly of a Bill professedly for regulating religious worship, but which, in its general character and provisions, would be fatal to the religious freedom of nine-tenths of the population. We are glad, however, to learn that, by the better feelings of the colonial legislature, and the vigorous and united opposition of the missionaries, this most obnoxious measure has been withdrawn, and there is little ground to fear that any other Bill of a similar character will be permitted to become law.

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### MADAGASCAR.

By the last mail we have received the following encouraging communication from Mr. POOL, who has gone to Madagascar, in connection with the Society, specially to co-operate in the erection of the Memorial Churches. As the report of a layman respecting the congregations and churches in the metropolis, it must be read with great pleasure. As a description of their numbers, appearance, and order, their devout attendance upon Christian worship, and their anxious desire for instruction, it affords a recompense for past labour, and encourages enlarged efforts and cheering prospects hereafter.

It will be observed that this letter is addressed by the writer to a benevolent lady, who has most generously met his appeal for a new place of worship in the city of Antananarivo. The cost of the new building will be about £250 and this sum she has most kindly contributed for this specific object. Of course this new sanctuary, which is intended to hold from 500 to 600 persons will be constructed of wood, and is altogether independent of the Memorial Churches, which are larger and more solid buildings of stone; but the whole

of these, when completed, would be insufficient to accommodate the number of native Christians in the capital. Before the Memorial Churches, therefore, are completed, additional room will be required, and we are rejoiced that our friend Mr. P. will have the gratification, through the Christian liberality of his correspondent, to provide one of these supplementary buildings.

“Antananarivo, September 30th, 1865.

“MY DEAR MADAM,—Since my last communication I have visited some other congregations here, and my heart has been greatly cheered by the earnest attention to the faithful exhibition of truth, whether that truth has been delivered by native preachers or by the English missionaries.

#### A NATIVE CONGREGATION.

“On Sunday week I went to Amparibe, and there the scene almost overwhelmed me. I reached the church at a quarter to nine, and one of the nobles, dressed in respectable European garments, was conducting the service. He is a man of some note here. I know him personally, having visited his country estate, or garden, as it is called, with him. When he had finished, another noble conducted a service, and after him the native pastor, who has increased the congregation and the Sunday-school, also the communicants, during the absence of the missionary, who is now on his way from England. This man was concealed four years during the persecution, during which time he scarcely saw the light; and it is remarkable that he has but little more colour than myself, his concealment having considerably altered his complexion. He is supported by the congregation, and is unassuming, not prepossessing in his appearance. He dresses as a European, and his gifts are well spoken of by the missionary brethren here, and his conduct does credit to his profession. When I entered the church some 1200 people were squatted on the floor, closely packed, while the doors and some of the windows were thronged. The whole congregation were as devout and orderly as worshippers in England, and the singing was subdued: every one seemed to join. The four-part harmony was well sustained, and the whole service most affecting to a stranger. Really, dear madam, when one witnesses such a sight, joins in such worship, hears such harmonious songs of praise ascend to the Most High, and remembers that in the old prison-house some 500 yards distant there is another congregation of about 700 gathered, it makes one feel overjoyed. Could the curtain be withdrawn which conceals the future blissful state from our view, methinks we should learn how the angelic harps are newly strung, and the glorious company of the redeemed unite in a triumphant shout to Him who, from scenes of persecution, fire, and sword, has, by His own arm, gathered such companies together, increased so rapidly His witnesses for truth among these heathen, and shed such joy among the sufferers. Many an English minister may envy Mr. Cousins the welcome which awaits him here: his church thoroughly renovated, a native pastor supported, and many large hearts to cheer him by their presents and love. ‘It is the Lord’s doing, and is marvellous in our eyes.’

## AN INTERESTING VISITOR.

“ We have to-day been called on by a Christian man who lost his wife and children during the persecution: two of them, I think, were thrown over a rock; the others were either speared or stoned. As we do not yet know much of the language, *he* took the Malagasy Testament and called our attention to the 2 Cor. iv. 8—10, and then to John xvi. 20—22, as stating his views during the time of trial, and expressing his present joy. After a little conversation I turned to Num. vi. 24—26, as conveying my earnest prayer on his behalf. He smacked his lips (a custom with the people here when anything much pleases them) and exclaimed, ‘ *Faly dia faly*’ (I am truly happy). He then turned to Num. xxix. 19, patting his breast as if to state he could testify to its truth. You would have rejoiced to have witnessed his thorough acquaintance with Scripture, and it would have strengthened your faith had you seen with what firmness he grasped the sacred trust. We are still visited by numbers of the people. On Wednesday next the wife of the Under-secretary of State and her cousin are coming to learn fancy-work from Mrs. P.

## PROGRESS OF THE MEMORIAL CHURCHES.

“ The first Memorial Church is of Norman architecture, having a tower and spire, a nave and side-aisles. The walls are up, and the tower as high as the belfry window. I have just got out the foundation for the second church which is to be in the Early English style, with clerestory, apse, tower, and a slightly enriched spire. I have an architectural friend here whom I am about to join, and his designs are very good; but we are obliged to consult the character and ability of the labourers as well as the materials here to a great extent. All the buildings in the city must be of wood; hence the church to be built on the Tarpeian Rock must be of wood. For these Memorial Churches money is provided, but there is one congregation in the city in want of a new building. The site is on one side of a triangular space, where the principal daily market is kept, and where the rough iron is sold. The present building is reeded at the sides, with a thatched roof. There is a good congregation though not so large as the one I have alluded to. At the window and door the country people from the iron-market listen to the truth: their entrance would be considered a renouncing of heathenism. The minister is a clever man; he has one of the most respectable, talented native preachers to assist him; the people themselves have purchased the ground at a high price (400 dollars), but they will help in the erection of a new church. The minister's lady has a large class of women to instruct in needlework, and the minister himself has a Bible-class of fifty of the most intelligent Malagasy young men. I think he has two classes per week. There is also a day and Sunday school. As the building must be of wood, slaves cannot be employed in its erection; hence the labour will cost more. The present building is not water-tight. I have got my friend, Mr. Sibree, to trace the plan of the intended new building and I think its cost will be about £200 or £250. I put this matter before you in consequence of your kind postscript. It is the only church likely to be wanted, I think, in the capital when the Memorial Churches are finished. They will each cost about £3000—perhaps more. Stone is quarried near

them; hence it lessens the expense of their erection. Wood has to be brought some sixty miles, dragged along miserable roads by men; and the Queen and Government monopolize all they require. The English treaty secures the use of the churches for the purpose for which they are built.

"Both myself and Mrs. P. anticipate much pleasure in our work. We are helping a people who are erecting a new sanctuary themselves, which will be opened about the time you receive this: it will seat 600. Give us an interest in your prayers, that we may be kept close to the Cross, with our minds set on spreading His truth, and that to many of these once persecuted people we may be made great blessings. A letter from you will do us good. Accept our very kind regards, and, praying earnestly that your good doings may be rewarded by the Master whom you serve, both in this life and in the world to come,

"I remain,

"Very truly yours,

"WILLIAM POOL."

ERECTION OF THE MEMORIAL CHURCHES.

REPORT OF MR. JAMES SIBREE, ARCHITECT, DATED ANTANANARIVO,  
JULY 31st, 1865.

"The Ambatonakanga Church will not be very long before it is finished as regards the external stone-work, excepting the spire: the tower is now up to the belfry windows. But in the interior there is still a great deal to do. We have not yet been able to get the arches commenced, although the columns are well on towards completion.

"I can only further assure the Directors that it is my constant and anxious care to push forward the work to the utmost of my power; but the circumstances with which we are surrounded present difficulties and hinderances which it is impossible altogether to overcome.

"Believing that I am acting as the Directors would approve, I have lately commenced, at the request of the ministers, to preach a little in the neighbouring villages on the Sunday afternoons, at the same time taking the superintendence of the Sunday-school in the earlier part of the day. It is my earnest wish to do whatever I can to help on the spiritual work of the Mission, at the same time not allowing such work to interfere in the slightest degree with my more especial department of labour."

REPORT OF MR. JOHN PABBETT, MISSIONARY PRINTER.

"Imarivolanitra, July 31st, 1865.

"MY DEAR SIR,—It is such a long time since I have written to you that I almost feel ashamed. But I have really very little that would be interesting to you, as my occupation is a quiet one, and does not create much stir. But, though I have been quiet, I have not been standing still, but have endeavoured diligently to employ myself in the great work to which I have set my hand.

"Since I last wrote I have printed the Malagassy hymn-book, 2500, 160 pp.; also a lesson-book, 2000, 24 pp.; and a catechism, 2000, 32 pp.; and various smaller works for the hospital, dispensary, schools, &c. I have also printed 2000 copy-books. At present I am engaged on a small analysis of Scripture, which will be finished in about a month.

"I am glad that I can report favourably of the progress of my assistants. Though they have required, and still require, a large amount of patient and constant teaching, yet they have progressed very favourably, and they are becoming very efficient both in press-work and in type-setting. I think that in a very short time I shall be ahead of the missionaries, and be able to print faster than they translate.

"I have also endeavoured to make the best use of my time when I have not been engaged in the printing-office, and I think that the school at Amparibe, which is under my charge, shows that I have not taught or laboured in vain. At the day-school there are about 150 scholars in regular attendance—nearly twice the number that there are in the other schools. They are also as forward in their studies as at the chief or central school; and their behaviour and good attendance would place them above almost any ordinary day-school in England.

"There are nearly 250 children in the Sunday-school, and about forty teachers, who are the principal people in the congregation, and several of them officers of high rank.

"I have also three Bible-classes during the week: one on Wednesday evenings, when I have about forty young men in attendance; one for the Sunday-school teachers on Saturday afternoon; and one on Sunday morning at the chapel, when I often have as many as fifty or sixty of the young men attend.

"Thus, I think, I am pretty well engaged; and I am very glad to say that I am very happy in my work, and am able to live in peace with all the people, both natives and missionaries.

"My health still continues very good, and during the past year, with the exception of a few attacks of toothache, I have been perfectly free from sickness.

"I hope to be able to write to you by the next mail, as I have two or three matters, respecting the printing-office and also myself, to bring under your notice. I will also forward a statement of my accounts to the accountant of the Society by the next mail, as I expect that my house will then be completed.

"I remain, Sir,

"Your faithful Servant,

"JOHN PARETT.

"Rev. Dr. TIDMAN."

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## CHINA.

### PEKING.

SINCE the opening of the imperial city to our missionaries, they have been accommodated with premises rented from the British Legation. Here Dr. LOCKHART had his dispensary, which was attended by many thousands of the afflicted Chinese; and, in connection with these medical labours, Christian instruction was given not only to the sufferers, but to many who attended with them, who appeared deeply interested, and gave practical proof not only

that they understood the new doctrine, but that their consciences and hearts were in some degree brought under its influence. But while our brethren gladly availed themselves of such opportunities as they could command, the case did not admit of regular congregations and the ordinary form of preaching. Since the departure of Sir FREDERICK BRUCE, however; these premises were required for the accommodation of his successor, Sir RUTHERFORD ALCOCK, and the members of the Legation, and the necessity has been thrown on our missionaries of seeking other premises for the various branches of their benevolent labours. Happily these have been secured in very eligible parts of the great city; and the following letter of the Rev. JOSEPH EDKINS shows that their removal from their former premises, though first considered a great loss, has turned out rather for the extension of their operations; and their more direct access to and habitual intercourse with the people:—

“Peking, September 12, 1865.

“MY DEAR SIR,—Last week we completed our removal to the new Mission buildings in the Mi-shi, or rice-market. We are well contented with their suitability for the objects we have in view; and we pray that the Providence which directs us may for many years make this new location for our operations a centre of light to the large population surrounding us.

#### OPENING OF THE NEW HOSPITAL.

“Yesterday (Monday) the hospital was opened for patients. We took the opportunity of commencing the public preaching of the word of life. The chapel is a large hall, where till now sat, dimly seen by the light entering through darkened doors, the principal idols of the temple. The building is lofty and substantial, and faces the street. Benches are placed to accommodate 200, and there is standing room for 200 more. The subject of the addresses given to the crowd at the opening service was the object of the hospital. The merciful character of the Saviour as the healer of the bodies and souls of men was exhibited, and an invitation was given to the sick to come for healing, and to all to hear the message of salvation proclaimed through Jesus Christ. Prayer was offered for the first time to the true God in this idol hall, where for many long years the worship of the god of fire has been conducted. ‘Praise God from whom all blessings flow’ was sung to the Old Hundredth. Beside Mr. Lees, of Tien-tsin, and myself, two of the native Christians spoke on the occasion. They too felt a lively pleasure in the transference of the temple from idolatrous uses to the service of Jehovah.

#### DIFFICULTIES OVERCOME.

“While the negotiation for the purchase of the temple was being conducted, we repeatedly felt doubts of our success. This was on account of the timidity of the priest and the anger felt against him for selling his temple. The people thought him guilty of a great sin, and he became the subject of public animadversion in the neighbouring tea-shop. It was said that nothing but inexcusable love of gain could have led him to part with the temple. It was thought that vengeance would follow him, and it was predicted that if he

removed the idols he would be seized with fatal sickness. The priest himself feared punishment from his spiritual superior, a Buddhist priest, who has charge under the Government of all the temples in the city of a certain class. I went at his request to see this priest, who at once said that we were at full liberty to buy the temple for a hospital, and that the priest who sold it to us would not be punished. This aged superintendent of temples had himself visited the hospital two years ago, in Dr. Lockhart's time, and conceived a high idea of it as a benevolent and valuable institution. He was therefore the more prepared to promise that the former proprietor should not be interfered with. When this cause of fear was taken away, there remained the possibility of a popular rising when the gods were in the act of being removed. It was decided to do this in the night, to avoid observation. Some persons said that none but Mohammedan or Roman Catholic workmen would be willing to assist. But no difficulty was found in hiring labouring men for the object; and the idols have now all been transferred to a new locality without trouble. The priest is still in very good health, and we hear nothing more of the prophecies regarding his impending fate.

#### GROWING ENCOURAGEMENT.

"The street being one of the principal arteries of the city, and much frequented from morning till night, we have the chapel open at present daily for some hours. Several hundreds are hearing the Gospel each afternoon, and we have evidence by the questions asked that interest is excited. One man remarked, 'It is the first time we have heard of the gods changing their abode. How can it be?' The reply was that 'The removal of the idols is no affair of ours; in fact, we do not believe in them, and think that to remove them is no harm at all. But, though that is our opinion, it was not our doing.'

"Several of our foreign friends feared that the negotiation for the temple would fail. It is, indeed, a remarkable thing that heathenism should so readily resign one of its sacred edifices to Christianity, a hostile religion. But the temple was the priest's own purchased property, and he thought that its being devoted to gratuitous healing would save him from self-condemnation if his conscience should trouble him, and from the disapprobation of the public. As to what the displaced dignities would themselves think has not cost him, so far as appears, any concern.

"It is curious that at this juncture another Buddhist priest, well read in the literature of his faith, and singularly intelligent, should come forward professedly as a humble inquirer into the nature of the Christian doctrine. He states that his object is to find out truth. He has begun to read our books, and we wait to know more respecting his sincerity.

"Seventy or eighty patients attend the hospital daily. Dr. Dudgeon is much interested in the number and variety of new cases. Both in the medical and evangelistic department our work has received a new impulse in advance.

"Up to the present time there has been a lack of opportunity in this, the eastern part of the city for the five baptized men, whom I have in training to become preachers, for the exercise of their gifts. But there is no longer this want. They take turns in addressing the numerous audiences who



assemble in the new chapel, and in conversing with such as wish to ask questions.

#### A CONGREGATION OF FEMALES.

"At our western station signs of encouragement continue. During the last three months six men have been baptized there. While the men assemble in the chapel, a comparatively large congregation of women meets in the school-room. Each Sunday thirty, forty, or fifty women find their way there, belonging, in many cases, to very respectable families, Chinese and Manchu. At this time of year, when the China aster is in blossom, the school-room presents a very gay appearance. Beside pots of these flowers, which the schoolmaster takes care to have placed there, almost every woman has one or more inserted in the large knot into which they bind their hair on the crown of the head. Mrs. Edkins has recently established a girls' school in the same street; and the girls, nine in number, appear at the Sabbath service with their teacher, an elderly Christian, a bachelor of arts, who was baptized last year, and who also assists in the instruction of the women's congregation. Unhappily, the lack of education prevents women from becoming readily acquainted with the doctrines of Christianity. Their faculties have not been quickened by scholastic training, and hence the acquirement of the knowledge necessary to their becoming Christians is a laborious task. But we are much gratified with the frequency of the attendance of many of them, and the interest with which they listen.

#### INTERESTING CONVERTS.

"Mrs. Edkins has not found the same facility in inducing girls to come to school in the eastern part of the city. But in our new neighbourhood we are not without hope that the difficulties hitherto experienced will vanish, and that a successful attempt will be made to establish a female school. In addition to the two women already baptized, there are three more attendants on the weekly class for women in this part of the city who are now candidates for baptism. One of them, born a Mohammedan, refused for more than a year to follow her husband's example in acknowledging Christ as God. Recently a severe illness subdued her rebellious heart. She asked the school-boys whom her husband instructs to pray for her, saying that their evident sincerity would insure an answer. In a violent storm during the past summer her unbelief was entirely conquered. She was alarmed on hearing loud peals of thunder, and consented at her husband's request to join him in kneeling to pray to the Triune God in the name of Jesus. Since that time she has remained firm to her new convictions, and has acquired a good knowledge of the catechism.

"I remain,

"Very truly yours,

"Rev. Dr. TIDMAN."

"JOSEPH EDKINS.

"P.S.—A third priest has made his appearance, also a Buddhist. He has been an interested hearer in the hospital chapel for several days. He has decided to offer his temple, with its revenue of £10 a year, to the Mission. He wishes to put off the priest's garb, and, assuming the usual Chinese costume, become a Christian. The temple is extensive, and is distant eighty

miles from Peking, close by the West Imperial Cemetery. If anything induces us to regard the offer as made in good faith, I shall write again soon on the subject."

### SHANGHAE.

Our valued friend the Rev. Dr. Legge, of Hong Kong, has lately been induced, from the failure of his health, to make a visit to Japan, and the letter, which we have now the pleasure to insert, was written on his return from that interesting country. We are rejoiced to find that our brother Dr. L. has derived very important benefit to his health from his tour in Japan. While he tells us that the country is at present closed against any practical attempt to introduce the Gospel, yet he entertains cheering hopes of the future prospects of the country, and especially commends it as a sanitarium to missionary labourers suffering from the exhausting climate of China.

"Shanghai, 4th October, 1865.

"DEAR BROTHER,—I wrote to you from Hong Hong in the beginning of July, shortly before I left it for Japan, and I am now here on my return. On the 29th July I joined Mrs. Legge at Nagasaki, from which we went on a few days afterwards to Yokohama. There she remained with the children for six weeks, while I made a trip during part of the time to Hakodadi, the most northern of the Japanese ports open to foreign commerce, and the principal city in the island of Yesso. Last week we got back to this place, and Mrs. L. has gone on to Hong Kong, while I remain to take a run up the Yang-tse, more especially for the purpose of seeing Hankow. I hope to reach my own station again about the 20th of the month.

"The relaxation and change of scene and climate have been very beneficial to me. All tendency to fever seems, for the present, thrown out of my constitution, and I am feeling as able for work as ever I was. The trip has also been beneficial to Mrs. Legge, but not to the same extent.

"It may be well for me to offer a few remarks about Japan while the impressions which it made upon me are fresh in my mind. It is a lovely country, and the climate is delicious. The eye rests everywhere on a verdure as rich as that of England; and there is a boldness and loftiness about the mountains in many places which give a grandeur to the aspects of the scenery which is not found in England. Largely metalliferous, the country is favourable to the intellectual and physical development of the inhabitants. The people are cleaner in their habits, more simple and child-like in their character, and more impressible, than the Chinese. At the same time they are less observant of the proprieties of decency, more revengeful, and perhaps less moral. Their language is easily acquired. A practical knowledge of it, equal to the requirements of ordinary life, seems to be gained by most foreign residents. A knowledge of it, as a vehicle of literature, demands a considerable acquaintance with Chinese. Any one at all a Chinese scholar would find the learning of Japanese a very easy task.

"One is struck with the contrast which the appearance and movements of foreigners present to what he has been accustomed in China. In Japan they

look healthy and vigorous, as at home. The constitution there will wear out with lapse of time, as it must do everywhere; but it will not be prematurely exhausted. Nagasaki is hotter, as being more south, than the other ports; but the sojourner even there has little to complain of. Hakodadi seemed to me as cool as Scotland, and much more balmy. At Yokohama house-rent is high, as high as in Hong Kong or Shanghai, and living is expensive. At Nagasaki things are more moderate. At Hakodadi rent and wages are quite low. The laws against Christianity are not yet repealed. Over the gateways of villages I saw in many places an outline of these laws written up. Things, however, are evidently working to a toleration. Following the great changes that have occurred, and along with the greater which are in progress, there must come shortly the freedom to missionaries of preaching, and liberty of profession and worship to Japanese converts.

"At Nagasaki and Yokohama there are missionaries, six in all, the representatives of three societies in the United States; also there are Roman Catholic missionaries. These are occupied in the study of the language, in preparing translations, and in teaching English and French in the schools instituted by Government, some of them gratuitously, and others for a stated remuneration. There is not a single agent from any or all of the missionary societies of Great Britain. This ought surely to be for lamentation. The population of the Japan Islands is probably about the same as that of our British Islands. God is moving, in His providence, to open a great and effectual door for the entrance of His truth among them. Shall the opening come, and our messengers from the churches of our country be found prepared to go in it? Let me suggest to you the importance of bringing a Mission to Japan before the notice of our own Society. You could appoint to it some missionaries returned from China: their knowledge of the Chinese character would make Japanese a bagatelle to them. So far as health is concerned, they had better be in Japan than at home. Indeed, the time will come when missionary societies will be found removing their agents, for whom the climate of China is too exhausting, to Japan, and sending others there for the benefit of the natives, instead of encouraging or sanctioning their return home. For the present station, notwithstanding its greater expensiveness, I should say that Yokohama should be chosen in preference to Nagasaki or Hakodadi. It will give a better place on which to stand to move the nation. Niogo, which ought to be opened soon, would prove equally desirable. . . .

"I remain, dear Brother,

"Yours very sincerely,

"Rev. Dr. TIDMAN."

"JAMES LEGGE.

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## INDIA.

### ALMORAH.

PROGRESS OF THE MISSION.—LETTER OF REV. JOHN HEWLETT.

"Almorah, August 14th, 1865.

"MY DEAR DR. TIDMAN,—Your kind letter of May 26th, expressing the warm sympathy and gratitude which you felt on reading my accounts of the progress of our Mission work, has been very cheering to us; and we were espe-

cially glad to find by it that Mr. Budden is so soon to rejoin us, with restored health, where he has spent so many years of usefulness in the Redeemer's service.

"I now proceed with much pleasure to give you some account of the important and interesting events that have occurred in the Mission since I wrote last, which you will doubtless acknowledge as furnishing abundant cause for gratitude to Him the glory of whose saving grace we aim to promote, and who has granted so many convincing indications of having crowned our labours with the effective co-operation of His Spirit.

#### OPENING OF NEW CHAPEL FOR LEPERS.

"On Sunday afternoon, April 16th, I had the sacred pleasure of conducting the opening service of the chapel newly erected in the enclosure of the Leper Asylum. It was attended by all the native Christians of Almorah and by several of our European friends, who thus wished to show their sympathy towards the lepers, who not long since, in addition to their bodily affliction, were in the more wretched state of having before them the gloomy and despairing prospects of Hindooism, but who have now been won by the influences of the Gospel to seek relief in Christ for all their wretchedness. The lepers, who were sitting orderly in rows, clad in clean white clothes, and with a mixture of becoming solemnity and joy upon their countenances, presented a delightful spectacle. I delivered as appropriate an address as I could on Matt. xviii. 20, endeavouring to point out the peculiarly happy circumstances of the present meeting, the object of which was not to consecrate a fresh temple to one of the many idols of this heathen land, but to unite in presenting our adoring gratitude to the God of all grace, who in His providence had caused this building to be prepared for the worship of those who through His great mercy had been led to abandon idolatry, and to enshrine in their hearts by faith Jesus, the Saviour of their souls.

#### BAPTISM OF CONVERTS.

"The impressive character of the meeting was further enhanced by the baptism of twenty-three more adults, and of five young children. The parents of the latter, who had been baptized in the early part of last year, expressed the wish that their children also should partake of the same Christian rite. But I desired them to wait until they had learned more of their responsibility as believing parents, and of the way in which they are required to bring up their children in the nurture and admonition of the Lord. The different adults had come to me at various intervals, soliciting baptism, and professing their dependence on the Lord Jesus for salvation. After some time, during which I had repeated interviews with the adult inquirers and the parents, I became satisfied that there was no reason whatever for either doubting their sincerity or refusing their request. Agreeably to themselves, I put off the time of the baptisms until the opening of the chapel, and we brought this cheering service to a close by admitting these adults and children to join the number of our visible Christian band, trusting that we may hereafter see them encircling the throne on high, having come out of their present tribulation, and washed their robes, and made them white in the blood of the Lamb.

"The chapel is very substantial. Its dimensions in the inside are thirty

feet by twenty, and fifteen feet in height. The whole cost of its building will be about 1200 rupees, which our kind friends and supporters have generously undertaken to get defrayed apart from the general Mission fund. The building is very light and airy, having six windows in the sides, and a large double door in front; and it contains quite sufficient space to seat comfortably as many as can be accommodated in the Asylum.

TO DIE IS GAIN.

“Of the eighty-two lepers—the whole number, including the children, who have now been baptized—death has removed six, together with two hopeful inquirers. As the nature of leprosy is such that those affected by it often die very suddenly, I had not the opportunity of seeing more than the first of these six immediately before their deaths. It was, however, truly delightful to behold how his dying hours were brightened by the hope of deliverance from this world of sorrow, and of soon entering upon the eternal rest of heaven; and the descriptions which the surviving lepers gave me of the deaths of the others, as well as my previous knowledge, afford solid ground for the hope that their profession of Christianity was not in vain.

ENEMIES OF THE CROSS OF CHRIST.

“Would that I could here conclude my present account of the Leper Asylum; but truthfulness and candour forbid it. Between four and five months ago we were saddened by two successful endeavours of the arch enemy of souls to disfigure this good work, which it is beyond his power to prevent. One was an outbreak of the enmity which must inevitably exist between earnest professors of Christianity and those who have closed their hearts against its invitations of mercy. The remaining heathen chief or patriarch of the Asylum, although as intelligent and as well acquainted with the Bible as any of the other inmates, continued to show growing signs of hostility towards the work of conversion. Corresponding feelings were excited thereby, unhappily, on the other side, though perhaps not unnaturally in the case of a people only just emerged from heathenism. The hostility increased at length to such an extent that the chief left. I succeeded in inducing him to return, and took occasion from it to urge upon the Christians the duty of bearing all things with meekness, and of being willing to suffer wrong for Christ's sake, and of thus endeavouring to melt down the hard-heartedness of their enemies and persecutors by returning good for evil. The other case was a decided root of bitterness. One of the women who had been baptized grievously fell into immorality; but she has since shown the deepest marks of penitential sorrow, and I have the hope that, with God's blessing, an abiding influence for good will be the result of it to her. Although we cannot but deeply regret these as stains upon the work of conversion amongst the lepers, still we trust that, by the overruling power and wisdom of Him who brings good out of evil, and especially out of the failings of His people, the discipline administered, and the way in which the sinfulness of these sad events was shown from the Word of God publicly, before all the inmates of the Asylum, will produce a beneficial and lasting effect upon the minds of those who have named the name of Christ, in exciting them to greater watchfulness in the future, and to be ever on their guard against their easily-besetting sins.

## BAPTISM OF LITTLE MARTHA.

"At the close of our Sunday morning service, June 25th, I baptized a little orphan girl whom we had received into the Mission some months before changing her name to that of Martha. She is too young to admit of forming an opinion yet of her probable future; but she is of a very gentle and cheerful disposition, and much liked by us all. The providing for an educating of orphans even in England is looked upon as a noble work of charity; but what an infinitely greater blessing it must be to heathen children not only to find in our Missions some compensation for the loss of the parents, but to be taught the Holy Scriptures, which are able to make the wise unto salvation. For, on growing up, they naturally consider Christianity as their religion; and if they are awakened to a sense of their spiritual need they have no caste prejudices nor fear of persecution to contend with, which present such powerful and too often impassable barriers to many who would gladly otherwise make an open profession of the Christian religion. So that should any parties in England be disposed to contribute a certain sum towards the support of little Martha, or of any other orphan whom we may adopt, as the Sunday-school children of Blandford do for Sarah Field Fisher another of our little orphans, they would be thereby performing one of the very highest and noblest acts of truly Christian love.

## EXAMINATION OF SCHOOLS.

"The annual public examination of our schools took place on the 18th ult., under the presidency of J. H. Batten, Esq., C. S. of Agra, late Commissioner of Kumaon and Garhwal. Besides Colonel Ramsay, the present Commissioner, and the other Government officials, there was also a large attendance of the European and the native residents. After the Divine blessing had been invoked by prayer, the different classes came forward one by one beginning with the lowest of the Vernacular School, which numbers 12 pupils on an average daily attendance, and concluding with the highest class of the English School, the average daily attendance of which is 102. Each class was examined briefly, *videlicet*, on the subjects taught during the past year, comprising the various branches of knowledge usually pursued in our Mission schools, from the first lessons in the vernacular to such subjects as history, Euclid, and algebra, in English. Questions were put by several of the parties present, who testified their surprise and real pleasure at the attainments of the pupils, particularly in reading, grammar, mathematics and Biblical knowledge. As each class retired the usual prizes were awarded to the first three scholars, whose comparative merits had been previously ascertained by means of private examinations; and to the highest pupil in the first class Colonel Ramsay awarded, in addition, a gold medal. Mr. Batten then addressed all present in Hindustani, to the following effect that it afforded him the highest ratification to preside again at the examination of the schools of this Mission, in the formation of which fourteen years ago, it had been his lot to take an active part, when they were only like a young and tender plant, but had ever since been gradually progressing, until they had now reached the state of a full-grown tree, richly laden with such fruit as had that day been witnessed; and that, as he was

about to depart finally for England, it was to him a source of real joy to know that the Mission was left in the hands of those who were carrying it on with such assiduity and success. He also trusted that higher motives would actuate the scholars, and higher results be realized by them, than merely qualifying themselves for Government offices, in which, although he was glad to see so many from the schools successful, still he could not but feel that this falls short of our principal aim, which is to promote amongst them the inestimable blessings not only of a sound education, but also of the true religion.

"The Rev. E. Templeman, Chaplain of Barsilly, then gave the results of a voluntary examination on the historical portions of the Bible, to the highest competitor at which a silver watch was promised by Colonel Ramsay last year. Mr. Templeman remarked that he could not refrain from expressing the pleasure with which he viewed the vast amount of knowledge of the Scripture narrative shown by the candidates, which had been well tested by the nature of the questions put to them, some of which were very difficult indeed—such as to describe the structure and significance of the ark of the covenant, and to trace its history from the time it was made to the latest account we have of it in the Bible; to give an account and explain the meaning of the day of atonement, of the year of jubilee, and of the cities of refuge; to describe the three great Jewish festivals; and to mention any passages in the Gospels which assert unequivocally the Divinity of Christ—but that, notwithstanding their difficulty, there was sufficient scope for much to be written under each one, and that the way in which the candidates had done so evinced how well prepared they were for such an examination. He further observed that, while three were very nearly equal, the greater accuracy and minuteness of one of them in describing details led principally to the final decision in his favour. In conclusion, he trusted that the truths of the good book which they had studied with so much industry and care would find a place in their hearts.

"Colonel Ramsay then presented the watch, expressing the pleasure which it afforded him in doing so; and that he hoped the candidate who had fairly won it would find it useful for punctuality of attendance in school, and at the various duties of life; but that the great object for which it had been promised was to stimulate a more thorough study of the Word of God amongst the scholars, which would show them how to be always ready to meet, without fear, the great and awful event of death, the time of which no human means could tell; and that, as there are many roads leading to it, only one of which could be the Divinely appointed way, he strongly urged them to examine carefully and honestly their religious belief and mode of life, lest they should find, when it would be too late, that they had been hurrying along the direction opposite to the goal which they had hoped to reach; and that it was his warmest wish that they may be all led in the right way, and thus attain the great end of their existence. Two prizes were also given, by a gentleman present, to the second and third, as they had been honourably mentioned.

"At the close Captain Harward, R.A., on rising, said he felt certain that he was giving utterance to the sentiments of all present, as well as his own, in expressing the extreme gratification with which he had that day witnessed

some of the results of patient, persevering, and earnest missionary labour amongst the heathen; that the greatest credit was thereby reflected upon those who had been engaged in the work; and he believed there are evident signs of our soon having the joy of reaping the higher and spiritual fruit, for which we have been labouring so long, in the case of some who have been educated in these schools.

“Requesting your prayers that we may constantly enjoy the Divine favour and co-operation, and with Christian love from Mrs. Hewlett and myself,

“Believe me, yours faithfully in the Lord,

“Rev. Dr. TIDMAN.”

“J. HEWLETT.”

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### ORDINATION OF A MISSIONARY.

#### SCARBOROUGH.

A LARGELY attended and deeply interesting service was held in the Bar Church, at Scarborough, November 28th, in connection with the ordination of Mr. WILLIAM J. WATSON as a missionary to Samoa, South Seas. The Rev. C. Hardie, of Thame, twenty years a missionary in Samoa, described the field of labour; the Rev. D. Senior, of Malton, asked the usual questions; the Rev. James Parsons, of York, offered the ordination prayer; the Rev. Robert Balgarnie, Mr. Watson's pastor, delivered a solemn and impressive charge. Other ministers also took part in the service. At the close Mr. Balgarnie presented to the missionary a handsome Bible, and Mr. Huie, in the name of the Sabbath-school teachers, Kitto's Biblical Cyclopædia.

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### DEPARTURE OF THE “JOHN WILLIAMS.”

WE are happy to inform our readers that the new missionary ship is nearly ready for sea, and it is expected that she will sail from Gravesend on THURSDAY, the 4th inst., under the care of our experienced and able friend CAPTAIN WILLIAMS. There will sail in her the following missionaries and their wives, for the islands of the South Pacific; viz., for the *Navigators' Islands*, Rev. Alex. Michie and Mrs. Michie, Rev. S. H. Davies and Mrs. Davies, Rev. W. J. Watson and Mrs. Watson; for *Rarotonga*, Rev. James Chalmers and Mrs. Chalmers; and for *Huahine*, Rev. A. T. Saville and Mrs. Saville.

A public valedictory service will be held at the POULTRY CHAPEL on the evening of TUESDAY, JANUARY 2nd, when the Directors and friends of the Society will take leave of the missionary brethren. The service will be primarily devotional, and an address will be presented to the missionaries by the Rev. JOHN KENNEDY, of Stepney. The service will commence at seven o'clock precisely, and close not later than nine.

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### HOME SECRETARIAT.

THE Officers of Auxiliaries and the friends of the Society in general are requested henceforth to direct all letters enclosing remittances to the Rev. ROBERT ROBINSON, *Mission House, Blomfield Street, Finsbury, London.*



**MISSIONARY CONTRIBUTIONS.**  
From 18th October to 18th November, 1865.

(Continued from last Month.)

**B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."**

<b>STAFFORDSHIRE.</b>		Albert Harris ..... 0 6 1	Mrs. Rixon ..... 1 0 0	Emily Wheeler ..... 0 11 4
Julia Day ..... 0 2 0		Mr. J. Freeth ..... 0 10 0	Mr. J. Freeth ..... 0 10 0	John Mullings ..... 0 9 11
Brewod and Wheaton Anton. Collection ..... 1 10 3		Mr. J. Harris ..... 0 10 0	Mr. W. Stephens ..... 1 0 0	M. A. Wheeler ..... 0 9 9
Rev. B. Way.		Mr. T. Mills ..... 0 10 0	Mr. T. Mills ..... 0 10 0	Mrs. H. Cunningham ..... 0 7 8
		Mr. W. Stephens ..... 1 0 0	Mr. W. Stephens ..... 1 0 0	Rev. E. Rawson(D.) 1 0 0
Nic Meeting ..... 2 9 4		Mr. W. King, Treasurer.	Mr. W. King, Treasurer.	Rev. E. Rawson(D.) 1 0 0
Collected by—		Mr. J. Stock, Secretary.	Mr. J. Stock, Secretary.	Fractions ..... 0 0 6
Mrs. Harris ..... 0 15 2		<b>Corsham.</b>		
Mrs. Andea ..... 0 11 10		Mrs. W. King, Treasurer.		
Boxes.		Mr. J. Stock, Secretary.		
Mrs. Thorne ..... 0 4 10		Subscriptions.		
7 Auden ..... 0 7 9		Mrs. Stantial ..... 0 5 6		
Day School ..... 0 4 5		Mr. Taylor ..... 0 5 0		
10s. 3d.; 4s. 2s. 4d.		Mr. Stantial ..... 0 5 0		
Tutbury.		Mrs. Alexander ..... 0 10 0		
Rev. J. Wolfendale.		Mrs. Marler ..... 0 10 0		
Collection ..... 5 1 4		Mr. Dunsdon ..... 0 5 0		
criptions ..... 1 0 0		Dr. Hooper ..... 0 10 0		
Sunday School.		Mr. Ring ..... 0 10 0		
Mrs. E. Strutt ..... 0 7 0		Mr. Freeth ..... 0 5 0		
Mrs. Wolfendale ..... 0 2 0		Mr. P. Good ..... 0 5 0		
6s. 10s. 4d.		Mr. Barrett ..... 0 2 0		
SURREY.		A Friend ..... 0 1 0		
Kingston.		Mr. Hayes ..... 0 2 0		
Rev. L. H. Byrnes, B.A.		Mr. Balch ..... 0 2 0		
Juvenile Association.		A Friend ..... 0 5 2		
The Institution, last Town, Madras (Rev. G. Hall) 10 0 0		Missionary Boxes.		
The Institution, Madras (Rev. Corbold) ..... 0 0 0		Willie Bigwood ..... 0 2 0		
Special Purposes ..... 5 0 0		Mr. Edge ..... 0 1 2		
31L		Mrs. Andrews ..... 0 3 1		
Wandsworth.		Mr. Bryant ..... 0 1 0		
Mrs. Ashton, on account ..... 12 0 2		Mr. Bowden ..... 0 3 0		
SUSSEX.		Mr. Seiman ..... 0 1 0		
Brighton.		Mr. Tinson ..... 0 1 0		
W. C. Dyer, for Widows of Missionaries ..... 2 0 0		Missionary Prayer Meetings ..... 0 16 9		
Orphans of do. ..... 2 0 0		Annual Meeting ..... 1 19 6		
4L		Exs. 2s. 9d.; 7s. 10s.		
WILTSHIRE.		Malmsbury.		
Collections by Rev. Thomas Mann.		Collection ..... 1 5 4		
Avebury.		24 15 4		
Rev. J. Hussey.		Bradford.		
Sabbath School Boxes ..... 2 0 4		R. Harris, Esq., Treas.		
Sabbath School Box ..... 8 7 9		For Widows' Fund ..... 2 2 0		
Sabbath School Box ..... 7 5 5		Donation for Travellers ..... 10 0 0		
Sabbath School Box ..... 1 7 0		Annual Sermons ..... 17 11 10		
Pinniger, Esq. 1 1 0		For Native Boy K. Harris ..... 3 0 0		
Collection ..... 1 16 6		Collected by Mrs. Harris and Miss Taylor.		
10L		Mrs. R. Harris ..... 1 0 0		
Birdbush.		Miss Cadby ..... 1 0 0		
Per Mr. T. Gould.		Miss Bulgin ..... 1 0 0		
Boxes.		Mr. S. Taylor ..... 1 0 0		
Lush ..... 2 1 1		Mrs. Sparks ..... 0 6 0		
Day School ..... 0 12 0		Mrs. Bishop ..... 0 6 0		
Gould ..... 0 12 1		Mrs. Summers ..... 0 6 0		
Downe ..... 0 19 0		Sums under 6s. 2 5 11		
Bridle ..... 0 5 0		Sabbath School		
		Girls' Box ..... 0 19 0		
		Sabbath School		
		Boys' Box ..... 0 14 3		
		Sabbath School Children, collected for the New Ship ..... 5 19 4		
		Boxes.		
		Miss Lidbury ..... 0 12 4		
		Miss Summers ..... 0 6 1		
		Miss Harne ..... 0 1 2		
		Two Thank-offerings 3 10 0		
		Exs. 6s.; 5s. 14s. 5d.		
		Chippenham.		
		Rev. E. S. Hart, M.A.		
		Rev. E. S. Hart, M.A. 1 1 0		
		Mrs. E. S. Hart ..... 1 1 0		
		A Friend, per ditto 1 1 0		
		W. Rawlings, Esq. 1 1 0		
		Mrs. Rixon ..... 1 0 0		
		Mrs. W. Wheeler ..... 0 11 4		
		Mrs. Mullings ..... 0 9 11		
		M. A. Wheeler ..... 0 9 9		
		Richard Cunningham ..... 0 7 8		
		Mrs. H. Cunningham ..... 0 7 8		
		Rev. E. Rawson(D.) 1 0 0		
		Fractions ..... 0 0 6		
		Exs. 10s.; 74s. 4s.		
		Making, with sums previously acknowledged, 1865. 1s. 2d. for the Year 1864-65.		
		Frome.		
		J. Sinkins, Esq., Treasurer.		
		Mr. W. Butler, Secretary.		
		Zion Chapel.		
		For Widows' Fund 4 10 0		
		For the Ship ..... 12 4 0		
		Family Boxes ..... 11 7 11		
		Sunday School ditto 12 0 6		
		Ladies' Association 8 15 6		
		Missionary Sermons 20 15 6		
		Public Meeting ..... 32 5 7		
		A Friend ..... 5 0 0		
		A Friend ..... 5 0 0		
		Mrs. W. Allard ..... 1 1 0		
		Mr. J. Allard ..... 1 1 0		
		A Friend ..... 1 0 0		
		W. Devenish, Esq. 1 0 0		
		A Friend to Missions 11 11 6		
		Miss Hoddinott ..... 0 12 0		
		Horningsham ..... 5 0 0		
		Tradox Hill ..... 4 0 0		
		Maiden Bradley ..... 2 2 0		
		Devizes.		
		Rev. K. Dawson, B.A.		
		Annual Collections 27 0 0		
		Mr. Cunningham(A.) 2 0 0		
		Mr. Wheatland (A.) 1 0 0		
		Mrs. T. Weekes (A.) 0 10 0		
		Ladies' Association.		
		Collected by—		
		Mrs. Dawson ..... 4 0 7		
		Miss Slade ..... 3 12 0		
		Mrs. T. B. Anstie ..... 2 19 3		
		Mrs. Dew ..... 2 3 0		
		Misses Elliott ..... 1 17 6		
		Miss L. Cunningham 1 14 5		
		Mrs. T. Harding ..... 0 14 11		
		Miss E. Cooper ..... 0 11 0		
		Mrs. Mullings ..... 0 9 0		
		Missionary Boxes.		
		A. Ferris and M. Shipway ..... 1 7 11		
		Rev. K. Dawson ..... 1 4 0		
		Mrs. Weyson and Pupils ..... 1 1 3		
		Bessie Pearman ..... 0 13 8		
		Mrs. Jones ..... 0 13 7		
		A Friend ..... 0 12 11		
		Mrs. Bodamere ..... 0 10 1		
		Mr. Cornwall ..... 0 11 1		
		Mr. Dawson's Servants ..... 0 8 5		
		Mr. Cornwall's Pupils ..... 6 6 11		
		Lucy Kumble ..... 0 5 8		
		Samuel Hutchins ..... 0 4 11		
		Rebecca Few ..... 0 4 4		
		Mrs. Fell ..... 0 5 1		
		Mrs. Smith ..... 0 2 0		
		A Gift in Secret ..... 0 1 0		
		Juvenile Association.		
		Annual Collection ..... 0 16 6		
		Boys' Sunday School 4 5 11		
		Girls' ditto ..... 4 2 5		
		Collected by—		
		Annie Harding ..... 1 7 6		
		Charlotte Harding 1 0 6		
		S. and M. A. Stevens 1 4 11		
		Sarah J. Parr ..... 0 14 7		
		Kate and Charles Gillman ..... 0 13 6		
		Yorkshire.		
		Bradford.		
		Auxiliary Society, per W. Milnes, Esq., on Account 120 0 0		
		R. Bennand, Esq. 3 0 0		
		R. Bennand (1s.) 3 0 0		

*Halfax* District.

H. J. Philbrick, Esq., Treas.

1854-5.

*Northoram.*

Heywood Chapel.

Rev. J. H. Deex.

Sunday School, for the Ship..... 2 0 7

*Halfax.*

Harrison Road Chapel.

Rev. J. C. Gray.

Collected by Miss Swallow.

Mr. John Crossley, sen..... 1 0 0

Mr. Thackrah Mills..... 0 10 0

Mr. Farr..... 0 10 0

Mr. Sutcliffe..... 0 10 0

Mr. J. E. Oates..... 0 3 0

Mrs. Josiah Aked..... 0 5 0

Mrs. Brown..... 0 5 0

Miss Illingworth..... 0 5 0

Miss Hebdens..... 0 2 0

Mrs. Skirrow..... 0 4 0

Mrs. Crook..... 0 2 0

Mr. John Crossley, Jun..... 0 3 0

Mr. Vickers..... 0 2 0

Mr. Thos. Crossley..... 0 2 0

Mr. J. D. Oates..... 0 2 0

Mr. Hirst..... 0 2 0

Mr. Smith..... 0 5 0

Collected by Mrs. Powell.

Mr. Dearden..... 0 10 0

Mr. Mideley..... 0 2 0

Mr. Wainhouse..... 0 2 0

Mr. Britwhistle..... 0 5 0

Mr. Smith..... 0 5 0

Mr. Thackray..... 0 2 0

Mr. Smeeton..... 0 2 0

Mr. Binns..... 0 2 0

Mr. Wilkinson..... 0 2 0

Mr. Muratroyd..... 0 5 0

Mr. Palmer..... 0 2 0

Miss Hontson..... 0 5 0

Mr. Torley..... 0 5 0

Ditto, for his Class..... 0 19 0

Mr. Powell..... 0 3 0

84. 15s.

*Lightcliffe.*

Rev. W. Thomson.

Collections..... 5 0 0

1855-6.

*Halfax.*

Slon Chapel.

Rev. B. Dale, M.A.

Annual Collections 25 2 2

General Public Meeting..... 10 12 0

454. 15s. 2d.

Square Road Church.

Rev. W. Roberts.

Annual Collections 144 0 0

Harrison Road Chapel.

Rev. J. C. Gray.

Annual Collections 15 10 10

*Sowerby Bridge.*

Rev. E. Moffett.

Jas. Fielding, Esq. .... 1 1 0

J. T. Berry, Esq. .... 1 1 0

Mrs. Alex. Nichol ..... 1 1 0

A Working Man..... 1 2 0

Mrs. H. R. Lee..... 1 0 0

Mrs. Fielding..... 0 10 0

Mrs. Elliott..... 0 10 0

Mrs. A. Fielding..... 0 10 0

Mrs. Moffatt..... 0 10 0

Miss Foster..... 0 10 0

Mr. John Chadwick..... 0 10 0

Mr. John Stansfield..... 0 10 0

Mr. James Morley..... 0 5 0

Mr. J. Wrigley..... 0 5 0

Mrs. Kelly..... 0 5 0

Mrs. Shaw..... 0 5 0

Mrs. Wm. Berry..... 0 5 0

A Friend..... 0 2 0

Sermons and Public Meeting..... 23 17 0

Collection in School..... 5 2 7

Collected for the Education of a Girl at Bellary..... 3 0 0

Collected by—

Miss Radcliffe..... 1 0 0

Miss Barker..... 0 12 0

Miss Bentley..... 0 12 0

Miss Melding..... 0 9 0

Miss Wentaker..... 0 7 0

Mr. J. Nichol..... 0 13 0

Mr. J. Ogden..... 0 9 0

Mr. Wm. Glegg..... 0 4 0

By Boxes..... 1 1 0

45 10 7

Less District Expenses..... 1 1 0

45 9 7

*Brighouse.*

Rev. E. Hewley, F.R.S.

Collected by—

Mrs. Alattand Miss Scott..... 7 4 0

Mrs. & Miss Arkhinson..... 0 14 0

Mrs. Sam Brooke & Miss Cockill..... 2 5 0

Master Stevenson..... 1 15 0

Mrs. Bolton..... 5 15 0

A Friend, for Native Teacher Peter Hirst Allatt..... 10 0 0

Savings of a deceased Child, 25 years old..... 0 5 0

Public Meeting..... 3 3 0

40 3 4

Less District Expenses..... 0 2 0

40 1 4

Total..... 304 15 0

Less General Expenses..... 4 17 6

299 0 0

*Heckmondwicks.*

George Street.

Rev. E. Bowman.

Collection..... 5 4 3

Sunday School..... 1 2 4

Boxes.

Miss Mayman..... 1 8 0

Miss Crowther..... 0 6 3

Miss Jane Arkroyd..... 0 5 0

Miss Susan Wainhouse..... 0 8 5

87. 15s.

*Knottingley.*

Salem Chapel.

Per Mr. E. Wood.

Collections..... 8 3 0

Collected by—

Mrs. Denniston..... 1 0 4

Miss F. Moggatt..... 0 3 10

Sunday Scholars..... 1 5 7

A Working Man (111. 11s. 2d.)..... 0 10 0

*Redcar.*

Per Mr. T. Watson.

Public Meeting..... 2 0 0

Collected by Miss Hingley..... 0 16 4

Exp. 08. 7d.; 21. 10s. 2d.

*Rotherham District.*

J. Yates, Esq., Treas.

Masborough Chapel 09 2 0

Village Collections by the Students of Rotherham College and Rev. J. Fisher, of Rawmarsh..... 25 2 0

Doncaster and Neighbourhood, by Rev. E. S. Prout, M.A..... 42 13 0

1707. 2s. 6d.

*Sheffield and Attercliffe Auxiliaries.*

Per W. Brown, Esq., on Account..... 70 0 0

*Tork Central Auxiliaries.*

Per G. Leeman, Esq., on Account..... 200 0 0

**WALES.**

*Tenby.*

Per Mr. J. T. Jones.

Missionary Boxes..... 8 8 3

Sunday School Boxes..... 2 3 1

Sermons..... 5 7 1

Public Meeting..... 2 15 7

Miss Allen..... 1 0 0

J. T. J..... 0 10 0

Exp. 4s; 18s.

**SCOTLAND.**

*Droughty Ferry.*

Congregational Church.

Rev. J. Baily.

Donations.

Rev. James Baily..... 0 5 0

Alex. Gourley, Esq. 50 0 0

John Ewan, Esq. .... 5 0 0

Annual Subscriptions.

Alex. Gourley, Esq. 5 2 0

Mrs. John Ewan..... 1 1 0

John Ewan, Esq. .... 1 1 0

George Gilroy, Esq. 3 3 0

Mr. Wm. Norris..... 0 10 0

Mrs. Stevan..... 0 10 0

Mr. Robertson..... 0 5 0

Mr. Lind..... 0 5 0

Mr. Webster..... 0 5 0

Miss Lind..... 0 5 0

Misses Norris..... 0 5 0

Mrs. T. E. McEwen..... 0 5 0

Mrs. J. Melville..... 0 5 0

Mr. John Lamb..... 0 5 0

Mr. Robert Lamb..... 0 5 0

Mr. Charles Norris..... 0 5 0

Mr. D. H. Norris..... 0 2 0

Mr. J. Low..... 0 5 0

Mr. Bowie..... 0 4 4

Mrs. Anderson..... 0 4 4

Mr. Thomson..... 0 3 0

Mrs. Clark..... 0 3 0

Miss Mathers..... 0 2 0

Mrs. Henry..... 0 2 0

Mrs. Mathewson..... 0 1 0

Mr. Ferguson..... 0 5 0

Miss Fairly..... 0 1 0

Smaller Sums..... 0 3 0

Missionary Sermon 3 17 0

721. 3s. 11d.

*Campbeltown.*

Miss Montgomery 0 10 0

R. M..... 0 5 0

15s.

*Dumfries.*

Congregational Sabbath School, per Mr. J. Shortridge, Jun..... 0 10 0

*Dunfermline.*

E. Baxter, Esq., for the Native Church and Dwellings, Bhowanpore..... 5 0 0

*Edinburgh Auxiliaries.*

J. S. Mack, Esq., Treas.

John Anderson, Esq., Edinburgh 1 0 0

Drysdale Carstairs, Esq., Liverpool..... 5 0 0

A. C. Stuart, Esq., of Enniscairn..... 10 0 0

Mr. Field, Crook of Aives..... 2 0 0

Lewis Hutchings, Esq., Liverpool..... 1 0 0

J. T. Roxburgh, Esq., Robert Hatherford, Esq., W.S. Edinburgh, for Fiji..... 5 0 0

Miss Muir and Friends, Edinburgh, for Mrs. Lewis's School, Southampton..... 5 0 0

Free Proceeds of Collection at Meeting for Ordination of Missionaries, after all Expenses 0 11 0

*Biggar.*

United Presbyterian Church..... 5 0 0

*Glasgow.*

Victoria Free Church Sabbath School, for Maxwells..... 0 1 10

824. 12s. 10d.

*Elgin.*

Collected by Miss Gordon.

Rev. Dr. Brander..... 0 10 0

Miss Robertson, North street..... 0 10 0

Rev. Dr. Brander, Esq. 0 5 0

Lady Dunbar Brander 0 5 0

Mr. Malach..... 0 5 0

Miss Forsyth, V. Park..... 0 5 0

Dr. Urquhart..... 0 5 0

Miss Gordon..... 0 5 0

Miss Edw. Stothell 0 2 0

Miss E. McKinnon 0 2 0

Mrs. Simpson, Balmhill..... 0 2 0

Mr. Robertson, Knockando..... 0 2 0

Miss Downie..... 0 2 0

Mrs. Gibson..... 0 2 0

Mrs. Anderson, Glasgow..... 0 2 0

Mrs. McAlister..... 0 2 0

Miss McKinnon..... 0 2 0

Mr. Jas. Anderson, Bishopton..... 0 2 0



**Penrith.**

Rev. W. Brewis.

Collections	8 5 5
Sabbath School	3 0 0
Missionary Basket	4 10 0
Temple Soverby Collection	1 15 6
<b>Subscriptions &amp; Donations.</b>	
Rev. W. Brewis	1 1 0
Mr. Bell	1 0 0
A. Friend	0 10 0
Mr. James Graham	0 5 0
Rev. J. C. Hodgson	1 1 0
Barton Vicarage	1 1 0
Miss Holmes	1 0 0
Ditto, for China	1 0 0
Sir Geo. Mungrave	2 0 0
Barl., Eden Hall	2 0 0
Mrs. Wauchope	1 0 0
Dacre Lodge, for the Poor Christians in Madagascar	2 0 0
Legacy by the late Mr. Blythe	10 19 0

**Missionary Boxes.**

Misses Brewis	1 15 10
Miss Bardgett	0 6 11
Miss A. Barton	0 3 0
Miss Mary Graham	0 1 7
Miss Dinah Harris	0 4 10
Miss Isabella Helstone	0 5 3
Miss Marg. Irving	0 1 7
Miss Susannah	0 2 7
Irving	0 2 7
Miss Ht. Kirkbride	0 4 7
Miss Sarah Ogilvie	0 7 10
Mrs. Bennie	0 2 1
Miss Robinson	0 2 1
Miss Annie Robinson	1 0 0
Mrs. Scott	0 12 0
Mrs. Wm. Scott	1 14 0
Miss Caroline Workman	0 5 1
Exs. 10s. 7d.; 50s. 6s.	
<b>Total</b>	<b>77 6 2</b>

**DERBYSHIRE.**

**Derby.**

**Auxiliary Society.**

Joshua Denston, Esq., Treasurer.

Rev. W. Crosbie, M.A., LL.B., Secretary.

Victoria Street Church.

Rev. W. Crosbie, M.A., LL.B.

Miss Brentnall, Secretary.

Collected by Miss Denston.

Miss Denston	2 15 0
Mr. Joshua Denston	5 0 0
Mr. John Denston	2 10 0
Mr. Hottomley	0 20 0
Mrs. Vintley	0 10 0
Mr. Harkness	0 10 0
Mr. Carter	0 5 0

Collected by Miss Brentnall.

Mr. Brentnall	1 1 0
Sums under 10s.	1 15 0

Collected by Miss Pick.

Mrs. Sparkes	0 10 0
Sums under 10s.	0 14 0

Collected by Miss Towle.

Mr. Sparkes	0 10 0
Sums under 10s.	1 1 4

Collected by Mrs. Bryer.

Mr. Bryer	1 0 0
Sums under 10s.	1 0 0

Collected by Miss Kirkland.

Rev. W. Crosbie	1 1 0
Mrs. Harkness	0 10 0
Sums under 10s.	1 16 0

Collected by Mrs. C. S. Adair.

Mrs. C. S. Adair	0 10 0
Miss Webster	0 10 0
Sums under 10s.	4 0 7

Collected by Misses Kirtley.

Mrs. Hodley	0 10 0
Mrs. Taylor	0 10 0
Sums under 10s.	0 15 0

Collected by Miss Gamble.

Mr. Gamble	1 1 0
Mrs. Gasgoyne	0 10 0
Mr. Prince	0 10 0
Sums under 10s.	0 10 0

Collected by Mrs. Briggs.

Mrs. Crosbie	0 10 0
Sums under 10s.	3 15 0

Collected by Miss Owen.

Mr. Owen	1 5 0
Mrs. Owen	0 10 0
Sums under 10s.	0 15 0

Collected by Miss Alton.

Mr. Alton	0 10 0
Sums under 10s.	1 15 10

Collected by Miss Abell.

Mr. Pike	1 1 0
Mr. B. Smith	1 0 0
Sums under 10s.	0 5 0
Victoria Street Sabbath School	10 8 11
Regent Street Sabbath School	1 11 9
Missionary Sermons	10 11 11
Fritchley	2 0 0
Mr. Jon. Fletcher	0 10 0
Little Eaton	1 6 7
<b>Total</b>	<b>95 4 0</b>

**London Road Chapel.**

Rev. H. Ollard, F.S.A.

Mr. H. Goodale, Secretary.

Collected by—

Miss Allport	10 2 4
Mrs. Corbin	5 1 6
Miss Saie	3 0 2
Miss Beeswick	2 0 0
Miss S. Footitt	1 6 4
Miss E. Crabster	0 10 0
Missionary Boxes	0 7 8
Girls' School	4 1 8
Boys' School	1 10 0
Missionary Sermons	16 10 7
<b>Total</b>	<b>44 11 6</b>

Public Meeting ..... 6 19 0

After Address to both Schools ..... 3 12 7

150 7 7

Leas Expenses 10 10 7

150 17 0

**Ikleston.**

Rev. W. W. Jubb.

Missionary Sermons	4 10 8
Public Meeting	1 4 11
Miss Nelly Merry	0 10 1
Miss Lizzie Mason	0 6 1
Small Sums	0 12 3
Exs. 6s. 11d.; 6s. 17s. 1d.	

**Matlock Bath.**

Glencroby Chapel.

Rev. F. R. Bellamy.

Collections	5 13 0
-------------	--------

**Missionary Boxes.**

Miss Boden	0 5 0
Mrs. M. Boden	0 5 0
Mrs. Frances	0 6 3

**School Boxes.**

John Boden	0 1 2
Miss Skidmore	0 8 1
Miss Stone	0 5 6
Miss Brocklehurst	0 4 0

Collected by Miss Skidmore.

Mr. Chadwick	1 0 0
Mrs. Poigndestie	0 10 0
Mrs. Ward	0 6 0
Mr. Toplis	0 4 4
Miss Barton	0 4 0

Collected by Miss Smith.

Mrs. Walker	0 5 0
Miss Forbes	0 5 0
Miss Smith	0 5 6
Mr. Gregory	0 1 0
Friends	0 3 4
10s. 14s. 10d.	

**Melbourne. Collections** ..... 2 11 6

**Middleton-by-Yeulgrave.**

Rev. G. Luckett.

Congregational Collection ..... 2 15 4

**Boxes.**

Mrs. Bateman's Children	0 19 6
Miss Potter	0 10 2
Day School	0 9 2
Exs. 3d.; 4s. 8s.	

**Repton and Barrow.**

Rev. W. D. Ingham.

**Barrow.**

Collection ..... 1 0 8

**Missionary Boxes.**

E. Sale, Esq.	1 0 0
Miss Cocks	1 0 0
Miss Ordish	0 5 1
Ann Smith	0 10 0
Mrs. Whittaker	1 0 8
Miss Bates (A.)	0 19 0

**Repton.**

Collection ..... 2 4 0

**Missionary Boxes.**

Sarah Somers	0 16 0
Thomas Parker	0 11 0
Twin Brothers	0 8 0
school Children	0 7 4
Exs. 7s.; 9s. 6s.	

**Riddings. Rev. J. Chapman** ..... 4 7 2

**Wirksworth.**

Congregational Church Temperance Hall.

Per Mr. W. Tomlinson.

Collected by Miss Wright.

J. Wheatcroft, Esq.	1 0 0
Mr. Hunt	0 10 0
Mr. T. W. Hunt	0 10 0
Miss Wright	0 10 0
Mr. Biore	0 2 6
A. Friend	0 2 6

Collected by Miss A. Marsh.

Mr. G. Seeds	0 4 4
Mr. Marsh	0 5 0
Mr. J. Seeds	0 5 0
Mrs. Clough	0 4 0

Collected by Miss Wheatcroft from Sunday School Teachers, for China.

Mrs. Wheatcroft	0 4 3
Mrs. Tomlinson	0 4 3
Miss Wright	0 4 3
Miss Walker	0 4 3
Miss Biore	0 4 3
Miss Wheatcroft	0 4 3
Mr. W. Tomlinson	0 4 3
Mr. J. W. Hall	0 4 3
Mr. T. W. Hunt	0 4 3
Mr. N. Wheatcroft	0 4 3
Mr. G. H. Wheatcroft	0 4 3
Small Sums	0 4 3
Miss Wheatcroft for Native Girl in Mrs. Gannaway's School, Travancore, to be called Douglas Wheatcroft	3 0 0

**Sunday School Missionary Boxes.**

Young Men's Bible Class	0 5 4
Female ditto	0 4 0
Lacy Marsh	0 4 0
Margaret Wild	0 4 0
Clara Seeds	0 11 1
Elizabeth Marsh	0 4 4
Sarah Ann Walker	0 4 0
Eliza Hatfield	0 11 1
Sarah Mellor	0 10 0
Sarah Shenton	0 10 0
Martha Walker	0 10 0
Mary Ford	0 10 0
John Horrocks	0 4 9
Sydney Melbourne	0 1 5
Samuel Mould	0 1 5
Small Sums	0 10 1
Missionary Sermon	0 10 1
Public Meeting	2 5 4
Fractions	0 0 0
Mr. Seeds (D.)	1 0 0
Exs. 6s. 6d.; 10s. 16s.	

**DEVONSHIRE.**

**Appledore.**

Rev. A. C. Moorman.

Sermons	2 10 0
Public Meeting	1 10 1

Collected by—

Miss S. H. Swindale	1 11 1
Exs. 10s.; 5s. 12s. 10d.	

**Beverton.**

Rev. W. Hill.

Public Meeting ..... 4 17 4

**Family Boxes.**

Mrs. Whillans	2 4 0
Miss E. Procter	1 0 0
Misses A. and M. Jackson	1 10 7
Miss B. B. Hill	1 0 0
Mr. W. Langman	0 10 0
Master J. Kerwell	0 12 5
Miss M. Channon	0 6 0
Mrs. J. Metters	0 7 0
Miss S. J. Jasper	0 7 0
Mr. J. Norris	0 6 0
Mrs. H. Bowe	0 6 0
Miss A. Coram	0 6 0
Miss M. Withycombe	0 6 0

**Sunday School Classes.**

Mr. Barley	1 0 0
Mr. S. Kotlan	0 2 0
Mr. J. Kerwell	0 2 0
Mr. R. Metters	0 2 0
Mr. J. Andrews	0 2 0
Miss E. Peake	0 2 0
Miss M. Peake	0 2 0
Miss E. Coram	0 2 0
Smaller Sums	0 4 0
Exs. 10s.; 10s. 16s.	

**Tiverton.**

A. Z. Weber, a Thank-offering for a Merciful Deliverance ..... 0 15 0

<b>Totesee.</b>	<b>Portsmouth Auxiliary.</b>	Mr. Dodd .....	1 1 0	<b>Folkestone.</b>	
J. J. Couzens.	Rev. W. Rose, Secretary.	Mr. James Barle ..	1 1 0	Per Mr. Holden.	
18 .....	Mr. Burt, Treasurer.	Mr. Everard .....	1 1 0	Uphill .....	(3 yr.) 1 12 2
18 .....		Mr. Johns .....	1 1 0		
criptions.	<b>Portsea.</b>	Mr. Mullinger .....	1 0 0	<b>Hythe.</b>	
ell .....	King Street Congregational	Mr. Green .....	1 0 0	Rev. H. Rees.	
1 0 0	Church.	Mr. Pasfield .....	1 0 0	Collection .....	1 6 10
ower .....	Rev. W. Rose.	Mr. Thos. Slater ..	1 0 0	Capt. Wichelo, R.N.	0 10 0
0 3 0	Subscribers.	Mr. Jennings .....	1 0 0	Miss Rees .....	0 6 0
114. 17s. 8d.	Mr. J. S. Blaka .....	Mr. John Slater .....	0 18 6	Exa. Sa. 4d.; 14. 17s.	
<b>LESTERSHIRE.</b>	Mr. Breach .....	Mr. Buris, sen. ....	0 10 0	<b>Ramegate.</b>	
	Mr. Collins .....	Small Sums .....	0 14 8	Per Mr. G. M. Hinds.	
<b>Feymouth.</b>	Mr. Davis .....	Missionary Boxes ..	8 16 10	On Account .....	20 0 0
ter Street Chapel.	Mr. Jones .....	Missionary Pigeons ..	0 11 3		
S. Ashton, B.A.	Mr. Orange .....	Sabbath School, Boys	6 0 0	<b>LANCASHIRE.</b>	
nt .....	Mr. Spriggs .....	Girls .....	1 16 0	Ashton-under-Lyne.	
	Collected by—	Ladies' Association ..	2 16 4	Miss Buckley, for	
pe Chapel.	Miss Edwards .....	Missionary Sermons ..	24 1 5	the Native Teacher	
S. W. Lewis.	Mrs. Winsom .....	Public Meetings .....	18 8 11	Abel Buckley (2	
nt .....	Miss Barton (the	For the Native Female	10 0 0	years) .....	30 0 0
184. 19s. 5d.	Young Ladies) ..	Teacher Rebecca Bird			
	Alien's Fields Sunday	Ex. 10s. 6d.; 9d. 10s. 10d.		<b>Blackpool.</b>	
	School .....			Rev. R. R. Redman.	
	Sermons .....	<b>Little Hadham.</b>		Collection, less Ex-	
	21 2 6	Mr. Stalley .....	0 10 0	penses .....	3 1 0
<b>URHAM.</b>		Boxes.		<b>The Heyes, Haydock, near</b>	
<b>Underland.</b>	<b>Portsmouth.</b>	Miss Stalley .....	0 6 7	St. Helen's.	
W. T. Moore.	Highbury Chapel.	Chapel .....	1 4 1	Jesiah Evans, Esq.	
1 Street Chapel.	Subscribers.	School .....	0 9 8	..... (14.) 100 0 0	
7 Sermons 17 7 3	Mr. Burt .....	24. 10s. 7d.		<b>Manchester.</b>	
del Chapel.	Mr. Dodson .....	<b>Hoddesdon.</b>		Per Mr. Thomson.	
Juvenile	Mr. Kemp .....	Rev. J. Vine.		A Friend, for Rev. J.	
of the Three	Mr. Weston .....	Mrs. Lock, Treasurer.		Lee's School, China	5 2 0
..... 2 17 3	Mr. P. White .....	Mrs. C. Prior, Secretary.			
184. 16s. 6d.	Mr. Wheeler .....	Missionary Sermons ..	4 6 8		
	Mr. Whitcombe .....	Public Meetings .....	3 3 4		
	Collected by—	For Widows' Fund ..	3 5 1	<b>Rockdale.</b>	
	Misses Hunt and	Collected by the		Jas. Ashworth, Esq., Treas.	
	Steel .....	Sunday School		Collections.	
	Mrs. Jepps and Miss	Children, for the		Milton Street .....	23 3 4
	M. Simmons .....	Missionary Ship .....	12 0 0	Smallbridge .....	4 14 0
<b>ESSEX.</b>	Sermons .....	Collected by the		Cuddersbrook .....	1 10 0
Library Society.	Sunday School .....	Young People of the		An Expression of	
Malell, Esq.	24. 18s. 10d.	Congregation, for		Thankfulness for	
Belmeford.	<b>Portsea.</b>	the Congregation,		restored Health,	
a. Wells &	Buckland Chapel.	for the Missionary		per Mr. J. Hoyle.	0 3 0
11 15 0	Rev. G. H. Hastings.	Ship .....	7 0 0	184. 19s. 10d.	
<b>Hebbing.</b>	Sermons .....	Subscribers.		<b>Ulverston.</b>	
Davey .....	For Native Teacher	Rev. W. Ellis .....	2 0 6	Rev. F. Evans.	
251. 11s.	Andrew Fuller,	Rev. J. Vine .....	0 10 0	On Account .....	0 3 0
	half-year .....	Mr. Barnett .....	1 1 0	Robert Hannay	
	For ditto, on account	Mrs. C. Prior .....	0 10 0	Esq., Springfield	
	of last year .....	Mrs. Lock .....	0 10 0	..... (D.) 100 0 0	
	3 4 6	Mrs. Mason .....	0 5 0	<b>LEICESTERSHIRE.</b>	
<b>ESTERSHIRE.</b>		Mrs. Beckwith .....	0 8 0	Auxiliary Society.	
<b>Bristol.</b>	Zion Chapel.	Boxes.		G. Baines, Esq., Treasurer.	
in .. (D.) 25 0 0	Sermons .....	Master and Misses		Balance .....	40 3 4
ewin (D.) 25 0 0	King Street .....	Warner .....	1 2 8	<b>LINCOLNSHIRE.</b>	
6d.	70 4 7	Miss Goodall .....	0 10 4	<b>Bourn.</b>	
<b>ainscross.</b>	Less Expenses .....	Fanny Gedney .....	0 18 0	Per Mrs. Horcraft.	
Legney	4 2 7	A Little Girl .....	0 2 0	Sunday School Mis-	
le Miss C.	72 2 0	Sunday School .....	1 8 3	sionary Boxes, for	
..... 282 1 0		Exa. 11s.; 251. 8s. 8d.		Native Girl Pa-	
	<b>HEREFORDSHIRE.</b>	<b>Totteridge.</b>		uence Try .....	3 0 0
<b>uper-Mare.</b>	<b>Bromyard.</b>	J. H. Paget, Esq. (D.)	10 10 0		
C. Pritchett.	The Missionary Box	<b>Ware.</b>			
k's Class,	of Mrs. Payne's	High Street Chapel.			
ative Girl	Pupils .....	Rev. W. M. Lennox.			
L. Rice's	0 12 6	Collections .....	4 14 2		
ngalore,	<b>HERTFORDSHIRE.</b>	Mr. Stokes's Mis-	0 10 6		
Red Alice	<b>Bishop Stortford.</b>	sionary Box .....			
Pritchett 3 0 0	Rev. W. Cuthbertson, B.A.	24. 4s. 2d.			
	Mr. Everard, Treasurer.	<b>KENT.</b>			
<b>EPSHIRE.</b>	Rev. W. Cuthbert-	<b>Ashford.</b>			
ys's Waltham.	son .....	Congregational Sun-			
Ushorne,	Mr. Death .....	day School, per			
Church	Miss Sarah Death ..	Mr. Grout .....	2 18 0		
Angascar	2 0 0				
..... 250 0 0	Mr. Portway .....				
	2 2 4				

<b>Steafor.</b>	
Rev. G. E. Bettis.	
Collections.	
Steafor.....	4 17 0
Belpringham.....	1 13 0
School.....	1 11 7
Missionary Prayer Meeting.....	0 2 5
Subscriptions.....	2 14 6
Collected by Mrs. Muston, Kirby.....	0 14 6
Exs. 17s. 10d., 10s. 10s. 9d.	
<b>MIDDLESEX.</b>	
<b>Brentford.</b>	
Mr. G. Pitt.....	1 1 0
<b>NORFOLK.</b>	
<b>Norwich.</b>	
Old Meeting.	
Rev. J. Hallett.	
For Widows' Fund.....	5 5 0
<b>NORTHAMPTONSHIRE.</b>	
<b>Creton.</b>	
Rev. T. E. Noyes.	
On Account.....	9 0 0
<b>Kilsby.</b>	
Rev. H. Ault.	
Collection.....	2 3 0
<b>Market Harborough.</b>	
Rev. W. Clarkson, B.A.	
Mr. R. Goward, Treasurer.	
Collections.	
Market Harborough.....	15 13 7
Great Bowden.....	1 10 0
Sunday School Boxes.	
General Objects.....	4 1 5
For Native Children.	
Henry Toller.	
Sarah Goward.	
and Emma Clark.....	10 10 0
<b>St.</b>	
<b>Northampton.</b>	
King-Street Chapel.	
Per Mr. Bunting.	
Subscriptions.	
Mr. Vernon.....	1 1 6
Mr. Bunting.....	0 10 6
Mr. E. Groom.....	0 10 6
Mr. John Groom.....	0 10 6
Mr. H. Smith.....	0 10 6
Mr. Hewitt.....	0 10 6
Mrs. Betts.....	0 10 0
Collected by—	
Mrs. Groom and	
Miss Bunting.....	4 13 2
Miss Betts.....	2 7 0
<b>Boxes.</b>	
Mr. H. J. Bunting.....	2 11 2
Mrs. Porter.....	1 2 0
Master C. Nicholson.....	0 1 3
Miss Bunting.....	0 7 0
Sunday school.....	1 17 9
Collections.....	10 0 2
For Widows' Fund.....	2 10 2
Exs. 13s. 1d.	
<b>Osmdle.</b>	
Per G. Jelley, Esq.	
Collection.....	5 11 0

<b>NORTHUMBERLAND.</b>	
<b>Haydon Bridge.</b>	
Rev. G. W. Swann.	
Collection.....	1 9 6
<b>Hazham.</b>	
Rev. J. T. Grey, for	
the Mission at	
Pollackly under	
Rev. T. Haslam.....	5 0 0
<b>Newcastle-on-Tyne.</b>	
<b>Auxiliary Society.</b>	
D. H. Goddard, Esq., Treas.	
Rev. S. Meggison (A.).....	1 1 0
A. McCullum (D.).....	0 5 0
<b>Collections.</b>	
St. James's Chapel.	
Rev. G. Stewart.....	25 10 0
Do. Juvenile Meet-	
ing.....	2 10 3
St. Paul's Chapel.	
Rev. A. Reid.....	3 14 1
West Clayton Street	
Chapel, Rev. H. T.	
Robjohns.....	11 14 0
Public Meeting.....	7 18 9
Rothbury.....	1 19 4
Kyton.....	4 2 6
94. 14s. 11d.	
<b>OXFORDSHIRE.</b>	
<b>Banbury.</b>	
G. W. Parker, Esq.,	
and Family.....	5 0 0
<b>Henley-on-Thames.</b>	
Per J. Maynard, Esq.	
For the Native Girls	
Emily Rowland and	
Mariabella Howard.....	6 0 0
<b>SOMERSETSHIRE.</b>	
<b>Bath.</b>	
<b>Auxiliary Society.</b>	
J. W. Tompler, Esq., Treas.	
Missionary Sermons.	
Periy Chapel.....	35 10 0
Vineyards Chapel.....	5 2 2
40s. 13s. 2d.	
<b>STAFFORDSHIRE.</b>	
<b>Walsall.</b>	
Bradford Street Congrega-	
tional Church.	
Rev. J. C. Beadle.	
S. Stephens, Esq., Treas.	
Mr. J. F. Wiggins, Secretary.	
Collected by Miss Masqueven	
and Miss Maddock.	
S. Stephens, Esq.....	10 0 0
Mrs. Stephens.....	1 1 0
J. Stephens, Esq.....	1 1 0
E. T. Holden, Esq.....	5 3 0
Mr. Maddock.....	1 1 0
Mr. Thos. Gameson.....	1 9 0
Thibbitts and Sons.....	1 1 0
Mrs. Wiggins.....	1 0 0
Mr. J. F. Wiggins.....	2 0 0
Mr. O. Sheldon.....	0 10 0
Mr. Price.....	0 10 0
Mr. Booth.....	0 5 0
Mr. Harrison.....	0 3 6
Mr. Newman.....	0 2 6
Mr. Hall.....	0 1 6

<b>Collected by Miss Kirk-</b>	
<b>patrick.</b>	
Mr. Bayliss.....	1 1 6
Mrs. Bayliss.....	1 1 6
Mr. Stevenson.....	1 0 0
Rev. J. C. Beadle.....	0 10 0
Mrs. Holden.....	0 10 6
Mr. Halseley.....	0 10 6
Mr. E. Stanley.....	0 10 6
Mr. Kirkpatrick.....	0 10 6
Mr. A. Stanley.....	0 5 0
Mr. Nicholson.....	0 5 0
A Friend.....	0 1 0
A Class in Boys'	
School.....	2 7 2
Mr. A. Stanley's	
Class.....	0 9 6
Missionary Sermons	
Public Meeting.....	3 9 6
Children of the Sun-	
day School.....	0 14 11
For the Ship.....	4 16 5
Exs. 3s. 6d.; 4s. 13s. 6d.	
<b>SUFFOLK.</b>	
<b>Bury St. Edmund's.</b>	
Whiting Street Chapel.	
Rev. A. Tyler.	
C. C. H. and H. D.	
for the Native	
Teachers Thomas	
& Sarah Hickman.....	20 0 0
<b>Hewingsstone Hall.</b>	
J. Pearson, Esq.....	2 10 0
<b>Ipswich.</b>	
<b>Salem Chapel.</b>	
Rev. J. Gay.	
Contributions.....	0 10 0
<b>Lowestoft.</b>	
Miss Coates.....	1 0 0
<b>SURREY.</b>	
<b>Richmond.</b>	
Auxiliary Society,	
per Miss Blithon	
account.....	11 15 0
Mrs. Tipping, for a	
Native Girl in the	
South Seas.....	3 0 0
<b>WARWICKSHIRE.</b>	
<b>Birmingham.</b>	
<b>Auxiliary Society.</b>	
Mr. Joseph Williams, Treas.	
Mr. J. Bickerton-Williams,	
Secretary.	
Miss Floyd.....	2 0 0
Public Meeting.....	13 0 10
<b>Accock's Green.</b>	
Rev. G. E. Babier.	
Missionary Sermons.....	15 15 0
Sabbath School, for	
the Ship.....	0 15 4
<b>Subscriptions.</b>	
Mr. Balleys.....	1 0 0
Mrs. Barker.....	0 10 0
Mr. Baxter.....	1 1 0
Mr. Breeze.....	0 10 0
Mrs. Dudley.....	0 10 0
Mrs. Hopkins.....	0 4 0
Mrs. Wilson.....	0 10 0

<b>Boxes</b>	
Master Hibbins	
Mrs. J. King.....	
Miss Lee.....	
Miss Meacham	
Under 4s.....	
5s. 2s.	
<b>Bordesley Str.</b>	
Rev. S. C.	
Collected by M	
Mrs. T. Avery.....	
Rev. S. Carter.....	
Mr. Haynes.....	
<b>Missionary</b>	
Miss A. Radcliff	
"Gather up	
fragments"	
Female Bible C	
Young Men's d	
Sunday School..	
Collections.....	10
<b>Carr's L</b>	
Rev. R. W. I	
Mr. T. Avery.....	
Mrs. F. Avery.....	
Mr. E. Barnett	
Miss S. A. Jane	
Mr. Kenworthy	
Mrs. Piercy.....	
"Fragments	
"It is more ble	
to give than	
receive".....	
Rain from New	
Boys' School, fo	
T. Cotelingua	
Ditto, for Gen	
Purposes.....	
Girls' School, fo	
T. Cotelingua	
Ditto, for Gen	
Purposes.....	
Mr. Hawkes's C	
Miss Martin's	
Female Adult (	
Geoch-Street Se	
and Sermons	
Missionary	
mon.....	
Juvenile Meeti	
<b>Boxe</b>	
Mrs. Doros.....	
Mrs. Hargreave	
Mrs. Wm. Hav	
Mrs. Piercy.....	
<b>Quarterly Snt</b>	
A Domestic Offs	
Mr. B. Austin,	
T. and J. B.	
Rev. T. B. Bark	
Mrs. Barker.....	
Mrs. Beaumont	
Mr. Berry.....	
Mr. Bindley.....	
Mr. E. Caswell	
Mr. Clarkson.....	
Miss S. M. Coe	
Rev. K. W. Dab	
Mrs. Gammon.....	
Mr. Gent.....	
Mr. T. Green.....	
Mr. W. Hindin	
Mr. A. Hinton.....	
Mr. Holroyd.....	
Messrs. Hu	
and Son.....	
Mr. Joseph J	
Mr. T. S. Jarret	
Mr. W. F. James	
Mr. Lawrence.....	
Mr. John Lord.....	
Mr. McCordie.....	
Mr. Maude.....	
Mr. Marris.....	
Mr. Marshall.....	
O. O. O.....	
Misses Pattison	
Mr. Peumble.....	
Mr. Wm. Perki	
Miss Palmer.....	
Miss E. T. Phi	
Mrs. Richards.....	



Mrs. Embury	2 10
Mr. Selby	4 10
Mr. Shaw	7 0
Mr. Short	2 10
Mr. John Sutherland	3 10
Mr. John Taylor	0 10
Mr. R. H. Taylor	0 15
Mr. B. Taylor	1 15
Mr. R. B. Taylor	0 10
Mr. C. Truman	1 0
Miss Wrighton	0 10
Mr. Wheeler	0 15
Mr. Jos. Williams	1 1
Mrs. Williams	1 1
Sms under 10s	16 7
2524. 9s. 6d.	

**Edghaston Chapel.**

Rev. G. B. Johnson.

Collected by Miss Charlotte Avery.	
Mr. W. H. Avery	23 0
Mr. Edw. Edghaston	30 0
Mr. Joseph Warden	20 0
Mr. Richard Parry	10 0
Mr. Alfred Keep	2 2
Mr. F. Bayner	1 1
Mrs. F. Bayner	1 1
Mr. Baunast	1 1
Mrs. Phipson	1 1
Mrs. W. Bayner	1 1
Mrs. W. H. Avery	1 0
Mrs. Peiford	1 0
Mrs. Syson	0 10
A Friend	0 10
Mr. Ordge	0 10
Mr. A. Hopkins	0 5
Mr. J. Simpson	0 5
Miss C. Avery	0 5
Mr. Enlad	0 5
Mr. Edwards	0 5
Mrs. Goodman	0 5
Mrs. Hetherington	0 5
Mr. Hange	0 5
Mr. Grove	0 5
Mr. J. Taylor	0 5
Mrs. Remage	0 5
Mr. A. Beaumont	1 1

Collected by Miss Burton.

Miss Burton	3 0
Mr. J. Burgess	0 6
Mr. W. Charley	0 10
Mr. B. Corfield, Rio Janeiro	0 10
Mr. A. T. Derby	0 10
Mrs. A. T. Derby	0 10
Miss Hurdman	0 5
Mrs. W. Kershaw	0 5
Mr. Langsbar	0 5
Mr. W. B. Pigott	0 10
The Misses Wright	0 5
Miss Lea	0 5

Collected by Miss Merrick.

Mr. Hinkley	0 10
Mrs. Sermon	0 12
Mr. F. Keep	1 0
Mrs. Sharman	0 5
Mr. Cowley	0 10
Miss Odling	0 10
Mrs. Clark	0 10
Mrs. Wood	0 5
Mrs. Jones, Francis Road	0 10
Miss Wood	0 4
Miss Merrick	0 2

**Donations.**

Rev. G. Hamlington	0 2
Mr. B.	0 2
Mr. Hall	0 10
Mrs. Scripps	0 2
A Friend	0 2
Friend 1s. 6d.	0 2
Mr. Whitehead	0 2
Mrs. Cartwright	0 10
Mr. Ashford	0 2

Collected by Miss Taylor.

Miss Buckton	1 0
Mrs. Maschwitz	0 0
Mr. Hollingsworth	1 1
Mrs. Hollingsworth	0 10
Mr. Hopkins	1 0
Duchess Road	1 0
Mr. B. Jones	1 0
Mr. J. S. Keep	1 1

Mrs. Keep	0 5
Mr. Ledce	1 0
Miss Tomlinson	0 10

**Boxes.**

Mr. Bird	2 40
Rev. G. B. Johnson's Family	0 15
Mr. F. Keep's Servants	0 0
Mrs. F. Keep's Family	0 17
Mrs. Avery's Children	0 14
Mr. Warden's ditto	0 14
F. A. G. H., & J. H.	1 9
Mr. Phipson's Family	0 15
Miss Mary Williams	1 5
Rev. G. B. Johnson	1 0
Mr. Wallis (A.)	1 1
Sunday School	15 9
Young Women's Class	0 13
Young Men's ditto	0 14
Missionary Sermons	78 11
2104. 10s. 6d.	

**Erdington.**

Rev. H. J. Hightale.

**Subscriptions.**

Mr. Beasley	1 1
Mr. Benton	0 2
Mr. Collins (A.)	0 2
Mrs. Fairfield	0 1
Mr. Felton	0 10
Mr. Wm. Fowler	1 1
Mrs. E. Guyton	0 10
Mr. Hardy	0 2
Mr. Palmer	0 10
Miss Parkes	0 2
Miss Lydia Parkes	0 2
Mrs. Pyle	0 2
Mrs. A. Rolton	0 10
Mr. Yates	0 10
Mr. Youmans	0 5
Collections	7 12
Missionary Box	0 5
Exs. 7s.; 15s. 4s. 6d.	

**Hampton-in-Arden.**

Missionary Sermon	1 14
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**Boxes.**

Mr. Atkins	1 14
Mrs. Atkins	0 10
Miss Anne Thompson	0 7
Master G. Fulford	0 4
Master A. Hunscoats	0 10
Miss M. A. Brown	0 2
Miss H. J. Cox	0 5
Miss Johnson	0 5
Miss Fanny Johnson	0 2
Mary Hewit	0 2
Collection	0 15
64. 17s. 6d.	

**Highbury Chapel.**

Rev. P. W. Callaway.

Annual Collection	15 11
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**Subscriptions.**

Rev. W. F. Callaway	1 1
Mr. Beddoes	1 1
Mr. Bywater	1 10
Mr. W. Brown	0 10
Mr. Challen	0 10
Mrs. Cook	0 10
Mr. Edgson	1 1
Mrs. Edgson	0 10
Mr. S. Edgson	1 1
Mr. Homyard	1 0
Mr. T. Jones	1 1
Mrs. J. Pattison	5 0
Mr. Rooke	1 1

**Boxes.**

Miss E. Callaway	0 4
Mr. J. Empson	0 5
Master W. Pattison	0 5
Miss Rooke	1 0
Mrs. Rose	0 5
Miss Stone	0 10
Mrs. Wood	0 2
Miss H. C. Wright	0 15

Girls' School	5 6
Boys' School	2 15
Young Women's Bible Class	5 11
Young Men's Bible Class	3 10
Infant School	0 0
341. 2s. 7d.	

**Legge Street.**

Rev. J. Richards.	
Mrs. Peter Sibree, for Native Teacher	10 0
John Burder	3 13
Sibree	10 0
Collections, &c.	15. 12s. 9d.

**Lozell's Chapel.**

Rev. J. T. Feaston.	
Mr. George Barber	0 10
Miss Green's Family Box	1 5

**Collected by Mrs. Whittingham.**

Mr. W. Robinson	2 2
Mrs. W. Robinson	1 1
Mrs. Ann Robinson	0 5
Misses Rogers	2 2
Pupils of the Misses Rogers	1 5
Mr. and Mrs. Fred. Lines	2 0
Mrs. Butler	1 1
Mr. F. J. E. Lines	0 10
Miss E. F. Lines	0 10
Sunday School Subscriptions	23 5
Collections after Services	12 15
341. 18s. 6d.	

**Mosely Road Chapel.**

Collection	25 12
Schools	6 0
341. 18s. 6d.	

**Palmer Street.**

Mr. Worton.	
Schools	5 10
Boxes	0 17
Collections	4 3
117. 1s. 3d.	

**Saltley.**

Mr. Ingall.	
Collections	5 2
Schools	0 5
144. 6s. 1d.	

**Small Heath.**

Collected by Mr. and Mrs. Nichols	3 10
Collections	5 5
School	0 5
94. 2s. 10d.	

**Steeplehouse Lane Chapel.**

Collected by—	
Miss Walker	1 2
Miss Standish	1 15
Miss Pearne	1 8
Miss H. J. Hardy	3 1
Miss Salt	1 11
Miss E. W. Paterson	4 15
Miss Leonard	4 18
Miss Gibson	7 1
Miss Boot	0 15
Miss Louise Leonard	1 8
Cordeira	2 6
Mrs. G. Smith	0 7
Mrs. S. Edwards	1 5
Maria Hughes	0 2

**Missionary Boxes.**

Miss Hardy	0 5
Miss E. W. Paterson	0 5
Mrs. George Taylor	3 10
E. H. Wildo	1 5
J. W. Butler	0 4
Missionary Sermons	87 3

**Girls' School.**

For Native Teacher Sarah Mansfield Glover	10 0
For General Purposes	12 1
H. Manton, Esq. & H. Manton, Junr., Esq., for Native Teacher Robert Alfred Vaughan	10 0

**Boys' School.**

For Native Teacher Charles Mansfield Glover	10 0
For Native Teacher to be appointed	10 0
For General Purposes	2 10
James Alfred Cooper	3 0
Exs. 39s.; 126s. 14s. 5d.	
Less Expenses	851 1
Total	831 10 1

**Leamington.**

Spencer Street Chapel.	
Mr. R. L. Francis, Treas.	
Collection	11 11

**Stretton-under-Fosse.**

Rev. W. Freggatt.	
Missionary Boxes	1 4

**WILTSHIRE.**

**Hilgocorth.**

Sunday School, per Mr. J. Plummer	1 10
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**Swindon.**

Rev. G. Pillgrem.	
Collection	1 15
Mr. G. Reynolds	1 1
Mr. Reynolds	1 1
The Church, for the Walthamstow Institution	1 0
41. 17s. 7d.	

**WORCESTERSHIRE.**

**Dudley.**

Mrs. Greaves	0 10
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**Kidderminster.**

H. Fawcett, Esq., Sec.	
Public Collections	15 11

**Collected by—**

Miss Lea	3 5
Miss Fawcett	1 0
Miss Batham	3 10
Miss Naylor	0 15
Miss Condie	0 19
Miss S. Green	1 0
Mr. March, Sunday School	0 1
Exs. 37s. 11d. 25s. 2s. 6d.	

**YORKSHIRE.**

Great Aylton.	
Rev. I. Brierley.	
Subscriptions.	
Isaac Wilson, Esq., Nunthorpe Hall	1 0
Mrs. Wilson, ditto	0 10
Rev. Isaac Brierley	0 10





THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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THE "JOHN WILLIAMS."

HER DEPARTURE FROM GRAVESEND, AND DANGEROUS PASSAGE DOWN THE  
CHANNEL—REFUGE IN PORTLAND ROADS.

Our readers are already generally informed that the new missionary ship, the "John Williams," under the command of Captain Williams, sailed from Gravesend with her complement of five missionaries and their wives on Thursday, the 4th of January.

Two valedictory services had been held on the previous Tuesday: one at the Mission House, with the Directors; another, later in the evening, at the Poultry Chapel. The latter was numerously attended and deeply interesting. The Rev. John Kennedy, of Stepney, gave an appropriate address to the missionaries, to which the Rev. Alexander Michie responded, expressing the confidence and joy of himself and his brethren in the prospect of their entrance on the mission-field. The devotional parts of the service were conducted by the Rev. Messrs. Mannering, Fairbrother, and Robinson. A farewell service was also held at Gravesend on board the ship on Thursday, about noon, and within two hours she started on her voyage, the wind and weather being at that time favourable. But, after passing the Nore, contrary winds sprang up, and throughout the following week these increased in violence, often to a hurricane, and the ship and her passengers were exposed to imminent danger. By the special providence of God, however, they were mercifully preserved until Friday, the 12th, when they took refuge in Portland Roads, where the vessel continues at safe anchorage, the wind being still contrary to her progress down the Channel. The only exception to the safety of the passengers occurred in the case of Mrs. Michie, from a fall, which for the present does not admit of her voyage onward, although there is good ground to hope that her sufferings will not be of long duration. A  
VOL. XXXI.—1866. c

trifling injury occurred to the vessel, which has already been repaired, and one of the boats, which was washed away in the storm, will be replaced at Sydney.

At Weymouth the missionary party was received by our ministerial brethren the Rev. Messrs. Ashton and Lewis with peculiar kindness and affection, and every provision promptly made for their accommodation and comfort after their stormy passage down the Channel.

As soon as the intelligence of the position of the vessel arrived at the Mission House, the Rev. Robert Robinson, who has just entered on his duties in the Home Secretariat, proceeded to Weymouth, to express the sympathy of the Directors, and to minister in every practicable way to the comfort of our missionaries. He remained over the Sabbath day in that town, and together with the missionary brethren, held very interesting services at the two Congregational chapels, which were crowded on the occasion.

We trust that, before our present Number goes to press, the wind may be found favourable for the sailing of the ship out of the Channel, and that, in her further voyage, she may have favourable gales, and reach the colonies of Australia in safety. She will successively visit Adelaide, Melbourne, Geelong, Hobart Town, and Sydney, where multitudes, who have taken a deep interest in the new vessel, and rendered valuable contributions towards her purchase, will give her devoted passengers, with the captain and his crew, a hearty greeting and a hospitable welcome.

On receiving the intelligence that the ship had taken refuge in Portland Roads, the Directors deemed it proper, with the least possible delay, to give the information to the members of the Society generally, and especially to their juvenile friends, to whose zealous and successful labours the construction and purchase of the "John Williams" must be chiefly ascribed. They felt also that no official communication from the Mission House could be so interesting and instructive as a letter received from the Rev. A. T. Savill, one of the missionary brethren, describing the events of the preceding week. This letter they now subjoin, feeling assured that it will be read by thousands and tens of thousands with great thankfulness to God, who not only protected His servants amidst the perils of the mighty deep, but preserved their spirits in peace and joy in the extremity of their danger.

"Weymouth, January 13th, 1866.

"MY DEAR DR. TIDMAN,—It is impossible for me to express to you the gratitude which all of us feel who have been so mercifully delivered from the perils and dangers of the past week. You will doubtless have heard before this reaches you, the particulars of our first week on board the new ship. I write now chiefly to tell you how well we all feel, notwithstanding our recent buffeting, and to assure you that not one of us is in the least dismayed by the trying experience through which we have been called to pass.

"We have encountered adverse and dangerous winds ever since the river pilot left us at Deal last Friday morning, and from that time till yesterday

day afternoon, when we anchored safely in Portland Roads, it was a season of continuous fear and anxiety to us. On Saturday night the pilot reported that we were off Beachy Head, and that, if everything went well, we should land him at Plymouth on the following evening. This news lightened our hearts considerably, and we made arrangements for holding the services of our first Sabbath at sea. Mr. Michie was to preach in the morning, Mr. Watson in the evening, and the sacrament of the Lord's Supper was to be administered at the close of the day. But, alas! all our happy plans were disarranged by the squalls which tossed our little vessel in a most terrible manner throughout the whole of the Sunday. None of us dared venture from our berths on that day; still our hearts were made joyful in the midst of the storms and dangers by remembering that hundreds and thousands of Christian people would be praying for us, and sweet was the consolation which the great Comforter ministered to our souls.

"On Monday morning we found ourselves still off Beachy Head, with the wind dead against us. Early in the day it was tolerably calm, but as the darkness again closed around us the wind increased with great force, and our ship reeled to and fro entirely at the mercy of the waves. Everything which was loose in our cabins, or in any other part of the ship, came to grief: boxes and packages were hurled about in wildest confusion, sea after sea rolled over the deck, till at length one of the dead-lights in our saloon window was broken by the force of a wave, and the water came pouring freely into the saloon. Soon after this our dear friend Mrs. Michie was thrown with terrible violence from her high bed in the stern cabin by a sudden lurch of the vessel; she was sadly bruised and shaken, but we trust that time and rest will again restore her to her usual vigour. Immediately following this event, while the ship was rolling most violently, the good pilot was brought down into the saloon in an insensible condition: a sudden roll of the vessel had thrown him head foremost on to one of the iron stanchions on deck, and in doing so he came in contact with the binnacle which supported the compass, and to all appearance the whole affair was destroyed.

"I need not tell you what we felt at this stage of our trials—our pilot insensible in the saloon, our compass apparently destroyed, our ship reeling to and fro on the boisterous waters, and a fearful gale of wind blowing dead against us; but God delivered us from all our fears. After applying a few stimulants to Mr. Beale, he soon rallied, the broken parts of the binnacle were put together, and the compass was found to be uninjured.

"The wind continued to blow in squalls against us till Wednesday night, when it changed in our favour; and on Thursday morning we were glad to find that we had made some progress. But the captain and pilot did not look so glad about the change as ourselves: the barometer was found to have fallen very low—in fact, so low that Capt. Williams said he had never seen it lower; and immediately after breakfast it was evident that a fearful storm was fast making upon us. Most of the sails were taken down, and all was made ready for a great tossing, and directly after this we were being driven long at a fearful rate by such a hurricane of wind as our chief-officer said he had never before experienced.

"Our feelings were most painful at this trying time. We prayed continuously

that we might be delivered from our danger; but the storm only darkened and thickened about us; sea after sea broke over our heads; sometimes we seemed to be carried mountains high upon the waves, at other times plunged far in the abyss of waters; the water ran fast into some of our port-holes, and added still more to our confusion and distress. At eleven o'clock a heavy sea carried away our whale-boat, with the iron davits, clean from the deck. Shortly after this some of the crew came into the saloon, and, with swelling eyes, asked us to pray for a change of wind; for we were in great peril. The pilot informed some of us that we were being driven fast upon the part of the French coast called the Caskets, and that there was little hope of any of us being saved. Though this was an alarming period for us all, yet our hope remained sure: we felt that we were upon the great sea at God's command, and that we were bound on a mission, and carried in a vessel which had been consecrated by the prayers of thousands of our countrymen. We thought we could not do better than hold a prayer-meeting at this critical time; and we strove, amidst the noise of the tempest and the tumult of our feelings, to sing and pray together. We sang 'Rock of Ages,' 'Jesus, Refuge of my soul,' 'Begone unbelief,' and other appropriate hymns, with doubtless more feeling than we had ever sung them before. Oftentimes our voices were choked with tears, which rose too strong to be subdued; but we had, amidst all, a quiet trust in our heavenly Father, and, as we one by one addressed the throne of grace, we felt that we had nothing to fear, that all was well. It seemed to us that, almost directly we ceased from praying, the clouds began to break and the storm abated; and what was still more delightful to us was the news that we were found to be nearer the English than the French coast. On receiving this intelligence we involuntarily sang together 'Praise God, from whom all blessings flow.' In the evening the wind fell considerably, and our alarms disappeared. We had a delightful prayer-meeting at the close of the day, to offer our thanksgivings to Him who had so mercifully regarded the cry of our supplications.

"I believe that all of us feel deeply grateful to God that we were called to pass through this season of trial: it has strengthened our faith in prayer and taught us to realize as we never did before that God is a very present help in time of trouble. I feel that we shall all set forth afresh upon our glorious mission, with an increased zeal for the work, and a more peaceful trust in our heavenly Father.

"We owe much to the great energy and courage of our crew; they worked nobly to save our lives, and, though many of them scarcely slept during the whole week, they laboured with great cheerfulness. We are glad to see that, after the anchor was lowered yesterday afternoon, and the men had finished their day's work, they all retired to the fore-castle of the ship to thank God for their safe deliverance.

"Mrs. Williams has been unspeakably kind throughout the week; she has moved among us as a ministering angel: we feel that we cannot be sufficiently grateful to her for all the kind services she has rendered us.

"Nothing could give us more confidence in the excellence of our new vessel than the experience of this week. Mr. Beale, the pilot, has told me more than once that we must have been lost if it had not been for her excellent build and

the noble manner in which she obeyed the rudder : throughout the Thursday it was only this which kept us from being driven before the winds on to the leeward coast.

"When we reached here we at once sought for Mr. Ashton, the minister of Luton Street Chapel. He and Mr. Lewis, minister of Hope Chapel, have treated us in the most kindly manner : they have provided for all of our wants.

"Our hearts are full of gratitude which we cannot express for all the joy we have met with amidst these perils.

"With kindest regards, in which Mrs. Saville unites, I remain, my dear Dr. Tidman,

"Yours ever truly,

"ALFRED T. SAVILLE."

"P.S.—Since writing the above, we have been delighted to hear that you have kindly sent your colleague, Mr. Robinson, down to look after us. Need I tell you how deeply we appreciate this fresh instance of your kind thoughts concerning us?"

### MADAGASCAR.

DURING the past month two very interesting letters have been received from the capital, both written at the end of October. The one from the Rev. ROBERT TOY describes the erection and improvement of native chapels and the increase of the several congregations. He states, indeed, that there have been some fluctuations in the Sabbath-day attendance, chiefly from causes over which neither the missionary nor the people had any control ; but at the time of his writing he affirms that the congregations and the additions to the churches were never before so numerous. Mr. T. also describes the extension of the Gospel in the BETSILEO country, stating that in a single town the congregations amounted to upwards of 200, and, what is better, that the church-members were about half that number. The former Governor of this district had reached Antananarivo, and our missionary describes him as "an intelligent-looking man, about fifty years of age, who was taught the English language by the former missionaries, whom he remembers with affection, and is one more instance of the good resulting from their labours."

"Antananarivo, October 31st, 1865.

"MY DEAR SIR,—Everything in relation to the general work of the Mission continues in a cheering state. The new chapel at ANALAKELY, built of unburnt bricks, with glass in all the windows, is now nearly completed. It will hold, I should imagine, nearly twice as many persons as the old place where they have hitherto met for worship, and is quite a credit to the industry and zeal both of Mr. Pearse and his people, as well as an ornament to the neighbourhood in which it is situated.

"The congregation at ANKADIBEVAVA, which during the last year and a

half had considerably decreased by removals to other churches and other causes, has again so much improved that the chapel, which in May last was nearly half empty, is now well filled. During the dry season they have been building a good substantial clay church, which is now all but completed, and will be able to accommodate, I should say, 600 or 700 people. It is situated in the midst of a very populous neighbourhood, and should, as I hope it some day will, be amongst the most important places in the town.

“Mr. and Mrs. Cousins reached here in safety last Thursday week, much to the joy and satisfaction of all the people at AMPARIBE. During his absence the congregation has kept up most satisfactorily, the chapel being as well, if not better attended than at any former period, whilst more than 100 new members, I understand, have been added to the church.

“The attendance at nearly all the other chapels has greatly improved during the course of the last few months. In the earlier part of the year we were very much discouraged by vast numbers of the officers being called away from chapel Sunday after Sunday for some trifling *fanompoana* or other. Especially was this the case at the time when the English treaty was under consideration, and the first Sunday or two after it was signed. Often I have felt disappointed beyond measure in seeing my own place, which had always been well attended, nearly half empty; and I believe many others suffered to a similar extent. Since July, however, there has been a delightful change. I do not think I have had so large an average attendance since I have been in the country as during the last two months.

“In many of the country churches there has also been a corresponding increase. Some of those which were nearly destroyed at the time of the revolution are now good congregations, and additions to the Church are continually being made. I have recently succeeded, by the help of the natives, in establishing two chapels in villages where none had previously existed, and one of these is very numerously attended. The other consists of only six or seven members, but is in an important neighbourhood about twenty-five miles from the capital. In another village we have removed the chapel from a very out-of-the-way place to the very centre of the town; and in consequence, instead of almost an empty house every Sunday, there is now a full attendance, with many standing at the windows and doors who have not sufficient courage to enter inside. Of all the churches in the country under my care, I hope to be able to give you a full report at the end of the year. At present we have all every reason to take courage, and to feel thankful for the good work that God is carrying on in our midst and around us.

“I was yesterday visited by the ex-Governor of *Fianarantsoa*, in the *Betsileo* country. He stated that the average attendance at the two chapels in the town was a little over two hundred, and the number of church-members about one hundred. He is a fine intelligent-looking man, about fifty years of age, was taught the English language by the former missionaries, whom he remembers with affection, and is one more instance of the good resulting from their labours. He says the people whom he has recently been governing are now very sorrowful, as his successor will do what he can to destroy the good work which has been going on there. He does not forbid the people to meet together for worship, but it seems that he frequently arranges the business of the Queen

call the people away from public worship, and so virtually to stop the

By this means a species of persecution may be carried on by himing to the Christians and hurtful to the cause of Christ. Besides the pels in this town, I learned that there are three other places of worship; all within a day or a day and a half's journey from there; namely, at *na*, one day's journey to the west; *Ambohibolamena*, half a day's farther still in the same direction; and *Mazonrivo*, a little to the south kana. It is greatly to be desired that two good missionaries should oned in that district. The Government would undoubtedly oppose tep, though, in the face of the treaty now concluded with England, it lt to see how they can interpose to prevent it.

h very kind regards, in which Mrs. Toy unites, and hoping you are ll,

"I remain, my dear Sir, yours very sincerely,

Dr. TIDMAN."

"ROBERT TOY.

etter of the Rev. W. E. Cousins reports his arrival, with Mrs. Cousins, apital, and the hearty welcome which he received from the people of ge. "Soon after we reached our house at Amparibe," he says, "the hildren came to bring a present and to sing a hymn of welcome, heir teacher had composed and taught them to sing." The whole ndeed, cannot be read by the friends of the Society without great : and devout thankfulness to God:—

"Antananarivo, October 30th, 1865.

DEAR DR. TIDMAN,—At last I am able to write to you from Anta-, and inform you of our arrival in health and safety. We left Mauritius Picard' on Monday afternoon, October 2nd, and, after a quick passage, d at Tamatave on Friday morning, October 6th. As the season was lvanced, we stayed in Tamatave a very short time. Mr. Procter sent t of our boxes on Saturday, and we left on Monday afternoon, 9th. We spent a very pleasant Sunday in Tamatave. In the morn- eached to the native congregation. About 150 were present. A con- e number of these were Hovas from the capital. Rainimamonjisoa, nd Governor, is the principal man in the congregation, and is himself er.

ie afternoon I attended the native service in connection with the Mission ropagation Society. The service was conducted by the two missionaries, . Messrs. Hey and Holding, and Andrianado, whom they have engaged catechist. During the service six or eight new converts were baptized Hey, after which Andrianado preached a sermon on baptism. The aries appear to be doing good among the people. They are zealous, rking men, thoroughly devoted to their work. They have about 120 attending their Sunday evening services. They have several out-, and were to commence a new Mission at Foule Point, where Rev. J. ; is to reside. They have nearly finished a neat, commodious, wooden and have set up a printing-press, to be worked by Mr. Hey. journey from Tamatave was about as pleasant as such a journey could

be. The weather was fine, the roads were dry, and the men carried well. Our journey through the forest was comparatively easy. We had no need of eight or ten men to get our palanquins through the more difficult places, as is often the case, but found the usual number, four at a time, quite sufficient, even when we came to the place called *Fitomanianomby*, or the 'Weeping-place of the Bullocks,' one of the most steep and difficult parts of the forest.

"We reached Antananarivo on Thursday morning, October 19th. Mr. Sibree and my brother met us on Tuesday. On Wednesday a number of the school-children met us at Ambatomanga, where we were to sleep. Andriambelo, too, my co-pastor, met us some distance east of the latter place, and spent Wednesday evening with us. We started on the last stage of our journey at half-past five on Thursday morning. Before we had travelled more than an hour or two, we began to meet friends from the town, who had come out to meet us. By the time we reached the bottom of the hill on which Antananarivo stands, our party must have contained 200 people. Soon after we reached our house at Amparibe, the school-children came to bring a present, and to sing a hymn of welcome which their teacher, Rakotomanga, had composed and taught them to sing. For several days we had many visitors, and most of them brought presents of food.

"I am extremely gratified with what I see here. There are evident signs of improvement. Our congregations in the town are larger than they were, and the village congregations, too, have been well visited. I am pleased to hear that the Gospel has found its way into several villages where there was no congregation twelve months ago.

"The presence of Europeans here is making a difference even in the outward appearance of Antananarivo. The hospital is the most prominent building in the Analakely part of the town, and the doctor's residence, close to it, is quite a pretty English-looking house. A little to the south-west of the hospital is Mr. Pearse's new chapel, quite ecclesiastical in its style, and a decided improvement on the old native buildings. A little higher up the hill stands the stone church, now so far finished as to give a very correct idea of what its appearance will be when completed. I think the contributors would be quite satisfied if they could see how well their church looks. There has been a great improvement, too, in the Mission premises generally. Mr. Parrett's house is a very comfortable building, wood outside, and brick partitions within, plastered and papered. Mr. Hartley's brick house will be one of the most prominent buildings as you enter the town from the east. My brother's house, too, with clay walls and brick partitions, is a good, substantial, and commodious building. Thus the London Missionary Society is becoming possessed of useful and substantial Mission premises.

"At some future time I hope to send you an account of what was done by my congregation during my absence. Andriambelo has shown himself worthy of the confidence I placed in him. My best thanks are due also to my brother missionaries for their promptness in preaching to the congregation during my absence. There was seldom a Sunday without at least one European preacher. With kind regards, in which Mrs. Cousins unites,

"I remain, my dear Dr. Tidman, yours very truly,

"Rev. Dr. TIDMAN."

"W. E. COUSINS.



## CHINA.

## HANKOW.

we received the following gratifying intelligence from our valued and devoted missionary the Rev. Dr. MULLENS, who, as our readers have already informed, was requested by the Directors to visit the Chinese Missions of the Society before his departure from the East. He had already proceeded to PEKING, the capital, and had also visited SHANGHAI and SHANGHAE before proceeding to HANKOW, of which he gives an interesting description in his present letter.

“November 17th, 1865.

DEAR FRIEND,—It is with great pleasure I send on another letter, to you, in brief terms, my visit to HANKOW, because there is scarcely the slightest drawback to the satisfaction with which I have examined, on the whole, both the place itself and the work carried on in the Society's mission. You must have formed, I doubt not, a high idea of the value of the position for missionary labour, as I myself also had done; but, in all things, I can assure you that the reality surpassed my expectations; and for our brother Mr. John I have been glad to find a man in thorough sympathy with the highest aims of the Society, caring for its interests in every detail and executing the work intrusted to him, as founder of the Hankow mission, with singular judgment and discretion.

I returned to Shanghai with Mr. Muirhead on Saturday, November 4th, three days after my arrival from Peking, and, after a most pleasant trip up the great river, reached Hankow on the morning of the following Tuesday. We left Shanghai the next Friday evening, and, as the English mail was shortly expected, Mr. John, on her return from England, Mr. John accompanied us. We travelled both ways by the same steamer, the ‘Po-yang,’ belonging to Messrs. Jardine and Company, and had a free passage both ways. Mr. John had been laid up; and a few weeks ago Dr. Legge in his visit received the news of your departure. Mr. John tells me that, on repeated occasions during the last few years, Messrs. Oliphant have given the same privilege to himself and me, and have thereby saved the Society a large sum of money. You will be interested in a moment when I tell you that the lowest charge is 100 taels (£33) for a return trip for each person; so that we four have been saved, within a few days, 350 taels, or nearly £120.

On going up the Yang-tse I felt somewhat disappointed at the scantiness of the population, and the smallness and poverty of the towns upon its banks.

This impression was somewhat removed on my return, when I saw the river a second time. I then noticed that there were large cities, like Hankow and Wu-hu, not treaty ports, with a considerable population and a flourishing trade, and that *Kiu-kiang*, one of those ports, is also once more flourishing. Still it is true that all the country on the south of the river for many miles inland was fearfully desolated by the rebels; towns and cities were destroyed by the dozen, and the people killed by slaughter, pestilence, and fire, on by millions! Nanking and Chiu-kiang bear the marks of that

desolation now; both cities have been completely ruined, and so has been Suchow, nearer to Shanghae, across the country. I could not help fearing, therefore, as we drew near our destination, that my once lofty views of Hankow and its neighbour cities would receive a rude shock, and that, after all, I should be disappointed. But it was not so. On the morning of our arrival we all went over to Wu-chang, and, as I stood on the top of the hill in the centre of that city, and beheld the three walled cities and the river beneath me, I could not help feeling that neither in India nor in China I had ever before looked on such a noble sphere for missionary labour. Wu-chang is the governing city, and has a large population, including many families of most respectable standing and influence. Hankow is the great mart for trade; the most busy, crowded, active, wealthy place I have seen. Its chief streets and bazaars are full of handsome shops, with abundance of valuable goods, and its smaller streets are close-packed, and also full of people. Recently a city wall has been erected all along the west side, away from the river, which gives it increased security, and the houses and population are increasing in numbers every day. I gained another view of the whole from the hill on the other side of the river, between Hanyang and Hankow, just above the banks of the small tributary river, the Han. There we could see the length of Hankow, and the closeness with which its houses are packed together. Its present population must be 700,000 to 800,000.

"The Mission is placed at the north end of the native town, just off the English settlement, in an excellent position, and, I fancy, a healthy one. The two Mission-houses, consisting of one block, are well built, and are very commodious and comfortable. They are upper-roomed, have good verandahs in the south side, and the lower story is raised three feet from the ground in order to keep it dry. The garden-ground is not large, and a boy's school-room is just being finished along the south wall.

"The Mission Chapel is in the centre of the city, just off one of the great streets; it is an excellent building, the very thing for a bazaar chapel, and has a catechist's house and boys' school-rooms behind it. I had the pleasure of hearing both Mr. Muirhead and Mr. John preach to a crowded congregation, which gathered in five minutes when the former mounted the desk and began to speak. In Wu-chang again, not far from the north gate, is another chapel, also well built, with rooms for a missionary's visit, a catechist's house, and school. . . . .

"It was with great pleasure that I examined all the work which Mr. John has accomplished for the Society in Hankow. His buildings, in their plan, style, and workmanship, and the localities in which they are placed, all evince wise judgment and a thorough care of the Society's interests. I have also been greatly encouraged by his views of the work around him, and of the way in which it should be carried on. They are eminently sober, earnest, and practical. . . . .

"I am now leaving Shanghae for Fuchow and Amoy, and have abundance of time to complete my visit to Mr. Stronach, and then to Hong-kong and Canton. With kindest remembrances to the Directors,

"Believe me always, very affectionately yours,

"Rev. Dr. TIDMAN."

"JOSEPH MULLEN."

## TIEN-TSIN.

WE have much pleasure in inserting the subjoined extracts from a very interesting journal of the Rev. JONATHAN LEES, of Tien-tsin. It records a missionary tour, undertaken by Mr. L., chiefly in the interior, and abounds with graphic descriptions both of the country and the people. We may assuredly gather from the several statements of the writer that China is easy of access to Christian teachers, and that the people listen to the word of life from their lips with encouraging attention. It is no less obvious that the ancient superstitions of Buddhism and other forms of idolatry have lost their hold on the public mind, and that the Buddhist priests have but a very limited influence over the millions of the population. From the intimations in this journal, it will be seen that individuals are found in different parts of the country who in times past have heard the joyful sound, and are ready to give the English teachers welcome, and to invite the renewal of their services.

## NOTES OF A JOURNEY TO SHANG FANG SAN.

" *Wednesday, May 17th, 1865.*—The Rev. W. N. Hall, Mrs. Lees, and myself started this morning for a Buddhist monastery at *Shang Fang San*, one of the mountains of the range which lies west from Tien-tsin. Besides our little girl, we had with us two native teachers and two servants. Our plan is to make a *détour* so as to visit *T'sai-u*, a town a little south of Peking, where Mr. Edkins has lately commenced an out-station.

" Starting in the cool of the evening, we could only reach Pu-keu, a village some thirty li (ten miles) from Tien-tsin, before nightfall. The inn was small and dirty, and Mrs. Lees's first request on our turning in for the night was for help in killing a scorpion on the wall.

" *Thursday, May 18th.*—We were again off by 4 a.m., and had a glorious ride to Yang-tsun. The country is looking well, though rain is greatly needed, and the crops are many of them thin compared with what they otherwise would have been. Yang-tsun is one of the smaller towns near to Tien-tsin, which have been thought of as desirable localities for the united out-station scheme which has been talked of. It is questionable, however, whether the straggling character of the place and its somewhat unsettled population would not be disadvantages. The inhabitants may perhaps number 40,000. It is mainly one long street, and in many parts has a most deserted appearance. At the further end from Tien-tsin is an old massive brick arch, through which the road passes, and above is a small temple to *U-hwang-ta-ti*, the supreme god in the Taoist pantheon. Some of the curious conical brick tombs of Buddhist priests catch the eye as one enters once more upon the plain. Our way from Yang-tsun still lay across a flat country, and for a while there was nothing of special interest. The pure, clear air, the bright green of the grain-fields, and the glorious sunlight were enough, however, to give us ample enjoyment. The only village of importance between Yang-tsun and Wu-ching-hein is Si-tsun-tiu, which is noted for its distilleries. The spirit made here is in great demand both in Peking and Tien-tsin. Wu-ching

disappoints the traveller a good deal. The approach to it is very pleasant, trees being plentiful, and some of them fine. The wall, too, is remarkably good, and as we entered the south gate the exterior view made one anticipate a superior city. But once within the walls, it is seen to be little better than a village. Yang-tsun has at least an equal population. Wu-ching governs 800 villages.

"After dinner I went out, accompanied by the teachers, in search of a congregation. A few yards away we found a large and well-kept temple. A crowd of near 800 people stood below. It included not a few intelligent and well-dressed men. Hawkers came bawling their wares in the ordinarily quiet yard, and appeared to think the chance as favourable as at a regular feast. But it is not of much use trying to picture such scenes. The missionary may have them at any time. Yet the sight of *one* such, with a fair appreciation, would be enough, I often think, to make any man willing to leave the proudest post at home in order to share the privileges they present. We preached a full hour, and then spent a while in selling books.

"*Friday, May 19th.*—More than half of to-day has again been spent in the woods. Some of the avenues are splendid. I should have noted, when speaking of the trees, that large numbers are fruit-trees: apples, pears, plums, apricots, peaches, line the roadside for miles. They are generally planted between the forest-trees. On some of them which stood near the path were hung little slips of wood, which reminded us that 'the honourable man would keep his hands from picking and stealing.'

"About 9 a.m. we passed through a large village. It was market-day, and the streets were thronged with busy traders. Pulling up under some large elms, I found a good spot for preaching, while Mr. Hall talked to the group which gathered round the cart. In the yard of a dilapidated temple just beyond we saw a splendid tree, which was new to all of us. The leaf was a curious shape, looking at a distance as if cut by shears. From this village T'sai-u is an open plain. The orchards are now past, and we are entering a new district. Close by the town is a good-looking bridge of several arches. We alighted at a good inn, and our teachers at once found their way to our chapel. After dinner I joined them. The premises are good, and the rent, twenty-two taels a year, very moderate. Fronting the road is a room twenty-five feet by twelve, with a door opening on to the street, and another into the yard behind, which is used as the chapel. At the end of this is a side passage from the street into the back premises. There is a good yard, and at least two of the rooms are in capital condition.

"We found Mr. Mau, the preacher, not very sanguine as to the speedy progress of the truth in this town. He has now been here three months, preaching daily, without any indications of interest on the part of the people. During half of the time, or some six weeks, the Rev. W. Burns, the Presbyterian missionary, had been with him, and curiosity and the presence of a foreigner seemed to have filled the chapel to overflowing for the whole time. But none appeared as inquirers, and on the return of Mr. Burns to Peking the congregation at once fell off. However, the seed is being scattered, and by private conversation with individuals, as well as by preaching, we are sure the living seed will spring up. I got the chapel opened, and spent an hour and a half

## FOR FEBRUARY, 1866.

hem. The two natives also spoke, and Mau, who followed us subse-  
y to the inn, will, I hope, be cheered and strengthened by our visit.  
aturday, May 20th, found us astir betimes; for we were anxious to get  
d at least to *Fang-shan* before Sunday. It has proved impossible. The  
s been a windy one, and the dust has enveloped us in suffocating

a village through which we passed we had a most interesting scene,  
ating plainly how much more accessible are the rural population than  
abitants of cities like Tien-tsin. It is one of the hundred incidents  
have occurred recently, and which are rapidly modifying our views of  
t way of prosecuting Mission work. Stopping for a moment beneath  
hady trees, we had in five minutes a group round us such as we have  
yet seen at our own station. There the women are inaccessible: here  
rowded round, and were as ready to chat as the men; mothers with  
ittle ones, young girls, and bright-looking lads. It brought back many  
y hour of the past. 'Why,' we said, 'we could get a Sunday-school  
y here; and these mothers, how easy to win their hearts.' I took one  
hairnie, some twelve months old, into my arms. What if it did boast  
hing except a small cloth pad upon its stomach? It was creditably clean,  
owed merrily as one tossed it in the air. It was pleasant to find the  
atching up and repeating our words. I told them of Jesus, and of His  
r little children, and sufferings for all. We were sorry to leave them.  
are hundreds of just such villages, and these are the people whom many  
e, judging merely from the exceptional incidents of the war, look upon  
i-savages.

*ang-hiang* turned out to be a *hien* city, and quite a pretty place. Our inn  
st outside the south gate. Missionaries have only once before visited  
ighbourhood.

unday, May 21st.—To-day has been a happy Sabbath, a rest both to body  
ul. Fearing the heat, we resolved to go out early, and were thus able  
something in preaching, as well as to get a fair idea of the locality.  
a few yards of the inn was one of those strange pictures one has asso-  
from childhood with heathen lands. It was the first time I had seen this.  
of booth had been erected of masts and poles, and beneath it was a sub-  
d wooden box, which I had at first some little difficulty in understanding.  
x was some seven feet high, the bottom part (built of brick) four feet  
ach way, and the upper part three feet. The two broad ribs of wood  
supported the two corners had mottoes, as had the piece which con-  
them at the top. The roof was covered in with matting. In the centre  
front was another rib of wood, and just behind it a little slide door, like  
sed in the ticket-office of a railway-station. Two other such doors were  
er end; one on the left hand at the bottom, and one midway on the  
side. But the most extraordinary thing about it was that the whole  
was studded with huge iron nails, each some six inches long. The  
of these nails were all directed inward, so that the inside was one brist-  
urface of spikes. The heads of the nails were of different sizes. My  
e was not lessened on finding a man inside, nor by learning that he had  
y been boxed up thus for two months. I went to the side-door, and got

a chat with him. He could not lie down. He had a narrow form to sit upon, and in front was a small piece of wood on which he might rest his arms. He is supposed neither to eat, drink, nor sleep, and is under a vow not to leave this voluntary prison until sufficient money has been raised to build a new temple. The nails are given to donors, the larger-headed ones falling to the largest giver. They are valued at sums varying from £5 to £15. Under each is a slip of paper stating its value, and attached to the box is a board having a placard informing the people of the object of this meritorious work, and exhorting them to help. When any one promises to take a nail, his name, with the amount given, is written and posted up on this board, and when he brings the money he takes away the precious nail as a memento.

"The priest said the nails were 500 in number, and worth 1500 taels (or over £500). As yet only three had been purchased, so that the poor fellow may perhaps die here; and I dare say it would suit his brother priests that he should. Unwashed and unshaven, he looked very wretched. At some four yards' distance from the box was a large bell suspended, and a piece of wood hanging from the roof of the shed served for a clapper, which was pulled by the man from within the box, by a cord, and kept going night and day. In front of the box stood a small earthen altar, and on it an image of the god, with the incense-pot and all its accompaniments before it. An old priest stood in front, muttering perpetually the sacred name of Buddha, "Omi-ta-fa," "Omi-ta-fa," and striving to excite the sympathy of passers-by. A large crowd gathered while I was asking these questions, and, thoroughly roused, it was easy to speak. The confusion of the old priest was something comical. At first he tried to make it out that the heaven and hell I spoke of were just those which Buddhism describes; but when he found that fail, he relapsed into moody silence, or contented himself by a growled assent to certain remarks. He looked as though he could eat me for exposing his rascally deceptions. But the people have not the respect for these things they once had. Many know how hollow are the pretensions of the priesthood, and laugh at their falsehood, even while still bowing at the olden shrines."

*(To be continued.)*

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## INDIA.

### PULLACHY.

THE following is the first letter received from our young brother the Rev. THOMAS HASLAM since his arrival at PULLACHY, his appointed sphere of labour. This place is a newly-adopted station among the multitudes, amounting to millions, of the Tamil people. The heart of the missionary is in his work; the field around him is both commanding and attractive; and, with the Divine blessing guiding and sustaining him in his missionary course, and the life-giving power of the Holy Spirit attending his labours, we may confidently expect that "a little one shall become a thousand, and a small one a strong nation."

“Pullachy, November 15th, 1865.

“DEAR DR. TIDMAN,—I have delayed writing to you till now, that I might have something definite and important to write about. I am now much better acquainted with the field of labour assigned to me by the Directors, having been out into the district in several directions, and having frequently visited the more immediately surrounding villages. And when I glance for but a moment at the great extent of the field, and at the vastness of the population, who are living in heathen darkness and degradation, my heart and mind are overwhelmed with a sense of the greatness of the work that lies before me. Here are more than 250 towns and villages, scattered over an area of 1200 miles, and containing a population of more than 188,000 souls. Nor is this all : I should have to travel far beyond these limits before I met a brother missionary, or trespassed upon his ground. Truly, ‘the harvest is great, and the labourers are few.’ ‘What is one among so many?’ ‘The people are as sheep having no shepherd.’ Tens of thousands of them, I believe, have never once heard the Gospel. Among 200,000 people, there are not twenty persons Christians! In addition to this, the people generally are very ignorant. They have hitherto occupied a position outside the circle of missionary influence, and beyond the reach of that tide of civilization which has so decidedly set in, and is so strongly felt in presidency towns. Hindoo prejudice is still found here in all its native strength and bitterness.

“The Directors, having taken up this new field, will, I trust, by their sympathy and substantial help, enable me to prosecute with vigour the work of evangelization and instruction. To do this, a large staff of native assistants, catechists, evangelists, and Christian schoolmasters, are needed. My present staff consists of a single catechist, and a single Scripture-reader.

“Another great want is a building that would be suitable for the present for public worship on the Sabbath, and also for a school during the week. Our present ‘meeting-place’ is our own little house. The attendance is from twenty-five to thirty persons, including children. We could not accommodate more, and we cannot expect the heathen to attend our services, even out of curiosity, so long as they are conducted in our house. For the sum of £120 or £130 a most useful building might be raised which would answer all our present requirements. Till such accommodation is provided, nothing can be done for the education of the young. Will the Directors kindly grant me £70 or £80 of this sum? I think I might be able to raise the remainder among my friends at home and the Christians here.

“You will be interested to hear that a Church has recently been formed here. Its formation has been a work deeply interesting to myself: it was felt to be a work of the most sacred character and of the greatest importance, and that future success would depend largely upon the purity and consistency of those who would constitute the Church. It was, therefore, judged advisable to delay entering into this covenant relation until I had become more intimately acquainted with those who were likely to become church-members; and, after some nine months’ close acquaintance, I am bound to say that I have great confidence in the Christian character of the members. We met on a Saturday evening to implore the Divine blessing upon the union we were about to form, and to consider the spiritual nature of the ‘kingdom of God,’ of which we were professing our-

selves to be a part, and also to consider the holy duties that devolve upon those who take up their cross to follow Christ in the midst of a surrounding idolatrous people. This meeting was a very interesting one. On the next day we partook of the first Lord's Supper that has ever been celebrated in this place. Our number was twelve, the very number, if we exclude Judas (and may there be no Judas here) that sat down when the supper was first instituted, and our Divine Master himself brake the bread and poured out the wine. The season was refreshing to every soul: we went away strengthened by that spiritual food, the 'Bread of Life,' sent down from heaven. The amount of the sacramental collection was in English money over fifteen shillings, which will equal the offerings of a dozen persons in many churches of Christian England. Thus commences the history of the Church of God at Pullachy. Here is another 'grain of mustard-seed' planted in the earth. May He who 'gives the increase' water it with His own hand, and cause His face to shine upon it, that it may grow up and become a mighty tree! Here is a little leaven: may it leaven the whole lump, which is a huge mass of surrounding idolatry, superstition, and vice.

"It has often been brought against the native Christians of India that they give so little towards the support of their religion. Most of them are very poor, yet I think many of them are doing what they can. One of our members recently brought me a contribution of fifty rupees; another brought me ten rupees as a thank-offering for the birth of a little son. Surely the Directors and our friends in England will help those who are so ready to help themselves.

"You will be glad to hear that my health, and that of Mrs. Haslam, continues good.

"I am making some progress in the Tamil language. I now take the introductory part of our Sabbath services. I administered our first communion, and hope very shortly to take the entire service.

"Trusting the Directors will kindly grant my request, and favour me with an early reply, and, with our united kind regards to yourself,

"I am, dear Dr. Tidman,

"Yours very truly,

"REV. DR. TIDMAN."

"THOMAS HASLAM.

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## SOUTH SEAS.

### LOYALTY ISLANDS.

A YEAR since we were mourning over the intelligence received from our brethren in the Loyalty Islands, where their missionary labours had been not only interrupted, but for the time prohibited, by the French authorities of New Caledonia. It will be remembered that the appeal presented to the Emperor of the French obtained from his Majesty a revocation of the disastrous acts perpetrated with the authority of his name, and an assurance that hereafter



English and French, Protestant as well as Catholic missionaries should labour with equal freedom for the civilization and improvement of the natives.

It does not appear from the report of the Rev. S. MACFARLANE that the imperial assurances to this effect have been fully carried out by the authorities in the islands, while it seems certain that the opposition of the Catholic priests is in no degree abated; still the change for the [better is very great, and our missionaries may cherish the assurance, from what they have already witnessed, that they enjoy the increasing confidence and love of the poor natives, whom they labour, with many tokens of the Divine favour, to instruct and bless.

“ Wide Bay, Lifu, Loyalty Islands, August 14, 1865.

“ REV. AND DEAR SIR,—I duly received your letter of the 27th March, also the ‘Missionary Magazine,’ from which we were pleased to hear of your prompt efforts to obtain redress for the injuries inflicted upon the poor natives here, and liberty for us to preach the glorious Gospel of Jesus Christ. Although no redress has been afforded, either to the natives or to our Society, yet we have obtained much more than any of us here anticipated; and we thank God for the issue of this unhappy affair. The priests, who, with a few exceptions, are always prominent in their opposition to light, liberty, and progress, are confounded; they had hoped that things would take a different turn. The proceedings of the Colonial Government have been condemned by the Emperor; and we are told that there is to be perfect ‘liberty of worship.’ We hope and pray that this may be the case. . . .

#### THE FRENCH IN A FALSE POSITION IN THE LOYALTY ISLANDS.

“ Let us now see what the Government has gained by their occupation of this group. What did they seek? An officer of the expedition assured me that *they came to keep the English out, and to make the island French.* Can it be possible that they entertained a thought of the English taking the Loyalty group? That they are anxious to make these islands ‘French to the core’ is quite evident, and perfectly natural; but suppose they had obtained all they sought, where would be the advantage? Is it an honour to be able to count islands like these amongst the possessions of the French? Is there much ‘glory’ to be gained in subduing a simple, inoffensive, unarmed people like this? Is it a matter of very great importance to the French that the ‘British appearance’ of these islands should be changed, and the French language spoken by these natives? Can the colour of the rags which these natives attach to the masts of their canoes affect the French Government? or will it add much to the happiness of his Majesty the Emperor Napoleon to know that a few semi-civilized natives upon a small island in the South Seas have been led to cry ‘*Vive l’Empereur!*’? The end in no way justifies the means; and there is little probability of the end being gained. The attempt to abolish the language of seven thousand South Sea Islanders, and substitute in its place the beautiful language of one of the most accomplished nations in the

world, must be fruitless: the project is a wild and foolish one, and there is difficulty in believing that it can have proceeded from a sane mind. The French are *feared* by the natives, not *loved*: they have neither seen anything in them, nor received anything from them, calculated to draw out their affections. All—both Papists and Protestants—now regard them as their oppressors; they have also been censured by the public and checked by the Emperor: within and without their conduct is disapproved. There has also been considerable expenditure, without any income; and, more than this, there is no probability that there will ever be sufficient income from this group to maintain a small company of soldiers. These islands present no attractions whatever to the colonist; so that the Government, too, has lost where it hoped to gain.

#### OPPRESSION OF THE NATIVES. ]

“But what about the poor natives? How have they fared? Alas! those who could spare least have lost most—the weakest have to bear the heaviest burdens. In addition to the loss of life and property, the natives were, and are still, forced to work at the camp in turns, *without any remuneration or even food*. Many of them reside at a distance of fifty miles from the camp, yet they have to come and work three days—often longer; if they don't bring their own food, they may starve. A corporal stands over them all day with a stick, which he sometimes uses pretty freely. When the natives saw that the French were obliged to respect the persons and property of foreigners, they sighed, and said, ‘You have somebody who cares for you; but nobody cares for us; we are black.’ All with whom I have conversed about the treatment of the natives here say that it is a great shame. The natives who work for the Government in New Caledonia are fed and paid; why should not these be similarly treated? The French talked largely about making great improvements on the island for the benefit of the natives. What have they done during the past year? Made a road about half-a-mile in length; but, as that is from the camp to the garden of the soldiers, it does not in any way benefit the natives. They are erecting a barrack, which I suppose they will very soon abandon, as they have already done on the Isle of Pines and several parts of New Caledonia. The enormity of some crimes has often appeared greatly modified by its being known that the perpetrator had committed them in order to execute some benevolent object; but what shall be said of the oppressors of these natives, who have lost their land and their liberty, many of them their homes and their property, and some their lives? Now they are commanded to surrender their language; they have also seen their teachers and pastors suspended, their schools closed, their books prohibited, and all the ordinances of their adopted religion suppressed; although—thanks to foreign interference—these have been restored. But why all this? What evil have they done? What do the French wish to gain? They must have mistaken the island; surely they did not intend coming here, for here there is absolutely nothing to be gained. Then why inflict such pain, and cause such misery, and spread such desolation?

THE MISSION HAS BEEN AFFECTED BY THE INTRUSION OF THE  
FRENCH.

What has the cause of Christ gained or lost by the events of the past

God can bring good out of evil: the bane has, in many respects, become a boon. The natives have repeatedly heard from the authorities here that there is perfect liberty of worship. The Governor has forbidden the term 'Catholic' to be applied to the Protestants; and he apparently desires to grant the same privilege to Protestantism that he grants to Roman Catholicism—is as much as we can reasonably expect, and, indeed, all that we desire. We do not want *favour*, but *fair play*; we only ask that truth, tradition, and justice may be allowed to struggle together. . . .

We are not allowed to conduct schools; but this has only made the natives the more anxious to teach each other, and 'liberty of worship,' which the Government enjoys, enables us to continue our Sunday-schools. The Governor tells me that we may teach whatever we please on the subject of religion; so that now we have not only *Sunday-schools* but *Monday-schools*, and other day-schools established for the exposition of Scripture; and before a verse is explained by the teacher it must, of course, be read by the scholar. So, in the present institution, rather, 'industrial school,' I am not permitted to teach writing, yet the young men which I give the young men on the Bible and theology must be written by them into their books, which necessitates their writing three or four pages of note-paper every day; so that virtually we have schools much more than before. But the cause of Christ has gained principally by its having been

The natives have witnessed the attempt of the French to sweep Catholicism from the island, and they have seen their failure; so they are deeply impressed than ever of the power and truth of the Gospel. Still the encouraging state of things may be changed by the permanent settlement of the French on this island, and by the course which the Government appears determined to pursue; viz., prohibiting all secular instruction, except that which is given in the Government school, where the boys are simply taught the French language. The vicious example and licentious conversation of the French expose the natives to a series of strong temptations, against which the grace of God alone can enable them to stand. We are, therefore, more

impressed than ever with the importance of using every effort to secure a correct translation of the Scriptures in the native language as soon as possible; but for this to be done speedily and efficiently there must be several translators. If these natives had the Scriptures in their language, I consider *one* missionary, with a horse and a boat, quite sufficient for the whole island; but, under the present peculiar circumstances, there ought decidedly to be *three* here. Instead of this, I am alone. Mr. Scott has just returned from Samoa; Mr. Sleigh has gone there in the 'Day-spring,' with the intention of returning with his wife. In addition to my large station, and notwithstanding interruptions from the French, I have the institution under my charge which alone is sufficient to occupy the whole of a missionary's time. I again suffer disappointment upon the arrival of the new 'Johns'?' My feelings, sir, upon this subject may be better conceived than described. I have written enough; for myself, I am willing to do all that I can; but what is that compared with what remains to be done here?

Would it not be well to concentrate a good force in the Loyalty group for a few years, till the people are raised above the evils that threaten them? Then afterwards let us dash in amongst the heathen islands around us. In the midst of so much to be done one scarcely knows what to do first.

"I remain, my dear Sir,

"Yours very sincerely,

"Rev. Dr. TIDMAN."

"S. MACFARLANE.

#### NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' AND ORPHANS' FUND.

THE ministerial friends of the Society generally adopted the usual annual day—namely, the first Sabbath in January—to collect the sacramental offerings of their people for this important object. But the weather on that Sabbath was singularly unfavourable, and, the attendance of church-members at the Lord's table being thereby greatly reduced, the collections fell very short of the usual amount. It is therefore respectfully suggested that at the next celebration of the Lord's Supper, on the first Sabbath in February, those friends who were absent on the former occasion may have the opportunity and the pleasure of contributing their measure of support to this interesting object, especially as the number of widows and orphans has increased, and their claims on the fund are proportionably augmented.

#### HOME SECRETARIAT.

THE officers of auxiliaries, and the friends of the Society in general, are requested henceforth to direct all letters enclosing remittances to the Rev. ROBERT ROBINSON, *Mission House, Blomfield Street, Finsbury, London.*

#### DEPARTURE.

REV. F. S. TURNER, returning to Canton, January 9th.

#### ARRIVALS ABROAD.

REV. EDWIN LEWIS and Mrs. L., and Rev. J. G. Hawker and Mrs. H. at Madras, *en route* to Bellary, December 18th.

Rev. James Kennedy and Mrs. K., Rev. J. A. Lambert, and Rev. D. Hutton at Calcutta, *en route* to Benares, January 2nd.



<p><b>Okehampton.</b> Rev. H. Trigg.</p> <p>Missionary Sermons 3 5 0 Public Meeting ..... 4 11 1 J. M. Burd, Esq. .... 1 12 0 J. Pearce, Esq. .... 1 1 0 Smaller Sings ..... 1 19 0 Mrs. Trelliving's Missionary Box ... 0 15 10 Sunday School ..... 1 3 1 Exs. 8s. &amp; 14s. 1s.</p> <p>Of the above collected by— Mrs. H. Trelliving ... 2 0 10 Miss C. S. Trigg ..... 1 1 8</p> <p><b>Tiverton.</b> Rev. W. R. Noble. Collection ..... 17 0 6</p> <p><b>Torquay.</b> Per Mr. H. Coombes. On Account ..... 7 14 2 For Widows' Fund 11 11 10 10s. 6s.</p> <p><b>Totnes.</b> Sunday School. Per Mr. A. McCrea. For a Boy and Girl in India ..... 5 10 0 For the Ship ..... 0 11 2 6s. 1s. 2d.</p> <p><b>DORSETSHIRE.</b> Per Mr. W. E. Dennis. <b>Marabull.</b> Independent Sunday School ..... 4 14 6</p> <p><b>Stover Low.</b> Sunday School ..... 5 5 6 10s.</p> <p><b>DURHAM.</b> <b>Sunderland.</b> Per Mr. W. T. Moore. Ebenezer Chapel. For Widows' Fund 5 0 0 Sabbath School, for the Ship ..... 10 0 0</p> <p><b>Bolden.</b> Collection ..... 5 7 4 15s. 10s. 4d.</p> <p><b>ESSEX.</b> Auxiliary Society. Per T. Daniell, Esq. <b>Braintree.</b> Legacy of late Miss Burder, per J. Burder, Esq. .... 200 0 0</p> <p><b>Brentwood District,</b> per Mr. Daynes ... 35 10 0 <b>Ridgewell,</b> per S. Tabor, Esq. .... 3 14 0 <b>Takesley,</b> Rev. C. H. Hagillman ..... 3 5 0 <b>Terting,</b> per Mr. Newell ..... 2 10 0 <b>Wetherfield,</b> per S. Tabor, Esq. .... 14 10 0 20s. 12s.</p> <p><b>Brentwood.</b> Rev. H. P. Bowen. Mr. W. Bacon, for Little Martha, an Orphan Girl at Aimora ..... 5 0 0</p>	<p><b>Falstead.</b> Per Rev. J. J. Mark 6 18 0</p> <p><b>Kelvedon.</b> Rev. I. Jennings. Collected by Mrs. Jennings. Mr. T. Rutler ..... 0 10 0 Mr. J. Moss ..... 0 10 0 Mrs. Neeve ..... 0 10 0 Mr. G. Mayne ..... 0 5 0 Mr. S. 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Probyn ... 0 2 2 Master H. Payne ... 0 1 3 Exs. 8s. 6d.; 4s. 4s. 3d.</p> <p><b>HAMPSHIRE.</b> <b>Finch Dean.</b> Mrs. Cannings ..... 0 10 0 Mr. J. S. Cannings 0 10 0 Mr. G. Cannings ... 0 5 0 1s. 6s.</p> <p><b>Portsea.</b> C. H. Sells, Esq. (A.) 5 0 0</p> <p><b>GUERNSEY.</b> Auxiliary Society. S. Martin, Esq., Treasurer. On Account ..... 20 0 0</p>	<p><b>HERTFORDSHIRE.</b> <b>Watford.</b> Mr. J. W. Walker, Jun. .... 1 1 0</p> <p><b>ISLE OF MAN.</b> <b>Douglas.</b> Per Mr. T. Richards. Collected by Miss Dalrymple. Rev. A. Thompson, ..... 0 10 0 B.A. .... 0 10 0 W. Dalrymple, Esq. .... 0 10 0 Mrs. Dalrymple ..... 0 10 0 Sums under 10s. .... 1 7 6</p> <p>Collected by Miss Robertson. Mrs. Christian ..... 0 10 0 Mrs. Whitehead ..... 0 10 0 Mr. T. Richards ..... 0 10 0 Sums under 10s. .... 2 15 0 For Widows' Fund 2 8 2 Sunday School ..... 2 10 8 11s. 19s. 4d.</p> <p><b>KENT.</b> <b>Lewisham Bridge.</b> Sunday School .... 2 0 4</p> <p><b>Rochester.</b> Vines Chapel. Sabbath School, to- wards the sup- port of a Catechist at Nagercul ..... 10 0 0</p> <p><b>Snodland.</b> F. Francis ..... 1 0 0</p> <p><b>Tunbridge Wells.</b> Per Mrs. Joshua Wilson. Public Meeting ..... 14 15 2 Juvenile Associa- tion, for Native Teacher ..... 7 10 0 Quarterly Collec- tions ..... 14 8 8 90s. 5s. 10s.</p> <p><b>LANCASHIRE.</b> <b>Ashton-under-Lyne.</b> Ryecroft Chapel. Rev. T. Green, M.A. Collection ..... 15 0 0</p> <p><b>Burnley.</b> Westgate Chapel. Rev. G. Gill. For Widows' Fund 6 8 0 M. L., a Thank- offering for Ti- dings received through the late shop ..... 2 3 0 5s. 10s.</p> <p><b>Liverpool.</b> S. Job, Esq., Treasurer. Great George Street Chapel. Working Society, for Mrs. Corbold, Madras ..... 10 0 0</p>	<p><b>Crescent and Norwood Chapels.</b> Sacramental Collec- tion ..... 28 15 0 A Friend ..... (D.) 15 0 0 Norwood Sunday School ..... 3 15 8</p> <p>Wavertree Chapel. Juvenile Society, per Mr. J. S. Howell ..... 10 0 0 Juvenile Associa- tion, for the Mis- sionary Ship, per Mr. J. Perkins ... 1 7 6 74s. 15s. 4d.</p> <p><b>Manchester.</b> Per Miss Tentel. Collected by young friends at Hastings and Cheltenham, for Rev. T. Al- kinson's Chapels at Hopden and Madjes Drift, South Africa ..... 5 0 0</p> <p>Coupland Street United Presbyterian Church. Rev. K. S. Scott. For Mr. Ketley's Schools, Demerara 1 0 0 For Mr. Pettigrew's Mission, Berice 1 0 0 2s.</p> <p><b>Roehdale.</b> Per J. Ashworth, Esq. Providence Chapel. Collections ..... 22 0 2</p> <p>Milton Church. For Widows' Fund 4 15 0 27s. 4s. 1d.</p> <p><b>Southport.</b> J. Hamilton, Esq., Treas. Smith Hall, Esq. .... 2 1 0 East Bank Street Chapel. For Widows' Fund 12 0 0 11s. 2s.</p> <p>Per Mrs. L. Heyworth. For Mrs. Muirhead's School, Shanghai. Mrs. Haddfield ..... 1 0 0 Mrs. Eccles ..... 0 10 0 Miss M. Haddfield ... 0 5 0 Mrs. L. Heyworth ... 1 0 0 Miss Heyworth ..... 0 2 0 2s. 17s. 6d.</p> <p><b>LINCOLNSHIRE.</b> <b>Boston.</b> Grove Street Chapel. Mr. S. Price, Treasurer. Missionary Sermons 3 15 6 United Public Meet- ing ..... 2 2 1 Mrs. Palthorpe (A.) 1 0 0 Mr. T. Thomes (A.) 1 0 0 A Friend of Grove Street ..... 1 1 0 Miss Aspland ..... 0 30 0 Mr. S. Price ..... 0 10 0 Mr. Johnson ..... 0 5 0 Miss Towl ..... 0 8 5 Mrs. Simpson ..... 0 10 0 Mrs. Aspland ..... 0 5 0 Mrs. Costal ..... 0 5 0 Duto, canteen at Bag-dag ..... 0 6 2 Mrs. Daulton ..... 0 4 0</p>
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Juvenile Auxiliary for a Native Teacher in Mr. Hall's College, Madras ..... 15 0 0	A Friend to Missions, by Rev. Dr. Boyd ..... 5 0 0		
Leeds.			
Mr. J. Bell and Friends for Schools at Oudnapah, under Mr. and Mrs. Mawbey 0 0 0			

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treas. and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Fench London; by James S. Mack, Esq., S.S.C., 3, St. Andrew Square, Edinburgh; Robert Goodwin, 1 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; or G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robb and payable at the General Post Office, London.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### THE LATE OUTBREAK IN JAMAICA.

It is now more than four months since the lamentable events occurred at MORANT BAY which brought about the manifold consequences with which the people of England have become familiar. The fury and infatuation of the negro insurgents, to which many colonists, chiefly white men, fell victims, were visited by the Government with measures of extreme severity, in which multitudes of the innocent suffered with the guilty. The colonial papers reported at the first no less than 2000 victims; but this awful number has since, on the same authority, been reduced to about one-fourth. For the greater part, these sufferers had not been convicted by competent authority of any serious offence, and their lives were precipitately sacrificed on the decision of three or four youthful officers by court martial. Numbers were shot by the soldiery against whom no proof of guilt was adduced; and, besides the loss of life, the cottages and property of the black population were destroyed, and the country in the immediate locality was ruined and deserted.

A Commission of Englishmen, admirably qualified for the duties of their office, was promptly appointed by her Majesty's Government, on whom will devolve the duty, not only of reporting on the facts immediately connected with the local outbreak at Morant Bay, but also of investigating the previous state of the different classes of the population which issued in this most disastrous insurrection; and it may be reasonably hoped that, through the labours of this well-appointed Commission, many evils, of which the British public have been heretofore ignorant, will be exposed, and that a new and improved system of Colonial Government will lead to the restoration of order, tranquillity, and good-will.

Previously to the appointment of SIR HENRY STORKS and his judicial associates as Special Commissioners, the Directors of the LONDON

MISSIONARY SOCIETY presented a memorial to EARL RUSSELL, as head of her Majesty's Government, in which they stated:—"It is essential to the efficient influence of the Colonial Government, and no less necessary for restoring peace and securing the loyal attachment of the people, that thorough and impartial investigation should be made into the social and political condition of all classes of society throughout the Island;" and they confidently anticipate these happy results from the investigation now in progress.

Pending this inquiry, the Directors have thought that it would be neither fair nor candid to pronounce a judgment upon the Governor and those acting under his authority, so deeply responsible for the acts of bloodshed and cruelty which had been perpetrated. But, on the other hand, they could not but feel, in common with their countrymen, the conviction that MR. BYRE, and the military authorities under his orders, had acted with inexorable precipitation, and that they had carried their measures of retaliation far beyond the limits of necessity, justice, and humanity. The progress of the inquiry, as it has hitherto been made public, has deepened this conviction and they have been truly grieved to find the name of one of their missionaries, associated with other ministers resident at Kingston, appended to an address to the late Governor, not merely of vindication and respect, but also of commendation and eulogy, while it pronounces strong censure upon the public press of Britain and the great body of Christian patriots who have sympathized with the negro under his sufferings and wrongs, and employed constitutional measures to obtain for him protection and justice. We trust that our friend has been led into this error by the strong and universal alarm, amounting to a perfect panic, which the inhabitants of Kingston evinced on the occasion, and that hereafter he may be found united with the other agents of our Society in the expression of a full, fair, and impartial verdict, applicable not only to the rulers, magistrates, and planters of the Colony, but also to the deeply injured and oppressed multitudes of the coloured population.

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### MADAGASCAR.

OUR letters from Madagascar during the past month, though few, have been gratifying evidence that, as it regards the state and progress of the Mission churches, everything affords ample encouragement and cheering prospects to persevering labour. We append two letters from our missionary brethren: one from the Rev. W. E. COUSINS; the other from the Rev. JOSEPH PEARCE.

The former contains a brief report of the state of his congregation for the preceding thirteen months, during which he had been absent from the island and we should certainly affirm that any English church, even in the most favoured locality, was strong and prosperous which consisted of mem-

amounting to 580, of whom no less than 200 had been added for the year preceding. Mr. Cousins writes as follows:—

“ Amparibe, November 30th, 1865.

“MY DEAR DR. TIDMAN,—I have great pleasure in forwarding the enclosed statistics, showing the present state of my church, and its increase during my absence. I feel greatly indebted to Andriambelo, the native pastor, and also to the missionaries, for their services. There was scarcely one Sunday without a sermon from one or other of the missionaries. During my absence everything seems to have been peaceful and prosperous: the only thing I have any misgiving about is lest they were not careful enough in the admission of members for two or three months. They themselves thought that they might have been too hasty, and determined to keep future candidates two or three months under instruction before admitting them. In accordance with a regulation made by the missionaries some months ago, we have now determined to instruct our candidates four months before admitting them. Andriambelo and I divide the work of instructing them between us. The people willingly consented to adopt this plan, and we hope it will improve the intelligence of the church. . . . .

“ I am, my dear Dr. Tidman,

“ Yours very truly,

“ Rev. Dr. TIDMAN.”

“ W. E. COUSINS.

STATISTICS OF THE CHURCH AT AMPARIBE.

Present number of enrolled Members . . . . .	580
Increase from Oct., 1864, to Nov., 1865 . . . . .	162
Average attendance at the Day-school . . . . .	170

Our brother the Rev. JOSEPH PEARSE also sends good tidings; and it is most obvious that a greater number of labourers is already demanded by the urgent claims and gratifying facilities which the state of the people supplies, both in the capital and in the country. The Directors have not yet been able to send out an agent qualified to train native Christians for the office of teachers in the several schools. This is a great desideratum; and we trust that, in answer to their diligent inquiries, Divine Providence may raise up a devoted labourer for this particular department of the Mission. Oh, where is the man ready to answer this appeal by the consecration of himself to the work, saying, “ Here, Lord, am I: send me !”

“ With this month,” writes Mr. Pearse, under date November 30th, “ closes the second year of my labours in Madagascar. The beginning of the period was, the close is, bright and joyous: much, very much, of the interval between has been dark and sad to me personally. With regard to my labours, I have much cause to thank God and take courage. My labours, full of weakness and imperfection, have not been in vain. The Great Master has been with us bestowing His own blessing, so that it has been my joy to witness a gradually increasing church, and to see its members

dwelling together in love and increasing in knowledge and zeal. During the past year 72 members have been admitted into the fellowship of the Church at Analakely, making the total number now upon our book 318.

“During the past six months, as you are already aware, we have been busily engaged building a new place of worship. The ground given by the Queen was measured out at the beginning of the month of May, and it is with much pleasure I inform you that the new building was publicly opened for Divine worship on Thursday, the 23rd inst. The day of opening was a day of great rejoicing with my people, and their joy was shared by numbers of Christians who came from other churches in the city and the surrounding country. Although the services were not announced to commence until ten o'clock, as early as seven in the morning the building was crowded, and numbers had to return to their homes unable to gain admission. Our new building is a striking contrast to the one in which we formerly worshipped. The old chapel was, without doubt, the worst connected with the Mission: our new one, I think I may safely say, is by far the best. In size it is 36 by 80 feet inside, and the walls are about 18 feet high. The entire building is of sunburnt bricks. The roof—light queen post, of 36 feet span—is open to the ridge. The windows and doors are Gothic. The total cost has been about £200, which amount includes glass windows and some fittings from England. Half of this sum has been raised among the Malagasy themselves: for the remainder they are indebted to the missionaries and their private friends. The building will accommodate 1200 hearers comfortably, and on the day of opening it was a gratifying sight to see that number and more, listening with attention and interest to the preaching of the word of life.

“Thank God, we can still pursue the work of the Mission without hindrance. In this city and around it much of the good seed is being constantly sown. Sooner or later the fruit will appear, and the labourers rejoice in an abundant harvest. Alas! the country distant from the capital is still uncared for. The cry for help is loud. The country is now open. Cannot England respond to the cry, and send labourers into the field?”



## CHINA.

JOURNAL OF REV. JONATHAN LEES OF A VISIT TO SHANG FANG SAN.

(Concluded from page 38.)

*Sunday, May 21st.*—“On leaving the Buddhist, I joined Mr. Hall upon the wall. Like that of *Lu-ku-chiau*, the wall is in good condition, though in ill repair on the inside. The population is not large, and within the wall there is much vacant land. I found Mr. Hall surrounded by an interesting crowd, who were drinking in every word. He had spoken long, and was glad of help. We stayed upon the wall probably two hours, taking up our quarters at last in the tower upon the south-east angle. Here we got an inspiring prospect. Before us, on the north, lay fields within the walls, sown with wheat, over which the waves of air and light passed continually, turning them into masses of living beauty. Beyond and on the left was a temple, only the red boundary-wall of which

was visible through the trees which buried it. Then the town, sprinkled over with trees. Beyond, the opposite wall with its towns; and behind all the glorious hills, towering range beyond range. Turning to the east window, the scene was hardly less attractive. The road wound along fields close by the foot of the wall, and, looking down from our watch-tower, we could see strings of baggage-camels with cloth or lime, whose tinkling bells were heard far in the distance. A large pagoda stood on a hill near, and between lay a pleasant-looking village. South and west stretched the plain, dotted with villages and trees. What a pleasant hour we passed here! A crowd of natives stood on the wall below, but they could not hinder our joining in the praise which rose instinctively to our lips. How singular the peaceful calm which God's day always brings. In the loneliness of the study, on shipboard, amidst the bustle of an Eastern city, which knows no Sabbath, when travelling, it matters not *when* or *where*, our Father has always a blessing of peace for His own day. We have often exulted in it, and never more so than this morning. But the one sad thought would creep in, that those at our feet could not share our gladness.

"When the sun grew hot we hastened back to the inn for worship. We were hardly in before a respectable woman, of some fifty years old, came in to see the English lady. We found her an interesting, chatty visitor, who was on easy terms at once, not only with Mrs. Lees, but with us gentlemen also. It was a pleasant change from the extreme timidity of our female neighbours at Tien-tsin. It turned out the old lady was from Quei-Chow, and was more than a thousand miles from her native city. She had entered into the service of a mandarin's family, with them had visited Canton and other places, and at last had accompanied them north, when, eighteen years since, her master died, and left the family in poverty and unable to return. When the Scriptures came to be explained at worship, she became much interested, and caught up my meaning readily. At last nothing would do but she must go and fetch her daughter. Before she could get back our little service was over, and we were at dinner. The daughter was also a widow, a delicate-looking woman of thirty. The two stayed an hour. At leaving, Annie, our little girl, who had been an immense attraction, was told to give the elder woman a kiss. The Chinese *smell* at their little ones, but never kiss them, and we were a good deal amused at the old granny understanding at once what was meant, and returning the child's salute right heartily. Then the daughter had to be recalled to get a similar farewell, and the scene which followed touched us all. The poor woman fondled the child most tenderly for some minutes, and was loath to leave; so truly is human nature the same the wide world over.

"We had only an hour or two's quiet rest, when in came our old friend again, with quite a tribe of youngsters. The children were, of course, *Annie's* visitors. As to the woman, she came armed with an urgent invitation from her mistress to Mrs. Lees. As we were just going out, it was decided to accept it, and accordingly Mr. Hall and Mrs. Lees went forward into the city, the nurse acting as guide. Meanwhile I got an audience at the door of the inn, where the good folks had been waiting impatiently for hours. Like many country inns, our lodging-house was also a tea-shop, and in front a portion of the street was covered by a

mat-shed, under which were ranged tables and forms for the convenience of passing travellers. I mounted one of these, and spoke for some time. Then, leaving the two teachers to carry on the work, I followed the rest into the city. They had, of course, had a large retinue, and it was easy to trace their route. The city made a better impression on going farther in. The main street is a busy one, and was crowded with people. I found Mr. Hall seated comfortably, with a group of eager listeners. Among them was a young man whom I had met earlier in the day. Mrs. Lees had been led through court after court to the great lady's apartments, whither Chinese etiquette made it impossible for us to follow. She found herself at last in a good room, well furnished according to native style. In addition to the ordinary kang or brick couch, which was neatly matted, there was a good four-post bedstead in one corner, hung with native mosquito netting. On a table lay piles of books, paper, and other writing-materials. The mistress was plainly, but well dressed, and welcomed her visitor in a manner which at once made a favourable impression. There was no impertinent curiosity, but an intelligent interest, which showed itself in many questions not usually put by native women. She was plainly well educated, could read and write—rare attainments for her sex in China—and promised to read carefully the New Testament which had been sent her in the morning. With so few chances of reaching such, it was felt by all of us that the visit was one of more than ordinary interest. On leaving, the lady exacted a promise that, if ever again visiting the neighbourhood, Mrs. Lees would certainly come again.

“On leaving the house, we once more separated for a time. The crowd became so large that, weary as I was, and alone, too, it seemed impossible not to preach. By the courtesy of a shopkeeper I got a good position, and for more than an hour had over a thousand faces upturned towards me in silent attention. Oh that God may own His servant's message! I thought, as I spoke, of the scene in many a home congregation at this hour, and wondered whether any were thinking and pleading for China. What a field for Christian toil was here! We closed a glorious Sabbath by singing some of those precious hymns which carry us at once back to happy days in the past, and forward to the ‘rest that remaineth.’

“Monday, May 22nd.—Leaving *Liang-hiang* at 7 a.m., with the resolve, if God permit, to visit it again at no distant day, we were soon once more winding along the dusty lanes, *en route* for *Fang-shan-lien*. Though only thirty li distant, it proved a long ride; for we had soon to exchange the level plain for a narrow, rocky path across the hills.

“On descending the wall at the west gate, Mr. H. soon got an audience. I collected another in the centre of the city. We must have addressed at least 1500 people. Most were supplied with books; but, said they, ‘*We can't make anything of them.*’ No doubt they are very good, but we cannot understand their meaning.’ We are often met thus. What a plea for more help! It is the *living voice* we want. Books are all very well; but, after all, it is not by books, not even by *the book*, that God has willed to bring the world to Himself.

“Mr. Hall was attacked yet more directly. When he stopped a moment for rest, one said, ‘Why don't you foreign teachers come and live here?’ You

go to Peking and Tien-tsin: why don't you come here and teach us?' The only reply that could be given was one which ought to bring the blush of shame to the cheeks of British Christians: 'We are few, and you are many: we cannot live everywhere. Besides, could we live among you?' The reply was an assurance from several by-standers that premises could be got readily and cheaply, and that the people would assuredly welcome us. And I believe it. There are literally hundreds upon hundreds of just such openings; but what can 100 men do among 400,000,000?

"*Tuesday, May 23rd.*—We reached *Chu-tai-ngan*, or the 'Temple of Hospitable Welcome' (to translate pretty freely), at 5 p.m. This is the first of the temples belonging to the monastery of Shang-fang, and is placed at the foot of one of the most remarkable mountain-gorges I have ever seen. Carts can go no farther; and the duty of the priests residing here is to welcome and entertain devotees and other passing travellers. We were pleased to find the Abbot a Tien-tsin man. He was scrupulously clean, and possessed some intelligence. We received a cordial welcome, and, having chosen two good rooms in the same court, at once settled down for what we hoped would be a lengthened stay.

"From the court-yard the scene was very striking. Looking upwards, the mountains rose like pillars on either side, and apparently close to the walls. We had at last escaped from the noisy world. Some half-dozen shaven-pated priests were now our only companions. A fitter place for study and thought one could not find. We discussed the wisdom of an annual visit at once for health and recreation. The following (Wednesday, May 24th) evening we rambled up the gorge. But I must not venture on a description. Words fail amid such grandeur. Enough that not even in Wales did I ever see such masses of piled-up rock. Again and again we were speechless with delighted wonder. The valley was narrow, and kept perpetually winding, so that the grouping of the rocks continually changed. Paths, too, were cut in every direction, so that we could climb without difficulty. At last we reached a temple where 260 steps, cut out of the living rock, frightened us. They were very steep, but, to help the climber, there were thick cable-like chains from the door downwards on either side, which were attached firmly to the rock at intervals. In the temple above I found a solitary monk, who readily gave me the tea we were thirsting for.

"Starting on Thursday evening at half-past four, I travelled night and day, reaching Tien-tsin on Saturday before noon. But I was unable to take Sunday's duties. I awoke on the Sabbath in a burning fever, which soon developed into typhus. It turns out that the disease is epidemic here just now. My attack was a severe one, and there was no medical help at hand. However, by the help of our cook, I treated myself hydropathically, and, with God's blessing, successfully.

"Meanwhile a litter has brought back the rest of the party in health and strength; and our hearts overflowed with gratitude to Him who had so graciously watched over our wanderings and reunited us in the enjoyment of so many mercies.

"With kindest remembrances,

"Yours very sincerely,

"Tien-tsin, 29th June, 1865."

(Signed) "JONATHAN LEWIS."

## TIEN-TSIN.

## BRIEF REPORT OF THE NATIVE CHURCH.

"Tien-tsin, July 12th, 1865.

"MY DEAR DR. TIDMAN,—You will be pleased to hear that, in the midst of various discouragements, we are not without many indications of the blessing of God on us and our work. We have recently had several additions to the number of Church members. In the beginning of April last we baptized two men; and yesterday we had the gratification of administering the rite to other two. These men have respectively been on probation for several months, and they have given every evidence of sincerity that we could wish. God alone knows the heart. Let us hope and pray that they may prove worthy disciples and exemplary followers of the Lamb.

"As there are some interesting facts connected with the case of three of these men especially, it may be well to give you a few particulars. One of them is a very frail old man, over three-score and ten. He one day found his way into the East-gate Chapel, and became interested in the truth, and from that time he became an earnest inquirer. He soon, as we believe, found the pearl of great price, and applied for baptism and admission to the fellowship of the Church. The other man, baptized at the same time, had been an extremely wicked character, guilty of all sorts of crimes, and by his gambling and improvident habits had reduced himself to the utmost verge of destitution and misery. Whilst in this condition he was one day on his way to a charitable institution, where coarse bread is supplied to the poor, that he might save himself from starvation. On passing one of our chapels he lingered at the door, being almost naked and ashamed to enter; he heard the name of Jesus, which arrested his attention; and he became at once desirous to hear more of the Saviour, and to know whether such a wretch as he might have an interest in Him. From that day he continued to come about the chapel, and soon came forward as an anxious inquirer. Another, one of the men baptized yesterday, has been an inveterate opium-smoker for twenty years. Since hearing the truth he has broken through this pernicious habit, and has given good evidence of true conversion. In the case of the fourth man there is nothing very special. I may also say that there are at present several others whom we have good hopes of baptizing shortly.

"But whilst it is my gratifying privilege to report such indications of success and prosperity, it is at the same time my painful duty to record what is otherwise. At the last monthly meeting of the church we were under the painful necessity of excluding from our fellowship six men, who had for months exhibited no interest whatever in religion, and had to all appearance quite gone back to their former course of life: hence there was no remedy but to exclude them; for purity of membership is of the first importance. Our strength is not in numbers, but in purity; but let us pray for these men, and cherish the hope that at least some of them may be brought to repentance.

"There has been a good deal of excitement in this quarter, for some time past, owing to the nearness of the rebels. Lan-ko-lin-san having fallen, it was feared that they might take heart, and make some desperate attempt upon the capital. These fears, however, I am glad to say, are now in great



measure allayed, owing to the strong reinforcement of the Imperialists from different quarters; and the last report is that the rebels have been driven beyond the bounds of the province. They were for some time just on the borders, about 1000 li from Tien-tsin.

"It is a cheering thought that, whatever may be the final issue of this movement, the Lord reigneth, and is making all the changes and revolutions of this mighty empire, and of the world, to conduce to the furtherance of His kingdom, and to the glory of His name.

"Believe me,

"Yours very sincerely,

"Rev. Dr. TIDMAN."

"JAMES WILLIAMSON.

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## INDIA.

### TRAVANCORE.

In the province of TRAVANCORE, as our readers are well aware, the Missions of our Society are more numerous, and the number of our devoted agents greater, than in any other part of India; and very gratifying are the tidings that we frequently receive from this productive field. Our brethren in Travancore, indeed, enjoy great advantages, as the Maharajah, the native prince and his prime minister, although nominally heathen, afford not only protection but encouragement to the British missionaries labouring in the province. The number of professing Christians also, although still in a serious minority, is sufficient to encourage each other. The members of the Churches, are, however, generally of the poorer class; and it is, therefore, truly gratifying when, by Divine grace, a man of reputed sanctity, as well as of good position in society, is brought to renounce his idols, and to become a humble disciple of the lowly Saviour.

An instance of this pleasing nature has been forwarded to us by the Rev. JAMES DUTHIE, of Nagercoil. It is too long for insertion, but our readers will be gratified with the following abbreviation:—

"Nagercoil, January 7th, 1866.

"MY DEAR DR. TIDMAN,—About this time last year I sent you a brief account of the baptism of a convert of the Saliar caste from the adjacent village of Vadasery. For some years this man had professed to be a zealous disciple of the chief Nyani, or teacher, of his caste; but about three years ago both teacher and scholar became favourably disposed towards Christianity, the latter having been the first to make an *open* avowal of his faith in the Lord Jesus. I have now, however, the pleasure of stating that the Nyani also has joined us, and was baptized by me in our large chapel here a fortnight ago, in the presence of a large congregation of deeply-interested spectators.

"The way in which this man has been led gradually to the light of the glorious Gospel is so remarkable and interesting, that I make no apology for sending you a translation of the statement read by himself at his baptism

All I need remark is, that he is a man of great influence and high respectability among his people, and I confidently expect that the step he has taken will be followed by not a few of his former disciples, three or four of whom have been for some months regular attendants on our Sunday services.

“The statement read was as follows:—

FUTILE EFFORTS TO OBTAIN PEACE OF MIND.

“The early part of my life was spent in extreme indifference about my spiritual concerns. It was not till the age of fifteen that I came to know that I had a soul, and that it was my duty to provide for its eternal welfare. This conviction daily acquiring strength, I solicited the instructions of a Guru, who gently whispered in my ears the mystical syllables of the mantra “OM, NA, MA, SI, VA, YA,” assuring me that, if I would continue to utter these words a certain number of times regularly every day, I should have my heart cleansed and my understanding enlightened. Placing implicit reliance on the words of my Guru, I used to recite the mantra regularly on three stated occasions every day, and even more frequently when opportunity offered, uttering the words 108 times on each occasion; but, as I experienced no change in my heart, I was filled with anxiety, and disclosed the anguish of my spirit to some of my friends. One day, when I was conversing with a friend on the subject, he recommended to me the use of the formula “OM, SI, VA, YA, NA, MA,” asserting that the former one I used, being too common, was not so efficacious as the one now mentioned, which would certainly contribute to my advancement in piety. The suggestion was readily adopted. I rose early in the morning before daybreak, went to the river, and, after performing the usual ablutions, uttered the new mantra 108 times, and, hoping to render the occasion more solemn and effectual, I worshipped the SUN twenty-one times, as follows:—

“HARI OM SIVAYA.

I worship thee, for thou art the light of my eyes.

I worship thee, for thou art myself, thou art Brahma, thou art Vishnu, thou art Siva.

I worship thee, that art the Vedas and Shastras.

I worship thee, that drivest round the world the single-wheeled triumphal car.

I worship thee, O divine Sun, that pervadest my understanding.”

BLIND LEADERS OF THE BLIND.

“While in this troubled state of mind, I chanced to meet an ascetic, who, becoming acquainted with the anguish of my heart, said that in vain do men expect to have their hearts purified who do not make use of the mantra “EUM, KLUM, SAVUM,” sacred to Parvathy, or Sakthi (wife of Siva), and the hexaliteral formula of the god Supiramaniya (the son and Guru of Siva); viz. “SA, RA, HA, NA, BHA, VA.” I then requested him to initiate me into these mantras, which he did, requiring me at the same time to perform the sacrifices and ceremonies prescribed. The fee and other presents to the Guru, the feast for entertaining him and my friends, and the ceremonies, &c., prescribed, cost me a great deal of expense, all which I cheerfully underwent. Thus I persevered for the space of three years, but all my efforts ended in utter disappointment.’

convert then refers to the practice of various other acts of superstitious proceeds—

SEARINGS AFTER THE TRUTH.

Asides the above, many are the attempts I made for the purification of myself. I made pilgrimages to Tirukootalan, Pavaanasam, Tiruchentoor, Neyy, Marutuvamaley, Cape Comorin, &c. I carried the sacred Kavady, and, with offerings for various temples, acted the part of a mendicant. I gave alms, erected fanes, by all which my property was exhausted, my health impaired, and the comforts of my family and the peace of my mind destroyed. Then I began to reflect seriously upon my wretched condition, and lifted my heart towards the Divine Spirit, and said, "O God, I have subjected myself to many hardships, inconveniences, and expenses in the performance of these irksome duties, believing them to be in accordance with Thy will. But I am still a stranger to that peace which arises from obedience to Thy commands. Reveal unto me, therefore, O God, that Book contains a true record of Thy will, and introduce me into the society of those who are Thy faithful servants." Then I was directed by a dream to join the Society, which I did, but continued to beseech God in the same way. When it came to be known among my friends and relatives that my views were rather in favour of Christianity, some were displeased, and others persuaded me to give up my new belief, while a most intimate friend and disciple of mine conjured me, by a Guru of great reputation, not to speak of Christianity to anybody. Unwilling to forfeit the friendship of my friends, and dreading their displeasure, I gave up reading the Bible, and had recourse to the old Poojas, quieting my conscience upon the supposition that Christianity is not the *only* way of salvation, that a Hinduism can be saved if he will only perform such good works as are acceptable to the Deity. I believed there were evidently instances of persons who had obtained heavenly bliss, and that therefore it does not require a profession of Christianity is *essential* to salvation. Moreover, I dissuaded Nagendran, the new convert, who was formerly a disciple of mine, from going to the place of public worship on Sundays. Being apprised of this, the assistant missionary called at my house one Sabbath evening. He, after last, read and explained the case of the conversion of Cornelius to my household, and, after showing that it is utterly impossible for man to obtain the pardon of sin and the sanctification of the soul by almsgiving, fasting, or by any other kind of external praiseworthy conduct, exhorted me with great earnestness and anxiety to become a disciple of Christ. I refused further delay, urging that my delay would most certainly tend to the ruin not only of my own soul, but of the souls of those who believe and obey as their Guru; for which I would have to answer to God in the day of judgment. God blessed the exhortation, so that my heart was filled with peace and anxiety. I forthwith entered my closet, and, kneeling down, I placed the flowers that were heaped for the performance of my usual poojas, and my thoughts on the cross of the Lord Jesus Christ, I implored God to forgive my sins and make me his servant. From that moment the poojas ceased, and my mind began to find peace. Ever since I have had the boldness to

associate myself more freely with the servants of God, and attend Divine service with them.

#### DECISION FOR CHRIST.

“On last New Year's Day the Rev. Mr. Duthie presented me with a Bible, observing that it was the only true Veda, and advising me to read it very carefully. Since that time I became much more regular in reading God's Word, and came to the assistant missionary to get difficult passages explained, and prayed with him, and with Devadasen, evangelist. Also I occasionally conversed with Mr. Duthie, who earnestly advised me to make an open profession of my faith in Jesus by receiving baptism. After much delay and hesitation, I at length made up my mind to ask him to baptize me, and, as he has kindly admitted me to this ordinance, I now stand here before God and before you his Church, and beseech you all to pray that the Lord would confirm me in the faith, embolden me to proclaim His name without fear among those who are yet ignorant of it, and that He would condescend to convert my wife and children and other relatives and friends, and make them serve at His holy feet. Everlasting thanks be to the true and living God, who had compassion on me in the deep perplexity of my sinful mind, and revealed unto me His holy Son Jesus, enabling me by His Holy Spirit to lay my sins at His feet and receive peace. Amen.”

“In closing this rather too lengthy communication, I would make a single remark. The slow progress of the Gospel among the people of India is a frequent topic of wonderment or complaint in some quarters; but, when difficulties and hindrances such as those alluded to above come to be considered, the wonder ought surely to be that so many souls have been delivered from the bondage of a system of superstition and idolatry so dismal and soul-destroying as Hinduism is. But we believe the Gospel that we preach to be the power of God, and every now and again we have striking *demonstration* of this truth.

“Pray for us, that the word of the Lord may have *free* course and be glorified throughout Travancore.

“Believe me, my dear Dr. Tidman,

“Yours very faithfully,

“J. DUTHIE.

“Rev. Dr. TIDMAN.”

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## SOUTH AFRICA.

### PORT ELIZABETH.

THE report for the past year of our venerable brother the Rev. R. EDWARDS, of Port Elizabeth, supplies some very interesting information of the success of the Gospel among a native tribe called the BAPERI. He has laboured with diligence and perseverance among these people for several years; and the report, from which we make the following extracts, represents these children of the desert in a more attractive character than any of their countrymen—

more free from native prejudice, more ready to listen to Christian teaching, and, through the Divine blessing, more cordially receiving the Gospel than any around them. Mr. Edwards writes as follows:—

“The majority of the male part of the congregation consist of Baperi, a very numerous tribe, some four or five days south-west of Delagoa Bay. They are met with in all the colonial towns. They work their way into the colony to escape Boer oppression and their tyrannical chiefs. These people are more peaceable and tractable than Kaffirs or Fingoes, and more readily adopt civilized habits; and if there are degrees in depravity, they are less slow of heart to believe the Gospel than the former. They clothe very respectably on Sabbath days. When they attend to instruction, the desire “to know the book” follows, and an effort to learn to read, in which they persevere till successful. Some of these, ‘brought from afar,’ now read three languages; viz., Dutch, Kafir, and Sesuto. We also find them more liberal than either of the other tribes (Kaffirs and Fingoes), who, with few exceptions, give yearly twelve shillings—the Baperi one pound, or one pound ten shillings, and even two pounds, their contributions to the Society. Last year, when the chapel clock became useless, one was purchased from a friend selling off, at cost price. We appealed to them to raise the amount as a free gift; and a few days afterwards they brought eleven pounds three shillings, raised by Baperi alone.

“We may be allowed to give some examples of what our ears have heard and our eyes have seen of the work of the Spirit of Christ. An aged Kaffir woman, some years a traveller in the narrow way, as she approached the end of her pilgrimage became more abundant in joy and peace in prospect of her change. When she sickened unto death believers were in attendance upon her, and were much cheered by her strong faith in Christ Jesus as her all-sufficient Saviour. On a Sabbath morning, ‘very early,’ she took leave of those present; and, while yet dark, she expressed her desire that we should be sent for: ‘she was going home to Jesus, and wished to take leave of her teacher.’ We gladly hastened to her lowly bedside, and, with deep emotion and tears of joy, heard her whispers (in great physical weakness) of assurance that she was safe in the hands of Christ her Redeemer, and would soon be with Him. One hour after our interview with her the redeemed soul left the body of sin and death and was present with the Lord. Her peaceful, joyous end was blessed to one of her sons (she was a widow), who has continued to give satisfactory evidence of change of heart and consistent life ever since.

“A young man of the Baperi who was not long here attended public worship and began to attend school. He, however, sickened, consumption followed, and he was confined to his bed. No one knew what was passing in his mind; he made no profession, was not even an inquirer; but as his weakness increased he made known his mind and change of heart, of which he gave evidence in his clear views of salvation by the all-sufficient atonement of Christ for his sins. All who visited him were much surprised at his knowledge and strong faith. As his end drew nigh his joy and confidence in the Redeemer waxed stronger. Visitors retired giving glory to God for his unspeakable gift to a

mere stranger in a strange land. He was much concerned for his fellow-tribemen, and, though weak, admonished them to 'fly to Jesus for life eternal.' His peaceful end was likewise useful to quicken the believers and confirm their faith in Divine truth.

"Some years since a party of the Baperi wished to return to their country. They were in the inquirers' class, and one of them was able to read. We proposed to baptize them ere long, but, as they were returning to a dark heathen land, we hesitated. They, however, were admonished to hold fast 'the Word,' with continued prayer, and make known to others what they knew and understood. Prayer also was made for them by the Church. They had a long, and, to escape the Boers, a dangerous journey, but reached their country in safety. Of one man especially of this party, named David, a little of the previous history may be given. He, like great numbers, came to the colony 'to seek riches.' He, however, became intemperate, and much opposed 'to hear the Word of God.' He became ill, and was taken to the hospital, where his money (£5) was stolen. He, in desperation at his loss, attempted suicide. After his recovery he witnessed the peaceful death of one of his countrymen, and was employed to dig his grave, and while at work reflected upon what was to him mysterious—"joy in death;" for death to a native is the most terrible of all evils. The name of the departed is never heard, from aversion to hear or speak of death. In the grave the first half-desire to hear the Word which can give joy in death arose in his mind; and David, after a struggle with himself, went once or twice to the chapel and heard what he was determined not to believe; but eventually, against his will, he was made not only willing to hear, but to believe and be saved. The party reached their country in safety, and lost no time in making known the 'good news' they had heard in the colony. One man of the party, who was able to read, was ordered to the war with the Boers, and was killed.

"David especially endeavoured, as far as in him lay, to instruct those who appeared to wish to hear. His humble efforts were blessed: the numbers increased who met to hear and pray, till at length the company became so large that the chief, who has the power of life and death in his hands, became much concerned, and afraid 'the Word, the strange Word,' might 'destroy their laws and customs,' and 'he be left without people.' Under the influence of his fears, jealousy, and ignorance, the despot chief resolved upon persecution, 'to prevent the Word from doing further evil.' Those who were supposed to believe the Word were, men and women, taken to prison. David was the first brought to the chief and his like-minded council, and questioned 'whether he would cease to speak and teach God's Word:' if not, he might suffer punishment. He replied, 'Although I suffer, I cannot cast away the true Word of Life.' He was thrown down and beaten very severely: his back was much lacerated, and his blood flowed freely. When the rods used broke, others were supplied; but David was immovable, though suffering much. The chief found, to his astonishment, that punishment was not able to cast out the Word from David's heart.

"The other prisoners were called upon, and the same question put to them—if they would or would not give up the Word. All replied in the negative, and were more or less punished. One woman, when told she, 'not being a believer,

might go free, 'No,' said she; 'where my fellow-prisoners die, there will I die with them.' The chief called a general meeting of his people, and ordered those who loved the Word to stand on one side and the others on the opposite side; and, to his surprise and displeasure, he saw a much larger number of adherents to the Gospel than he expected. He called out the aged for chastisement, and again he found that beating beyond the hope of life was useless. One man, however, yielded to temptation, to escape persecution, but in consequence became most unhappy in mind. Life was unbearable. He shut himself in his house, and, with spear in hand to resist any attempt to rescue him, with his own hand set fire to the house, and perished in the flames. That melancholy event warned all against apostacy, and strengthened their confidence in the truth of God. Persecution tended rather to the furtherance of the Gospel. The desire for knowledge grew, men were sent hundreds of miles, to the French mission-station, to purchase books, and returned with burdens of, to them, treasures of knowledge."

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## SOUTH SEAS.

### RAROTONGA.

MANY of the friends of the Society will remember the youthful ISAIA, of Rarotonga, who accompanied the Rev. WILLIAM GILL, now of Woolwich, on his return to England in the year 1853. He remained in this country about three years, during which he acquired a large amount of useful information, and his disposition and character were more fully brought under the influence of the Gospel. He sailed in the late "John Williams" for his native island as a hopeful disciple of Christ; and from that time he has been not only upheld by Divine strength, and enabled to walk as becometh the Gospel, but he has been usefully employed as a Christian teacher, and is now the pastor of the native church at ARORANGI, formerly under the care of his friend and father Mr. Gill. There is a peculiar interest attached to the character of this young man, as the son of the first native evangelist who carried the Gospel to Rarotonga. This aged disciple, PAPEHIA, still lives; and though in very advanced age, he appears, from the following letter of his son, to be still capable of performing a measure of Christian service among the islanders.

"Rarotonga, September 1st, 1866.

FROM ISAIA PAPEHIA TO THE REV. WILLIAM GILL.

"MY PARENTS, MR. AND MRS. GILL,—Peace be with you from God.

"I, your child, Isaia, again write to you two and send my love. My wife also and our three children send their love to you. We have been preserved and continue to dwell in the midst of our own people in this land. I am living at your station, 'Arorangi,' and am doing the work of God amongst the people over whom He has placed me. This good work is often hindered by the evil doings of the ungodly, and especially by the evils of intemperance

practised by the foreigners. But in the midst of all this evil the Church of Christ is growing in goodness, and our work is prospering.

"We are occupying your house at 'Arorangi.' Both it and the premises are in good repair. The coffee you planted is growing well. I have for some time had a box of it ready to send you, but no ship has come to take it. Very many of the elder people whom you knew have died; but others (a new generation) have been raised up to take their places. Do not fail to remember us in your prayers, and ask your Church also to pray for us.

"My father, Papehia, is still alive; and, although so old, he is in good health. He and my mother send their love to you two.

"Now I would ask you to obtain help for me in my work here for our schools. We are much in want of paper, copy-books, ink, slates, and pencils. Do try to get us a supply of these things. We are much in need of them. I hope you will never forget me. Please write soon to your,

"In conclusion,

"ISAIA PAPEHIA."

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#### DEATH OF MRS. SCOTT, OF SAMOA.

WE have again the mournful task of reporting the death of a youthful labourer, who had just entered on Missionary work in these islands, in the fervent hope and expectation of spending many happy years in the service of her Saviour. Mrs. Scott, the wife of the Rev. G. F. SCOTT, sailed from England, with her husband, in the month of June, 1864. Their destination was UEA, one of the Loyalty Islands, from which we have just received painful intelligence of the persecuting disposition of the Catholic priests who have settled on that island. So hostile to the labours of Protestant Missionaries were these men, that our young brother was advised to proceed to SAMOA, believing that his settlement at Uea would be strongly resisted. He had not landed in the Navigators' Islands more than six months, and had commenced his labours with very cheering prospects, when his amiable and devoted wife was removed by the hand of death, making the fifth young missionary in these Islands cut down in the morning of life within the last three years. This distressing event has been communicated by her afflicted husband in the following letter:—

"Apia, Samoa, November 7th, 1865.

"MY DEAR DR. TIDMAN,—I am sure I shall have the sympathy of yourself and of all the Directors in the heavy affliction now laid upon me. It is indeed a *heavy affliction*, and my heart is wrung with anguish more bitter than I can describe; for it has pleased the Lord Jesus to take to Himself my dearly beloved wife. She was called home on the 28th August, just four months after our settlement at Leone, where we had hoped to have lived and worked together for Jesus through many years. The Master has, however, not permitted this. Doubtless He will in His own good time permit us to see why this bitter cup has been meted out, but at present it is all mystery.



The circumstances of my beloved one's death are briefly these:—In July I was laid aside by a serious attack of typhus fever, so serious that my life was despaired of. The fatigue and anxiety connected with such an illness brought on a low nervous fever in my dear wife. Change and rest were sought at Pagopago, as soon as I was able to be removed, but were ineffectual in her behalf. The fever superinduced a concealed form of sub-acute internal inflammation, under which she fell most sweetly asleep in Jesus. From Mr. and Mrs. Powell we both received every possible attention, and they have now added to their kindness by taking my dear little motherless babe under their care in their contemplated voyage to England. The brethren recommended me to accompany them, and have given me their sanction to do so. Accordingly we are now waiting here, and expect to sail per 'Helene' next week. I need not now enter into particulars, as I hope to see you almost as soon as the arrival of this letter; and, indeed, time forbids it, as I am expecting the mail-bag to be closed immediately. With my kindest regards to yourself and the Directors, believe me,

“ My dear Dr. Tidman,

“ Yours most faithfully,

“ Rev. Dr. TIDMAN.”

“ GEO. FRED. SCOTT.

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#### FINAL DEPARTURE OF THE “JOHN WILLIAMS.”

In our last Number we informed our readers that the “JOHN WILLIAMS,” after a tempestuous passage down the Channel, had sought refuge in Portland Roads. In that asylum she remained a fortnight, in consequence of the unfavourable weather, enjoying the continued kindness of the Christian inhabitants of Weymouth; but on the morning of Monday, the 29th of January, she proceeded down the Channel with a fair wind; and as no intelligence has since been received, there is every reason to hope that she continued her course without further obstruction or delay; but we can scarcely expect to receive any additional intelligence until she reaches ADELAIDE, the first port of Australia to which she is bound.

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Horwich	0 15 0	Norwich: Chapel in Field	5 0 0	Stebbing	1 10 0
Huddersfield: Highfield	8 0 0	Princes Street	4 10 0	Steeple Humstead	0 19 3
Hillhouse	2 10 0	Nottingham: a Friend, per		Stockport: Wycliffe Ch.	1 16 4
Ramsden St.	7 0 0	Rev. C. Clemons	0 10 0	Stone	1 14 0
Hull: Fish Street	10 0 0	A Friend (D.)	5 0 0	Stonehouse	1 8 0
Hope Chapel	6 6 0	Castle Gate	10 0 0	Stowmarket	3 10 0
Ilfracombe: per Rev. G.		Friar Lane	3 0 0	Stratford-on-Avon	2 5 0
Waterman	1 1 0	Nuneaton: Zion Chapel	1 0 0	Wilmcote	0 5 0
Ipwich: Tacket Street	5 0 0	Oakham	1 0 0	Stroud: Bedford Street	4 4 0
Ischen	2 1 0	Oakhill	4 6 3	Stublin (Yorks)	1 4 0
Jersey	3 0 0	Oilham United Commu-		Sunderland: Bethel Chapel	6 0 0
Keighley	3 0 0	nion	3 5 10	Ebenezer	5 0 0
Kingsbridge	2 4 0	Omsersley	0 6 10	Surbiton	12 15 0
Kingston	5 5 6	Ongar	1 3 2	Sutton	2 5 0
Knowle	0 7 6	Ormskirk	1 7 6	Sutton Valence	1 14 0
Knutsford	1 3 9	Ossett	2 0 0	Swanage	0 15 0
Launcester	5 10 0	Oswestry	3 19 0	Tattnhall	1 4 0
Launcester (Cornwall)	1 0 0	Parkstone	1 0 0	Taunton: North Street	15 10 2
Lavenham	1 0 0	Pateley Bridge	0 13 6	Paul's Meeting	4 6 3
Leamington: Holly Walk	3 1 9	Penrith	1 10 0	Tavistock	3 0 0
Spencer St.	4 10 0	Peterborough: Trinity Ch.	4 0 0	Tewkesbury	2 3 3
Leatherhead	1 18 9	T. White, Esq.	1 0 0	Thame	0 18 0
Leeds: Jacob Naylor, Esq.	0 10 0	Petersfield	1 7 0	Thatcham	1 0 0
Belgrave Chapel	6 0 0	Flintow: Union Congre-		Thaxted	2 0 0
East Parade Chapt.	15 15 0	gational Church	9 14 0	Theltham	1 0 0
Leicester: Bond Street	7 0 0	Plymouth: Sherwell Ch.	1 14 0	Therfield	1 0 0
Gallowtree Gate	7 6 10	Pocklington	1 0 0	Thrusk	1 0 0
London Road	4 6 0	Poole	2 5 0	Thornbury	0 15 0
Oxford Street	2 2 0	Portland	0 19 2	Tisbury and Fovant	1 14 11
Leigh Sinton	1 5 0	Portsea: Sion Chapel	2 18 3	Titchfield	0 15 0
Lenham	0 8 0	Freston: Cannon Street	5 0 0	Tiverton	5 1 0
Lewes: Tabernacle	4 4 1	Radcliffe Road	2 12 8	Torquay	11 11 0
Lighthiffe	1 0 0	Radcliffe Bridge	1 0 0	Towcester	2 10 0
Limpley Stoke	1 0 0	Ramsbottom	2 0 0	Trowbridge: Tabernacle	6 0 0
Linton	1 10 0	Reading: Broad Street	7 0 0	Silver Street	1 6 0
Liverpool: Crescent and		Trinity Chapel	6 0 0	Truro: Town Hall	1 0 0
Norwood Chapels	28 15 0	Reigate	2 0 0	Tunbridge Wells	4 0 0
Great George St.	26 10 0	Ripon	1 6 8	Countess of Huntingdon's	
Toxtheth Chapel	2 14 0	Rochdale: Milton Church	4 15 0	Chapel	3 10 7
Waterloo Cha.	1 0 0	Providence Chapel	3 10 0	Tutbury	0 18 0
per Mr. J. O.		Rochester: Vines Chapel	2 0 0	Upminster	2 10 0
Jones	2 0 0	Romsey	4 2 3	Uitoxeter	2 6 0
Welsh Tabernacle	2 10 0	Ross	1 5 0	Uxbridge: Providence Ch.	5 0 0
Llanely: Park Congrega-		Rotherham	3 0 0	Ventnor	2 7 9
tional Church	3 9 0	Royston: John Street	5 5 0	Wallingford	2 0 0
Long Buckley	1 12 6	Rubery	0 14 0	Walsall: Bridge Street	1 0 0
Long Sutton	1 19 8	Safron Walden	2 10 0	Ware: High Street	2 0 0
Louth	3 3 7	St. Leonard's	5 0 0	Watfield	4 3 0
Lowestoft	1 13 6	St. Mary Cray	2 10 0	Wellington: Salem	
Ludlow	3 10 0	Salisbury: Endless Street	4 15 6	Chapel	2 15 4
Luton	2 0 0	Saltire	12 15 0	Cheese Lane	2 16 9
Lutterworth	0 10 0	Sandbach	2 7 6	Wellington (Salop)	0 10 0
Lynn: a Servant	4 0 0	Sawton	1 15 6	Wells (Norfolk)	1 0 0
Macclesfield: Roe Street	3 4 0	Scarborough: Bar Church	10 10 0	Wells (Somerset)	1 4 7
Townley St.	6 3 6	Selby	0 13 6	Westerham	0 18 6
Maidenhead	1 2 10	Shaldon	1 10 6	West Melton	0 16 1
Manchester: Charlestown		Sheerness: Alma Road	1 3 6	Weston-super-Mare	4 6 2
Cheetham	10 0 0	Sheffield: Howard Chapel	2 0 0	Weymouth: Gloucester St.	2 5 0
Hill	3 12 0	Queen St. Cha.	5 0 0	Whitehaven	5 0 0
New Windsor	1 0 0	Tabernacle	1 3 0	Whitstable	4 10 0
Manningtree	1 0 0	Wicker Chapel	5 0 0	Wickhambrook	1 2 0
Mansfield	1 0 0	Sherborne	2 18 0	Wickham Market	0 15 0
Marden	1 7 0	Shrewsbury: Abbey Fore-		Wilton	1 0 0
Market Harborough	6 0 0	gate	2 0 0	Wimalow	3 16 0
Market Weighton	1 1 0	Castle Gate	0 10 3	Wincanton	0 18 6
Marlborough	1 12 0	Swan Hill	4 12 8	Windsor	5 13 0
Matlock Bath	1 3 0	Sidmouth	2 0 0	Wingham	0 18 6
Melbourne (Camb.)	2 11 6	Skipton	1 7 0	Wingrave	1 0 0
Milborne Port	1 7 6	Sleaford	0 11 6	Wirksworth: Temperance	
Milton-next-Sittingbourne	2 14 10	Somerset	5 0 0	Wisbeach	1 7 8
Moor Green	0 10 0	Southwick	2 2 0	Witham	2 6 0
Morchar Bishop	2 2 0	Soham	1 0 0	Wolverhampton: Queen St.	10 0 0
Morley: Rehoboth Chapel	2 0 4	Southampton: Above Bar	6 0 0	Woodbridge: Quay Chapel	2 1 9
Mosley	1 1 0	South Molton	1 6 0	Worcester	7 16 10
Nailsworth	4 10 0	South Petherton	1 5 0	Workoop	1 7 8
Newbury	2 2 0	Southport: East Bank	13 0 0	Worthing	3 4 9
Newcastle: West Clayton		West End	6 3 7	Wotton-under-Edge: Ta-	
Street	2 2 0	South Shields	3 0 0	bernacle	4 0 0
St. James's Ch.	10 10 0	Sowerby Bridge	1 10 0	Wrexham: Chester Street	4 0 0
Newport (I. of W.): St.		Staines	2 0 0	Yardley Hastings	1 10 6
James's Street	2 7 4	Staleybridge	4 0 0	Yarmouth	7 13 9
Newport (Mon.)	3 1 10	Stamford	1 19 0		
Northfleet	1 8 8	Stand	0 15 10		
North Shields	4 15 1	Stantead	1 0 0		
Northwich	3 10 0				



**Topsham.**  
 Rev. S. M. Bell.  
 Contributions ..... 3 0 0

**DORSETSHIRE.**

**Dorchester.**  
 M. Devenish, Esq. Treas.  
 Collection ..... 2 9 7  
 For Widows' Fund 1 2 11  
 Exs. 6s. 6d.; 3s. 6s.

**Wimborne.**  
 Collection, Exs. 8s. 7 4 0

**DURHAM.**

**Sunderland.**  
 Dundas Street Chapel.  
 Rev. J. Eriek, M.A.  
 John Tully, jun., Esq.,  
 Treasurer.  
 Miss Dickinson ..... 0 7 0  
 Mr. Harle ..... 1 0 0  
 Mrs. Harle ..... 0 10 0  
 Mr. J. Tully, jun. .... 1 0 0  
 Mrs. J. Tully ..... 0 10 0  
 Mrs. Tully, sen. .... 0 10 0  
 Miss D. Tully ..... 0 10 0  
 Miss H. Thompson  
 Children's Mission  
 ary Boxes ..... 1 17 6  
 Monthly Missionary  
 Prayer Meeting ... 1 10 11  
 Collection ..... 5 1 0  
 18s. 7s. 6d.

**Villiers Street Chapel.**  
 Rev. J. C. Geikie.  
 Produce of Sale of  
 Watch & Trinkets  
 of a Lady deceased 35 0 0

**ESSEX.**

**Auxiliary Society.**  
 Per T. Daniell, Esq.  
 On Account ..... 119 10 4  
 Dunmoo, per Rev.  
 H. Gammidge ..... 29 12 6  
 Hayfield Heats, per  
 Mr. S. P. Mat-  
 thews ..... 13 3 0  
 Gattle Redingham,  
 per Rev. S. Steer ... 29 5 10  
 Brentwood District,  
 per Mr. Davies ... 11 8 9  
 Braintree, per Rev.  
 Albert Goodrich ... 4 2 0  
 22s. 6s. 5d.

**Halstead.**  
 Old Meeting.  
 Contributions ..... 49 4 6  
 For Widows' Fund 2 7 9  
 51s. 11s. 9d.

**Thurlet.**  
 The Young Ladies  
 at the Misses  
 Tapley and King's,  
 for Native Child  
 Grace Hewett  
 Tapley, at Mis-  
 sionary School, Nar-  
 gerscott ..... 3 0 0

**GLOUCESTERSHIRE.**

**Cainscross.**  
 Edwin Gaze, Esq. ... 5 0 0

**Newnham.**  
 Rev. V. P. Sells.  
 Missionary Boxes.  
 Miss Headen ..... 0 15 0  
 Miss M. Wellington 0 20 10

Mrs. Smith ..... 1 2 10  
 Frank Wellington ... 0 13 4  
 2s. 8s.

**HAMPSHIRE.**

**Bishop's Waltham.**  
 Missionary Boxes... 1 15 0

**Lymington.**  
 Miss May ..... 0 5 0

**Odiham.**  
 Rev. S. E. Dodge.  
 Mrs. Stamper ..... 1 6 0  
 Mrs. J. C. Vines ..... 0 12 4  
 Mrs. Seymour ..... 1 0 0  
 Mrs. J. Handier ..... 0 10 0  
 Mr. S. Smith ..... 0 10 0  
 Mrs. Dodge ..... 0 10 0  
 Mr. J. Seymour ..... 0 10 0  
 Sums under 10s ..... 1 10 0

**Collections.**  
 Public Meeting ..... 1 11 8  
 Odiham Chapel ..... 4 5 1  
 Hook Chapel ..... 0 15 0  
 Female Bible Class,  
 for the support  
 of a girl in Mrs.  
 Missionary Box ... 3 0 0  
 For Widows' Fund 2 3 9  
 For New Ship ..... 7 17 0  
 Exs. 10s.; 31s. 14s. 7d.

**Ripley.**  
 Per W. Tice, Esq.  
 Congregation ..... 8 3 3  
 Sabbath School ..... 4 9 3  
 Kingston Box ..... 0 9 4  
 Miss E. Barron's  
 Box ..... 1 1 0  
 14s. 3s. 7d.

**HERTFORDSHIRE.**

**Buntingford.**  
 Collected by—  
 Mrs. Morris ..... 0 15 3  
 Mrs. Oliver ..... 0 12 3  
 Mrs. Deilor ..... 0 7 0  
 1s. 14s. 6d.

**Hitchin.**  
 Rev. W. Griffith.  
 C. A. Bartlett, Esq., Treas.  
 Collections ..... 8 17 2  
 Sunday School Boxes 2 8 9  
 Do, Congregation 2 0 4  
 E. Roberts, Esq. .... 0 9 4  
 W. Wishears, Esq. ... 3 0 0  
 Mr. Perkins ..... 1 0 0  
 Mr. Bartlett ..... 1 0 0  
 Exs. 14s.; 23s. 12s. 8d.

Rev. D. Lloyd ..... 1 1 6  
 Miss Lloyd ..... 0 10 0  
 Mrs. Lloyd, for  
 Widows' Fund ... 0 10 0  
 2s. 2s.

**Melbourne.**  
 Rev. A. C. Wright.  
 Mr. G. Charter ..... 1 6 0  
 Mr. Wm. Piltou ..... 0 15 0  
 Mr. J. E. Fordham 2 2 0  
 Mr. E. Smith ..... 1 0 0  
 Mr. W. N. Woodham 3 0 0  
 Rev. A. Wright ..... 3 0 0  
 Master A. C. Wright 0 10 0  
 Miss Coles and  
 Young Ladies ..... 1 5 0  
 Mr. G. Palmer ..... 0 10 0  
 Mr. E. Waiter ..... 0 10 0  
 Mr. T. Wood ..... 0 10 0  
 Mr. E. Carter ..... 0 10 0  
 Mr. Thos. Hagger ... 0 5 0  
 Mrs. Miller's Box ... 0 7 0  
 Mrs. Fryer's Box ... 0 9 0

Wm. Peter's Box ... 0 3 0  
 Collection ..... 5 10 0  
 For Widows' Fund 2 11 0

**Therfield.**  
 Rev. D. Davies.  
 For Widows' Fund 1 0 0

**Bopton.**  
 John Street.  
 Rev. John Medway.  
 Collection ..... 7 4 0  
 For Widows' Fund 5 5 0  
 41s. 12s. 6d.

**St. Alban's.**  
 Spicer Street Congrega-  
 tional Chapel.  
 Rev. W. Braden.  
 Mr. George Allin, Treasurer  
 and Secretary.  
 Sunday School, by  
 Mrs. Bruton ..... 1 11 6  
 Collected by Mrs. Oakley.  
 Mrs. J. Cherry ..... 0 4 0  
 Mr. Thos. Iron-  
 monger ..... 0 3 3  
 Donations ..... 0 9 8

**Missionary Boxes.**  
 Miss Rox ..... 1 10 0  
 Miss Pratt ..... 0 15 9  
 Mrs. Bruton ..... 0 10 4  
 Miss M. Oakley ..... 0 9 10  
 Miss Biggs ..... 0 9 3  
 Miss Cullin ..... 0 7 9  
 Mr. Merkins ..... 0 5 4  
 Mr. Furroth ..... 0 5 0  
 Miss White ..... 0 5 0  
 Miss Boura ..... 0 3 0  
 Miss Hall ..... 0 3 0  
 Miss Smith ..... 0 3 0  
 Miss E. Healey ..... 0 2 3  
 Miss Cronch ..... 0 1 6  
 H. Parsons, Esq. (A.) 1 0 0  
 Collections ..... 6 11 0  
 Public Meeting ... 3 1 8  
 Exs. 10s. 3d.; 18s. 3s.

**Ware.**  
 High Street Chapel.  
 For Native Girl  
 Emily Ware ..... 1 17 0  
 For Native Boy  
 W. S. Stokes ..... 1 14 0  
 Widows' Fund ..... 2 9 3  
 5s. 11s. 6d.

**HUNTINGDONSHIRE.**

**Huntingdonshire.**  
 Auxiliary Society.  
 Per William Pain, Esq.  
 On Account ..... 89 0 0

**ISLE OF WIGHT.**

**Ventnor.**  
 Mr. & Mrs. Hughes,  
 for Mrs. Brad-  
 bury's School,  
 Bournemouth ..... 3 0 0

**KENT.**

**Folkestone.**  
 Union Street Chapel, Uphill.  
 On Account ..... 6 15 9

**Greenwich.**  
 Maize Hill Chapel.  
 Ladies' Auxiliary.  
 Mr. Butcher ..... 2 2 0  
 Mr. Bourard ..... 1 1 0  
 Mr. Brunet ..... 1 1 4  
 Miss Browning ..... 0 10 0

Mr. Chambers ..... 1 1 0  
 Mr. W. Chambers ..... 1 1 0  
 Mr. Debnitt ..... 1 1 0  
 Mr. Higham ..... 1 0 0  
 Miss Paul ..... 0 10 0  
 Mr. Pretious ..... 1 0 0  
 Mr. Smith ..... 0 10 0  
 Mrs. Smith ..... 0 10 0  
 Stetson ..... 0 10 0  
 Smaller Sums ..... 3 11 1  
 Missionary Box,  
 Mrs. Higham ..... 0 5 0  
 Sunday School ..... 1 4 0  
 18s. 17s. 7d.

**Maidstone.**

**Week Street Chapel.**  
 For Native Girl  
 Sarah Jinkings ... 3 0 0  
 Girls' Sunday Sch.  
 for Mary Maid-  
 stone ..... 3 0 0  
 Boys' Sunday Sch.,  
 for Benjamin ... 3 0 0

**Sheerness.**

**Bethel Chapel.**  
 Mr. Barnard ..... 0 10 0  
 Mr. Brightman ..... 0 10 0  
 Sums under 10s ... 1 4 4  
 2s. 4s. 6d.

**Alma Road Congregational  
 Church.**

Rev. James Samson.  
 Missionary Boxes ... 4 13 3  
 Balance of School  
 Collection ..... 3 0 0  
 Collected by Miss H. E.  
 Altwater.  
 Mr. John Morgan ... 1 0 0  
 Mrs. Pottinger ..... 0 10 0  
 Smaller Sums ..... 1 5 0  
 Exs. 2s.; 10s. 3s.

**Bethel Chapel.**  
 Rev. C. C. Burnett, Pres.  
 Mrs. Barnard, Treasurer.  
 Mr. Barnard ..... 0 10 0  
 Mr. Brightman ..... 0 10 0  
 Collected in small  
 Sums ..... 1 4 4  
 2s. 4s. 6d.

**Tunbridge.**

Per Miss Gornam.  
 Mrs. Mulreid ..... 0 4 4  
 Mrs. Moore ..... 0 10 0  
 Mr. Road ..... 0 4 4  
 Mr. Cousins ..... 0 4 4  
 Mrs. Shelton ..... 0 4 4  
 Mrs. Gornam ..... 0 10 0  
 Mrs. W. Gornam ... 0 10 0  
 Miss Gornam ..... 0 4 4  
 Miss E. Gornam ... 0 4 4  
 Mrs. Featherstone 0 4 0  
 Mrs. Collins ..... 0 4 0  
 Mrs. Mercer ..... 0 4 0  
 Mrs. Sales ..... 0 4 0  
 Mrs. Clifton ..... 0 1 0  
 Miss Harmer ..... 0 2 0  
 Mary Fosk ..... 0 2 0  
 Mrs. F. Swath ..... 0 2 0  
 Mr. Tower ..... 0 2 0  
 Miss Smith ..... 0 2 0  
 Mrs. Smith ..... 0 2 0  
 Mr. Swain ..... 2 0 0

**Missionary Boxes.**

Mr. Harmer ..... 0 5 0  
 Mrs. Baker ..... 0 5 0  
 Mrs. Annison ..... 0 2 0

**Class Missionary Boxes.**

Sarah King ..... 0 6 0  
 Mr. Bartin ..... 1 15 0  
 F. Water ..... 0 1 0  
 Miss Goddard ..... 0 1 0  
 Mr. Anston ..... 0 7 2  
 Miss King ..... 0 7 0  
 Mr. Hart ..... 0 5 0  
 A. Groombridge ... 0 5 0

George King	0 2 10
Room-keepers	0 0 1
Miss Annison	0 3 1
Mr. King	0 9 5
Mr. Easton	0 5 9
Miss Nash	0 2 1
Salter Sums, from Juvenile Mission- ary Society	2 15 4
Actions	0 8 6
187, 2s. 6d.	

Of which sum 10l. to be  
paid to the support of  
the Teacher under Rev.  
T. Maiber, Mirzapore, and  
to Mary Gordon in Mrs  
reid's School, Madras.

**Tunbridge Wells.**

T. Webb, Esq.	2 0 0
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**West Malting.**

Arian Eland	0 0 0
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**LANCASHIRE.**

**Bolton.**

Duke's Alley Chapel.  
Collections 13 3 6  
Mrs. Gregson 5 0 0  
Misses Cron 3 3 0  
21s. 6s. 6d.

**Bury.**

Bethel Chapel.  
v. W. E. Thorburn, M.A.  
Subscribers.

R. Thorburn	2 0 0
J. A. Thorburn	1 10 0
Misses Thorburn	1 10 0
P. Woodcock	2 2 0
Isa. and Family	2 2 0
Trimble	1 0 0
J. C. Sharp	1 0 0
Mrs. Maxwell	0 15 0
Hampton	0 10 0
Halsall	0 10 0

collected by—  
s. Ward 1 0 0  
s. J. Shaw 0 7 4  
s. Hampton 0 4 0  
s. Halsall 1 0 0  
s. Woodcock 0 15 0  
s. Grundy 1 11 6  
s. Thorburn 1 1 6  
s. Cucker 1 0 0

**abboth School Classes.**

s. Thorburn	0 17 6
s. Grundy	0 8 2
s. Maxwell	0 2 0
s. Thorburn	0 20 4
s. M. Thorburn	0 10 0
s. Holt	0 0 0
s. Wood	0 0 2
Monday School Col- lections	1 4 8
s. Grundy's Box lections	4 9 11
For Widows' Fund	1 0 0
2s. 15s. 7d.	

**Castle Croft Chapel.**

Rev. W. Roseman.  
lection 5 14 0  
For Widows' Fund 1 0 0  
Monday School Boxes 0 12 0  
lection at Rev.  
West's Lecture 1 25 3

**Missionary Boxes.**

Miss Amelia Rose-	0 12 0
Miss Lilly Butcher	1 1 4
Miss Emily Nottau	0 12 0
Thos. Whitehead	0 5 4

**Subscribers.**

r. Mr. Roseman	0 10 0
Thos. Rosewell	1 0 0
Ed. Butcher	1 0 0
Hy. Whitehead	0 10 0

Mr. W. Fairbrother	0 7 0
Smaller Sums	3 5 0
2s. 15s. 3d.	

**New Road Chapel.**

Rev. J. H. Ouston.  
Subscribers.

Rev. J. H. Ouston	1 1 0
Mr. John Young	2 2 0
Mrs. Hodgson	2 2 0
Mrs. Thos. Young	0 10 0
Mr. Hodgson	1 1 0

Collected by—  
Miss Shaw 1 17 0  
Miss Holt 2 17 0  
Miss Hodgson 3 0 4

**For Widows' Fund**

Collection at Rev. R. Best's Lecture	3 17 7
Collections	5 8 8

**Sunday School Classes.**

Mrs. Shaw	0 9 8
Mrs. Meddoverof	0 15 0
Mr. Hodgson	0 5 0
Mr. Hey	0 5 0
Miss Shaw	0 4 10
Miss Hodgson	0 1 2
Mr. Chambers	0 1 0
Miss Kirk	0 1 0

2s. 15s. 3d.  
Collection at Public  
Meeting 8 14 2

Less Expenses 4 7 4  
80 10 2

**Heywood.**

Rev. T. S. Jones.  
1864.

Collection	5 19 0
Misses Knight and Mason	3 0 0
Exs. 18s. 6d., 20l. 15s. 6d.	

**1865.**

Collection	8 4 0
Misses Knight and Mason	3 0 0
Mr. John Job	3 0 0
Exs. 18s. 6d., 20l. 15s. 6d.	

**Manchester.**

The First-fruits of  
an Increase of Sal-  
ary 10 0 0

**Mosley.**

Rev. E. Minton.  
Mr. Wm. Ansterberry, Treas.

Collections	25 9 8
For Widows' Fund	2 0 4
Exs. 18s. 6d., 20l. 15s. 6d.	

**Oldham.**

Auxiliary Society.  
Per Rev. R. M. Davies.

On Account	50 0 0
United Communion	2 5 10
2s. 15s. 3d.	

**Radcliffe Bridge.**

Collection after Lecture	1 0 6
For Widows' Fund	1 0 0
2s.	

**Southport.**

Per Mrs. L. Heyworth.  
For Mrs. Multhead's  
School, Sharncliffe,  
Mrs. J. Evans,  
Haydock 2 0 0

**Stretford.**

Congregational Church.  
Sunday School, for  
Native Teacher in  
India 10 0 0

**Wigan.**

Hope Chapel.  
Contributions 10 0 0

**LINCOLNSHIRE.**

**Brigg.**

For Widows' Fund	1 2 3
Collections	7 2 4
Public Meeting	4 14 7
Wrathy Meeting	1 7 11

Collected by—  
Mrs. William Cressy 2 14 0  
Miss Hasena 0 7 0  
Misses Mary & Eliza  
Mitchell, for New  
Ship 0 11 0  
Miss Lucy Mittonell,  
the price of a Doll 0 1 0  
Sunday School 1 14 0  
For Widows' Fund  
Exs. 18s. 6d.; 20l. 4s.

**Grantham.**

Per C. Miller, Esq.  
Contributions 6 8 8

**Thealby.**

Miss Sewell for Ban-  
galore School 5 0 0

**MIDDLESEX.**

**Brentford.**

Albany Chapel.  
Sabbath School 0 5 9

**Edmonton and Tottenham  
Chapel.**

Rev. Arthur Hall.  
Mr. J. F. Murry, Treasurer.  
Mr. Coventry, Secretary.

Collected by Miss Clarke  
and Miss Murry.

Mrs. French	8 8 0
Mrs. Freeman	2 2 0
Mrs. Wilson	0 10 0
Mrs. Stanger	0 10 0
Mrs. Berry	0 10 0
The Misses Murry	0 10 0
Mrs. Murry	0 5 0
Mrs. Barclay	0 5 0
Mr. Pennett, sen.	0 4 0
Mr. H. Pennett	0 4 0
Mr. G. Pennett	0 4 0
Mrs. Lowe	0 2 0
Mrs. Collins	0 2 0
Mrs. V.	0 2 0
Mrs. Brooker	0 2 0
Mrs. Dawbairn	0 2 0
Mrs. P.	0 2 0
Mrs. Baines	0 5 0
Mr. T. F. Murry	0 10 0

Collected by Miss Wilkinson.

Mrs. Toplis	0 4 0
Ann Wood	0 4 0
Mrs. Bennet	0 1 0
Mrs. Lewis	0 2 0
A Friend	0 0 0

Collected by Miss Allard.

Mrs. Sykes	0 10 0
Mrs. Coventry	0 10 0
Mrs. Grainger	0 10 0
Mrs. Kirby	0 10 0

Collected by Miss Hannel.

Mr. Bunnell	1 1 0
Mrs. Huffart	1 0 0
Mrs. Lowe	0 10 0
Mrs. Bunnell	0 5 0
Miss Bower	0 5 0
Miss Matthews	0 5 0
Miss Neworthy	0 2 0
A Friend	0 2 0
Miss Tiley	0 1 0
Lucy Smith	0 1 0

Collected by Miss Gittens.

Miss Addis	0 10 0
Miss Gittens	0 10 0
Mrs. Hill	1 1 0
Mr. Woodcock	0 10 0
Ann Ussell	0 5 0

Collected by Miss Pongel.

Mr. Eales	1 1 0
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Collected by Miss Grainger.

Mrs. A. Gray	0 10 0
Miss Gray	0 5 0
Missionary Collec- tions	18 0 4

**Missionary Boxes.**

Sarah Cotteridge	0 3 5
M. & E. Walton	0 15 9
John Higgs	0 5 4
Annie Manches	0 4 0

Young Ladies at the School	1 4 8
Eagle House Ad- demy	1 4 7
M. A. Groves	0 13 7
Henry Offord	0 9 0

Master Hill, for Koo- rpoose Mission	1 4 3
Maria Seymour	0 2 8
Mrs. Pennist	1 5 0
Mrs. Ball	0 2 8
Mr. Heavan	0 2 8
Girls of Industrial Home	0 3 0
Alice Manches	0 5 0
Marianne Stroger	0 9 4
Miss Pate, at Misses Murry's	0 8 11
Miss Hill	1 5 0
Master E. Brooker	0 2 11
James Meggs	0 5 4
Mr. Heavan	0 3 1
Samuel Bates	0 13 0
Harry Selwood	0 3 10
A. and H. Davis	0 1 3

Eagle House Ad- demy	3 16 3
Mr. Wood's do.	0 13 1
James Wilson	0 2 10
Harry Wilson	0 2 4
Mrs. Taylor	0 6 0
Mrs. Garratt	0 2 7
Alfred Eales	0 8 11
William Eales	0 9 8
Miss Miller	0 6 2
Miss Newton	0 6 5
Master F. Freeman	1 11 6
Mrs. Walton's Chil- dren	1 17 1
Mr. Benson's do.	1 5 8
Miss E. Grainger	0 11 7
Miss Clara Murry	0 2 10
Miss Wilkinson	0 10 8
Fractions	0 0 11

For Missionary Ship (see Januatic Ma- gazine)	3 2 1
For Rev. J. Duthie, South Travancore, for the Distribu- tion of Religious Books, from a Yorkshire Friend	8 0 0

Less Expenses 75 15 7  
1 10 0

76 5 1

Including 50l. previously  
acknowledged.

<p><b>Sunday School Branch.</b> Total Amount collected ..... 31 4 0 Less Expenses for Magazines, &amp;c. .... 4 7 8 23 16 10</p> <p>Of which 25l. is for transmission to the Rev. J. Duthie, of Travancore, for the maintenance and education of five Native Children. The balance is kept back as a reserve fund.</p> <p><b>Fetham.</b> Sunday School ..... 0 10 0</p> <p><b>Hornsey.</b> Park Chapel. Contributions ..... 17 7 5 For Mrs. Gainsway's School, Travancore ..... 21 0 0 For Widows' Fund 11 12 4 49l. 19s. 6d.</p> <p><b>Poyle.</b> Per Rev. E. J. Evans. On Account ..... 29 0 0</p> <p><b>NOBFOLK.</b> <b>Lynn.</b> A Servant's Missionary Box ..... 3 3 0 For Widows' Fund 2l. 13s.</p> <p><b>NORTHAMPTONSHIRE.</b> <b>Brackley.</b> Per Miss E. S. Green. Independent Sabbath School ..... 0 18 0 Miss Alice Cate ..... 0 6 0 Miss E. S. Green ..... 1 11 2 2l. 15s. 2d.</p> <p><b>Long Buckby.</b> Rev. J. Ault. Mr. Clark, sen., Treasurer. Collections ..... 8 5 2</p> <p>Annual Subscribers. Mr. Clark, sen. .... 1 0 0 Mr. Marriott ..... 1 0 0 Mrs. Baines ..... 1 0 0 Miss Clarke ..... 1 0 0 Mrs. Russell, for Girl Ann Russell, in Mrs. Wilkinson's School, Southampton ..... 1 0 0 Collected by Miss Clarke ..... 3 4 8 Sunday School Girls ..... 0 12 0 For Widows' Fund ..... 1 12 6 Miss Humphries's Box ..... 0 12 2 19l. 9s. 6d.</p>	<p><b>Towcester.</b> Per J. Vernon, Esq. Collection ..... 4 18 9 Collected by Miss Thomson ..... 1 0 0 Mrs. Lines's Box ..... 0 4 0</p> <p>Subscribers. T. Vernon, Esq. .... 1 0 0 Mrs. Adkins ..... 0 10 0 Mr. Harper ..... 0 10 0 Sunday School ..... 1 0 0 Sale of Whetboards ..... 0 5 3 For Widows' Fund ..... 2 0 0 Exs. 4s. 6d.; 11l. 4s.</p> <p><b>Wellingborough.</b> Mrs. T.S. Curtis, half-year's Donation for the maintenance of Chinese Evangelist Josiah Viney ..... 30 0 0</p> <p><b>Yelvertoft.</b> A.B., Thank-offering 1 0 0</p> <p><b>NORTHUMBERLAND.</b> <b>Howdon.</b> Rev. W. Stead. 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Bladen, Esq. .... 0 10 0 Rev. John Cooke ..... 0 10 0 Mr. W. Chatfield ..... 0 10 0 Mr. S. Garbe ..... 0 10 0 Mrs. Gibson ..... 1 1 0 Miss Huxtable ..... 0 10 0 Miss Lasseter ..... 0 10 0 Mrs. Vernon ..... 1 1 0 Mr. Vernon ..... 1 1 0 Sums under 10s. .... 1 15 6</p> <p>Collected by— Miss Cooke ..... 0 14 8 After Sermon ..... 3 3 10 Public Meeting ..... 2 12 7 Juvenile Society ..... 5 7 9 Profits of Sale of Ointment, by Mrs. Gibson ..... 0 14 9 Exs. 25s. 6d.; 20l. 7s. 11d.</p> <p><b>Walsall.</b> Bridge Street Chapel. Rev. Dr. Gordon. J. Cook, Esq., Treasurer. Collected in the late Mrs. Whitehouse's District. Mrs. Whitehouse ..... 1 0 0 Rev. Dr. Gordon ..... 0 10 0 Mr. Chesterton ..... 0 10 0 Mr. Wilkes ..... 0 10 0 Mr. Wood ..... 0 10 0 Mrs. McMillan ..... 0 5 0</p> <p>Collected by Miss Shannon. 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James, for China ..... 0 18 6 Exs. 7s.; 30l. 10s. 10d.</p> <p><b>SUFFOLK.</b> <b>Halesworth.</b> Contributions ..... 5 10 2 Mr. Aldred ..... 1 0 0 Missionary Boxes ..... 3 1 4 12l. 17s. 6d.</p> <p><b>Thurlew.</b> Collection ..... 0 11 6</p> <p>Missionary Boxes. Mrs. C. Eley ..... 0 7 0 Miss E. Gaze ..... 0 13 7 Miss E. Brand ..... 0 15 6 Miss E. Goult ..... 0 1 4 Miss H. Goult ..... 0 5 3 Sunday School ..... 0 6 0 Exs. 1s. 6d.; 2l. 17s.</p> <p><b>Woodbridge.</b> Quay Meeting. Contributions ..... 5 11 9</p> <p><b>SURREY.</b> <b>Esher.</b> Mrs. Scott ..... 1 10 0 Ditto, Miss. Box ..... 2 0 0 Mrs. Guy ..... 1 0 0 7l. 15s.</p> <p><b>Godalming.</b> Per Mr. J. Foster ..... 4 17 6</p> <p><b>Northwood.</b> Miss E. Scott ..... 7 7 0 For Widows' Fund 5 10 0 10l. 17s.</p> <p><b>Richmond.</b> Per Miss Blyth. For Marc' Mission ..... 7 5 5</p> <p><b>Wandsworth.</b> Per Mrs. Ashton. On Account ..... 13 16 4 For Widows' Fund 5 0 0 15l. 16s. 6d.</p> <p><b>SUSSEX.</b> <b>Eastbourne.</b> Mr. S. Hall ..... 0 10 0</p>
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Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kincaid, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.

THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

Our intelligence from Madagascar continues to increase both in interest and importance. The letters which we lay before our readers in this Number, each written by an independent witness, all concur in the same general representations as to the widening influence of the cause of Christ, and the growing assurance of the future stability of the Mission.

From the reopening of the Mission it has been an encouraging fact that many of the converts have been persons not of the lower orders of society, but rather of the middle classes, while some few individuals have been natives of high rank. Our readers will learn that among the recent additions to the Churches there have been several officers and members of the highest families in Antananarivo, who have publicly avowed themselves disciples of the Saviour and united in fellowship with His Church. Although to this gratifying fact we should attach no undue importance or security; yet, should these converts, through the blessing of God, prove steadfast and consistent in their Christian character, it will obviously be felt in the native government as a ground of respect for Christianity, and a strong barrier against any renewed attempt at persecution.

It appears, especially from the report of Mr. Toy, that indications of what is usually designated a revival had occurred in his church and congregation. For any awakening among the careless and dead to the great concerns of religion all Christian men must truly rejoice; but we trust that our missionary brethren in Madagascar will have wisdom given them from above to deal with this new development with sound Christian discretion. As they have already witnessed the extreme excitableness of the native character under other causes, it may be expected, should the present religious appearances become general, that it would be difficult to discriminate between the good

and the evil, the human and Divine, and to guard the Churches over which they watch from excited and injurious intruders.

Our readers will be glad to learn that, since the ratification of the treaty with Great Britain, and the security thus afforded for the permanent possession of the several sites of the Memorial Churches, the erection of these buildings has made gratifying progress; and we doubt not that, during the present year, the advancement of the work generally will greatly exceed what has hitherto been practicable.

For all that is encouraging and hopeful in the Madagascar Mission we trust our friends will offer adoring praise to God, from whom alone success and prosperity come; and we pray that, should difficulties or obstructions arise (a case far from improbable), the confidence and hope of those British Churches which have, for nearly half a century, sympathized, laboured, and prayed for the Christians of Madagascar will remain steadfast and unshaken.

LETTER OF REV. GEORGE COUSINS.

“Ambaribe, December 30th, 1865.

“MY DEAR DR. TIDMAN,—My last to you is of comparatively recent date, but I have several things to write about, and I think it well to give you an account of our position here on this the last day of 1865. So far as we who are on the spot can judge or see, Christianity was never more securely established in Madagascar than now. Even those who have no faith in the Divine origin of ‘the praying,’ cannot but see that numbers and union give strength; and none but a very daring and reckless Government would attempt to crush such a power as Christianity is rapidly becoming, and has already in fact become. The present Government is too cautious in its administration to risk such an attempt; though it is well known that many of those in high places sigh for the return of the good old times of their ancestors, when every man did exactly what his father and grandfather had done before him—when praying was not thought of, and foreigners were not seen. Still, one cannot tell what emergencies may arise in the future; but He who has magnified the power of His grace, by giving to the naturally cowardly and timorous Malagasy the fortitude and patience and endurance of the martyr, will not desert His Church, nor suffer His people to be tried beyond their strength.

“We are sometimes amused, but more frequently surprised and grieved, at the strange and entirely unfounded reports that reach England and get published in some of the papers. More than once during this year our friends at home have been in unnecessary alarm and distress; and, whilst everything has been perfectly quiet and regular here, have imagined that civil war was raging, the Mission near its end, and the whole country in confusion. Both we who are labouring in Madagascar, and those who are [interested in the success of our labours, have reasonable grounds for gratitude and hope. There is perfect liberty allowed to all to worship God; and all the chapels in the capital, and some thirty or more in the villages around, are well filled



every Sunday with hearers anxious to learn and know what is the will of God, and every month we are receiving fresh additions to the churches.

“ But leaving merely general statements, I will give you what information there is to be given concerning my own particular sphere of labour at **AMBATONAKANGA**. The congregations both in the morning and evening are excellent, sometimes being too large for the building, which, however, is small in comparison with those at Amparibe, Ambohipotsy, and the new chapels lately opened at Analakely and Ankadibevava. We were so much pressed for room, indeed, and found the crowded assembly so inconvenient and hot, that we have just enlarged the chapel by taking in the spare ground at the north end. By this, and one or two other slight alterations, we have accommodation for about 100 additional hearers, and I am thankful to say that these additional hearers come, for the chapel is still quite full. We all long, however, for the completion of the stone church. The old disreputable looking buildings have all passed away, and the only chapel unworthy of the name left in Antananarivo is that at Ambatonakanga. But our hearts are gladdened by the sight of the substantial and beautiful building being raised for our own future use, and in the course of the coming year we hope to see it consecrated to the service of God, and to hear the Gospel preached within its walls. Mr. Sibree has had innumerable obstacles to contend against, and has taken almost endless trouble in superintending its erection, and I am sure that he will gain the thanks of the people when the building is completed. The heathen part of the population appear to be very much surprised at the sight rising before their eyes, and do not hesitate to express their opinions about it. One of my friends amused me the other day by telling me that he overheard some people talking about it, one of whom with great earnestness said to his companion, ‘ When that is finished ’ (meaning the church) ‘ *I will pray.* ’ Whether he will do so is very doubtful, but I mention the circumstance that you may see the kind of impression produced. Others regard the building with great suspicion, and say that it is intended for an English battery, the lancet windows in the tower being designed for planting small cannon.

“ The number of church members is steadily increasing, and, as I have already said, every month we have some additions. The number in the book is 275, and eight others will probably be admitted at the next church meeting. All of us, however, have become convinced that it is necessary to exercise much caution in the admission of members ; and, after considerable discussion, it has been arranged that we make the period of probation longer, and that we have weekly classes for instructing those seeking either baptism or admission to the Lord’s Supper. A small catechism, setting forth the nature of these ordinances, has been prepared and printed. Possibly, as the consequence of this, we may not have such large numbers to report, but you will feel with us that the purity of Christ’s Church is of more importance than its numerical strength.

“ The day-school is not in a very flourishing condition, but this is the result of the death of our former schoolmaster. He was ill for some months previous to his death, and, as there seemed some hopes of his recovery, we did not engage a teacher permanently, and some of the scholars left ; but we have now a fresh teacher, who will in time raise the school to its former strength.

Before Mr. Ellis left us I suggested to him the propriety of building a small school-room, that would serve as a room for week-day services too, on the spot where the old chapel now stands, and he quite approved of the plan. I have written to him by this mail, reviving the question. The new church will be too large for the small congregation assembling at our Thursday service, and it will be much too good to be made into a school-room for the children, and yet the present place is as unfit, being quite out of character. A low mud hovel-like building will never do beside our new church. If it meet with the approval of the Directors, I propose to build a small brick building of appropriate style, and capable of holding about 200, which would serve for the twofold object in view. Mr. Sibree has kindly offered to furnish plans and exercise some little oversight during its erection, and the Malagasy will willingly do their part. By an outlay of sixty or seventy pounds, in addition to the labour, bricks, &c., given by the natives, our object may be accomplished. If this meet with your approval, we can get it done during the next dry season. I cannot ask for pecuniary aid from the Society, knowing it to be against their usual practice to give to such works; but still it cannot be wrong to suggest that it is an object deserving of sympathy and help, hoping that some may be willing to assist us.

"I told you in my last what we are doing in the VILLAGES. The congregations improve, and there is an earnest desire to learn and advance in the knowledge of God's word. I send you the following statistics, showing the number of communicants, and attendants at chapel, in the different stations. Four only of the seven places have schools. We have had the congregations counted to ascertain the number of attendants.

	Church Mémbers.	Attendants.
Manjàkaray . . . . .	78	250
Namehana . . . . .	72	200
Ambohipanja . . . . .	56	200
Ilazàina . . . . .	34	220
Ambòhinànga . . . . .	60	180
Imèrimandròso . . . . .	71	300
Imànankàsina . . . . .	31	50

"All these villages lie to the north-west of the capital. The high road runs due north; and Mr. Pearse and the ANALAKELY Church take the villages to the east of the road, and we those to the west. There is a church in the country of the Antsianaka; but I have not yet been able to have communications with the people. It is distant perhaps two or three days' journey due north from the capital; and some day I may be able to visit the place. We are getting into a regular system of itinerancy, and are sending out preachers from our church to help the village pastors on the Sabbath. This is a new undertaking, and we hardly know yet how it will work. I have drawn out a plan similar to those used by the Wesleyan Methodist Churches in England, and hope the results will be good.

"Our new house is almost finished, and we have moved into it. It has still to be papered and painted; but we have done with the carpenters. The trouble involved in building a house in Madagascar is fearful; and I am most

heartily thankful that it is finished. The Queen has been building a new palace, which has been a great hindrance, and involved extra expense, for the carpenters have been required there.

“Mrs. Cousins and our little girl are well. With our kind regards to yourself and the Directors,

“I am, my dear Dr. Tidman,

“Very truly yours,

“Rev. Dr. TIDMAN.

“GEORGE COUSINS.

“P.S.—The people in connection with the village churches are sadly in want of communion services, most of them having wretched makeshifts—some even using tin mtgs with a handle a foot long (the usual cup here). A queen’s-metal service of two plates and two cups would be very welcome to us; and I thought it well to let you know of our wants, believing that you will devise means to meet them.”

LETTER OF REV. B. BRIGGS.

“Ampamarinana, Antananarivo,

“January 1st, 1866.

“MY DEAR DR. TIDMAN,—This being the beginning of another year, I deem it a favourable opportunity of giving you a report of what we have done and are doing in connection with the church at AMPAMARINANA. I have not hitherto supplied you with many reports, as mine is the youngest and, consequently, one of the smallest churches in Antananarivo.

“I am happy to say, however, that since the church has been formed we have had great encouragement. Our number has greatly increased, the congregation has become more settled, and the work of God is more promising than ever. Not only is this the case with the church at Ampamarinana, but with all the churches in the town. During the last two or three months there has been a marked increase in the attendance at our services, and also in the number of candidates for baptism and church fellowship. This increase is not from one class of the people merely, but from all classes, including even the members of the Government. The Queen still adheres to the ancient customs of the country, but it is reported that she is much more favourable towards the Christians than formerly; and it is quite true that many who have hitherto been afraid to declare themselves Christians, have now come forward and made a public profession of their faith in Christ. At our last church meeting we received one of the Under-Secretaries of State, a young man who for some time has been a regular attendant at our Sunday services. Since then I have baptized the eldest son of the Chief Secretary of State, and several other young men connected with influential families. These things teach us that the influence of the Word of God is spreading amongst the people; and we may hope that in a little while the high places of the land will be free from idolatry and superstition, and that a yet brighter day is in reserve for the Church of Christ in Madagascar. I do not believe that the Mission ever assumed a more favourable aspect than it does at present.

“It is not quite fifteen months since the church at Ampamarinana was formed. We commenced with twenty-four members; since then we have

admitted 122, of whom three have died, two have removed to another church, and one has been excluded for unchristian conduct, making our present number 140. Between thirty and forty more have been baptized, and are waiting to be received into the Church.

" We have a day-school of about seventy children, and a very interesting Sunday-school. The Sunday-school has existed for some time, but, not succeeding so well as I wished, I took it into my own hands a short time ago, and re-arranged it on the principle of English Sunday-schools; since then upwards of 200 children and adults have remained after the morning service to learn to read, and to learn the meaning of the Word. After the lesson of the day I generally catechize or address the school; and I have sometimes thought that this service is more interesting and calculated to do more good than the ordinary Sunday service.

" During last year Mrs. Briggs has been doing a great deal amongst the females. She teaches the children from the school every afternoon; besides which she has a large number of women who come several times a week to learn writing and needlework. The sewing-materials that have been sent out have been very acceptable, but still not sufficient to supply the constant demand; and Mrs. Briggs has sometimes said that she would be obliged to give up teaching the people, and especially the girls in the school, for want of sewing-materials.

" We have lately annexed two village churches to the church at Ampamarinana, one of which has formerly been in connection with Mr. Toy's church, and the other a new place, only commenced about a month ago. So that, not only in the capital, but in the villages around, the work of God is constantly progressing.

" I may say, in conclusion, that we are very anxiously waiting for the new Memorial Church which is to be built at Ampamarinana. Our present place of worship is very small and uncomfortable, especially during the hot season. It not unfrequently happens that a number of the people stay away in the afternoon, or go to one of the other churches, because ours is so exceedingly hot. The people are frequently asking when the new church is to be built, and I shall be very happy when I am in a position to inform them.

" With kind regards,

" I am, dear Sir,

" Very truly yours,

" Rev. Dr. TIDMAN."

" B. BRIGGS.

EXTRACT OF LETTER FROM REV. ROBERT TOY, DATED AMBOHIPOTSY,  
ANTANANARIVO, JANUARY 1ST, 1866.

" In regard to the Mission generally, I have barely time to write anything, as the man is leaving with the mail. I am glad, however, to state that never have things looked so pleasing as at present. There is scarcely a congregation in the town that is not crowded every Sabbath, and many from the higher classes of society are seeking for admission into the church. I had hoped to have given you by this mail an account of all the churches under my care, but must defer it till the next. I must, however, tell you that I

believe a great and good work is now especially going on among my own people. During the last five weeks I have baptized in our chapel more than 340 people. On Christmas Day alone I baptized 221 adults, and again on Sunday last nearly seventy more. I have never seen anything like it. The work is evidently from God. All these are now under instruction once a week by myself, and again by the native preachers and deacons. I have divided them among several, in order more successfully to instruct them and to investigate their characters previous to admission into church fellowship, each teacher having from twelve to fifteen under his charge. Of course it is to be expected that some are not genuine. I have, therefore, as much on my hands as my strength will allow, almost more than I know how to get through.

"I may just add that among those recently baptized are the eldest son of the Prime Minister, the eldest son of the Chief Secretary of State, and several sons of other high officers; also Rainivoninahitrianarivo (well known to Mr. Ellis), a near relation of the Prime Minister, and Ramaniraka, Under-Secretary of State. Mr. Briggs has also baptized several sons of the high officers, and Razanakombana, son of one of those who visited England in the time of the early missionaries."

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## CHINA.

### HANKOW.

#### BIOGRAPHY OF A CHINESE EVANGELIST.

IN our Number for February we had the pleasure of inserting a gratifying report from the Rev. Dr. MULLENS of his visit to HANKOW; and we have since received from the Rev. GRIFFITH JOHN sketches of the character of several native evangelists employed by him in that vast city and among its surrounding busy multitudes. One of these we now insert, which we are sure will interest the friends of the Society. The hope of China, no less than that of India, rests upon the native Christians whom God may raise up and qualify for conveying the great truths of the Gospel to the minds of their countrymen; and, after reading the subjoined brief history of a native teacher, many prayers should ascend to the Lord of the harvest that He would send forth more labourers, like-minded with SHEN TS-SING, into the boundless fields that wait for their presence and promise ample recompense to their toils.

"Hankow, December 29th, 1865.

"DEAR BROTHER,—I am desirous in this communication to make you better acquainted with the history, character, and efforts of my native fellow-labourers. The foreign missionaries are known, to a limited extent, to most who take an interest in Missions; but even the names of our native brethren have been heard or seen by few. The native agency, however, forms a very important element in our working power, and our success must ever greatly depend on it. The last ten years has witnessed considerable progress

compared with the preceding; and this is to be ascribed in a great measure to the increased number and superior stamp of our native helpers. Instead of the doubtful characters we were compelled to put up with for a time, we have now men of unquestionable piety and respectable Christian intelligence to aid us in every department of the missionary work. I do not think that I can do anything better towards giving you a general idea of the kind and amount of work done at this station during the year 1865, than present you with brief sketches of the men employed by me, and their respective spheres of operation.

#### A CHINESE SCHOLAR.

“SHEN TS-SING is my *principal* native assistant. *Shen* is a native of *Nanking*, and was born in the year 1825. This famous city had been the abode of his ancestors for four generations. His parents, anxious to sustain the dignity of the family, resolved to devote him to letters. They accordingly put him in school at the early age of four, determined to give him an education which would enable him to take his stand among the *literati* of his country. When thirteen he was very ill; he lost all taste for the classics, and found pleasure only in poetry, flowers, and play. Notwithstanding this interruption, he was pronounced Master of the Literary Essay at fifteen, and was adorned with the degree of *Siu-tsai* (B.A.) in the twenty-third year of his age. Soon after he had won the much-coveted title, ‘Elegant Talent,’ his father died, and for some years afterwards he led the life of an ordinary teacher in his native city. He married when nineteen, and a large family was now springing up around him. In his twenty-ninth year *Nanking* was taken by the *Taiping* insurgents. He was not happy among the *Taipings*, and on the third day he determined to drown himself. Whilst standing on the brink of the river, and about to take the fatal leap, the thought of his widowed mother came to his mind, and caused him to hesitate. ‘The Empire,’ thought he, ‘has not yet *perished*, and my mother is still living, and will need my presence and assistance. What advantage would death bring?’ He returned to his quarters, and spent a hundred days more of suffering and degradation among the insurgents. At the end of this period he made his escape with his family; but within six months his wife and children, with the exception of one daughter, died. He then offered his services to the Imperialist General, *Chang Kwo-liang*, and was employed by him as a writer for several months. Though treated kindly by the General, he felt uneasy on account of the threatening aspect of affairs. He left the Imperialist camp, and for some years wandered over five provinces, seeking safety and the means of subsistence. He sometimes lived as a scholar among scholars, and beguiled the time in discussing the classics and writing poetry. At other times he spent his days in the temples and monasteries, conversing with the priests of Buddha and Tau on the bliss of the *Nirvana* and the mysteries of alchemy. And not unfrequently he was compelled to assume the character of the diviner, astrologer, or quack doctor.

#### HIS ACCEPTANCE OF CHRISTIANITY.

“These wanderings were ended in the thirty-first year of his age, when he reached *Shanghai*. No sooner did he arrive than curiosity urged him to the

chapels, to hear the new doctrine preached there. Proud contempt was the first emotion which the glad tidings excited within his breast. He went again and again, and the feeling of contempt gave way to that of doubt. In this state of mind he became a teacher of the Mandarin dialect to some of the missionaries at Shanghai. Christianity was often a theme of conversation, and his leisure hours were spent in reading the Old and New Testaments, in studying the doctrines of the new religion, and in examining its precepts. The effect on his mind he describes as great and momentous. He became conscious for the first time of his accumulated sins, and his utter inability to save himself from their dominion and guilt. 'My sins appeared unto me,' he says, 'as a mighty sea; and to endeavour to expiate them by means of any talents, learning, or virtue I might have, with the view of obtaining heaven, seemed as futile as to attempt to cross the dangerous main on a small plank, hoping that it would land me safely on a blissful shore beyond.' These words of his represent his feelings when he sought admission into the Church, and when I first became acquainted with him.

#### ENGAGEMENT AS AN EVANGELIST.

"The Shanghai dialect having been pretty well mastered, I became anxious to learn the Mandarin. The teacher *then* offered his services, and I was glad to employ him, as he seemed a straightforward, steady, hard-working man. He continued to be my teacher till within a year of my leaving Shanghai, when he became Mr. Wilson's teacher. Between him and myself it was arranged that he was to accompany me wherever I went, as my native friend and assistant. When the time came, however, family affairs prevented his leaving, and Mr. Wilson and myself had to proceed to Hankow without him. Some months afterwards he expressed a strong desire to follow. Being anxious to have him by me again, I consented at once, and requested him to start without delay. He was soon with me, and I felt at his advent that we had now a well-tryed native, in whom we could repose the utmost confidence, to aid us in our work. He came to *work*, and I am glad to be able to add that he has worked hard since his arrival. He has given me entire satisfaction as a man, a Christian, and an evangelist. His life has been unblamable in the sight of the heathen, and very exemplary to his Christian brethren. His influence on the Church has been strong and healthful.

#### DAILY OCCUPATIONS.

"The following facts will show, I think, that teacher *Shen* is an earnest, laborious man, and that he would suffer nothing by comparison with some of your best men at home.

"Every morning, Sunday excepted, about half-past eight, he is in my study, where he stops till one. These four or five hours are spent in writing books, tracts, or letters, and in reading and expounding some important native or foreign works. Between one and two he dines. At half-past two he is in the chapel, where he remains till five, doing his part in the preaching, talking, and debating which go on during these hours. On the door of the chapel and in different parts of the city he has notices posted up, informing all that, between the hours of six and nine p.m., he will be in his vestry

behind the chapel ready to receive any who may wish to converse on Christian subjects. On Sundays he generally takes some part in the services, and when I am absent the whole work and its responsibilities devolve upon him. He is sometimes sent to visit the out-stations to instruct the catechumens and strengthen the hands of the native evangelists.

#### HIS PREACHING TALENTS.

“Such is the amount of work this man goes through every week. But what of its character? Of this also I have nothing but good to say. Considering the apathetic spirit of his race, his education in the Confucian religion, and the very limited Christian advantages which he has enjoyed, it is surprising and pleasing to witness the amount of zeal, earnestness, and religious tone which pervades his work. His prayers are simple, devout, and always to the point. His addresses to the Church are practical, Scriptural, and faithful. His discourses to the heathen are well adapted, and thoroughly Christian and independent. He has but one Gospel to preach to the rich and to the poor, to the wise and to the simple. He never fails to preach Christ and Him crucified as the only Saviour, and never hesitates to tell the proud *literati*, who often attend in large numbers, that there is no other name given among men whereby they can be saved. Though a good scholar, he seldom quotes the classics in his discourses. To do so he thinks is simply to pay an injurious compliment to the Confucian religion, and feed the pride of the scholars. He maintains that Christianity is an entire whole, complete and all-sufficient, and that we must present it as such if we would make Christians of this heathen people. When, however, any one ventures to object to a Bible truth, the quotations are always at hand to baffle and silence his opponent on his own ground. For example: he begins a discourse by stating the doctrine of the incarnation of the Son of God, and relating the facts connected with the birth of Jesus. Some will object to the miraculous conception, and assert its impossibility. In a moment down comes a torrent of classical quotations, in which miraculous conceptions are recorded. ‘Have you not heard of these things before?’ he will continue. ‘Doubtless you have, and believe them all to the letter, though there is not a particle of truth in them; but if you believe *them*, though surpassing strange and inexplicable, why do you disbelieve this statement of the Holy Book, for no other reason than that the fact is miraculous and therefore beyond your comprehension? But though the accounts of incarnations and miraculous conceptions with which you are familiar are false, I am willing to allow that a great truth underlies them. They point to an instinctive conviction on the part of the race, that Divine interposition is absolutely necessary in order to lift up the world; and that, if man is ever to ascend, God must descend. This is the doctrine which the Bible teaches distinctly; and Jesus Christ, as the Son of God and the Son of man, meets all the wants and satisfies all the longings of humanity. The false incarnations of the heathen only point to the one true Incarnation of Christianity.’ Having thus silenced his opponents, he will proceed to state the reasons why he accepts this as true, whilst he rejects the other as false. Such is SHEN TS-SING. To me he is a personal friend, and to the work a most valuable helper.”



JAMAICA.  
RIDGMOUNT.

HISTORY OF AN AGED AFRICAN, FORMERLY A SLAVE.

NEARLY thirty years have elapsed since the memorable Act for emancipating the slave population throughout the British Colonies came into full operation, and consequently a large proportion of those who comprise the Mission Churches and congregations in the West Indies were born free men and women. There still survive, however, many who lived and suffered under the old system, and amongst these there is a small and rapidly decreasing remnant, venerable alike for their age and piety, who were stolen from their native Africa in the days of early youth, and doomed to cruel bondage on the plantations in the West Indies. But, on behalf of these unhappy victims of man's oppression, God had been working out His purposes of grace and mercy. Under the teaching of the Christian missionary, they were gradually brought to the knowledge and enjoyment of that liberty wherewith Christ makes His people free; and some of them have proved the brightest ornaments of the Mission Churches. Such was Henry Ball, whose eventful history is brought under notice in the following narrative from the pen of the Rev. William Alloway, bearing date Jamaica, 30th January, 1866:—

“ We lost, a few weeks since, two members by death, aged *Africans*; one of them a female member of the Church, who for many years had been unable from disease to attend the house of God, and the other HENRY BALL, who worshipped with us until within two or three weeks of his death. These Africans belonged to an interesting class of people now rapidly disappearing from among us, and our venerable friend Henry Ball was one of the most remarkable of this class. He was more thoughtful than the generality of his people, and often wondered at the way by which God had led him, and was grateful for the great things which He had done for him. Whilst yet a youth he was torn from his parents and native land, brought to Kingston, sold, and doomed to cruel and, as it then seemed, to hopeless slavery. Strange as it may appear to some, he became attached to his *owner*, and, proving to be a useful and faithful servant, was soon promoted to a situation of trust. Many years of darkness—gross darkness—passed away before he had an opportunity of hearing the blessed Gospel which proclaims liberty to the captive; but when he heard it he received the kingdom of God as a little child, and the truth made him free indeed, although still left in bondage to his master. As soon as he had found Christ, he naturally longed to make Him known to others; and, after the day of toil was over, he went from one negro house and village to another to tell his fellow-slaves ‘ what a dear Saviour he had found.’ His love and zeal, however, were soon put to a severe test, and ‘ unto him it was given, in the behalf of Christ, not only to believe on Him, but to suffer for His sake.’ His master having discovered that he held meetings for prayer and exhortation, declared that none of his people should be preachers; and as Henry Ball

just then became lame, his lameness was laid to the account of his itinerating efforts to spread the Gospel, and he was sentenced to remain in close confinement until his foot was well. It proved to be a long and painful affliction, but it was overruled for good by Him who makes the wrath of man to praise Him; and it also fell out to the furtherance of the Gospel; for a member of his master's family, who often visited him during his illness, finding that he could, as he said, 'spell a little,' and was anxious to receive further instruction, kindly availed himself of every opportunity of teaching him to read. His progress did great credit both to teacher and pupil, and he came forth from the furnace of affliction a better and a wiser man. Many years after this, on becoming free, he received a copy of the gift Testament and Psalms, which he continued to use until his death. I never could ascertain his age. He told me that when he arrived in this country they guessed it by matching him with others whose age they knew, and then set it down in the estates' book. No trace of that can now be found, but at his death he must have been a great age; for he lived to see some of his grandchildren and great-grandchildren received into the Church, and some of the children of the last-mentioned in their infancy. His own membership in connection with this church dated from 1840; and during the whole of that time his Christian character was not only without reproach, but such as adorned the doctrine of God his Saviour in all things.

"His love for Divine ordinances was *intense*. If he were absent from any service, we knew that it was not without a sufficient reason; but he seldom left us in doubt as to what that reason was. There was sure to be either a message or note to account for his absence. He attended the early morning meetings at Richmond as long as he was able to walk, and when fast sinking into the grave resolved to come once more, if possible, to Ridgmount. Friends tried to dissuade him from attempting this journey of four or five miles on horseback; but he was firm, and said that it might be the *last* time; and so it proved, for he reached home with difficulty, and died about a fortnight after.

"He contributed cheerfully, regularly, and liberally to the cause of Christ. If absent when a collection was made, he invariably sent what he called his 'mite;' and when there was any special claim presented he was generally the first to respond to it. Through the blessing of God upon his industrious, careful, and persevering habits, his temporal affairs prospered. He rejoiced in his freedom from slavery, and, having obtained that boon, he was never heard to complain of poverty or oppression. Every burden seemed light compared with that from which he had been relieved. He availed himself of all his political privileges, and was one of the first black men in this neighbourhood to register his qualification to vote for the election of parish officers and members of the House of Assembly, and on that account was commonly called by the white people, 'Old Ball, the Voter.'

"He had a comfortable home, which he called Pleasant Hill, and which he bought from the estate on which for many years he was a slave; and from the produce of his provision-ground and coffee-plantation he found means to bring up a large family in respectability, without owing any man anything, and also to support himself and aged partner in comfort and plenty. He was

a pattern to his people; and if they had all, or the greater part of them, profited by their newly-acquired rights and privileges as he did, the island would have been saved from the disgrace and suffering which have recently been brought upon it.

"As a deacon of the Church he magnified his office, but not offensively. He 'used it well, purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus;' and then, after a long, laborious, and useful life, he 'fell asleep,' and rested from his labours. His fellow-deacons carried him to the burying-ground on 'Pleasant Hill,' where some of his family, of several generations, had preceded him; and there, on Sabbath evening, December 3rd, calm and beautiful as any *summer* evening in England, we laid his body in the grave, 'in sure and certain hope of the resurrection to eternal life,' after which hundreds who esteemed and loved him, and by whom his memory will long be cherished, joined in singing—

'Hear what the voice from Heaven proclaims  
For all the pious dead,' &c.

"In reviewing the history of this aged man, we cannot but admire the wisdom of God in overruling the wickedness and cruelty of men in bringing him to this country, where, through the Divine blessing, he was a thousand times better off than he would have been had he remained in his native land. It was the Lord's doing, and he could say, in reference to the 'men-stealers' who brought him here, as Joseph said to his brethren, 'So now it was not you that sent me hither, but God.'"

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

(Continued from last Month.)

<b>LONDON AND ITS VICINITY.</b>		Epsom . . . . . 3 0 0		Norwich: Old Meeting . . . . . 5 5 0	
City Road . . . . .	11 7 1	Faringdon . . . . .	1 0 0	Peterborough: Rev. A.	
Everstock Hill Chapel . . . . .	7 15 0	Fraserburgh . . . . .	2 14 0	Murray . . . . .	3 0 6
Mile End Road Chapel . . . . .	2 3 0	Great Eversden: A Friend	0 5 0	Portsea: King St. Chapel . . . . .	4 0 0
Tolmer's Square Chapel . . . . .	3 0 0	Great Grimsby . . . . .	0 17 0	Portsmouth: Highbury	
Trinity Cha., Edgware Rd. 10 0 0		Guilden Morden . . . . .	2 1 8	Chapel . . . . .	4 10 0
York Street, Waiworth . . . . .	7 0 0	Hausghley . . . . .	1 8 2	Poyle . . . . .	1 11 0
<b>COUNTRY AND ABROAD.</b>		Hendon . . . . .	2 7 10	Reading: Castle Street . . . . .	10 0 0
Acoc's Green . . . . .	1 17 10	Henley-on-Thames . . . . .	4 0 0	Red Hill . . . . .	2 11 0
Ashton-under-Lyne: . . . . .		Huntingdonshire . . . . .		Rowell . . . . .	1 0 0
Albion Chapel . . . . .	10 0 0	Moletics—Godmanchester	0 5 0	Runcorn . . . . .	1 5 0
Ashwell . . . . .	4 8 4	Huntingdon . . . . .	1 15 9	St. Helen's . . . . .	4 13 0
Aftercliffe: Zion Chapel . . . . .	1 1 2	Kimbolton . . . . .	0 14 0	Sandwich . . . . .	0 17 6
Axminster . . . . .	0 14 0	Perry . . . . .	0 3 6	Scarborough: Old Meeting . . . . .	1 1 0
Barnard . . . . .	1 10 0	Ramsay . . . . .	0 17 6	Shaftesbury . . . . .	2 10 0
Barnes: United Com.		St. Ives . . . . .	1 5 4	Stadford . . . . .	2 0 0
Barnum . . . . .	2 12 0	St. Neots . . . . .	0 17 6	Stanfield . . . . .	1 5 0
Berkley . . . . .	0 10 0	Spaldwick . . . . .	0 6 9	Do., Rev. D. W. Evans . . . . .	0 10 0
Brentwood . . . . .	3 0 0	Woodhurst . . . . .	0 5 7	Stockport: Hanover Cha. . . . .	7 5 2
Briabane . . . . .	4 4 2	Hyde . . . . .	1 1 0	Stoke-upon-Trent . . . . .	1 1 0
Beahy . . . . .	1 10 0	Jamaica: Ridgmount . . . . .	2 0 0	Tintwistle . . . . .	2 4 0
Castleford . . . . .	3 19 0	Kirkdale . . . . .	1 10 0	Walsfield: Zion Chapel . . . . .	4 0 0
Chesterford: Baddow Lane . . . . .	1 0 0	Knowle Green . . . . .	0 2 6	Walsall: Bradford Street . . . . .	5 12 0
Chesterfield . . . . .	4 0 0	Little Hampton . . . . .	1 12 0	Warrington . . . . .	4 0 0
Chester-le-Street . . . . .	0 12 6	Liverpool: Wavertree Cha. . . . .	8 18 0	West Bromwich: Ebenezer	
Christchurch . . . . .	4 10 0	Newington Ch. . . . .	2 5 5	Chapel . . . . .	5 5 0
Clare . . . . .	1 2 3	Loxley . . . . .	0 15 0	Westbury: Lower Meeting . . . . .	2 10 0
Cottingham: Mrs. White . . . . .	1 0 0	Manchester: Zion Chapel . . . . .	6 6 0	Whitechurch . . . . .	1 10 0
Coventry: Wells Street . . . . .	1 1 0	Maplestead . . . . .	0 12 0	Wigan: Hope Chapel . . . . .	2 12 6
Dalkeith . . . . .	2 0 0	Margate: Cong. Church . . . . .	2 4 4	Wimborne . . . . .	2 0 0
Dover: Russell Street . . . . .	5 0 0	Margate: Zion Chapel . . . . .	2 7 7	Wolverhampton: Snow	
Durham . . . . .	4 13 2	Middlesborough . . . . .	1 1 0	Hill . . . . .	3 10 0
East Cowes . . . . .	2 0 0	Middlewich . . . . .	1 10 0		
East Dereham . . . . .	1 0 0	Montrose . . . . .	3 5 0		
Edinburgh: Augustine Ch. . . . .	8 2 4	Needham Market . . . . .	3 0 0		
Mrs. Mitchell . . . . .	2 0 0	Northampton: United			
		Communion . . . . .	6 7 2		
				Total, with the amount	
				previously acknow-	
				ledged . . . . .	2228 19 5

## ANNIVERSARY SERVICES IN MAY, 1866.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary

### MONDAY EVENING, MAY 7th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. GEORGE WILKINSON, of Chelmsford.  
*To commence at Seven o'clock.*

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### WEDNESDAY, MAY 9th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. DAVID THOMAS, B.A., of Bristol.  
*Service to commence at half-past Ten o'clock.*

EVENING.—TABERNACLE.

SERMON by the Rev. CHARLES VINCE, of Birmingham.  
*To commence at Seven o'clock.*

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### THURSDAY, MAY 10th.

MORNING.—ANNUAL MEETING—EXETER HALL.

*Chair to be taken at Ten o'clock by*  
Right Hon. THE EARL OF SHAFTESBURY, K.G.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL

*Chair to be taken at Six o'clock by*  
JAMES SIDEBOTTOM, Esq., of Manchester.

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### FRIDAY EVENING, MAY 11th.

THE LORD'S SUPPER will be administered in several Metropolitan Places of Worship.

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### LORD'S DAY, MAY 13th.

SERMONS will be preached on behalf of the Society at various churches in London and its vicinity.

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THE Directors have pleasure in announcing that the Lithograph of the Missionary Ship "John Williams" is now ready, and a copy can be had of the Superintendent or Secretary of any contributing school on application to the Mission House, Blomfield Street.

## ARRIVALS IN ENGLAND.

thomas Powell, Mrs. Powell, and family, and Rev. G. F. Scott, with four children of Rev. Geo. Pratt, from Samoa, per "Heléne," h.

## ACKNOWLEDGMENTS.

of the Directors are respectfully pre-following; viz. :—

I. A. Sherring, Mirzapore :—To per Miss H. Hartland, for a parcel articles.

Lowe, Neyoor :—To Dr. W. Burns, Edinburgh, for a case of Surgical nts., &c., value £50; To Miss Grant, r a box of useful articles; To J. A. Eq., Birmingham, for a parcel of r Native Scholars.

3. Coles, Bellary :—To the Ladies of the Missionary Working Society, for useful and ornamental articles.

Phillips, Tripatoor :—To the Surrey adies' Working Society, for a case ng and useful articles, value £16 16s.

O. Newport, Pareychaley :—To Mrs. Reading, for a box of useful articles; nd Park Working Party, Bristol, for Clothing and useful articles.

npbell, Bangalore :—To the Paisley or Female Education, for a case of ticles.

Teacher Isaac Fuller, Vizianago- o Zion Chapel Young Men's Mission- ciation, Manchester, for a box of

bert Moffat, Kuruman :—To Miss A. Ashton-under-Lyne, for a box of and useful articles, value £47; To as of Hare Court Chapel, Canonbury, of Clothing, value £10.

. Atkinson, Pacaltedorp :—To the t the Blandford Missionary Working for a box of Clothing, value £15.

McLeod, Hankey :—To the Juvenile ry Working Society, Highgate, for Clothing, value £5; To the Mission- king Party, Newport Pagnel, per spard, for a case of Clothing and ticles.

B. Taylor, Cradock :—To the young n Miss Scammell's Establishment, ury, for a box of Clothing and useful To Friends at Hanover Chapel; To obeth and Friends, for a case of use- ancy articles, value £30.

ine, Madagascar :—To the Ladies of oad Chapel, Torquay, for a parcel of

iam Pool, Madagascar :—To Messrs. nd Son, Andover, for a Plough; To mith, Esq., for six boxes of useful

. Alloway, Jamaica :—To Mr. P. thury, for a parcel of Calico and use- les; To the Juvenile Missionary Queen Square Chapel, Brighton, x of Clothing and useful articles,

5. H. Clarke, Jamaica :—To the Mis- Working Party, Oxton Road Chapel, ad, for a box of Clothing; To the Missionary Working Society, Ryde, of useful Clothing.

. Turner, Upolu :—To J. Wemyss,

Eq., Fraserburgh, for a box of Calico, Hard- ware, &c.

For Rev. G. F. Scott, Samoa :—To the Ladies of Whitchurch, for a box of Clothing.

For Mrs. Lawes, Savage Island :—To the Ladies' Working Society, Marlborough Chapel, for a bale of Clothing; To Ladies of Hare Court Chapel, Canonbury, for two parcels of useful articles.

For Rev. W. Wyatt Gill, Mangaia :—To the Com- mittee of the British and Foreign School Society, for a grant of School Materials.

For Rev. E. B. Krause, Rarotonga :—To Miss Phipson, Birmingham, for a box of useful articles; To Friends at Portsmouth, per Rev. E. Douthie, for a box of useful articles.

For Rev. E. M. Creagh, Maré :—To the Juvenile Missionary Working Class conducted by Mrs. Watts, Woolwich, for a box of Clothing; To the Arley Missionary Working Association, Bristol, per Mrs. Whitwill, for a box of Clothing; To Mr. J. Webb, Wellington, for a parcel of Books for Na Akatangi.

For Rev. W. W. Gill, Mangaia :—To Rev. George Gill and to Mrs. Massey, Burnley, for a box of Drapery, "Leisure Hour," and other Books.

For the New Ship, "John Williams :"—To Mr. J. Gray and Friends, Dorking, for a hand- some Communion Service; To the Young Friends of Fish Street Chapel and Schools, Hull, per Mr. T. Stratton, for four Flags; To the Tabernacle Sunday School, for one Flag; To Dr. Longmuir, Aberdeen, for a parcel of Books; To Mr. S. R. Akers and Friends, Mildmay Park, for 100 New Testa- ments and Tracts; To Mr. Smith, Eastcheap, for a bag of Cork Jackets.

To a Friend, for twelve copies of St. Mark's Gospel; To Mrs. Aldridge, Worcester, for a parcel of Books; To Miss Brown, Leather- head, to Mr. J. Young, Chatham, and to Mrs. Scutton, East India Road, for parcels of "Evangelical" and other Magazines, &c., &c.

Dr. Davidson has the pleasure to acknowledge the receipt of contributions of Clothing for the Mission Hospital at Antananarivo from the following friends in Edinburgh :—Mrs. Findlay Anderson, Mrs. and Sheriff Cleg- horn, Mrs. Coldstream, Miss Cree, Mrs. Dun- can, Mrs. Ferguson, Miss Gentle, Miss Gillies, Miss Keir, Miss Lindsay, Honorable Mrs. McKenzie, Miss Russell, Miss Terrot.

The Rev. J. King, Samoa, acknowledges with thanks the receipt of a box of useful articles from Mrs. Macgregor and Friends, Sydney.

Mrs. Williams gratefully acknowledges the re- ceipt of the following packages for distribu- tion among the destitute natives of the South Sea Islands :—Mrs. Henderson, Aberdeen, a parcel of Clothing; Rev. T. Gilfillan, Aber- deen, parcel of Clothing; Ladies' Missionary Society, Aberdeen, four boxes of Clothing; Ladies of Blackfriars Street Congregational Church, Aberdeen, box of Clothing, also a parcel of Books for the library of the "John Williams."

MISSIONARY CONTRIBUTIONS.

From 17th January to 22nd February, 1866.

(Continued from last Month).

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

CUMBERLAND.	NORTHAMPTONSHIRE.	WARWICKSHIRE.	WILTSHIRE.
<i>Brampton.</i> Per W. Wilson, Esq. Collection, 1834 ..... 3 14 7 Do., 1865 ..... 3 10 0 Exs. 12s. 6d.; 5s. 12s. 6d.	<i>Market Harborough.</i> Rev. W. Clarkson, B.A., Sen. Howland Goward, Esq., Treas. Annual Collections. Market Harborough 15 15 7 Great Bowden ..... 1 10 0 For Widows' Fund 6 0 0	<i>Birmingham Auxiliary.</i> Per J. Williams, Esq. Acock's Green. Mr. T. Boston ..... 1 0 0 M. N. .... 0 5 0 Edgbaston Congregational Chapel. For "High-caste School for Girls, at Madras" ..... 54 19 0 Moseley Road, for Missionary Ship, 0 10 0 For Widows' Fund 53 10 3 907. 10s. 11d.	<i>Warminster.</i> Per J. Barnden, Esq. On Account ..... 26 0 0 Per Rev. T. Mann. Codford. Contributions ..... 1 10 0 <i>Trowbridge.</i> Tabernacle. On Account ..... 19 0 0 For Widows' Fund 6 0 0 Silver Street Chapel. Collection ..... 17 6 0 For Widows' Fund 1 0 0 2s. 12s.
<i>DEVONSHIRE.</i> <i>Tavistock.</i> Rev. E. Miller, B.A. Mr. Thos. Windcatt, Treas. For Widows' Fund 3 0 0 Collected by Miss Windcatt, for Native Teacher William Booker ..... 10 0 0 Collected by— Miss Windcatt ..... 6 7 10 Mrs. Miller ..... 2 5 3 Mrs. W. S. Pearce ..... 0 11 3 Miss Penwarden ..... 1 14 0 Mrs. Doidge and Mrs. Hooper ..... 1 17 10 Collections after Sermons and Meeting ..... 9 10 10 Subscriptions for India ..... 30 0 0 Do, China ..... 30 0 0 Missionary Boxes ..... 1 16 7 Sunday School ..... 6 4 0 Exs. 7s. 6d.; 2s. 1s. 10d.	<i>Juvenile Society.</i> Sunday School Boxes. For Native Child Henry Toller ..... 3 10 0 Do, Sarah Goward ..... 3 10 0 Do, Emma Clark ... 3 10 0 General Account ... 4 1 3 Subscribers. John Chater, sen., Esq., Great Bow- den ..... 10 0 0 Collected by Miss Andrews. H. B. Heygate, Esq. 4 0 0 Wm. Andrews, Esq. 1 0 0 Mr. J. Clarke ..... 1 0 0 Mr. Jno. Bailey ..... 0 19 0 Sums under 10s. .... 0 13 4 Collected by Miss Chater. Mr. J. Nunneley ... 3 0 0 Misses Chater ..... 1 0 0 Alfred Daby, Esq. ... 0 10 0 Mr. J. Brown ..... 0 10 0 Sums under 10s. .... 1 3 3 Collected by Mrs. Toller. Rev. W. Clarkson ... 1 0 0 Mrs. Toller ..... 1 0 0 Mr. Wm. Gilbert ... 1 0 0 Mr. Wm. Slater ..... 0 10 0 Sums under 10s. .... 0 13 4 Collected by Mrs. Nunneley. Sir W. D. C. Brooke 1 1 0 Thos. Heygate, Esq. 1 1 0 Mr. K. Goward ..... 1 0 0 Mr. Henry Huxlett 0 10 0 Collected by Miss Toller. Sums under 10s. .... 1 8 0 Family Missionary Boxes. Mrs. Toller ..... 1 0 9 Mr. J. Nunneley ... 0 10 9 Do, Chithran ..... 0 10 3 Sums under 10s. .... 0 13 0 Exs. 4s. 6d.; 7s. 2s. 6d. Including 3d. previously acknowledged.	<i>Coventry.</i> West Orchard Chapel. Rev. E. H. Delf. Mrs. Whittom, ..... 2 2 0 T. H. Marley, ..... 1 1 0 Esq. .... 1 1 0 Wm. Sargeant, Esq. 1 1 0 Mr. K. Hande ..... 1 1 0 Mr. J. Y. Bette ..... 1 1 0 Mr. John Cash ..... 1 1 0 Mr. W. F. Taylor 1 1 0 Mr. Thomas Berry 1 1 0 Mr. Medwin Hande 1 1 0 Mr. Samuel Berry ... 1 0 0 Mr. Hepworth's Class ..... 1 1 0 Rev. E. H. Delf ..... 0 10 0 Mr. Hayward ..... 0 10 0 Mr. Hargrave, Jun. 0 10 0 Mr. W. H. Hill ..... 0 10 0 Mr. Richardson ... 0 19 0 Mr. Leavis ..... 0 10 0 Mr. Weston ..... 0 10 0 Collections after Sermons & Public Meeting ..... 19 4 7 Missionary Boxes, 2 3 1 Exs. 5s. 6d.; 6s. 10s. 6d.	<i>Free Church.</i> Mr. J. F. Pinniger (A.) 1 0 0 For Widows' Fund 0 5 6 12. 15s. 6d. <i>Salisbury.</i> J. C. Wheeler, Esq., Treas. Contributions ..... 1 10 1 For Widows' Fund 4 15 8 Previously acknow- ledged ..... 69 11 7 Exs. 6s. 6d.; 5s. 11s.
<i>GLOUCESTERSHIRE.</i> <i>Mitcheldean.</i> Rev. J. Lander. Rev. J. Lander, (A.) 1 0 0 Mrs. Lander, (A.) 1 0 0 Mrs. Robinson (A.) 0 4 4 Miss Beadles (A.) 0 4 4 Boxes. Mrs. Parry ..... 0 10 7 Mrs. Morgan ..... 0 5 3 Mrs. Millington ..... 0 5 0 Mrs. Marfall ..... 0 2 0 Miss Hale ..... 0 2 3 Mr. J. Constance ... 0 2 1 Collected by— Miss Horlick ..... 0 14 0 1st Class Girls ..... 1 1 4 Sabbath School ..... 0 14 1 Exs. 10s.; 2s. 2s. 6d.	<i>Collected by Mrs. Toller.</i> Rev. W. Clarkson ... 1 0 0 Mrs. Toller ..... 1 0 0 Mr. Wm. Gilbert ... 1 0 0 Mr. Wm. Slater ..... 0 10 0 Sums under 10s. .... 0 13 4 Collected by Mrs. Nunneley. Sir W. D. C. Brooke 1 1 0 Thos. Heygate, Esq. 1 1 0 Mr. K. Goward ..... 1 0 0 Mr. Henry Huxlett 0 10 0 Collected by Miss Toller. Sums under 10s. .... 1 8 0 Family Missionary Boxes. Mrs. Toller ..... 1 0 9 Mr. J. Nunneley ... 0 10 9 Do, Chithran ..... 0 10 3 Sums under 10s. .... 0 13 0 Exs. 4s. 6d.; 7s. 2s. 6d. Including 3d. previously acknowledged.	<i>Leamington.</i> Spencer Street Chapel. Collection at United Meeting ..... 2 5 2 For Widows' Fund 4 10 0 Miss Passmore ..... 0 5 0 Collected by Miss Booth ..... 0 0 0 Collected by Miss Francis. Mrs. Bell ..... 0 10 0 Mrs. Dingley ..... 0 5 0 Mr. Francis ..... 0 10 0 Mr. Harbourt ..... 0 5 0 Miss Richard ..... 0 5 0 Collected by Miss Bissell. Mrs. Ball ..... 0 2 2 Mr. Southern ..... 0 2 2 Miss Southern ..... 0 2 0 Mrs. Francis ..... 0 2 0 Mrs. Bissell ..... 0 1 0 Mr. Watson ..... 0 3 0 A Friend ..... 0 1 0 Mr. Sawyer ..... 0 1 0 W. F. Coibourne ... 0 1 1 Miss Morris, Box ... 0 4 0 Miss M. Francis ... 0 17 4 11s. 10s. 11d.	<i>Westbury.</i> Upper Chapel. Rev. T. Gilbert. Public Meeting ..... 25 1 Sermon ..... 1 5 6 Female Bible Class 4 15 8 Youths' ditto ..... 0 1 1 Sabbath School ..... 1 4 0 Subscribers. Mrs. Gilbert ..... 0 10 0 Mr. J. Brown ..... 1 0 0 Miss Brown ..... 0 5 0 Miss King ..... 0 5 0 Rev. T. Gilbert ..... 0 0 0 Mr. Smith ..... 0 5 0 Boxes. Mrs. Gilbert ..... 1 2 0 Miss Carter ..... 0 7 1 Mrs. Pearce ..... 0 4 1 Exs. 3s. 6d.; 11s. 11s.
<i>KENT.</i> <i>Canterbury.</i> Union Chapel. Rev. V. Ward. Annual Collections 10 0 0 For Widows' Fund 3 12 0 12s. 12s.	<i>OXFORDSHIRE.</i> <i>Deddington.</i> Rev. John Naah. Collections & Boxes 18 3 0 For Widows' Fund 1 1 0 Exs. 10s.; 19s. 4s. 11d.	<i>Smethwick.</i> Per J. Turbey, Esq. Collection and Sub- scriptions ..... 13 2 4 H. Clark, Esq. .... 1 0 0	<i>Yorkshire.</i> <i>Bradford Auxiliary.</i> Per W. Milnes, Esq. On Account ..... 120 0 0 For Widows' Fund 6 0 0 18s. 6s. 6d. <i>Cottisley.</i> Per Mr. J. Armstrong. Collection ..... 7 0 0 <i>Halfas District.</i> H. J. Philbrick, Esq., Treas. For Widows' Fund 2 5 1
<i>LANCASHIRE.</i> <i>Stalybridge.</i> Rev. J. H. Gwyther, B.A. Collections ..... 19 6 1 Subscriptions ..... 13 7 0 Private Boxes ..... 2 15 0 Sunday School do. ... 1 14 2 For Widows' Fund 4 0 0 Exs. 6s. 6d.; 40s.	<i>SURREY.</i> <i>Byfleet.</i> A. C. Collins, Esq. ... 1 1 0 Miss M. Drewitt ... 0 5 0 Edward Fielder, Esq. 0 10 0 1s. 10s.		

Windhill.		Collections.		Miss Bracher, Collecting Card, Ship	
Rev. E. Ollerenshaw.	West Parish Church,	Rev. Dr. M'ulloch	11 0 0	Oxford Street Congregational	1 6 8
For Rev. E. G. Hartley, Madras	George Square Chapel,	Rev. J. M. Jarvis	3 0 0	Sunday school, Pastor	
gaacac	5 10 0	Do., for Widows' Fund,	2 2 0	H. M. Michael	13 0 0
11 3 4		214. 7s. 6d.		Collected by Mrs. Cuzens, for Training Institution at Tanna, under Rev. J. L. Green	6 0 0
<b>WALES.</b>		<i>Ircins.</i>		East Melbourne Congregational Church Meeting	
<i>Llanoidy.</i>		Per J. H. Watt, Esq.		Rev. T. Lavers	
Contributions	6 13 2	Legacy of the late Miss Watt, less duty and expenses		2 0 0	
<i>Mangroes.</i>		<i>Kirkwall.</i>		Brighton Congregational Church Meeting	
Collection	5 16 6	A Friend, per Rev. Dr. Paterson		2 10 0	
<i>Narberth.</i>		<i>Melrose.</i>		Hon. W. Peacock, M.L.C., Treasurer of the South Australian Auxiliary, for Ship	
Tabernacle.		Mrs. Walker		310 14 7	
Rev. J. M. Jones.		<i>Oban.</i>		South Australian Auxiliary, on General Account	
Contributions	19 5 6	Congregational Church.		150 0 0	
<i>Quinta.</i>		Sunday School, for South Sea Missions		0 3 2	
The Quinta Congregational Church.		<i>St. Andrew's.</i>		Meeting at Emerald Hill Presbyterian Church	
Annual Collection	12 19 4	Per W. Smith, Esq.		1 0 0	
<i>Boxes.</i>		Auxiliary Society		10 13 2	
Mrs. Pritchard	6 10 6	Collection at Public Meeting		5 12 4	
Mrs. Jones	0 6 0	Mrs. Prof. Swan		Collection at Williamstown Congregational Church	
For Widows' Fund	1 10 0	Ditto, for Biowandipore Mission		10 0 0	
Exs. 36s; 13s. 10s. id.		Mrs. Gibson, of Duloch		10 0 0	
<i>St. Florence.</i>		Miss M. Adamson		Geelong Presbyterian Church, Rev. Mr. Fraser	
Rev. J. Griffith	1 1 0	Waiter Walker, Esq.		0 7 8	
<i>Vronheulog.</i>		James Buis, Esq.		Richmond Congregational Church	
Mrs. Jennett Davies	2 2 2	Kirkton Burns		25 0 0	
<b>SCOTLAND.</b>		A Tea-dealer, for China		United Presbyterian Church, Geelong, Rev. Mr. Henderson	
<i>Aberfeldy.</i>		Mrs. D. Stevenson		2 2 6	
Sunday School	3 0 6	A. Hiskman, Esq.		Ballarat Congregational Church, Dawson Street, Rev. J. J. Halley	
<i>Campbeltown.</i>		Mrs. Dr. Briggs		Collection on Sunday	
Dalarnan Sunday School	0 7 6	Rev. J. M. Scott, M.A.		5 15 4	
<i>Dundee.</i>		Miss A. Thomson		Public Meeting	
Share of the residue of the late Mrs. Janet Hutchison	57 4 0	Mr. W. & Mrs. Smith Young Gentlemen at Mr. Smeaton's Boarding Establishment		3 9 3	
<i>Fraserburgh.</i>		Exs. & lsd.; 56s. 5s.		11 16 6	
Congregational Church.		<i>Stirling.</i>		Less Advertising, &c.	
Collection	4 5 9	T. H.		1 12 6	
<i>Galashiels.</i>		<i>Thornhill.</i>		10 3 6	
Mrs. Combat	1 10 0	Miss J. Peddie		10 0 0	
<i>Greenock.</i>		<b>AUSTRALIA.</b>		11 16 6	
Per W. Walton, Esq.		Per Rev. J. P. Sunderland.		10 3 6	
George Square Chapel Sabbath School, for Native Girls		Mrs. C. E. Gibbs, Melbourne, for Rev. J. Jones's School, Mac		11 3 6	
Mullens's School, Glasgow, to be called Frances Maria Jarvie	3 0 0	Geelong Congregational Church, McKillop Street, per Mr. Fort, for New Ship		1 5 0	
District Mission Sabbath School	1 0 6	After Sermons and Lectures by Rev. J. P. Sunderland.		2 14 6	
<i>Missionary Boxes.</i>		Congregational Church, Kyneton		2 14 6	
Miss Jarvie	0 10 0	Presbyterian Church Meeting, Mechanics' Hall		1 0 0	
Miss Hamilton	0 3 6	Tylden Meeting		15 6 0	
D. Moffa's Family.		Printing, Hirs of Hall, &c.		1 16 0	
Proceeds of Missionary Apple-tree	0 7 0			1 17 6	
				14 9 3	
				4 0 0	

Dunolly Congrega-	0 5 0
tions Sunday	0 3 0
School	1 13 0
Lecture	2 15 0
Little River, Geo-	
long Meeting	1 17 0
Mr. Thompson (D.J)	0 10 0
Mr. Bale, Castle-	
in Mare, for School	1 0 0
	114 19 0

SOUTH AUSTRALIA.

Adelaide.

Legacy of late Rev.	
T. Q. Stow, with	
Interest, per	
Augustine Stow,	
Esq.	122 0 0

NEW SOUTH WALES.

Auxiliary Society.

Joseph Thompson, Esq.,	
Treasurer.	

Church Collections.

Pitt Street Congregational	
Church.	

Rev. J. Graham.

Envelope Quarterly Col-	
lections.	

— Armstrong	2 10 0
— Almond	1 0 0
— Basing	1 0 0
Mr. and Mrs. Baker	0 15 0
Mr. J. Barton	0 9 0
Mrs. Brown	0 5 0
Charles Bent	0 10 0
J. S. Blackburn	0 5 0
Mrs. Beckman	0 15 0
R. Burgess	0 1 0
Mrs. Barton	0 2 0
K. Burnett	0 2 0
A. Balburne	0 10 0
Mr. and Mrs. Caitty	3 0 0
— Campognoni	0 5 0
Dr. Charles	3 0 0
N. Collier	0 5 0
G. Collier	0 10 0
T. B. Day	0 1 0
J. Dobbie	0 10 0
P. J. Elliott	2 0 0
— Elworthy	1 0 0
G. Father	0 10 0
J. Fairfax	4 5 0
Mrs. C. J. Fairfax	2 10 0
Mrs. Ferris	0 10 0
J. K. Fairfax	3 10 0
W. Fairfax	0 12 0
J. Fairfax, Junr.	0 15 0
— Fitzgerald	0 1 0
N. Giffard	0 7 0
B. Garrett	2 2 0
W. E. Goulding	0 10 0
— Groundwater	0 0 0
Edward Gray	0 10 0
Rev. J. Graham	0 10 0
Mrs. Graham	0 5 0
J. H. Graham	0 1 0
C. Hicks	0 10 0
James Hoey	0 5 0
— Harner	0 5 0
W. Hudson	2 2 0
A. Haydon	0 5 0
D. Jones	5 5 0
S. W. Jones	0 10 0
Mrs. Jolly	1 0 0
G. Johnson	0 7 0
D. Jenkins	0 5 0

J. C. M.	0 5 0
A. S. Jackson	0 0 8
Dr. P. S. Jones	0 5 0
Mr. Kelly	0 7 0
William Kent	0 5 0
M. A. Lytle	0 10 0
G. A. Lloyd	1 10 0
Mrs. Lloyd, sen.	0 2 0
James Macgregor	2 8 0
Mrs. Macgregor	1 5 0
Mrs. Morton	0 1 0
Richard Millar	0 0 8
Mrs. Martin	0 3 0
L. Moses	0 2 0
Richard Mills	0 5 0
Miss Mayhew	0 2 0
H. Marwick	0 5 0
Captain Marwick	0 5 0
No Name	0 7 0
W. Pratt	0 5 0
W. Peasey	1 0 0
W. J. Paul	0 2 0
J. Partridge	0 7 0
F. Preston	0 10 0
Richard Mills	0 5 0
R. M. Randall	1 0 0
A. A. Robinson	0 10 0
Mrs. W. Reading	1 5 0
Mrs. Ross, sen.	2 2 0
Mrs. J. Richards	0 5 0
Miss S. Ross	0 3 0
Mrs. G. Ross	0 15 0
Mrs. A. Ross	0 7 0
N. Scofield	0 5 0
W. T. Sanden	0 5 0
E. See	0 10 0
Mr. & Mrs. Sunners	0 5 0
Charles Scott	0 3 0
J. E. Skinner	0 10 0
M. Sullivan	0 1 3
Mrs. J. Thompson	1 2 0
J. Thompson	0 17 0
B. Thomas	0 17 0
L. E. Threlkeld	2 0 0
R. Veneman	0 10 0
M. A. Vennard	0 5 0
Rev. J. West	0 15 0
Mr. & Mrs. Wellbank	1 10 0
Mrs. F. Wyatt	0 3 0
Mrs. J. E. Wilshire	0 5 0
W. Wellington	0 5 0
W. Williams	0 5 0
Elizabeth Warton	0 3 0
William Wyatt	0 10 0
W. C. Willis	0 5 0
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School	2 0 0
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Bourke Street	3 10 2
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Mr. E. Lay	0 12 0
Mr. Stokes	0 12 0
Miss Thompson	0 12 0
Mrs. Wildman	0 12 0
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Mrs. Light	0 0 0
Mrs. Marks	0 0 0
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Mrs. Nott	0 0 0
Mrs. Palmer	0 0 0
Mrs. H. Short	0 0 0
Mrs. J. Thompson	0 0 0
Mrs. Avery	0 4 0
Mrs. Davis	0 4 0
Mrs. Evans	0 4 0
Mrs. Lewis	0 4 0
Mrs. Walker	0 4 0
Mrs. Durban	0 3 0
Mrs. Pomeroy	0 3 0
Mr. Rostrom	0 3 0
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Dicto, F. Kent	0 5 0
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and Orphans.	
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gational Church.	
Woolhara ditto	4 4 8
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each house .....	0 10 0
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er .....	0 2 0
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l .....	0 11 0
Robson .....	0 1 0
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rs Road School .....	1 0 0
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rs' Fund .....	5 0 0
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Collected by—	
Miss Morgan, Sab-	
bath School .....	0 15 7
Mrs. Ewens .....	0 12 0
Collected by Mrs. R. Smith.	
Rev. W. T. Matson .....	0 10 0
Smaller Sums .....	1 13 2
Interest .....	0 3 0
14s. 14s. 6d.	
<i>Southampton.</i>	
The Misses Randall .....	2 2 0
Mr. E. M. Randall .....	2 2 0
4s. 4s.	
<b>ISLE OF WIGHT.</b>	
<i>Ventnor.</i>	
Mr. & Mrs. Huzhos, for Mrs. Bradbury's School, Bournemouth .....	3 0 0
<i>Whitchurch.</i>	
Legacy of the late Miss Bailey of Haslingstoke .....	1 0 0
<b>HERTFORDSHIRE.</b>	
<i>Bushey.</i>	
Rev. J. Basley.	
Monthly Subscrip-	
tions .....	2 14 11
Miss Vines, Esq. .....	1 1 0
Mrs. Biggs .....	0 10 0

Mrs. Eames, Elstree	1 0 7
Sabbath School .....	0 13 0
Public Meeting .....	3 6 1
For Widows' Fund .....	4 19 6
For Widows' Fund .....	1 10 0
Exs. 11s. 9d.; 15s. 8s. 3d.	
<i>Stevenage.</i>	
Miss Nock .....	10 0 0
<b>KENT.</b>	
<i>Ash-next-Sandwich.</i>	
Rev. J. B. Dadd.	
Public Meeting .....	2 15 0
Missionary Boxes .....	11 11 1
Widows' Fund .....	2 4 0
Two Friends .....	0 5 0
Miss Mary Chandler .....	0 5 0
Mrs. Cornes, sen. .....	0 2 6
Sunday School Box .....	1 15 2
Barnswell do. .....	0 8 0
Exs. 2s.; 10s. 4s. 3d.	
<i>Ashford.</i>	
Congregational Sun-	
day School Juv-	
enile Auxiliary .....	2 0 0
<i>Margate.</i>	
Congregational Church.	
Rev. H. W. Butcher.	
Annual Sermons .....	5 0 2
Annual Meeting .....	3 8 2
For Widows' Fund .....	2 0 4
Sunday School .....	0 11 3
<b>Subscribers.</b>	
Mrs. Dove .....	0 10 0
Mrs. Haydon .....	0 10 0
Mr. Hitchin .....	0 10 0
Mr. Chas. Woodruff .....	1 0 0
Collected by Mrs. Fells .....	0 17 8
Chapel Box .....	0 3 0
Miss Friend's Box .....	0 5 0
Young Ladies' Box at Northumber-	
land House .....	0 10 1
Exs. 15s.; 15s. 12s. 5d.	
<b>Zion Chapel.</b>	
Rev. C. Bird.	
For Widows' Fund .....	2 2 7
Monthly Prayer Meetings .....	6 8 0
8s. 10s. 7d.	
<b>Mr. Dentry's School.</b>	
Union Crescent.	
Missionary Box .....	1 12 7
For the Native Boy William Dentry, at Pareychalsey .....	3 0 0
4s. 12s. 7d.	
<i>Orpington.</i>	
Independent Sunday School .....	1 0 0
<b>LANCASHIRE.</b>	
<i>Bolton.</i>	
Share of Residue of the Estate of the late Mrs. Hannah Hill, per Mr. W. Brown .....	55 19 4
<i>Farnworth.</i>	
F. Barnes, Esq., M.P., and Alfred Barnes, Esq. .....	100 0 0

<i>Knowle Green.</i>	
Rev. G. Scott.	
Mr. W. Bourne .....	0 10 0
For Widows' Fund .....	0 8 0
15s. 9d.	
<i>Little Lever.</i>	
Independent Sun-	
day School .....	0 2 0
<i>Manchester.</i>	
J. Sidebottom, Esq., for Memorial Churches, Madagascarc .....	100 0 0
<i>Rusholme Road.</i>	
Sunday School, 4th Class Girls, for Annie Thompson, at Bangalore .....	3 0 0
<b>Zion Chapel.</b>	
Rev. J. Gwyther.	
Mr. H. Brydon, Secretary.	
Sunday School, for New Ship .....	35 15 7
Collected by Miss Devonport.	
Miss Roberts .....	1 0 0
Mrs. Sharp .....	1 0 0
Miss Symes .....	0 10 0
Miss Dickens .....	0 10 0
Mr. Moore .....	0 10 0
Miss Miller .....	0 5 0
Mr. Ashton .....	0 5 0
Miss Devonport .....	0 4 0
Young Men's Association .....	7 2 1
Anniversary Collec-	
tion, including Mr. Callender, Esq., and Mr. Almswood, Esq. .....	95 12 1
Collected by Miss Maria Sherman.	
Mr. Bayler .....	0 6 0
Mr. Robinson .....	0 5 0
Mr. Smith .....	0 2 0
Mr. Darand .....	0 2 0
Miss M. Sherman .....	0 2 0
Mrs. Chadwick .....	0 1 0
Collected by Miss Percival.	
Rev. E. Edwards .....	0 8 0
Mr. Percival .....	0 10 0
Mr. Brydon .....	0 10 0
Mr. Okell .....	0 10 0
Mr. Mellor .....	0 5 0
Mrs. Ibbetson .....	0 4 0
S. O. .....	0 1 0
Collected by Mr. Coppock.	
Mr. Riggs .....	0 2 0
Mr. Thompson .....	0 1 0
Mrs. Thomas .....	0 5 2
Mr. Nutt .....	0 3 0
Sunday Schools .....	6 3 3
For Widows' Fund .....	2 10 0
16s. 8s. 5d.	
<b>Rochdale District.</b>	
Bamford Chapel.	
Rev. J. Browne.	
Mrs. Fenton, for Crombie School .....	12 0 0
Miss Fenton, for Naomi Edmunds .....	3 0 0
in ditto .....	3 0 0
Albert Fenton, Esq. .....	5 0 0
Rev. James Brown .....	0 10 0
Mrs. J. Tattersall .....	1 0 0
Mrs. Emsbottom .....	0 12 0
Miss Jackson .....	0 5 0
Miss M. Jackson & others .....	1 0 0
Collection .....	7 15 3
Public Meeting .....	3 17 10
For Widows' Fund .....	1 10 0
30s. 10s. 7d.	

**West Lancashire Auxiliary.**  
 Per T. B. Job, Esq.  
 Crescent and Norwood  
 Chapels.  
 Grant from Weekly  
 Contributions' Fund..... 40 0 0  
 Waverton Chapel.  
 Collection by Ladies 16 18 8  
 For Widows' Fund 8 18 0  
 Newington Chapel.  
 For Widows' Fund 4 5 5  
 674, 9s. 1d.

**LINCOLNSHIRE.**

**Brigg.**  
 Ladies' Working  
 Society, for the  
 Native Teacher  
 William Martin ... 5 0 0

**MIDDLESEX.**

**Brentford.**  
 Collected by—  
 Miss Wheeler ..... 1 2 6

**MONMOUTHSHIRE.**

**Raglan.**  
 Per Mr. C. Forward,  
 Collection ..... 1 2 0  
 Missionary Box ..... 0 14 0  
 Sabbath School ..... 0 4 0  
 34.

**Usk.**

**Rev. G. Thomas.**  
 Collection ..... 3 4 8  
 Mr. Agg ..... 0 5 0  
 Miss Paak's Box ..... 0 4 10  
 Miss Elizabeth Mor-  
 gan's Box ..... 0 7 0  
 Miss M. Jane Davies ..... 0 6 6  
 Mrs. Williams ..... 0 7 10  
 Mrs. Parsons ..... 0 3 8  
 Miss Phillips ..... 0 10 7  
 Miss Polly Agg ..... 0 5 0  
 51. 9s. 1d.

**NORTHAMPTONSHIRE.**

**Northampton.**  
 Doddridge Chapel.  
 Per Mr. J. Robinson.  
 Annual Collections 15 12 5

**Subscriptions.**

Mr. Perry ..... 5 0 0  
 Mr. P. Perry ..... 1 1 0  
 Miss Wilkinson ..... 1 1 0  
 Miss Hawkes ..... 1 1 0  
 Mrs. Brice ..... 1 1 0  
 Mrs. Clarke ..... 1 1 0  
 Mr. Edens ..... 1 1 0  
 Mr. Robinson ..... 1 1 0  
 Miss Bradley ..... 1 0 0  
 Mr. Jeffery ..... 0 10 0  
 Mr. Chagman ..... 0 10 0  
 Mr. Mayger ..... 0 19 0  
 Mrs. Jeffery ..... 0 5 0  
 Mrs. Boyson ..... 0 5 0  
 Mrs. How ..... 0 4 0  
 Mrs. W. Marshall ..... 0 4 0  
 Mrs. Ferguson ..... 0 4 0

**Missionary Boxes.**

Miss Ellard ..... 1 12 0  
 Mrs. Harvey ..... 0 10 0  
 Mrs. C. Macquinn ... 0 2 10

**Juvenile Missionary Society.**  
 Female Senior Class,  
 for Support of Orphan  
 Boy Phillip  
 Doddridge in Rev.  
 E. R. Krause's  
 School, Haratouga 3 0 0  
 School Boxes ..... 3 17 10  
 Collection at the Gen-  
 eral and United  
 Public Meeting,  
 less expenses 2s. 4 13 6  
 United Collection of  
 three Congrega-  
 tional Churches  
 for Widows' Fund  
 524, 2s. 9d.

**Peterborough.**

**Rev. A. Murray.**  
 Collection ..... 7 0 6  
 Sunday School ..... 2 5 1  
 Mr. Thos. Rowell's  
 Box ..... 0 7 6  
 Mr. Caskon (A.) ..... 1 0 0  
 A Friend (A.) ..... 1 0 0  
 Rev. A. Murray ..... 0 10 0  
 Mr. Lound ..... 13 0 0  
 For Widows' Fund 3 0 0  
 Exs. 9s.; 271. 17s. 1d.

**Rowell.**

**C. Hafford, Esq., Treasurer.**  
 Contributions, 1864 12 8 6  
 Ditto, 1863 ..... 14 1 4  
 For Widows' Fund 1 0  
 271. 9s. 6d.

**SHROPSHIRE.**

**Ludlow.**  
**Rev. R. G. Soper.**  
 Subscriptions ..... 6 11 6  
 Boxes ..... 19 9 2  
 Public Meeting ..... 4 8 6  
 Exs. 15s.; 296. 13s. 8d.

**Minshall Vernon.**

**Cross Lane Chapel.**  
 Moiety of Collec-  
 tions ..... 3 10 0

**Shrewsbury.**

**Swan Hill Chapel.**  
**Rev. George Kettle.**  
**S. Lewin, Treasurer.**  
 For Widows' Fund; 4 12 8  
 Subscribers.  
 Mrs. Bartlett, Marn-  
 wood, Neblor ..... 1 0 0  
 William Neblor,  
 Esq., Town Walls 1 0 0

Collected by Mrs. Lewin.  
 Mr. George Davies,  
 Sutton ..... 0 10 0  
 Miss E. B. Evans .. 0 10 0  
 A Friend ..... 1 0 0  
 Miss Hudditch ..... 1 0 0  
 Mr. Johnson ..... 0 10 0  
 Mr. Lewis ..... 0 10 0  
 Mr. Marks ..... 0 10 0  
 Thos. Piddock, Esq. 0 10 0  
 Saml. Smith, Esq. 1 0 0  
 Miss Weaver, Town  
 Walls ..... 1 10 0  
 Smaller Sums ..... 0 10 10

Collected by Mrs. Nicholls.  
 Thomas Bodenham,  
 Esq. 1 1 0  
 H. S. Francis, Esq. 1 1 0  
 Mr. C. B. Nicholls .. 1 1 0  
 Smaller Sums ..... 0 15 0

Collected by Miss Franklin.  
 Mr. Franklin, Castle  
 Street ..... 1 1 0  
 Mr. Gay ..... 0 10 0  
 Mr. Humphreys ..... 0 10 0  
 Mr. E. H. Robinson 0 10 0  
 Mr. James Robinson 0 10 0  
 Smaller Sums ..... 1 18 7

Collected by Mrs. B. Evans.  
 Sums under 10s. .... 1 13 4

**Missionary Boxes.**

Misses Gittins ..... 0 0 5  
 Rev. G. Kettle's ..... 0 5 0  
 Children ..... 0 5 0  
 Mrs. Maddox ..... 0 6 10

**Sabbath Schools.**

Girls ..... 3 12 8  
 Boys ..... 0 13 7  
 Collections ..... 10 7 8  
 Exs. 1s. 6d.; 467. 19s. 4d.

**Shrewsbury.**

**The Tabernacle, Dogpole.**  
**Mr. Samuel Evans, Treas.**  
 Annual Collection... 3 0 0

**Missionary Boxes.**

Miss M. A. Evans ... 0 17 1  
 Miss E. Jones ..... 0 12 0  
 Miss J. Jones,  
 Smethcote ..... 0 6 4  
 Miss M. J. Jones ..... 0 7 7  
 Miss Owen, Hinton 0 8 11  
 Miss M. A. Watkins 0 6 9  
 Master J. E. Watkins 0 1 8  
 Exs. 1s. 1d.; 6s.

**Abbey Foregate New Church.**

Collection, including  
 Mrs. Maddox's Box,  
 11. 2s. 6d. .... 3 0 0

**STAFFORDSHIRE.**

**Burslem.**

**G. W. Garlick, Esq. 1 1 0**

**SUFFOLK.**

**Auxiliary.**

**L. Webb, Esq., Treasurer.**  
**Haughley.**

Miss Hammond ..... 1 10 0  
 Mr. R. Hammond ..... 0 10 0  
 Mr. Hy. Hammond 1 10 0  
 Mr. Kerry Ham-  
 mond ..... 1 0 0  
 Mr. Wm. Prentice .. 2 0 0  
 Mr. John Syrett ..... 0 7 0  
 Donations under 5s.  
 by M. A. Pinnum 1 14 2  
 Collection ..... 1 9 11  
 For Widows' Fund 1 8 2  
 14. 9s. 3d.

**Needham Market.**

**Rev. J. Jenkins.**  
 Boxes.  
 Mrs. Salmon ..... 1 7 3  
 Miss Godfrey ..... 0 7 0  
 Miss Bowell ..... 0 2 10  
 Miss Southgate ..... 0 3 2  
 Miss Blomfield ..... 0 2 8  
 Mrs. Dallinger ..... 0 7 4  
 Miss Vincent ..... 0 1 0  
 Collection after Ser-  
 mon ..... 4 6 0  
 Sunday School ..... 0 9 7  
 For Widows' Fund 2 0 0

**Donations.**

S. A. Shaw, Esq. .... 1 0 0  
 H. S. Southgate ..... 0 10 0  
 Mr. Geo. Steward... 0 10 0  
 Mr. J. T. Bagley ... 0 10 0

**For New Ship ..... 4 1 1**  
**Sunday School 1 8 0**  
 16s. 12s. 5d.  
 Including of. 2s. 3d. pre-  
 viously acknowledged.

**SURREY.**

**Farncomb, near Godalmy.**  
**Thos. Stimpson, Esq. 19 0 0**

**Red Hill.**

**Rev. W. P. Dothie,**  
**Mr. J. S. Hogben, Treas.**  
 Collection ..... 6 17 6  
 For Widows' Fund 2 11 0

**Subscribers.**

Mr. Richardson ..... 1 1 0  
 Mrs. Richardson .. 1 1 0  
 Mrs. Milbur ..... 0 20 0  
 Mr. Hanham ..... 1 0 0  
 W. W. .... 1 0 0  
 Rev. E. Prout ..... 1 0 0  
 Rev. W. P. Dothie. 1 0 0  
 Mr. Summer ..... 1 0 0  
 Mrs. Bennett ..... 1 0 0

**Collected by—**

E. Collins ..... 2 12 3  
 E. Chesterton ..... 0 6 0  
 E. Chapman ..... 1 12 0  
 Miss Jagg ..... 1 10 0  
 Miss Bennett ..... 0 10 0

**Boxes.**

R. Collins ..... 0 7 9  
 E. Brands ..... 0 7 1  
 J. Carmad ..... 0 10 0  
 Miss Simmons ..... 1 7 7  
 Sunday School ..... 0 10 0  
 Collection ..... 3 19 6  
 34d.

**Sutton.**

**Mrs. Eliza Hill ..... 0 10 0**

**Weybridge.**

**Alfred Wilson, Esq. 20 0 0**

**WARWICKSHIRE.**

**Birmingham.**

**T. Crowley, Esq.,**  
**for Memorial**  
**Churches, Madag-**  
**ascar ..... 25 0 0**

**Coventry.**

**Wall Street Chapel,**  
 Mrs. Richardson .. 1 0 0  
 Mrs. Smith ..... 1 0 0  
 Rev. J. W. Kiddle ... 0 12 6  
 Mr. Randall ..... 0 12 6  
 Mr. Weston ..... 0 12 0  
 Mrs. Thompson ..... 0 12 0  
 Sums under 10s. 1 0 0

**Collected by—**

**Mrs. Wood ..... 0 10 1**  
**Miss Good ..... 0 9 1**

**Boxes.**

Miss Thompson ..... 0 11  
 Miss Allen ..... 0 10  
 Miss Turner ..... 0 10  
 Miss Read ..... 0 5  
 Miss Conroy ..... 0 5  
 Master Read ..... 0 5  
 Master Sanson ..... 0 5  
 Sunday School ..... 0 10  
 Annual Collection ..... 4 0  
 For Widows' Fund 1 1  
 Exs. 1s. 6d.; 144. 3s. 3d.

**Foleshill.**

**Rev. G. L. Withers.**  
 Collection ..... 1 1  
 Mrs. J. Allen ..... 1 1  
 Mrs. Nutting ..... 0 6

Mr. Hollick	0 19 6
Sam. Arenius	0 5 7
Phoe Groves	0 6 8
Mr. James Edwards	0 5 4
J. Harston	0 2 6
David Beadle	0 2 6
Rocco	0 0 0
Chapel House	0 5 2
Rev. G. L. Withers	0 9 6

**WILTSHIRE.**

Per Rev. T. Mann.

*Hawkridge.*

Contributions	0 13 0
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*Malsham.*

Contributions	4 19 7
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*Castle Combe.*

Rev. G. Bailey.

Collections.

Natie Combe	1 1 8
Ford	0 19 8
North Wrexall	1 13 8
Johns	0 7 9

Boxes.

Miss Holbrow	1 1 1
Master A. Bailey	0 15 0
Mrs. Taylor	0 6 9
Mrs. Weeks	0 5 0
Mrs. Jeffries	0 5 8
Mrs. Hillier	0 1 11
North Wrexall Sabbath School	0 8 8

*Westbury.*

Lower Meeting.

Rev. T. Hind.

Collections	8 14 8
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Collected by—

Mrs. Francis	1 11 3
Mrs. Withers	0 11 0
Mrs. Zeal	0 10 6

Sunday School.

Classes.

F. Wilshire	0 14 0
Mrs. Hopkins	0 4 0
Mrs. Michael	0 7 11
Mrs. Taylor	0 7 11
Mrs. M. Taylor	0 8 0
Mrs. Sexton	0 9 9
F. Zeal	0 2 8
F. Gouzon	0 8 2
F. Watts	0 9 7
General Box	0 1 8
Master S. Taylor's Box	0 8 1
For Widows' Fund	2 10 0
Exs. ss.; 177. 132. 2d.	

**YORKSHIRE.**

*Bradford.*

Knowles, Esq.	10 0 0
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*Sheffield.*

Auxiliary Society.

W. Brown, Esq., Treasurer.

Account	48 3 10
For Widows' Fund	1 16 2
col.	

**WALES.**

**BRECONSHIRE.**

Per Mr. John Jones.

Welsh	1 16 8
Top of Rhos	0 13 8
Welsh	1 18 6
Welsh	3 8 11
71. 108. 6d.	

**GLAMORGANSHIRE.**

*Cardiff.*

Mount Stuart Chapel.

Rev. Jno. Davies.

Mr. T. B. Evans, Treasurer.

Contributions	7 1 0
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**PENBROKESHIRE.**

*Sardinia.*

Rev. W. Thomas.

Contributions	1 6 0
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**SCOTLAND.**

*Blairgowrie.*

Rev. J. Tait.

Contributions	5 0 0
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*Dundee.*

For the Memorial Churches, Madagascar.

Edw. Baxter, Esq.	100 0 6
A. Friend, per ditto	10 0 0

*Edinburgh.*

Auxiliary Society.

J. S. Mack, Esq., Treasurer.

H. B. Dewar, Esq., for Native Teacher in Southern India, called James Duncan	10 0 6
Dr. Hnie, Edinburgh	1 0 0
Adam Pearson, Esq.	1 0 0
ditto	10 0 0
Mrs. Swan and Friends, for Rev. Joseph Edkins, Peking	10 0 0
Albany Street Chapel, Rev. John Cranbrook.	

For Support of Native Teachers at Travancore and Madagascar.

Mrs. Adamson	0 12 0
Mr. Robt. Allan	0 3 0
Mrs. Wm. Anderson	0 10 0
Mr. J. Anderson	0 10 0
Miss M. Andrew	0 2 0
Mrs. Angus	0 4 0
Mrs. Hartley	0 5 0
Miss Caldwell	0 5 0
Mr. Caliam	1 0 0
Miss J. Clapperton	0 5 0
Mrs. E. B. Couchman	0 2 0
Mr. Gowan	0 2 0
Mr. & Mrs. Craig	0 5 0
Mr. James Craig	0 4 0
Miss Cullen	1 19 0
Mr. & Mrs. Fenlon	0 5 0
Miss Finlay	0 5 0
Mr. & Mrs. Fullarton	1 1 0
Mr. & Mrs. Fulton	0 12 0
Mrs. Ferguson	0 4 0
Mrs. Harkley	0 5 0
Mrs. E. Henderson	1 0 0
Mrs. Henderson	0 2 6
Mrs. Andrew Jack	0 4 0
Miss Kean	0 5 0
Mr. & Mrs. J. Miller	0 5 0
Mr. & Mrs. G. Mitchell	0 2 6
Mr. Mitchell	0 5 0
Mr. Eben Murray	1 15 6
Mrs. Andrew Murray	0 5 0
Mr. James M'Alister	0 10 0
Mr. & Miss Plenderleath	0 3 0
Mr. & Mrs. Pryde	0 4 0
Mrs. Roberts	0 10 6
Mr. T. Sanderson	0 4 0
Mr. & Mrs. Slight	0 2 6
Mrs. Smith	0 5 0
Mr. & Mrs. Somerville	1 0 0
Mr. A. W. Somerville	0 5 0
Mr. & Mrs. Spears	0 5 0
Ditto	0 5 0

For Support of Native Teachers at Travancore and Madagascar.

Mrs. Adamson	0 12 0
Mr. Robt. Allan	0 3 0
Mrs. Wm. Anderson	0 10 0
Mr. J. Anderson	0 10 0
Miss M. Andrew	0 2 0
Mrs. Angus	0 4 0
Mrs. Hartley	0 5 0
Miss Caldwell	0 5 0
Mr. Caliam	1 0 0
Miss J. Clapperton	0 5 0
Mrs. E. B. Couchman	0 2 0
Mr. Gowan	0 2 0
Mr. & Mrs. Craig	0 5 0
Mr. James Craig	0 4 0
Miss Cullen	1 19 0
Mr. & Mrs. Fenlon	0 5 0
Miss Finlay	0 5 0
Mr. & Mrs. Fullarton	1 1 0
Mr. & Mrs. Fulton	0 12 0
Mrs. Ferguson	0 4 0
Mrs. Harkley	0 5 0
Mrs. E. Henderson	1 0 0
Mrs. Henderson	0 2 6
Mrs. Andrew Jack	0 4 0
Miss Kean	0 5 0
Mr. & Mrs. J. Miller	0 5 0
Mr. & Mrs. G. Mitchell	0 2 6
Mr. Mitchell	0 5 0
Mr. Eben Murray	1 15 6
Mrs. Andrew Murray	0 5 0
Mr. James M'Alister	0 10 0
Mr. & Miss Plenderleath	0 3 0
Mr. & Mrs. Pryde	0 4 0
Mrs. Roberts	0 10 6
Mr. T. Sanderson	0 4 0
Mr. & Mrs. Slight	0 2 6
Mrs. Smith	0 5 0
Mr. & Mrs. Somerville	1 0 0
Mr. A. W. Somerville	0 5 0
Mr. & Mrs. Spears	0 5 0
Ditto	0 5 0

Mr. M. Spears	0 5 0
Mr. Geo. Spears	0 6 0
Mr. & Mrs. Stephen	0 8 0
Mr. Story	0 3 0
Mr. & Mrs. Sturrock	0 7 0
Mr. & Mrs. Taylor	0 5 0
Mr. & Mrs. Tennant	1 0 0
Mr. & Mrs. Thynne	1 1 0
Mr. & Mrs. H. M. Tod	0 10 0
Mr. & Mrs. Turnbull	0 10 0
Mr. James Watt	0 5 0
Mrs. Wemyss	0 4 0
Mr. Wemyss	0 3 0
Mr. & Mrs. Wightman	0 5 0
Miss Wightman	0 2 0
Mr. D. Wightman	0 3 0

Collection at Church-door

From ordinary Church funds	1 17 6
Smaller Sums	3 8 10
Exs. 34s. 11d.; 23s.	

Richmond Place Congregational Church.

Collection	3 13 8
Collected by Mrs. Bell	
Mr. Ebner, Murray	1 10 0
Mr. W. Turnbull	1 0 0
Smaller Sums	0 6 0

Collected by Mrs. Jackson.

Mrs. Wight	2 0 0
Sums under 10s.	1 2 0
Collected by Miss Johnston.	
Sums under 10s.	0 16 0

Collected by Miss Robson.

Small Sums	0 9 0
Collected by Miss Brown.	
Mr. Hugh Brown	5 0 0
Small Sums	0 7 0
Collected by Miss Wilkie.	
Mr. H. Bruce	5 0 0
Ditto, for Native Teachers	5 0 0
Small Sums	0 2 0
Sabbath Schl. Boxes	1 15 2
Small Sums	0 6 0
Exs. 14. 7d.; 234. 7s. 3d.	

Augustine Church.

Rev. Dr. W. L. Alexander.

For Widows' Fund	3 2 4
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Dalkeith Auxiliary.

Collection per Deputation (in Free Church)

Collection at Public Meeting	5 9 8
Mission Box, Mrs. Whyte's	1 0 0
Boarding and Day School	5 0 0
Collection, Ewing Place Congregational Church	13 0 0
D. P. Subscription	22 0 0
Collection at Public Meeting, Oakshaw Street United Presbyterian Church, Paisley, per Rev. Mr. France	2 15 0
Collection, Wellington Street United Presbyterian Church, Rev. Dr. Robson	24 8 8
Miss M. Tunes	
Troom, per Rev. J. Kirkwood	0 10 0
J. D. Bryce	5 0 0
John Street United Presbyterian Church Missionary Society, per Mr. Wilson	10 0 0
Edinburgh Street United Presbyterian Church Bible and Missionary Society	5 0 0
Rev. H. J. J. Kilsyth	0 11 6

Congregational Church Bible Class, per Mr. Mack, for New School House at Fullacky

Collection	2 12 0
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*Dumfermline.*

Mr. Robert Inglis, 1896 and 1895	2 0 0
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*Maybole.*

United Presbyterian Church, for Madagascar

Collection	1 8 6
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*Auchterarder.*

North United Presbyterian Church, for Madagascar

Collection	0 2 8
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Ditto, Sale School, for ditto

Collection	1 5 4
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*Leith.*

North Leith Mission Sabbath School, for Boy, James Fairbairn, in Rev. Dr. Lowe's School, Travancora

Collection	2 11 4
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Mirrocles Close, Sabbath School, for Mr. Muirhead, Shaughae

Collection	2 5 0
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Union Sabbath School, per Mr. George Dobson

Collection	5 16 2
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Mr. J. S. Mack

Collection	3 2 10
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Appropriated thus—

For Girl, Maria Magrie Mack, in Mr. Jones's School, Colimbatour, M.; for Boy, George Dobson, in Mr. Bradbury's School, Berhampton, M.; for Girl, Elizabeth Daiglish, in Mr. Lowe's School, Neoyor, M.

186. 14s. 5.

Mrs. Miller (2 yrs.)

For Widows' Fund	4 0 0
Do., for Widows' Fund	2 0 0

*Fraserburgh.*

James Park, Esq., for Native Teacher, Lawrence Park

Collection	10 0 0
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Mr. Muddle (A.)

For Widows' Fund	2 14 0
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184. 14s.

*Glasgow Auxiliary.*

Robt. Goodwin, Esq., Treas.

Kilsyth Congregational Sabbath School	1 0 0
Free St. David's Sabbath Schools, Kirkintilloch, per Mr. Sowle, for the New shirt	0 7 6
William Logan	0 5 0
Collection at Public Meeting	5 9 8
Mission Box, Mrs. Whyte's	1 0 0
Boarding and Day School	5 0 0
Collection, Ewing Place Congregational Church	13 0 0
D. P. Subscription	22 0 0
Collection at Public Meeting, Oakshaw Street United Presbyterian Church, Paisley, per Rev. Mr. France	2 15 0
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Miss M. Tunes	
Troom, per Rev. J. Kirkwood	0 10 0
J. D. Bryce	5 0 0
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Edinburgh Street United Presbyterian Church Bible and Missionary Society	5 0 0
Rev. H. J. J. Kilsyth	0 11 6

Hugh Brown ..... 4 0 0	[Ballary Schools.	<i>St. Andrew's.</i>	Collected in
John Ferris (2 yrs.) 10 0 0	George Smith, Jun. 1 0 0	Auxiliary Society.	with the S. K.
Wm. Patrick (2 yrs.) 4 0 0	Mr. John Watson's	Per W. Smith, Esq.	national Chur
James Watson ..... 5 0 0	Family ..... 0 10 0	Collected by—	Rev. Alexande
Nathaniel Steven-	Henry Watson ..... 1 0 0	Miss C. Mitchell ..... 0 5 0	Additional f
son ..... 5 0 0	John Burnett ..... 0 10 0	Miss Agnes Thomson 0 15 8	Collected by M
Collected by Miss	Walter Mellyraith 0 5 0	Miss Mary Salter ..... 0 5 4	MacArt
Burns, for the	Thomas Neilson ..... 0 5 0	Mr. Smeaton's	Mrs. MacArthur
New Ship ..... 0 0 0	Duncan M'Donald... 0 10 0	Young Gentlemen	Mias MacArthur
Collected by John	Andrew Robertson 0 5 0	(additional) ..... 1 0 0	H. W. M. ....
Burns, for ditto ... 1 0 0	1851, &c. &c.	Mrs. Wm. Guill, for	William Hamf
<b>Elgin Place Congregational</b>	<b>Lanark.</b>	Native Boy in	Misses Brookie
<b>Church.</b>	Legaev of the late	India, called Peter	E. Staughton ...
Rev. H. Batchelor.	Mr. Robert Brown 10 0 0	Smith ..... 3 0 0	A. & — Hutchin
<b>Society for Religious</b>	<b>Montrose.</b>	Mr. George Cook	— Howan ...
<b>Purposes.</b>	Per J. William Japp, Esq.	for Juvenile Mis-	Mrs. McKearney
James Steven ..... 0 5 0	Provost Mitchell ... 5 0 0	sionary Society ... 2 17 3	Helen MacArth
D. S. MacFarlane ... 1 0 0	Mr. Joseph Johnston 4 0 0	Exs. 1s. 6d.; 5s. 6d.	Smaller Sums ...
Rt. Leslie Smith ... 0 10 0	Mr. James Johnston 2 0 0	<b>SHETLAND.</b>	Additional from 5
Alexander Henry ... 0 10 0	Rev. P. Whyte ..... 1 0 0	<b>Sandwick.</b>	day School C
Collection at Chapel-	Mr. Robert Barclay 1 0 0	Rev. John Talloch.	dren's Cards ...
door ..... 21 0 0	Mr. Charles Birnie 1 0 0	Collection ..... 2 10 0	Collected by M
William Hutton ..... 2 0 0	Mr. Archd. Foote ... 1 0 0	<b>Stirling.</b>	Smith, for Mr
R. W. Henry ..... 0 5 0	Mr. Francis Aber-	Mr. William Gow's	School, Maré.
David Blackadder ... 1 0 0	deen ..... 1 0 0	Children ..... 0 4 0	Mrs. Captain Sr
Miss E. .... 0 5 0	Mr. C. H. Millar ... 1 0 0	<b>Stonehaven.</b>	Mrs. Helen M
John Brown, Jun. ... 2 0 0	Mr. Edward Millar 1 0 0	Muchell's Sabbath	Arthur ...
James Readman ..... 1 0 0	Mr. W. D. Johnston 2 0 0	School ..... 0 10 0	Jessie Fulton ...
Helen Lang ..... 0 5 0	Mr. J. William Japp 1 0 0	<b>AUSTRALIA.</b>	Miss Robertson
Jessie B. Thomson 0 4 0	Mr. F. M. Japp ..... 1 0 0	<b>Melbourne.</b>	Miss Staughton
Stewart Street Sab-	Misses Gordon ..... 0 10 0	Per R. Smith, Esq.	Marion Turner
bath School ..... 1 15 0	Mr. George Walker 0 10 0	Collections.	Turner .....
John Gray ..... 5 0 0	Mr. Robert Walker 0 10 0	Rev. J. C. McMi-	Ditto, Collected
George Miller, M.D. 1 10 0	Mr. James Warrack 0 10 0	chael's Congre-	Mrs. Robert Smi
Andrew Armour ... 0 5 0	Mr. James Birnie ... 0 10 0	gational Church ... 6 13 5	Mrs. Cooper ...
The late Miss E. F.	Mr. James Mudie ... 0 10 0	East St. Kilda Congre-	Mrs. Coteh ...
Mitchell ..... 0 10 0	Mr. Robert Cooke ... 0 10 0	gational Ch. ... 5 15 1	Mrs. Long ...
Rev. H. Batchelor ... 2 0 0	Dr. Lawrence ..... 0 7 8	Public Meeting in	Mrs. Captain Sm
Miss E. Smith ..... 0 5 0	Mrs. Law ..... 0 5 0	St. George's Hall 11 0 0	Mrs. Brown ...
Miss A. MacNair ... 0 5 0	Mrs. David Walker 0 5 0	Per Rev. J. Mirams,	David Reath ...
John Campbell ..... 0 5 0	Mrs. Savage ..... 0 5 0	Carlton ..... 1 0 0	Sarah Allen ...
Ebenezer Henry ... 2 0 0	Mr. David Leslie ... 0 5 0	Meeting in Congre-	Mrs. Gowan ...
William Lindsay ... 0 5 0	Collection at Meel-	gational, Windsor	Mrs. McDonald ...
Mrs. Arch. Brown ... 2 0 0	ing, with Deputa-	Congregational	Mrs. Miller, sen
Violet Brown ..... 0 5 0	tion ..... 2 3 0	Church, Collins	George Smith ...
Mrs. Bath ..... 0 5 0	For Widows' Fund 3 5 0	Street, Rev. A.	Mrs. Griffin ...
Mrs. John Watson ... 0 5 0	<b>Brekine Street Sabbath</b>	Fraser ..... 10 0 0	Sales of Fair
and Family ..... 3 0 0	School.	Ambrose Kyte (D.) 1 1 0	Articles & M.
John Graham ..... 0 5 0	For India Femals	Congregational Sab-	Shells ...
Robert Bruce ..... 0 10 0	School ..... 0 7 0	bath School, Kew,	For the General 1
William Wright ... 0 5 0	For China ..... 0 7 0	per David Beath 10 0 0	the Socie
John Balgarnie ... 2 0 0	Queen Street Mis-	Additional, for Ship.	Per — Fulton
H. Parnell ..... 0 1 0	sionary School Mis-	Congregational Sab-	Sabbath School M
Henry Watson ..... 2 0 0	sonary Box ..... 0 0 0	bath School, Wils-	onary Boxes.
Walter Cairns ..... 1 0 0	Exs. 10s.; 33s. 15s. 2d.	ton, per W.	Collection ...
Alex. Gilmour ..... 1 0 0	<b>Peterhead.</b>	White ..... 5 0 0	Collected by An
Mrs. McEchlin ..... 0 4 0	A Friend ..... 0 0 0	Ditto, Janefeld, per	Turner ...
John Burnett ..... 0 10 0		Mr. Emms ..... 1 10 0	Subscribe
Walter Mellyraith 0 10 0			William Peterson
James Mellyraith ... 0 10 0			F. T. Sargood ...
George Thomson ... 1 0 0			Mrs. Robert Sm
Thomas Neilson ... 1 0 0			Alexander Smith
Duncan M'Donald... 1 1 0			1851, 18s.
Jane Wylie ..... 1 0 0			<b>NEW ZEAL</b>
Miss E. Campbell ... 1 0 0			<b>Loaves</b>
Agnes Brown ..... 0 10 0			United Presb
Andrew and Mrs.			Church
Gordon ..... 0 10 0			Rev. J. Copl
Thomas Bland ..... 0 10 0			New Year's Tha
Andrew Robertson 0 5 0			offering ...
John Barr ..... 0 5 0			
Robert Gow, Jun. ... 1 0 0			
Mrs. Laacock ..... 0 5 0			
J. S. .... 0 10 0			
Thomas Alexander 2 0 0			
William Mackay ... 1 0 0			

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kincaid, M.P., and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Good 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert and payable at the General Post Office, London.

THE  
**Missionary Magazine**

AND

**CHRONICLE.**

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**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.  
 SEVENTY-SECOND GENERAL MEETING.**

**MONDAY, MAY 7TH.**

*Morning, Seven o'clock.*—PRAYER MEETING at the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine Blessing on the several Services of the Anniversary.

*Afternoon.*—A Meeting of Delegates will be held at the Mission House, Blomfield Street, at *Three o'clock*, to which the attendance of Directors both Town and Country, is respectfully invited.

*Evening.*—Weigh House Chapel, the Rev. GEORGE WILKINSON, of Chelmsford, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

**TUESDAY, MAY 8TH**

*Evening, Fetter Lane Welsh Chapel.*—Rev. ROWLAND WILLIAMS, of Bangor, to preach in the Welsh language. Service to commence at *Seven o'clock*.

**WEDNESDAY, MAY 9TH.**

*Morning, Surrey Chapel.*—Rev. DAVID THOMAS B.A., of Bristol, to preach. Service to commence at *half-past Ten o'clock*.

*Evening, Tabernacle.*—Rev. CHARLES VINCE, of Birmingham, to preach. Service to commence at *half-past Six o'clock*.

**THURSDAY, MAY 10TH.**

*Morning.*—The ANNUAL MEETING of the Society will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by

The Right Hon. THE EARL OF SHAFTESBURY, K. G.

*Evening.*—THE ANNUAL JUVENILE MEETING will be held at the POULTRY CHAPEL. The Chair will be taken at *Six o'clock* by

JAMES SIDEBOTTOM, Esq., of Manchester.

Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats* and the *Raised Seats* respectively, which may be obtained at the Mission House, Blomfield Street, Finsbury, on Friday 4th, Saturday 5th, Monday 7th, Tuesday 8th, and Wednesday 9th of May.

The *Platform* will be appropriated to the Directors, to the Speakers, and to Ministerial Members of the Society.

FRIDAY, MAY 11TH.

*Evening.*—The Ordinance of the Lord's Supper will be administered to *Stated Communicants* of Christian Churches who produce Tickets from their respective Ministers, at the following Places of Worship:—

*To Preside.*

GRAVEN HILL CHAPEL . . . . .	Hon. & Rev. B. W. NOEL, M.A.
STEPNEY MEETING . . . . .	Rev. JOSIAH VINEY.
GRAVEN CHAPEL . . . . .	Rev. R. D. WILSON.
FALCON-SQUARE CHAPEL . . . . .	Rev. JOHN S. HALL.
UNION CHAPEL, ISLINGTON . . . . .	Rev. JOHN STOUGHTON.
KINGSLAND CONGREGATIONAL CHURCH . . . . .	Rev. Dr. J. R. CAMPBELL.
HANOVER CHAPEL, PECKHAM . . . . .	Rev. J. G. ROGERS, B.A.
TREVOR CHAPEL, BROMPTON . . . . .	Rev. Dr. A. M. BROWN.
LEWISHAM HIGH-ROAD CHAPEL . . . . .	Rev. ARTHUR TIDMAN, D.D.
PARK CHAPEL, CAMDEN TOWN . . . . .	Rev. J. C. HARRISON.
NEW TABERNACLE . . . . .	Rev. W. CUTHBERTSON.

*Services to begin at Seven o'clock.*

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON  
LORD'S DAY, MAY 13TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL . . . . .	Rev. H. FARRANT.	Rev. C. GOWARD.
ADELPHI CH., Hackney-road	A. A. RAMSAY.	JOHN FOREMAN.
ALBANY-ROAD CHAPEL . . . . .	J. DE K. WILLIAMS.	J. DE K. WILLIAMS.
ANTHLEY . . . . .	R. BEST.	R. BEST.
BAYSWATER, Craven-hill Ch.	A. McMILLAN.	Dr. BROWN.
BAYSWATER Lancaster Road	W. H. HILL.	J. S. RUSSELL, M.A.
BEDFORD CHAPEL . . . . .	THOMAS JONES.	W. CROSBIE, LL.B.
BELVEDERE . . . . .	Dr. HALLEY.	Dr. HALLEY.
BETHNAL-GREEN . . . . .	J. ROWLAND.	J. GLENDENNING.
BETHNAL-GREEN, Park Chpl.	I. V. MUMFREY.	H. HOOPER.
BISHOPSGATE CHAPEL . . . . .	G. WILKINSON.	H. FARRANT.
BLACKHEATH . . . . .	G. W. CONDER.	S. HEBDITCH.
BRENTFORD, Albany Chapel	J. F. GLASS.	R. NURSE.
BRIGHTON, Union Chapel . . . . .	WILLIAM GILL.	WILLIAM GILL.
BROMLEY . . . . .	P. COLBORNE.	P. COLBORNE.
BUCKINGHAM CHAPEL . . . . .	W. H. JELLYE.	GEORGE KETTLE.
CAMBERWELL NEW-ROAD	W. CUTHBERTSON.	W. P. TIDDY.
CAMBRIDGE HEATH . . . . .	A. REED, M.A.	W. CUTHBERTSON.
CHELMSTFORD . . . . .	ROBERT ROBINSON.	ROBERT ROBINSON.
CITY-ROAD CHAPEL . . . . .	H. OLLARD, F.S.A.	J. A. MACFADYEN, M.A.
CLAPHAM . . . . .	J. G. ROGERS, B.A.	JOHN STOUGHTON.
CLAPTON . . . . .	E. PAXTON HOOD.	E. PAXTON HOOD.
CLAPTON, Lower Chapel . . . . .	W. MITCHELL.	H. T. ROBJOHN, B.A.
CLAREMONT CHAPEL . . . . .	W. GUEST.	W. FAIRBROTHER.



PLACE.	MORNING.	EVENING.
LANDS CHAPEL . . .	Rev. U. R. THOMAS.	Rev. T. ARNOLD.
EN CHAPEL . . .	" J. G. MIALL.	" B. D. WILSON.
DON, George-street Ch.	" J. GWYTHER.	" J. KENNEDY, M.A.
DON, Trinity Chapel . .	" S. GOODALL.	" F. STEPHENS.
DON, South End . . .	" J. KENNEDY, M.A.	" S. GOODALL.
DON, London Road . . .	" F. STEPHENS.	" J. GWYTHER.
FORD . . . . .	" JOHN PULLING.	" S. D. HILLMAN.
ICH, West Park-road Chapel . . . . .	" W. HABBUTT.	" J. SEWELL.
EZEK CHAPEL, Shadwell	" J. BOWREY.	" J. E. RICHARDS.
ISTON CHAPEL . . . . .	" E. R. CONDER, M.A.	" W. MCOWAN.
AM . . . . .	" J. MARSHALL.	" J. MARSHALL.
ELD . . . . .	" F. BECKLEY.	" F. BECKLEY.
ELD, Old Indpt. Chapel*	" J. FOREMAN.	" J. FOREMAN.
[ . . . . .	" B. C. PRITCHETT.	" B. C. PRITCHETT.
IN-SQUARE CHAPEL . . .	" DR. REES.	" DR. REES.
RE-LANE CHAPEL . . . .	" H. J. MARTYN.	" W. MITCHELL.
ILEY . . . . .	" H. H. CARLISLE, B.A.	" H. H. CARLISLE, B.A.
ILEY COMMON . . . . .	" T. HILL.	" E. H. DELF.
URY CHAPEL . . . . .	" A. MCAUSLANE.	" W. GRIGSBY.
ST GATE . . . . .	" H. WINZAR.	" H. WINZAR.
SWICH, Maize-hill Ch. . .	" R. LAVER.	" J. FRAME.
SWIGH-ROAD CHAPEL . .	" S. HEBDITCH.	" J. S. WARDLAW, M.A.
NEY, St. Thomas's-sq. . .	" G. W. CLAPHAM.	" W. KIRKUS, LL.B.
NEY, Old Gravel Pits . .	" J. DAVIES.	" DR. VAUGHAN.
ERSMITH, Broadway . . .	" W. COWAN.	" B. MACBETH.
STEAD ROAD, Tolmers- ire Chapel . . . . .	" H. SIMON.	" H. SIMON.
COURT CH., Canonbury	" DR. THOMPSON.	" D. HEWITT.
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RY CHAPEL . . . . .	" B. DALE, M.A.	" G. WILKINSON.
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SLOW . . . . .	" E. CRISP.	" E. CRISP.
ON ACADEMY CHAPEL . . .	" J. BRIGGS.	" J. BRIGGS.
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BOROUGH, Park Ch, ton . . . . .	" A. GORDON, LL.D.	" T. ARNOLD.
LEY CHAPEL . . . . .	" DR. LEASK.	" DR. LEASK.
OROUGH CHAPEL . . . . .	" T. POWELL.	" H. J. MARTYN.

\* 20th of May.

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MILE END NEW TOWN . . . . .	Rev. H. T. ROBJOHNS, B.A.	Rev. W. TYLER.
MILE END-ROAD CHAPEL . . . . .	" HENRY GEE.	" W. COWAN.
MILL HILL . . . . .	" J. O. WHITEHOUSE.	" J. O. WHITEHOUSE.
MIDDLETON-ROAD CHAPEL . . . . .	" C. DUKES, M.A.	" GEORGE GILL.
MITCHAM . . . . .	" W. MCOWAN.	" G. W. CLAPHAM.
NEW COLLEGE CHAPEL . . . . .	" H. CHRISTOPHERSON.	" N. HALL, LL.B.
NEW COURT CHAPEL . . . . .	" W. H. DRAPEE.	" W. H. DRAPEE.
NEW TABERNACLE . . . . .	" J. DEIGHTON.	" J. T. SHAWCROSS.
NORWOOD . . . . .	" J. SEWELL.	" W. HARBUTT.
NORWOOD, UPPER . . . . .	" THOMAS DAVIES.	" R. HAMILTON.
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PADDINGTON CHAPEL . . . . .	" J. M. MCFADYEN, M.A.	" A. THOMSON, M.A.
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PECKHAM, Clifton Chapel	" D. NIMMO.	" T. DAVIES.
PECKHAM, Hanover Chapel . . . . .	" R. W. BETTS.	" W. KNIBB LEA.
PECKHAM RYE CHAPEL . . . . .	" D. HEWITT.	" J. BULL, B.A.
PENTONVILLE ROAD CHAPEL	" GEORGE KETTLE.	" D. ANTHONY, B.A.
PLAISTOW . . . . .	" J. FOSTER.	" J. FOSTER.
PLUMSTAD . . . . .	" T. DAVIES.	" T. DAVIES.
POPLAR, Trinity Chapel . . . . .	" DR. SMITH.	" R. BALGAERNIE.
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RICHMOND . . . . .	" G. S. INGRAM.	" G. S. INGRAM.
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SOUTHWARK CONG. CH. . . . .	" DR. WADDINGTON.	" DR. WADDINGTON.
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St. JOHN'S WOOD, Greville Place Chapel . . . . .	" J. PULLING.	" B. DALE, M.A.
STEPNEY . . . . .	" DR. J. R. CAMPBELL.	" DR. J. R. CAMPBELL.
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WYCLIFFE CHAPEL . . . . .	" E. H. DELF.	" J. B. FIGGIS, M.A.
YORK-ROAD CHAPEL . . . . .	" D. FRASER, LL.D.	" R. BERRY.

MISSIONARY CONTRIBUTIONS.

From March, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

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Mr. Gibbs.....	0 10 0	Mrs. Gibbs.....	0 10 0	Rev. J. Jefferson.....	0 10 0	Miss Kotton.....	2 0 0	Ditto, for India.....	1 0 0	Ditto, for China.....	1 0 0	Mrs. Williamson.....	1 0 0	Sums under 10s.....	0 18 0	Collected by Miss Ruth Fleming.																											
Mrs. Pawtree.....	1 0 0	Mrs. Carr.....	2 0 0	Mr. Fleming and Family.....	2 0 0	Miss Hoppe.....	1 0 0	Miss Jacobs.....	0 10 0	Miss Messer.....	1 0 0	Miss Viney.....	2 0 0	Miss E. Viney.....	2 0 0	Mrs. Wheeler.....	0 10 0	Sums under 10s.....	1 3 0																								
Collected by Miss Catherine Anderson.																																											
Mrs. Anderson.....	1 0 0	Mr. W. C. Anderson.....	1 0 0	Miss Anderson.....	1 0 0	Mr. G. Anderson.....	0 10 0	Mr. J. Anderson.....	0 10 0	Mr. C. Anderson.....	0 10 0	Mrs. Hart.....	0 10 0	Mrs. Martin.....	0 10 0	Mr. W. H. Tyndall.....	0 10 0	A. R.....	0 10 0	Sums under 10s.....	0 16 0																						
Collected by Miss Harvey.																																											
Miss Farrer.....	0 10 0	Sums under 10s.....	0 10 0	Stanford Hill Young Ladies' Missionary Association, by Misses Cook... 7 10 8																																							
Missionary Boxes.....	2 10 9	Sunday School Boxes.....	4 10 2	For Widows' Fund.....	7 4 4	Miss Viney, for Native Girl.....	5 0 0	Mr. T. H. Collins (D.).....	1 0 0	Exs. 7s.; 5s. 1d.	Albany Road Chapel.																																
Rev. J. de Kewer Williams.																																											
Collected by Miss																																											
Mrs. Saddington.....	4 6 8	Miss L. James's Box.....	0 18 8	St. St. 2d.	Arundel Square Chapel.																																						
Rev. T. Lessey.																																											
S. Saddington, Esq., Treas.																																											
Coll. by Mrs. Saddington.																																											
Rev. T. Lessey.....	1 1 0	Mr. Saddington.....	3 3 0	Mrs. Saddington.....	2 2 0	Mr. W. H. Groser.....	0 10 0	Misses Witten.....	0 10 0	Ditto, Sunday School.....	0 10 0	Mrs. H. Chapman.....	0 5 0	Miss Stucherry.....	0 5 0	Mr. Freeman.....	0 5 0	Mr. Moss.....	1 0 0																								
Collected by Mrs. Crump.																																											
Sums under 5s.....	1 1 0	Collected by Miss Tapecott.																																									
Mr. J. Hudson.....	0 5 0	Mr. Hawker.....	0 5 0	Mr. Reid.....	0 2 0	Mr. Heibin.....	0 2 0	Miss Stucherry.....	0 2 0	Smaller Sums.....	0 11 6	Collected by Mrs. Charlton.																															
Mrs. Butcher.....	0 5 0	Mr. Farnell.....	0 5 0	Mr. Evans.....	0 5 0	Mr. Low.....	0 5 0	Mr. Taylor.....	0 5 0	Mrs. Charlton.....	0 5 0	Smaller Sums.....	1 1 5	Collected by Mrs. Chinn																													
147. 7s. 11d.																																											
<b>Barbican Chapel.</b>																																											
Rev. J. Boyle.																																											
R. Mullens, Esq., Treas.																																											
Mr. Boyle.....	1 1 0	Mrs. Broome.....	1 0 0	Mr. E. Broome.....	0 10 0	Miss Barker.....	0 5 0	Miss Eliz. Barker.....	0 10 0	Miss Bird.....	0 5 0	Miss Brown.....	0 4 0	Mrs. Crowd.....	0 10 0	Mrs. Davison.....	1 1 0	Miss Davison.....	0 10 0	Mrs. Hough.....	0 10 0	Mrs. Jordan.....	2 2 0	Mr. Mullens.....	0 10 0	Mr. C. Mullens.....	0 10 0	Mr. S. Mullens.....	0 10 0	Miss Mullens.....	0 10 0												
Collected by Miss Hanson.																																											
Rev. W. Doring.....	0 10 0	Mrs. Millar.....	0 10 0	Mrs. Stallebrass.....	0 10 0	Mr. Clements.....	0 10 0	Mrs. Scoones.....	0 5 0	Barnsbury Chapel, Islington.																																	
Rev. A. H. New.																																											
Wm. Paxon, Esq., Treas.																																											
Collected by Miss New.																																											
Rev. A. H. New.....	0 10 0	Mr. Laman.....	0 10 0	Mr. Toner.....	0 10 0	Mr. Paxon.....	0 10 0	Mr. Looseley.....	0 5 0	Mrs. Loosely.....	0 5 0	Mrs. Watkins.....	1 1 0	Mrs. Downer.....	1 0 0	Mrs. Mungal.....	0 7 6	Mrs. E. Austing.....	0 5 0	Mrs. C. Austing.....	0 5 0	Mrs. Gregson.....	0 5 0	Mrs. Gregson.....	0 2 6	Miss Reed.....	0 2 6																
Missionary Boxes.																																											
Miss New.....	0 3 11	Miss Stanford.....	0 2 7	Mr. Lawrence.....	0 7 10	Sunday School.....	11 15 6	18s. 11s. 9d.	Bethnal Green.																																		
Rev. W. Doring.																																											
Ladies' Auxiliary.																																											
Miss Combs, Treasurer.																																											
Miss Hanson, Secretary.																																											
Collected by—																																											
Miss Combs.....	0 10 0	A Friend.....	0 4 10	Mrs. Clements.....	0 10 0	Mr. Martin.....	1 0 0	Mrs. Poole.....	0 8 0	Mrs. Hale.....	0 5 0	0 2 0	R. M. Dornier.....	0 4 0	Mrs. Manis.....	0 5 0	Mrs. Young.....	0 5 0	Mrs. Johns.....	0 2 0	Miss Byles.....	0 10 0	Mr. Millar.....	0 10 0	Mrs. Bohling.....	0 8 0	Mr. Bohling.....	0 6 0	Mr. Byles.....	0 2 0	Mrs. Hutley.....	0 4 4											
Collected by Miss Hanson.																																											
Rev. W. Doring.....	0 10 0	Mrs. Millar.....	0 10 0	Mrs. Stallebrass.....	0 10 0	Mr. Clements.....	0 10 0	Mrs. Scoones.....	0 5 0	Bishops Gate Chapel Auxiliary.																																	
Rev. E. Mannerling.																																											
Mrs. Mannerling, Treasurer.																																											
Miss Stillwell and Miss Lankester, Secs.																																											
Subscribers.																																											
Rev. E. Mannerling.....	1 1 0	Mr. Aruley.....	1 1 0	Mrs. Bradley.....	1 1 0	Misses Davison.....	1 1 0	Misses Ellis.....	1 1 0	Mrs. Farrington.....	0 10 0	Mr. Garwood.....	0 10 6	Mr. Groves.....	0 10 0	Mrs. Kint.....	0 10 0	Miss Lankester.....	0 10 0	Mrs. Leaver.....	1 0 0	Mr. Leeming.....	1 0 0	Mr. E. H. Mannerling.....	1 1 0	Mrs. Meech.....	1 1 0	Mrs. Stacy.....	1 1 0	Mr. Soutter.....	1 0 0	Miss Stillwell.....	0 10 0	Mr. S. Turner.....	1 1 0	Ditto, for Native Boy.....	2 10 0	Mr. Walsh.....	0 10 0	Mr. Whiter.....	0 10 0	Sums under 10s.....	0 10 9
Collected by—																																											
Mrs. G. Burge.....	0 11 6	Mrs. Dunning.....	1 2 0	Mrs. Dunning.....	0 15 6	Mrs. Meech.....	2 6 4	Miss Meech.....	1 0 6	Miss Rymme.....	0 14 0	Miss Stillwell.....	3 7 0	Miss Styman.....	1 2 8	Mrs. Swainsbury.....	0 10 0	Miss Valance.....	1 19 7	Miss Wescott.....	0 18 0	Sums under 10s.....	2 3 3	Sermons in May..... 43 17 3																			
Special Services, Feb. 1866.																																											
Collections..... 25 10 0																																											
Mr. Bishop.....	5 0 0	Rev. A. Good.....	3 3 0	Mr. Hodges.....	2 0 0	Mr. Jolly.....	1 0 0	Mr. B. Smith.....	5 0 0	Mr. Wilkinson.....	5 0 0	For Widows' Fund.....	5 0 0	Exs. 20s. 9d.; 130s. 10s.	Juvenile Auxiliary.																												
Mr. W. Mannerling, Treas.																																											
Miss Binnington, Secretary.																																											
Collected and Subscribed by																																											
Miss Binnington.....	0 10 3	Miss Bishop.....	0 6 3	Mrs. Bradley.....	0 12 0	Miss Brock.....	0 9 9	Miss Brock.....	0 6 5	Miss E. & L. Davison.....	0 10 0	Mrs. Denton.....	0 19 0	Miss Dunning.....	0 18 0	Miss Emmerton.....	0 10 8	Miss Garwood.....	0 6 0	Miss Goddrick.....	0 6 2	Miss Hodges.....	1 0 0	Miss C. Hodges.....	1 0 0	Miss Marshall.....	1 5 1																

Miss C. Massingham	1 0 0
Miss E. Massingham	1 1 0
Miss L. Massingham	0 19 0
Miss Nodes	0 17 7
Miss E. Pears	0 10 7
Miss Poole	0 13 4
Miss Shotley	0 11 0
Miss Stacy	0 10 0
Miss L. Stacy	0 8 3
Miss Standenwick	0 8 0
Miss Stevenson	0 14 5
The Misses L. & E. Swainshury	0 13 11
Miss Wells	0 7 0
Miss Wenn	0 12 0
Master Ardley	0 10 0
Master Brock	0 11 4
Master Bruton	0 10 11
Master Hodges	1 0 0
Master Leaver	0 7 6
Master Manning	0 10 0
Mr. W. Manning	0 10 0
Master Newman	0 12 2
Master Nodes	0 10 8
Master Roper	0 0 6
Master Standenwick	0 0 6
Master Swainshury	0 0 3
Sums of 2s. and under	0 10 11
Exa. 1s.; 76l. 19s.	
Sunday School, per Mr. G. F. Leeming	20 5 6
General	20 5 6
Total	176 14 6
<b>Rose Road.</b>	
Rev. James Orange	0 11 6
<b>Missionary Boxes.</b>	
Miss Vint	0 6 0
Master Vint	0 2 4
Miss Steel	0 1 4
17. 1s. 2d.	
<b>Camberwell.</b>	
<b>Auxiliary Society.</b>	
Rev. J. Pillans, President.	
Miss Edwards, Treasurer.	
Miss Buxton, Secretary.	
<b>Subscribers.</b>	
Mr. Allport	2 2 0
Mrs. Allport	1 1 0
Mrs. D. H. Allport	1 0 0
Misses Allport	0 15 0
Miss G. H. Allport	1 1 0
Mrs. Beattie	1 10 0
Mr. Bunn	1 1 0
Mr. Travers Buxton	10 0 0
Miss Buxton	5 0 0
Mrs. Cockrell	0 10 0
Mr. Collins	1 1 0
Miss Collins	0 10 0
Misses Cox	0 10 0
Miss Crompton	1 0 0
Mr. J. Curling	1 1 0
Miss Darke	0 10 0
Mr. Dixie	1 1 0
Mrs. Dixie	1 1 0
Miss Dixie	1 1 0
Miss C. F. Dixie	0 10 0
Mrs. Dykes	1 1 0
Mrs. D. S. Dykes	2 2 0
Mr. Edwards	25 0 0
Misses Edwards	15 10 0
Mr. H. Edwards	3 3 0
Mrs. E. Edwards	1 1 0
Miss C. Edwards	1 1 0
Miss Ellis	0 10 0
Mrs. Fergusson	0 10 0
Miss Fletcher	2 0 0
Mrs. Forbes	1 1 0
Mrs. Keen	1 1 0
Mr. Kirschner	1 1 0
Mrs. Lloyd	1 1 0
Mr. H. Lloyd	2 2 0
Mrs. H. Lloyd	1 1 0
Mr. E. Lloyd	0 10 0
Mrs. Maasdyk	0 10 0
Mrs. Marshall	0 10 0
Mr. G. H. Mason	1 1 0
Mr. H. More	1 1 0
Mrs. Moore	0 10 0
Mr. D. W. Nell	2 2 0
Mrs. Newling	0 10 0
Mrs. Pearce	0 10 0
Rev. J. Pillans	1 1 0

Miss Helpe	0 10 0
Mrs. Small	1 1 0
Miss S. A. Smith	2 2 0
Miss Thornley	1 1 0
Mr. W. Utton	0 10 0
Mr. Wando	1 0 0
Miss Webb	0 10 0
Rev. C. Williams	1 1 0
Mrs. Williams	0 1 0
Mr. Woodham	1 1 0
Sums under 10s.	5 10 2
<b>Donations.</b>	
Mrs. D. S. Dykes	10 10 0
Miss Keen's Missionary Box	2 14 0
Mrs. H. Watson's Missionary Box	0 2 0
Mr. and Mrs. Keen, for Ship	1 0 0
By Magazines	0 2 0
For Widows' Fund	19 15 0
<b>For Madras School.</b>	
Miss E. E. Allport	3 3 0
Mrs. D. S. Dykes and Miss Buxton	5 0 0
Misses Edwards	5 5 0
<b>Juvenile Missionary Society.</b>	
For H. Green, Vepery Madras	3 3 0
For John Green, Peitton, South Africa	5 2 0
For Nave Teacher, Nagorecoil, Travancore	10 0 0
Additional	2 2 0
Ex., 7s. 6d.; 176l. 14s. 6d.	
<b>Camberwell New Road Chapel.</b>	
Sunday School	1 3 0
<b>Clapham Auxiliary Society.</b>	
Rev. J. G. Rogers, B.A. Mr. C. Curling, Treasurer.	
Mrs. Adam	1 0 0
Mr. J. Adam	1 1 0
The Misses Adam	2 0 0
Mrs. Albright	0 10 0
Mr. Andrew	1 1 0
Miss Brewster	3 0 0
Mr. & Mrs. Beare (D.)	5 5 0
Miss L. Beare (D.)	0 10 0
Mrs. Biggs	0 10 0
Mr. Bumsted	1 1 0
Mr. J. C. Bumsted	1 1 0
Mrs. J. C. Bumsted	1 1 0
Mr. D. A. Bumsted	1 1 0
Miss A. Bumsted	0 10 0
Miss J. T. Bumsted	0 10 0
Rev. J. Bunter	1 1 0
Mrs. Bunter	1 1 0
Miss L. Bunter	0 10 0
Mr. Churchill	2 0 0
Mrs. Colman	0 10 0
Mr. Chas. Curling	10 10 0
Ditto, for Madagascari Churches	100 0 0
Mr. & Mrs. Dalton	1 1 0
Mrs. Deven	1 0 0
Mr. Edgar	10 10 0
Mrs. Edgar	0 10 0
Mr. Eville	1 1 0
Miss Farley	0 10 0
Mrs. Pentman	0 10 0
Mrs. Joshua Field	10 0 0
Mrs. Field	0 10 0
Dr. French	0 10 0
Miss George	3 3 0
Mr. Gibson	0 10 0
Mrs. T. H. Gladstone	1 0 0
Miss Hadland	1 1 0
Miss H. Hadland	1 1 0
Mrs. Hamilton	1 0 0
Mr. & Mrs. Hands	2 0 0
Mr. T. A. Hanky	5 5 0
Mr. M. C. Hardy	1 1 0
Miss Henshaw	0 10 0
Mr. H. Hill	1 1 0
Memorial of dear Sister	5 0 0
Mr. Jones	0 10 0
Mr. Knott (2 yrs.)	1 0 0
Mr. & Mrs. Lance	1 1 0
Mr. Long	1 1 0
Mr. Arthur Long	1 1 0
Mr. Long's Pupils	0 11 0

Miss Luking	0 10 0
Mr. J. G. Marshall	5 5 0
Mrs. Matthews	0 10 0
Mrs. Matcalf	0 10 0
Mrs. W. Miller	1 1 0
Miss Nesbourn	0 10 0
Mr. & Mrs. Nicholson	1 1 0
Mrs. Perry	0 10 0
Mrs. Phillips	0 10 0
Mrs. T. G. Poochok	0 10 0
Mr. Ebenezer Poochok	0 10 0
Mrs. Ebenezer Poochok	0 10 0
Mrs. Porter	1 1 0
Mrs. Puckin	1 1 0
Mrs. Puckin (D.)	1 10 4
Mrs. Reddett	0 10 0
Rev. J. G. Rogers	1 0 0
Mrs. N. Rogers	1 0 0
Mrs. T. A. Rose	0 10 0
Mr. Schfield	1 0 0
Mr. Sewell	1 1 0
Mr. & Mrs. W. M. Smith	2 2 0
Mr. Southgate	1 1 0
Mrs. Southgate	1 1 0
Mr. John Southgate	0 10 0
Miss Southgate	0 10 0
Miss Stant	1 0 0
Miss Start	1 1 0
Mr. Thuckroom	0 10 0
Mr. Turner	0 10 0
Mrs. Turner	0 10 0
Mrs. Chas. Wallis	1 1 0
Mr. J. Kemp Welch	10 10 0
Mrs. J. Kemp Welch	1 0 0
Mr. C. D. Kemp Welch	0 10 0
Miss Kemp Welch	0 10 0
Miss Woolsted	0 12 0
Mr. G. F. White	10 10 0
Mrs. G. F. White	1 1 0
Mr. Williams	1 1 0
Mr. Wilson	1 1 0
Mrs. S. Wilson	0 10 0
Miss Wright	2 2 0
Mr. & Mrs. Alex. Young	5 5 0
Mrs. Thos. Young	0 10 0
Missionary Box	3 9 0
Sums under 10s.	4 21 0
<b>Special for China.</b>	
Collected by Miss E. Field.	
Mrs. Adam	0 10 0
Mr. Adam	1 1 0
The Misses Adam	1 0 0
Mr. Clark	0 10 0
Mr. Chas. Curling	3 0 0
Mrs. Joshua Field	1 1 0
Mrs. Field	0 10 0
Mr. J. H. Field	0 10 0
Miss George	1 1 0
Mr. H. G. Giddings	0 10 0
Mr. M. C. Hardy	0 10 0
Miss Milne	1 1 0
Mr. A. De Boer-Por	0 10 0
Mr. Sewell	0 10 0
Miss Sewell	0 10 0
Sums under 10s.	2 19 0
Missionary Boxes	4 7 0
Collected by young friends for Rev. E. Porter's School, Cuddapah	5 0 0
Sunday Schools for the Clapham Common School at Cuddapah	7 15 10
Additional for the Ship	0 10 5
Annual Meeting	58 5 2
Public Meeting	25 17 0
For Widows' Fund	25 0 0
Exa. 50s.; 400l. 2s. 11d.	
<b>Value of Box by Ladies' Working Society for Mrs. Corbold, Madras 27 0 0</b>	
<b>Clapham, Park Crescent, Congregational Church.</b>	
Rev. W. Gooley.	
J. Penning, Esq.	1 1 0
Mr. P. McKenzie	1 1 0
Mr. Legerton	1 1 0
Miss Chambers	1 0 0
Mrs. Moorhe	0 10 0
Mrs. Mould's Box	0 5 0

Mr. Wm. Young	0 5 0
Master (Cleg, for Widows' Fund)	0 10 0
Sunday School Boxes	3 14 11
9l. 7s. 1d.	
<b>Clapham.</b>	
Rev. H. J. Gamble.	
May Sermons	30 10 0
For Widows' Fund	25 0 0
W. R. Ropes, Esq., and Family, for Native Children at Salem	15 0 0
<b>Ladies' Auxiliary.</b>	
Mrs. H. Bateman, Treas.	
Collected by Miss Cross, Miss Gamble, Miss Atkins, and Miss Alice Marten.	
Mr. Atkins	1 1 0
Mrs. Atkins	0 10 0
Miss Atwood	0 10 0
Mr. Anstee	1 1 0
Mrs. Barnes	0 10 0
Mrs. Bell	0 10 0
Mr. Bressay	0 5 0
Mr. Burton	0 5 0
Mrs. Broudbribb	0 5 0
Mr. Brodie	1 0 0
Mrs. Baker	1 1 0
Mrs. Bateman	1 1 0
Mrs. Bayley	0 10 0
Mrs. H. T. Clark	1 1 0
Miss Cross	1 0 0
Mr. Cross	0 10 0
Mrs. Cookesidge	10 0 0
Miss Collins	3 5 0
Mr. Dunkley	0 4 0
Miss Evelyn	1 0 0
Mrs. Fairbairns	0 10 0
Mr. Farley	0 10 0
Mr. Foley	0 5 0
Rev. H. J. Gamble	1 1 0
Mrs. Garver	0 4 0
Miss Gresham	0 10 0
Miss Hunt	0 10 0
Mrs. Hobson	0 2 0
Mr. Hubbard	1 1 0
Miss P. Hubbard	0 10 0
Mr. Kilday	1 1 0
Mrs. Low	0 5 0
Mr. Lodd	0 10 0
Mrs. Little	0 10 0
Mrs. J. Morley	5 5 0
Mrs. J. Morley	2 2 0
Miss Morley	0 10 0
Mr. G. Martin	1 1 0
Mrs. G. Martin	0 10 0
Miss Martin	0 10 0
Mr. Nay	1 1 0
Miss Nunn	0 4 4
Mrs. Patrick	1 1 0
Mrs. Paterson	0 10 0
Mrs. Payblank	0 5 0
Mr. Paek	0 5 0
Mrs. Prestley	1 1 0
Mrs. Saworth	1 1 0
Mrs. Saunders	1 1 0
Mrs. Seales	1 1 0
Mrs. Spers	1 0 0
Mrs. Salfow	1 1 0
Mr. H. Salfow	1 1 0
Mrs. P. H. Salfow	1 0 0
Mrs. Roberts	0 10 0
Miss Trigg	0 10 0
Mr. Turner	1 1 0
Mr. Walter	1 1 0
W. C. Walton	1 1 0
Miss Wood	0 5 0
Additional	0 15 0
51l. 19s. 11d.	
<b>Juvenile Association.</b>	
Miss E. Saworth, Treas.	
Miss A. Morley, Secretary.	
<b>Clapham, Park Crescent, Congregational Church.</b>	
Rev. W. Gooley.	
Mr. W. G. Anstee	1 15 0
Miss H. Saworth	2 6 4
Miss Nay	7 16 8
Miss V. Nay	1 4 4
Miss V. Nay	5 12 8
Miss Loggers	1 14 6
<b>Boxes.</b>	
Sunday School	15 13 7
The Family of Mr. S. Albrook	1 10 11

Master A. Bassett	1 11 6
The Family of Mr. Hopwood	1 0 0
Mrs. P. Marten	0 7 0
Miss M. Morley	0 8 4
431. 15. 7d.	
To be thus appropriated:	
Native Boy Samuel Clapton	0 0 0
Two Native Girls in Mr. Brookway's School	5 0 0
General	29 9 7
Total	39 10 9

**Claremont Chapel Auxiliary.**

Rev. W. Guest, President.	
Mr. S. Saddington, jun., Treasurer.	
Mr. Thos. S. Adeney, Sec.	
Collected by Mrs. Gale Smith.	
Rev. W. Guest	1 1 0
Mrs. Halleney	1 1 0
Mr. Owen	1 1 0
Mr. Pitman	1 1 0
Mr. Geo. Drew	1 1 0
Mr. Smeiger	1 1 0
Mr. Hall	1 1 0
Mr. G. Betjeman	1 5 0
Mr. Farron	1 0 0
Mr. Curryer	0 10 0
Mr. Collins	0 10 0
Miss M. Bras	0 10 0
Mr. Giles	0 10 0
Mr. Barnes	0 10 0
Sums under 10s.	1 7 9

**Collected by Mrs. Kimball.**

Mr. S. Saddington, Jun.	3 5 0
Mr. H.	1 4 0
Mr. Ogden	1 1 0
Mr. Ward	1 1 0
ditto, omitted in last Report	1 1 0
Mr. Peachey	1 1 0
Mr. Kimball	1 1 0
Mr. Baker	0 10 0
Mrs. Thomas	0 10 0
S. per Mrs. Barnes	0 10 0
Mr. T. S. Adeney	0 10 0

**Collected by Mrs. Lomas.**

Mrs. Combs	0 10 0
Mr. Lee	0 10 0
Mr. W. Blankley	0 10 0
Mr. P. Blankley	0 10 0
Sums under 10s.	0 14 0

**Collected by Miss Hill.**

Mr. Hill	2 0 0
Mr. Turner	0 10 0
Sums under 10s.	1 10 0

**Boxes.**

Master Mogridge	0 2 3
Mrs. Griffin	0 11 4
Annual Sermons	24 6 1
For Widows' Fund	12 10 0
Claremont Sunday Schools	19 5 0
Denmark Terrace	8 0 0
ditto	8 0 0
961. 14s. 11d.	

**Coverdale Chapel.**

Rev. E. Price.	
Collected by Mrs. Keith.	
Mr. Black	1 1 0
Mr. Jno. Walls	1 1 0
Mr. W. Keith	1 1 0
Mrs. Thomas	0 10 0
Mrs. Hawkins	0 4 6
Miss Allen, per Box	0 4 4
Sunday School	4 7 11
Collection	0 5 0
197. 15s. 9d.	

**Craven Chapel.**

Rev. R. D. Wilson.	
Ladies' Auxiliary.	
Mrs. Clapp, Treasurer.	
Miss A. Burn, Secretary.	
Collected by—	
Miss Burn	8 13 2
Miss A. Buzzell	7 16 1
Mrs. Bonthron	7 16 1
Mrs. Clapp	15 3 0
Miss Hawks	4 10 4
Miss James	2 17 0
Miss Murray	1 19 4
Miss Edwards, Missionary Box	4 0 0
Mrs. Freeth, ditto	0 5 0
Mrs. Boss, for the Sabbath Schools of Native Children in India	12 0 0
Mr. Clark, for One ditto	4 0 0
For the Support of the Native Teacher John Craven	15 0 0
Sermons in May	48 17 11
For Widows' Fund	29 0 0
Young Men's Branch	10 17 11
Youthful Branch	14 0 2
Mrs. M. Brankstone	27 15 11
For New Ship	54 11 10
Public Meeting	10 2 2
Exa. 62s.; 37d. 7s. 8d.	

**Craven Hill Chapel.**

Rev. A. McMillan.	
T. S. Fisher, Esq., Treas.	
May Sermons	25 6 8
For Widows' Fund	13 7 1
Subscribers.	
Mrs. Ballock	1 1 0
Mr. Burr	1 1 0
Mr. Brankstone, Esq.	3 2 0
Mrs. M. Brankstone	2 2 0
N. Ballie, Esq.	1 0 0
Miss Brown	3 3 0
Miss E. Brown	3 3 0
Mr. Jolly	0 10 0
T. S. Fisher, Esq.	1 1 0
Miss McMillan	1 0 0
Miss Manning	1 1 0
Miss Palmer	1 1 0
E. Potts, Esq.	1 1 0
Mr. Saul	1 1 0
Small Amounts	2 0 2

**Collected by—**

Mothers' Monday Bible Class	1 6 0
Miss Sleaney	0 11 0
Mrs. Rutland	2 0 1
Mrs. Gutteridge	0 19 10
Master Gutteridge	0 8 10
Miss Matland	1 8 0
Miss Carter	0 18 2
Miss Oxford	2 2 2
Miss Brankstone	1 1 7
Mrs. Wood	2 2 0
Mrs. Watson	0 13 0
Mrs. Webster	1 1 0
Sunday School	23 5 8
Senior Class	3 14 2
Juvenile Association	1 15 0
104. 8s. 11d.	

**Crown Court, Drury Lane.**

Rev. Dr. Cumming.	
Sunday School, for Native Teacher at Shanghai	11 0 0

**Ebenezer Chapel, Shadwell.**

Rev. J. Bowrey.	
Sabbath School	0 12 0
Eclectic Chapel Auxiliary.	
Rev. J. S. Pearsall, Pres.	
C. E. Smith, Esq., Treas.	
Miss A. Davenhill, Secretary.	
Annual Collection	22 0 0
Miss Atford	0 2 0

Mr. Albone	0 3 6
F. Bedford, Esq.	1 0 0
J. Bradley, Esq.	1 0 0
Mrs. Briscoe	0 1 0
Mrs. J. Burgess	0 10 0
Miss F. Burgess, Box	0 1 10
Miss Galt	0 10 0
Miss Cartner	0 2 0
Mr. Cooper	0 10 0
Miss Devenish	2 0 0
Miss A. Devenish	2 0 0
G. F. Downing, Esq.	1 1 0
Mr. Fleming	1 0 0
A. Friend	0 10 0
Mrs. Gibbs	0 7 0
Mrs. Grimes, Box	0 3 0
Mrs. Gullame	0 4 1
Mrs. Harwood	0 2 6
Mrs. Hessel	0 10 0
J. Howell, Esq.	2 0 0
Mr. Hogwood	0 1 0
Rev. S. Jones	0 10 0
Mrs. Kendrick	0 5 0
Mr. Kent	0 5 0
Mr. Kerslake	0 2 6
Mr. Lee	0 5 0
Mr. Liberty	0 10 0
Mrs. Lucas	0 5 0
Miss Martin	0 5 0
Mr. Martin	0 5 0
Mrs. Marshall	0 5 0
Mrs. Mast	0 10 0
Mrs. Moginie	0 10 0
Mr. Nichols	0 5 0
Miss Palmer, Box	0 4 3
Rev. J. S. Pearsall	2 2 0
Miss Pearsall	0 5 0
Mrs. Perry	0 2 6
Mrs. Pocock	3 3 0
Miss Pocock, Box	1 17 0
Miss Rose	0 1 0
Julia Sargent, Box	0 3 10
Mr. Shayee	0 5 0
C. E. Smith, Esq.	29 0 0
W. Seth Smith, Esq.	29 0 0
B. W. Smith, Esq.	29 0 0
John T. Smith, Esq.	1 1 0
Mr. Stamp	0 10 0
Mrs. Stamp, Box	1 1 1
Mr. S.	0 2 0
Mrs. S.	0 2 0
Mrs. Thomas, Box	0 3 7
Mrs. Vian	0 10 0
Mr. Wallace	1 0 0
Mrs. Ward	0 5 0
Mrs. Warren	0 5 0
Mrs. Whitford	0 5 0
Mrs. Williams	0 5 0
For Widows' Fund	10 0 0
Sunday School	24 11 0
Miss Daniel, Box	0 9 0

**Female Bible Class.**

Mr. Arnun	0 10 0
Mrs. Arnun	1 1 0
Mrs. Smith, Box	0 7 0
Mrs. Windmill, ditto	0 10 0

**Young Men's Missionary Society.**

Mr. Aubourne	0 2 6
Mr. H. T. Burgess	0 2 0
Mr. Choate	0 1 3
Mr. S. Cooper	0 5 6
Mr. Dobson	0 2 6
Mr. Doliery	0 5 0
Mr. J. Fook	0 10 0
Mr. W. Garwood	0 10 0
Mr. W. M. Keeley	0 2 6
Mr. Ireland	0 1 0
Mr. Lanco	0 2 0
Mr. Lanson	0 2 0
Mr. Newton	0 1 0
Mr. J. S. Pearsall	0 5 0
Mr. H. M. Pearsall	0 5 0
Mr. W. Pratt	0 10 0
Mr. S. Redford	0 2 6
B. W. Smith, Esq.	1 1 0
Mr. C. Southwell	0 2 0
Mr. Wear	0 10 0
Mr. Welch	0 2 0
1561. 9s. 6d.	

**Falcon Square Chapel.**

Rev. J. S. Hall.	
Mr. W. Blomfield, Treas.	
Mr. C. Goodyear, Secretary.	
May Sermons	29 5 8
For Widows' Fund	5 0 0
Jewin Street Sunday School	5 0 0

Farrington Street	2 0 0
ditto	2 0 0
Mr. Phillips	3 0 0
Collected by Miss Bennett.	
Mr. Medwin	5 0 0
A. Friend	0 10 0
Mrs. Gray	3 0 0
Mr. Thos. Bennett	1 10 0
Miss Bennett	3 0 0
Mrs. Gorbell	1 0 0
Mrs. Blomfield	3 0 0

**Coll. by Misses Garnham.**

Mrs. Cross	0 10 0
A. Friend	2 2 0
Dr. Mann	0 10 0
Mr. Brook	2 2 0
Mrs. Gorbell	1 0 0
Mr. Goodyear	1 5 0
Mrs. Goodyear	0 10 0
Mrs. Fley	0 10 0
Mr. Board	0 10 0
Mr. Thorp	0 10 0
Mr. Peck	0 10 0
Mrs. Groom	0 10 0
Mr. Bieat	0 10 0
Mr. Atkins	0 10 0
Mr. Allen	0 10 0
Mrs. Garnham	0 10 0
Mr. Garnham	0 10 0
Miss Garnham	0 10 0
Mr. James Garnham	0 6 0
Mrs. Dence	0 4 0
Mr. Dodson	0 10 0
Mr. Py	0 10 0
Mr. Goodings	0 10 0
Mr. Harris	0 10 0
Small Sums	0 2 0

**Collected by Miss Carroll.**

Mr. E. G. Welsh	1 0 0
Mr. Matthews	0 5 0
Mrs. Grealy	0 4 4
Mrs. Winalade	0 4 4
Miss S. Carroll	0 4 4

**Collected by Miss Pollard.**

Mrs. J. L. Smith	1 0 0
Mr. W. Smith	1 0 0
Mr. Willis	0 10 0
Mr. Josiah Pollard	0 10 0
Mr. Heidman	0 5 0
Mrs. Kich	0 5 0

**Boxes.**

Mrs. Barnard	1 15 2
Master Goodyear	0 5 6
Miss Collins	0 4 0
Mrs. Lake	0 1 11
Miss Hall, Collection for the New Ship	0 10 0
881. 1s. 2d.	

**Fetter Lane.**

Welsh Chapel.	
Contributions	3 0 0

**Hanover Chapel, Peckham.**

Rev. R. W. Bells.	
May Sermons	22 10 6
For Widows' Fund	10 0 0
Ladies' Branch.	
Mrs. Betts, Treasurer.	
Miss Reid, Secretary.	

**Subscribers.**

Mrs. Baylis (this late)	1 0 0
Mrs. Bells	1 0 0
Mrs. Betts	1 0 0
Mrs. Broomhall	1 0 0
Mrs. Barrett	0 10 0
Mrs. Bridges	0 10 0
Mrs. Burgess	0 10 0
Mrs. Collett	0 10 0
Mrs. Dars	1 1 0
Mrs. Fairbairn	0 10 0
Mrs. Field, Camden Grove	0 10 0
Mrs. Green	0 10 0

Miss Grove .....	0 10 0
Mrs. Hammond .....	1 0 0
Mr. & Mrs. Haws .....	2 0 0
Mrs. Hewlett .....	1 1 0
Mrs. Wm. Jones .....	1 1 0
Miss M. K. Jones .....	1 1 0
Addiscombe .....	1 1 0
Mrs. Lancaster .....	0 10 0
Mrs. A. Marshall .....	0 10 0
Mr. Mools .....	1 1 0
Mrs. Nutting .....	0 10 0
Mr. G. Nutting .....	0 10 0
Mr. Phillips .....	0 10 0
Mr. J. T. Read .....	1 1 0
Mrs. J. T. Read .....	0 10 0
Miss Reid .....	2 0 0
Mrs. & Miss Stokes .....	0 10 0
Mrs. H. W. Smithers .....	0 10 0
Mr. R. Viney .....	0 10 0
Mrs. Wild .....	1 1 0
Miss Wood .....	0 10 0
Mrs. Waterman .....	0 10 0
Subscriptions under	10s. 6 0 0
For the Bellary Orphan School .....	3 5 0
Mrs. Haldane, for Bellary Schools .....	0 10 0
Exs. 5s. & 3d. 10s. 6d.	

Male Branch.

Mr. Hammond, Treasurer.	
Mr. Marshall, Secretary.	
Subscriptions .....	5 11 0
Mrs. Haldane, for Native Teacher W. B. Collyer .....	0 10 0

Juvenile Society.

Rev. R. W. Betts, President.	
Miss Haws, Treasurer.	
Miss Green, Secretary.	

Collected by--

Misses E. & A. Haws .....	0 12 0
Misses A. S. Haws and Palmer .....	1 8 0
Miss A. Head .....	0 8 0
Miss Rider .....	0 2 2

Boxes.

Misses Bennett .....	0 9 0
Master Burgess .....	0 7 7
The young Ladies at Mrs. Collett's .....	0 11 2
Miss Sophia Eastman .....	0 2 0
Master Field .....	0 17 0
Master Fisher .....	0 1 1
Miss and Master Harvey .....	1 6 1
Miss Ellen Haws .....	0 19 2
Miss Hayman .....	0 7 2
Miss Hesdon .....	0 3 0
Miss Prince .....	0 6 2
Miss Rich .....	0 15 4
Miss Reeves .....	0 2 0
Misses Read .....	0 3 0
Miss Stennett .....	0 5 10
Miss C. Stokes .....	0 5 0
Sabbath School Children .....	9 4 0
ditto, for M. A. H. Collyer .....	3 8 0
The young Ladies at Miss Steele's, for Mrs. Hall's School, Madras .....	8 0 0
Young Ladies at Mrs. Thomas's .....	2 10 0
Fractions .....	0 0 0
Hatcham Sunday School .....	1 10 1
Exs. 5s. & 1d. 10s. 1d.	
Total .....	122 14 7

Harecourt Chapel, Canonbury.

Rev. A. Raleigh, D.D.	
G. Cook, Esq., Treasurer.	
H. Harvey, Esq., Secretary.	
Annual Collection .....	87 2 8

Collected by Mrs. Dear.

Mr. and Mrs. Aikin, for India .....	1 0 0
Miss Buzley .....	0 2 0
Misses Croftley .....	1 1 0
Mr. Dear .....	1 1 0
Mr. Fish .....	1 1 0
Mr. Fuller .....	0 10 0
Miss Jones .....	0 10 0
Mr. Russell .....	1 1 0
Mrs. Sands .....	0 10 0

Collected by Mrs. Dodd.

Mrs. Churchyard .....	0 10 0
Mr. Curling .....	1 0 0
Mrs. Dodd .....	0 10 0
Mr. Forsaith .....	0 10 0
Mrs. Greenfield .....	0 10 0
Mrs. Greig .....	0 10 0
Miss Henderson .....	0 5 0
Mrs. F. Henderson .....	0 5 0
Miss A. Henderson .....	0 2 0
Miss E. Henderson .....	0 2 0
Mr. Thos. Henderson .....	0 10 0
Mrs. Hine .....	0 5 0
Mrs. Lemon .....	0 10 0
Miss Mark .....	0 5 0
Miss Seaton .....	0 5 0
Mrs. Southwood .....	0 5 0

Collected by Mrs. Harvey.

Mr. Budden .....	3 2 0
Misses Fleming .....	1 1 0
Young Ladies' Box at Miss Fleming's .....	0 14 0
Mr. Hall .....	1 1 0
Mr. & Mrs. Harvey .....	2 2 0
Mr. Hood .....	0 10 0
Mr. Jas. Jones .....	1 0 0
Mr. Sinclair .....	2 2 0
Miss Powell .....	1 1 0
Miss Witton .....	1 1 0

Collected by Miss Lea.

Mrs. Batterbee .....	0 10 0
Mr. Bancho .....	0 10 0
Mrs. Bontems .....	0 5 0
Mrs. Cox .....	0 10 0
Mrs. Dudman .....	0 2 0
Mr. Haynes .....	1 5 0
Mr. Howarth .....	0 10 0
Mrs. Kitchener .....	1 1 0
Mr. Lea .....	0 10 0
Mrs. Lea .....	0 5 0
Mrs. Whitmore .....	0 5 0

Coll. by Miss Madgwick.

Mrs. Allen .....	0 5 0
Mr. Castle .....	1 0 0
Mrs. Colebutch .....	0 10 0
Mrs. Dickinson .....	0 10 0
Mr. Dacey .....	1 1 0
Miss Fielder .....	0 2 0
Mr. Fitch .....	0 2 0
Miss Fleming .....	0 10 0
Miss E. Fleming .....	0 10 0
Young Ladies' Box at Miss Fleming's .....	0 7 0
A Friend .....	0 2 0
Mr. Good .....	1 1 0
Miss Good .....	1 0 0
Mr. Horsley .....	0 10 0
Mr. Lemon .....	1 1 0
Miss Madgwick .....	2 2 0
Mrs. Mullins .....	0 5 0
Mrs. Phippard .....	0 10 0
Mrs. Pitkin .....	0 2 0
Mrs. Pottanger .....	0 5 0
Mrs. Sayer .....	0 8 0
Mrs. D. Smith .....	0 10 0
Mrs. Snook (2 years) .....	2 2 0
Mrs. Snook .....	0 5 0
Mr. Spokes .....	0 10 0
Mr. Wightman .....	1 1 0
Mrs. E. Wilkins .....	0 10 0

Coll. by Miss M. S. McLean.

Mr. Bendall .....	1 0 0
Mrs. Bidaks .....	0 5 0
Mrs. Black .....	0 5 0
Miss Brewn .....	0 5 0
Mr. Buchanan .....	1 1 0
Mrs. Dick .....	0 5 0
Mrs. Fowler .....	1 1 0
Mr. O. Griffin .....	0 5 0
Mrs. J. Griffin .....	0 10 0
Mrs. Mackintosh .....	0 5 0
Mr. McLean .....	0 10 0
Miss McLean .....	1 0 0
Miss M. S. McLean .....	0 10 0
Mrs. Murphy .....	0 10 0

Miss Murphy .....	0 5 0
Miss E. Murphy's Box .....	0 4 0
Mrs. Quinton .....	0 5 0
Mrs. Reid .....	0 5 0
Mrs. Thomson .....	0 10 0
Mrs. Vaughan .....	0 5 0
Mrs. Waller .....	1 0 0
Mrs. White .....	1 0 0
Hare Court Chapel afternoon Classes .....	10 2 0

Collected by Mrs. Hugh Owen, Jun.

Mrs. Burt .....	0 10 0
Mr. R. K. Burt .....	0 10 0
Mrs. Edwards .....	0 10 0
Mr. B. Fox .....	1 1 0
Mrs. H. Owen, Jun. .....	0 10 0
Rev. Dr. Raleigh .....	2 2 0
Mr. E. Thomson .....	1 1 0

Collected by Miss Pollard.

Mr. J. Good .....	1 0 0
Miss Good .....	0 5 0
Miss Gurney .....	0 5 0
Mr. Lobb .....	1 1 0
Mr. Mollit .....	0 5 0
Miss O. Pollard .....	0 5 0
A Friend .....	0 5 0

Collected by Miss Warton.

Mr. Geo. Cook .....	2 2 0
Mr. J. Duncan .....	1 1 0
Mrs. & Mrs. Greenhome .....	5 0 0
Mr. Jas. Muir .....	1 1 0
Mr. Hugh Muir .....	0 10 0
Mr. W. G. Spicer .....	2 2 0
Mr. W. H. Warton .....	2 2 0
Collected by Miss A. Wells.	
Mr. Anderson .....	1 0 0
Mr. J. Brown .....	1 1 0
Miss Stone (2 years) .....	1 0 0
Mrs. Wells .....	0 10 0
A Friend .....	0 5 0
Milton Road Sunday School .....	2 17 8
Exs. 5s. 6d. & 18d. 10s. 2d.	

Harley Street, Bow.

Rev. W. Bevan.	
Mrs. Reid, Treasurer.	
Miss Saunders, Secretary.	
Collected by Mrs. Reid.	
Rev. W. Bevan .....	1 0 0
Mr. J. Rippen .....	1 1 0
Mr. Kenham .....	1 1 0
Mrs. Reid .....	0 5 0

Collected by Miss Saunders.

Mr. & Mrs. Hardis .....	1 0 0
Mrs. Whittaker .....	1 1 0
Mr. Saul .....	0 10 0
Mrs. Darke .....	0 10 0
Mr. C. Bennett .....	0 10 0
Miss Eaton .....	0 10 0
Mr. Robson .....	0 10 0
Mrs. and Miss Saurie .....	0 10 0
Mr. J. Howlett .....	0 4 0
Miss Saunders Young Ladies .....	1 0 0

Collected by Miss Makey.

Mrs. Campbell .....	0 10 0
Small Sums .....	1 8 4
Collected by Miss Weynton.	
Mr. Pavitt .....	0 10 0
Mrs. Pounder .....	0 10 0
Small Sums .....	2 0 0
May Sermons .....	15 15 3
For Widows' Fund .....	4 0 0
Juvenile Branch .....	2 0 2
3d. 1s. 10d.	

Haverstock Chapel.

Rev. J. Nunn.	
Ladies' Auxiliary.	
Mrs. Barton, Treasurer.	
Miss Gard, Secretary.	
Collected by Misses Savill and Pinhorn.	
Mrs. Wilson .....	1 0 0
Miss Minister .....	0 10 0

Mrs. Edwards .....	6 10 0
Sums under 10s. ....	1 0 0

Collected by Misses Hudson and Maile.

Mr. Upton .....	0 10 0
Sums under 10s. ....	1 17 0

Collected by Misses Barton and K. Savill.

Mrs. Nunn .....	0 10 0
Mrs. Orington .....	0 10 0
Mrs. Harben .....	0 10 0
Mr. D. Barton .....	0 10 0
Mr. Manning .....	0 10 0
Mr. H. Manning .....	0 10 0
Mr. Debus .....	0 10 0
Mrs. Martin .....	0 10 0
Sums under 10s. ....	1 4 0

Collected by Miss Cortvan.

Sums under 10s. ....	0 15 0
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Collected by Miss Gard.

Mrs. Gard .....	1 1 0
Mr. Cheverton .....	1 1 0
Mrs. Cheverton .....	1 1 0
Mrs. S. Spalding .....	0 10 0
Sums under 10s. ....	1 5 0
May Sermons .....	19 0 0
For Widows' Fund .....	7 15 0
Juvenile Association, for Native Girl Harriet Nunn, at Cude daph .....	3 0 0
For Boy named Weltrecht, at Cuddapan, from Redland Missionary Association, by Miss Hartland .....	0 10 0
4d. 15s. ....	

Hauley Road, Kentish Town.

Rev. E. White.	
Motely of Collection 5 14 0	
Collected by Mrs. Jones and Miss Ainsley .....	1 5 0
0d. 10s. ....	

Hoxton Academy Chapel.

Mrs. Fisher, Treasurer.	
Miss Mills, Secretary.	
Collected by Miss Bentley.	
Miss Bentley .....	0 10 0
Mrs. Chant .....	0 4 0
Collected by--	
Mrs. Brand .....	1 1 0
Miss Fletcher .....	1 0 0
Miss Ivor .....	1 12 0

Collected by Miss Mills.

Mr. Death .....	1 0 0
Mrs. Knight .....	1 0 0
Miss Knight .....	1 0 0
Mr. Mills .....	0 10 0
Miss Mills .....	0 10 0
Mr. Wilson .....	0 10 0
Mr. Walker .....	2 0 0
Under 10s. ....	5 6 0

Collected by--

Mrs. Selves .....	2 1 0
Miss Taylor .....	1 0 0

Collected by Miss H. Winch.

Mrs. Ansdon .....	0 10 0
Miss Mason .....	1 10 0
ditto, for Madagascar .....	1 0 0
Mrs. Teo .....	1 1 0
Mr. S. Walker .....	1 1 0
Under 10s. ....	2 10 0
Annual Sermons .....	20 5 0
Sunday School Girls .....	6 10 0
ditto, Junior Boys .....	1 0 0
Boxes .....	0 14 4
Legacy of the late Miss Guliver .....	10 0 0

**Basing Place Auxiliary.**  
 Per Messrs. A. J. Anderson  
 and W. Ludwer.  
 Mr. Briggs ..... 0 10 0  
 Mrs. Plonke ..... 0 10 0  
 Mr. Dunstall ..... 0 10 0  
 Mr. Holden ..... 0 10 0  
 Mr. Goddard ..... 0 10 0  
 Mr. Howat ..... 0 10 0  
 Mr. Tee ..... 1 1 0  
 Mrs. Wall ..... 1 1 0  
 Subscriptions under  
 10s. 6s. 5d., &c. .... 10 12 3  
 Exs. 5s. 5d., 7d., 18d. 1/2.

**Jamaica Row.**  
**Ladies' Auxiliary.**  
 Rev. G. Rose, President.  
 Mrs. Rose, Treasurer.  
 Miss Ruffie, Secretary.

**Subscribers.**  
 Rev. G. Rose ..... 1 1 0  
 Mrs. Hodgkinson ..... 1 1 0  
 Mr. Brazil ..... 0 10 0  
 Mrs. Brazil ..... 0 10 0  
 Captain Brown ..... 0 10 0  
 Mr. H. Collings ..... 1 0 0  
 Mr. Collins ..... 0 5 0  
 Mr. Chandler ..... 0 5 0  
 Mr. Hare ..... 2 0 0  
 Mrs. Hare ..... 2 0 0  
 Mrs. Hallett ..... 1 1 0  
 Mrs. Wall ..... 0 10 0  
 The Misses Hardy ..... 0 5 0  
 Mrs. Johnson ..... 0 5 0  
 Mr. & Mrs. Kirtland ..... 0 10 0  
 Mr. Lewis ..... 0 10 0  
 Mr. E. Lewis ..... 0 10 0  
 Mrs. McArthur ..... 0 10 0  
 Mrs. Murdock ..... 0 6 0  
 Mr. Pearce ..... 0 10 0  
 Mrs. Parks ..... 1 1 0  
 Mrs. Parks ..... 0 10 0  
 Mr. Pile ..... 0 10 0  
 Mr. Ruse ..... 0 10 0  
 Miss Kuffle ..... 1 1 0  
 Mrs. Salmon ..... 0 10 0  
 Mrs. Saunders ..... 0 5 0  
 Miss Steel ..... 0 10 0  
 Mr. Tilg ..... 0 10 0  
 Mr. Vining ..... 0 10 0  
 Mr. E. Williams ..... 0 10 0  
 Mrs. A. Williams ..... 0 10 0  
 Mr. Winter ..... 2 10 0  
 Sums under 5s. .... 2 1 0

**Boxes.**  
 Mrs. Bellis ..... 0 1 0  
 Miss Perles ..... 0 5 0  
 Mrs. Southgate ..... 0 5 0  
 For Widows' Fund ..... 3 9 0  
 Sermons in May ..... 7 11 0  
 Children's Association ..... 21 14 0  
 Oct. 2s. 4d.

**John Street Chapel Association, Bedford Row.**  
 Rev. B. W. Noel, M.A.  
 Mrs. Ansell ..... 1 1 0  
 Mr. Garrick ..... 1 1 0  
 Mr. Gundry ..... 1 1 0  
 Miss Hargreave ..... 0 10 0  
 Mrs. Hallows ..... 1 1 0  
 Mr. Jeanneret ..... 1 0 0  
 Mr. Martin ..... 2 0 0  
 Rev. and Rev. B. W. Noel ..... 2 10 0  
 Mr. Payne ..... 2 2 0  
 Mr. Radier ..... 1 0 0  
 Mr. & Mrs. Strange ..... 0 10 0  
 Mr. & Mrs. Trimmer ..... 1 1 0  
 Mr. Upham ..... 1 1 0  
 Total Vote of the Church ..... 18 13 7  
 Nov. 18s. 3d.

**Kenington.**  
 Rev. J. Stoughton.  
**Ladies' Auxiliary.**  
 Mrs. Stoughton, Treasurer.  
 Miss Ashby, Secretary.  
 Collected by Mast. Freeman.  
 Mrs. Bridgewater ..... 1 10 0  
 Mrs. Barrett ..... 0 10 0

Mr. Freeman ..... 1 0 0  
 Mrs. Freeman ..... 0 10 0  
 Miss Cremen ..... 0 4 0  
 A. Matthews ..... 0 1 4  
 Donations ..... 0 1 4  
 Collected by Miss Holborn.  
 Mrs. Aston ..... 0 10 0  
 Mrs. Baitam ..... 0 10 0  
 Miss Bilton ..... 0 10 0  
 Mrs. Brown ..... 1 1 0  
 R. W. Buckley, Esq. 1 1 0  
 Mr. & Mrs. Durnford 2 2 0  
 Mrs. Gries ..... 0 5 0  
 Mr. Heather ..... 1 1 0  
 Miss Heather ..... 0 10 0  
 Mrs. Holborn ..... 2 0 0  
 Miss Holborn ..... 0 10 0  
 Mr. W. Holborn ..... 0 10 0  
 Mr. A. Holborn ..... 0 10 0  
 Ditto ..... (D.) 1 0 0  
 Mrs. Hobbs ..... 0 10 0  
 Mrs. Kid ..... 1 1 0  
 Mrs. Chinese Mission 1 1 0  
 Mr. Lea ..... 1 1 0  
 Mr. Mayers ..... 0 10 0  
 Miss Rogers ..... 0 5 0  
 Mr. Starkey ..... 1 1 0  
 Mrs. Wedd ..... 1 1 0  
 Mr. Warren ..... 0 2 0

Collected by Mrs. Harris.  
 Mr. Acton ..... 0 5 0  
 Mrs. Budgeton ..... 0 5 0  
 Mr. Nutt ..... 0 5 0  
 Mr. & Mrs. Hunt ..... 0 10 0  
 Misses Hunt ..... 0 10 0  
 Mr. & Mrs. Harris ..... 0 10 0  
 Mrs. Fitcher ..... 0 4 0  
 Mr. and Mrs. G. N. Stark 1 0 0  
 Miss Sasse ..... 0 5 0  
 Miss Tunks ..... 0 4 0  
 Collected by Miss Luscombe.  
 Mrs. Couchman ..... 0 4 4  
 Mr. and Mrs. Derry 1 5 0  
 Mr. Griffith ..... 5 0 0  
 Mrs. Luscombe ..... 0 5 0  
 Miss Luscombe ..... 0 4 0  
 Miss Middleton ..... 0 4 0  
 Master Middleton ..... 0 4 0  
 Messrs. Toms ..... 0 15 0  
 Mr. Tooke ..... 0 5 0  
 Mr. Walker ..... 0 5 0  
 Collected by Miss E. Miller.  
 Mr. Aldridge ..... 0 5 0  
 Misses Ashley ..... 0 15 0  
 Mrs. Barnham ..... 0 10 0  
 Mrs. Hampton ..... 0 4 0  
 Mrs. Brockman ..... 0 5 0  
 Mrs. Beddow ..... 1 1 0  
 Mr. Binn ..... 1 1 0  
 Mr. Baker ..... 0 5 0  
 Mr. Bygum ..... 0 10 0  
 Miss Corbille ..... 1 1 0  
 Mrs. Corbould ..... 0 5 0  
 Mrs. Davies ..... 1 1 0  
 Misses Hagger ..... 1 0 0  
 Mr. Miller ..... 1 1 0  
 Mrs. MacCrae ..... 0 5 0  
 Mrs. Macintosh ..... 0 5 0  
 Mrs. Morley ..... 0 2 0  
 Miss Parker ..... 0 4 0  
 Mrs. Salford ..... 0 4 0  
 Mr. & Mrs. Watson for Mirzapore School ..... 3 0 0  
 Miss Watson ..... 0 4 0  
 Mr. Watson (Peel) town Mission, Rev. R. Birt) ..... 1 10 0  
 Mr. Wickham ..... 0 5 0  
 Towards Support of Isaïdas Native Teacher.

Collected by Miss E. Miller.  
 Mr. Aldridge ..... 0 5 0  
 Mrs. Aldridge ..... 0 4 0  
 Misses Ashby ..... 0 10 0  
 Mrs. Watson ..... 0 10 0  
 Mr. J. Wright ..... 0 5 0  
 Coll. by Mrs. Mackintosh.  
 Mr. Brodribb ..... 0 10 0  
 Mrs. Corbell ..... 0 5 0  
 Mrs. Giddens ..... 0 5 0  
 Mrs. Fox ..... 0 5 0  
 Mrs. Hunt ..... 0 5 0  
 Mrs. Hamilton ..... 0 5 0  
 Mrs. Montgomery ..... 0 10 0  
 Mr. Mackintosh ..... 0 5 0

Mrs. Perry (2 qrs.) 0 2 0  
 Mr. Urquhart ..... 0 1 0  
 Mr. Wendell ..... 0 10 0  
 Col. by Miss Shepherd.  
 Mrs. Bica ..... 0 5 0  
 Miss Brooks ..... 0 4 0  
 Miss Broomford ..... 0 5 0  
 Miss Foster ..... 0 4 0  
 Mr. Kidd ..... 0 15 0  
 Miss C. Miller ..... 0 4 0  
 Mrs. T. Madgwick ..... 1 1 0  
 Mrs. Richardson ..... 0 5 0  
 Miss Stevens ..... 10 9 0  
 Mrs. Shephard and Family ..... 1 15 0  
 Misses Smith ..... 0 12 0  
 Mr. Spaul ..... 1 1 0  
 Miss Stevens ..... 2 0 0  
 Mr. Taylor ..... 0 4 0  
 Mrs. & Miss Trofman 0 5 0  
 Mr. & Mrs. S. Trotman 0 5 0  
 George Wells, Esq. 1 1 0  
 Mrs. George Wells 1 1 0  
 Miss A. J. Wells ..... 0 5 0  
 Master A. Wells ..... 0 5 0  
 Miss A. Wells ..... 0 5 0  
 Miss M. Wells ..... 0 5 0

Col. by Miss Stoughton.  
 Mrs. Brunlees ..... 1 1 0  
 Mrs. Brodford ..... 1 0 0  
 Mrs. Budden ..... 0 5 0  
 Miss Budden ..... 0 5 0  
 Mrs. Croft ..... 0 5 0  
 Mrs. Eaton (last qrs) 0 10 0  
 Mrs. Fitcher ..... 0 10 0  
 Miss Jackson ..... 1 1 0  
 J. Jacob, Esq. and Miss Jacob ..... 5 10 0  
 J. Fuller Maitland, Esq. .... 10 0 0  
 Mrs. Padgett ..... 1 0 0  
 Ditto, Special for Madagascar ..... 1 0 0  
 Misses Perry ..... 1 10 0  
 Miss Richardson, Esq. 21 0 0  
 Richd. Rotton, Esq. 3 3 0  
 Mrs. Rotton, Esq. 7 14 0  
 J. F. Rotton, Esq. 2 2 0  
 Miss Stevens ..... 10 0 0  
 Rev. J. Stoughton and Family ..... 5 0 0  
 Henry Wright, Esq. 10 0 0  
 Louisa Miller, Box 1 10 0

**Sunday School Auxiliary.**  
 Girls ..... 5 15 0  
 Boys ..... 4 15 0  
 Infants ..... 1 6 4  
 Collections ..... 44 5 4  
 For Widows' Fund 20 0 0  
 Public Meeting ..... 11 3 0  
 Legacy from Mrs. Morrison, duty Mrs. .... 100 0 0  
 Legacy from Martha Buncles duty 25 45 0 0  
 Exs. 7s. 6d., 20s. 10s. 4d.

**Kentish Town Congregational Church.**  
 Rev. J. Fleming.  
 W. G. Saville, Esq., Treas.  
 Collected by Miss Bensted.  
 Mr. Shoebrook ..... 0 2 0  
 Mrs. Heybold ..... 0 5 0  
 Mrs. Judd ..... 0 5 0  
 Mrs. Thurston ..... 0 5 0  
 Mrs. Procter ..... 0 5 0  
 Mrs. Henderson ..... 0 1 0  
 Mrs. Herbert ..... 0 5 0  
 Mrs. McDonald ..... 0 2 0  
 Mrs. Blackie ..... 0 2 0  
 Mrs. Brown ..... 0 5 0  
 Mrs. Rawley ..... 0 1 0  
 Mrs. Manners ..... 0 5 0  
 Mrs. Hawes ..... 0 4 0  
 Mrs. Giddens ..... 0 2 0  
 Mrs. Bamsell ..... 0 5 0  
 Mrs. Knight ..... 0 5 0  
 Mrs. Gutteridge ..... 0 2 0  
 Mrs. Price ..... 0 5 0  
 Mrs. Bensted ..... 0 2 0

Collected by Miss Widen.  
 Mrs. Bussey ..... 0 5 0  
 Mrs. F. Brown ..... 0 10 0  
 Mr. Bruce ..... 0 10 0  
 Mrs. Chick ..... 0 5 0  
 Mr. Clark ..... 0 2 0  
 Mr. Eason ..... 1 0 0  
 Friend ..... 0 1 0  
 Mr. Horne ..... 0 5 0  
 Mrs. Horne ..... 0 4 0  
 Mr. Hannah ..... 1 1 0  
 Mrs. Jenkin ..... 1 0 0  
 Mrs. Milbourn ..... 0 2 0  
 Miss Meredith ..... 0 4 0  
 Miss Patterson ..... 0 12 0  
 Mr. Friddle ..... 0 5 0  
 Mr. Robertson ..... 0 2 0  
 Mrs. Sangster ..... 0 2 0  
 Mrs. Saville ..... 0 10 0  
 Mr. Smith ..... 0 2 0  
 Mr. Stevens ..... 0 10 0  
 Mrs. Stevens ..... 0 10 0  
 Mrs. Standerwick ..... 0 10 0  
 Mr. Staples ..... 0 5 0  
 Mrs. Wills, for Chinese Mission ..... 0 10 0  
 Mr. Widen ..... 1 0 0  
 Mrs. Widen ..... 0 10 0  
 Mr. Thompson ..... 0 5 0  
 Miss Widen's Box 2 10 0

Collected by Mrs. Storr.  
 Mr. Berry ..... 0 5 0  
 Miss Bettell ..... 0 5 0  
 Mr. Brooking ..... 0 4 0  
 Mrs. Bartlett ..... 0 2 0  
 Mr. Coulson ..... 0 5 0  
 Mr. Conroy ..... 0 2 0  
 Mr. Carr ..... 0 2 0  
 Rev. H. Daw ..... 1 1 0  
 Mrs. H. Daw ..... 1 1 0  
 Rev. J. Fleming ..... 0 10 0  
 Mr. Goodbach ..... 0 10 0  
 Mr. Gregory ..... 0 2 0  
 Mrs. Hill ..... 0 5 0  
 Mrs. Herbert ..... 0 5 0  
 Miss W. Hall ..... 0 5 0  
 Mrs. Jay ..... 0 5 0  
 Mrs. J. Jones ..... 0 5 0  
 Miss S. King ..... 0 10 0  
 Mrs. D. Lake ..... 0 2 0  
 Mrs. W. Lake ..... 0 2 0  
 Mrs. Nalior ..... 0 1 0  
 Mr. Povey ..... 0 10 0  
 Mrs. Roberts ..... 0 5 0  
 Miss F. Rogers ..... 0 5 0  
 Mr. G. Smith ..... 1 1 0  
 Miss Smith ..... 0 2 0  
 Mrs. Storr ..... 0 2 0  
 Mrs. Triston ..... 0 10 0  
 Dr. and Mrs. Webb 1 0 0  
 Mrs. Warn ..... 0 5 0  
 Mrs. Woodman ..... 0 2 0  
 Miss Woolley ..... 0 2 0

**Boxes.**  
 Master Fleming ..... 0 15 0  
 Master Lambie ..... 0 5 0  
 Miss E. Strange ..... 0 15 0  
 Mary Smith ..... 0 4 0  
 Miss Birch ..... 0 5 0  
 without Name ..... 0 5 0  
 Collected by Miss Birch.  
 Mrs. Bartholomew ..... 0 5 0  
 Mrs. Brown ..... 0 5 0  
 Miss Diver ..... 0 5 0  
 Mrs. Hamilton ..... 0 5 0  
 Mrs. Hare ..... 0 5 0  
 Mrs. Mallinson ..... 0 2 0  
 Mrs. W. Lake ..... 0 2 0  
 Mrs. Mustard ..... 0 5 0  
 Miss Bensted ..... 5 0 0  
 Miss Widen ..... 12 10 0  
 Mrs. Storr ..... 11 12 0  
 Miss Birch ..... 1 9 0  
 Boxes ..... 2 7 0  
 May Sermons ..... 25 0 0  
 For Widows' Fund 17 4 5  
 Legacy of late Mrs. Mary Bailey ..... 45 0 0  
**Sunday Schools.**  
 Mr. G. G. Bussey, Treas.  
 For Boy at Travancore ..... 5 0 0  
 For Youth in Training School, Madras 13 0 0



**For Seven Native Girls in Mrs. Corbold's School, Madras** ..... 21 0 0  
1891, 1s. 6d.

**Kingsland Congregational Church.**  
Rev. T. W. Aveling.

Collections ..... 25 17 3  
For Widows' Fund 10 0 0  
Ladies' Branch, including 44, from

Jas. Taylor, Esq., 92, 11s. 6d. for Mrs. Corbold, Madras 34 6 0  
Juvenile Auxiliary 26 11 4

Sunday School Auxiliary ..... 22 8 4  
Legacy of late Mrs. Macneil Lennage ..... 45 3 11

Miss Naish, for Native Girl Sarah Naish, at Madras 3 0 0  
Exs. 3s. 6d., 2044, 18s. 10d.

**Latimer Chapel, Mile End.**  
Rev. H. Hooper.

Mrs. Lyel, Treasurer.

Dr. C. Rose ..... 1 1 0  
Mrs. C. Rose ..... 0 10 6  
Miss Clark ..... 0 10 0  
Mrs. C. P. Poole ..... 0 10 0

Smaller Sums ..... 1 3 0  
May Sermons ..... 3 0 0  
For Widows' Fund 2 0 0  
Legacies of the late Miss Craigie ..... 58 18 3  
1074, 18s. 9d.

**Latymer Road, Poplar.**  
Mission Schools ..... 2 15 0

**Maberley Chapel.**  
Rev. Dr. Leask.

Collected by Miss Heaps. 1861 and 1863.

Mr. Jaye ..... 4 4 0  
Mr. Hull ..... 2 2 0  
Miss Jesse ..... 1 0 0  
Dr. Morris ..... 1 0 0  
8s. 6s.

**Middleton Road, Dalston.**  
Rev. C. Dukes, A.M.

Mr. M. Young, Treasurer.  
Mr. G. R. Swain, Secretary.

Annual Collection ..... 22 0 10  
For Widows' Fund 10 11 6

Collected by Miss Brooks.  
Mr. & Mrs. Sallis ..... 0 10 0  
Mrs. Young ..... 0 10 0  
Sums under 10s. .... 1 0 0

Collected by Miss Clements.

Mrs. Babinrie ..... 1 1 0  
Mr. Chandler ..... 1 1 0  
Mr. Chapman ..... 0 10 0  
Miss Clements ..... 0 10 0  
Rev. C. A. M. Dukes 1 1 0  
Mr. Holmes ..... 1 0 0  
Mr. Horns ..... 0 10 0  
Mr. Kohler ..... 0 10 0  
Mr. Palmer ..... 0 10 0  
Mrs. Price ..... 0 10 0  
Mrs. Shelsley ..... 0 10 0  
Sums under 10s. .... 2 8 0

Collected by Miss Dukes.

Mr. Aiton ..... 1 0 0  
Mrs. Griffiths ..... 0 10 0  
Mr. and Mrs. Stevenson ..... 1 0 0  
Mr. Walker ..... 0 10 0  
Sums under 10s. .... 0 18 0

Collected by Miss Ingram.  
Mrs. Hoare ..... 0 10 0  
Mr. Oatley ..... 0 10 0  
Mrs. Ross ..... 0 10 0  
Sums under 10s. .... 0 11 6

**Juvenile Society for New Ship** ..... 13 11 8  
General Fund ..... 10 10 1  
Exs. 42s., 71s. 17s. 1d.

**Mile End New Town.**  
Congregational Church.

Rev. W. Tyler, President.  
Miss Bullock, Treasurer.

Mrs. Paulson, Hon. Sec.  
Subscribers.

Rev. W. Tyler ..... 1 1 0  
R. Parrott, Esq. .... 1 1 0  
Mr. Ferry ..... 1 0 0  
Mr. Watkins ..... 1 0 0

A Friend—Bibles for Mission Station at Trevan-drum ..... 1 0 0  
Mr. Brooks ..... 0 10 6  
Mr. Hammond ..... 0 10 0  
Mrs. Weston ..... 0 10 0  
Miss Bullock ..... 0 10 0

Collected by—

Miss Awday ..... 1 0 8  
Mrs. Jeffries ..... 0 10 0  
Mrs. Madden ..... 0 12 6  
Mrs. Paulson ..... 0 18 6  
Mrs. Picking ..... 0 10 6  
Smaller Sums ..... 1 2 0

Box of South Sea Stations, per "John Williams" ..... 5 0 0

Annual Collections 16 19 0  
For Widows' Fund 3 2 0  
Abbey Street Sunday School ..... 2 0 0

**Church Street Sunday School.**

For Native Girl at Parochyale, Hannah Reed ..... 3 0 0  
General Fund ..... 5 18 4

**Gascoigne Place Sunday School.**

For Native Girl at Bangalore, Mary Elizabeth Tyler ..... 3 0 0  
Miss Bullock's Box 0 5 0

**King Edward Sunday School.**

For Native Boy at Salem, Henry Althaus ..... 3 0 0  
General Fund ..... 8 4 9

**Wood Street Sunday School.**

For Native Boy at Parochyale, Mark Clark ..... 3 0 0  
General Fund ..... 0 8 0

**Native Boy at James Town, India, Rev. J. F. Gannaway, Jno. Sherwin** ..... 2 0 0

Ditto for Native Girl, Sarah Sherwin ..... 3 0 0

Master George Sherwin's Box ..... 1 7 9  
Mr. Forsaith ..... 5 0 0  
Exs. 61s., 70s. 7s. 6d.

**New Chapel, St. John's Wood.**  
Rev. Hy. Christopherson.

Mr. Stainton, Treasurer.  
Collected by Mrs. Bollen.

Mrs. Bollen ..... 0 10 6  
Mr. Hy. Bollen ..... 1 1 0  
Miss Griffiths ..... 1 0 0  
Mrs. Harris ..... 0 10 0  
Mr. McDonald ..... 1 0 0  
Mr. Newman ..... 0 10 0  
Mr. C. Roberts ..... 10 0 0

Collected by Miss Gibbs.

Mrs. Christopherson ..... 1 1 0  
Mr. Colebrook ..... 1 1 0  
Miss Eastman ..... 0 10 0

Collected by Mrs. Stainton.

Mrs. Agnis ..... 1 1 0  
Mr. Biddle ..... 1 1 0  
Miss Bidlake ..... 0 10 6  
Mr. Clapham ..... 1 1 0  
Mrs. Gibbs ..... 0 10 0  
Miss Hopgood ..... 1 0 0  
Mr. Pavitt ..... 1 1 0  
Mr. Stainton ..... 1 1 0

Mrs. Stainton's Box ..... 0 10 0  
A Domestic ..... 0 8 0

Collected by Mrs. Thorn.

Mr. Adcock ..... 0 5 0  
Mr. Bartlett ..... 1 1 0  
Mr. Buxton ..... 0 10 0  
Mr. Belcher ..... 0 10 0  
Miss Blyth ..... 1 1 0  
Mr. Cumming ..... 0 5 0  
Mr. Elliott ..... 1 1 0  
Mr. Graham ..... 1 0 0  
Mr. Green ..... 0 5 0  
Mr. Haynes ..... 1 1 0  
Mr. Nicholson ..... 0 5 0  
Mr. Rowland ..... 0 10 0  
Mr. Rouse ..... 1 1 0  
Mr. Thorn ..... 1 0 0  
Mr. Townley ..... 5 0 0  
Mr. Walker ..... 0 10 0  
Mr. Walther ..... 0 5 0  
Miss Wilson ..... 1 1 0

May Sermons ..... 39 16 0  
For Widows' Fund 13 8 11  
961, 3s. 5d.

**Norland Chapel, Notting Hill.**  
Society of Collection 3 5 0

**Oxford Road Chapel.**  
Twyford Hall Sabbath School, for Native Boy at Nagerool, Gilbert Clarke ..... 3 0 0

**Old Gravel Pit.**  
Auxiliary Society.

Rev. J. Davies.  
T. T. Curwen, Esq., Treas.

Previously acknowledged ..... 150 7 4  
F. N. Johnstone, Esq., for School at Madras ..... 6 0 0

Collected by Miss Helen Rix and Miss Annie Cook.

Mr. Ashby ..... 0 12 0  
Mr. Branscombe ..... 0 10 0  
Mr. Borge ..... 1 1 0  
Mr. Carter ..... 0 5 0  
Mr. Curwen ..... 2 2 0  
Rev. J. Davies ..... 1 1 0  
Mrs. Devitt ..... 0 10 0  
Mr. Hardy ..... 1 1 0  
Mr. Hepp ..... 0 10 0  
Mr. Henry ..... 0 5 0  
Rev. S. McAll ..... 1 1 0

**For School at Peleton.**

Mission Sunday School, Homerton 117 5  
Miss Hull ..... 0 4 0  
Mr. Gardner ..... 1 0 0  
Mr. Underhill ..... 0 12 0  
Mr. Coventry ..... 1 1 0  
2s. 4. 0s.

**Orange Street Chapel.**  
Rev. R. E. Forsaith.

May Sermons ..... 7 5 6  
Subscriptions ..... 6 12 0

**Sunday School.**  
Mr. S. Rood, Treasurer.

For New Ship ..... 3 9 6  
For Support of the Native Girl Christina Wright, in Mr. Cox's school, Trevanicum ..... 2 10 6  
Collected by Classes 5 7 8  
Mr. G. Wood's Class 1 19 6

**Boxes and Cards.**  
Miss Holloway ..... 0 7 3  
Mr. Messager ..... 0 2 0  
Jeanette Smith ..... 0 4 5  
Louisa Pimm ..... 0 2 1  
Emma Jones ..... 0 2 3

Miss Meadows (2 years) ..... 1 1 0  
Mr. Mitchell ..... 1 1 0  
Mr. Morris ..... 1 1 0  
Mr. and Mrs. Nash 2 2 0  
Mrs. Neomha ..... 1 1 0  
Mr. Ohry ..... 1 0 0  
Mr. Pye Smith ..... 1 1 0  
Mr. Ramsdale ..... 0 12 0  
Mr. Reed ..... 1 1 0  
Mrs. Rutt ..... 1 1 0  
Miss H. Rutt ..... 1 0 0  
Miss E. Rutt ..... 1 0 0  
Miss Knatt ..... 0 10 0  
Mrs. Smart ..... 1 1 0  
Mrs. B. Smith ..... 0 5 0  
Mr. Walters ..... 2 1 0  
Mrs. Walford ..... 1 1 0  
Mrs. Witte ..... 0 8 0  
Mrs. Williams ..... 0 8 0

Collected by Miss Muller and Miss Urwin.

Mrs. Archer ..... 0 10 6  
Mrs. Child ..... 2 3 0  
Mrs. Clark ..... 1 1 0  
Mrs. Charles Clark 1 1 0  
Mrs. Coventry ..... 0 10 6  
Mrs. Eden Fisher ..... 2 3 0  
Mrs. Gardner ..... 2 3 0  
Mrs. Green ..... 0 8 0  
Mrs. Honey ..... 5 10 0  
Mrs. Alfred Le Mars 0 10 0  
Rev. C. Morrison ..... 1 1 0  
Mrs. Muder ..... 2 3 0  
Miss Muller ..... 3 10 0  
Mr. Rix ..... 1 1 0  
Mrs. Rose ..... 0 5 0  
Miss Sandington ..... 0 8 0  
Miss Towers ..... 0 10 0  
Mr. E. Carter ..... 2 1 0  
Mr. W. Underhill ..... 5 0 0  
Miss Unwin ..... 0 10 0  
Mrs. Van Zommer ..... 1 1 0

Collected by Mr. E. J. Carter.

A. T. O ..... 0 10 0  
Mr. A. M. Carter ..... 0 10 0  
Mr. A. Reed ..... 0 10 0  
Mr. F. Devitt ..... 0 10 0  
Mr. H. Devitt ..... 0 10 0  
Mr. F. Gardner ..... 0 10 0  
Mr. Livermore ..... 0 10 0  
Mr. Otter ..... 0 10 0  
Mr. P. H. Pye Smith, M.D. ..... 0 10 0  
Mr. R. Pye Smith ..... 0 3 0  
Mr. A. Reed ..... 0 10 0  
Mr. B. Smith ..... 0 5 0  
Mr. F. Smith ..... 0 3 0  
Mr. F. Smith ..... 0 3 0  
Mr. Woolhatch ..... 1 1 0  
Mr. Arnold Pye Smith ..... 0 8 0  
Mr. Arthur Pye Smith ..... 0 10 0



William Riley	0 5 8
William Heggott	0 3 0
Annie Hadry	0 2 8
Frederick Hayes	0 2 0
Joseph Hayes	0 2 0
Benjamin Hayes	0 1 10
Sarah J. Lloyd	0 1 7
Elsbeth Clark	0 1 0
Elsbeth Ramsdale	0 1 4
Samuel Seaver	0 1 2
Jessie Phillips	0 1 1
Jane Ireland	0 1 0
Smaller Sums	0 2 1
Mr. Pile (D.)	0 4 5
Collection after Lecture	0 4 6
33d. 10s. 10d.	

**Paddington Chapel.**

Rev. George Douglas MacGregor, President.	
J. D. Betts, Esq., Treasurer.	
Miss Wilcox, Secretary.	
Collections	23 9 5
Annual Subscriptions	9 1 0
Collecting Boxes	21 12 0
Missionary Boxes	7 14 4
Sunday Schools	5 0 0
For the New Ship	1 9 0
For Widows' Fund	13 0 0
Box of Clothing for Benares	16 0 0
Exs. 23d. 10s. 10d.	

**Park Chapel, Camden Town.**

Rev. J. C. Harrison.	
J. J. Knight, Esq., Treas.	
Sermons in May	20 14 0
For Widows' Fund	10 13 4
Collected by Miss Tyler and Miss S. Youngman.	
Aldenharn Street School	0 6 0
Miss Bodley	0 10 0
Miss E. Budocky	0 10 0
Box, in Memoriam	1 0 0
Mr. K. H. Clarke	0 10 0
Mr. W. Clarke	1 0 0
Mr. Conder	0 10 0
A Friend	0 6 0
Messrs. Gall and Anderson	0 10 0
Mr. Gervay	0 10 0
Miss Owens	1 0 0
Mrs. Scott	0 10 0
Mr. Vorley	1 0 0
Mr. Wilkinson	0 10 0
Mr. Youngman	2 0 0

**Collected by Miss Hutton.**

Mr. J. Maclaren	5 0 0
Mrs. Chaplin	0 5 0
Mrs. Hobson	0 10 0
Mr. Marcock	1 1 0
Mr. J. C. Harrison	3 0 0
Mr. Heather	0 10 0
Female Bible Class, for Mrs. Mather's School, Mirzapore	3 0 0
Collected by Mrs. Wollaston, for the Mirzapore High School.	
Mr. Davison, Esq.	3 0 0
Mr. Budden, Esq.	2 0 0
Wollaston, Esq.	2 0 0
Mr. Budden, Esq.	1 0 0
Mr. W. Budden, Esq.	1 0 0
Mrs. Wollaston	1 0 0
Various other acknowledged	23 17 1
113d. 10s. 8d.	

**Poultry Chapel.**

Rev. J. Spence, D.D.	
Mr. Johnston, Treasurer.	
Mr. Sewell, Secretary.	
Mr. Adams	1 1 0
Mr. Atkinson	0 10 0
Mr. Beaumont	0 10 0

Miss Beaumont	1 1 0
Mrs. Bevan	0 2 0
Miss Burton	0 5 0
Mrs. Campion	1 0 0
Miss Clarke	0 5 0
Mr. Dixon	2 5 0
Mr. Nutter Gray	1 1 0
Mr. Gurner	1 1 0
Mr. E. S. Harrison	3 2 0
Mrs. Hartrich	0 10 0
Miss Hunter	0 3 0
Miss Jackson	0 10 0
Mr. and Mrs. Johnston	2 2 0
Miss Johnston	1 1 0
Mr. Jones	0 10 0
Mr. Lawson	1 1 0
Mr. and Mrs. Lonsdale	5 5 1
Mrs. Mapeson	0 10 0
Mr. Nurram	1 1 0
Missionary offerings per Mr. T. Smith	1 18 8
Mr. Naylor	0 10 0
Mrs. Nell	1 1 0
Mr. & Mrs. Nichols	1 1 0
Miss Sarah Perry	0 10 0
Mr. Badley	5 9 0
Mrs. Raymond	0 8 0
Dr. Ridge	1 1 0
Mr. Russell	2 2 0
Mr. and Mrs. Sewell	2 2 0
Mr. J. B. Sewell	1 1 0
Miss Sewell	1 1 0
Mrs. Sharpe	0 5 0
Mr. Slater	2 2 0
Rev. Dr. Spence	1 1 0
Mrs. Staines	1 1 0
Mr. Staines	1 1 0
Mrs. Stockham	0 10 0
Miss Stockham	0 10 0
Miss Stone	2 2 0
Miss Toms	0 10 0
Miss Wollaston, per Mr. Wood	1 0 0
Mrs. Walters	2 2 0
Mr. Walter	0 2 0
Mr. Warman	0 10 0
Mr. Williamson	1 0 0
Mr. Woodroff	0 10 0
Mrs. Young	0 10 0
Collections	73 3 0
For Widows' Fund	22 17 11
Mr. Eusebius Smith, for Madagascar	100 0 0
Mrs. Bevan, for New Ship	0 15 0
Poultry and Pigeons, Lane S. S. Children	0 0 0
Ditto, for School at Bangalore	5 0 0
Ditto, for School at Cuddapah	3 0 0
Ditto, for Mrs. Legge's School at Hong Kong	3 10 0
Milton Street S. S. Children, for India	2 0 0
Ditto, for Madangascar	3 0 0

**Juvenile Association.**

Mr. J. U. Spence, Sec.	
Collected by—	
Mrs. Bevan	1 2 5
Master Gillan	0 5 0
Master E. S. Harrison	0 11 11
Miss Horley	0 8 0
Master S. Hurran	0 10 0
Master S. Lonsdale	1 0 0
Master H. W. Nettleship	0 5 0
Miss Huxley	0 5 0
Miss Smith	6 18 4
Miss Wolf	0 11 4
A Few Friends	0 3 0
Exs. 50s. ; 293d. 10s. 8d.	

**Regent's Park Chapel.**

John Thompson, Esq., Treasurer.	
Contributions	7 17 5
Sunday Schools, for Mrs. Abneybury	8 0 0
For New Ship	3 0 0
177. 17s. 8d.	

**Robert Street Chapel, Grosvenor Square.**

Miss Dunning, Secretary.	
May Sermons	8 1
For Widows' Fund	5 0 0
Wm. Ouliam, Esq., for Native Teacher	4 0 0
W. Ouliam	10 0 0
Sunday School	4 0 0
Missionary Prayer Meeting Box	1 11 0
Collected by Miss Dunning.	
Mrs. Woods	1 0 0
Miss Dunning	0 10 0
Mrs. Wilton	0 0 0
Mrs. Alingo	0 4 0
Collected by Mrs. Hanks:	
Mr. J. Allen	0 5 0
Mr. F. Allen	0 2 0
Mrs. Cleghorn	0 4 0
Mrs. Wilkins	0 5 0
Mrs. Sharpe	0 4 0
Mrs. Hanks	0 5 0
Mrs. Roberts	0 2 0

**Boxes.**

Miss Miller	0 11 0
Mrs. Viney	0 5 7
40s. 16s. 7d.	

**Somers Town Sunday School Class**

0 3 0	
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**Southwark Auxiliary.**

Memorial Church.	
Rev. J. Waddington, D.D.	
Mr. S. J. London, Treasurer.	
For Widows' Fund	112 4
Subbath School	1 0 7
Rev. Dr. Waddington	1 0 0
Mrs. Waddington	1 0 0
Mrs. Adams	0 10 0
Boxes, Collection, and Small Sums	2 15 2
4. 7s. 1d.	

**Stepney Auxiliary.**

Rev. J. Kennedy, M.A., President.	
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**Ladies' Branch.**

Mrs. Kennedy, Treasurer.	
Miss Scrutton, Secretary.	
Mr. W. D. Bates	1 1 0
Mr. Binns	0 10 0
Mr. Boak	2 2 0
Mrs. Boak	2 2 0
Mr. Brown	0 10 0
Mrs. Grayshaw	1 1 0
Mr. Cooper	0 10 0
Mrs. Coward	0 10 0
Mrs. Dalton	1 1 0
Mrs. E. Davis	0 10 0
Mrs. Dr. Fletcher	0 10 0
A. Friend	2 2 0
Mr. Gregory	0 10 0
Mr. Halsey	1 1 0
Mrs. Linder	1 1 0
Mr. Oram	1 1 0
Mrs. T. Scrutton	0 10 0
Mr. A. Scrutton	1 1 0
Miss Scrutton	0 10 0
Small Sums	2 0 2
Miss Thomas	0 10 0
Mrs. Vane	1 1 0
Mrs. Williams	0 10 0
Miss Youngman	0 10 0

**For Female Education at Cuddapah and Vizagapatnam.**

Collected by—	
The Misses Youngman and Percival, for Mary Ann Stepany	2 5 0
Miss A. Violet, for Jane Kennedy	2 5 0
For Female School at Stepany	2 5 0
Mrs. T. Scrutton, Jun., for Mary Davis	2 5 0

The Misses Thompson and Scrutton, for Elizabeth Fletcher	2 5 0
Miss Fuller	0 10 0

**Male Branch.**

T. Scrutton, Treasurer.	
Mr. Butehart	1 1 0
Capt. F. Campbell	1 1 0
Mr. Horton	1 1 0
Mr. Hicks	0 10 0
Mr. Holdsworth	1 1 0
Rev. J. Kennedy	2 2 0
Mr. J. Moore	1 1 0
Mr. Newling	1 0 0
Mr. Oughton	1 1 0
Mr. Park	1 1 0
Mr. Scrutton	10 10 0
Mr. T. Scrutton	2 2 0
An Old Subscriber	0 5 0
Collection in May	24 0 0
For Widows' Fund	6 0 0
Addressed	7 0 0

**Juvenile Auxiliary.**

For the support of Native Children, Elizabeth Gold, Joseph Halsey, & Co.	10 0 0
Collected towards the support of Native Teacher in India	5 17 5
General Contributions	22 2 4
152s. 4s. 11d.	

**Stockwell Ladies' Association.**

Rev. Dr. Thomas, President.	
H. Watts, Esq., Vice-Pres.	
Mrs. Bristol, Treasurer.	
Mrs. Bell, Secretary.	
Collections	13 17 3

**Collected by Mrs. Bell.**

Mr. Bateman	5 5 0
Mrs. Bateman	3 5 0
Miss Bateman	1 1 0
Master Bateman	1 1 0
Miss H. A. Bateman	1 1 0
Miss W. K. Bateman	1 1 0
Miss C. J. Bateman	1 1 0
Mrs. Bristol	1 1 0
Mr. E. Bristol	1 1 0
Mr. G. Bristol	1 1 0
Mr. Carlisle	1 1 0
Mr. Watts	1 1 0
A. Friend, by Mrs. Bell	0 10 0
Mrs. Gill	0 10 0
Mr. Higgins	0 10 0
Mrs. C. Hammond	0 10 0
Mr. Phelps	0 10 0
Sums under 10s.	0 18 1
Collected by Miss Pearce	0 15 0

**Collected by Miss Jackson.**

Mr. A. Jackson	1 1 0
Mrs. and Misses Jackson	0 17 0
Miss Jackson	0 10 0
Miss Hammond	0 10 0
Mrs. Biles	0 10 0
Mrs. Biles	0 10 0
Mrs. Cliff	0 10 0
Mrs. Pace	0 10 0
Mrs. McLacklan	0 10 0
Small Sums	0 14 0
Collected by Miss Bishop.	
Mrs. Plicher	1 1 0
Mr. Waltham	1 1 0
Mrs. Kemp	1 0 0
Mr. Darling	1 0 0
Mr. Sawland	0 10 0
Small Sums	0 18 4
45s. 7s. 7d.	

**Surrey Chapel.**

Ladies' Maternal association, by Mrs. Harding, for Native Teacher

Surrey Young Ladies' Working Party, by Mrs. Heffer, for Native Teacher

James Sherman, for a Child at Parychaley, named Emma Louisa Harding

**Tonbridge Chapel.**

Mr. Burehett

Mrs. Cressy

Mr. Glass

Mr. Riley

Collected by Miss Liddle

**Sunday School.**

Boys

Girls

**Trevor Chapel.**

Rev. W. M. Statham, Pres.

Mr. W. W. Malden, Treas.

Mr. Bartlett, Secretary.

**Subscribers.**

Mr. & Mrs. Bartlett

Mrs. C. Bartlett

J. B. Beagne, Esq.

Mrs. Blanc

Mr. & Mrs. Carthew

Mr. Chantler

Mr. Channon

F. S. Dixon, Esq.

Mr. Garwood

The Misses Gray

Mr. Harrod, jun.

Miss Hopkins

Mrs. Lownds

Mr. Malden

Mr. Mitchell

Mrs. Morgan

Mrs. Humford

Mrs. Pitt

Mrs. Pratt

Mr. & Mrs. Radermacher

Mr. Rushworth

Rev. W. M. Statham

Mr. E. O. Symons

Mr. Walker

Mr. Watson

J. J. Hinchcliffe, Esq., for Dr. Legge's School, Hong Kong

Mrs. Radermacher, book

Collected by Miss Hepburn and Miss J. Stocken, for Miss Mullins' School

For Widows' Fund

Annual Collections

**Juvenile Auxiliary.**

Misses Dixon

Miss Isabel Radermacher

Miss Annie Pearson

Miss Clare

Mrs. Bayley

Miss Alice Chauntler

Master Frank & Miss Florence Chauntler

Miss Emily Chauntler

Mrs. Brook

Mr. Frohlich

Master Peckham

Miss Rachel Carley

Miss Eleanor Carley

Miss Crane

Miss Lucy Dear

Miss Jennings

Master C. Howell

Mr. Tarry

Mr. Bartlett, in Memoriam T. M. Bartlett

Miss Wake

Miss Hoolen

A Friend, per R. Williams

Mr. Edward Duke

Mrs. Abby

Miss Cartwright

Miss M. Statham

Mrs. Longlands

Miss S. A. Smith

Miss A. M. Lovett

Mr. Mitchell

Miss Burnett

Miss Bacon

Mrs. Pratt

Miss Rushworth

Fractions

**Cards.**

Miss Radermacher

**Schools.**

Boys

Girls

Exs. 180s. 11d.

148s. 9s. 10d.

**Union Chapel, Islington.**

Rev. H. Allon.

W. R. Spicer, Esq., Treas.

W. H. Williams, Esq., Sec.

Annual Sermons

For Widows' Fund

Communion

Special for Churches in Madagascar.

Hy. Spicer, Esq.

W. R. Spicer, Esq.

Jno. Haycraft, Esq.

E. Madgwick, Esq., by desire of the late Miss Cooper

E. Taylor, Esq., for Native Girl at Cuddaph

**Juvenile Missionary Society.**

Miss Bruce, Treasurer.

Miss S. G. Spicer, Sec.

Collected by--

The Misses A. Bartholomew and A. Madgwick

Miss Chaplin

Miss Duthoit

Miss Harle

Miss Simpkin

Miss Hickie

Miss Sarah Spicer

Miss S. G. Spicer

Sunday School

A Friend

Exs. 10s.; 82l. 12s. 1d.

**To be appropriated thus, viz.:**

For Native Teacher Bakinnathan, at Corsoppettah

For Orphan Boy Samuel Christian, per Mr. Ashton, Madras

General Fund

**Donations & Subscriptions.**

Mrs. Ashwell

Mr. Woodward

Collected by Miss Bartholomew.

Miss Bartholomew

Mrs. Duthoit

Mr. Ely

Mr. Madgwick

Mr. Spicer, for Native Teacher K. Moffat

Mr. Spicer, for Native Teacher J. Watson

Mrs. Spicer

Mr. Wagstaff

Sums under 10s.

Collected by Miss Wagstaff and Miss E. Christie.

Miss Anderson

Mrs. Haycraft

Mr. Carter

Mrs. Carter

Miss Christie

Mr. Malthy

Miss Willett

Mrs. Exley

Collected by Miss Hone.

Mr. McMorran

Valentine & Coles' Establishment

Sums under 10s.

Collected by Mrs. Jennings and Mrs. W. Williams.

Captain Brown

Mrs. Goodbody

Mrs. Hill

Mrs. Jennings

Mrs. Jennings

Mr. Leachman

Mrs. Leachman

Mr. H. Lee

Mrs. Pratt

Mr. B. Smith

Mr. W. Williams

Mrs. W. Williams

Sums under 10s.

Collected by Mrs. J. H. Lloyd.

Rev. H. Allon

Mr. J. H. Lloyd

Mr. Sulman

Mrs. Sulman

Mrs. Young

Collected by Miss Merry.

Messrs. Allpress

Mrs. Glover

Mrs. Henrichson

Mrs. Laby

Mr. R. S. Lander

Mrs. Merry

Miss Merry

Mr. Tho. Merry

Mr. R. Mullens

Mrs. Mullens

Miss Peachey

Mr. E. Smith

Mrs. E. Smith

Miss Snelgar

Mr. Stephenson

Sums under 10s.

Collected by Miss Overbury.

Mr. Bamford

Mrs. Hill

Mr. Lamb

Mr. Overbury

Miss Overbury

Mr. W. R. Spicer

Mrs. W. R. Spicer

Mrs. Stone

Sums under 10s.

Collected by Mrs. John Owen.

Mr. Beckley

Mr. W. H. Bruce

Mrs. Dunn

Miss Lamb

Mr. J. Owen

Mr. F. Smiley

Mr. L. Walters

Sums under 10s.

Collected by Mrs. Warton.

Mrs. Bramall

Miss Hick

Miss Huxley

Rev. Thos. James

Miss Lawrence

Mrs. Simkin

Mr. R. Warton

Mrs. R. Warton

Sums under 10s.

Collected by Miss Wright and Mrs. W. H. Williams.

Mr. Buchanan

Mr. Glover

Mrs. Haycroft

Mr. J. Mower

Mr. W. H. Williams

Mrs. W. H. Williams

Mr. Wright

Mrs. Wright

Miss Wright

Mr. H. E. Wright

Mr. A. R. Wright

Sums under 10s.

Mr. Allan

Mr. Balch

Mr. Berry

Mr. Hickie

Mr. J. Sulman, jun.

Mr. H. W. Henderson

Mr. E. E. Wright

**Union Chapel Horley down.**

Rev. J. Frame.

Missionary Box

Sunday School

**Walthamstow.**

Marsh Street.

**Rev. J. Davies.**

R. Cunliffe, Esq.

S. Ellis, Esq.

A. Fouger, Esq.

H. Fouger, Esq.

Mrs. Mars

Mrs. Peachey

J. F. Turner, Esq.

Do. Malagasy

Miss Turner, Clapton

Miss Turner

Miss Turner's Servants

Mission School

Rev. J. Davies

Collected by--

Miss Griggs

Miss Self

Prayer Meetings

M. R., Missionary

Box

Miss Ashley

In Memoriam

R. A. Boyd, Esq.

Mrs. Carter

Collection in May

For Widows' Fund



Richard E. Powell, Esq.	1 1 0
Wm. Newton, Esq.	1 1 0
John Marshall, Esq.	1 1 0
Wm. Wright, Esq.	1 1 0
Mrs. Deacon	0 10 0
Mrs. Sherman	0 10 0
Collected in smaller Sums by Miss Corbold	1 2 4
Market Place Sunday School Missionary Box	0 0 0
Miss Christie's Missionary Box	0 4 0
Previously acknowledged	23 7 0
33d, 10s. 1d.	

**BUCKINGHAMSHIRE.**  
T. S. for South Seas 5 0 0

*Aylesbury.*  
Rev. W. J. Gates.

Mr. David Reid, Treasurer	
Collection	7 13 0
Public Meeting	1 17 8

**Subscribers.**

Mrs. Lee	1 0 0
Mrs. Fred. Payne	1 0 0
Mr. Stuchbery	1 0 0
Mr. Reid	1 0 0
Mr. Loosely	0 10 0
Mr. Gunn	0 10 0
Mr. Payne	0 10 0
Mrs. Bowler	0 10 0
Miss Smith	0 5 0
Mr. Hill	0 5 0
Mr. Hedges	0 5 0
Mrs. Wilson	0 5 0
Mr. Marshall	0 2 6
Mr. Landen	0 2 6
Mr. Gibbs	0 2 6

**Juvenile Society.**  
Miss Payne, Treasurer.

Mr. Harry Gunn, Secretary.

**Collected by—**

Miss Reid	1 5 11
Miss G. Stockwell	2 3 3
Miss Locke	0 10 0
Miss Gilbert	1 8 6
Miss Payne	2 1 6
Sabbath School	0 5 0
First Class Boys, by G. H. Stevens and Walter Rose	1 0 3

**Collecting Cards.**

Annie Ward	0 10 0
Lizzie Symington	0 5 3
Sarah Ann Vere	0 2 0
Annie Turbham	0 2 4

**For Widows' Fund.**  
Exs. 11s. 1, 23s. 5s. 7d.

*Beaconsfield.*  
**Bethesda Chapel.**  
Rev. James Duthie.

Annual Sermons	8 10 1
Annual Meeting	2 10 0
Mrs. Day	0 5 0
Mrs. Charles Lever	1 0 0

**Collected by—**

Mrs. Joseph Owen	1 0 0
Miss Kate Healy	0 14 0
Mr. Benj. Bagley	0 14 7
Miss Betsey Gullis	0 12 3
Sunday School	0 5 2
For the Ship	2 4 0
Miss Ellen Dennis	0 3 0
Miss Isabella Duthie	0 2 6
Master Brown	0 5 8
Master W. Coker	0 2 10
18s. 9s. 8d.	

*Brill.*  
Per Mr. T. Barry.

**Missionary Cards.**

Miss A. Antiss	0 11 3
Sunday School	0 3 9

Sarah Gibb	0 4 0
Mrs. Monk	0 3 4
Ann Hunt	0 3 0
J. Barry	0 5 0
For Widows' Fund	0 7 2
21s. 10s. 6d.	

*Buckingham.*  
S. M. Allen, Esq., Treas.

**Subscribers.**

Mr. S. M. Allen	1 1 0
Mr. W. H. French	1 1 0

**Collected by—**

Miss Stuchbery	2 5 0
Mrs. Box	1 0 0
Miss L. Kim	3 5 0
Miss D. Newman	1 5 1

**Missionary Boxes.**

Sunday School	2 5 11
Patty and Katey	0 7 4

Newman's Class

**Class Newman's**

Class Newman's	0 3 8
Collectors	0 12 8
23s. 0s. 5d.	

*Great Marlow Sunday School.*

Per Rev. J. Bull, B.A.	5 0 0
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*North Bucks Auxiliary.*  
Per Rev. J. Bull, B.A.

*Newport Pagnel.*

**Subscriptions.**

W. B. Bull, Esq.	2 0 0
Rev. J. Bull	2 0 0
Mr. Chapman	0 10 0
Mrs. W. P. Coates	0 5 0
Mr. William Coates	1 0 0
Mr. F. Coates	1 0 0
Mr. Bromwich	0 10 0
Mr. Elkins	1 0 0
Mrs. Garratt	0 5 0
Mr. Hives	1 10 0
G. O. Rogers, Esq.	1 0 0
Friend at Hartwell	2 0 0
(2 years)	

**Missionary Boxes.**

Mrs. Warren	0 18 7
Mr. J. M. Rogers	0 5 0
Julia Fales	0 3 0
Abraham Hall	0 8 2
J. and E. Brauston	0 4 4
Mrs. W. P. Coates	0 11 2
T. Brunet	0 0 8
John Keddor	0 0 8
M. A. Tebbitt	0 0 2
Emily Marston	0 5 0
Miss Henderson	0 17 0
Lucy Osborn	0 4 0
Miss Sheppard	0 3 3
Miss Rogers	0 5 4
Mary Tomkins	0 12 2
Miss Ellen Bull	0 11 8
Francis D. Coates	0 5 1
Miss French	0 10 3
Caroline Cross	0 5 4
Mrs. H. Chapman	0 10 2
Mrs. Fells	0 5 0
Miss Odell	0 5 0
Mary Mayply	0 5 0
Elizabeth sedmill	0 1 4
James Hatton	0 4 2
Emma and Clara Gurney	0 5 0
Sarah Brice	0 0 0
Elizabeth Mayply	0 3 0

**Sunday School.**

Sundries	0 10 2
Collection	0 6 0
For Widows' Fund	2 0 0
Fractions	0 0 0
Exs. 24s. 6d.; 35s. 7s. 1d.	

*Olney.*

**Collected by Miss Hearn**

Miss Hearn	1 0 0
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**Missionary Boxes.**

Miss Flood	0 5 0
Miss E. & H. Whitmees	0 4 2

Master John King	0 5 7
Master Jno. Whitmee, for the Ship	0 5 0
Sunday School	0 5 0
Collection	2 2 0
Exs. 2s. 4d. 10s. 6d.	

*Stoke Goldington.*

**Missionary Boxes.**

Sunday School	0 10 4
J. and G. Fallet	0 1 0
Mrs. Esther Garratt	0 1 0

**Subscribers.**

A Friend	0 5 0
Mr. Scrivener	0 10 0
Mr. Hancock	0 10 0
Mr. Hillier	0 10 0
Collection	0 17 0
3s. 6s. 4d.	

*Marsh Gibbon.*

Collection	1 3 9
School	0 13 6
Blackmore	1 0 0
Edgcott	0 11 0
Twyford	0 0 3
Mrs. Jones	0 5 0
Mrs. Pister	0 5 0
W. Spires	0 1 0
4s. 6s.	

*Winslow.*

Messrs. Joshua and French (A.)

Collected by Mrs. Morgan	0 10 0
Collection	2 1 9
Sabbath School	1 3 5
Dono, for New Ship	3 5 2
Exs. 2s. 6d.; 8s. 9s. 7d.	

*Great Horwood.*

Expenses	58 3s 2
11s. 0d.	
57 0s 2	

*Fotter's Purv.*  
Rev. J. Slyce.

**Collected by—**

Miss Slyce	0 15 6
Miss Sanders	0 7 0
Miss Wood	1 7 7

**Missionary Boxes.**

Miss Wood	0 12 3
Miss Victoria Serivener	1 10 0
Mr. Sanders' Family	0 4 5
Miss F. and Master J. Scrivener	0 13 0
Miss M. A. Foddy	0 5 0
Miss Sarah Lambert	0 4 0
Sarah Godfrey	0 2 4

**Sabbath School.**

Boys	0 6 7
Girls	0 6 0
Boys, for the Ship	0 7 3
Collection	3 0 0
9s. 9s. 3d.	

*Pople.*  
Rev. E. J. Evans, B.A.

P. P. Watson, Esq.	10 10 0
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*Wycombe.*

W. Butler, Esq., Treasurer.

Stokenchurch Sunday School, per Mr. Messenger	1 1 0
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**General Subscriptions.**

E. Wheeler, Esq.	2 2 0
J. Wheeler, Esq.	1 1 0
H. Wingrove, Esq.	1 0 0
H. Wheeler, Esq.	1 0 0
W. H. Williams, Esq.	1 0 0
Mr. T. Gilbert	0 10 0

*Crendon Lane Chapel.*  
**Subscriptions.**

John Parker, Esq.	1 1 0
John Katty, Esq.	1 1 0
and Family	2 0 0
George Vernon, Esq.	1 1 0
R. Vernon, Esq.	1 1 0
Mr. James Thurlow	0 10 0
Mr. C. Tilly	0 10 0
Mr. W. Butler	0 10 0
Sunday School	1 4 1

**Quarterly Collection.**

Mrs. Browne and Miss Vernon	2 7 4
Miss Rhoda Vernon	1 10 0
Miss Amos	0 11 3

**Boxes.**

Miss Barge	0 5 0
Miss Tilly	0 1 1
Exs. 11d.; 21s. 10s. 4d.	

**CAMBRIDGESHIRE.**

*Bassingbourn District.*  
Rev. John Harrison, Sec.

Joseph Worsley, Esq., Treasurer.

*Ashwell.*  
Rev. J. B. Millson.

Collectors	5 8 1
For Widows' Fund	4 5 4

**Missionary Boxes.**

Mrs. Chapman	0 5 0
Mrs. Pitty	0 5 0
Mrs. Thorpe	0 8 9
Mrs. Woods	0 4 5
Mr. Woods	0 4 7
Miss Chapman	0 13 0
Miss A. H. Westrope	0 10 0
Mrs. Wm. Westrope	0 9 0
Mrs. Jno. Westrope	0 9 0
Mr. Chas. Westrope	0 10 0
Mrs. Webb	0 5 0
Miss E. Westrope	0 6 0
Mrs. Millson	0 12 6
Boxes under a.s. each	0 15 10
16s. 11s.	

*Bassingbourn.*  
Rev. John Harrison.

Collectors	4 14 7
For Widows' Fund	1 5 0

**Subscribers.**

Mr. W. S. Clear	1 1 0
Mr. Flitton	1 0 0
Mr. Walcock	0 10 0
Mr. Morley	0 5 0
Mrs. Parker, Lidlington	0 5 0
Mrs. Denham's Missionary Box	2 14 0

**Sabbath School Classes.**

Mrs. Clear	1 0 0
Miss Whitson	0 5 0
Mr. Flitton	0 4 0

**Boxes.**

William F. Fisher	0 5 11
Sarah Wedd	0 2 3
A Friend	0 2 6
18s. 10s. 3d.	

*Barrington.*

Mr. Samuel Wilkerson.

Collection	2 10 0
For Widows' Fund	0 14 0
2s. 4s.	

Mr. Eversden.....	0 4 0	Mr. Peck.....	0 10 0	Northwich Sunday	1 15 7
W. E. Brown.....	0 3 6	Mrs. Grant.....	0 10 0	School.....	0 19 5
Miss Waugh.....	0 2 6	Sums under 5s.....	2 15 6	Wilton Street Sun-	0 10 10
Miss Shephers.....	0 1 0	For Widows' Fund 2	1 7	day School.....	0 13 6
Miss C. Pickering.....	0 1 0	Sunday School.....	2 16 7	Collected by Henry	0 13 6
Exs. 1s. 6d., 21s. 10s.		27s. 16s. 8d.		Buckley.....	0 13 6
Knesworth Street Chapel.		Chester.		Collections on Sab-	
Rev. H. Martin.		Commonhall Street Inde-		bath and Public	
Subscribers.		pendent Chapel.		Meeting.....	11 15 0
Mr. C. Beldam.....	1 0 0	Rev. T. Peters, President.		For Widows' Fund	3 20 0
Miss Beldam.....	1 0 0	Mr. A. Dodd, Secretary.			
Miss E. Beldam.....	1 0 0	Collections.....	5 13 4	Less Expenses.....	34 5 2
Mr. W. Abbott.....	1 0 0	Subscribers.		Less other Societies	5 0 0
Mrs. Carter.....	1 0 0	Miss Walker.....	1 1 0		8 19 6
Mrs. Gimson.....	0 5 0	Mr. W. Williams.....	1 1 0	25 5 8	
Mr. Ward.....	0 5 0	Rev. T. Peters.....	0 10 0	Order.	
Mrs. G. Titchmarsh.....	0 5 0	Mr. J. Parry.....	0 10 0	Per Mr. T. Rigby.	
Mrs. Howard.....	0 5 0	Mr. J. Okell.....	0 10 0	Moiety of Collects.	10 0 0
Collection.....	7 4 0	Mr. J. Rogers.....	0 10 0		
Collected by Miss		Mrs. Candlin.....	0 0 0		
Linsell.....	0 0 0	Master K. Knowles	0 5 0		
Boxes.		Collected by—		Stockport Auxiliary.	
Mr. South.....	0 7 3	Mrs. Peters.....	1 5 0	John Eckridge, Esq., Treas.	
Mr. Bicker.....	0 5 11	Mrs. Musgrave.....	0 15 0	Rev. A. Clark, Sec.	
Mr. Wand.....	0 1 11	Miss H. Preston.....	0 0 2	Hanover Chapel.	
Miss Carr.....	0 2 0	Miss Esther Preston	0 5 1	Rev. A. Wilson, B.A.	
14s. 7s. 10d.		Donation.....	0 1 0	Collections.....	53 14 10
Soham.		Collection in City		Collected by Miss Wil-	
Rev. J. B. Catlow.		Mission Sunday		son and	
Subscriptions and		School.....	0 17 4	Miss M'Clure.....	0 10 6
Miss Snack.....	2 11 1	Exs. 17s. 9d., 15s. 10s. 8d.		Miss Garaide.....	0 10 0
Miss Snack.....	1 1 0	Conington.		Mrs. Wright.....	0 10 0
Mr. Butcher.....	0 10 6	Rev. J. Moore.		Mrs. Barker.....	0 5 0
Collected by—		For Widows' Fund 1	15 6	Mrs. Earsshaw.....	0 5 0
Miss Whiting.....	0 4 0	B. Radley, Esq.....	3 1 0	Mrs. Eckridge.....	0 10 6
Miss Butcher.....	0 15 0	S. Maskery, Esq.....	0 10 0	Miss Andrew.....	0 5 0
Sunday School Box		Dr. Beales.....	0 10 0	Miss Hunt.....	0 5 0
and Boxes of S. S.		Mr. Pattison.....	0 5 0	Miss Green.....	0 5 0
Children (2 years)	2 0 0	Rev. Jos. Moore.....	0 10 0	Mrs. Longson.....	0 5 0
Children (3 years)	2 0 0	Miss Ingles's Box.....	0 8 6	Mrs. Oddy.....	0 5 0
14s. 7s. 6d.		3s. 5s.		Mrs. Bayner.....	0 5 0
Wisbeck.		Dukinfield.		Mrs. Sheppard.....	0 5 0
Rev. James Smith.		Rev. J. T. Barker, B.A.		Mr. Priestnall.....	0 5 0
Mr. E. R. Schofield, Treas.		Collections.....	3 1 0	Mrs. E. C. Howard.....	0 2 0
Sunday School Box	1 6 1	Juvenile Societies	2 10 0	Miss E. Downes.....	0 2 0
Public Services.....	0 10 0	6s. 11s. 6d.		Mr. Hague.....	0 1 0
Miss Harman.....	0 10 0	Macclesfield.		Collected by Miss Barlow.	
Mr. Schofield.....	0 3 0	Townley Street Chapel.		Rev. N. K. Pugsley	0 10 6
Miss Hill.....	0 2 0	Rev. J. Moffett.		Mrs. S. Carrington	0 10 0
Exs. 5s. 6d., 11s. 14s. 1d.		Annual Collection...	10 12 8	Mrs. D. McClure.....	0 10 0
CHESHIRE.		Collected by—		Mrs. J. McClure.....	0 10 0
M. Z., for Madagasc-	0 5 0	Miss Shatwell.....	2 17 0	Mrs. Snack.....	0 5 0
car.....		Miss Brownward.....	4 0 0	Mrs. Davies.....	0 5 0
Atrincham.		Sunday School Boxes	0 15 0	Mrs. Okell.....	0 4 0
Rev. W. B. McWilliam.		Missionary Prayer		Mr. Weaver.....	0 4 0
Contributions, less		Meetings.....	2 9 7	Mrs. Hodson.....	0 2 6
Expenses.....	5 18 0	Mr. Robert Rankine	2 0 0	Mrs. Shottin.....	0 2 6
Birkenhead and Wirral		Mr. John Shatwell	1 1 0	Mrs. Wragg.....	0 2 6
Auxiliary.		Mr. Robt. Bradbury	1 1 0	Mrs. A. Longson.....	0 2 6
A. H. Cowie, Esq., Treas.		Mr. J. W. Lane.....	1 1 0	Mrs. Yarwood.....	0 2 6
Rev. J. Mann, Secretary.		Mr. J. Griffiths.....	0 10 6	Mrs. Wright.....	0 2 6
Hamilton Square Chapel.		Mrs. Rathbone.....	1 0 0	Miss Longson.....	0 2 6
Rev. James Mann.		Mrs. Woodward.....	0 10 0	Collected by Mrs. Jas. Leigh.	
Collected by Mrs. Legge.		Collected by Miss S.		Miss Kenyon.....	0 5 0
H. A. Macfie, Esq.....	2 2 0	Lowth.....	0 12 4	Mr. Jas. Leigh.....	0 5 0
T. A. Hope, Esq.....	1 1 0	Mrs. Potts.....	1 0 0	Mr. Wm. Leigh.....	0 5 0
T. L. Moorecroft, Esq.	1 1 0	Rev. Jos. Moffett.....	0 10 6	Mr. Josh. Leigh.....	0 5 0
Mr. H. J. Legge.....	1 1 0	26s. 1s. 7d.		Miss Leigh.....	0 5 0
Mr. Mians.....	1 1 0	Northwich.		Mr. Woodall.....	0 4 0
Mr. McKay.....	1 1 0	Rev. James Johns, B.A.		Mr. Jas. Stewart.....	0 3 0
Miss Jones.....	1 1 0	Collected by Mrs. Rothwell.		Mrs. Bower.....	0 2 6
Mrs. Legge.....	1 1 0	Mr. Fletcher.....	1 1 0	Mr. Jno. Corbishley	0 2 0
Mr. H. J. Legge.....	1 1 0	Mr. Thomas.....	1 1 0	Mr. Albert Clarke.....	0 2 0
Mr. Gray.....	1 0 0	Mr. Hurst.....	2 0 0	Collected by Miss Swan.	
Captain Ward.....	1 0 0	Mrs. Curves.....	2 0 0	Mr. Kinch.....	0 10 0
Mr. McCreery.....	0 10 0	Mr. Thos. Pass.....	1 10 0	Mr. Platt.....	0 5 0
Mrs. McCreech.....	0 10 0	Miss Okell.....	1 1 0	Mr. Albiston.....	0 5 0
Mr. J. Peck.....	0 10 6	Mrs. Rothwell.....	1 1 0	Mr. Hollingdrake.....	0 5 0
Mr. Blake.....	0 10 6	Mrs. Hurst.....	0 10 0	Mr. Banting.....	0 5 0
Mr. Cumber.....	0 10 0	Mrs. Johns.....	0 10 0	Mr. Stavener.....	0 5 0
Mr. McHaffie.....	0 10 0	Mrs. Leigh.....	0 10 0	Mr. G. Walker.....	0 0 0
Mr. Mackintosh.....	0 10 0	Mrs. Weston.....	0 10 0	Miss Dow.....	0 4 4
Mr. Fisher.....	0 10 0	Mrs. Willett.....	0 10 0	Mrs. Whitmore.....	0 2 6
Mr. Egges.....	0 16 6	Miss Fletcher.....	0 10 0	Mrs. Wilkinson.....	0 2 6
Miss Legge.....	0 10 0	Miss Johnson.....	0 5 0	Mrs. Redfern.....	0 2 6
Rev. James Mann.....	0 10 0	Mr. Garner.....	0 5 0	Mrs. Sykes.....	0 2 6
Mr. Bligh.....	0 10 0	Miss Lowe.....	0 5 0	Mr. J. Smith.....	0 2 6
Mr. Shaw.....	0 10 0	A Friend.....	0 5 0	Mr. J. Hearnbotham	0 2 6
Friend to Missions	3 0 0	Friend to Missions	3 0 0	Mr. H. Orerton.....	0 2 6
				Miss Dooley.....	0 2 0
				Mrs. Gaskell.....	0 0 6

**Hanover Sunday School**  
 Juvenile Missionary Society, per Miss Barlow.

Mr. John Williams	0 10 0
Ditto, Class	1 11 8
Miss Williams	0 5 0
Miss Barlow	0 10 0
Miss E. Pidgeon	0 4 4
Miss S. Fides	0 4 4
Mrs. Mills	0 4 4
Mr. John Derwent	0 2 8
Miss Roberts	0 2 0
Miss Wells	0 2 0
Miss M. Braddock	0 1 0
Miss M'George	0 1 0
Miss Percival	0 0 4

**Boxes.**

Miss Eskridge	1 17 11
Miss Williams	0 8 1
Master McClure	0 5 2
Miss Lesch	0 4 5
Miss Longton	0 8 11
Miss Barlow	0 9 0
Miss Braddock	0 1 11
Miss R. Knott	0 1 1
Miss E. Metcalf	0 1 0
Mr. S. Ralphs	0 1 7
Mr. J. Hadfield	0 0 7
Miss McGeorge	0 0 7
Miss Leigh	0 1 4
Mrs. Mills	0 0 11
Fractions	0 0 8

2l. 10s. of above for Support of an Indian Girl.  
 For Widows' Fund 7 5 8  
 87l. 19s.

**Orehead Street Chapel.**

Rev. A. Clark.  
 Collections ..... 10 19 7

**Subscribers.**

Rev. A. Clark	1 1 0
Mr. J. Burtinshaw	1 1 0
Mr. John Risque	0 10 0
Mrs. Priestnall	0 10 0
Mr. John Brown	0 5 0

**Boxes.**

Miss Cappeditch	0 8 5
J. C. & J. P. Wilde	0 11 2

184. 7s. 2d.

**Heaton Mersey Chapel.**

Rev. S. Hooper.  
 Collections ..... 55 18 2  
 Sunday School ..... 8 11 1  
 644. 9s. 4d.

**Tabernacle Chapel.**

Rev. J. T. Woodhouse.  
 Collections ..... 7 7 8

**Chendle Chapel.**

Rev. R. C. Lumsden, F.R.G.S., F.K.A.S.  
 Collections ..... 32 6 11  
 For Widows' Fund 1 18 1

Collected by Mrs. Panks.

Mrs. Milne	2 0 0
Mrs. Hocketinson	2 0 0
Mr. Kendal	2 0 0
Mr. A. Kendal	2 0 0
Mr. S. B. Kendal	1 0 0
Mrs. Turner	1 1 0
Mrs. Smith	1 2 0
Mr. Fothergill	2 2 0
Mrs. Lumsden	0 10 0
Mrs. Panks	0 10 0
Mrs. C. Ingham	0 10 0
Mrs. Pope	0 10 0
Mrs. Nield	0 5 0
Mrs. Laycock	0 5 0
Dr. Mould	0 5 0
Sums under 5s	0 17 0

51l. 5s.

**Hatherlow Chapel.**

Rev. W. Urwick, M.A.  
 Collections ..... 7 2 0

**Boxes.**

Miss Ward	4 18 0
The Misses Richardson	0 18 0
Mr. Urwick's Children	0 10 0
Master A. Fallows	0 10 0
Miss Fidler	0 5 2
Mrs. Barber	0 4 2
Mrs. Williamson	0 4 4
Sunday School	0 11 8

144. 18s. 1d.

Collection at Public Meeting at Hanover Chapel ..... 12 0 0  
 Exs. 114s.; 247l. 12s. 3d.

**CORNWALL.**

**West Loos.**

Legacy, under the Will of the late Miss Eliza Jeeves 10 0 0

**CUMBERLAND.**

**Auxiliary Society.**

W. Wilson, Esq., Treas.  
**Carlisle.**  
 Lowther Street.  
 Collections ..... 6 4 0

**Subscribers.**

Messrs. P. Dixon and Sons	5 0 0
J. Nanson, Esq.	2 2 0
T. Hodgson, Esq.	1 1 0

**Boxes.**

Miss Nanson	0 10 0
Master J. R. Waters	0 8 4
Mrs. Bulmore	0 7 4
Master E. Blaylock	0 5 0
Miss H. Slack	0 5 0
Miss E. Norman	0 4 0
Mr. J. Greenop	0 4 0
Miss Gibson	0 2 0
Miss Dennis	0 3 0
Miss Heywood	0 1 8

17l. 0s. 1d.

**Whitehaven.**

W. Wilson, for Native Teacher Jos. Bellwell ..... 10 0 0  
 27l. 0s. 1d.

**DERBYSHIRE.**

**Auxiliary Society.**

T. L. Harrison, Esq., Treas.

**Belper.**

Collections ..... 10 5 8  
 For Widows' Fund 1 5 0

**Subscribers.**

Miss Harrison	1 4 4
Miss Clarke	0 18 0
Miss Brown, Box	0 15 0
Miss Wolstenholme	0 0 0
Master Croft	0 4 4

Exs. 1s. 11d.; 12l. 19s.

**Curbar.**

Per J. H. Hulme, Esq. .... 12 12 0  
 204. 10s.

**Ashbourne.**

Per J. Peach, Esq.  
 Balance of Contributions ..... 2 4 0

**Buxton.**

Congregational Church.  
 Rev. T. G. Potter.  
 Annual Collections 3 0 0

**Missionary Boxes.**

Miss Potter's Class	0 13 2
Master A. N. Hoult	0 3 0
Mrs. Thompson	0 1 4
Master W. B. Ward	0 6 0
Miss Emily Dodd	0 2 1
Miss S. E. Turnell	0 3 0
Master E. L. Turnell	0 0 0

4l. 9s. 9d.

**Derby.**

London Road Chapel.  
 Rev. H. Ollard.  
 For Widows' Fund 4 0 0

**Dronfield.**

Collections ..... 1 0 0  
 Mr. and Mrs. May ..... 1 1 1  
 2s. 1s.

**DEVONSHIRE.**

**Appledore.**

Rev. A. C. Moorman.  
 Collected by Miss S. H. Swindale ..... 1 0 0

Collected by Mrs. Day.  
 Mr. Craigie ..... 0 10 0  
 Mr. W. Clibbett, Jun. .... 0 2 0  
 Rev. A. C. Moorman ..... 0 5 0  
 Mrs. Fenney ..... 0 5 0  
 Sunday School ..... 0 6 0  
 Exs. 6s. 6d.; 2l. 12s.

**Barnstaple.**

T. W. M. W. Guppy, Esq., Treasurer.  
 Cross Street Sunday Schools ..... 8 0 4  
 Juvenile Association 0 15 0  
 Blekington Sunday Schools ..... 1 3 0  
 Annual Meetings - 12 0 0  
 For Widows' Fund ..... 2 0 0  
 Sacramental Fund ..... 2 0 0

**Subscribers.**

Mr. Guppy	0 10 0
Mrs. Stiff	0 10 0

Collected by—  
 Miss Sharland ..... 4 1 0  
 Mrs. Beare ..... 0 18 0  
 Miss Julia Gribble ..... 1 15 0  
 Miss Agnes Milroy ..... 3 11 11  
 Miss Rutenberry ..... 0 8 0  
 Miss Edwards ..... 0 4 0

**Boxes.**

Miss Stewart	0 13 0
Mr. Murgidge	0 3 1
Miss Nottington	0 11 0
Miss E. B. Coster	0 4 0
Miss Lock (2 years), for New Chapel in Palleachy, Loda, Rev. T. Haslam	0 16 0

Ex. 32s. 6d.; 38s. 11s. 10d.

**Bideford.**

Rev. Wm. Clarkson.  
 Collections at Public Meeting and Sermons ..... 10 0 5  
 Miss Pitcairn, per Rev. W. Clarkson ..... 4 0 4  
 For Widows' Fund ..... 2 15 0  
 Annual Subs. .... 4 16 0  
 Collections by Ladies ..... 4 1 1  
 Ditto, from Sunday School ..... 4 10 0  
 307. 1s. 1d.

**Dartmouth.**

Mr. A. Macey, Treasurer.  
 Missionary Sermon ..... 4 0 0  
 Public Meeting ..... 3 18 10  
 Sunday School ..... 0 0 1

J. Windcutt, Esq., for Native Teacher Thomas Steamer ..... 13 0 0  
 Collected by Child Neek, for Child Hannah Venning ..... 3 0 0  
 Mrs. Neek ..... 1 2 0  
 Collected by—

Miss Neek	1 1 3
Miss M. Pound	1 0 5
Miss A. Pound	0 10 0
Mrs. Coursons	0 14 0

**Boxes.**

Miss Coombe	0 10 0
Miss H. Fox	0 6 5
Master A. G. Macey	0 4 0

Exs. 16s. 9d.; 27l. 2s.

**Dawlish.**

Rev. T. Collett.

Collection	4 5 8
Miss Robertson (A.)	1 1 9
Franc. & Working Society	1 0 0
Miss Anderson	0 4 10

Exs. 1s.; 6l. 6s. 4d.

Messrs. Allens' School, Plantation House.  
 Collected by—

Master Parkyn	1 0 0
Master Barrett	0 14 0
Master Popbam	0 5 0
Master Broad	0 7 5
Master Macleod	0 7 5
Master Webber	0 7 6
Master Kocland	0 2 0
Master Penrose	0 3 0
Master Allen	0 2 8
Master Gouenough	0 2 4
Smaller Sums	0 4 0
Monthly Collections	2 6 4
Collection after Concert	2 5 4
Proceeds of Working Meeting	1 6 0

**Boxes.**

School	0 0 0
Master J. Tuckwell	0 4 0
Master Kocland	0 2 0
Miss Baynard (D.)	0 5 0

Exs. 1s. 3d.; 10l. 17s. 3d.

**Exeter.**

Castle Street Chapel.  
 Rev. D. Hewitt.  
 Collections ..... 30 5 8  
 For Widows' Fund 5 10 0

**Subscribers.**

Mr. Brookings	0 10 0
Mr. Colson	2 2 0
Mr. Commin	1 0 0
Mr. Evans	1 1 0
Mr. Glyde	1 0 0
Miss Glyde	0 10 0
Mr. Heathcote	0 10 0
Rev. D. Hewitt	1 1 0
Mr. Hooker	0 10 0
Mrs. Jones	1 1 0
Miss Lee	0 10 0
Miss Linford	0 10 0
Mr. Linford	0 10 0
Mr. Roberts	0 10 0
Mr. Sharrand	1 0 0
Mrs. Simmons	0 10 0
Miss Tabory	0 10 0
Mr. Treffry	0 10 0

**Collected by—**

Miss Hooker	1 11 0
Miss Linford	3 5 0
Miss Tanner	0 15 0
The Misses Lees' Young Ladies	1 5 0

**Boxes.**

Miss Windcutt	0 6 1
Master W. Hodge	0 0 8

**Donations.**

A Friend	15 0 0
A Friend	15 0 0



Miss Woodman	0 10 0
Friend, per Mr. Linford	1 0 0
<b>Sunday School.</b>	
Boys	1 14 3
Girls	2 14 10
Exp. Nov.; SS. 12. 6d.	—

<b>Ermonth.</b>	
<b>Glencroby Chapel.</b>	
Ladies' Auxiliary	0 11 2
Missionary Coll.	3 15 2
School Boxes	1 4 7
John Sprague, Esq.	2 9 6
Miss J. Perriam	1 0 0
Exp. 6d. 11d.; 14. 4d.	—
<b>Honiton.</b>	
<b>Rev. J. Hoxley.</b>	
Mrs. Fisher	1 1 6
Friend to Missions	1 1 0
Dr. C. Hoxley	1 1 0
Mr. J. Hoxley	1 1 0
Mr. J. Nichols	1 1 0
Dr. Torry	0 10 0
Collection	3 8 7
Sunday School	1 0 2
Mail Sums	0 14 0
Missionary Boxes	0 5 3
Exp. 6d.; 10. 15. 8d.	—

<b>Ufracombe.</b>	
<b>Rev. G. Waterman, M.A.</b>	
<b>Subscribers.</b>	
Dr. G. Waterman	1 1 0
Ho. for Madam	—
Es-car	1 1 0
M. Galworthy	1 0 0
M. Fosse	0 19 0
Collected by Miss Cole.	
Mr. Rogers, Esq. (the late)	5 5 0
Payments	1 16 9
Collected by Miss Jones.	
Payments	1 10 0
<b>Missionary Boxes.</b>	
M. Quicke	0 2 8
M. Hewes	0 4 10
M. Waterman	0 8 0
M. Jones	0 4 11
M. Day	0 4 3
M. Brooks	0 8 8
M. J. C. Lewis	0 5 0
Mail Box	0 0 3
11. 6s. 1d.	—

<b>Kingsbridge.</b>	
<b>Balkwill, Esq., Treas.</b>	
Collection at Public Meeting	4 11 0
Sunday School	4 5 1
Missionary Boxes collected by Miss R. Cruden and Miss Worth	4 0 7
Miss Emily Arkwill, for Female Education	1 11 0
<b>India</b>	
<b>Subscribers.</b>	
Philpot, Esq.	2 2 0
Philpot	2 2 0
B. Balkwill	1 1 0
John E. Adams	0 10 0
Exp. 6d.; 21. 6s. 1d.	—
<b>Newton Abbot.</b>	
<b>Salem Chapel.</b>	
<b>Rev. W. Currie.</b>	
Collection	4 1 6
Public Meeting	3 11 0
<b>Subscribers.</b>	
Parham	1 0 0
Wicks, Esq.	1 0 0
Francis, Esq.	0 10 0

Mr. Goodenough	0 5 0
Mr. Binks	0 0 0
Mr. Alsop	0 3 0
<b>Missionary Boxes.</b>	
Miss Hatchwell	0 11 3
Miss Young	0 3 13
Mrs. Alsop	0 10 9
Mr. Woolley, Sunday School Class	0 7 5
For Widows' Fund	1 15 3
14. 15s. 7d.	—

<b>Ottery St. Mary.</b>	
<b>Rev. H. C. Hutchings.</b>	
Collection	5 0 0
Collected by Mrs. A. Shepperd	3 15 3
<b>Missionary Boxes.</b>	
Miss P. Littley	0 5 7
Miss L. Littley	0 12 9
Master E. Littley	0 12 9
Miss E. Stockton	0 8 9
11. 7s. 1d.	—

<b>Plymouth Devonport, &amp;c., Auxiliary.</b>	
<b>Alex. Hubbard, Esq., Treas.</b>	
<b>Plymouth.</b>	
<b>Sherwell Chapel.</b>	
<b>Rev. C. Wilson, M.A.</b>	
Missionary Sermons	55 14 0
Public Meeting	9 2 0
For Widows' Fund	0 14 0
Coll. by Miss V. Ackland.	
Mr. Gilbert	1 1 0
Mrs. Stuart	0 10 0
Sums under 10s.	3 6 3

Collected by Miss Carrill.	
Mrs. Edwards	1 1 0
Mrs. Pittman	1 5 0
Mrs. Rowe	0 10 0
Sums under 10s.	2 2 0
Collected by Miss Garland.	
Mr. Garland	0 10 0
Mr. Vivian	0 10 0
Sums under 10s.	1 0 0
Collected by Miss Gibson.	
Mr. R. E. Moore	1 1 0
Mr. H. M. Gibson	1 1 0
Admiral Munday (2 years)	2 0 0
Sums under 10s.	0 15 0

Collected by Mrs. Hubbard.	
Mr. Bisse	1 1 0
Mrs. Rixey	1 1 0
Mrs. Channon	1 1 0
Miss Channon	1 1 0
Mr. Derry	1 1 0
Mr. Hubbard	2 2 0
Rev. C. Wilson	1 1 0
Mrs. Wilson	0 10 0
Collected by Mrs. Rooker.	
Mrs. Nicholson	1 0 0
Mr. J. N. Bennett	0 10 0
Mr. Hicks	0 10 0
Mr. Peck	1 1 0
Mr. Stumbles	0 10 0
Mr. Shely	1 1 0
Mr. Rooker	2 3 0
Mrs. Rooker	2 0 0
Miss Rooker	0 10 0
May Rooker, Missionary Box	1 3 0
Sums under 10s.	0 5 0
Collected by Mrs. Kinsman.	
Rev. F. E. Anthony	0 10 0
Rev. J. Chrutten	0 10 0
Sums under 10s.	1 0 0
Collected by Miss Parson.	
Mr. C. Fox	2 0 0
Mr. Bromham	1 1 0

Mr. J. Bayly	1 1 0
Mr. Conway	1 1 0
Mr. Parson	1 1 0
Miss Parson	1 1 0
Mr. Tubbs	1 1 0
Mr. H. E. Jackson	1 0 0
Mr. J. Windcut	1 0 0
Mr. Slater	0 10 0
Sums under 10s.	0 15 8
Collected by Miss Saw.	
Sums under 10s.	1 1 10

<b>Sunday School.</b>	
<b>Mr. F. Morrish.</b>	
Mrs. Jasper, Class	1 0 0
Girls' School	5 14 10
Mr. Thomas, Class	1 15 4
Boys' School	3 4 9
Infant Class	0 12 6
Collection	1 10 7

<b>Branch Sunday School.</b>	
<b>Mount Street.</b>	
<b>Mr. Pillman.</b>	
For Three Children, William Jasper, Sarah Jasper, and George Coleman Pillman, in Mr. Bayly's School, Newoor.	
Girls	4 18 0
Boys	3 2 9
Collection	0 8 0
Mr. Pillman	1 0 10
149. 13s. 11d.	—

<b>Union Chapel.</b>	
<b>Rev. C. B. Symes, B.A.</b>	
Collection	11 10 3
United Communion Service	3 7 8
Mr. Penno	1 1 0
Mr. Polkinghorne	1 1 0
Miss Payne	1 1 0
Rev. C. B. Symes	1 0 0
Mr. J. Armstrong	0 10 0
Mr. W. Armstrong	0 10 0
Mrs. Farley	0 10 0
Mr. N. V. Moore	0 10 0
Sums under 10s.	5 3 3
Mr. H. W. Granville, Missionary Box	3 3 6
Collected by Miss Baylis, towards the Schools of the Rev. F. Baylis, Newoor	
51. 9s. 1d.	—

<b>Batter Street Chapel.</b>	
<b>Rev. E. Hipwood.</b>	
Collection	5 10 6
For Widows' Fund	2 2 0
<b>Subscriptions.</b>	
Mrs. W. Luscombe	4 0 0
Mrs. Sparke	1 1 0
Mrs. Sparke, for Anna Maria Sparke, at Santhapooram	2 2 0
Mr. F. W. Harris	0 10 0
<b>Boxes in Sunday School.</b>	
Boys	5 1 7
Girls	2 1 11
Gifts in Willow Street School	0 2 3
<b>Juvenile Service, Sunday School.</b>	
Mr. Mille (Sub.)	0 13 0
Collected by Miss M. White	1 1 2
Collected by—	
Miss Thomas	1 1 6
Miss Steer	1 8 0
Miss Davey	0 6 2
Miss Denbow	1 4 6
Miss Hawke	0 11 4
Miss Adams	0 11 6

<b>Children's Missionary Boxes.</b>	
Edwin Aris	0 2 6
James Mahin	0 3 5
Amelia Eager	0 0 3
Ellen Ley	0 2 7
25. 12s. 5d.	—

<b>Stonehouse.</b>	
<b>Emma Place Chapel.</b>	
<b>Rev. — Roberts.</b>	
Collection	4 17 1

<b>Devonport.</b>	
<b>Rev. R. W. Carpenter.</b>	
<b>Princess Street Chapel.</b>	
Collection	11 10 4
For Widows' Fund	2 0 6

<b>For the New Ship.</b>	
<b>Schools under Ship.</b>	
Collected by Master Creagh	0 12 0
Collected by Miss Barnett.	
Mrs. Trant	0 18 0
Sums under 10s.	0 11 11
Collected by Miss Clarke.	
Rev. R. W. Carpenter	0 10 0
Mr. P. C. Clarke	0 10 0
Ditto, Missionary Box	0 13 6
Sums under 10s.	1 2 0

Collected by Miss Hall.	
Mr. Trehan	1 0 0
Sums under 10s.	0 10 6
Miss Ough, Missionary Box	
0 7 0	—
Collected by Miss Head.	
Mr. Bourne	1 1 6
Miss Peck	1 0 0
Mrs. Davis	1 0 0
Mr. Crealock	0 10 0
Mrs. Colman	0 10 0
Sums under 10s.	0 8 8
For Union School at Santhapooram	
1 5 8	—
Collected by Mrs. Ross.	
Captain Somerville, R.N.	1 0 0
Sums under 10s.	1 0 11

Collected by Miss Wood.	
Mr. Rawling	1 0 0
Miss Berryman	0 13 0
Mrs. Basterd	0 10 0
Mrs. Egg	0 10 0
Sums under 10s.	0 13 2
41. 7s. 1d.	—

<b>Wycliff Chapel.</b>	
<b>Rev. M. P. Holmes.</b>	
Collection	5 14 9
For Widows' Fund	1 5 0
Collected by—	
Miss Serena Holmes	0 11 0
Master A. Williams	0 4 7
Female Bible Class	1 16 3
Sabbath School	1 10 2
Katie	0 4 0
Little Annie	1 7 6
10. 13s. 6d.	—

<b>Kingsand and Cassand.</b>	
Collection after	
Sermons	0 10 4
Monthly Collections	1 13 11
Quarterly Collections	0 3 0
Missionary Boxes	0 5 10
Public Meeting	1 8 11
5. 1s.	—

**Larin Sunday Schools,**  
Subscriptions for  
Two years ..... 2 15 4

**Torpoint.**

Mr. E. H. Down .....  
For Widows' Fund 0 10 0  
Collections ..... 2 11 0  
Public Meeting ..... 2 0 8  
Missionary Boxes ..... 3 7 4  
R. H. Down ..... 1 1 0  
9l. 10s.

H. Greenway, Esq.,  
George St. Chapel,  
Plymouth ..... 1 1 0  
Ex. 17s. 9d.; 37s. 5s.

**Plymouth.**

John Pilmsaul, Esq.,  
for Native Teacher  
Thomas Pilmsaul 10 0 6

**The Point-in-View.**

Rev. J. F. Guenett.

Missionary Box ..... 1 3 0  
For Widows' Fund 0 15 7  
Collection ..... 6 11 6  
W. H. Peters, Esq.,  
Harefield House ..... 1 0 0  
8l. 10s. id.

**Seaton and Beer.**

Rev. E. Penman.

**Seaton.**

Collected by Mrs.  
Hill ..... 1 15 0

**Boxes.**

Edgar Robt. Skinner 0 5 8  
Mrs. H. Dare ..... 0 0 6  
Mrs. Joseph Skinner 0 7 0  
Mrs. Gage ..... 0 2 6

**Beer.**

Sabbath School Box 0 3 10  
Collected at Public  
Meeting ..... 0 17 8  
Miss Clarke, Box ..... 0 4 0  
Annie Atthous, Box 0 1 0  
Mrs. Atthous ..... 0 4 0  
Johnro Driver ..... 0 2 2  
Mary Tizzard ..... 0 2 4  
Rev. K. Penman ..... 1 1 0  
Widows' Fund, Seaton ..... 0 9 5  
Widows' Fund, Beer 0 4 0  
6l. 7s. 9d.

**South Molton.**

Rev. W. J. Andrew.

Rev. W. Thorn (dec.) 2 0 0  
Mr. W. J. Tapp ..... 1 0 0  
Mr. P. Tapp ..... 1 0 0  
Mr. Dinsey ..... 0 10 0  
Mrs. Dinsey ..... 0 10 0  
Miss Dinsey ..... 0 10 0  
Mr. John Dinsey 0 10 0  
Collections ..... 7 4 6

**Boxes.**

Sunday School ..... 0 10 9  
Prayer Meeting ..... 0 14 7  
Miss Dyers ..... 0 7 0  
Miss S. A. Sanders 0 10 0  
Miss B. Sanders 0 10 0  
Mrs. Harris ..... 0 8 0  
Sunday School Teachers, for China  
Collection, Bysale  
Mill ..... 0 10 4  
Sunday School, Bysale  
Mill ..... 0 8 8  
Widows' Fund ..... 1 6 0  
10l. 6s.

**Teignmouth.**

Rev. J. H. Bowhay.

Mrs. Bowhay, Secretary.

**Subscribers.**

Rev. J. H. Bowhay 0 10 0  
Capt. Brokensha ... 0 10 0

Friend, by Mrs. Bowhay ..... 1 0 0  
Miss Heath ..... 0 10 0  
Mrs. Reed ..... 0 10 0  
Capt. Vivian (New Ship) ..... 0 10 0  
Sums under 10s. .... 1 3 4  
Collections ..... 11 5 6  
15l. 15s. 10d.  
Rev. W. Martin ..... 1 1 0

**Ticerton.**

Rev. W. E. Noble.

Mrs. Were, Treasurer.

Collection ..... 17 0 4  
For Widows' Fund 5 1 8  
For repairing the  
"John Williams" 2 2 7  
Friday-night Com-  
pany, for Native  
Teacher in India 10 0 0  
Miss Brook's Class 1 6 0

Collected by Mrs. Were.

Mr. Gervis ..... 5 0 0  
Mr. Stokes ..... 1 0 0  
Mrs. Brewin ..... 2 0 0  
Mr. Bartlett ..... 1 0 0  
Miss Heathcoat ..... 1 0 0  
Mr. Gamlen ..... 1 0 0  
Mr. Carpenter ..... 1 0 0  
Mr. Were ..... 1 0 0  
Mr. B. Were ..... 1 0 0  
Mr. Anley ..... 0 10 6  
Mr. Knight ..... 0 5 6  
Mr. Pike ..... 0 5 6  
Master Winton ..... 0 5 0

Collected by Mrs. Sbarland.

Mr. Bevans ..... 0 10 0  
Mr. Cole ..... 0 10 0  
Smaller Sums ..... 0 15 0

**Missionary Boxes.**

Miss Richards's  
School ..... 0 10 0  
Mrs. Were ..... 0 5 0  
Miss B. C. Besley ... 0 12 8  
Mrs. Sbarland ..... 0 5 10  
Misses Carpenter ... 0 8 9  
Miss and Master  
F. Winton ..... 0 7 1  
Miss Quirk ..... 0 3 3  
Exs. 31s. id.; 57l. 15s. id.

**Torquay.**

Abber Road Chapel.

Rev. F. Fox Thomas.

Mr. Edw. Appleton, Sec.

Mr. Henry Coombes, Treas.

For Widows' Fund 11 11 10  
Anniversary Ser-  
mons ..... 15 10 3  
Ditto, Maridon ..... 1 1 0  
Public Meeting ..... 4 12 9  
Sunday School Con-  
tributions ..... 13 10 9  
Ditto, Anniversary  
Service ..... 2 0 2  
Pinnemoor, Esq. .... 5 0 0  
Rev. D. Pitcairn ..... 1 1 0  
Mr. C. Burton ..... 1 1 0  
Mr. Burton, sen. ... 0 10 0  
Mr. Appleton ..... 1 1 0  
A Friend, per Mr.  
W. Reynolds ..... 0 10 0  
Mrs. Leach ..... 1 1 0  
Dr. Madden ..... 1 1 0  
Mr. T. Weeks ..... 0 10 0  
Mr. T. Betts ..... 1 1 0  
Mr. W. T. J. Fisher 1 1 0  
A. F. Halburton, Esq. .... 1 1 0  
Jos. Rogers, Esq. .... 1 1 0  
Rev. F. F. Thomas 0 10 0  
Rev. H. Coombes ..... 2 2 0  
Rev. M. S. Wall ..... 1 1 0  
Dr. Tetley ..... 1 1 0

**Boxes.**

Mrs. Wing ..... 2 9 1  
Mr. Appleton ..... 0 4 0

**Ladies' Association.**

Miss Coombs, Secretary.

Mrs. Reynolds, Treasurer.

Collected by Miss Coombs.

W. Lavers, Esq. .... 5 0 0  
Rev. J. A. Coombs ... 2 2 0  
Mrs. J. A. Coombs 2 0 0  
A Friend ..... 1 0 0  
Mr. Carter ..... 1 0 0  
Mr. Reynolds ..... 0 10 0  
Mrs. Gordon ..... 0 10 0  
Miss Gordon ..... 0 10 0  
Miss Lavers ..... 0 10 0  
Small Sums ..... 0 7 6  
Collected by Mrs. C. Weeks.  
Mrs. Chilcott ..... 0 10 0  
Small Sums ..... 2 5 8  
Collected by Mrs. P. Godfrey.  
Mrs. Guyer ..... 0 10 0  
Small Sums ..... 0 14 4  
Exs. 55s. 9d.; 56l. 15s. 9d.

**Torrington.**

Howe Chapel.

Collections ..... 9 0 0

**DORSETSHIRE.**

**Bere Regis.**

Rev. G. C. Smith, M.A.

Mrs. Smith, Treasurer.

Annual Meeting ..... 2 6 0

Collected by—

Mrs. Scutt ..... 3 5 0  
Miss Aldridge ..... 0 12 1  
Sunday School Chil-  
dren ..... 2 2 8  
Little Ones at Abber-  
hampton School ..... 0 2 0  
Mr. Ernest Homer's  
Box ..... 1 6 0  
For Widows' Fund 1 0 0  
10l. 15s. id.

**Blandford.**

M. Fisher, Esq., Treasurer.

Miss Fisher ..... 2 2 0  
Mr. Fisher ..... 1 1 0  
Mr. H. F. Fisher ..... 1 0 0  
Mr. E. Pond ..... 1 0 0  
Rev. B. Gray ..... 0 10 0  
Mrs. Meale ..... 0 10 0  
Mr. Hodges ..... 0 10 0  
Mr. Bennett ..... 0 10 0  
Mr. Knight ..... 0 5 0  
Collecting Book ..... 5 15 2  
Ditto Card ..... 0 5 2  
Sunday School and  
Infant Class ..... 2 15 0  
Juvenile Collectors,  
for the Native Girl  
Sarah Field Fisher,  
in Mrs. Hewlett's  
School, Almorah 4 0 0  
Ditto, for the Mis-  
sion Schools, al-  
morah ..... 1 15 9  
30l. 10s. 7d.

**Bridport.**

Rev. John Rogers.

Mr. G. B. Ewens, Sec.

Missionary Sermons 6 17 4  
Public Meeting ..... 3 12 0  
Sunday School  
Teachers ..... 1 2 9  
For Widows' Fund 3 9 0  
Mr. Bartlett ..... 1 1 0  
Mr. Bennett ..... 1 0 0  
Mr. Edmunds ..... 1 1 0  
Mr. C. Edmunds ..... 0 10 0  
Mr. Ewens ..... 0 10 0  
Mr. G. B. Ewens ... 1 0 0  
Mr. Hayercraft ..... 0 10 0  
Misses Hussey ..... 0 10 0  
Rev. J. Rogers ..... 1 1 0  
Mr. Hoyer ..... 0 10 0  
Mr. J. P. Stephens 1 1 0

Mr. Swain ..... 1 1 0  
Mr. E. Swayne ..... 0 10 0  
Miss Taylor ..... 0 10 0  
Mrs. Wallis ..... 1 1 0  
Subs. under 10s. .... 5 4 1

**Sunday School.**

Girls ..... 6 14 1  
Boys ..... 3 1 8  
Miss Nellie Bartlett 0 9 8  
Exs. 12s. 6d.; 64l. 15s. 4d.

**Charmouth.**

Mrs. Wild.

Missionary Box ..... 1 2 6

**Dorchester.**

Rev. Josh. Fox, B.A.

Mr. Devenish, Treasurer.

Collection ..... 2 9 7  
For Widows' Fund 1 2 1

**Subscribers.**

Mr. Cozens ..... 0 5 9  
Mr. Devenish ..... 2 3 0  
Mrs. Eisey ..... 0 10 0  
Rev. Josh. Fox ..... 0 5 0  
Mrs. Gray ..... 1 0 0  
Mr. How ..... 0 5 0  
Mr. Jeffrey ..... 0 5 0  
Mr. Last ..... 0 10 0

**Boxes.**

Sunday School ..... 0 11 2  
Mrs. Good ..... 0 5 4  
Mrs. Webber ..... 0 8 2

Collected by—

Miss Browning ..... 1 2 1  
Mr. W. Pomey ..... 0 14 1  
Mr. John Payne ..... 0 4 1  
Exs. 6s. 6d.; 11l. 15s. 7d.

**Pool.**

Rev. R. T. Verrall, B.A.

Collections ..... 11 6 1  
Public Meeting ..... 4 15 5  
For Widows' Fund 2 5 0

**Subscribers.**

M. K. Welch, Esq. .... 1 1 0  
Rev. R. T. Verrall 1 1 0  
Rev. W. Gill ..... 1 1 0  
K. Miller, Esq. .... 0 9 9

Collected by—

Miss Aldridge ..... 3 17 7  
Miss Watts ..... 1 9 1  
Miss Waterman ..... 2 16 0  
Miss Miller ..... 1 10 4

**Missionary Boxes.**

Isabel Stevens ..... 0 4 0  
William Store ..... 0 10 0  
Miss Watts ..... 0 10 9

**Sunday Schools.**

Skinner Street ..... 14 15 3  
Parkstone ..... 2 14 7  
Lougham ..... 1 3 9  
Corfe Hills ..... 0 15 7  
Exs. 17s. 10d.; 51l. 7s. 4d.

**Shaftesbury.**

Rev. Thos. Evans.

For Widows' Fund 2 6 0

**Sherborne.**

Rev. F. Beckley, President.

Mr. Worsley, Treasurer.

Collections ..... 4 24 1  
Public Meeting ..... 1 10 0  
Widows' Fund ..... 2 10 0  
Ladies' Association 3 12 1  
Mary Hodges's Box 0 10 0  
Mrs. Chandler ..... 1 5 0  
Mrs. Condon ..... 0 2 4  
S. Chandler, Esq. .... 1 1 0



st..... 2 2 0	Boxes.....	Collected by Mrs. Fisher, for Schools.....	J. Richardson, Esq. 5 0 0
Decidley..... 2 2 0	Mrs. J. Chick..... 0 4 0	Mrs. E. Backhouse 1 1 0	Geo. Payman, Esq. 1 0 0
Weld, Esq..... 1 1 0	Mrs. Rogers..... 0 2 0	J. B. Pease, Esq..... 1 1 0	Exs. 10s. 6d.; 2s. 6d.
Mans..... 1 0 0	Mrs. Skinner..... 0 1 0	Mrs. A. Backhouse 1 0 0	Stockton..... 8 6 6
st. for Mrs. son's Sch..... 2 1 0	Collection..... 5 0 0	John Pease, Esq. 1 0 0	Subscriptions..... 5 2 6
st, Bath..... 1 1 0	Abbotsbury.....	Arthur Pease, Esq. 0 10 0	Ex. 15s. 2d.; 12s. 15s. 10d.
Classes.....	Collection..... 1 0 4	Mrs. J. W. Pease..... 1 0 0	Total..... 119 0 11
port..... 0 2 1	Collected by—	Henry Pease, Esq..... 0 10 0	Durham.....
lot..... 0 2 4	Mrs. Walbridge..... 1 12 0	J. H. Backhouse, Esq. 0 10 0	Mrs. Wabab and Children..... 1 6 0
lay..... 0 8 0	Chickerell..... 2 1 11	P. McLachlan, Esq. 0 10 0	South Shields.....
ndler..... 0 1 0	Wareham.....	Mr. Fisher..... 0 10 0	Rev. Edwin Baker.....
sd..... 0 0 2	Miss Philiter..... 0 10 0	Mr. Forster..... 0 7 0	Annual Collections 7 15 11
shall..... 0 0 2	Collected by ditto..... 2 10 0	T. MacNay, Esq..... 0 5 0	For Widows' Fund 2 0 4
Williams, for Tyndale..... 3 10 0	Wareham.....	Mr. Dickson..... 0 5 0	Subscribers.....
Wiggins..... 0 2 0	Miss Philiter..... 0 10 0	Mrs. J. B. Fothergill..... 0 5 0	E. Ingham, Esq. 1 0 0
Wight..... 0 10 7	Collected by ditto..... 2 10 0	Mrs. Leatham..... 0 5 0	M.P. 1 0 0
Wook..... 0 4 0	Wareham.....	Mr. Pratt..... 0 5 0	Rev. E. Baker..... 1 0 0
W Chandler..... 0 5 0	Wimborne.....	Mrs. D. Dale..... 0 2 6	Miss Robson..... 0 5 0
W Crook..... 0 5 5	Rev. J. Keynes.....	Mrs. Cariton..... 0 2 0	Mr. J. Crass..... 0 5 0
W Edoll..... 0 10 0	Miss Wilson, Treasurer.....	Mrs. Elton..... 0 2 0	Mr. Scott..... 0 5 0
W Evans..... 0 10 0	Meeting..... 7 12 0	Mr. T. E. Pease..... 0 2 0	Mr. Towns..... 0 4 0
W Frett..... 0 1 0	For Widows' Fund 2 0 0	Mr. Beetham..... 0 2 0	Boxes.....
W per..... 0 5 0	Subscribers.....	Mr. Bousefield..... 0 2 0	Miss Widdington 1 0 0
Boxes.....	Mrs. Carr Glyn..... 1 1 0	Mr. J. Graham..... 0 2 0	Mrs. Lundin..... 0 0 0
W Mass..... 0 2 10	Witchampton..... 1 1 0	Mr. T. Wilson..... 0 2 0	Sunday School..... 0 10 0
W reen..... 0 3 1	Rev. J. Rawlins..... 1 1 0	Mr. A. Fothergill..... 0 2 0	Miss Widdington's Class..... 0 5 0
W Spiller..... 0 0 7	Rev. J. Keynes..... 0 10 0	Mr. Ponny..... 0 2 0	Mr. Donald's Class 18 1
W Branton..... 0 1 11	Mrs. Conyers..... 0 10 0	Mr. Parry, Leeds..... 0 2 0	Exs. 1s. 10d.; 1s. 6s. 3d.
W Hilary..... 0 4 0	Mrs. Randall..... 0 10 0	Mr. Wm. Dresser..... 0 2 0	Sunderland.....
Willard..... 0 4 0	Mrs. Purkis..... 0 10 0	Misses Dixon..... 0 2 0	Auxiliary.....
W ker..... 0 2 8	Mr. Foster..... 0 10 0	Mr. Wilkes..... 0 2 0	W. Thackray, Esq., Treas. 1 0 0
W Warren..... 0 0 6	Mrs. E. Ellis..... 0 5 0	Mr. Hutchinson..... 0 1 0	United Public Meet- ing..... 9 6 3
W Cross..... 0 1 0	Collected by—	Mr. C. Dresser..... 0 1 0	Bethel Chapel.....
W Wainman..... 0 2 5	Miss Wilson..... 1 4 0	Mr. J. Tate..... 0 1 0	Rev. J. C. Getlike.....
W Wrettt..... 0 2 3	Miss Keynes..... 0 13 0	Mr. Taylor..... 0 1 0	Subscribers.....
W ay..... 0 1 5	Miss Gasser..... 0 8 0	Mrs. H. Watson..... 0 1 0	Mrs. Abhay..... 0 5 0
W h King..... 0 9 0	Missionary Boxes.....	Collected by Miss Tate.....	John Clay, Esq..... 1 1 0
W ymour and ses..... 0 2 4	Miss Rawlins..... 0 7 0	Mr. MacFeggan..... 1 0 0	Mr. Thos. Davison..... 0 10 0
W andler..... 0 6 0	Miss Blouck..... 0 4 0	Mr. John D. dds..... 0 12 0	John Hallow, Esq..... 1 0 0
W Williams..... 1 18 9	Exs. 11s.; 16s. 16s.	Rev. H. Kendall..... 0 5 0	Mr. John Forster..... 4 0 0
Working.....	DURHAM.....	Mrs. McQueen..... 0 3 0	Mr. John Patterson 0 15 0
W 18..... 0 0 9	South Durham Auxiliary.....	Mrs. Digney..... 0 4 0	Mr. W. D. Pratt..... 1 1 0
W 20s. 17s. 6d.	J. P. Pritchett, Esq., Treas. 1 15 9	Mrs. D. Graham..... 0 4 0	Mr. W. Thackray... 2 0 0
Wareham.....	Darlington.....	Mrs. Harrison..... 0 4 0	Collected by Miss Davison.....
W 23 4	Collections..... 15 5 10	Mrs. Sang..... 0 4 0	Mrs. Ghalom..... 1 1 0
W School..... 5 12 0	Sunday School, for Two Orphans, A. Common and Wm. Wilson..... 6 0 0	Mrs. Durham..... 2 6 0	Mrs. Gray..... 0 10 0
led by—	Juvenile Collections 2 5 5	Miss Fawcett..... 0 2 0	Small Sums..... 3 6 6
W hads..... 0 4 4	Collected by Mrs. Kendal.....	Mrs. Rogers..... 0 2 0	Collected by Miss Robinson.....
W ck..... 0 4 4	Rev. P. W. Grant..... 2 0 0	Mrs. Bell..... 0 1 0	W. Toms, Esq..... 1 1 0
W cobard..... 0 4 4	J. P. Pritchett, Esq. 1 1 0	Exs. 3s.; 4s. 18s. 6d.	Small Sums..... 1 5 0
W les..... 0 4 0	Mrs. Elwin..... 1 0 0	Barnard Castle.....	Annual Collections 18 3 3
W ker..... 1 15 9	Mrs. Middleton..... 0 5 0	Public Collections..... 5 4 10	For Widows' Fund 6 0 0
Boxes.....	Mrs. Tensdale..... 0 5 0	Sabbath School Mis- sionary Boxes..... 5 18 3	Sunday School..... 1 6 0
W melt..... 0 15 3	Mr. Kipling..... 0 5 0	scription..... 1 0 0	Ditto, for New Ship 3 12 0
W Selby..... 1 17 8	Mr. Carter..... 0 2 6	Mr. Wimpenny..... 0 10 0	Friend..... 0 5 0
1M. 8s.	Mrs. F. Stevenson 0 2 6	Coltherstone.....	Produce of Sale of Jewellery of Lady deceased..... 85 0 0
Weymouth.....	Mrs. Lucas..... 0 2 6	Collection..... 1 5 8	87s. 8s. 6d.
W Congregational Chapel.....	Mrs. Marley..... 0 2 6	Mrs. Hodgson's Box 0 11 4	ESEX.....
L. S. Ashton, M.A. 5 5 7	For Schools.....	Exs. 6s.; 15s. 17s. 10d.	Auxiliary Society, per T. Daniel, Esq. 84 2 11
W feeting..... 3 4 4	Joseph Pease, Esq. 1 1 0	Gainford.....	Colchester.....
W lows' Fund 2 5 0	Mrs. Barclay..... 1 0 0	Collections..... 2 1 0	Stockwell Street Chapel.....
W School Con- vention to Mis- sion.....	Mrs. Harris..... 1 1 0	Donations..... 1 1 0	Collection..... 10 18 0
W 3 2 10	Mrs. Dale..... 0 6 0	Miss E. J. Bow- man's Missionary Box..... 1 0 0	Roydon.....
W orris, Esq., mory of his & Father, le Vice-Ad- Abel Ferris 2 0 0	Mrs. Poole..... 6 2 6	4s. 11s. 9d.	Coll. by Miss Mason 2 1 0
W son..... 1 1 0	Mr. Carter..... 0 2 6	Staindrop.....	Romford.....
W 1 0 0	Mrs. F. Stevenson 0 2 6	Collections..... 2 19 6	Mag Collection..... 5 5 0
W Mrs. Syke 0 10 0	Mrs. Marley..... 0 2 6	F. Haine, Esq..... 1 1 0	Collection by Dr. Lock- hart..... 2 2 5
W mily..... 1 17 4	For Schools.....	Mrs. Copeland..... 2 0 0	
W amore..... 0 10 0	Joseph Pease, Esq. 1 1 0	Exs. 4s. 6d.; 5s. 16s.	
W S. Ashton 0 10 0	Mrs. Barclay..... 1 0 0	West Hartlepool.....	
W 11s. 15s. 7d.	Mrs. Harris..... 1 1 0	Sunday Collections 5 0 0	
Iope Chapel.....	Mrs. Dale..... 0 6 0	Missionary Meeting 4 3 0	
W ng..... 2 6 0	Mrs. Proctor..... 0 2 6	Sunday School..... 4 3 0	
W 1 0 0	Mrs. Hare..... 0 1 0	Boxes..... 1 4 0	
W 0 5 0	Madras Institute.....	Donations.....	
W 1 1 0	Mrs. Backhouse..... 1 0 0	Mr. I. Robinson..... 5 0 0	
W School 10 0 0	Bhowanpore Institute.....	Mrs. I. Robinson... 4 0 0	
W 0 15 1	Joseph Pease, Esq. 2 0 0	Exs. 4s. 6d.; 5s. 16s.	
		For School at Cuddespi..... 1 0 0	
		Master James Isaac Robinson..... 3 0 0	
		Master Joseph John Robinson..... 3 0 0	

Sunday School, for New Ship 3 0 0  
 For Widows' Fund 1 5 0  
 Exs. 6s.; 11f. 6d. 5d.  
 Including 5s. previously acknowledged.

**GLOUCESTERSHIRE.**

**Bristol Auxiliary.**  
 H. O. Wills, Esq., Treas.  
 The late W. D. Wills, Esq., for the Madagasascar Churches 100 0 0

**Berkeley.**  
 Rev. W. Hurd.

Collection ..... 2 0 0  
 Boxes ..... 1 5 0  
 For Widows' Fund 0 10 0  
 5f. 15s.

**Cam.**  
 Collection ..... \$ 1 3  
 Exs. 10d.

**Chalford.**  
 Rev. E. W. Johns.

Mrs. Drew ..... 0 10 0  
 Rev. E. W. Johns ..... 0 10 0  
 Contributions ..... 4 1 0  
 5f. 1s. 6d.

**Charfield.**  
 Boxes.

Master Samuel Webb 0 0 1  
 Master Fred. Hoach 0 8 2  
 Miss Trigg ..... 1 0 0  
 Sunday School ..... 0 14 8  
 Miss Jane Minsley 0 4 6  
 Mrs. Walter ..... 1 0 0  
 Mr. H. Eastmead ..... 0 2 6  
 Miss A. Giles ..... 0 5 4  
 Miss M. Alteridge ..... 0 4 0  
 Mrs. Sings ..... 0 5 0  
 Collection ..... 0 14 4  
 5f. 5s. 4d.

**Charfield Mills.**  
 The Workmen and others at Messrs. Samuel Long and Co.'s Factory ..... 18 15 0

**Cheltenham.**  
 Collected by Miss Blunt.

Miss Weale ..... 0 2 6  
 The Misses Blunt ..... 2 0 0  
 Quarterly Subscriptions ..... 0 12 8  
 Missionary Box ..... 0 4 10  
 A. P. R., for Rev. Thomas Haslam, Pullachy, India, towards building a Chapel and School-room ..... 1 0 0  
 4f.

**Coleford.**  
 Rev. H. Stevens.

Contributions ..... 2 13 8

**Cromhall.**  
 Collections ..... 1 11 2  
 A Friend ..... 1 0 0  
 2f. 11s. 3d.

**Dursley.**  
 Rev. T. Wallace.

Coll. by Miss M. E. Davis.  
 Mr. Gazard ..... 0 10 0  
 Mr. Davis ..... 0 10 0  
 Mr. Lang ..... 0 10 0  
 Mr. Chevalier ..... 0 5 0  
 Miss M. E. Davis ..... 0 2 0

For China and India Fund.  
 Mrs. Tyndall ..... 1 0 0  
 Miss S. Harding ..... 0 5 0  
 Miss Blandford ..... 0 6 0  
 Missionary Boxes ..... 1 14 0  
 Collections ..... 0 15 0  
 Sunday School, for the Native Children John and Mary Dursley ..... 0 0 0  
 Exs. 7s. 6d.; 17s. 15s.

**Fulfield.**  
 Mount Pleasant Chapel.

A Friend ..... 2 0 0  
 A Friend at Uley, by ditto ..... 1 0 0

**Gloucester.**  
 Mount Pleasant Chapel.

Rev. D. Griffiths (A.) 1 0 0  
 Part of the proceeds of Mrs. Dove's Missionary Basket, for the general purposes of the Society ..... 10 0 0  
 Do. for Mrs. Edkins's School, Pekin ..... 2 0 0  
 Do. for Mrs. Hall's School, Madras ..... 2 0 0  
 Do. for the Central Chapel, James Town, Travancore ..... 1 0 0  
 Mrs. T. Bennett (A.) 1 0 0

**Missionary Boxes.**

Mr. C. Bennett ..... 1 2 3  
 Mrs. Dove ..... 1 13 6  
 Mr. Hudson ..... 1 13 8  
 Mrs. Malpas (D.) ..... 0 5 0  
 Miss Howard ..... 0 5 1  
 Elizabeth Shaw ..... 0 1 5  
 Daniel Creed ..... 0 2 5  
 Miss Howell and the Day School Box ..... 0 5 3  
 Jane Viall ..... 1 0 4  
 Clara Bennett ..... 0 1 8  
 Mrs. Compton ..... 0 4 0  
 Mrs. Nease ..... 0 4 1  
 Miss Howard ..... 0 5 8  
 Mr. Clark ..... 0 2 8  
 Persha Barton ..... 0 5 7  
 Miss Pritchard ..... 0 5 5  
 Mary Anne Tucker ..... 0 5 2  
 George Barton ..... 0 5 0  
 A Friend ..... 0 14 0  
 For Widows' Fund ..... 1 6 8  
 Sunday Collections ..... 1 12 4  
 Public Meeting ..... 1 10 7  
 Mr. Cobban (A.) 1 0 0  
 Fractions ..... 0 0 7  
 35f.

**Gloucester.**  
 Southgate Chapel.

Rev. W. Young, B.A.  
 Mr. Bird, Treasurer.

Mrs. J. Warner, Secretary.

Collected by—  
 Miss Brimmell ..... 1 2 10  
 Mrs. Merritt ..... 0 10 4  
 Collected by Miss E. March.  
 W. V. Ellis, Esq. .... 1 0 0  
 Mrs. Fear ..... 0 10 6  
 Mrs. Grimes ..... 0 10 6  
 Mrs. Pearce ..... 0 10 0  
 Mrs. Wilson ..... 0 10 0  
 Sums under 10s. .... 1 0 0

Collected by Miss Prince.  
 Mr. Bird ..... 1 1 0  
 The Misses March ..... 1 1 0  
 Mr. Jones ..... 0 10 0  
 Sums under 10s. .... 3 0 8

Collected by Miss Stafford.  
 Miss Pembroke ..... 0 10 0  
 Rev. W. Young ..... 0 10 0  
 Sums under 10s. .... 2 11 0

Collected by Miss Warner  
 Warner ..... 1 2 0

Sunday Schools, for Charlotte Bishop, Mary and Joseph Byett ..... 8 13 3  
 Collections ..... 10 10 2  
 For Widows' Fund ..... 4 14 0  
 Exs. 25s. 6d.; 44f. 9s. 3d.

**Kingswood.**

J. Griffiths, Esq. .... 1 0 0  
 Mrs. Griffiths ..... 1 0 0  
 Rufus Long, Esq. .... 0 10 0  
 J. Stokes, Esq. .... 0 10 0  
 W. A. Long, Esq. .... 0 15 0  
 Miss Millman ..... 0 10 0  
 Mrs. Gwynne Jones ..... 0 5 4  
 Missionary Boxes ..... 1 10 1  
 Collections at Sermons and Public Meetings ..... 2 16 0  
 For Widows' Fund ..... 1 10 0  
 16f. 15s. 10d.

**Newport.**  
 Boxes.

Mrs. J. Summers ..... 0 2 8  
 Miss R. Croome ..... 0 5 0  
 Mrs. W. Summers ..... 0 10 0  
 Miss A. Fowler ..... 0 4 1  
 Miss E. Holloway ..... 0 4 2  
 Mrs. T. Hooper ..... 0 10 0  
 School Box ..... 0 6 2  
 Collection ..... 1 5 4  
 5f. 14s. 3d.

**North Nibley.**

Miss Woodward's Box ..... 0 9 4  
 Elizabeth Bird's Box ..... 0 6 4  
 Collection ..... 1f. 6s. 4d.

**Paincewick.**

Mr. John Skinner ..... 0 10 0  
 Mr. J. W. Skinner ..... 0 10 0

**Rodborough Tabernacle.**

Mr. James Bizzey, Treas.  
 Coll. by Miss E. H. Bizzey.

Mrs. Marling ..... 5 0 0  
 Mr. Bizzey ..... 1 0 0  
 Mr. O. Bird ..... 1 0 0  
 Miss Hodges ..... 0 7 6  
 Miss Hillman ..... 0 4 4  
 smaller Sums ..... 1 0 2

Collected by Miss C. Isacke.

Mr. W. Roberts ..... 0 10 0  
 Mr. Jas. Apperly ..... 0 10 0  
 Mr. Alfred Apperly ..... 0 10 0  
 Mr. S. Sims, Junr. .... 0 10 0  
 Mr. John King ..... 0 6 0  
 Mr. J. George ..... 0 5 0  
 Miss J. Brown ..... 0 5 0  
 Miss C. A. Isacke ..... 0 13 0

Collected by Miss C. Hooper.

Miss C. Hooper ..... 0 2 2  
 Mrs. Hooper ..... 0 4 4  
 Mr. Daniel's ..... 0 4 0  
 Mr. E. B. Hooper ..... 1 0 0  
 Smaller Sums ..... 0 14 0  
 Sabbath Schools ..... 0 2 2  
 Collections ..... 5 1 2  
 25f. 13s. 5d.

**Stonehouse.**  
 For Widows' Fund 1 8 0

**Missionary Boxes.**  
 Chapel ..... 0 10 0  
 Mrs. Stephens ..... 0 10 0

**Sunday School.**  
 Male Classes ..... 3 18 11  
 Female ditto ..... 3 5 9  
 16f. 4s. 8d.

**Stroud.**  
 Bedford Street Chapel.

Rev. W. Wheeler.

Mr. R. Winterbottom ..... 1 11 0  
 Mr. L. Winterbottom ..... 1 11 0  
 Mr. J. W. Winterbottom ..... 1 11 0  
 Dr. Paine ..... 1 0 0  
 Mr. P. H. Fisher ..... 1 0 0  
 Mrs. Fisher ..... 1 0 0  
 Mr. Pearce ..... 0 10 0  
 Miss Wyatt ..... 0 10 0  
 Mr. Bucknall ..... 0 10 0  
 Mrs. Champion ..... 0 10 0  
 Mr. Chew ..... 0 10 0  
 Mr. T. N. Clarke ..... 0 10 0  
 Mr. Gay ..... 0 10 0  
 Mrs. Sims ..... 0 10 0  
 Mr. Howard ..... 0 10 0  
 Mrs. B. Fisher ..... 0 10 0  
 Mr. Ford ..... 0 10 0  
 Mrs. Leach ..... 0 10 0  
 Mr. Fallaway ..... 0 10 0  
 Mrs. Cooney ..... 0 10 0  
 Mr. Cherriton ..... 0 10 0

**Schools.**  
 Boys ..... 7 8 1  
 Girls ..... 4 17 1  
 5f. 1s.

**Old Chapel.**  
 Collected by Mrs. Coley.

S. S. Marling ..... 2 0 0  
 Mr. Marling ..... 2 0 0  
 Mrs. Knees ..... 1 0 0  
 Richard Lacey ..... 1 0 0  
 Samuel Clayfield ..... 1 0 0  
 Mrs. Clayfield ..... 1 0 0  
 Mrs. Whiting ..... 0 10 0  
 Mrs. Parsons ..... 0 10 0  
 Miss Hunt ..... 0 10 0  
 Miss Leach ..... 0 10 0  
 Mrs. Coley ..... 0 10 0  
 Mrs. Knees ..... 0 10 0  
 Mrs. Frankland ..... 1 0 0  
 Mrs. Bowyer ..... 0 10 0  
 Mrs. J. W. Lewis ..... 0 10 0  
 Mr. Strachan ..... 0 10 0

Collected by Miss M. F. Ball.

Mrs. Ball ..... 0 10 0  
 Miss White ..... 0 10 0  
 Mrs. Ayres ..... 0 2 0

**Missionary Boxes.**

Miss Ball ..... 0 7 5  
 Mr. S. Coley ..... 0 2 1  
 Messrs. B. Watkins ..... 2 10 0  
 Sabbath School ..... 2 3 0  
 Exs. 6s. 6d.; 10f. 15s. 4d.

**Thornbury.**

Collection ..... 2 17 7  
 Boxes ..... 2 4 1  
 Sunday School ..... 4 1 0  
 Exs. 2s. 6d.; 9f. 1s. 6d.

**Uley.**  
 Rev. H. Jones.

Collection ..... 2 8 0

**Wickwar.**  
 Boxes.

Emma Cockram ..... 0 5 0  
 Emma Watkins ..... 0 5 0  
 Annie Gale ..... 0 5 0  
 Emma White ..... 0 5 0  
 Fred. Park ..... 0 5 0  
 George White ..... 0 5 0  
 Mr. Burdett ..... 0 5 0  
 Collection ..... 3 12 0  
 4f. 13s. 4d.

**Wotton-under-Edge.**  
 Tabernacle.

Collections after Sermons & Public Meeting ..... 8 11 8

**Boxes.**

nday School, Boys	0 14 10
to, Girls	0 6 2
ss Lucy Ricketts	0 5 4
ss Devereil	0 1 0
ss C. Hayward	0 6 10
ss Jane Holloway	0 6 6
s. Ann Austin	0 3 0
aries Webb, Jun.	0 2 4

**Classes.**

sses Devereil and Child	0 14 1
s. Durcan	0 8 0
sses Chapman	0 5 0
sses Glanville	0 10 0

Collected by—

ss Emily Owen	1 0 0
ss Long	1 0 0
ss James Pulser	0 5 0
ss E. P. Chapman	0 5 2
ss James Ferrin	0 10 0
s. Glanville	0 10 0
S. Child, Esq.	0 5 0
E. Lewis, Esq.	2 0 0
ss Steaven	0 2 6
S. Chapman	1 0 0

24. 15s. 3d.

**HAMPSHIRE.**

**Alresford.**

Rev. R. Collins.

**Missionary Boxes.**

ss Gunner	0 4 7
ss Purner	0 2 8
ss Wedge	0 4 1
s. Adams	0 5 7
ss Crookford	0 4 1
ss Goodwin	0 10 4
s. Nevell	0 0 0

Collection at Missionary Meeting... 0 17 0

**Subscribers.**

G. Goodwin, sen.	0 10 0
G. Goodwin	0 5 0
s. Bracher	0 5 0
s. Collins	1 0 0

Exs. 6d.; 4s. 15s.

**Alton.**

Rev. F. M. Holmes.

sky Offering and... 10 0 0

**Boxes.**

l. Vidlee	0 0 1
Taylor's Family	1 3 11
rother & Sister	0 12 3
s. Thorpe	0 0 0
s. Thorpe	0 0 0
s. Thorpe	0 0 0
s. Thorpe	0 0 0
day School	0 3 4

math School ros... 2 0 3

ren's Collec- tion... 0 11 1

ic Meeting... 0 14 9

**Bentworth.**

cted by Mrs. Wake

Meeting	3 14 6
stead	1 10 4
Health	0 7 5
tions	0 0 5
rs' Fund	3 10 0

7s. 6d.; 38s. 2s. 6d.

**Andover.**

Rev. W. McOwan.

E. T. Hawkins, Treas.

**Subscribers.**

T Tasker, Esq.	10 0 0
Tasker, Esq.	2 2 0
F. McOwan	1 1 0
vie, Esq.	1 1 0
eedham	1 0 0
ilshire	1 0 0
akeford	1 0 0
ages	0 10 0

Mr. Shaw	0 10 0
Mr. E. T. Hawkins	0 10 0
Collections	14 10 7
For Widows' Fund	5 0 0
Plough and Imple- ments for Mad- gascar, Messrs. Tasker and Sons	6 10 0
Seeds for ditto, G. Fowle, Esq.	1 1 0
Sunday School Mis- sionary Boxes	4 7 6
Children's Cards	4 12 11

**Missionary Boxes.**

Mrs. Richardson	0 10 0
Mrs. Marchant	0 7 5
Mrs. C. King	0 12 8
A Friend	0 10 2

**Hurstbourne Tarrant.**

Rev. A. Johnson	1 0 0
Mrs. Newman	0 5 0

**Missionary Boxes.**

Misses M. & L. John- son	1 5 1
Mrs. Farmer's Young Ladies	0 10 8
Miss Annie Roberts	0 18 0
Master J. Hedderly	0 12 6
Boxes under 10s.	1 3 0
Public Collection	1 10 10

Ex. 4s. 6d.; 2s. 15s. 10d.

E. W. in memory of deceased Parents

2 0 0

**Basingstoke.**

Per Mr. Vanner.

Mr. Curtis	1 0 0
Mr. Dunn	1 0 0
Mr. Downs	1 0 0
Mr. Johnson	1 0 0
Mr. Simmons	1 1 0
Mr. Chandler	1 0 0
Miss Drew	0 10 0
Mr. Glover	0 10 0
Mr. Quinon	0 10 0
Mr. Vine	0 10 0
Miss Vine	0 10 0
Mr. Wigg	0 10 0
Mrs. Tolfer	0 0 0
Mrs. Othen	0 8 0

Collected by—

Miss Paice	0 12 0
Miss Shackelford	0 12 7
Miss Drew	0 9 0
Miss Glover, Box	0 4 0
Collection	6 4 0
Public Meeting	2 0 5
Sabbath School	6 3 0
For Widows' Fund	1 14 7

Exs. 15s. 6d.; 7s. 17s. 4d.

**Dorchester.**

Rev. N. Hurry.

Rev. N. Hurry	1 1 0
Mrs. Bull	1 0 0
Mr. Cox	1 1 0
Mr. Hankinson	0 10 0
Sunday School	5 6 0
Mrs. Hankinson	2 0 0
Collections	5 17 1
Public Meeting	4 14 2
For Widows' Fund	6 0 0

30s. 9s. 9d.

**Christchurch.**

Rev. J. Fletcher and Rev. J. Woodwork.

**Missionary Boxes.**

Miss Henriett Scott	1 7 1
Miss L. Flemington and Miss C. Mar- shall	0 14 3
Miss Maria Rogers	0 2 5
Mrs. James Clark	0 7 8
Miss Taylor	1 12 6
J. & F. Kemp Welch	1 17 0
Mrs. John Vick	0 8 7
Miss Elizabeth Wal- den	0 0 1
Mrs. Samway	0 0 2
Miss Lucy Pook	0 7 7

Miss White	0 4 10
Miss Annie Vorge	0 13 0
Miss Sarah Gosling	0 5 2
Miss Elizabeth Poot	0 11 8
Miss Amy Shirvell	0 5 3
Miss Sarah King	0 5 10
Miss Sarah Brake	0 4 4
Miss Maria Wakem	0 5 5
Mr. Moyle	0 3 0
Mr. Hunt	0 0 2
Mrs. J. Abbott	0 13 3
Miss Walden	0 5 3
Rev. J. Fletcher's Pupils	2 0 2
Sunday School	11 5 6

Collected by Miss Aldridge.

Rev. J. Woodwork	1 0 0
Rev. J. Fletcher	1 1 0
Mr. F. Moser	1 1 0
Mr. G. O. Aldridge	1 0 0
Mr. Hunt	0 10 0
Mr. J. Abbott	0 10 0
Miss Wright	0 5 0
Mr. B. D. Sharp	0 5 0
Mr. H. Sharp	0 5 0

Collections 15 7 0

For Widows' Fund 4 10 0

Pokesdown Station, Collections 1 0 0

Mrs. Bramble 0 5 0

**Missionary Boxes.**

Miss Fripp	0 6 4
Edna Gibbs	0 8 0
M. A. Kerley	0 9 4
Annie Frampton	0 6 5
Emily Hawkins	0 4 0
Fractions	0 0 7

Exs. 13s. 4d.; 5s. 9s. 5d.

**Foreham.**

Rev. R. Nobbs.

Sunday School Box	0 15 10
Juvenile Boxes	1 10 0
Mr. H. Sharland (A.)	3 0 0

11s. 12s. 4d.

**Fordingbridge.**

Rev. W. H. Basnett.

**Sunday Schools.**

Fordingbridge	3 12 8
Frogham	1 10 9
Godhill	1 1 0
Gorley	0 11 0
Alderholt	0 8 4

Collected by Mrs. Brothers... 2 7 0

**Boxes.**

Miss Isabella Oates	0 9 1
Miss Withers	0 6 8
Miss Watley	0 1 6
Master Owen Bas- nett	0 2 4
Public Meeting	1 3 8
For Widows' Fund	1 1 0

13s. 1s. 6d.

**Holybourne.**

Misses Tomkns	5 2 0
Ditto, for India	1 1 0

3s. 3s.

**Lymington.**

Per Mr. B. Gibbs.

J. Chinay, Esq.	1 1 0
Mr. Gibbs	1 1 0
R. Sharp, Esq.	2 2 0

Collected by—

Miss Butcher	5 3 11
Miss Elgar	1 10 0
Miss Gibbs	1 3 0
Miss Hopkins	1 3 0
Miss Head	0 10 6
Miss Millego	1 7 0
Mrs. Rashley	0 15 7
Sunday School	3 11 6
Young Men's Bible Class	1 1 0
Public Collections	10 1 0

Exs. 7s. 7d.; 2s. 12s.

**Portsea.**

Rev. A. Jones	0 10 6
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**Ringwood.**

Per Mr. W. Gubbins.

Public Meeting	2 6 4
Juvenile Collection	5 14 11
Mr. & Mrs. Benson	1 15 0

Exs. 1s. 9s. 15s. 5d.

**Romsey.**

Rev. William Major Paull.

Francis Buckell, Esq., Sec.

Public Collections	11 12 2
For Widows' Fund	4 2 5
Sunday School	1 0 0
Public Collection	1 0 0
Miss Jackson, Class	0 12 9

**Subscribers.**

Rev. Wm. Major Paull

Mrs. Josh. Withers	0 10 0
Mrs. F. Hobbs	0 10 0
Mrs. Godfrey	0 10 0
Mr. W. O. Purchase	0 10 0
Mrs. Purchase	0 5 0
Mr. W. O. Purchase	0 5 0
Mrs. F. Hobbs	0 5 0
Miss Godfrey	0 5 0
Mr. Witt	0 5 0
Mrs. Elcombe	0 5 0
Mr. Chiguelm	0 5 0

**Boxes.**

Miss Holmwood	5 6 6
Misses Eady and Alice Purchase	2 4 6
Miss Emily Bailey	1 11 0
Miss Fanny Buckell	0 0 5
Miss Osborne	0 7 0
Miss Mary Paull	0 5 0
Miss Jarman	0 4 10
Mrs. S. Williams	0 5 4

**Villages.**

**Cadnam.**

Public Collection	0 16 6
Mr. Mouteth, Box	0 11 0
Miss Brewer, ditto	0 2 0
School	0 1 4
Hurstfield	0 7 0

Exs. 25s. 7d.; 30s. 10s. 9d.

**Southampton.**

Above Bar Chapel.

Rev. Thos. Adkins and Rev. H. H. Curiale, B.A.

Mr. R. S. Smith, Treasurer.

Rev. Thos. Adkins	2 0 0
Miss Baverstock	0 10 5
Mrs. Buchart	1 0 0
Rev. H. H. Curiale, B.A.	1 1 0
Mrs. Clark	1 0 0
Mr. R. D. Elyett	0 10 0
W. S. Fowler, Esq.	2 2 0
Miss Ford	1 0 0
Mrs. Jefferies	1 0 0
Mr. E. Jones	1 1 0
Mrs. Josh. Lankester	0 10 0
Mr. Josh. Parker	0 10 0
Mr. G. Phillips	1 1 0
Mr. R. S. Smith	2 2 0
Mr. Thos. Steele, D.D.	10 0 0
Mr. Yonge	0 5 0
Collection	20 0 0
Ladies' Association	7 18 10
Sunday Schools	20 15 5
Juvenile Association	4 4 4

**Kingsfield Chapel.**

Rev. Thos. Sissons.

Collection	5 13 0
Ditto at Public Meeting	7 0 2

**Itohen Chapel.**

Rev. J. A. T. Skinner, B.A.

Collection ..... 1 10 11

Boxes ..... 2 15 7

**Northam Chapel.**

Rev. G. Gregg..... 0 10 0

Collection ..... 2 0 0

Sunday School..... 0 10 0

**Totton Chapel.**

By Mr. Fletcher.

Mr. Fletcher..... 0 10 0

Collection ..... 0 10 1

Sunday Schools ..... 0 15 7

Exs. 27s. 10d. 2s. 3d.

**Albion Chapel.**

Rev. S. March, B.A.

Collections ..... 14 17 8

**Subscribers.**

Mr. Basely ..... 1 1 0

Mr. Barting ..... 2 2 0

Mr. Dowman ..... 2 0 0

Mr. Gaze ..... 0 10 0

Mr. Gutch ..... 0 10 0

Mr. Hammond ..... 0 10 0

Miss Kate Hammond ..... 0 2 0

Mrs. Humby ..... 1 0 0

Mr. John Humby ..... 0 10 0

Mr. W. Lankester ..... 2 2 0

Mr. W. G. Lankester ..... 1 1 0

Mr. Meadrum ..... 1 1 0

Rev. S. March, B.A. ..... 2 0 0

Mr. Pickett ..... 0 10 0

Mrs. Powell (eight months, at 1s. per month) ..... 0 8 0

Mr. Palford ..... 0 10 0

Joseph Stace, Esq. ..... 1 1 0

J. C. Sharp, Esq. .... 0 10 0

Mr. A. Walden ..... 1 1 0

Mr. R. Wakeford ..... 0 13 0

Mr. Wood ..... 0 10 0

Mr. E. D. Williams ..... 0 10 0

Mr. Weston ..... 0 5 0

For Widows' Fund ..... 4 14 3

41l. 4s. 6d.

**Throop.**

Rev. S. Knell.

For Widows' Fund, Throop and House ..... 2 0 0

**Boxes.**

Mrs. Aldridge ..... 0 11 0

F. Collins ..... 0 4 10

M. Coasey ..... 0 10 0

C. Fry ..... 0 5 3

W. P. Knell ..... 0 15 8

A. Box ..... 0 7 0

Mrs. Whitcer ..... 0 5 0

Sunday School ..... 0 10 0

Collection ..... 3 8 0

2l. 1s. 10d.

**Whitehurst.**

Rev. W. S. Harris.

**Subscribers.**

Mr. John Loader ..... 1 0 0

Mrs. Loader, sen. .... 0 10 0

Rev. W. S. Harris ..... 0 10 0

Mr. Thos. Botler ..... 0 10 0

Mr. Wm. Chappell ..... 0 10 0

Collection ..... 2 2 4

Children's Cards ..... 1 14 0

**Boxes.**

Miss Loader ..... 1 5 0

Miss Butler ..... 1 1 0

Miss Wigg ..... 0 4 0

Mrs. Cauter ..... 1 1 0

Sunday School ..... 1 11 0

10l. 19s. 4d.

**Winchester.**

Rev. W. Thorn, Treas.

Annual Meeting ..... 0 2 4

Collected by—

Miss A. Drew ..... 0 2 3

Mr. Gibb ..... 2 10 3

Miss Holdaway ..... 0 1 11

Mr. Reynolds ..... 0 10 4

Miss Gambridge ..... 0 3 0

Miss B. Warren ..... 0 0 0

Sunday School Box ..... 1 7 1

For Widows' Fund ..... 2 4 0

**Subscribers.**

John Drew, Esq. .... 1 1 0

Rev. W. H. Fuller ..... 1 1 0

T. Hill, Esq. .... 1 1 0

Rev. W. and Mrs. Thorn ..... 10 0 0

Mr. N. Warren ..... 1 0 0

27l. 10s. 2d.

**GUERNSEY.**

**Auxiliary.**

Stephen Martin, Esq., Treas.

**Collections.**

Eldad Chapel ..... 10 8 5

Bethesda Chapel ..... 3 4 4

St. Martin's Chapel ..... 1 1 0

St. Peter's Chapel ..... 2 3 4

St. Andrew's Chapel ..... 3 10 5

Juvenile Meeting ..... 1 1 4

**Public Meetings.**

Eldad Chapel ..... 6 6 8

St. Martin's Chapel ..... 2 10 0

St. Saviour's Chapel ..... 7 15 3

Concluding Sermon ..... 3 3 10

**Collected by Treasurer.**

George Dobree, Esq. .... 1 0 0

Rev. A. Crisp ..... 1 0 0

A. F. E. D. .... 1 0 0

F. Le Reilly, Esq. .... 1 0 0

S. Martin, Esq. .... 1 0 0

G. P. Cooke, Esq. .... 1 0 0

H. Forward, Esq. .... 1 0 0

Miss H. Maingay ..... 5 0 0

Miss E. Maingay ..... 2 0 0

J. Bartlett, Esq. .... 1 0 0

J. Blondel, Esq. .... 1 0 0

John De Garis, Esq. .... 1 0 0

Dr. De Jersey ..... 1 0 0

F. Lohou, Esq. .... 1 0 0

General Haysen ..... 1 0 0

Rev. U. B. Randall ..... 0 10 0

G. Baynard, Esq. .... 0 10 0

Mrs. Bonenat ..... 0 5 0

Mrs. Le Neven ..... 0 5 0

Collected by—

Miss Guerin ..... 1 10 0

Miss L. De Garis and Mrs. Randall ..... 2 11 7

Miss De Garis ..... 3 10 2

Mrs. & Miss Graes ..... 2 0 10

Miss Manger ..... 1 12 10

Miss Lauretta De Garis and Miss Spink ..... 3 5 4

Miss Alexandre and Mrs. Le Lacheur ..... 1 4 2

Miss Haymes and Mrs. Renouf ..... 2 14 1

Miss E. De Garis, St. Saviour ..... 2 0 4

**Missionary Boxes.**

Mrs. Touzeau ..... 0 12 0

Miss K. Martin ..... 0 12 0

**Monthly Collections.**

Bethesda Chapel ..... 2 11 11

Eldad Sunday School ..... 2 0 2

90 1 5

Expenses ..... 9 19 0

80 2 3

**JERSEY.**

**Auxiliary.**

E. C. Williams, Esq., Sec.

**General Subscriptions.**

Mr. Anslow ..... 0 5 0

Mr. E. J. Bertram ..... 1 0 0

Mr. John Durell ..... 0 2 0

Miss Allison Haig ..... 0 10 0

Mrs. Quirk ..... 0 10 0

Mr. F. E. Quirk ..... 0 5 0

Mrs. G. Ste. Croix ..... 0 5 0

Mrs. West, for Support of Native Evangelist in China ..... 15 0 0

Friends of St. John's and St. Helier, for ditto ..... 15 0 0

Anniversary Meeting in St. Helier ..... 3 13 0

Juvenile Meeting ..... 0 10 0

Amount too late for Ship ..... 0 4 0

**Congregational Church, Victoria Street.**

Rev. A. E. Pearce.

**Subscribers.**

The Misses Nicklin ..... 1 0 0

The Misses Pike ..... 0 10 0

E. C. Williams, Esq. ..... 2 17 0

Missionary Sermons ..... 5 15 4

For Widows' Fund ..... 2 1 0

**Collected by Mrs. A. E. Pearce.**

Mrs. Barkas ..... 0 10 0

Miss Carter ..... 0 5 0

Mrs. Coutanche ..... 0 5 0

Friend to British Standard ..... 1 0 0

Mrs. Le Gros ..... 0 5 0

Mr. Le Gros ..... 0 5 0

Mr. G. W. Miller ..... 0 10 0

Mrs. A. E. Pearce ..... 0 5 0

Collected by Miss Pike.

Mrs. Bonenat ..... 0 2 0

Mrs. Haig ..... 0 2 0

Mrs. Pironel ..... 0 5 0

Sunday School Missionary Box ..... 1 5 0

**Chapelle Evangélique, Vauxhall.**

Mr. C. Norman (A) ..... 1 0 0

Sunday School ..... 4 0 0

Missionary Sermons ..... 5 1 0

**French Independent Chapel, Halket Place.**

Mons. Du Monte, Pasteur.

**Subscribers.**

J. Le Bailly, Esq. .... 5 0 0

Mr. Le Gallais ..... 1 0 0

The Misses Le Gallais, for Support of Orphan Girl in Miss Mullen's School, to be called Grace De Jersey (2 years) ..... 6 0 0

Mr. T. Le Gallais, Missionary Box ..... 0 10 0

Missionary Sermon ..... 4 1 0

Sunday School ..... 1 14 0

St. John's French Independent Chapel.

Mons. P. Binet, B.A., Pasteur.

**Subscribers.**

Mr. H. Coutanche ..... 1 0 0

Miss Gilbes ..... 0 0 0

Philip Picoat, Esq. .... 3 0 0

Mr. George Picoat ..... 1 0 0

Public Meeting by Miss Nicolle, for Support of an Orphan Girl in Miss Mullen's School, to be called Eliza Margaret Nicolle ..... 5 0 0

**Missionary Boxes.**

Ether Bandians ..... 1 0 0

Philip Coutanche ..... 1 10 0

Frederick Ennouf ..... 1 1 8

John H. Neel ..... 1 2 0

Heber Picoat ..... 1 0 0

St. Peter's and St. Aubin's French Independent Chapel.

Mons. G. Perchard, Pasteur.

**Public Meeting at St. Aubin's** ..... 1 2 0

**Missionary Boxes.**

Francis Bossy ..... 0 5 0

Annie Coutanche ..... 0 3 0

Four Little Friends ..... 0 5 0

**St. Clement's.**

**Public Meeting** ..... 1 2 0

**Missionary Box.**

Miss La Clercq ..... 0 15 0

Expenses ..... 114 3 5

100 5 5

**ISLE OF WIGHT.**

**East Coes.**

Quarterly Subs. .... 319 8

Sunday School ..... 112 8

For Mission School ..... 1 3 0

Neyoor ..... 1 3 0

For Widows' Fund ..... 2 0 0

E. F., Miss. Box ..... 2 5 0

8l. 17s. 6d.

**Newport.**

**St. James Street Chapel.**

Rev. J. D. Riley.

Mrs. Mollett, Treasurer.

Mr. Aldridge ..... 0 15 0

Mr. Dyar ..... 0 15 0

Mr. Gumbins ..... 0 15 0

Mr. Mollett ..... 1 0 0

Mr. Mowbray ..... 0 10 0

Mr. Orchards ..... 1 0 0

Miss Prior ..... 0 10 0

Rev. J. D. Riley ..... 2 0 0

Miss Young ..... 1 0 0

Mrs. Mitchell ..... 12 0 0

Ditto, for India ..... 2 0 0

Ditto, Vernacular Education ..... 1 0 0

Ditto, Chinese Medical Society ..... 3 0 0

Ditto, ditto, Collected by ..... 1 3 0

Missionary Boxes ..... 4 4 0

Collections ..... 5 3 4

Public Meeting ..... 2 1 1

sums under 10s. .... 0 15 0

For Widows' Fund ..... 2 0 0

Interest from Savings Bank ..... 0 5 0

Ex. 14s. 9d.; 40l. 10s. 10d.

**Egde.**

**George Street Congregational Church.**

Rev. G. A. Coltart.

For Widows' Fund ..... 5 19 4

**Ventnor.**

Rev. W. Warden, M.A., and Mrs. Warden ..... 5 0 0

Mr. & Mrs. Hughes ..... 2 0 0

**HEREFORDSHIRE.**

**Hereford.**

**Eignbrook Chapel.**

Rev. J. O. Hill.

Sunday School ..... 1 0 7

Missionary Sermons ..... 7 0 0

Public Meeting ..... 2 14 0

Collected by Mrs. Abley.		Collected by--		Fenstanton.		St. Neots.	
Mr. Abley	1 1 0	Miss Bedford	0 15 2	Thomas Coote, Esq.	5 0 0	Collections	5 1 1
Sums under 10s.	5 8 1	Mrs. Hracey	0 3 0	Collections	1 0 0	Sunday Schools	0 11 0
Collected by Miss Waite.		Miss Cook	1 15 0	6s.		Collected by Miss E. M. Paine	
Mr. Buller	0 10 0	Miss Chennells	0 15 0	Hail Weston.		Misses Ross and Susannah Paine's	
Rev. J. J. Waite	2 2 0	Mrs. Hallifax	2 17 8	Collections		Box	
Mrs. Wheaton	0 10 0	Mrs. Martin	1 3 2	1 0 0		Boxes	
"First-Fruits"	1 0 0	Mrs. Scaldwell	1 6 4	Houghton.		Young Ladies at the Misses Oliver and Pope's School	
Collected by the Misses Smith.		Boxes.		Collections		0 0 5	
The Mayor of Hereford	1 1 0	A Family	0 15 0	1 5 0		Mr. S. Wright	
Mr. Ing	1 1 0	Miss Venn	0 4 11	Boxes		0 10 0	
Mr. Anthony, Esq.	0 10 0	Mr. Windfield's Children	0 2 6	Potts Brown, Esq.		12 10 0	
Mr. R. Brown	0 10 0	Girls' Sunday School	1 1 11	Mrs. P. Brown		3 0 0	
Rev. J. O. Hill	0 10 0	Boys' ditto	0 1 10	B. Brown, Esq.		5 0 0	
J. J. Martin, Esq.	0 10 0	For Widows' Fund	3 0 0	G. W. Brown, Esq.		5 0 0	
W. T. Smith	0 10 0	Missionary Sermon	2 1 10	H. Goodman, Esq.		5 0 0	
Sums under 10s.	3 12 6	Public Meeting	2 13 0	Mr. Toller		0 10 0	
Exs. 2s.; 2s. 6s.		Ex. 1s. 11d.; 24. 0s. 11d.		Sums under 10s.		0 15 0	
Ledbury.		Hoddesdon.		1s. 10s. 3d.		Mrs. Abbott, for Native Girl in Mrs. Whitehouse's School, named Ann Math.	
Per Mrs. M. R. Burden.		Auxiliary.		Huntingdon.		Ex. 12s.; 14s. 17s. 9d.	
Mr. Burden, sen.	0 10 4	Per Rev. J. Vine.		Collections		11 15 0	
Mr. C. Edwards	0 5 0	On Account	2 5 0	Mr. T. Dear		1 1 0	
Miss Gregg	0 5 0	Saxbridgeworth.		Mr. Hunter		0 10 0	
Mrs. J. Burden	0 5 0	Rev. J. Wood	0 10 0	Mr. Honey		0 10 0	
Mrs. Burden	0 4 4	Mr. J. E. Taylor	0 10 0	Mr. T. B. Ridgely		0 10 0	
Miss T. Ballard	0 4 2	Mr. J. Ridington	0 10 0	Sums under 10s.		0 15 0	
Miss Phillips	0 2 2	Mr. Crawley	0 10 0	Boxes		3 1 8	
Missionary Boxes.		Mr. G. Housden	0 10 0	Exs. 2s.; 10s. 14s. 6d.			
Miss Burden	0 1 5	Mrs. Thompson	0 10 0	Kimbolton.		Collections	
Mrs. Edwards	0 1 1	Miss Wallis	0 10 0	Collections		4 3 0	
Mrs. Fustine	0 5 3	Smaller Sums	1 11 1	Miss Bottie's Box		0 4 0	
Mrs. T. Webb	0 3 6	Sermons	0 0 2	Mr. Jacobs's Box		0 6 0	
Mrs. J. Burden	0 3 4	For Widows' Fund	1 15 4	A. Coker		0 3 0	
Miss Kemish	0 2 7	Sunday School	1 11 11	Ex. 2s. 6d.; 4s. 12s. 3d.			
Miss J. Eccles	0 0 4	Missionary Boxes.		Needlingworth.		Collections	
Mr. W. Brown	0 0 10	Mr. Taylor	1 1 1	Collections		1 4 3	
Exs. 6d.; 2s. 12s. 5d.		Mr. Wood's Children	0 3 7	Offord.		Collection	
		Walter Turner	0 3 2	0 16 7			
		Annie Turner	0 1 2	Ramsey.		Collections	
		1s. 17s. 7d.		Collections		6 10 8	
		Church Street.		Boston.		Collections	
		Rev. P. Law.		Collections		0 15 8	
		Mrs. Plack	1 1 0	Spaldwick.		Collections	
		Mrs. Brandram	1 1 0	Collections		3 10 11	
		Mrs. Holford	1 1 0	Woolley		0 2 5	
		Mr. Beard	1 1 0	Misses Storey's Box		0 10 0	
		Mrs. Medford	0 10 0	Mr. Stapleton		0 10 0	
		Mrs. Haridence	0 2 6	Mr. Dalnree		0 10 0	
		Mrs. Walker	0 2 6	Mr. and Mrs. W. Ashton		1 0 0	
		Boxes.		Mr. S. Davis and another		0 7 6	
		Sunday School	1 13 2	6s. 10s. 10d.			
		Jno. and A. Rogers	0 10 0	St. Ives.		Collections	
		Mrs. Green	0 10 0	Collections		11 9 11	
		Maat. R. W. Harrode	0 5 0	Ten Meetings		3 0 0	
		Young Men's Association	0 13 0	Free Church Sunday School		4 1 1	
		Collections	5 0 6	Ladies' Bazaar		20 0 0	
		United Public Meeting	1 7 0	Mr. J. Johnson, jun.		2 2 0	
		For Widows' Fund	2 8 3	Mr. Cornelius Robinson		1 1 0	
		Exs. 7s.; 17s. 6s. 6d.		Mr. John Warner		1 0 0	
		Watford.		Mr. J. B. Ulph, sen.		0 10 0	
		G. Tidcombe, Esq.		Mrs. Sergeant		0 10 0	
		Sabbath Morning Box	5 9 6	G. W. Day, Esq.		1 0 0	
		HUNTINGDONSHIRE.		Rev. T. Lloyd		1 0 0	
		Auxiliary Society.		Mr. F. W. Thorp		0 10 0	
		Mr. Wm. Paine, St. Neot's Treasurer.		Mr. J. Frank		0 10 0	
		Bluntisham.		Mr. F. Marton		0 10 0	
		Collections	5 10 8	Mr. W. O. Pick		0 10 0	
		C. P. Tebbatt, Esq.	1 0 0	Mrs. C. Robinson		0 10 0	
		6s. 10s. 8d.		Mrs. J. B. Ulph		0 10 0	
		Buckden.		Ex. 2s. 1d.; 3s. 1s. 6d.			
		Collection	1 4 6				
		Dean.					
		Collections	0 13 6				
		W. Rawson, Esq.	0 10 0				
		Miss Rawson	0 5 8				
		Miss S. Rawson	0 5 0				
		1s. 12s. 6d.					
		Barley.					
		John Pearce, Esq.	1 0 0				
		Chestnut.					
		Auxiliary.					
		Per Mr. G. L. Turner, M.A.					
		In Account	20 0 0				
		Chipping.					
		Sunday School	0 7 6				
		Great Berkhamstead.					
		Rev. T. Snell.					
		Subscribers.					
		Mr. Bliss	1 0 0				
		Mrs. Hallifax	0 10 0				
		Mrs. Hallifax, jun.	0 10 0				
		Master Hallifax	0 2 6				
		W. Hesley, Esq.	0 10 0				
		L. Martin, Esq.	0 10 0				
		W. Miller, Esq.	0 10 0				
		W. J. Tompkins	0 10 0				
		Mr. T. Snell	1 2 0				

Collected by Mrs. Bull	
Small Sums .....	0 18 0
Collected by Mrs. Pemble.	
Small Sums .....	0 16 8
Collected by Miss Dunstall.	
Small Sums .....	0 4 0
Juvenile Association.	
Collection .....	3 3 1
Sabbath Schools.	
Ebenezer .....	11 7 0
New Road .....	8 2 0
High Street .....	7 17 11
Brook .....	3 11 1
Brompton .....	4 3 2
Sly Kate's Hill .....	0 9 2
Chatham .....	0 0 0
Algham .....	1 14 5
Collected by—	
Miss T. S. Mullinger	1 8 0
Mr. Tonkin, Junr.	0 0 0
Mr. G. French	0 10 0
Mr. D. French	0 10 0
Mr. G. S. Mullinger	0 10 0
Miss Simons	2 10 0
for Native Child.	2 10 0
Loss Magazines.	48 18 10
	5 10 4
	48 8 6
To be thus appropriated:—	
For two Native Teachers	20 0 0
For one Native Child	2 10 0
General Purposes	20 18 0
	43 8 6
Exs. 41s. 6d.; 8s. 9s. 1d.	

**Marden.**

Per Mr. S. Osborne.

Collections .....	214 10
Robert Perry, Esq.	1 1 0
Miss French (M.B.)	0 17 0
Sunday School	0 10 0
Weekly Subscription	3 3 0
	81. 2s. 10d.

**Staplehurst.**

Per W. Jull, Esq.

W. Jull, Esq. (A.)	1 1 0
J. V. Hickmott	0 10 0

Collected by—

Mrs. Jull .....	3 4 5
Mrs. S. Fohuret	0 4 11
Sunday School	1 5 10
Collection	5 7 9
For Widows Fund	1 12 8
Exs. 4s.; 12s. 2s. 10d.	

**Sutton Valence.**

Rev. R. Laver.

Collected by—

Miss Buss .....	1 15 0
Misses Darman	2 11 10
Mr. Crispe, for Chinese Fund	0 10 0
Mr. Hooker	0 18 4
Mrs. Fullagar	0 18 0

**Missionary Boxes.**

Sabbath School	0 13 6
Misses Harman	0 11 2
Misses Buss	1 0 0
Emms Lever	0 3 0
Friends at Leeds	0 19 6
Collection	2 17 0
Balance from last Year's Account	8 0 2
Exs. 2s.; 12s. 8s.	
Total	119 5 9

**Bella Ewe Green.**

Collection .....	1 1 3
Miss Baker .....	0 10 0
	1l. 11s. 2d.

**Bexley Heath.**

Rev. J. Adey.

Collected by Boxes	13 14 6
Collection	2 2 0
Mrs. Mears	1 1 0
Miss Mears	1 1 0
	16l. 10s.

**Blackheath.**

Rev. J. Beasley.

A. Smart, Esq., Treas.

R. Searle, Esq., Secretary.

On Account .....

350 4 10

**Bromley.**

Rev. E. Bolton.

Rev. G. Verrall, Treasurer.

May Sermons	12 10 0
For Widows' Fund	4 2 6
Rev. E. Bolton	0 10 0
J. Scrutton, Esq.	1 1 0
Mrs. J. Scrutton	0 10 0
Mr. Bean	0 10 0
W. T. Bradley, Esq.	0 10 0
J. W. Williams, Esq.	2 2 0
Mrs. Clark	0 10 0
Miss Farwig	0 10 0
Mr. Cooper	0 10 0
Mrs. Pamphilon	0 10 0
G. Philip, Esq.	1 1 0
Mrs. Higgett	0 10 0
J. K. Philip, Esq.	0 10 0
Mrs. J. K. Philip	0 10 0
Sunday School Boxes, &c.	11 10 0
	25l. 8s. 6d.

**Canterbury.**

Guildhall Street Chapel.

Rev. H. Crosswell.

Collections	11 2 6
W. Brook, Esq.	1 0 0
W. Cannon, Esq.	1 0 0
Rev. H. Crosswell	1 0 0
Mrs. Crosswell	1 0 0

Collected by—

Miss Taylor	3 2 0
Miss Jarman	0 5 0
Mr. Adams	0 18 0
Mr. W. Sidiers	0 7 6
Sunday School	4 0 0
	25l.

**Union Chapel.**

Rev. Valentine Ward.

Annual Collections	16 0 0
For Widows' Fund	2 13 0

Collected by Miss Ward.

Fredk. Flint, Esq.	1 2 0
Mrs. Flint	1 2 0
Rev. Valentine Ward	1 1 0
Miss Bates	0 10 0
A Friend	0 10 0
Mrs. Prentice	0 10 0
Mrs. Hurst	0 10 0
Miss Sole	0 5 0
Mr. W. T. Cooper	0 5 0
Mrs. George	0 4 4
Mrs. Hayward	0 4 4

**Missionary Boxes.**

Miss Prentice	1 1 6
Miss Ward	0 15 2
Miss Hook	0 9 2
Mrs. Finner	0 5 0
Mrs. Hayward	0 1 0

**Sabbath School Boxes.**

Miss Wiltshier's Cl.	0 16 11
Miss Ben's ditto	0 4 0
Boys	0 7 11
Girls	0 11 9
	25l. 10s. 2d.

Including 12l. 15s. previously sent.

**Deal.**

Congregational Chapel.

Rev. J. T. Bartram.

Edward Brown, Esq., Treas.

Collected by—

Miss Fanny Chitty	0 7 0
Miss Christian	0 12 4
Mrs. James Norris	1 3 0
Mrs. Vincent	1 10 11
Miss Vincent	1 8 2
Public Meeting	3 12 1
Sunday Services	5 2 4
For Widows' Fund	2 0 0
Missionary Boxes	7 8 0

**Subscribers.**

Mr. Brown	1 1 0
Mr. T. Hayward	1 1 0
Mr. Lush	1 1 0
Mrs. Steel	0 10 0
Exs. 2s. 6d.; 2l. 1s. 4d.	

**Deptford.**

New Street Sunday School

4 0 0

**Docton.**

J. Gange, Esq.	3 3 0
Mrs. Gange	3 3 0
Mr. A. B. Gange	1 1 0

**Russell Street Chapel.**

Rev. P. Ward.

Mr. C. Williams, Treasurer.

Mr. N. Earle, Secretary.

Missionary Sermons	6 5 0
Annual Meeting	5 17 4
Rev. P. Ward	1 1 0
Mr. Knight	1 1 0
Mr. Back	1 1 0
Mrs. Back	1 1 0
Mr. Adams	0 10 0
Mr. C. Williams	0 10 0
Mr. Earle	0 5 0
Mr. W. K. Mummery	2 2 0
Mrs. Mummery	1 1 0
Mr. W. G. Mummery	0 10 0
Miss Mummery	0 10 0
Miss A. Mummery	0 10 0
Miss R. Mummery	0 10 0
Mr. A. F. Mummery	0 10 0
For Widows' Fund	3 0 0
A Friend, per Rev. P. Ward	5 0 0
Sunday School	0 13 7
Mr. Gould	1 0 0
Miss Gould	0 10 0
Mr. C. J. Penny, Box	0 16 0
Friends' Boxes	0 17 0

**Zion Chapel Auxiliary.**

Mr. Saml. Beaufoy, Treas.

Mr. Jno. Joyce, Secretary.

Collection	4 4 6
Mr. Beaufoy	0 10 0
Mr. Broad	0 10 0
Mr. U. Broad	0 10 0
Mr. T. V. Brown	1 1 0
Capt. Hunter	0 10 0
Mr. Joyce	0 10 0
Mr. Masters	1 0 0
Mr. W. P. Mummery	1 1 0
Mr. Palm	1 1 0
Mr. Walker	1 10 0

**Faversham.**

Rev. W. H. Hill.

Mr. R. Darney, Treasurer.

Sunday Schools	2 9 1
Prayer Meeting	0 1 0

Collecting Cards ... 2 5 0

Sermons .....

7 16 1

Public Meeting .....

7 2 10

Collected by—

Misses Dams	0 14 8
Miss Hart	1 15 7
Mr. Lowdall	1 10 0
Exs. 40s.; 22l. 4s. 10d.	

**Princes Street Chapel.**

Rev. B. H. Kluit.

Mr. Hatten, Treasurer.

Rev. B. H. Kluit	2 12 8
Mrs. H. Ditchburn	2 0 6
Ditto, for Widows and Orphans	1 10 0
John Seave, Esq.	1 1 0
Joseph Gregory, Esq.	1 0 0
H. W. Davison, Esq.	1 1 0
John Gould, Esq.	1 1 0
W. Winnett, Esq.	1 1 0
Jon. Elkin, Esq.	1 1 0
J. Mann, Esq.	10 0 0
John Finch, Esq., do.	1 0 0
Mrs. Alice Smith	0 10 0
Mrs. W. Gould	0 10 0
Mrs. Gibbs	0 10 0
Miss Langton	0 10 0
Mr. J. H. Hatten	1 0 0
Mr. C. M. Elkin	0 5 0
Mr. Geo. Spain	0 10 0
Mr. Thos. Martin	1 0 0
Mr. Jas. Mathews	1 0 0
Miss Humpage	0 5 0

**Missionary Boxes.**

Mrs. Mathews	0 5 8
Mrs. Nelson	0 14 0
Mrs. G. Stalworthy	0 8 7
Miss C. Hattens	0 10 0
Miss Wluoughby	0 5 8
Miss C. Martin	0 4 3
Miss A. B.	0 15 0
Miss Haspison	0 4 4
Miss Chapman	0 5 1
Ditto, Sunday School Class	0 13 9
Master A. Bevan	0 5 10
Princes Street Sunday School	2 15 0
Tilbury ditto	0 17 4
Infant School	0 1 2

Collected by Miss Cooper.

F. Steele, Esq.	0 10 0
Mr. Cooper	0 4 0
Mr. Willis	0 4 0
Mr. Haspison	0 4 0
Mr. Boorman	0 4 0

Collected by Miss C. Hatten.

Mr. C. J. Nisbett	0 5 0
Miss N.C.H. Nisbett	0 5 0
Miss Cronck	0 4 0
Miss Grier	0 4 0
Miss Cracknell	0 2 0
Mrs. Eversfield	0 4 0
Mrs. Backstraw	0 4 0
Mrs. M. Martin	0 6 0
Mr. J. Martin	0 4 0
Mr. Stalworthy	0 4 0
Mr. Stocks	0 4 0
	25l. 14s. 8d.

**Windmill Street Chapel.**

Rev. W. Emery.

Mr. J. T. Arundel, Treas.

Molety of Contributions

12 7 5

**Greenwich.**

Maize Hill.

On Account .....

6 10 0

**Tabernacle.**

**Greenwich Road Auxiliary.**

Rev. Alexander King.

Mrs. Major, Treasurer.

Miss C. Ritchie, Secretary.

Collections	2 7 4
For Widows' Fund	2 1 1



lected by Mrs. Stone.	<b>Lewisham.</b>	<b>Milton.</b>	<b>St. Mary Cray.</b>
Atkins ..... 1 1 0	Union Chapel.	Rev. W. E. Parrett.	Rev. N. T. Langridge.
Major ..... 1 1 0	Rev. H. Baker.	Collections..... 14 3 6	Public Meeting ..... 5 0 0
Major ..... 1 1 0	Collections ..... 15 0 3	Mrs. Harrow ..... 0 10 0	School Boxes.
Harris ..... 1 1 0	For Widows' Fund 10 10 0	Mrs. Harnett ..... 0 10 0	Miss Williams ..... 2 5 0
Paine ..... 0 10 0	Collected by Mrs. Baker.	Mr. A. Harnett ..... 0 10 0	Miss Walker ..... 0 4 8
Stone ..... 0 10 0	A. G. Kennedy, Esq. 2 2 0	Mr. F. Harnett ..... 0 10 0	Miss Dale ..... 0 6 7
Doming ..... 0 10 0	Collected by Miss Parrett.	Collected by Miss Parrett.	Misses Smith and
lected by Mrs. Freeman.	Mr. Kennedy, Esq. 1 1 0	Mr. Filmer ..... 0 10 0	Allport ..... 0 8 8
Wood ..... 0 10 0	Mr. Henry Baker... 1 1 0	Mr. J. Filmer ..... 1 0 0	Miss Jarvis ..... 0 8 8
ms under 10s. 1 4 8	Miss J. Cooper ..... 0 8 0	Mr. E. Parrett ..... 0 10 0	Miss S. Allport ..... 0 8 10
lected by Mrs. Hubble.	Mrs. Taylor ..... 0 8 0	Mr. G. Peters ..... 0 10 0	Miss Clarke ..... 0 11 10
ms under 10s. 0 13 0	Collected by Miss E. Wood.	Mr. J. Peters ..... 0 10 0	Miss Stevens ..... 0 2 3
lected by Miss Ritchie.	Henry Wood, Esq. 2 2 0	Sums under 10s. 3 10 4	Miss Hath ..... 0 3 9
rs. Briggs ..... 1 1 0	Henry Wood, Esq. 1 1 0	Sunday School ..... 3 2 7	Miss Carr ..... 0 0 11
ss Briggs ..... 0 10 0	B. H. Moor, Esq. 1 0 0	Missionary Boxes... 3 15 7	Miss H. Williams... 1 1 1
ss A. Briggs ..... 0 10 0	Mrs. Staley ..... 1 0 0	Widows' Fund ..... 2 14 10	Mr. Taylor ..... 0 9 4
r. Hemans ..... 0 10 0	Mrs. Selby ..... 0 10 0	Exs. 10s.; 32s. 10s., 10s.	Mr. Rutherford ..... 1 0 11
ms under 10s. 1 10 8	Miss Weed ..... 0 5 0		Mr. Beadle ..... 0 10 6
Van's Box ..... 2 0 0	Miss E. Wood ..... 0 5 0	<b>Northfleet.</b>	Mr. Woodon, secy. 0 8 0
gher Class Girls ..... 0 17 4	Sunday School ..... 3 10 0	Rev. E. Cooke.	Boxes.
day Schools ..... 1 14 0	Pupils of the Lewisham Congregational School ..... 1 14 0	Contributions..... 1 6 0	School ..... 0 5 11
Exs. 2s.; 24s. 3s. 2d.	High Road Congregational Church.	Cards and Boxes.	Mr. Gardiner ..... 0 8 8
<b>Hawkhurst.</b>	Ladies' Bible Class Auxiliary.	Miss Hayes ..... 0 14 2	Mrs. Sparks ..... 0 2 9
3. Harcourt ..... 2 2 0	Rev. G. Martin, President.	Miss Clare ..... 0 14 1	Mrs. Calway ..... 0 6 8
<b>Herne Bay.</b>	Miss E. Maxwell, Treasurer.	Miss Bevan ..... 0 16 0	W. B. Fox, Esq. 1 0 0
Rev. T. Blandford.	Miss L. Taylor, Secretary.	Master E. S. Cooke 0 2 6	— Fitz, Esq. .... 0 10 0
lection ..... 1 0 0	Collected by—	Sunday School ..... 0 11 10	— Spinks, Esq. 1 0 0
day School ..... 1 2 0	Miss Bird ..... 3 17 5	4s. 4s. 7d.	— Padgett, Esq. 1 0 0
Subscribers.	Miss Blankard ..... 3 18 8	<b>Pembury.</b>	Rev. N. T. Langridge 1 1 0
William Butt ... 2 0 0	Miss Baker ..... 1 17 0	Per Mrs. Baker.	Mr. J. Jackson ..... 1 1 0
Haward ..... 1 0 0	Miss Cuckle ..... 2 4 0	Collection ..... 3 12 4	Fractions ..... 0 0 4
T. Blandford ... 0 10 0	Mrs. Evans ..... 0 18 0	Sunday School ... 0 10 10	Exs. 12s. 6d.; 2s. 2s. 6d.
L. Howes ..... 0 10 0	Mrs. Mitchell ..... 2 8 0	A Friend ..... 1 1 0	<b>Sandwich.</b>
Thomas Brown ... 0 10 0	Miss Pierson ..... 4 9 1	4s. 4s. 7d.	Rev. Dr. Hillier.
riend ..... 0 10 0	Miss Pierpoint ..... 3 10 0	<b>Ramsgate.</b>	Ladies' Association 1 8 6
riend ..... 0 10 0	Miss Taylor ..... 3 2 10	Rev. H. J. Bevis.	Collections ..... 3 10 8
Clarkson ..... 0 5 0	Miss L. Taylor ..... 3 2 7	Mr. G. M. Hinds, Treasurer.	Missionary Boxes. 2 5 1
Missionary Boxes.	Juvenile Society, for Marc' ..... 13 15 5	Mr. J. Fells, Secretary.	Sunday School ..... 1 11 6
R. Taylor ..... 0 5 0	May Sermons ..... 29 3 0	Collected by Miss M. E. Sadler and Mrs. Spain.	For Widows' Fund 0 17 6
Lawrance ..... 0 6 0	Rev. E. and Mrs. Robinson ..... 50s. 10s.	Mr. G. M. Hinds ... 1 1 0	Juvenile Society ... 3 0 0
Joseph Gore ... 0 8 8	Trinity Chapel.	Miss Baldock ..... 1 1 0	Two Friends ..... 0 7 0
7s. 3d.; 2s. 7s. 3d.	Sunday School ..... 3 2 5	Mr. Spain ..... 0 10 0	Miss Bayly ..... 0 5 0
<b>Keston.</b>	<b>Maldstone.</b>	Mr. H. Hinds ..... 0 10 0	Dr. Hillier ..... 0 10 0
Mr. T. C. Haslett.	Week Street Congregational Church.	Mr. Robinson ..... 0 10 0	Mrs. Hillier ..... 0 10 0
ributions ..... 7 10 0	Rev. D. G. Watt, M.A.	Mr. Fells ..... 0 10 0	Miss Hillier ..... 0 10 0
<b>Lee.</b>	Mr. Joseph Brown, Treas.	Mrs. Palmer ..... 0 10 0	Exs. 9s.; 15s. 2s. 3d.
v. R. H. Marten, B.A.	Collected by Miss Crispe.	Miss Bayly ..... 0 10 0	<b>Sydenham.</b>
J. Edwards ..... 0 5 0	Mr. J. Brown ..... 0 10 0	Sums under 10s. 0 15 4	Rev. T. C. Hine
Eve ..... 3 3 4	Miss Crispe ..... 0 10 0	Collected by Miss Chapman.	Mrs. Ballance ..... 2 2 0
Misses Eve ..... 1 1 0	Smaller Sums ..... 2 1 2	Dr. Henderson ..... 1 1 0	Mrs. Ballard ..... 0 10 0
L. W. Eve ..... 1 1 0	Collected by Miss Vinson.	Mr. West ..... 0 10 0	Mr. Casse ..... 1 0 0
T. Eve ..... 0 10 0	Miss Ridout ..... 1 1 0	Sums under 10s. 2 7 0	Mr. W. H. Dawson 2 2 0
oster ..... 1 1 0	Smaller Sums ..... 1 11 0	Collected by Miss Hurst and Mrs. Dennis.	Mr. A. G. De Garis... 1 0 0
rant ..... 1 1 0	Collected by Mrs. Rock.	Rev. H. J. Bevis... 1 0 0	Mr. A. Dight ..... 3 3 0
Hall ..... 0 10 0	H. Allnut, Esq. 2 2 0	Mr. Turnbull ..... 1 0 0	Mr. Easton ..... 1 1 0
rice ..... 0 10 0	E. Hunt, Esq. 2 0 0	Mr. Pugh ..... 0 10 0	Mr. Eves ..... 1 1 0
and Mrs. Sans ..... 1 1 0	Smaller Sums ..... 6 8 0	Miss Winn ..... 0 10 0	Mrs. Finister ..... 1 0 0
Sanders ..... 0 5 4	Coll. by Miss Greensted.	Sums under 10s. 0 18 0	The Misses Foster... 1 11 6
A. Sanders ..... 0 4 0	U. R. Macey, Esq. 0 10 0	Collected by Miss Drayson.	Mr. E. J. Foster ..... 1 1 0
F. Sanders ..... 0 5 0	Miss Greensted and Family ..... 0 10 0	Mr. E. Young ..... 1 1 0	Mr. Harris ..... 0 10 6
E. Sanders ..... 1 1 0	Collected by—	Mr. G. Blackburn... 1 1 0	Rev. T. C. Hine ..... 1 1 0
F. Smith ..... 1 1 0	Miss Streetfield... 1 8 0	Mr. Brain ..... 0 10 0	Mrs. Hine ..... 0 10 6
Timpson ..... 0 10 0	Miss Willson ..... 0 10 0	A Friend, per Rev. H. J. Bevis 5 0 0	Mrs. Hill ..... 0 7 8
Torr ..... 1 1 0	Miss Sharp ..... 0 10 0	Sums under 10s. 0 14 0	Mr. Holm ..... 1 1 0
H. Torr ..... 1 1 0	Mrs. Cleaver ..... 0 17 0	Missionary Boxes... 4 8 11	Miss Jackson ..... 2 2 0
E. Torr ..... 1 1 0	For Widows' Fund 4 0 0	Collections after Prayer Meetings, Annual Sermons ... 13 12 0	Mr. & Mrs. Mason... 1 1 0
Filkinson ..... 0 10 0	17s. 10s. 8d.	Annual Meeting ... 6 2 0	Mrs. Montgomerie... 0 10 6
Exs. 6s.; 14s. 17s.		Juvenile Society.	Mrs. Osborn ..... 0 5 0
<b>Lenham.</b>		On Account ..... 8 0 9	Mr. N. Reid ..... 1 1 0
Rev. C. Chandler.		Deficiency in 1863-4 0 10 0	Mr. Romanes ..... 1 1 0
g School ..... 1 19 6		Ex. 20s. 6d.; 50s. 9s. 4d.	Miss Sandington... 0 10 0
ions ..... 0 5 2			Mrs. Shutt ..... 0 5 0
Record ..... 0 5 1			Mr. Sparrow ..... 0 5 0
ected by—			Pupils of Miss Sykes 1 1 0
Vinson Fair-			Miss Wallace ..... 0 5 0
ns ..... 0 10 0			Miss Willis ..... 0 10 0
andler ..... 1 7 8			Mr. Wysocki ..... 1 1 0
ison ..... 4 5 6			Collections ..... 11 10 2
4s. 13s. 4d.			General Meeting ... 3 18 10
			Sunday School ..... 5 0 0
			Exs. 11s.; 51s. 6s. 3d.
			<b>Tonbridge Wells.</b>
			Auxiliary Society.
			Mrs. Joshua Wilson, Treas.
			Collections for the Quarter ..... 22 15 1

Juvenile Association, for support of Joel Kilpat, at Cuddayah	2 3 6
54/198. 6d.	

Whitstable.

Rev. J. Clarke, Boxes.	
Mr. S. Holden	5 4 8
Miss Amos	0 19 0
Miss Camburn	0 10 0
Mr. G. Reeves	0 0 0
Mr. Chandler	0 5 0
Mrs. W. Camburn	0 5 0
Ann & Lizze Clarke	0 4 0
Elsie Adams	0 3 0
Philadelphia Acors	0 10 0
Charles Whibley	0 5 0
Sarah Ann Kemp	0 8 7
Thomas Knight	0 4 3

Classes.

Miss Acors	0 0 8
Miss Pettman	0 7 2
Miss Poad	0 8 7
Miss Camburn	0 6 0

Sermons and Public Meeting	13 11 5
For Widows' Fund	4 10 0
Collected by Miss Amos	2 4 0
Mr. J. Holden	1 0 0
Mr. S. Wood	1 0 0
Mr. J. Nicholls	0 10 0
Rev. J. Clarke	0 1 0
Ex. 48; 51/198. 6d.	

Wingham.

Collection	2 12 0
Missionary Boxes	8 7 3
For Widows' Fund	0 13 0
Produce of Apple-trees	1 1 0
131/198. 6d.	

Woolwick.

Rectory Place Chapel.	
Rev. William Gill,	

R. Devonshire, Esq., Treas.	
Collections	13 10 5
For Widows' Fund	7 6 3
Evening Meeting	0 10 0
Sunday Schools	0 12 10

Collected by Mrs. Pearce.	
Subscribers.	

Rev. W. Gill	1 1 0
Mrs. Gill	0 10 0
Mr. Devonshire	2 2 0
Miss Devonshire	1 1 0
Mr. Pearce	1 0 0
Mrs. Pearce	1 0 0
Mrs. Bayley	0 10 0
Mrs. Oram	0 10 0
Mrs. Stuart, sen.	0 5 0
Miss Stuart	0 2 0
Miss M. Stuart	0 2 0
Mrs. Baker	0 5 0
Mrs. W. Jackson	0 5 0
Mrs. Luff	0 5 0
Mrs. Gosling	0 5 0
Mrs. Dixon	0 5 0
Mrs. Taylor	0 5 0
Mrs. Jackson	0 5 0
Mrs. Edwards	0 2 0

Collected by Miss Thomson.	
Mrs. Martin	0 10 0
Mrs. Richardson	0 10 0
Mr. Carpenter	0 8 0
Mrs. Phillips	0 8 8
Mrs. Ranwell	0 4 0
Mrs. Vicars	0 6 0
Mrs. Blankart	0 10 0
Mr. Atkins	0 4 0
Mrs. Jeffery	0 4 0
Mrs. Friendship	0 10 0
Mrs. Smith	0 6 0
Mrs. Lawson	0 5 0
Mrs. Hithray	0 5 0
Mrs. Nye	0 4 0
Miss Furnes	0 4 0

Collected by Mrs. Watts.	
Mr. John Smith	0 10 0
Mr. John Smith	0 10 0
Mr. Watts	0 10 0
Mrs. Watts	0 10 0
Miss Watts	0 5 0
Miss Anne Jones	0 5 0

Collected by--	
A Friend	0 5 0
Mr. Cooke	0 4 0

Missionary Boxes.	
Mrs. Gill	0 10 2
Miss Thomson	0 5 10
Miss Irwin	0 4 0
Master Herepath	0 2 3
Miss Cox	0 10 0
Master Taylor	0 4 0
Miss Twining	0 9 2
Miss Arden	0 2 2
Miss Luff	0 6 2
Miss Walton	0 16 0
Miss Virgo	0 8 0
Miss Glover	0 5 0
Master Whale	0 17 2
Juvenile Working Party	2 19 0
Ex. 206. 6d.; 64/198. 6d.	

LANCASHIRE.

Manchester and Salford Auxiliary.	
J. Sidebottom, Esq., Treas.	
Rev. J. Manchester, Sec.	
Manchester.	

On Account	475 0 0
J. Sidebottom, Esq., For Madagascar	160 0 0
C. Potter, Esq.	35 0 0

Grovesnor Street Chapel.	
Youth's Auxiliary.	

Contributions	20 0 0
For New Ship	58 4 0

West Lancashire Auxiliary.	
Thomas B. Job, Esq., Acting Treasurer.	

Public Meeting	25 0 4
Juvenile Meeting	8 17 1
Meeting at Norwood Chapel	20 5 4
The late Mr. Samuel Job	10 0 0

Great George Street Chapel.	
Rev. E. Mellor.	

Collections	165 14 10
Ladies' Working Society, per Mrs. James, for Mrs. Corbold's School.	16 0 0
Madras Auxiliary, per Miss James	54 14 8
Juvenile Society, per Mr. G. Mason	37 0 0
Mr. Wm. Crossfield (D.)	10 0 0
263/198. 6d.	

Crescent and Norwood Chapels.	
Rev. J. Kelly,	

Grants from Weekly Offerings Fund	146 16 5
For Widows' Fund	23 15 0
Juvenile Working Party for support of two Girls in School at Bhowanipore	5 0 0
For support of John Kelly in Mr. Rice's School, Bangalore	5 0 0

Missionary Boxes	8 5 5
For Rev. E. Hill's Sunday Schools at Crescent Chapel, for Mr. Hillier's School, Jamaica	10 0 0
For two Girls in Mrs. Porter's School, Madras	6 0 0
For School at Madrasagar	5 0 0
For Mission Station, Peelton River, South Africa	10 0 0
For the New Ship	1 12 0
Norwood Sunday Schools	3 15 8
A Friend (D.)	15 0 0
263/198. 6d.	

Newington Chapel.	
Collections	13 12 0
For Widows' Fund	2 5 0
Sunday School	5 0 0
207/198. 11d.	

Toxteth Chapel.	
Collections	14 6 4

Juvenile Association, for support of W. F. & L. Appleford in the Schools at Bangalore (3 yrs.)	12 0 0
For support of two Children in the Mission Schools at Paragshaley (2 years)	10 0 0
361/198. 6d.	

Berkeley Street Chapel.	
Sunday Schools	0 0 0
Juvenile Society	17 13 8
201/198. 6d.	

Claremont Chapel.	
Collections	7 1 0
Schools (3 years)	22 12 7
307/198. 7d.	

Trinity Chapel, Waverley.	
Rev. E. Hassan.	

Collections	24 9 8
For Widows' Fund	8 10 0
Collected by the Ladies	24 14 11
Juvenile Society	27 7 0
884. 16. 7d.	

Tabernacle.	
Rev. John Thomas.	

Contributions	27 8 0
For Widows' Fund	2 10 0

Bethel Chapel (Welsh Independents).	
Juvenile Association	10 10 0

Welsh Independent Chapel, Great Mersey Street.	
Rev. W. Roberts.	

Contributions	4 9 5
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Green Lane Chapel, Stanley.	
Rev. G. Lord.	

Collections	7 1 8
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Waterloo Chapel.	
Collections	7 14 0
Sunday Schools	4 5 0
111/198.	

Juvenile Association.	
For the New Ship	1 7 0

Mr. Geo. Bates's Bible Class	1 0 0
537 17	
Less Expenses	10 6 0
537 10 6	

Ashton-under-Lyne.

Hugh Mason, Esq., Treas.	
Albion Chapel.	

Collections	73 7 8
Public Meeting	9 11 0
For Widows' Fund	16 0 0

Collected by J. A. Knott.	
Rev. J. Hutcheon	1 1 8
Mr. Knott, Woodfield	1 0 0
Mrs. Knott, ditto	0 10 0
Miss Knott, Woodfield	0 10 0
Mr. J. P. Knott, ditto	0 10 0
Miss E. P. Knott, do.	0 5 0
Master H. Knott, do.	0 5 0
Mr. Hugh Mason	1 1 0
Mrs. Mason	0 10 0
Master Arnold Mason	0 2 0
Miss Bertha Mason	0 2 0
Miss Edith Mason	0 2 0
Master Rupert Mason	0 2 0
Master Sidney Mason	0 2 0
Mr. Brooke	1 0 0
Mr. Tomlins	1 0 0
Mr. Rendshaw	1 0 0
Mrs. Bradbury	0 10 0
Mr. Stephen Andrew	1 0 0
Mrs. S. Andrew	0 10 0
Mr. Calvert	0 10 0
Mr. E. Grierson	0 10 0
Mr. J. Grierson	0 10 0
Mr. W. Grierson	0 10 0
Mr. Knowlins (D.)	0 10 0
Mr. Cummins	0 10 0
Ditto, for 1888	0 10 0
A Friend	0 10 0
Mr. D. P. Howarth	0 5 0
Miss E. Knott, Park	0 5 0
Farade	0 2 0
Miss Knott, ditto	0 2 0
Miss Bradbury	0 10 0
Mr. Kenworthy	0 10 0
Mrs. James Knott	0 10 0
Miss A. Knott	0 10 0
Miss E. Knott	0 10 0
Miss H. Knott	0 10 0
Master A. Knott	0 10 0
Master O. Knott	0 10 0
Master M. Knott	0 10 0
Mrs. Hunt	0 10 0
Mr. Chambers	1 1 0
Mr. Balief	1 1 0
Mrs. A. Reyner	0 10 0

Collected by Miss Jane Taylor.	
Miss Reyner	10 10 0
Mrs. Fredk. Reyner	1 0 0
Miss Reyner	1 0 0
Mr. Joseph Reyner	1 0 0
Mr. Arthur Reyner	1 0 0
Mrs. H. Reyner	1 0 0
Miss J. Reyner	0 5 0
Miss A. Reyner	0 5 0
Master F. Reyner	0 5 0
Miss E. Reyner	0 5 0
Mr. Sunderland	1 1 0
Miss Lees	1 1 0
Mr. Harrison	1 1 0
Mr. G. W. Harrison	0 10 0
Miss M. E. Harrison	0 10 0
Miss M. S. Harrison	0 10 0
Master E. Harrison	0 10 0
Mrs. Abel Buckley	0 10 0
Mr. Gall	0 10 0
Mrs. Haughton	0 10 0
Mr. Kinch	0 10 0
Mrs. Crooks	0 7 0
Miss Ogden	0 6 0
Miss Leebidge	0 5 0
Mr. George Snay	0 5 0
Mrs. John Lord	0 5 0
Mr. Pierce	0 5 0
Mr. J. O. Taylor	0 5 0
Mr. Bostock	0 5 0
Miss Sarah Ogden	0 5 0
Mr. Leech	0 5 0
Mr. Busbel	0 5 0
Mr. Jas. Haughton	0 5 0
Mr. Thomas Smith	0 5 0
Mr. Thos. Brownson	0 5 0
Miss Taylor	0 4 0
Mr. T. B. Roadcliffe	0 4 0
Mrs. Clarke	0 4 0
Miss H. Miller	0 4 0
Mrs. Tipping	0 4 0
Mrs. Wood	0 4 0
Mr. Hibbert	0 4 0
Mr. Thompson	0 4 0
Mr. S. Smith	0 4 0
Mrs. Knight	0 3 0
Mrs. Pawcet	0 3 0
Mr. W. Booth	0 2 0



Mrs. Stead	0 2 6
Mrs. Horner	0 2 0
Dr. E. Hobson	0 2 0
Miss Bardsley	0 2 0
Miss Brownson	0 2 0
Mrs. Matley	0 2 0

1851, 72s.

St. George's Road.	
Rev. W. H. Davison.	
For Widows' Fund	5 0 0

Burnley Auxiliary.

Per Rev. George Gill.	
Bethesda Chapel.	
Rev. John Stroyan.	
For Widows' Fund	2 13 0

Collected by Miss Currer.

Miss Currer	2 0 0
Mrs. Hurtle	2 0 0
Mrs. Howarth	1 0 0
Miss Howarth	0 0 0
Rev. John Stroyan	0 5 0
Mrs. W. Hollisworth	0 5 0
Mr. J. Wood	0 5 0
Mrs. Bradshaw	0 2 6
Miss Bradshaw	0 2 6
Mr. Finland	0 2 6
Mr. Windle	0 2 0
Mrs. Hoghton	0 2 0
Friend	1 0 0
Missionary Sermons	14 6 6

Sabbath School Classes.

Mrs. Stroyan	0 10 0
Miss Hurtle	1 6 0
Mrs. J. Hurtle	0 12 0
Miss E. Greenhalgh	0 11 0
Miss Tunstall	0 7 10
Miss M. Hartley	0 3 2
Miss Sarah Green	0 10 0
Miss Jane Riley	0 5 4
Miss R. Shuttleworth	0 1 6
Miss C. Read	0 0 8
Miss M. Riley	0 1 4
Miss S. Gray	0 1 9
Miss Maria Massey	0 2 6
Infant Class	0 0 6
Mr. J. Leeming	0 7 0
Mr. Williamson	0 1 1
Mr. Jas. Hartley	0 0 6
Mr. Geo. Read	0 1 0
Mr. H. Hargreaves	0 0 6
Mr. H. Eastwood	0 1 2
Mr. McComb	0 1 2
Mr. W. Hayhurst	0 2 0
Mr. E. Radcliffe	0 0 4
Mr. Alex. Grey	0 0 10
Mr. W. Greenwood	0 2 3
Miss A. Greenwood	0 6 6

31l. 5s. 6d.

Salem Chapel.

Donations and Subscriptions.	
John Kay	5 0 0
Mr. John Ray	1 0 0
Mr. Thomas Kay	1 0 0
Mr. Thomas Kay	1 0 0
Mr. George Saker	1 0 0
Mr. James Sellers	2 0 0
Mr. W. Baldwin	0 10 0
Mr. Thomas Dean	0 10 0
Mr. J. Wilkinson	0 5 0
Missionary Sermons	16 2 0

School Missionary Boxes.

Miss Kay	0 10 0
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Classes.

Young Men	0 4 8
Miss Hurtle	0 11 1
Mr. R. A. Galtedger	0 8 1

Mr. A. Nelson	1 10 1
Miss Ellen Watson	0 7 0
Miss E. Stevenson	0 16 7
Miss A. Wilkinson	0 1 10
Miss Agnes Moore	0 7 4
Master Barker	0 3 6
Mr. Thos. Whalley	0 3 2
Mrs. Lambert	0 3 4
Miss H. Parker	0 6 4

34l. 7s.

Westgate Chapel.

Rev. George Gill.

Missionary Boxes and the Juvenile Auxiliary in connection with the Sunday School.

Mr. J. Braeewell	0 0 8
Mr. Wm. Brooks	0 1 4
Mr. Geo. Gill	0 3 0
H. P. and W. B. Gill	0 5 0
A. B. and R. D. Gill	0 3 7
Mr. Jas. Green	0 3 6
Mr. Elijah Hartley	0 10 0
Mr. John Hartley	0 5 0
Mr. Wm. Pickles	0 2 0
Mr. T. Stephenson	0 2 0
Joseph Welch	0 4 0
Mr. Simeon Welch	0 1 8
Mr. R. D. Whalley	1 0 3
Mr. Francis Arton	0 4 0
Mrs. Armistead	0 3 0
Miss Sarah Clarke	0 8 4
Miss Sarah Clarke	0 4 0
Miss Margaret Clarke	0 5 2
Miss Duckett	0 7 6
Miss Evans	0 5 0
Miss Garner	0 1 0
Mrs. Gill	0 5 0
Miss A. S. Gill	0 1 5
Miss Ellen Graham	0 9 6
Miss N. Hargreaves	0 4 6
Miss N. Hargreaves	0 4 2
Miss Margaret Hartley	0 1 9
Miss Hudson	0 6 0
Miss Sarah Hudson	0 3 1
Miss Holden	0 8 0
Miss Massey	0 14 4
Miss F. A. Massey	4 12 4
Miss Moore	0 4 0
Mr. Pilkington	0 5 8
Miss E. Ridehalgh	0 1 0
Miss E. Ridehalgh	0 2 3
Mrs. Smith	0 4 0
Miss Ellen Smith	0 9 0
Miss Tunstall	0 3 8
Miss Ellen Watson	0 4 0
Miss S. A. Windle	0 7 0
E. A. Edmondson	0 1 8
M. E. Slaek	0 1 0
E. Oldfield	0 1 0
Margt. Whittan	0 0 6

Mr. John Massey's Bible Class.	
Per Ellen Robinson	2 3 6
Per Mary A. Smith	1 18 7

18l. 11s.

Donations and Subscriptions.

For Widows' Fund	6 8 0
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M. L., a thank-offering for tidings received through the late ship "John Williams" for Rev. George Gill

Mrs. Massey for Mrs.'s Mother's school in India	2 10 0
Mrs. Massey for Orphan Girl Eleanor Jane Massey	2 10 0
Akutu value of Mangaia	0 2 6

Mrs. Bamister	0 5 0
Mr. Barrowclough	0 5 6
Mr. John Booth	1 1 0
Mr. Bracewell	0 2 0
Mr. Brooks	0 2 0
Mr. Clement	0 10 0
Mrs. Collins	0 5 0
Mrs. Cooper	0 1 6
Mr. Simeon Ches-ter	0 1 0
Mr. R. Rice Davies	0 10 6
Miss Dickinson	0 10 0
Miss Dolby	0 5 6
Mrs. Duckett	0 5 0
Mr. D. Scroyn	0 1 0
Mrs. E. Emmett	0 5 0
Miss Garner	0 2 6
Rev. Geo. Gill	1 0 0
Mrs. Geo. Gill	1 0 0
Mr. Geo. Gill, jun.	0 10 0
Mr. Jno. Trego Gill	0 10 0
Mr. A. Tipton Gill	0 10 0
Sarah, in memoriam	0 5 0

Miss Elizabeth Jane Gill	0 5 0
Mr. Jas. Green	0 1 0
Miss Eliz. Green	0 2 6
Mr. Hale	0 5 0
Mr. Elijah Hartley	0 5 0
Mr. Job Hartley	0 5 0
Mr. T. Hurst	0 10 6
Mr. Geo. Hudson	0 5 0
Mrs. Holden	0 5 0
Mr. Holgate	0 5 0
Mr. John Jones	0 2 6
Mr. Lawson	0 5 0
Mr. Lomas	2 0 0
The Misses Lomas	0 10 0
Mr. George Lomas	0 10 6
Mr. Henry Lomas	0 5 0
Mr. Massey	2 2 0
Mrs. Massey	2 1 0
Mr. John Massey	2 0 0
Mr. John Massey	1 1 0
Miss Massey	0 5 6
Mrs. James Massey	0 5 0
Mrs. Moore	0 5 0
Mrs. Moorhouse	0 10 0
Mr. Wm. Pickles	0 4 0
Mr. Cyrus Skaffe	0 5 0
Mrs. Stephenson	0 5 0
Mr. T. Stephenson	0 5 0
Mr. John Suttell	0 5 0
Mrs. H. Tattersall	0 1 0
Mrs. Titherington	0 2 6
Mrs. Thos. Tunstall	0 2 6
Mr. Walsley	0 5 0
Mr. Ward	0 5 0
Mrs. Waterman	0 0 6
Mr. Simeon Welch	0 10 0
Mr. Thos. Whitney	0 5 0
Mr. Whalley	0 2 6
Mr. Martin Wood	0 3 0

Missionary Sermons

Missionary Sermons	21 5 0
Public Meeting, Burnley, Bethesda Chapel	0 5 0

79l. 10s.

Barretford.

Rev. E. Gough.

Missionary Sermons	2 5 0
Public Meeting	1 19 0

4l. 4s.

Colne.

Mrs. Threlfall	1 0 6
Collected in Sabbath School	1 0 0
Miss Dawes's class	0 13 0
Miss Rhodes	0 12 6
Miss Eliza Foulds	0 4 0
Collections	5 7 7
Public Meeting	2 9 3

11l. 7s.

Marsden.

Rev. E. Cowell.

Missionary Sermon	3 5 0
Public Meeting	3 5 0
6l. 10s.	
Total, 176l. 8s. 6d.	

Oldham Auxiliary.

Rev. R. M. Davies, Treas. Rev. John Hodgson, Sec.

Hope Chapel.

Collection	25 4 0
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Union Street Chapel.

Collection	20 12 0
Native Teacher	10 0 0
Juvenile Association	5 0 0
35l. 12s.	

Greenacres Chapel.

Collection	13 5 7
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Springhead Chapel.

Collection	6 13 0
Juvenile Association	1 4 10
7l. 17s. 10d.	

Shaw Collection

Shaw Collection	5 10 0
Roseton	1 10 0
Waterhead	1 10 0
Holtwood	2 5 0
Public Meeting	6 1 1
Widows' Fund, United Communion	3 5 10

Less Expenses

Less Expenses	4 6 0
94 15 7	

Preston Auxiliary.

John Hamer, Eq., Treas.

(Half-yearly Remittances.)

Annual Subscriptions	8 5 0
Quarterly Subscriptions, by Mrs. Eliz. Knowles	1 15 10
A Friend at Leyland	0 2 6
10l. 3s. 6d.	

Grimshaw Street Chapel.

Congregational and Juvenile Society, by Mr. S. Walmesley, Treasurer.

Collection at Juvenile Meeting	1 12 4
Collection for New Ship	1 2 7
Ex. 18s. 2d. 11l. 15s. 5d.	

Fleetwood Branch.

Rev. Henry Lings.

Public Meeting	3 12 2
Collection after Sermon	4 17 3
Sunday School	0 12 0
Preschool	1 5 0
Rev. Henry Lings's Subscription	2 2 0
Mrs. Ling's Missionary Box	0 11 0

Mrs. Ling's Young Ladies, for Education in Mrs. Gordon's school, Viganstown

Mrs. McKellar	0 4 0
Mrs. Forshaw	0 4 0
Mrs. Drummond	0 4 0
Mr. Clegg	0 4 0
Mr. Cox	0 5 0
Small Summs	0 15 8

10l. 15s. 4d.

Less Expenses

Less Expenses	0 1 7
28 12 6	

Rochdale.	
Milton Congregational Church.	
Rev. H. W. Parkinson.	
Ladies' Association.	
Collected by Miss Adamson and Miss Holden.	
Mrs. Adamson	0 10 0
Mr. R. Adamson	0 10 0
Mrs. Consterdine	0 10 0
Mr. J. Irving	0 10 0
Mr. G. Miller	0 10 0
Sums under 10s.	1 0 0
Collected by Mrs. Brocklehurst.	
Sums under 10s.	1 6 0
Collected by Mrs. Curtiss.	
Mr. Stewart	2 3 0
Sums under 10s.	1 4 0
Collected by Mrs. Leach.	
Mrs. Ashworth	1 0 0
Miss Ashworth	0 10 0
Mr. J. Ashworth	0 10 0
Mrs. E. Ashworth	0 10 0
Mr. F. Crowther	1 0 0
Mr. Dutton	1 0 0
Mr. W. Leach	1 0 0
Dr. Meroll	1 0 0
Mr. Rattray	1 0 0
Sums under 10s.	0 7 0
Coll. by Mrs. Littlewood.	
Mr. W. Hoyle	0 10 0
Mr. Littlewood	1 0 0
Mr. Shaw	2 3 0
Dotto (D.)	5 0 0
Mr. Willans	1 0 0
Sums under 10s.	0 7 0
Collected by Miss M. H. Moore and Miss Robinson.	
Mr. James Moore	1 1 0
Mr. H. Moore	1 1 0
Mr. J. E. Moore	1 1 0
Miss Moore	1 1 0
Miss M. H. Moore	1 1 0
Mrs. Fagon	0 10 0
Mr. J. Robinson	1 0 0
Sums under 10s.	1 4 10
Collected by Mrs. H. W. Parkinson and Miss Craven.	
Mr. Craven	1 0 0
Mr. Ivimy	1 0 0
Mr. R. Kelsall	0 0 0
Mr. O. March	1 0 0
Rev. H. W. Parkinson	0 10 0
Miss Sugen	0 10 0
Sums under 10s.	3 0 0
Collected by Miss Saller.	
Mr. Davenport	1 0 0
Sums under 10s.	0 17 0
For New Ship	20 1 8
6s. 10s. 6d.	
Providence Chapel.	
Rev. Geo. Snashall, B.A.	
Benjamin Clegg, Secretary.	
Ladies' Association.	
Per Mrs. George Whitaker.	
Miss Anna Watson	0 5 0
Mrs. Oaden	0 5 0
Mrs. Whitaker	0 5 0
Mrs. Williamson	0 5 0
Per Mrs. Howorth.	
Mrs. Howorth	0 5 0
Mrs. Lord	0 5 0
Mrs. Hamford	0 4 0
Mrs. Clegg	0 4 0
Miss Clegg	0 4 0
Miss Williamson	0 4 0
Mrs. James Butterworth	0 0 0
Mrs. Parker	0 0 0

Gentlemen.	
Mr. G. Whitaker	1 0 0
Rev. Geo. Snashall	0 10 0
Mr. J. Oaden	0 10 0
Mr. Turley	0 10 0
Mr. W. Wallace	0 10 0
Mr. B. Clegg	0 10 0
Mr. Wm. Walker	0 10 0
Mr. McKetrick	0 10 0
Mr. James Butterworth	0 10 0
Mr. Wm. Ken	0 2 0
Mr. W. A. Scott	0 2 0
Missionary Boxes.	
Providence Schools	5 10 2
Moore St. Schools	1 7 0
1st. 1s. 6d.	
Stand.	
Mr. Walker Allen, Jun., Treasurer.	
Collected by Miss Davies and Miss S. Wagstaff.	
Rev. A. Anderson	0 15 0
Mrs. Bentley	0 6 0
Mrs. J. Scholes	0 6 0
Mrs. Entwistle	0 6 0
Mrs. Ridings	0 6 0
Mrs. Hoyle	0 8 0
Miss Scholes	0 4 0
Smaller Sums	8 2 0
Harrison, Esq.	1 0 0
Collected by Miss Skinner and Miss Heys.	
J. C. Richardson, Esq.	1 0 0
Mr. Thos. Biekeley	0 6 0
Mrs. Champion	0 6 0
Miss Heys	0 6 0
Mr. Skinner	0 6 0
Miss Forthoune	0 10 0
Mr. Brierley	0 5 0
Smaller Sums	1 5 0
Collected by Miss Barrow and Miss Allen.	
Mr. Walker Allen	0 10 0
Mr. Allen	0 0 0
Mr. Walker Allen, Jun.	0 10 0
Mr. Richard Allen	0 6 0
Mrs. Richard Allen	0 6 0
Miss Allen	0 6 0
Mrs. Taylor	0 7 0
Mrs. Galloway	0 10 0
Mr. Samuel Barrow	0 6 0
Mrs. Jos. Grundy	0 10 0
Miss Hollows	0 12 0
Miss Grundy	0 6 0
Mr. M. Ashworth	0 10 0
Mrs. Appinall	0 10 0
Mrs. Jos. Bentley	0 5 0
Smaller Sums	1 1 8
Collected at Meeting	0 10 4
Exs. 10s. 10d.; 1s. 0s. 6d.	
Sl. of the above for the Madras Training Institute.	
St. Helen's Branch.	
Rev. E. Giles, Secretary.	
W. W. Pickington, Esq., Treasurer.	
Huyton.	
Congregational Church.	
Rev. E. Giles.	
Mrs. Allison	0 5 0
Mr. Barker	1 0 0
Mr. B. Barker	0 10 0
Alice Barker	0 4 4
Mary Ann Bristow	0 6 0
E. Evans	0 4 4
A Friend	0 10 0
Rev. E. Giles and Family	5 0 0
Mrs. Gore	0 2 0

Mrs. Greenwood	0 5 0
Mrs. Howorth	0 10 0
Mr. Johnson	0 5 0
Mr. Lightfoot	0 3 6
Mrs. Peck	0 10 0
Annie Prescott	0 1 0
Mrs. Rigby	0 12 0
Mr. Roberts	1 0 0
Mr. E. Roberts	1 0 0
Mrs. Salkeld	0 5 0
Mrs. Sparke	1 0 0
Lily Sparke	0 5 0
Mr. M. Sparke	1 1 0
Mrs. J. M. Steward	1 0 0
S. A. Titswell	0 6 0
Mr. B. Williams	1 1 0
A Lady, for the orphan family of Mr. Heimlore	0 10 0
Chinese Medical Mission, Rev. E. Giles	2 0 0
Grant for Widows' Fund	5 0 0
Annual Sermons	10 15 10
Annual Meeting	4 13 8
Sunday School	7 2 0
47l. 10s. 8d.	
Warrington.	
Congregational Church.	
Rev. R. Jessop.	
Annual Sermons	23 14 8
Annual Meeting	26 11 0
Miss Gibbons, (A)	1 2 0
Miss E. Andrew's Box	0 11 1
Exs. 4ls. 6d.; 49l. 17s. 3d.	
Newton.	
Congregational Church.	
Rev. J. Allatt.	
For Widows' Fund	2 0 0
Rainford.	
Rev. J. Widdin.	
Annual Collections	4 5 0
St. Helen's.	
Congregational Church.	
Rev. R. J. Ward.	
Annual Sermons	28 11 0
Annual Meeting	3 6 10
Sunday School	15 2 4
Mrs. Arnott's Missionary Box	0 5 6
Miss J. Marsh	0 9 9
Miss L. & J. Marsh	0 16 9
One Box	0 2 2
Exs. 13s. 4d.; 48l. 4s. 0d.	
Total	151 16 11
Tintwistle.	
Rev. R. G. Milne, M.A.	
Mrs. Rhodes, Treasurer.	
Thos. Rhodes, Esq.	5 0 0
Rev. R. G. Milne	1 1 0
Wm. Platt, Esq.	1 1 0
Mrs. Platt	1 1 0
Thos. Platt, Esq.	1 1 0
Mrs. E. Platt	1 1 0
Mrs. James Rhodes	1 1 0
Collected by—	
Mrs. Platt	1 14 0
Miss Milne	2 7 8
Miss Milne's Pupils	0 4 6

Missionary Boxes.	
Miss Mary Milne	0 10 0
Miss Anne Swindells	0 10 2
Miss H. Cawkell	0 8 8
Miss E. J. Robinson	0 7 8
Miss Harriet Roberts	0 4 3
Miss R. A. Rhodes	0 4 1
Miss Ann Seiler	0 2 7
Collection	0 6 4
Sunday School	3 10 8
Mrs. Hyde	0 10 8
For Widows' Fund	2 4 8
20s. 13s. 2d.	
Hollingworth.	
Collection, per Rev. R. G. Milne	5 5 4
Ulverston.	
Rev. F. Evans.	
Collection	0 14 0
Rev. F. Evans	0 10 0
Three Friends	0 11 4
Collected by Miss Ellery and Mrs. Hughes	1 1 0
Soutergate Sunday School.	
Teachers	3 1 7
Boys	1 3 3
Girls	0 12 0
Infants	0 12 0
For Widows' Fund	1 0 0
Exs. 10s. 6d.; 11s. 5d.	
Including 11l. 12s. 8d. previously acknowledged.	
LEICESTERSHIRE.	
Churches.	
Collection	1 1 4
Hinckley.	
Rev. D. W. Purdon.	
For Widows' Fund	0 14 4
LINCOLNSHIRE.	
Barton-on-Umber.	
Providence Chapel.	
H. W. Alcock, Esq., Treas.	
Collected by Mrs. Ball.	
Mrs. Harker	0 15 0
Mrs. Woodall	0 10 0
Mrs. Raby	0 4 8
Smaller Sums	0 2 8
Rev. T. Roston	0 5 0
H. W. Alcock, Esq.	0 5 0
Mr. Robinson's Missionary Box	0 10 0
Public Meeting	4 7 0
Collected by Mrs. G. W. Robinson.	
Mrs. Tomblinson	1 1 4
Mr. R. Brown	1 0 0
Mr. G. W. Robinson	1 4 0
Mr. Tomlinson	0 10 0
Mr. Morley	0 10 4
Mr. Mason	0 2 0
Mr. Nowell	0 2 0
Mr. Craddock	0 1 0
11l. 13s. 6d.	
Boston.	
Congregational Church, Red Lion Street.	
Rev. Joseph Shaw.	
Collection	2 12 10
For Widows' Fund	1 10 4

Miss Oldrid, Esq. 2 2 0	For Rev. J. B. Coles School, Belary. 12 0 0	Sabbath School Boxes 0 8 8	Collected by Mrs. Macbeth, Boxes. 0 10 0
Missionary Work- ing Parties 4 0 0	Mrs. Capp (D.) 0 5 0	Juvenile Society for Support of Native Girl Ann Stribling (Moiety of Sub.) 1 10 0	Miss Cumming 0 10 0
Independent Chapel, St. Peter-at-Gowts. 0 4 0	Rev. E. Metcalf. 0 4 0	4d. 9s. 3d.	Miss Welchman 0 10 0
Mrs. Shaw, Shaw 1 0 0	Missionary Sermons 4 0 0	Finchley Chapel. 0 4 0	Mrs. Smith 0 8 4
Shaw 0 3 0	Ess. 62s., 197. 19s. 5d.	Rev. S. Wardlaw McAll, M.A. 0 10 0	Collected by Mrs. Noice, Mrs. Scott & Family 1 7 4
Shaw 0 3 0	MIDDLESEX. 0 4 0	Miss Tallor, Treasurer. 0 10 0	Mrs. Noice 0 5 0
Shaw 0 4 0	Brentford. 0 4 0	Miss Cunliffe, Secretary. 0 10 0	Collected by Miss Talfourd, Mrs. Lovely 0 10 0
Shaw 0 4 0	Boston Road Chapel. 0 4 0	May Sermons 4 6 2	Miss Talfourd 1 0 0
Shaw 0 4 0	Sunday School 1 11 4	For Widows' Fund 3 4 0	Sums under 10s. 2 0 4
Shaw 0 4 0	Enfield. 0 2 0	Joseph Crane, Esq. 35 0 0	Coll. by Mrs. F. Thomas, Mrs. and Misses Starkey 1 10 0
Shaw 0 2 0	Chase Side Church. 0 2 0	Ditto, for Boy in Bangalore School 3 0 0	Mrs. and Mr. T. Jones 0 10 0
Shaw 0 2 0	Rev. H. Storer Toms, Pastor. 0 2 0	Collected by Miss Lane. 0 10 0	Sums under 10s. 0 9 4
Shaw 0 2 0	Mrs. H. S. Toms, Treasurer. 0 2 0	Per Miss Lane 10 0 0	Exs. 11s.; 21s. 15s.
Shaw 0 2 0	Collected by Mrs. H. S. Toms. 0 2 0	Mrs. Bousfield 0 10 0	Hampstead. 0 2 0
Shaw 0 2 0	Dr. Alder, Challis 1 1 0	Miss Hubbard 0 10 0	Heath Street Chapel. 0 2 0
Shaw 0 2 0	Dr. and Mrs. Godfrey 5 3 0	Small Sums 0 4 0	Rev. W. Brock, Jun. 0 2 0
Shaw 0 2 0	Master Godfrey's Box 1 0 0	Collected by Miss Plowman. 0 2 0	Collection 12 13 2
Shaw 0 2 0	Mrs. Hunter 1 1 0	Rev. S. W. McAll 1 1 0	Mrs. Ambridge 0 2 7
Shaw 0 2 0	Mrs. Bousfield 1 1 0	Mrs. T. Plowman 0 10 0	Miss Cunliffe 0 10 0
Shaw 0 2 0	Mr. Le Mare 1 1 0	Mr. F. Plowman, Jun. 0 10 0	Mr. Bayless 0 10 0
Shaw 0 2 0	Mr. Barker 0 10 0	Master J. C. Plowman's Box 1 1 0	Mrs. Hughes (quarterly) 0 2 6
Shaw 0 2 0	Mr. Bowers 0 10 0	Mrs. Clifford 0 10 0	Miss C. Sands 0 0 7
Shaw 0 2 0	Mr. Batters 0 10 0	Mrs. Hollyer 0 10 0	Miss L. Rogers 0 0 7
Shaw 0 2 0	Mr. Kitching 0 10 0	Miss Saville 0 10 0	Miss R. Lawpher 0 0 7
Shaw 0 2 0	Mr. A. Lyne 0 5 0	Miss Lawley 0 10 0	Mrs. Barrett 0 0 6
Shaw 0 2 0	G. P. Kewstun 0 10 0	Small Sums 1 0 0	Mrs. Southwell 1 1 0
Shaw 0 2 0	Rev. H. S. Toms 0 10 0	Collected by Miss Brealoy. 0 10 0	Mr. Cross 0 2 6
Shaw 0 2 0	Mr. Eastman 1 1 0	Miss Tallor 1 1 0	Mrs. Jennings 0 2 6
Shaw 0 2 0	Collected by Miss Adams. 0 10 0	Miss Tallor's Pupils 6 12 0	Mrs. Lyon 1 10 0
Shaw 0 2 0	Miss Ainger 0 5 0	Collected by Miss A. M. Cubitt. 0 10 0	Rev. W. Brock, Jun. 1 1 0
Shaw 0 2 0	Mrs. Postans 0 10 0	Mr. Cubitt's Family 2 17 8	Miss King 0 10 0
Shaw 0 2 0	Miss Adams 0 10 0	Collected by— 0 10 0	Mrs. Collins 0 2 0
Shaw 0 2 0	Mrs. Wakely 0 5 0	Emma Harris 0 17 2	Mr. Collins 0 2 6
Shaw 0 2 0	Mrs. Biscoe 0 5 0	Louisa Cox 0 6 6	Mr. Boulting 0 1 3
Shaw 0 2 0	Mrs. Nott 0 5 0	Sylvester 0 6 6	Mrs. Hughes 0 1 6
Shaw 0 2 0	Mrs. Harvey 0 5 0	W. Foskett 1 19 8	Mrs. Barrett 0 1 6
Shaw 0 2 0	Mr. Gibbons 0 5 0	Sunday and Day Schools 1 1 0	Rev. W. Farrer 0 10 6
Shaw 0 2 0	Mr. Farr 0 4 4	Miss Cunliffe's Bible Class. 0 11 0	Mrs. Dale 0 2 6
Shaw 0 2 0	Mrs. Clark 0 4 4	70s. 16s. 5d.	Mrs. Reed 0 10 0
Shaw 0 2 0	Mrs. Ambrose 0 4 4	Hammersmith. 0 10 0	Mr. Webb 0 10 0
Shaw 0 2 0	Mrs. Searis 0 4 4	Albion Road Chapel. 0 10 0	Mr. Harvey 10 0 0
Shaw 0 2 0	Mrs. B. Nott 0 5 0	Rev. J. E. Richards. 0 10 0	Mr. Rainbow 0 1 0
Shaw 0 2 0	Collected by Mrs. Grant. 0 10 0	Mr. C. Cook 0 10 0	Miss Keith 0 5 0
Shaw 0 2 0	Mrs. Grant 0 8 8	Mr. & Mrs. Groom 0 10 0	Mr. Studer 0 5 0
Shaw 0 2 0	Miss Hobbs 0 5 0	Rev. J. E. Richards 0 10 0	Mr. Worth 0 10 6
Shaw 0 2 0	Mr. Stillwell 0 4 4	Small Sums 0 6 0	Mr. Bean 0 2 6
Shaw 0 2 0	Mr. G. Stillwell 0 4 4	Sunday School 7 19 0	Mr. Goddard 0 5 0
Shaw 0 2 0	Miss Winch 0 4 4	Collected by Mrs. Cook 0 10 0	Mrs. F. Smith 1 1 0
Shaw 0 2 0	For Widows' Fund 7 7 4	Missionary Boxes. 0 10 0	Ditto (D.) 1 1 0
Shaw 0 2 0	May Collection 15 0 0	Mrs. Awbery 0 3 2	Exs. 11s. 9d.; 38s. 8s. 5d.
Shaw 0 2 0	Zion Congregational Chapel. 0 10 0	Mr. J. Cockerell 0 5 0	Hornsey. 0 10 0
Shaw 0 2 0	Rev. J. Stribling. 0 10 0	Mr. Fetherston- haugh 0 6 0	Park Chapel. 0 10 0
Shaw 0 2 0	Collected by Mrs. Stribling. 0 10 0	Mrs. Turner 0 3 1	Rev. J. Corbin. 0 10 0
Shaw 0 2 0	Saml. Jackson, Esq. 2 2 0	11s. 5s. 11d.	Subscriptions 107 18 11
Shaw 0 2 0	T. W. Smith, Esq. 1 0 0	Broadway Chapel. 0 10 0	For Mrs. Gannaway's School, Trancavore 5 0 0
Shaw 0 2 0	Rev. J. Stribling 0 10 0	Rev. E. Macbeth. 0 10 0	11s. 12s. 11d.
Shaw 0 2 0	M. M. Monro, Esq. 1 0 0	Mrs. Starkey, Treasurer. 0 10 0	Fondler's End. 0 10 0
Shaw 0 2 0	Mrs. Barber 0 10 0	Mrs. Macbeth, Secretary. 0 10 0	Independent Chapel. 0 10 0
Shaw 0 2 0	W. Bussard, Esq. 1 0 0	Missionary Sermons 7 8 0	Rev. W. M. Robinson. 0 10 0
Shaw 0 2 0	Mrs. Bussard 0 10 0	For Widows' Fund 1 6 2	Miss Blyth, Treasurer. 0 10 0
Shaw 0 2 0	Mr. J. S. Stribling 0 10 0	Sunday School 3 14 4	Collected by Miss Clark, Mr. Alderman Abbas 5 5 0
Shaw 0 2 0	Mr. S. B. Stribling 0 10 0	Collected by Miss Dawson. 0 10 0	Rev. Thomas Jones 5 0 0
Shaw 0 2 0	Subscriptions (Quarterly) 5 8 7	T. Fewater 0 10 0	Mr. John Hayes 1 1 0
Shaw 0 2 0	Collected by— 0 10 0	Missionary Box 0 10 2	Miss Clark 1 0 0
Shaw 0 2 0	Mrs. Clarke 0 14 0	3d. 10s. 3d.	Miss Kincaid 1 0 0
Shaw 0 2 0	Mr. J. S. Stribling 2 1 2	Missionary Sermons 7 8 0	Miss Cheesman 1 1 0
Shaw 0 2 0	Mr. S. B. Stribling 2 2 0	For Widows' Fund 1 6 2	A Friend 0 10 0
Shaw 0 2 0	Mrs. Jude, Box 0 18 0	Sunday School 3 14 4	Mr. Spreckley 0 10 0
Shaw 0 2 0	Miss E. Whitbread, produce of Missionary Vine 0 5 6	Collected by Miss Dawson. 0 10 0	Miss Blyth 0 13 0
Shaw 0 2 0	0 5 6	T. Fewater 0 10 0	Mrs. Johnson 0 5 0
Shaw 0 2 0	0 5 6	Missionary Box 0 10 2	Mrs. Tucker 0 5 0

Miss Clerk	0 4 0
Mrs. Roberts	0 4 0
Mr. Bliss	0 4 0
Mrs. Dukes	0 3 0
Mr. Seabrook	0 3 0
For Widows' Fund	4 10 0

Boxes.

Miss G. Clark	0 4 10
Miss Hayes	0 2 4
Master W. Dunham	0 6 8
James Oakman	0 1 10

Sunday School.

1st Class Girls	0 13 1
2nd ditto	0 7 6
Mr. Dunham	0 4 3
1st Class Boys	0 3 7
Vestry	0 4 11
<b>Total</b>	<b>37</b>

Staines.

J. H. Mitchner, Esq., Treas.	
Fredek. Ashby, Esq.	1 1 0
Mr. Morford	1 1 0
Mr. Mitchner	1 1 0
Mrs. Pellett	1 1 0
Rev. Rippon Porter	0 10 0
A Poor Widow	0 2 0
Collected by Miss Dexter	1 6 4
Annual Sermon	5 1 0
Public Meeting	3 5 10
Sunday School	0 7 9

Missionary Boxes.

Master A. Pasmore	0 11 8
Miss Pasmore	0 11 8
G. Baker	0 1 3
W. Bidd	0 3 3
T. Fletcher	0 1 8
M. A. Golding	0 1 3
J. Hall	0 0 7
T. Hancock	0 0 3
Class Styles	0 0 3
Emma Waterman	0 11 8

From Members of the Society of Friends, for the Support of Native schools in India.

Mrs. Charles Ashby	0 10 0
Morris Ashby, Esq.	0 10 0
Thomas Ashby, Esq.	1 0 0
Miss Pope	1 0 0
<b>Exs. 7s. 2d., 10s. 6d.</b>	

Teddington.

Rev. J. Sugden, B.A.	1 0 0
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Uxbridge.

Providence Chapel.	
Rev. R. P. Clarke.	
S. H. Collins, Treasurer.	
Missionary Sermons	10 14 8
Juvenile Meeting	1 11 11
Public Meeting	10 13 3

Collected by Ladies.

Mr. Bastard	1 1 0
Mr. Beaumont	1 0 0
Mr. S. H. Collins	1 0 0
Mr. J. Geary	2 0 0
Mr. H. Gralings	1 0 0
Mrs. Hancock	0 10 0
Mr. C. Heron	0 10 0
Mr. Hetherington	2 0 0
Mr. T. Morton	0 10 0
Mr. Nash	2 0 0
Mr. J. Nash	2 0 0
Mrs. Rogers	0 10 0
Mr. Rolfe	1 0 0
Mr. Stransom	1 0 0
Small Sums	5 13 1
For Widows' Fund	4 10 0
Cavehouse Missionary Society	4 0 7
Miss Watson's Young Ladies, for a Native Boy in India, Jno. Martin Luther.	5 0 0

Missionary Boxes.

Miss Dalgleish	1 12 0
Young Gentleman	1 6 0
Miss Jessie Nash	0 10 0
Miss Clinton	0 4 0
Ickenham Chapel	0 10 4
Miss Hepburn, for Miss Mullens's School	10 0 0
Working Party, for a Girl in the Issues Cox School, Mary Anne Geary	3 10 0
A Few Friends, for a Girl in Miss Rice's School	8 0 0
Annegledens Church Sabbath School, for a Native Teacher, William Nash	12 0 0
For New Ship	7 6 0
<b>Exs. 55s., 95s. 3s. 4d.</b>	

Old Meeting House.

Rev. W. Orr.	
T. Gardiner, Esq.	1 1 0
Miss Gray	0 10 0
Mrs. Gumbrell	0 10 0
Rev. W. Orr	0 10 0
E. W. Fox, Esq.	0 10 0
Miss Whittington	0 10 0
C. Woodbridge, Esq.	1 0 0
Small Sums	1 0 0
<b>6s. 1s.</b>	

Winchmore Hill.

Subscribers.	
Mr. Kelav	2 2 0
Mr. Wallis	2 2 0
Mr. and Mrs. Rock	1 1 0
Mr. Mark	0 10 0

Boxes.

Mrs. Critchlow	0 8 3
Miss Davis	0 11 0
Mrs. Bury	0 2 0
Miss Harris	0 12 8
Miss Jackson	0 11 4
Miss Lovatt	0 4 10
Miss Jones	0 1 11
Mrs. Cox	0 2 0
Mr. G. Ellis	0 0 3
Miss Rock	0 0 0
Mr. Gruezon	0 5 8
Mr. Thompson	0 14 0
Mr. Kettle	0 2 0
Miss Elpheck	0 0 7
Sunday School	0 0 8
<b>11s. 3s. 6d.</b>	

MONMOUTHSHIRE.

Abergavenny.	
Rev. H. J. Bunn.	
Collections	14 9 10
Collected by—	
Miss Rutt	1 15 2
For Widows' Fund	1 6 0

Missionary Boxes.

Edward Price	0 9 9
Emma Bowen	0 4 0
Willy Jones	1 0 0
Mr. Lodge	2 0 0
Thomas Weaver	0 12 3
Harold Tomkins	0 11 0
Beatrice Mc. Master	1 0 0
Caroline Prichard	0 8 2
Mary Harry	0 8 0
Emma Lipscombe	0 12 9
Mary Whistance	0 4 0
Mary Price	1 10 4
<b>Ex. 10s. 2d., 25s. 13s.</b>	

Hanover Chapel.

Rev. R. Thomas.	
Collection	5 8 10

Newport.

T. B. Batchelor, Esq., Treas.	
Dock Street Chapel.	
Collected by—	
Miss Jones	4 0 4
Miss Jayne	2 3 10
Miss Townsend	2 0 0
Miss Lochore	1 8 0
Miss Kate Mullock	0 17 2
Mr. T. R. Batchelor	0 3 0
<b>(A.) 5 3 0</b>	

Missionary Boxes.

Mr. Compton's Children	1 0 0
Mr. Wood's ditto	1 1 0
Mr. Turner's ditto	0 8 3
Miss Eleanor Batchelor	0 5 5
Miss North Lochore	0 15 0
Miss Jones	0 11 0
Miss Grant	0 1 0
Miss H. Mullock	0 3 0
Master Moses	0 2 9
Master Giddy	0 5 10
Master Herbert and Ernest Graham	0 16 7
Master J. H. Jones	0 6 0
Sunday School	7 0 0
Collections	11 5 0
<b>27s. 17s. 6d.</b>	

Tabernacle Chapel.

Collected by—	
Miss Miles	5 4 0
Miss Jones	2 11 0
Miss Reese	1 1 0
Mr. F. Lloyd	1 1 0
Miss Graham's Missionary Box	0 6 3
Collections	5 19 10
Fortwo years' maintenance of two Scholars in Mrs. Rice's School, Bangalore	11 0 0
<b>24s. 11s.</b>	

Victoria Road Chapel.

Collected after address to young	3 1 2
<b>Exs. 3s. 6d., 7s. 10s. 3d.</b>	

Tredegar.

Zoar Chapel.	
Rev. J. Thomas.	
Mr. Thomas' Box	0 10 0
Mr. Baxter	0 3 0
Mr. Powell	0 3 0
Mr. Kusic	0 2 0
Mr. W. Evans	0 0 0
Mr. Probert	0 1 0
Mrs. Knight	0 5 0
Mrs. Jones	0 2 0
Mrs. Morgans	0 1 0
Sunday School Col.	0 3 9
Collection at Public Meeting	0 14 7
<b>2s. 5s. 7d.</b>	

NORFOLK.

Norfolk and Norwich Auxiliary.	
T. Rightwell, Esq., Treas.	
Rev. John Alexander, Sec.	
H. B. Miller, Esq., Cash Sec.	
Durham Market.	
Rev. E. Stallybrass.	
Subscribers.	
Rev. E. Stallybrass	1 0 0
Mrs. Stallybrass	0 10 0
Mr. Dolby	0 10 0
Mr. Creak	0 3 0
Mr. E. Savory	0 10 0
Mr. R. Savory	0 5 0
Public Collection	2 3 0
For Widows' Fund	1 0 0

Miss Anderson's Basket	3 1 4
Missionary Boxes	3 7 9
Ditto Cards	0 12 5
<b>11s. 10s. 1d.</b>	

Bristol and Gwentish.

Rev. L. Drane.	
Collection	4 14 4
Subscribers.	
Mr. and Mrs. James Cooke	2 10 0
Miss A. Cooke	1 10 0
Mr. John Cooke	0 10 0
Mrs. R. Cooke	1 10 0
Mr. W. Cooke, Aldborough	0 14 0
Mr. W. Cooke, Thornage	0 10 0
Mr. Craske	1 10 0
Mrs. Drosser	1 10 0
Mr. R. Funnell	1 10 0
W. H. C. Hardy	1 10 0
Mr. Woodcock	3 10 0
Small Sums	0 1 1
For Widows' Fund	1 15 0

Collected by Mrs. H. J. Ireland.

Mrs. Cobitt	3 0 0
Mr. and Mrs. H. J. Ireland	1 10 0
Mrs. Ireland, sen.	0 10 0
Miss Ireland	0 10 0
Mr. J. Peggis	0 10 0
Mrs. J. Peggis	0 10 0
Mrs. Pamphrey	0 10 0
<b>24s. 0s. 6d.</b>	

Dereham.

Rev. R. G. Williams.	
Collection	3 1 2

Fulham.

Rev. D. Gordon.

Subscribers.	
Mr. Fison	1 1 1
Mr. Clare	1 1 0
Mrs. J. Hall	0 10 0
Mr. J. Hall	0 10 0
Mr. B. Diamond	0 10 0
Mr. Middleton	0 10 0
Mr. Santy	0 10 0
Miss Clarke	0 10 0
Mr. J. Buehler	0 10 0
Miss Sayer	0 10 0
For Widows' Fund	3 0 0
boxes	0 10 0

Sabbath School.

Miss Leverett	0 1 1
Joseph Diamond	0 1 1
J. Case	0 1 1
<b>3s.</b>	

Long Stratton.

Rev. M. J. Totten.

Collection	1 10 1
Collected by—	
Ellen and Agnes Staff	0 7 0
John & Mary Totten	0 12 0
<b>19s. 9d.</b>	

Lynn.

Collection

Mattisall.	
Collection	1 1 0
Subscriptions	1 10 0
<b>4s. 0s. 6d.</b>	

North Walsham.

Rev. C. Goff.	
Miss Brown	0 4 4
Miss M. H. Brown	0 4 4
Miss Culling	0 4 4
Mrs. Dye	0 4 0

Mr. Dunnett	0	4	0
Mr. Howlett	0	4	0
Mr. Lubback	0	4	0
Mr. Park	0	2	0
Mr. Scott	0	4	0
Library Box	0	4	2

**Norwich.**

Society of Collections at United Meetings of the London and Baptist Missionary Auxiliaries, held in St. Andrew's Hall 27 0 8  
 Rev. W. N. Ripley, M.A. 2 2 0  
 John Wright, Esq. 1 1 0

**Chapel in the Field.**

Rev. F. Colborne,  
 W. P. Jarrold, Esq., Sec.  
 Dr. J. Middleton, Treasurer.  
 Collection 29 13 0

**Subscribers.**

Rev. F. Colborne	1	1	0
Dr. E. Bennett	1	0	0
Dr. J. P. Cadage	0	10	0
Mr. B. Coake, Esq.	1	1	0
Dr. J. O. Copeman	1	1	0
Mrs. T. R. Ellis	1	1	0
Mr. Etheridge, Esq.	1	1	0
Mrs. (D.)	1	0	0
Mr. B. Fuller	0	10	0
Mr. Gibson, Esq.	1	0	0
Mr. Hall, Esq.	1	0	0
Mr. G. Hickleton and Family	0	14	0
Mr. P. Jarrold, Esq.	2	2	0
Mr. W. P. Jarrold	1	0	0
Dr. Samuel King	1	0	0
Dr. James Middleton	0	10	0
Dr. F. Paul, Esq.	1	1	0
Dr. Speiman, Esq.	1	1	0
Dr. H. Tillett, Esq.	2	0	0
Dr. Wakeford	0	5	0

Collected by—

Mrs. Copeman	1	16	0
Miss E. S. Copeman	2	0	0
Miss L. A. Copeman	0	10	0
Mr. Deck	0	13	4
Miss Dyball	1	12	0
Miss Gayber	1	10	0
Miss Hall	1	12	0
Miss Middleton	1	0	0
Miss Spelman	1	4	0
Mrs. Sykes, Bristol	1	10	0
Sunday School, additional for Ship Mr. Blue's Family, for ditto	1	3	0
Dr. W. P. Jarrold's Class	0	12	0
For Widows' Fund	5	0	0

621. vs. sd.

**Old Meeting House.**

Rev. John Hallett.  
 Mr. E. J. Balla, Treasurer.  
 Mr. T. Hancock, Secretary.  
 Collections 0 0 0  
 For Widows' Fund 5 5 0

**Subscribers.**

Rev. J. Hallett	1	1	0
Mrs. Hallett	0	10	0
T. Brightwell, Esq.	5	5	0
Mr. Buckingham	1	1	0
Mr. Hancock	0	10	0
Mr. Thomas Jarrold	1	1	0

**Ladies' Auxiliary.**

Miss Bateman	0	18	0
Mrs. Basse	3	9	0
Mrs. Hancock	3	5	0
Mrs. E. Hill	0	13	0
Mrs. H. Piper	1	0	0
Miss M. Shrimpton	2	13	7
Miss Skipper	1	5	2

Collected by— Miss Johnson, for Native Girl at Bazaar; Eleanor Allen 3 0 0

Collected by—

Master Aishton	0	13	2
Miss Allen	0	10	0
Miss Bacon	0	10	0
Miss Cook	0	14	0
Miss Dawson	0	13	2
Master Hancock	1	0	0
Miss Shields	0	14	3
Mrs. S. W. Young	1	3	8
man	1	3	8
Sums under 10s.	5	15	0
Sunday Schools	5	14	0
Juvenile Meeting	2	0	1
Ex. 10s. 6d., 50l. 13s. 11d.			

The above includes 15l. for Native Teachers W. Bridge and Wife, at Poreychaley.

**Princes Street.**

Rev. John Alexander,  
 Rev. J. W. Blors,  
 J. Butcher, Esq., Treasurer.  
 Mr. Harmer, Secretary.  
 Collections 17 10 0

**Subscribers.**

Rev. J. Alexander	2	3	0
Mr. Abbs	0	10	0
Mr. Banks	1	1	0
Mrs. Eades	0	10	0
Mrs. Blunderfreed	2	3	0
J. Butcher, Esq.	5	0	0
Ditto, Blackheath	1	0	0
Ditto, School	1	0	0
Ditto, Widows' Fund	1	0	0
Robert Butcher, Esq.	1	1	0
Henry Butcher, Esq.	0	10	0
Mr. Holding	0	10	0
Mr. Bream	1	0	0
Mr. Corable	0	10	0
F. Clowes, Esq.	1	0	0
Mr. English	2	0	0
Mrs. Flower	1	0	0
A Friend	2	3	0
Mr. Harmer	2	0	0
Mr. F. W. Harmer	2	0	0
H. Miller, Esq.	1	0	0
H. B. Miller, Esq.	2	0	0
Miss Musgrove	1	1	0
Mr. Samuel Pigg	0	10	0
Mr. Powell, Esq.	0	10	0
Thorp	1	0	0
Mrs. Beeve	1	0	0
Mr. Sutton	0	10	0
Mr. Simpson	0	10	0
Mrs. Tolson	0	10	0
Miss De Carie	2	5	0
Princes Street School, for Native Teacher	5	0	0
For Widows' Fund	4	10	0
For Native Teacher John Alexander, at Poreychaley	0	0	0

**Coll. by Miss Boardman.**

Mr. Boardman (2 years)	4	0	0
Miss F. Boardman	2	0	0
Mr. J. T. Boardman	1	0	0
Maria Bayes	0	5	8
Mrs. Cullington	0	10	0
Mrs. Edwards	0	10	0
Miss Lincoln	0	4	0
Mr. Wronack	1	0	0
A. Tillet, Esq.	3	5	0

Collected by—

Master E. J. Boardman	5	12	0
Miss De Carie	0	6	0
Mrs. Sharpe (3 yrs.)	1	10	0
Mrs. De Carie	0	13	0
Miss De Carie	0	4	0

**Collected by Miss Grinter.**

Mr. Grinter (2 years)	0	13	6
Mrs. Grinter (3 yrs.)	0	12	0
Mr. Gurney	0	7	0
Harriet Webster	0	7	0
Mrs. Dring	0	3	0
Mr. and Mrs. Storey	0	4	0
Lydia Hilling	0	1	0
Sarah Capes	0	1	0
Miss Barnsdale	0	1	0

Collected by—

Sarah Bunting	0	8	1
Rachel Howlett	0	11	3
Agnes Hannak	0	3	0
Miss Cossey	1	0	0
John Dye, for John Williams	0	1	0
Alice Tolson	0	3	4
N. Gale	0	7	4
Mariners' Lane School	0	16	11

957. 1s. 9d.

**Northrepp's Hall.**

Lady Buxton.  
 For Aitutaki Mission 10 0 0  
 For Rev. H. Boyle 10 0 0  
 For Rev. K. Moffatt 10 0 0  
 30l.

**Wells.**

Rev. Edw. B. Hickman.  
 Contributions, &c. 4 7 6

**Wortwell.**

Rev. John Winter.  
 Collection 0 18 3  
 Subscriptions 1 13 10  
 2l. 12s. 1d.  
 Expenses 244 1 11  
 Total 842 15 5

**Harleston.**

Rev. S. Laidler.  
 Rev. S. Laidler 2 0 0  
 Mr. Pratt 0 10 0  
 Mr. Hart 0 10 0  
 Mr. Coleby 0 10 0  
 Sums under 10s. 0 11 0  
 Collection at Juvenile Tea Meeting 1 2 4  
 For Widows' Fund 1 0 0  
 Sabbath School, for Indian Orphan 3 0 0  
 Ditto, for General Purposes 1 30 2  
 Miss Crisp's Bible Class, for an Indian Orphan named Susan Priest 2 0 0  
 15l. 14s.

**Wymondham.**

Rev. J. Anderson.  
 Collected by Miss Anderson 1 15 0

**Great Farnmouth.**

Mr. S. C. Burton, Treas.  
 Collections.  
 King Street Chapel 14 7 5  
 Goad Street Chapel 4 15 1  
 Public Meeting 5 1 1  
 Juvenile Meeting 2 17 1  
 Miss M. Shelly's Class 0 5 0  
 Gorleston Chapel 1 6 2

Collected by Treasurer.  
 Misses Ames 2 0 0  
 Rev. W. Griffiths 2 0 0  
 Mrs. S. W. Spelman 1 0 0

**Collected by Miss H. Roberts.**

Mrs. Shelly	3	2	0
Mr. Shelly	1	1	0
Mr. J. Clowes	1	1	0
Mr. G. W. Clowes	1	0	0
Mr. W. T. Fisher	0	10	0
Miss Roberts	0	4	0
Miss Shelly	1	0	0
Miss Sarah Roberts's Class	0	0	0

**Collected by Miss G. E. Fellows.**

Mrs. Sewell	0	10	0
Mrs. Emmerson	0	1	0
Mrs. Eaton	0	4	4
Miss G. E. Fellows	0	6	0

**Collected by Miss Ann Boardman.**

Mrs. Creak	1	1	0
Mr. W. P. Brown	1	1	0
Mrs. H. Fellows	1	0	0
Mr. S. T. Brown	1	0	0
Mr. G. B. Palmer	1	0	0
Mrs. N. B. Palmer	1	0	0
Miss A. Boardman	1	0	0
Miss Palmer	0	10	0
Mrs. J. H. Palmer	0	10	0
Mr. D. B. Palmer	0	10	0
Mr. Humphries	0	10	0
Mrs. S. C. Burton	0	10	0
Mrs. Fulcher	0	5	0
Mr. W. Brown	0	5	0

Collected by Miss Alice Palmer in small Sums 1 1 6

**Boxes.**

Mrs. J. H. Palmer	0	10	10
Mrs. Milligan	0	7	2
Mrs. Bullen	0	7	10
Exs. 51s.; 65l. 6s.			
Including 25l. 14s. 8d. previously acknowledged.			
Mr. G. Blake	1	0	0
Mr. L. Blake	0	5	0
Mr. J. G. Blake	0	5	0

14. 10s.

**NORTHAMPTONSHIRE.**

**Creaton.**

Rev. T. E. Noyes.  
 Public Meeting 2 13 4  
 For Widows' Fund 1 4 0  
 Mr. Ed. Lantbery 1 1 0  
 Mr. Wm. Lantbery 0 10 0  
 Miss A. Lantbery 0 2 0  
 Mrs. Pickering, sen. 1 0 0  
 Ellen W. Pickering 0 10 0  
 Collected by Miss Pearson 0 13 4

Collected by Mr. J. Ferrin.  
 Mr. S. Green 0 3 2  
 Mrs. J. Green 0 3 2  
 Mrs. J. Hillyard 0 4 4  
 Mr. T. C. Payne 0 3 2  
 Mr. J. Ferrin 0 4 0  
 Mr. J. W. Perrin 0 3 2  
 Mrs. Ell Purser 0 3 4  
 Mr. C. Seamark 0 4 4  
 Mrs. Tipier 0 3 2

**Collected by Mr. T. Powers.**

Mr. Buswell	0	4	0
Mrs. Crisp	0	1	0
A Friend	0	5	0
Mrs. Powers	0	4	0
Mr. T. Powers	0	10	0
Small Sums	0	0	2

**Collected by Mr. E. Tarry.**

Mr. Buswell	0	0	0
Mr. Dunkley	0	10	0
Allen Jones	0	0	0
Rev. T. E. Noyes	0	10	0
Mr. T. Page	0	2	0
Mrs. Pickering	0	7	0
Mrs. Robinson	0	0	0
Mr. J. Smith	0	4	0
Harris Tarry	0	4	0
Mr. C. Tarry	0	4	0
Mr. F. Tarry	0	1	4

**Missionary Boxes.**

Prayer Meeting	0	6	7
Elizabeth Bates	0	0	7
Mr. Betts	0	0	5
Misses F. and A. Dunkley	0	6	0
Mrs. Green	0	5	3
Miss King	0	2	6
Misses M. and A. Lantbery	0	5	7
Mrs. Mortimer	0	2	10



Katie, Eddie, and	
Harr Noyes	0 6 6
Miss S. Pickering	0 12 2
Mr. Tarry	0 2 5
Mr. Underwood's	
Family	0 4 4
Master W. Wright	0 4 0
Fractions	0 0 8
Ex. 3s. 6d.; 15s. 5s. 10d.	

*Davertry.*

Missionary Ser-	
mons, less Ex-	
penses 5s. 6d.	4 4 4
For Widows' Fund	1 0 0
Juvenile Association.	
Weekly Subscrip-	
tions	6 17 4
Collected by Miss	
Annie Leigh	3 6 10
Ex. 3s. 6d.; 13s. 14s.	

*Kettering.*

Rev. T. Toller.	
Mr. W. Toller, Treasurer.	
Collections & Sub-	
scriptions	12 15
For Widows' Fund	4 0 0
Infant School	0 4 1

Subscribers.

Mr. Loasby	0 10 0
Mrs. Hobbs	0 10 0
Mrs. Hawthorn	2 0 0
Mr. Gibson	1 0 0
Mrs. Smith (Widow)	1 0 0
Rev. T. Toller	1 0 0
Mrs. Toller, sen.	1 0 0
Mr. W. Toller	3 0 0
Mr. J. Toller	0 10 0
Mr. John Wallis	1 0 0
Mr. Goosey	0 0 0
Mr. Horn	0 10 0
Mr. Stockburn	1 0 0
Mr. T. T. Stockburn	1 0 0
Mrs. Sharpe	1 0 0
Mr. Eyre	0 10 0
Mr. Cocker	0 10 0
Mr. T. Wallis	0 10 0
Mr. Manning	0 10 0
Mr. F. Sharpe	0 10 0
Mr. Adams	0 10 0
Exs. 2s. 5d.; 2s. 10s.	

*Northampton.*

A Friend, per J. E.	
Kyand, Esq.	5 0 0

*Oundle.*

Mrs. Simpson, Treasurer.	
Miss Greens	1 10 0
Mrs. Fisher	1 1 0
Miss Faircloth	1 1 0
Mrs. Godfrey	1 1 0
Mr. Whitney	1 1 0
Two Friends, for	
Native Teacher,	
India	10 0 0
Missionary Sermons	5 11 0
Collected by Mrs.	
Simpson	4 12 0
25s. 17s. 6d.	

*Weldon.*

Collected by Mrs.	
Bullock	1 5 11

*Wellingborough.*

J. Woolston, Esq.,	
for Chapel at Pol-	
latchy	50 0 0

**NORTHUMBERLAND.**

<i>Newcastle-on-Tyne</i>	
Auxiliary.	
D. H. Goddard, Esq., Treas.	
Collection, Felling	
Chapel	0 15 0

Subscribers.

J. C. Lamb, Esq.	3 0 0
Mrs. H. B. Way	1 0 0
C. J. Lamb, Esq.	1 0 0
Robt. Waters, Esq.	5 0 0
James Leithart, Esq.	1 1 0
Jos. Mather, Esq.	1 1 0
Jas. Annandale, Esq.	1 1 0
Henry Angus, Esq.	1 1 0
Mr. Peter Carr	0 10 0
Mr. Jas. Douglas	0 10 0
D. H. Goddard, Esq.	2 0 0

West Clayton St. Chapel Auxiliary.

Rev. H. T. Robjohns	0 10 0
Miss Binks	1 0 0
Mr. Lawther	0 12 0
Mr. Aydon	0 10 0
Mrs. Fraser	0 10 0
Mr. J. Heslop	0 10 0
Mr. K. O. Heslop	0 10 0
Mr. Jas. Kowell	0 10 0
Mr. J. Shepherson	0 10 0
Mr. W. Wrightson	0 10 0
Mrs. Lockery	0 8 0
Mrs. B. Gilmour	0 6 0
Mr. Fall	0 6 0
Mrs. Bass	0 6 0
Mrs. Baty	0 6 0
Mr. K. Johnson	0 6 0
Mrs. Sturgeon	0 6 0
Small School	2 3 0
Sunday School	2 3 0
Collection	11 14 0
24s. 4s.	

St. James's Chapel.

Rev. G. Stewart.	
Collected by Mrs. Cooke.	
Mr. George Bell	1 0 0
Mr. John Fletcher	1 0 0
Mr. George Bray	0 10 0
Mr. H. Watson	0 10 0
Mrs. Atkinson	0 10 0
Sums under 10s.	2 5 0
Collected by Miss Dunford.	
Mr. Peter Brown	5 0 0
Mr. James Wilson	1 0 0
Mr. M. Phillips	1 0 0
Mr. J. Spence	1 0 0
Mr. H. Taylor	0 10 0
Mr. C. Harrison	0 10 0
Mrs. Robertson	0 10 0
Mr. T. F. Barak	0 10 0
Annual Collections	35 10 0
For Widows' Fund	10 10 0
Prayer Meetings	2 3 0
Pandon Branch	
School	2 15 0
St. James's Sunday	
School	2 15 0
Collected by Mast.	
Kowell	0 5 0
63s. 7s.	

St. Paul's Congregational Chapel.

Rev. A. Reid.	
Collections	8 14 1
Rev. A. Reid	0 10 0
E. Ridley, Esq.	1 1 0
Mrs. E. Ridley	0 10 0

Boxes.

Worley St. School	4 5 0
Diana Street ditto	0 12 4
Master J. F. Reid	0 3 0
Mr. J. Davison	0 2 1
Collected by Mr.	
Burns	0 10 6
Anonymous	0 9 5
Mr. S. Kowell	0 5 0
17s. 0s. 2d.	
109 13 5	
Less Expenses	0 5 0
100 8 5	

*North Shields.*

St. Andrew's Chapel.	
Rev. A. Jack and Rev. J.	
Wills.	
Mrs. Pow, Treasurer.	
Mr. Atkinson	1 1 0
Mr. W. H. Atkinson	1 1 0

Mr. R. Avery	0 10 0
Dr. Braunwell	1 1 0
Miss Burrell	0 10 0
Mr. Cameron	1 1 0
Mrs. Crighton	0 10 0
Mr. Ewart	1 1 0
Mrs. Fawcus	5 0 0
Miss Fawcus	1 0 0
Mr. J. Fawcus	0 10 0
Mr. Forth	0 10 0
Mr. Gibson	1 1 0
Mr. T. J. Harbutt	0 10 0
Miss Hutchinson	2 0 0
Rev. A. Jacobs	3 0 0
Mr. T. Jackson	0 10 0
Mrs. Lawrie	1 1 0
Mr. John Morrison	0 10 0
Miss Ogilvie	0 10 0
Miss Pencock	1 0 0
Mr. & Miss Phillips	0 10 0
Mrs. Pow	3 0 0
Mr. Joseph Procter,	
for Schools	1 0 0
Mr. John B. Pro-	
cter, ditto	1 0 0
Mr. Joseph Spence,	
ditto	0 10 0
Mr. John Spence,	
ditto	0 5 0
Mr. G. M. Topham	0 10 0
Mr. Young	1 0 0
Mr. C. O. Young	1 0 0
Rev. James Wills	1 0 0
Missionary Prayer	
Meetings	1 15 0
For Native Teachers	5 2 0

Young Ladies' Association.

Collected by—	
Miss Elphinstone	1 10 0
Miss Robb	1 13 6
Miss E. Hadaway	1 19 3
Miss M. Hadaway	0 14 10
Miss Hannah Bell	0 15 6
Mrs. George Ewart	0 13 6
Misses Heaton and	
Dunkin	0 9 7
Miss Angus	0 4 8
Misses Ogilvie and	
Forth	0 13 6
47s. 7s. 2d.	

**NOTTINGHAMSHIRE.**

*Worksop.*

Mr. T. J. Pearson, Treas.	
Contributions	8 11 6

**OXFORDSHIRE.**

*Chinnor.*

Rev. E. Green.	
Collections	1 7 6
For Widows' Fund	1 4 0

Subscribers.

Mr. J. Humphrey	1 1 0
Messrs. J. & R. White	1 1 0
Mr. T. B. Allnut	0 10 0
Mr. T. Keene	0 10 0

Boxes.

Miss Saw	0 10 3
Miss A. C. Green	0 5 3
Mrs. Humphrey's	
Class	0 8 0
6s. 17s. 1d.	

*Frimley.*

Joshua Cox, Esq.	1 1 0
Collected by Mrs. Cox	1 0 3
2s. 7s. 3d.	

*Henley Auxiliary.*

Rev. James Rowland, Sec.	
Mr. Joseph Maynard, Treas.	

Subscribers.

Mrs. Allen	1 1 0
Mr. Burgis	0 10 0
Mr. Copeland	1 0 0
Mrs. Cripps	0 10 0
Mr. F. Dodd	1 1 0
Mr. T. H. Fuller	1 0 0

Mr. Fuller	0 10 0
Mr. Healy	1 0 0
Mr. Jeeves	3 3 0
Mr. Maynard	2 3 0
Mr. Monk	1 1 0
Mr. Prouse	1 1 0
Mrs. Baggett	0 10 0
Rev. James Rowland	1 1 0
Mr. Scott	1 1 0
Mrs. Tyler	1 1 0
Mrs. Waggott	1 1 0
Miss White	0 10 0
Rev. W. C. Yonge	1 1 0
Mrs. Yonge	1 1 0
Mrs. Young	1 0 0
Missionary Boxes.	5 10 1
Collected by Miss	
White, for two Or-	
phanas in Mrs.	
Maul's School,	
Nasecroft, Emily	
Rowland, at Fare-	
well, Miss	
Hubbards Howard	6 0 0
Sunday School Sub-	
scription, for Na-	
tive Teacher, Jas.	
Rowland, at Fare-	
well, Rev. G.	
Newport	12 0 0
For Native Teacher	
under Rev. G.	
Newport, by Mar-	
tha Trotman	0 10 0

*Peppard.*

Rev. J. Caterer.

Collected	3 17 6
Missionary Boxes	3 11 4
For Widows' Fund	4 0 0
Coll. by Mrs. Cripps	0 4 0
Collection at Stoke	
Row, per Mr. Geo.	
Deane	1 5 7

*Pheasant Hill, Hambleton.*

Rev. John Brown.

Public Collection	8 12 4
Coll. by Mrs. Brown	1 13 0

Missionary Boxes.

Mrs. Brown	0 5 0
Mrs. Tranter	0 5 0
Mrs. Denham	0 5 0
Mrs. Mary Mason	1 15 7
Philip Keene	1 12 0
Elizabeth & Matilda	
Dodwell	0 17 6
Lucey Keene	0 4 0
S. Ann Carpenter	0 8 0
Henry Read	0 4 0
Ellen Mary Leake	0 7 0
Thomas Timberlake	0 4 0
Mary Ann Cooper	0 4 0
Omitted last year	0 10 0
Ex. 5 s. 1 d.; 13s. 10s. 3d.	

*Steeple Aston.*

H. Creek, Esq. (A.)	3 0 6
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*Tetworth.*

Rev. J. Stevenson.

J. S. Dempster, Esq., Sec.	
Sunday Collections	2 7 7
Postcomb	0 1 0

Subscribers.

Caleb Doversil, Esq.	1 0 0
J. S. Dempster, Esq.	0 10 0

Boxes.

Mrs. James Deveril	0 10 0
Miss Watson	0 10 0
Mr. Chas. Corush	0 11 0

<p>Mrs. John Devereil 0 8 10 Mrs. Dempster 0 8 1 Miss Annie Shrimpton 0 7 8 Miss Isabella Lindars 0 2 0 Mrs. White 0 1 8 Fractions 0 0 4 7s. 10s.</p> <p><b>RUTLANDSHIRE.</b></p> <p><i>Uppingham.</i> Mr. Wm. Coleman 0 5 0 Mr. &amp; Mrs. Foster 0 5 0 Rev. Jno. Green 1 0 0 Miss Godfrey 1 0 0 Miss Gammy 0 15 0 Mr. S. Gason 0 5 0 Mr. W. L. Hunt 1 1 0 Mr. W. Hope 1 1 0 Mr. B. Hopkins 1 1 0 Mr. M. Hubbard 1 1 0 Mr. S. Halford 0 10 0 Mr. W. Irving 0 10 0 Mr. J. Langley 1 1 0 Mr. J. T. Falconer 0 10 0 Mr. J. Perkins 0 10 0 Miss M. &amp; A. Perkins 0 5 0 Mr. R. Sculthorp 1 1 0 T. Springthorpe, Esq. 1 1 0 Mrs. Springthorpe 1 1 0 Miss J. &amp; C. Springthorpe 0 8 0 Mr. Jno. Wade 1 1 0 Dr. Wilford 0 2 6 Sunday School Children 2 17 0 Collection 3 6 0 For Widows' Fund 3 0 0 25s.</p> <p><b>SHROPSHIRE.</b></p> <p><i>Bridgenorth.</i> Rev. D. D. Evans. Collections 4 14 4 For Widows' Fund 0 12 0 Exs. 5s. 4d.; 6s. 1s.</p> <p><i>Dorrington.</i> Rev. L. Roberts. Contributions 2 8 6</p> <p><i>Minsterley.</i> Rev. W. Price. Minsterley 3 0 0 Minsterbury 2 1 4 Exs. 5s. 8d.; 6s. 1s. 6d.</p> <p><i>Newport.</i> R. C. Silvester, Treasurer. Subscribers. F. Chalmers 1 1 0 F. C. Silvester 1 1 0 F. Treasure 1 1 0 F. Thompson 1 1 0 F. Davies 1 0 0 F. H. W. Humphreys 0 10 0 F. B. Parson 0 10 0 F. D. Edwards 0 10 0 Collected by— F. Westwood 1 0 0 Mrs. Simpson 1 15 0</p> <p><i>Family Boxes.</i> Mrs. Lee 0 0 0 Mrs. Worrall 0 3 3 Mrs. Janet Gosnell 0 5 0</p> <p><i>Sunday School Boxes.</i> Collection 0 13 4 Prayers and Meetings 7 8 6 For Widows' Fund 2 0 0 Exs. 4s. 4d.; 2s. 6s.</p>	<p><i>Oaken Gates.</i> Collection 2 0 0</p> <p><i>Ousestrey.</i> Old Chapel. Rev. T. Gasquoine. Proceeds of Weekly Offering 5 1 8 Collection at Public Meeting 0 5 6 For Widows' Fund 3 19 0</p> <p>Collected by— Miss B. Whitridge 3 7 5 Miss C. Thomas 3 7 5 Miss F. Jones 2 10 8 Miss H. Minshall 1 15 1 Miss W. Minshall 1 9 0 Miss Edwards 0 3 2 Miss Gittins 1 16 4 Miss Wills 0 4 4 Miss Cartwright's Box 0 0 1</p> <p>Subscribers. A Friend, for Madagascar, for Rev. E. G. Hartley's Mission 2 10 0 Mr. Thos. Minshall 1 0 0 Mr. E. M. Thomas 1 0 0</p> <p>Collections at— Rev. R. Bowen's, Carneddun 1 10 5 Bethel and Sarney 1 13 1 Masebery 0 2 0 Whittington 1 10 10 Preswille 5 2 0 Ellensers 3 7 8 Exs. 2s. 11d.; 5l. 13s. 6d.</p> <p><i>Wellington.</i> Rev. H. Bako. Collections 2 0 0</p> <p>Boxes. Miss Alison 0 5 0 Miss Jane Lineker 0 7 0 Miss Clark, sen. 0 3 10 Miss G. Primavalle 0 3 1 Mrs. J. Robinson 0 1 0 Mrs. Thos. Jones 0 2 2 Mr. W. Hughes 0 1 8</p> <p>Subscribers. Mrs. J. Robinson 0 10 0 Mrs. W. Clark 0 5 0 Miss Roden 0 2 0 Miss G. Primavalle 0 2 0 Mrs. Adair 0 2 0 Exs. 7s.; 4l. 9s. 9d.</p> <p><i>Wem.</i> Rev. Messrs. Pattison and Smith. Mr. Gregory, Treasurer. Mrs. Inaon 5 0 0 Miss Lee 4 0 0 Mr. Gregory 1 0 0 Mr. Lee 0 10 0 Rev. J. Pattison 1 0 0 Miss Littlehale 0 10 0 Friends, for ditto 0 18 0 Missionary Boxes 1 2 2 Collection at Missionary Meeting 5 16 0 Subs. under 10s. 0 5 10 A Friend 0 5 0</p> <p><i>Hadnall.</i> Rev. D. James. Tea Meeting, October, 1865 3 15 4 Collection 1 5 7 Mrs. Lesch 0 5 0 Collection, March 1866 2 0 0 Ex. 17s. 6d.; 82l. 17s. 11d.</p>	<p><i>Whitchurch.</i> Rev. G. B. Scott. Mr. Wm. Bright 1 0 0 Edward Jones 0 10 0</p> <p>Collected by— Mrs. J. D. Jones 1 0 0 Mrs. Bright 0 13 0</p> <p>Collections. Bronghall 0 6 4 Apden 0 3 5 Dodgton Chapel 0 17 9 Public Meeting 3 1 4</p> <p>Boxes. Miss Annie Jones 0 6 0 Mr. George Palmer 0 4 2 Mrs. Briscoe 0 3 1 Mr. Wm. Moulden 0 3 7 Mrs. Sumner 0 5 0 Mrs. Morris 0 7 8 Sabbath School 0 11 2 Miss Jarvis 0 1 0 Mrs. Evans 3 5 5 Ex. 9s. 8d.; 10l. 11s. 8d.</p> <p><i>Wollerton.</i> Rev. R. W. Lloyd. Mrs. F. Cartwright 1 0 0 Mr. S. Cartwright 0 10 0 Miss M. Shaker, of Allerton 1 0 0 For Widows' Fund 0 12 0 Collection 1 1 0</p> <p><i>Wistanwick.</i> Miss S. Cartwright 0 1 10 Miss E. Duchars 0 2 0 Collection 1 1 2 6s. 8s.</p>	<p><i>Fulwood near Taunton.</i> Rev. J. Taylor. Collection, 1865 2 13 1 Collection, 1866 2 2 0 4l. 14s. 1d.</p> <p><i>Milborne Port.</i> Rev. E. H. Perkins. Collection 4 1 5 Sunday School 4 0 0 Mrs. Pitman's Bible Class 1 19 0 Boxes 4 1 6 Mrs. Perkins 2 2 0 Rev. E. H. Perkins 2 2 0 Mr. Briggs 0 10 0 Stourton Gannell 1 3 8 For Widows' Fund 1 7 6 21s. 2s. 6d.</p> <p><i>South Petherton.</i> Rev. W. Densham. Mr. J. P. Daniel, Treasurer. Mr. John Daniel 0 10 0 Mr. J. P. Daniel 1 0 0 Rev. John Wills 1 0 0</p> <p>Cards. Mrs. W. Hebditch 2 3 6 Mrs. Terrell 1 18 0</p> <p>Sunday School. Mr. J. P. Daniel's Class 0 3 0 Infant Class 0 4 1 Mrs. Porter's Children's Missionary Box 0 5 0 Public Meeting 2 11 5 Exs. 5s.; 10s. 15s.</p> <p><i>Norton Fitzwarren.</i> Rev. W. Gammon. Collection 3 0 0 Sunday School 1 12 5 Bradford Collection 4 18 7 Ditto Sunday School 0 16 0 10l. 7s.</p> <p><i>Taunton.</i> North Street Independent Chapel. Rev. S. Wilkinson. Sabbath School and Bible Classes 21 19 8 Annual Collection 12 10 2 For Widows' Fund 15 10 2 A Friend, for Bibles, Madagascar 1 0 0 Collected by Miss Dymond. Mr. Fragg 0 10 0 Mrs. Blake 0 5 0 Mr. Buxton 0 10 0 Mr. Oker 1 0 0 Mr. Culverwell 0 10 0 Mr. Galt 0 10 0 Mr. S. K. Pollard 2 2 0 Mr. Wickenden 0 10 0 Penny a week Subscription 0 16 1 Coll. by Miss M. L. Pollard. Mr. Joseph Clarke 1 0 0 Mr. Fletcher 1 1 0 Mr. Fisher 1 1 0 Mr. Jeanes 0 10 0 Mr. Hawlett 1 0 0 Mrs. Pollard 2 2 0 Mr. Rawlinson 2 2 0 Miss Rawlinson 0 5 0 Mr. Baban 1 0 0 Mrs. Smoif 0 10 0 Rev. S. Wilkinson 1 1 0 Small Subscriptions 0 8 10 Collected by Miss S. A. Cornish 1 1 7 70s. 12s. 10d.</p>
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Independent Colls.	Mrs. Howell	1 14 0
Rev. W. H. Griffith, M.A.	Sarah Loxton	0 5 8
Collected by Pupils	Pestus Pickford	0 7 1
Rev. W. H. Griffith	Hannah Parkes	0 5 2
Mr. T. J. Stovary	Stephen Spry, Junr	0 7 0
102. 5s. 12d.	Mrs. William Tate	0 13 2
	Thomas Wren	0 5 0
	Sabbath school, for	
	Gil at Nangercol	5 0 0
	Small Sums	0 7 0
	94. 10s.	

**Wicetiscombe.**

Rev. J. Lucas.	For Widows' Fund	1 0 0
	Mr. Lansdown (A.)	1 0 0
Collected by—	Mrs. Newton, son	0 17 2
	Miss C. Hyatt	1 6 6
	Mrs. Dyer	0 10 8
	Sums under 10s.	2 3 11
	Public Meeting	5 11 0
	Exs. 12s. 6d.; 11s. 12s. 6d.	

**STAFFORDSHIRE.**

**North Staffordshire**

Auxiliary.	Mr. Henry Pidduck, Treas.	
	Rev. H. Lawrence, Sec.	
	Mrs. McClash, by	
	T. Hammersley, Esq.	0 5 0

**Ashley.**

Mrs. Foxley	0 4 4
Mrs. Ward	0 10 0
Miss Ward	0 4 4
Miss M. Ward	0 2 1

**Boxes.**

Miss Dunn	0 14 0
Miss Parr	0 6 0
Hannah Averill	0 1 7
Annie Parton	0 0 4
William Lewis	0 0 6
A Friend	0 0 3
Public Meeting	3 5 11
Exs. 2s.; 5s. 8s.	

**Honley.**

**Hope Chapel.**

Missionary Sermon	4 12 0
Collected by Miss Downs.	
F. Hammersley,	2 2 0
Mr. Clarke	1 0 0
Mr. H. Pidduck	0 19 0
Mr. Downs	0 10 0
Mr. O. Jones	0 19 0
Mr. Gilman	0 10 0
Miss Downis	0 5 0
Mr. J. Downs	0 5 0
Miss Hammersley	0 5 0
Mr. J. Jones	0 2 0
Miss Jones	0 1 0

**Tabernacle.**

Missionary Sermon	8 12 8
Ex. 6s. 6d.; 12s. 12s. 3d.	

**Longton.**

Caroline St. Chapel.	
Collections	3 14 2
Young Men's Missionary Meeting	1 0 2

**Boxes.**

Mrs. Chambers	0 15 7
Mrs. Mounford	0 8 0
wards by Children	
in Girls' School	0 16 2
Sto Boys' School	1 1 0
Exs. 5s. 6d.; 7s. 7s. 1d.	

**Stoke-on-Trent.**

**Copeland Street.**

**Congregational Church.**

Collections	5 7 0
Mr. O. Asbury	1 0 0
Lucy Missionary Society	2 2 0

**Boxes.**

Miss Green	0 17 8
Miss H. Hadden	0 12 1
Miss E. Furnival	0 12 0
Miss James	0 10 1
Miss Agnes	0 3 2
Miss Yaxall	0 2 8
Miss Higgins	0 2 2
94. 11s. 6d.	

**Stone.**

Missionary Meeting	1 6 8
Monthly Box	0 9 8

**Subscribers.**

Mr. Bloor	0 10 0
W. R. Woolley	0 5 0
W. Shelley	0 5 0

**Boxes.**

Ed. Morris	0 9 0
H. Lawrence	0 10 0
J. Bailey	0 6 0
W. Worrlow	0 5 0
J. S. Hulme	0 3 2
Mrs. Sharratt	0 2 0
R. Worrlow	0 2 6
Small Sums	0 3 0
Exs. 7s.; 5s. 3s. 3d.	

**Teas.**

Exs. 6s.; 41s. 13s. 3d.	1 6 0
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**Burslem.**

Mr. Leicester	0 10 0
Mrs. Leicester	0 10 0

**Collected by Miss Cross.**

Rev. T. B. Schofield	0 10 0
Mr. Woodall	0 10 0
Mrs. Hulse, Esq.	0 10 0
Small Sums	1 6 8
For Widows' Fund	3 2 7
94. 12. 3d.	

**Leek.**

**J. Alsop, Esq., Treasurer.**

Mr. Alsop	5 3 0
Mrs. Birch	1 1 0
Mr. Brough	5 0 0
Mr. John Brough	4 0 0
Mrs. Brough	1 0 0
Mr. Edwin Brough	1 0 0
Mrs. Chell	0 10 0
Rev. J. Hankinson	1 0 0
Mr. Nicholson	1 1 0
Mr. B. B. Nixon	0 10 0
Collections	2 1 2
Ladies' Association	3 3 0
For Widows' Fund	3 0 0
Cottage Bible Class	0 2 1
Exs. 12s. 6d.; 49s. 2s.	

**Newcastle-under-Lyne.**

**Rev. W. Chambers.**

A. Ding Girl's Pocket-money	0 5 0
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**Tipton.**

Rev. D. Addenbrook.	
Collection	1 18 2
Sunday School	0 16 2
2s. 12s. 3d.	

**West Bromwich.**

Ebenezer Chapel.	
Rev. J. Whewell.	
Missionary Sermons	15 3 2
Public Meeting	4 12 0
Sunday School, for	
Native Teacher	
Edward Robinson	10 0 0
For Widows' Fund	5 0 0
Mrs. W. Whitehouse	2 0 0
Mrs. Nock	1 0 0

**Collected by Miss Robinson.**

Mrs. Pugh	0 10 0
Smaller Sums	0 15 10

**Collected by Miss Parkes.**

Mrs. Parkes	0 10 0
Smaller Sums	1 7 10

**Collected by Miss Murray.**

Mr. Manson	1 1 0
Mr. Withers	0 1 0
Sums under 10s.	0 17 0

**Collected by Miss Gittos.**

Mr. Rid	1 1 0
Mr. Birchham	1 1 0
Mr. Siddons	1 1 0
Mrs. Gittos	0 10 0
Sums under 10s.	1 7 0

**Collected by Miss Kobby.**

Mrs. Spittle	0 10 0
Mrs. J. Whitehouse	0 10 0
Mrs. R. Whitehouse	0 10 0
Rev. J. Whewell	0 10 0
Sums under 10s.	3 6 0

**Missionary Boxes.**

Elizabeth Clayton	8 5 0
Ann Emma	0 4 1
Alfred Robinson	0 15 0
Mary Stringer	0 2 0
Ann Jones	0 12 0
Emma Whitehouse	0 10 0
Hannah Partridge	0 12 0
Mrs. Hartland's School	0 10 0
Exs. 12s.; 54s. 2s. 6d.	

**Mayer's Green Chapel.**

**Rev. J. G. Jukes.**

Collections	27 17 4
Missionary Boxes	6 0 0
Sunday School	3 5 7

**Subscribers.**

R. S. Hudson, Esq.	10 0 0
J. Cookery, Esq.	5 0 0
Mrs. Griffiths	2 0 0
Mrs. M. Is	1 0 0
Mr. T. Stames, Junr.	1 0 0
Mr. T. Robbins	1 0 0
Mr. J. Franks	1 0 0
For Widows' Fund	12 12 0
70s. 12s. 11d.	

**Yoxall.**

Mr. W. Ellis	1 6 0
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**SUFFOLK.**

**Auxiliary Society.**

**L. Webb, Esq., Treasurer.**

**Bury St. Edmund's.**

Public Meeting in Town Hall, 2s.	4 11 4
Expenses 12, 2s. 6d.	

**Northgate Street Chapel.**

**Rev. T. Anthony, R.A.**

For Widows' Fund	1 1 0
Missionary Sermons	4 5 2
Mr. John Ridley	1 1 0
Mr. Redwall's Family Missionary Box	0 7 0
Sabbath School	5 5 1
Ex. 12s.; 11s. 12s. 10d.	

**Whitting Street Chapel.**

Rev. A. Tyler.	
C. C. H. & H. D., for Native Teachers	
Thomas and Sarah Hickman	20 0 0
Mr. Beave, Esq.	1 1 0
Mr. Denney	0 10 0
A Friend (D.)	1 0 0
Rev. T. G. Hickman	1 1 0
Mr. Munro	0 5 0
G. Portway, Esq.	1 0 0
Ditto, for Leeds	1 0 0
Ditto, for China	1 0 0



Mr. J. Portway .....	0 10 6
Mr. Roe .....	0 10 0
Rev. A. Tyler .....	0 10 0
Missionary Sermons .....	3 2 0
Ladies' Association .....	3 17 10
Missionary Boxes .....	0 8 0
For Widows' Fund .....	2 0 0
Exs. 12s. 10d.; 30l. 7s.	

**Clare.**

Rev. Charles Jukes.	
Mr. Unwin (A.) .....	1 0 0
Collected by Mrs. Unwin .....	1 1 0
Prayer Meetings .....	1 10 0
For Widows' Fund .....	1 2 0
Annual Collection .....	2 15 0
Exs. 4s.; 5l. 15s. 2d.	

**Dedham.**

For Widows' Fund .....	1 6 0
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**Halesworth.**

Mr. W. J. Gaeconid, for Madagascar ..	0 5 0
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**Ipswich.**

J. Byles, Esq. ....	3 0 0
Mrs. Byles .....	4 1 0

**St. Nicholas Street Chapel.**

For Widows' Fund .....	4 6 10
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**Leiston.**

Rev. G. Gladstone.	
Rev. G. Gladstone .....	1 1 0

**Collected by Mrs. Gladstone.**

Mrs. Sawyer .....	0 5 0
Mrs. Gough .....	0 2 0
Small sums .....	1 3 11
Sunday School Box .....	0 6 0
Public Collection .....	1 4 0
Exs. 2s. 6d.; 4l.	

**Nayland.**

Rev. J. J. Williams.	
Collections .....	3 1 0
Conected by Mrs. B. Holton, Junr. ..	2 6 0
4l. 7s.	

**Rendham.**

Rev. G. Hinds.	
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**Subscribers.**

W. Standford, Esq. ....	1 0 0
Mr. Mills .....	1 0 0
Mr. Wells .....	0 10 0
Mr. Ashford .....	0 10 0
Mr. Hinde .....	0 4 0
Mr. Goodwin .....	0 8 0
Mr. Kirby .....	0 5 0
Mr. Goddard .....	0 2 0
Mr. Goodard .....	0 2 0
Mr. Andrews .....	0 3 0
Mr. Crisp .....	0 10 0
Mrs. Crisp .....	0 10 0
Mrs. Stanton .....	0 5 0
Miss Porter .....	0 2 0
Miss Noble .....	0 10 0
Mrs. Hinde .....	0 2 0
Mrs. Moore .....	0 2 0
Smaller Sums .....	0 9 0
Collection .....	5 0 3
For the Ship .....	6 0 0
10l. 4s. 1d.	

**Stowmarket.**

Manning Prentice, Esq. for Madagascar Churches ..	31 0 1
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**SURREY.**

**Anerley.**

Rev. W. Hickman Smith.

Collected by the Misses Post and Miss Burdon.

Mr. Brooks .....	0 8 0
Mrs. Charlton (7 yrs.) ..	1 0 0
Mrs. Beveroux .....	0 10 0
Mrs. Edmunds .....	0 10 0
Mr. J. Greiller .....	0 10 0
Mr. Hagger .....	1 0 0
Mrs. Hammond .....	0 10 0
Mr. G. Harbridge .....	1 0 0
(4 yrs.) .....	
Mrs. G. Harbridge .....	1 0 0
(2 yrs.) .....	
Mr. Harding .....	0 10 0
Miss Jackson .....	1 0 0
Mrs. Kay .....	0 10 0
Mrs. Lambert .....	0 10 0
Miss Lambert .....	0 5 0
Mrs. Manvell .....	0 10 0
Mrs. Peat .....	0 5 0
Mrs. Peat, Junr. ....	0 5 0
Mrs. W. H. Smith .....	1 1 0
Miss Stringer .....	0 7 0
Miss Warren .....	0 5 0
Sunday School .....	1 13 1
Small Sums and Balance from last Year .....	3 2 3
15l. 12s. 6d.	

In addition to the above, the Young Ladies' Missionary Working Party forwarded a box of useful articles, of the value of 10s., to Mrs. Toy, of Madagascar.

**Chertsey.**

For Widows' Fund .....	1 4 0
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**Croydon Auxiliary.**

J. W. Buckler, Esq., Treas.

Rev. Fred. Stephens, Sec.

Collections, George Street Chapel .....	17 7 11
Collections, Trinity Church .....	16 13 2
For Widows' Fund, George St. Chapel ..	5 10 1
Do, Trinity Church ..	5 6 0

**Subscribers.**

Mr. and Mrs. Aris .....	1 0 0
Miss Aris .....	0 5 0
Mrs. Barrett .....	1 1 0
Mr. and Mrs. Berry ..	1 1 0
Mrs. Bishop .....	0 10 0
Mr. & Miss Bishop ..	0 10 0
Mr. Buckley .....	5 0 0
Mrs. Buckley .....	1 1 0
Thos. H. W. Buckley ..	0 10 0
Richard T. Buckley ..	0 10 0
Mr. Jonathan Clarke ..	0 0 0
Mr. Coates .....	1 0 0
Miss Cox .....	1 0 0
Mr. Frazer .....	0 10 0
Mr. Gambell .....	0 5 0
Miss Gibson .....	0 0 0
Mr. Dryland .....	1 1 0
Mrs. Dryland .....	1 1 0
Mr. Filby .....	1 1 0
Rev. W. Ford .....	1 0 0
Mrs. Frith .....	1 1 0
Mr. Fry .....	0 10 0
Mr. Gray .....	1 1 0
Mr. Harker .....	0 5 0
Land .....	0 10 0
Mr. Lewis .....	2 0 0
Martha Morgan .....	0 10 0
Mr. Farnen .....	1 1 0
Mrs. Farren .....	0 10 0
Mr. Page .....	0 10 0
Mr. Robert Porter ..	2 3 1
Mr. Redgate .....	1 1 0
Mrs. Redgate .....	1 1 0
Mr. & Mrs. Ridgely ..	0 10 0
Mr. Rigby .....	0 10 0
Mr. Rider .....	0 5 0
Mr. Sargood .....	1 1 0
Mr. Sharpe .....	2 3 0
Mr. Smales .....	1 1 0
Mr. Smith .....	1 1 0
Mr. Spicer .....	1 1 0
Miss M. Spicer .....	1 1 0

Mr. Walters .....	1 1 0
Mr. Walton .....	0 10 0
Mrs. Walton .....	0 5 0
Miss Flower .....	0 5 0
Mr. Williamson .....	1 0 0

Missionary Boxes, George Street Chapel.

Caroline Barnard .....	0 12 0
Mr. Browning .....	0 5 0
Miss Brown .....	0 5 0
I. Hearborne .....	1 4 0
Sarah Holman .....	1 0 0
Holman .....	0 3 0
Eileen Johnson .....	0 3 0
Miss Redgate .....	0 10 0
Sabbath school .....	4 12 0
Mrs. Toy .....	0 1 0

George Street Juvenile Missionary Society.

Miss Redgate, Secretary.

Collected by—

Arthur Aris .....	0 11 0
Kate Berry .....	0 7 0
Annie Cousins .....	0 6 0
Kate Frith .....	0 17 0
Mrs. Greenfold .....	0 10 0
Spencer Herbert .....	0 9 0
Catherine Kerr .....	1 5 0
Annie Lock .....	0 19 1
Mary Ann Meredith ..	1 0 11
Jane Miller .....	0 3 1
The Misses Prince ..	1 11 0
Sarah Redgate .....	0 6 0
Phoebe Turner .....	0 4 8
Odette Coppars .....	0 0 8

Annual Meeting in London Road Church, Ex. 3s. 6d.; 110l. 9s. 6d.

**West Dulwich.**

Rev. J. W. Richardson.

Sunday School .....	0 17 0
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**Egham.**

Rev. R. Willan.

Missionary Boxes.

Miss Ruth James .....	0 10 0
Infant Class .....	0 10 0
Mr. E. Marsh .....	0 8 0
Master J. Randall .....	0 7 0
Miss E. Weier .....	0 6 0
Messrs. Dove and Noyce ..	0 5 1
Miss A. Lightwood ..	0 4 0
Mr. N. Dove .....	0 3 0
Mr. Green .....	0 3 0
Mrs. Davies .....	0 3 0
Mrs. Barton .....	0 3 0
Miss E. Evershed .....	0 2 1
2l. 4s. 7d.	

**Farnham.**

Rev. J. Ketley.

Subscriptions .....	12 3 0
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**Kingston.**

Rev. L. H. Byrnes, B.A., Treasurer.

Mr. Phillipson, Secretary.

Annual Sermons .....	5 0 2
For Widows' Fund .....	5 5 2
Missionary Meeting ..	5 2 8

**Subscribers.**

E. Phillips, Esq. ....	2 2 0
Rev. L. H. Byrnes .....	1 1 0
Mr. Phillipson .....	1 1 0
The Misses Jordan .....	1 0 0
Under 10s. ....	0 12 0
Collected by Mrs. Carlisle .....	1 10 0
Collected by Mrs. Seymour.	
Mrs. Baker .....	1 0 0
Sums under 10s. ....	3 7 0
Coll. by Miss M. Hagercraft.	
Mrs. Skiggs .....	1 0 0
Mr. J. Simmonds .....	0 10 0
Mrs. Hodges .....	0 10 0
Sums under 10s. ....	0 10 0

Collected by Mrs. Turner.

Mr. Constable .....	1 0 0
Miss Wheeler .....	0 10 0
Sums under 10s. ....	1 4 0

Juvenile Association.

Miss Rowling, Treasurer.

Miss M. Hagercraft, Sec.

Mr. P. Turner, Secretary for Boys' Sunday School.

Balance from last Year .....	2 17 7
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Collected by—

Miss Isabella Johnson ..	1 17 1
Miss Turner .....	1 10 0
Miss Seymour .....	1 4 10
Miss A. Wheeler .....	1 4 0

**Boxes.**

Mrs. Marshall's Family .....

Miss Rowling's School .....

Miss Dickenson's Young Gentlemen ..

Master Alfred Simmonds .....

Under 10s. each .....

**Sunday Schools.**

**Girls.**

Vestry Class .....

Fourth Class .....

Ten Classes under 10s. each ..

Miss Macdonald's Box .....

Boxes under 10s. each .....

**Boys.**

Vestry Class .....

First Class .....

Eleven Classes under 10s. each ..

Juvenile Missionary Meeting .....

Meeting on Juvenile Missionary Tea Meeting .....

Deduct Balance in hands of the Treasurer of Juvenile Missionary Association, carried to next year .....

Expenses .....

Expenses .....

Expenses .....

Expenses .....

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Expenses .....

**Morden Hall Boarding School, per T. N. White, Esq., Patron.**

**Master Horace Parks, Sec.**

**Master Thos. White, Treas.**

For Native Evangelist Davalasein, Thomas Morden White, at Nagercoil ..... 12 0 0

For Native Evangelist Henry Morden White, at Bangalore ..... 12 0 0

For Native Teacher David Solomon, Madras ..... 12 0 0

For Native Evangelist Ernest Morden White, at Amoy ..... 12 0 0

For Native Preacher John Morden White, at Harotongka ..... 5 0 0

For the support of a School under Rev. J. Read, Phillipon ..... 10 0 0

For the College at Madras ..... 3 0 0

For general Purposes ..... 5 0 0

For School at Berbice ..... 10 0 0

511.

95 7 6

**Mitcham.**

**Zion Chapel.**

For Widows' Fund ..... 2 10 0

**Norwood.**

**Rev. B. Kent.**

**Miss E. Scott, Secretary.**

Mr. Bell ..... 5 5 0

Mr. Bennett ..... 1 0 0

Mrs. Collins, Box ..... 1 1 0

Mr. Franks ..... 1 1 0

Mr. James Franks ..... 1 1 0

Mr. W. E. Franks ..... 1 10 0

Mrs. George ..... 1 1 0

Mrs. Hanson ..... 0 10 0

Mr. Heffer ..... 1 1 0

Mrs. Kershaw ..... 25 0 0

Miss Kershaw ..... 10 0 0

Mr. Powell ..... 10 0 0

Mrs. Ralph ..... 0 10 0

Miss Ralph ..... 0 10 0

Mr. S. E. Scott ..... 2 2 0

Miss Scott ..... 1 1 0

Miss E. Scott ..... 1 1 0

Mrs. Thornton ..... 0 10 0

Mrs. Vivanti ..... 0 10 0

Mrs. Williams ..... 0 10 0

Boxes and small Sums ..... 1 7 0

Annual Collection ..... 8 14 0

For Widows' Fund ..... 3 10 0

79. 13s. 1d.

**Reigate.**

**Rev. G. J. Adeney.**

Rev. G. J. Adeney ..... 2 2 0

Miss Adeney ..... 0 10 0

Miss Huggett ..... 1 1 0

Thos. Newman, Esq. .... 1 1 0

Miss Newman ..... 1 1 0

Mrs. Russell ..... 1 0 0

Mrs. Tucker ..... 1 0 0

Messes E. and M. Wiltshire ..... 0 10 0

Subs. under 10s. .... 3 5 0

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Mrs. Brewer ..... 0 11 0

Miss Buckland ..... 0 15 5

Miss Drawbridge ..... 0 8 2

Miss Herrink ..... 0 8 4

Mrs. Parson ..... 0 8 0

Miss E. Wiltshire ..... 0 3 0

For Widows' Fund ..... 2 0 0

Collections, less Expenses ..... 7 0 7

115. 2s. 1d.

**Richmond.**

**Rev. G. S. Ingram, Pres.**

**Miss Blyth, Treasurer.**

**Miss Frame, Secretary.**

**Collected by Miss Blythe.**

Rev. J. Wilkie ..... 5 5 0

Miss Wilkie ..... 1 1 0

Miss Waugh ..... 1 1 0

Miss Blyth ..... 2 2 0

Mrs. Cranle ..... 2 2 0

Mrs. Holloway ..... 10 0 0

Small Sums ..... 0 12 0

Mrs. Winch, Box ..... 1 5 6

Isabella Kerr do. .... 0 4 0

Collected by Mrs. Whiteley.

W. Youngman, Esq. .... 1 1 0

Mrs. Whiteley ..... 1 1 0

Mrs. Hopwood ..... 0 10 0

W. Youngman, Esq., for China ..... 5 5 0

Collected by Mrs. Burt.

Thomas Bett, Esq. .... 2 2 0

Charles Burt, Esq. .... 1 1 0

Collected by Miss R. Gande.

Mr. Cox, deceased ..... 0 10 0

Small Sums ..... 2 1 0

Annual Meeting ..... 0 4 0

Sermons in May ..... 10 15 0

Sunday School, for Mrs. ..... 7 3 4

For Widows' Fund ..... 4 10 0

Oct. 18s. 2d.

**Sarbiton.**

**Rev. A. Mackenall.**

**Mrs. Leavers, Treasurer.**

**Miss L. Johnston, Sec.**

**Collected by Miss Dawson, Miss Goodrich, and Miss G. Maccaemal.**

**Subscriptions & Donations.**

Miss E. Blackman ..... 0 5 0

Mrs. Brown (1 qr.) ..... 0 2 0

Mr. Burn ..... 0 10 0

Miss Burn ..... 0 5 0

Mr. R. Burn ..... 0 5 0

Miss M. A. Burn ..... 0 5 0

Miss E. G. Burn ..... 0 5 0

Miss Chivers ..... 0 5 0

Mr. Collings ..... 0 5 0

Miss Cox ..... 0 5 0

Miss Cross ..... 0 5 0

Miss Dawson ..... 0 5 0

Mr. & Mrs. Dickinson ..... 2 2 0

Mrs. Donald (1 qr.) ..... 0 10 0

Miss Goodough ..... 0 10 0

Mrs. Gilbert ..... 0 10 0

Mrs. Hart ..... 1 1 0

Mr. Hilditch (1 qr.) ..... 0 2 0

Ann James ..... 0 10 0

Mrs. Johnston, sen. .... 0 10 0

Mrs. F. Johnston ..... 0 5 0

Miss L. Johnston ..... 0 5 0

Miss A. J. Johnston ..... 0 5 0

Mr. F. Johnston ..... 0 5 0

Mr. Leavers ..... 2 2 0

Mrs. Leavers ..... 2 2 0

Mrs. List ..... 0 1 0

Mr. & Mrs. Marsh ..... 1 1 0

Mrs. Miller ..... 0 5 0

William Monk (1 qr.) ..... 0 1 0

Mr. Norton ..... 0 10 0

Mrs. Paine ..... 0 1 0

Miss Parsons ..... 0 5 0

Mrs. Pickett (3 qrs.) ..... 0 5 0

Mrs. Phelps ..... 0 10 0

Mr. C. F. Phelps ..... 0 10 0

Mrs. C. F. Phelps ..... 0 10 0

Mrs. Quin ..... 0 5 0

Mr. Ranzard ..... 0 5 0

Mr. Richardson ..... 0 5 0

Miss Ross ..... 1 1 0

Mrs. Savis ..... 0 5 0

Mr. J. G. Williams ..... 1 1 0

Mrs. Wilson ..... 1 1 0

Sums under 1s. .... 0 7 0

Collections ..... 13 10 6

For Widows' Fund ..... 13 15 1

Missionary Meeting ..... 1 5 8

Miss Killick, Missionary Box ..... 0 4 5

Exs. 9s.; 66. 11s. 9d.

**Wandsworth.**

**Congregational Chapel Auxiliary.**

**Rev. P. H. Davison, Pres.**

**Mrs. Ashton, Treasurer.**

**Miss Ashton, Secretary.**

**Coll. by Mrs. W. Boorman.**

Mr. N. Ayling ..... 0 2 0

Mr. W. Boorman ..... 0 5 0

Mrs. Checker ..... 0 4 4

Mrs. Creasy ..... 0 10 0

Mrs. Davison (3 qrs.) ..... 0 5 0

Mr. Finer ..... 0 0 0

A Friend ..... (D.) 0 0 0

Mrs. Goose ..... 0 4 4

Mr. Mackley ..... 0 5 0

Miss Metivier ..... 0 4 0

Mrs. Scott ..... 0 4 4

Mr. Soden ..... 0 4 4

Mrs. Wade ..... 0 6 0

Donation ..... 0 0 0

Collected by Miss Dyball.

Mr. Ayling ..... 0 10 0

Mr. Berryman ..... 0 2 2

Mr. Boorman ..... 0 2 2

Mr. Draper ..... 0 10 0

Mrs. Dyball ..... 0 4 4

Miss Dyball ..... 0 4 4

Mr. Evans ..... 0 5 0

Mrs. Francis ..... 0 4 4

Mrs. George ..... 0 4 4

Mrs. Keese ..... 0 4 4

Mrs. Morgan ..... 0 5 0

Mrs. Scott ..... 0 4 4

**Collected by Miss Elyett.**

Mr. Bamborough ..... 0 5 0

Mrs. Davison (3 qrs.) ..... 0 5 0

A Friend ..... 0 0 0

A Friend ..... 0 5 0

Mr. Goodchild ..... 0 5 0

Mr. C. Haydon, sen. .... 0 4 4

Mrs. Nicholson ..... 0 5 0

Mr. Oulds ..... 0 4 0

Mrs. Oulds ..... 0 4 0

Mrs. Thorn ..... 0 0 0

Mrs. F. G. Wright ..... 0 5 0

Collected by Miss Mackley.

Rev. R. Ashton ..... 2 2 0

Mr. Clark ..... 0 5 0

Mr. Dyer ..... 0 4 4

Mrs. Hudson ..... 0 4 0

Mrs. Mackley ..... 0 10 0

Miss Mackley ..... 0 5 0

Mr. Neal ..... 0 4 4

Miss Pyne ..... 0 4 4

Mr. Ricketts ..... 0 4 4

Mr. Seely ..... 0 4 4

Collected by Mrs. Rowles.

Mr. Beuham ..... 0 12 0

Mrs. Hook ..... 0 4 0

Mrs. Marter ..... 0 4 4

Mrs. Paulley ..... 0 5 0

Mrs. Soden ..... 0 5 0

H. Hawkins ..... 0 5 3

Collected by S. Wells.

S. Barton ..... 0 4 4

M. Bolton ..... 0 4 0

S. Brislow ..... 0 5 0

A. Brown ..... 0 5 0

I. Charlton ..... 0 4 4

K. Chinnery ..... 0 3 2

Mrs. Culver ..... 0 4 4

M. Day ..... 0 4 4

S. Dowling ..... 0 3 3

Mrs. Dyer ..... 0 5 5

Mrs. Joe ..... 0 7 6

A. Elliott ..... 0 4 0

E. Elliott ..... 0 4 0

Mrs. Garrard ..... 0 4 0

F. Grey, Missionary Box ..... 0 7 3

J. Haine ..... 0 5 0

S. Harbour ..... 0 4 0

M. Harbour ..... 0 4 10

W. J. Henderson ..... 0 4 4

J. Henderson, Jun. .... 0 4 5

E. Hodges ..... 0 6 0

S. E. Hoster ..... 0 5 0

A. Lacey ..... 0 4 4

Mrs. Landon ..... 0 4 4

Mr. Marsh ..... 0 4 4

Mr. Nichol ..... 0 6 0

**Mrs. Palmer ..... 0 4 0**

**S. Pigott ..... 0 2 7**

**C. Pilbeam ..... 0 4 4**

**J. Lobb ..... 0 4 4**

**Mr. Smith ..... 0 2 2**

**T. Sopp ..... 0 7 3**

**A. Sopp ..... 0 5 0**

**G. Sopp ..... 0 4 4**

**S. Wells ..... 0 5 0**

**S. Williams ..... 0 5 0**

Collected by Secretary, for Mission School, Madras.

Rev. E. Ashton ..... 0 10 0

Mrs. Ashton ..... 0 10 0

Miss Ashton ..... 1 0 0

Miss Barber ..... 0 5 0

Mrs. Bean ..... 0 5 0

Miss Cade ..... 0 2 6

Mr. Clark ..... 0 5 0

Miss Crouch I. .... 0 14 4

Miss Draper ..... 0 5 2

Mrs. Gray ..... 0 2 0

Miss Gray ..... 0 1 0

J. Haine ..... 0 5 0

Mr. C. Haydon ..... 0 5 0

Mr. T. Hennell ..... 1 0 0

Mrs. Hook ..... 0 2 0

Miss Lucas ..... 0 10 0

Miss Pm ..... 1 0 0

Miss Prentice ..... 0 5 0

Miss Rankin ..... 0 5 0

Rev. J. Shedlock ..... 1 0 0

Mrs. Snell ..... 0 5 0

Mrs. Stone ..... 0 5 0

Miss M. Stone ..... 0 5 0

Mrs. Wright ..... 1 1 0

Mrs. Yates ..... 0 1 7

Sale of Work ..... 0 4 0

**Juvenile Auxiliary, for Madras Schools.**

Collected by—

E. Green ..... 0 15 0

Miss Ribbert ..... 1 1 0

Miss Peck ..... 0 15 5

C. Stumble ..... 1 5 5

M. A. Sopp ..... 1 10 0

Miss Wade ..... 0 5 0

**Sunday School Auxiliary, for Madras Schools.**

**Rev. P. H. Davison's Class.**

Miss Adam's do. .... 0 11 0

Miss Elyett ..... 0 8 0

Mrs. Beyman ..... 0 5 0

Miss Fabian ..... 0 10 0

Miss Mackley ..... 0 6 0

Miss Passmore ..... 1 2 0

Miss Sopp and Miss M. Sopp ..... 0 10 5

Miss Charlton and Miss Medcraft ..... 0 5 5

Miss E. Townsend ..... 0 15 4

Mr. Finer ..... 0 7 0

Mr. Henderson ..... 0 5 0

Mr. Hennell ..... 1 10 0

Mr. Howlett ..... 0 4 4

Mr. Moody ..... 0 4 4

Mr. Seely ..... 0 4 4

Mr. Wade ..... 0 11 11

Fractions ..... 0 4 4

Annual Collections ..... 12 10 0

Public Meeting ..... 4 15 0

For Widows' Fund ..... 3 0 0

Mr. Norrisian (D.) ..... 0 8 0

Exs. 20s.; 75s. 3s. 9d.

**SUSSEX.**

**Sussex Auxiliary.**

**Wm. Penfold, Esq., Treas.**

**Rev. John B. Figgis, A.B.**

**Rev. B. B. Williams and Horatio N. Gouly, Esq., Secretaries.**

**Auxiliary.**

Annual Meetings at Brighton ..... 16 9 5

Sacramental Service at do. .... 8 7 3

Rev. R. Gould and Family, Byworth ..... 5 0 0



**Horsham.**  
Independent Chapel.  
Subscriptions ... 11 14 5  
For Widows' Fund 1 16 0  
Exs. 4s. 5d.; 13s. 6s.

**Lewes.**  
Tabernacle.  
Rev. John Webb.  
For Widows' Fund 4 4 1  
Public Meeting ... 13 6 7  
D. Edwards, Esq. 1 1 0  
J. G. Langham, Esq. 1 1 0  
Mr. J. I. Parsons 1 1 0  
Miss Parsons ... 0 10 6  
Mr. Wille ... 1 1 0  
Sunday School ... 7 8 2  
Weekly Sabs. ... 7 14 6  
Ditto, Ringmer ... 0 17 2  
For Native Teacher William Boys ... 2 0 0  
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Mr. I. Mannington 1 1 0

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Collection ... 5 5 11  
Ditto, Ardingly ... 1 0 1  
Mr. T. D. Durrant 1 1 0  
Mr. Ed. Durrant 1 1 0  
Mr. Wells ... 0 5 0  
8s. 13s.

**Littlehampton.**  
Rev. W. Knight.  
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Mr. George Sparks 1 1 0  
Mrs. Geo. Sparks 1 1 0  
Mrs. Rustington Addis ... 0 10 0  
Mrs. Sparks, sen. 0 6 0

**Boxes.**  
Mr. George Sparks 3 18 5  
Master Hewish ... 0 15 6  
Mast. Jno. Heward ... 0 15 7  
Master Shelly ... 0 10 4  
Master Simpson ... 0 10 0  
Sundry ... 1 5 8  
**Other Boxes, &c.**  
Sunday School ... 1 6 3  
Miss Woodiams ... 0 3 0  
Mrs. Knight ... 0 4 0  
Mr. Jno. Lansfield ... 0 6 5  
Mrs. Evershed ... 0 5 0  
Mrs. Pepper ... 0 5 1  
Under 5s. ... 0 5 2  
Collection ... 1 17 0  
15l. 10s. 6d.

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Boxes ... 4 0 7  
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Miss Ide ... 1 0 0  
Mr. Hilton ... 0 5 0  
Mr. Geo. Otway ... 0 5 0  
Mr. Thos. Otway ... 0 2 6  
Collection ... 1 5 0  
Ditto, Waterfield ... 0 12 3  
3l. 12s. 9d.

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Mr. Mitchell, sen. 1 0 0

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Rev. William Gravett.  
Collected at Wivelsfield & Yoke-hurst ... 3 15 3

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4l. 10s.

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Mr. George Heather Smith, Treasurer.  
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Public Meeting ... 2 10 9

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Boys ... 1 9 7  
**Subscribers.**  
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Mr. G. H. Smith and Family ... 2 10 0  
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Miss Baker ... 0 10 0  
Collected by Miss Nicholas ... 1 6 9  
For Widows' Fund 3 4 9  
Exs. 15s.; 31l. 0s. 1d.

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**Robertson Street Chapel.**  
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For Widows' Fund 10 10 0  
Sabbath School and Bible Classes 16 5 11

**Subscribers.**  
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Mrs. Beddoes ... 1 0 0  
Mrs. Crosbie ... 0 10 0  
C. W. Dalton, Esq. 1 0 0  
Mr. E. Dobell ... 1 0 0  
Mr. W. Dean ... 0 10 0  
Mr. W. Diplock ... 0 10 0  
Mr. A. Duke ... 0 10 0  
Mrs. Field ... 1 0 0  
A Friend ... 1 0 0  
Rev. J. Griffin ... 5 0 0  
Mrs. N. Griffin ... 10 0 0  
Miss Gwinnell ... 0 10 0  
Mrs. Hatchett ... 0 10 0  
Mrs. Mason ... 0 10 0  
Mr. J. Notcutt ... 1 1 0  
Mrs. Overbury ... 0 10 0  
Mrs. Perkins ... 0 10 0  
Miss Piper ... 5 0 0  
Rev. W. Porter ... 3 3 0  
Misses Reid ... 2 0 0  
Mr. W. Revitt ... 1 1 0  
Mrs. Staddock ... 1 0 0  
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Mrs. Thorpe (2 years) ... 1 0 0  
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Mrs. Austin ... 0 2 0  
Mrs. Bowstead ... 0 1 0  
Miss Chennings ... 0 10 0  
Mr. J. Davis ... 0 10 0  
Mr. Driscoll ... 0 10 0  
Mr. E. Worthing ... 1 0 0

Mr. Moppett ... 0 5 0  
Mrs. Olney ... 2 2 0  
J. Penhall, Esq. ... 1 1 0  
Mrs. Penhall ... 1 1 0  
T. Spalding, Esq. ... 2 2 0  
Mrs. Spalding ... 2 2 0  
Ditto, proceeds of Box ... 3 12 9  
Mrs. Shaw ... 0 10 0  
Miss Pugh ... 0 10 0  
Mr. Stoneman ... 0 10 0  
Mr. Woolfe ... 0 10 0  
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Anniversary ... 3 6 0  
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Mrs. Bowmar ... 1 0 0  
Sabbath School, for the New Ship 5 13 9  
13l. 16s. 4d.  
680 7 3  
Less Expenses 8 3 0  
Sussex Total . 672 4 3

**WARWICKSHIRE.**  
**Kenilworth.**  
Collection after Sermon ... 3 10 9  
Mr. Hennell ... (A) 1 1 0  
Mr. Barrau ... (A) 0 10 0  
Mrs. Hughes' Box 0 2 2  
Mrs. Akers ... 0 2 8  
Mrs. Hancox ... 0 1 0  
Mrs. Webb ... 0 1 1  
Boys' School Box 0 2 1  
Girls' do. ... 0 2 10  
Exs. 3s. 3d.; 5l. 13s. 7d.

**Leamington.**  
Holly Walk Chapel.  
Rev. W. Slater.  
**Subscribers.**  
Mrs. Burgis ... 0 10 0  
Mr. Butler ... 0 10 0  
Miss A. Carnegie ... 1 0 0  
Rev. W. P. Davies 1 0 0  
Mrs. Gill ... 0 10 0  
John Green, Esq. 3 0 1  
Mrs. Horton ... 0 10 0  
Rev. Wm. Slater ... 2 2 0

**Collections.**  
After Sermons ... 9 3 6  
Public Meeting (moety) ... 2 5 2  
Missionary Prayer Meetings ... 1 19 6  
**Collected by—**  
Miss Finton ... 1 10 10  
Miss Garratt ... 0 10 0  
Mrs. Slater ... 2 2 5  
Miss Alice Slater ... 6 10 0  
Miss Thomas ... 0 4 1  
For Widows' Fund 3 1 9  
**Donations.**  
Per Rev. W. A. Salter, Clarendon Chapel,  
Miss Pilkington ... 3 0 0  
Miss Whiteley ... 0 15 0  
91l. 0s. 3d.

**Spencer Street.**  
Rev. J. M. Blackie, LL.B.  
Treasurer, Mr. Francis.  
Collected by Miss Bissell.

Mrs. Francis ... 1 0 0  
Small Sums ... 1 9 0  
Collected by Miss Blackmore.  
Mr. Gould ... 0 10 0  
Small Sums ... 0 5 0

Collected by Mrs. Brown.  
J. Furnival, Esq. 2 0 6  
T. Muddeman, Esq. 0 10 6  
Small Sums ... 0 8 0

Collected by Miss Deaworth.  
Miss Passmore ... 1 1 0  
Small Sums ... 1 17 4  
Collected by Miss Francis.  
Mrs. Bell ... 0 10 0  
Mrs. Dingley ... 0 10 0  
Mr. Harborow ... 0 10 0  
Mr. Francis ... 1 1 0  
Mrs. Pugh ... 0 10 0  
Miss Richards ... 0 10 0  
Small Sums ... 0 6 1

Collected by Miss E. Hordern.  
Rev. J. M. Blackie 1 0 6  
H. Clarke, Esq. 1 0 0  
Mrs. Hobson ... 1 1 0  
Mr. Hordern ... 1 1 0  
Mr. Wackrill ... 0 10 6

Collected by Miss Letts.  
Small Sums ... 0 7 0  
Collected by Miss Willifer.  
Mr. Coles ... 0 10 6  
Mrs. Willifer ... 0 10 9  
Small Sums ... 0 1 1

**Missionary Boxes.**  
Master Berry ... 0 6 6  
Miss M. Francis ... 3 7 11  
Miss Morris ... 0 4 9  
Miss Eva Willifer 0 6 2  
Annual Collections 11 13 2  
United Meeting ... 3 10 2  
Widows' Funds ... 4 10 0  
Spencer St. Sunday School ... 9 1 4  
Marion Sunday School (for the new ship) 0 15 7  
Exs. 31s.; 56l. 15s. 11d.

**Nonington.**  
Rev. J. Redman.  
Collection ... 4 5 0  
W. D. Evarard, Esq. 1 1 0  
Mrs. Evarard ... 0 10 6  
Mr. Marsland ... 0 10 0  
Mr. J. Garratt ... 0 8 0  
Mrs. Smart ... 0 5 0  
Exs. 4s. 4d.; 26l. 15s. 3d.

**Smethwick.**  
Congregational Church.  
Collected by—  
Miss Tunall ... 4 2 10  
Miss Turley ... 3 15 3  
Miss Gosling ... 2 18 9  
Miss Wright ... 1 12 8  
Mrs. Stanton by Mrs. S. ton ... 6 6 0  
Missionary Collection ... 10 0 6  
Sunday School ... 6 0 0  
Exs. 10s.; 28l. 0s. 2d.

Stratford-on-Avon.	Kirkby Stephen.	Boxes.	Eliza Franklin
Rother Street Chapel.	Mr. R. Hewetson 1 0 0	Mayfield Villa .... 1 2 6	Kate Gayton ..... 0 17 5
Collections ..... 5 6 0	Collected by Miss Hewetson ..... 1 0 0	Lillie Jackson ..... 1 0 4	Willie Haden ..... 3 11 5
Rev. Maurice J. Evans, B.A. .... 0 10 0	Public Meeting .. 1 9 6	E. Hatter ..... 0 7 10	Albert Hunt ..... 0 3 11
Mr. H. W. Newton 2 3 0		H. Walwyn ..... 0 1 4	Albert Horton ..... 0 1 4
Mr. Geo. Lindsay 1 1 0		W. Barnett ..... 0 2 10	Willie Kemp ..... 1 4 10
Mr. Fred. Winter 1 1 0		W. Chapman ..... 0 1 10	Richard Little ..... 0 10 0
10l.		Sunday School ..... 1 16 1	Miss Mann ..... 2 9 0
Mrs. Cannings for Makololo Mission, South Africa 3 0 0		From Lockeridge 0 2 11	Emily Stevens ..... 0 5 6
		For New Ship ..... 10 17 6	Jas. Watkins ..... 0 2 6
		Exs. 7s.; 29l. 12s. 9d.	Jos. Winslow ..... 0 5 10
			Working Meeting for Joanna Turner in Madras School ..... 5 2 0
			Ditto for Mission Schools Abroad 7 0 0
			Classes.
			Vestry ..... 1 13 6
			Female Bible ..... 3 11 6
			Male Bible ..... 1 13 3
			Mrs. Stancomb .. 0 13 0
			Sunday Schools.
			Boys ..... 2 5 8
			Girls ..... 1 11 2
			Infant Class ..... 0 0 2
			Collection for the Ship ..... 7 8 8
			Subscriptions to make 100l.
			Rev. T. Mann and Friends 1 0 0
			Miss Poyton ..... 0 5 0
			Messrs. J. and J. Chapman, junr. 0 5 0
			Mr. Little ..... 0 5 0
			Mr. Sainsbury ..... 0 5 0
			Mr. W. H. Offer ..... 0 5 8
			Secretary ..... 0 5 8
			Error last year 1 0 0
			Silver Street Collection 103l. 17s. 6d.
			103l. 17s. 6d.
			Codford.
			Collection ..... 1 9 8
			Mr. Mathews ..... 0 19 0
			11. 19s. 0d.
			Lacock.
			Collected by—
			Emily Leavey ..... 0 13 6
			Mary Jane Hayward ..... 0 14 1
			Polite Phelps ..... 1 14 5
			William Brown ..... 1 1 2
			Missionary Boxes 0 16 10
			Collection ..... 1 23 2
			Exs. 3s. 6d.; 67s. 2d.
			Lavington.
			Contributions ..... 1 0 0
			Nettingham.
			Collection ..... 2 8 6
			Mr. Knapp ..... 1 0 0
			Mrs. Knece ..... 0 1 0
			Mrs. Phillips ..... 1 10 0
			4l. 19s. 2d.
			Tisbury.
			Collection ..... 3 1 4
			Collected by Miss Hibberd ..... 0 19 6
			Boxes ..... 2 9 3
			Sunday School ..... 1 0 3
			Fovant.
			Boxes ..... 1 1 4
			9l. 9s. 7d.

Warminster.  
 Rev. H. M. Gunn.  
 John Barnden, Esq., Treas.  
 Ladies' Association.  
 Collected by—  
 Miss Brodribb ..... 1 12 0  
 Mrs. Gunn ..... 1 13 4  
 Miss Carpenter ..... 0 12 0  
 Mrs. Curtis ..... 0 4 9

Subscribers.  
 Mr. Brodribb ..... 1 1 0  
 Mr. Stent ..... 1 0 0  
 Mr. Lucas ..... 1 0 0  
 Mr. F. Morgan ..... 0 10 6  
 Mr. Scamell ..... 0 10 6  
 Mr. Barnden ..... 0 10 6  
 Mr. S. Turner ..... 0 2 6  
 Miss Barnden ..... 0 10 6

Missionary Boxes.  
 Miss Brown ..... 0 11 0  
 Miss Martin ..... 0 9 8  
 Miss Shearn ..... 0 5 3  
 Mrs. Robinson ..... 0 2 3  
 Mrs. Brown ..... 0 2 3  
 Miss Hill ..... 0 6 9  
 Miss Exten ..... 0 1 1  
 Miss M. Nicholls ..... 0 4 0  
 Master Gunn ..... 0 5 6  
 Joseph Dicks ..... 0 2 8  
 John Morgan ..... 0 5 0  
 Albert Dowding ..... 0 1 1  
 B. Churchill ..... 0 8 1  
 The Ship ..... 0 5 2  
 Jane Spackman ..... 0 5 2

Sunday School.  
 Girls' School ..... 2 5 6  
 Boys' School ..... 2 13 5  
 Collected at Juvenile  
 Meeting ..... 1 16 1  
 Collections ..... 11 18 6  
 For Widows' Fund 3 10 0  
 Warminster Com-  
 mon, per Mr.  
 James Cornish ..... 1 12 0  
 Exs. 8s. 6d., 35l. 5s. 4d.

WORCESTERSHIRE.

Broadway.  
 Per Mr. W. J. Morris.  
 Contributions ..... 3 10 6

YORKSHIRE.

Hull.  
 Hope Street Chapel.  
 Young Men's As-  
 sociation, for  
 Native Agency  
 under Rev. F.  
 Baylis, Noyor 11 0 0

NORTH RIDING AUXILIARY.

Rev. J. C. Potter, Sec.  
 Pickering.  
 Rev. M. A. Wilkinson.  
 Collections ..... 8 0 0

Whitby.  
 Rev. W. Jackson.  
 Mr. Bird ..... 1 1 0  
 J. Buchanan, Esq. .... 1 1 0  
 J. Chapman, Esq. .... 1 0 0  
 Mrs. Dunning ..... 0 10 6  
 Mr. James Gray ..... 0 10 0  
 Mr. W. B. Horne ..... 0 10 0  
 Mr. Kirby ..... 0 10 0

Mr. Robson, jun. 0 10 0  
 Mr. Taylor ..... 0 10 0  
 Collections ..... 28 8 0

Missionary Boxes.  
 Mrs. Allison ..... 0 6 3  
 Miss Wood ..... 0 17 9  
 Mr. Willison ..... 1 10 2

Collected by—  
 Miss Lucy Potter 2 3 0  
 Miss Taylor ..... 2 11 0

Special Objects.  
 Girls' School,  
 Colnabator ..... 20 0 0  
 Native Teacher,  
 Whitby ..... 10 0 0  
 27s. 6d.; 79l. 11s. 2d.

Scarborough.  
 R. Huie, jun., Esq., Treas.  
 Public Meeting ... 10 12 4  
 Bar Church, Rev.  
 R. Balgarnie ..... 19 1 8  
 Do., United Com-  
 munion, for  
 Widows' Fund. 5 12 5  
 Ditto, Gift from Sa-  
 cramental Fund,  
 for ditto ..... 10 10 0  
 South Cliff Congre-  
 gational Church 31 9 10  
 Old Chapel ..... 6 12 6  
 Missionary Boxes 4 4 0

Coll. by Mrs. Balgarnie.  
 Mrs. Thompson .. 0 10 0  
 Mrs. Hall ..... 1 0 0  
 Mrs. White ..... 0 10 0  
 Rev. R. Balgarnie 2 0 0  
 Mrs. Balgarnie .. 0 10 0  
 Florence Balgarnie 1 0 0  
 Mary R. Balgarnie 0 10 0  
 Jessie M. Balgarnie 0 10 0  
 Robt. R. Balgarnie 0 10 0  
 Wilfred Balgarnie 0 10 0  
 In Memory of Ada  
 Balgarnie ..... 0 10 0  
 Mrs. Smith ..... 0 10 0  
 Mr. Newham ..... 0 10 0  
 Mr. Loveday ..... 0 10 0  
 Rev. W. Tiler .... 1 1 0  
 Mrs. Flowers ..... 0 10 0  
 Miss Waterhouse 0 10 0  
 Misses Bottomley 1 0 0  
 Mr. Mitchell ..... 1 1 0  
 Sums under 10s. ... 2 7 6

Collected by Misses  
 Hammond.  
 Mr. P. Hick ..... 1 0 0  
 Mrs. Laye ..... 0 10 0  
 H. Fowler, Esq., ... 0 10 6  
 Sums under 10s. ... 0 15 0

Collected by Mrs. Gronow  
 and Miss Luntley.  
 Mr. Thackwray .. 1 1 0  
 G. P. Dale, Esq., ... 1 1 0  
 Mr. Wetnam ..... 0 10 0  
 Mr. Eccles ..... 0 10 0  
 Mr. Holmes ..... 0 16 0  
 Sums under 10s. ... 2 0 4

Collected by Mrs. Peacock.  
 Mrs. Peacock ..... 1 1 0  
 Mr. W. Rountree,  
 for School ..... 1 0 0  
 Mr. Birdsall ..... 1 0 0  
 Mr. Edmond ..... 1 0 0  
 Mr. Dawson ..... 1 1 0  
 Mr. Boreman ..... 0 10 0  
 Mrs. Boreman ..... 0 10 0  
 Miss Smith (D.) ... 0 10 0  
 Sums under 10s. ... 4 4 0

Collected by Miss  
 Wheldon, sums  
 under 10s. .... 1 6 0

Collected by Mrs. M. Hick.  
 George Leeman,  
 Esq., M.P. .... 5 0 0  
 The Lord Mayor. 2 0 0  
 Mr. Wm. Moore. 1 1 0  
 Mr. Wm. Pearson 0 10 0  
 Rev. J. Parsons ... 1 1 0  
 A Friend by ditto 2 0 0  
 Ditto ditto 1 10 0  
 Ditto, ditto 1 10 0  
 Ditto, ditto 1 6 0  
 Ditto, ditto 5 0 0  
 Ditto by Miss  
 E. Parsons ..... 1 1 0  
 Mrs. Lambert ..... 1 1 0  
 Miss E. Metcalf ... 0 10 0  
 Mr. Hewison ..... 0 3 0  
 Mrs. Wm. Moore  
 and Children,  
 for New Ship .. 0 10 0  
 Mrs. Sargent ..... 2 0 0  
 Mr. W. Winspear,  
 (D.) ..... 1 1 0

Collected by Mrs. Huie.  
 Mr. Huie ..... 0 10 0  
 Mrs. Huie ..... 0 10 0  
 Mr. T. Hick ..... 2 0 0  
 Mr. Gray ..... 0 10 0  
 Mr. Turnbull,  
 Hackness ..... 1 1 0  
 Rev. T. N. Jackson,  
 Fley ..... 1 1 0  
 Sums under 10s. ... 1 0 0

Collected by Mrs. W. T.  
 Hick.  
 Mrs. Ward ..... 0 10 6  
 R. Tindall, Esq., ... 1 0 6  
 Mrs. R. Tindall ... 0 10 0  
 Mrs. R. H. Tindall 0 10 0  
 Sums under 10s. ... 1 5 0

Collected by Misses  
 Jefferson.  
 Mr. Sandwith .... 0 10 0  
 Mr. Ward ..... 1 0 0  
 Mr. Fawcett ..... 0 10 0  
 Sums under 10s. ... 0 7 6

Collected by Mrs. Teale.  
 Mrs. Winn ..... 0 10 0  
 Mrs. Russell ..... 1 1 0  
 Mrs. Svykes ..... 0 10 0  
 Geo. Bacon, Esq., ... 1 1 0  
 Mrs. Bacon ..... 1 1 0  
 Mrs. Wright ..... 0 10 0  
 Mrs. Stephen ..... 2 2 6  
 Sums under 10s. ... 2 2 6  
 Exs. 17s. 17l. 6s. 5d.

Stokesley.  
 Collection ..... 0 7 6

YORK CENTRAL AUXILIARY.  
 Rev. J. Parsons, Secretary.  
 G. Leeman, Esq., M.P.,  
 Treasurer.  
 York.  
 Public Meeting ... 41 0 3  
 Proceeds of Break-  
 fast ..... 6 2 3  
 Native Teacher  
 James Parsons ... 6 6 0

Salem Chapel.  
 Rev. J. Parsons.  
 Collections ..... 41 16 0

Subscribers.  
 Mrs. Agar ..... 1 1 0  
 Mr. Bell ..... 2 2 0  
 Mr. Cleghorn ..... 1 1 0  
 Mr. Deighton ..... 1 1 0  
 Mrs. Ellis ..... 2 0 0  
 Mr. Ford, for  
 Schools ..... 0 10 0  
 W. Gray, Esq., ... 1 1 0  
 Mr. W. Hargrave ... 1 1 0  
 David Hill, Esq., ... 5 5 0  
 Mr. J. R. Hill, ... 1 1 0

George Leeman,  
 Esq., M.P. .... 5 0 0  
 The Lord Mayor. 2 0 0  
 Mr. Wm. Moore. 1 1 0  
 Mr. Wm. Pearson 0 10 0  
 Rev. J. Parsons ... 1 1 0  
 A Friend by ditto 2 0 0  
 Ditto ditto 1 10 0  
 Ditto, ditto 1 10 0  
 Ditto, ditto 1 6 0  
 Ditto, ditto 5 0 0  
 Ditto by Miss  
 E. Parsons ..... 1 1 0  
 Mrs. Lambert ..... 1 1 0  
 Miss E. Metcalf ... 0 10 0  
 Mr. Hewison ..... 0 3 0  
 Mrs. Wm. Moore  
 and Children,  
 for New Ship .. 0 10 0  
 Mrs. Sargent ..... 2 0 0  
 Mr. W. Winspear,  
 (D.) ..... 1 1 0

Adult Branch.  
 Collected by Miss Hollis.  
 Mr. W. Whitehead 0 10 0  
 Mr. T. J. Wilkin-  
 son ..... 0 10 0  
 Mr. Colman, for  
 Society's School 0 10 6  
 Mr. H. Webster ... 0 10 6  
 Smaller Sums ... 0 9 9

Collected by Mrs. Robert-  
 son.  
 Mrs. Robertson ... 0 10 0  
 Mr. W. Robertson 0 10 0  
 Smaller Sums ... 0 15 10

Collected by—  
 Miss Hall ..... 2 11 4  
 Miss A. Wales ..... 1 1 0  
 Miss Shillito ..... 0 4 8  
 Miss Wood ..... 2 10 1  
 Mrs. Smith ..... 0 12 6  
 Miss M. E. Moore 1 10 10  
 Miss E. Parsons ... 0 2 6  
 Mrs. Allen ..... 0 6 0  
 Miss Brown ..... 1 11 6  
 Missionary Boxes 1 3 2

Male Adult Branch.  
 Collected by Mr. Hamblin.  
 Mr. J. Bellerby,  
 jun. .... 1 1 0  
 Geo. Wilson, Esq. ... 0 16 0  
 Mr. E. T. Piggdon 0 10 0  
 Mr. Holiday ..... 1 0 8  
 Mr. Stoff ..... 0 10 0  
 J. Clarke, Esq., ... 0 10 0

Collected by Mr.  
 W. Holdsworth 1 16 10

Juvenile Branch.  
 Salem Mission  
 School ..... 3 3 0  
 Salem Sabbath  
 School ..... 16 2 4  
 Proceeds of Bazaar,  
 by Ladies con-  
 nected with  
 Salem Chapel ... 70 6 0  
 2447, 18s. 11d.

Lendal Chapel.  
 Rev. T. Morgan.  
 Collections ..... 6 1 0

Subscribers.  
 J. P. Pritchett, ... 1 1 0  
 Esq. .... 1 1 0  
 C. Thistleton, Esq. 1 1 0

Collected by—  
 Miss S. Emmerson 1 6 0  
 Miss Land ..... 0 16 0  
 Miss Bell ..... 0 6 0  
 Mr. Yallow ..... 1 15 0



Sunday School .. 3 0 10	Coll. by Mrs. Glendenning.	<b>Ripon.</b>	Schools under the care of the
Senior Class .. 0 18 9	A. Friend .. 1 0 0	Rev. J. Croft.	Rev. S. J. Hill,
Missionary Basket 10 10 0	Mrs. Sawyer .. 0 4 4	Collections .. 5 8 10	Calcutta .. 10 0 0
251. 16s. 10d.	Mr. R. Benson .. 0 4 4	Public Meeting .. 2 4 0	Exs. 10s. 10d.;
<b>Healington.</b>	Mr. G. Brown .. 0 4 0	Collected by Miss	311. 13s. 8d.
Collections and Subscriptions .. 7 0 0	Miss Drury .. 0 4 0	Croft .. 0 15 0	<b>Thirsk.</b>
<b>Appleton Wiske and Welbury.</b>	Small Summs .. 0 4 10	Profits on sale of Arrowroot .. 1 0 6	Subscribers.
Rev. J. Jackson.	J. Mountain .. 0 10	For Widows' Fund 1 6 8	A. Friend, by the
Collections at Appleton Wiske .. 3 4 11	Mr. Howell .. 0 5 0	Subscribers.	Rev. H. Howard 5 0 0
Do to at Welbury 2 3 6	Ex. 31s. 6d.; 291. 13s. 6d.	Rev. Thomas Paley 1 0 0	Mr. B. Smith .. 1 1 0
Collected by Cards.	<b>Matton.</b>	Mr. Stevenson .. 1 0 0	Mrs. Howard .. 1 1 0
Miss A. Wheelhouse 0 8 6	Rev. D. Senior.	Miss Mary Earle 0 10 0	Dr. Hutton .. 0 5 0
Miss Carnegie .. 0 5 3	Subscribers.	Missionary Boxes.	Mr. W. Wailes .. 0 5 0
Master Routledge 1 1 4	Mr. Collier .. 0 2 0	Miss Wilson .. 0 10 0	Collected in Small Sums .. 1 19 4
71. 3s. 6d.	Miss Dunlop .. 2 0 0	Miss M. J. Croft 0 10 6	<b>Missionary Boxes.</b>
<b>Easingwold.</b>	John Jackson, Esq. 0 10 0	Female Association .. 0 6 6	Miss Dobson .. 0 7 0
Collected at Meeting .. 3 11 7	Wm. Lovel, Esq. 0 5 0	Joseph Armstrong 0 5 10	Miss Clough .. 0 8 0
Collected by Mrs. Fordon - Smith and Mrs. Wilkinson .. 2 2 6	Wm. Moon .. 0 10 0	Miss Blackburn .. 0 5 4	Mr. J. Swales .. 0 11 4
Ex. 6s. 10d.; 54. 7s. 3d.	Miss Nicholson .. 0 5 0	Elizabeth Sickleby 0 3 7	Mrs. C. Rose .. 0 6 0
<b>Shipton.</b>	Wm. Preston, Esq. 1 0 0	Sunday School .. 0 3 6	Mrs. T. Barker .. 0 8 3
Collection .. 2 2 2	James Smith, Esq. 0 10 0	Annie Cambage .. 0 3 4	Miss Howard .. 0 10 0
Collected by—	Rev. D. Senior .. 0 10 6	Mary Russell .. 0 0 10	Margaret Willey .. 0 5 6
Miss Wheatley .. 0 6 5	Mr. Snow .. 0 10 0	Exs. 7s. 9d.; 151. 6s. 8d.	John Sutton .. 0 8 0
Mr. Hy. Turner .. 1 0 8	Mr. Sootheran .. 0 10 0	<b>Pateley Bridge.</b>	Henry Dick .. 0 1 6
Ex 6s. 10d.; 34. 2s.	Jno. Wright, Esq., for Schools by Abm. Pexton, Esq. 0 10 0	Rev. L. S. Dewhurst.	Thomas Wright .. 0 2 1
<b>Goole.</b>	Boxes.	Subscribers.	Charles Hawkings 0 1 0
Rev. S. Gladstone.	Master and Miss Hopkins .. 0 10 0	Mr. Oddie .. 1 0 0	Sunday School .. 0 10 0
For Widows' Fund 1 0 2	Misses and Master Wand .. 0 12 0	Rev. L. S. Dewhurst .. 0 10 0	Collections .. 10 18 0
Ex. 4s. 10d. 1 0 0	Miss Smith .. 0 3 6	Collected by—	Exs. 16s.; 231. 7s.
Rev. S. Gladstone 0 10 0	Miss Dunlop, Servants .. 0 16 0	Miss Webster and Miss Snow .. 2 10 0	186 6 10
Collection .. 4 7 6	A. Friend .. 0 2 0	Miss Topham and Miss Thackeray .. 2 10 0	187 10 2
Children's Service 0 8 4	Miss Kirby .. 0 7 1	Miss Holdsworth 0 10 0	<b>WEST RIDING.</b>
Sunday School Box 0 10 0	Sabbath School .. 1 18 6	Collections .. 6 7 6	<b>Leeds District.</b>
Public Meeting .. 4 6 0	Miss L. M. Mayhew, for Ship .. 0 15 0	Exs. 40s.; 117. 7s. 6d.	S. Hick, Esq., Treasurer.
Missionary Boxes 1 7 5	Collection .. 2 0 0	<b>Selby.</b>	East Parade Chapel.
Ex. 15s. 6d.; 121. 13s. 11d.	Public Meeting .. 1 15 0	Bethesda Chapel.	Rev. E. R. Conder.
<b>Great Wharfedale and Green Hammerton.</b>	Woolnough, Mr. .. 0 3 5	Rev. D. Clegg.	Anniversary Collection .. 114 6 0
Rev. W. Daniel.	<b>Market Weighton.</b>	Collections .. 13 12 5	Ladies' Association.
Collections and Subscriptions .. 14 15 0	Rev. S. Jones.	Collected by Mrs. Clegg.	Mrs. Wade, Treasurer.
<b>Hosden.</b>	Collection .. 4 6 2	R. Morrell, Esq. .. 1 1 0	Miss Knight, Secretary.
Rev. J. G. Roberts.	Public Meeting .. 5 8 0	John Graham .. 1 0 0	Mrs. Ackroyd .. 0 5 0
Collections .. 2 14 9	Subscriptions by Mr. R. Simpson 2 13 6	John Foster, Esq. 0 10 0	Mrs. Arnott .. 0 5 0
Public Meeting .. 2 19 6	Exs. 5s.; 121. 1s. 8d.	Wm. Allison, Esq. 0 10 0	E. Baines, M.P. .. 10 0 0
Sabbath School .. 0 4 0	<b>Northalton.</b>	Miss Rawson .. 0 5 0	Mrs. Baines .. 1 1 0
For Widows' Fund collected by Miss Hutchison .. 0 17 8	Rev. R. Crookall.	Miss L. Rawson .. 0 5 0	Frederick Baines 4 4 0
Ex. 9s.; 1. 6s. 11d.	Subscribers.	John Adams, Esq. 0 5 0	Mrs. F. Baines .. 1 1 0
<b>Knaresborough.</b>	George Dowson, Esq. .. 2 0 0	Mrs. R. A. Shaw .. 0 4 4	T. B. Baines .. 1 1 0
Rev. T. Corbold.	Thos. Hamilton, Esq. .. 1 0 0	Miss P. Pick .. 0 4 6	E. Baines, Jun. (the late) .. 0 10 0
Collections after Sermon and Public Meeting 27 8 6	Mr. Tesseymann .. 0 10 0	Miss Bennett .. 0 2 0	J. W. Baines .. 0 10 0
Reduce o. Beehive, R. Posters 1 0 0	Mrs. Ayre .. 0 10 0	Mr. J. Richardson .. 0 2 6	Mrs. Batchelor .. 0 4 4
	Mr. Thos. Jenkinson, Jun. .. 0 5 0	Mr. R. Taylor .. 0 2 6	Mrs. Beaumont .. 0 2 6
	Collections .. 7 5 0	Mr. R. Sherwood .. 0 2 0	John Bell .. 1 1 0
	Sunday School .. 2 16 0	Miss Hodgson .. 0 1 0	Benjamin Berry .. 0 10 0
	Collected by Miss Hamilton .. 1 9 6	Weekly Collections by Mrs. Clegg ..	Miss Berry .. 0 5 0
	Exs. 29s.; 142. 6s. 6d.	Mr. & Mrs. Clegg 0 10 0	Miss Louisa Berry .. 0 5 0
	<b>Pocklington.</b>	Miss Allison .. 0 6 0	Mrs. Bedford .. 0 10 0
	Public Meeting .. 7 9 3	Miss Rawson .. 0 4 4	William Bickers .. 0 10 0
	Mrs. Jackson (A.) .. 1 0 0	Mrs. Butterick .. 0 4 4	Mrs. Bissington .. 0 10 0
	Sunday School .. 0 18 3	Mrs. Elliott .. 0 4 4	Joseph Bootle .. 0 10 0
	Exs. 7s. 6d.; 91.	Mrs. Stoker .. 0 4 4	Mrs. Bruce .. 0 10 0
	<b>Rilington.</b>	Mrs. Delaney .. 0 4 4	Mrs. Brierley .. 0 8 0
	Rev. N. Woodcock.	<b>Missionary Boxes.</b>	Executors, of Jas. Brown .. 3 3 0
	Collections and Subscriptions .. 6 0 0	Sabbath Schools .. 1 11 7	Edward Brown .. 1 5 0
		Master James Clarkson .. 0 6 6	Jon. B. Brooke .. 0 10 6
		Master Tom Kirk .. 0 5 0	Miss Brooke .. 1 1 0
		A. Friend .. 0 2 0	Edward Butler .. 0 10 0
		<b>The Young Ladies in Abbey Place Seminary, One-third part of the Proceeds of a Bazaar, for the</b>	Rev. E. R. Conder .. 0 6 0
			Mrs. Clark .. 0 6 0
			Miss Chadwick .. 0 2 6
			Mrs. Cranwick .. 0 10 0
			Samuel Denison .. 0 5 0
			J. N. Dickinson .. 0 10 0
			Mrs. Dickinson .. 0 10 0
			Miss Ely .. 3 0 0
			John Ferrie .. 3 2 0
			Mrs. Goodrich .. 0 2 0

Mrs. Hall	0 5 0	A Friend	0 5 0	Coll. by Miss Wigglesworth	Collected by Mrs. Asquith
Mrs. Hillwell	0 5 0	Mr. Thos. Knight	0 5 0	Mr. Bake	Rev. W. Thomas
Mrs. Hummerston	0 5 0	Mr. Booth	0 4 0	Mr. Bedford	Miss Heaton
Charles Hindle	0 5 0	Mr. Dalton	0 4 0	Sums under 5s.	Rev. W. Harris
Mrs. Ingbum	0 8 0	Mr. Hartshorn	0 4 0	Coll. by Miss Birkhead	Mr. Yates
Miss Jackson	0 10 0	Mr. B. Keightley	0 3 0	Mr. Hall	Mrs. Barker
W. G. Joy	1 1 0	Mr. A. Cowburn	0 3 0	Miss Coombe	Miss Binley
G. D. Johnstone	0 10 0	Mr. J. W. Heaton	0 2 0	Mr. Dobson	Mr. W. Haigh
Mrs. Johnstone	0 10 0	Mr. Fleming	0 2 0	Mrs. Benson	Mr. Williamson
John Jowitt	5 0 0	Mr. Hall	0 2 0	Small Sums	Miss Lister
Miss Jowitt	10 0 0	For Widows' Fund	20 0 0	Collected by Miss Wright	Collected by Mrs. Brown
Miss E. M. Jowitt	10 0 0	J. P. per Rev.	5 0 0	Mr. G. H. Wood	J. O. March, Esq.
William Kelsall	0 10 0	E. R. Conder	5 0 0	Mr. Dixon	Mrs. Brown
Mrs. James Kirk	1 0 0	E. R. M. and L.	5 0 0	Mr. Oddy	Mrs. Shackleton
Mrs. Knight	1 1 0	Conder's Missionary Box	0 11 2	Sums under 5s.	Mrs. Hudson
J. C. Knight	1 1 0	2904, 14s. 1d.		Sabbath School	Mrs. Bennett
Mrs. J. C. Knight	0 5 0			Missionary Boxes	Mrs. G. Curtis
Miss Knight	0 5 0			Girls	Miss Toptom
Miss Annie Knight	0 6 0			Boys	Mrs. Thompson
Williams Lambert	1 0 0	Belgrave Chapel		1421, 2s. 10d.	Mrs. Hancock
Mrs. Lucy	0 12 0	Rev. R. McAll.		Queen Street Chapel	Mrs. Pollard
Mrs. Manning	1 0 0	Anniversary Col-lection	32 15 0	Rev. W. Thomas	Mrs. Wimpenny
Mrs. Mather	0 7 0	For Widows' Fund	6 0 0	Collection	Collected by Miss Blackburn
Edward Morgan	1 1 0	Sabbath School	6 0 0	For Widows' Fund	Mr. Slade
Mrs. Naylor	0 10 0	for the New Ship	38 8 0	Collected by Mrs. Webster and Miss Campbell	Miss Wakington
Halton	0 10 0	Wm. Hy. Rinder	5 5 0	Mrs. Webster	Mrs. Mallicott
Obadiah Nussey	1 1 0	Alexander Ritchie	2 2 0	Mr. & Mrs. Linsley	Mrs. Hazlewood
Thomas Nussey	1 0 0	Mrs. Ritchie	1 1 0	A Friend	Mrs. Matthewman
William Pape	1 1 0	Joseph Roberts	0 10 0	Mrs. W.	Donation
George Portway	0 5 0	Thos. Rushworth	0 10 0	Mr. Redman	Collected by Miss Fanny Campbell
Mrs. Procter	0 5 0	Miss Schofield	0 5 0	Mr. Broadbent	Mr. J. G. Hudson
Wm. Hy. Rinder	1 0 0	John Wales Smith	0 10 0	M. J. Whiteley	Mr. J. Dodgshun
Alexander Ritchie	2 2 0	Mrs. J. W. Smith	0 10 0	Mr. Davidson	Children
Mrs. Ritchie	1 1 0	J. E. Smith	0 10 0	Mr. J. Brooke	Mr. R. Slade
Joseph Roberts	0 10 0	Mrs. J. E. Smith	0 10 0	Mr. Mirfin	Mr. Skipworth
Thos. Rushworth	0 10 0	Jos. Wm. Smith	0 10 0	Mr. Wild	Mr. E. Conyers
Miss Schofield	0 5 0	Mrs. J. W. Smith	0 10 0	Mr. Dodds	Mr. Reiman's Children
John Wales Smith	0 10 0	Albert Smith	1 1 0	Mr. Jos. Snow	Missionary Boxes, Camp-gann.
Mrs. J. W. Smith	0 10 0	R. Ritson Smith	0 10 0	Miss Schofield	Lizzie Shackleton
J. E. Smith	0 10 0	Mrs. Southwell	0 5 0	Mr. Whiting	T. H. Dougshun
Mrs. J. E. Smith	0 10 0	John Wade	5 0 0	Mr. H. M. Sykes	M. B. Yates
Jos. Wm. Smith	0 10 0	Mrs. John Wade	2 2 0	Mr. Odgers's Children	Collin Campbell
Mrs. J. W. Smith	0 10 0	Miss Wade	1 0 0	Mr. Howie	Mrs. Hall
Albert Smith	1 1 0	Miss Walker	1 0 0	Collected by Mrs. Dodgshun and Mrs. LITTLE	Tom Hawksworth
R. Ritson Smith	0 10 0	Byron Street	1 0 0	Mrs. Scholefield	A Friend
Mrs. Southwell	0 5 0	Wm. Walker (the late)	0 10 0	Mr. J. Dodgshun	Mary Ponds (the late)
John Wade	5 0 0	Misses Walker	0 10 0	Mr. J. Dodgshun	Mrs. Burras
Mrs. John Wade	2 2 0	Mrs. Wm. Walker	0 10 0	Mr. J. Dodgshun	W. G. Huntley
Miss Wade	1 0 0	Hanover Square	0 10 0	Mr. J. Dodgshun	Mrs. Ford
Walker	1 0 0	John Hy. Walker	0 10 0	Mr. Little	Fanny Wooler
Byron Street	1 0 0	Miss Walker	0 10 0	Mrs. Little	Harriet Scott
Wm. Walker (the late)	0 10 0	Matthew Walker	0 2 0	Mr. Asquith	Emity Dodgshun
Misses Walker	0 10 0	Mrs. Watkinson	0 2 0	Mr. Millar	George Naylor
Mrs. Wm. Walker	0 10 0	John Watkinson	1 1 0	Mr. Galloway	Missionary Boxes, school
Hanover Square	0 10 0	Harrogate	1 1 0	Mr. Arthur (D.)	Male Classes
John Hy. Walker	0 10 0	Mrs. Walls	0 5 0	Collected by Mrs. W. H. Conyers	Conyers & Davidson
Miss Walker	0 10 0	J. W. Whitehead	0 10 0	Conyers	J. Snow
Matthew Walker	0 2 0	Mrs. W. Whitehead	0 2 0	Mr. W. H. Conyers	Dowar & Carvell
Mrs. Watkinson	0 2 0	W. H. Wyles	0 10 0	Mrs. Conyers	Farker
John Watkinson	1 1 0	Juvenile Mission-ary Society (in-cluding 2s. 10s. for the Educa-tion of an Indian Girl in Mrs. Bayly's School at Neyoor)	35 0 0	Mrs. Hall	Kirk and Shepherd
Mrs. Walls	0 5 0	For the school at Cudda-pah, under the Rev. W. G. Mawbey	0 5 0	Mrs. Hanson	Emsley & Johnson
J. W. Whitehead	0 10 0	Collected by Mrs. March	0 5 0	Mr. J. Conyers	Hazelwood and Davidson
Mrs. W. Whitehead	0 2 0	Mr. March	1 1 0	Miss Thompson	Tunstall
W. H. Wyles	0 10 0	Mr. Hagg	1 0 0	Miss Broadhead	Collins and Rad-cliffe
Juvenile Mission-ary Society (in-cluding 2s. 10s. for the Educa-tion of an Indian Girl in Mrs. Bayly's School at Neyoor)	35 0 0	Mr. Naylor	1 1 0	Collected by Mrs. Weatherly and Miss Scotson	Reed & Thomas
For the school at Cudda-pah, under the Rev. W. G. Mawbey	0 5 0	Mr. Hunt	0 10 0	Mr. Scotson	McCGeorge and Skipwith
Mr. J. O. Clayton	1 0 0	Mr. Smith	0 10 0	Mr. Scotson	McClelland
Mr. J. Brumby	1 0 0	Collected by Miss Reffitt	0 5 0	Mr. Weatherley	McMaid
Mr. Flockton	0 10 0	S. Hick, Esq.	2 2 0	Mr. Moore	Burras and Taylor
Mrs. Flockton	0 10 0	Mr. F. Haigh	0 10 0	Mr. Glover	Star & Hope Sc.
Mr. Robinson	0 10 0	Mrs. Jones	0 10 0	Mr. S. Shepherd	Female Classes
Mr. J. E. Barnes	0 10 0	Mrs. Reffitt	0 10 0	Mrs. Campbell	Mrs. Jns. Dug-shun
Mr. J. Roberts	0 10 0	Mr. W. E. Asquith	0 7 0	Mrs. Weatherley	Mrs. Nichols and Miss North
Mrs. J. Roberts	0 10 0	Mr. Murray	0 5 0	Mrs. Walker	Miss Curia
Mr. Harrison	0 10 0	Mr. Bontton	0 5 0	Mr. Booth	
Mr. T. Ruffner	0 6 0	Sums under 5s.	0 3 0	Mrs. Birdsall	
Surplus of Sheffield Fkcd Fund	0 6 0	Collected by Miss Thompson	0 6 0	Miss Scotson	
Mr. Taylor	0 5 0	Mr. John Duncan	0 6 0	Mrs. Hardaker	
A Friend	0 5 0	Mr. Jas. Duncan	0 6 0		
Mr. Smith	0 5 0	Mrs. Wilson	0 6 0		
Mr. J. H. Fryer	0 5 0	Mr. W. Morrison	0 8 0		





Mr. Graham..... 1 0 0  
 Mr. McKean..... 1 0 0  
 Mrs. Tetley..... 0 10 0  
 Mr. Illingworth... 0 10 0  
 Mr. G. Walker..... 0 10 0  
 Small Sums..... 1 16 0

Collected by Mrs. Yates.  
 Mr. & Mrs. Wade 3 0 0  
 Mrs. Yates..... 2 0 0  
 Mrs. D. Tordoff... 1 0 0  
 Mrs. Yates..... 0 10 0  
 Small Sums..... 0 10 0

Collected by Miss Booth.  
 Rev. J. G. Miall... 1 0 0  
 Mr. B. Milligan... 1 0 0  
 Rev. J. Andrews... 0 10 0  
 Mrs. Aldersley... 0 10 0  
 Small Sums..... 2 8 0

Collected by Mrs. Hunter and Mrs. Muff.  
 Mr. T. P. Muff... 5 0 0  
 Mr. Hunter..... 1 1 0  
 Mrs. Hunter..... 0 10 0  
 Mrs. Harrison... 0 10 0  
 Mr. Backhouse... 0 10 0  
 Mr. Bentley..... 0 10 0  
 Small Sums..... 2 16 0

Collected by Miss Nichols and Miss M. E. Brooks.  
 Mr. Brooks..... 1 1 0  
 Mr. R. Kell..... 1 1 0  
 Mr. T. Stephenson 1 1 0  
 Mr. Leeming..... 0 10 0  
 Mr. Willey..... 0 10 0  
 Small Sums..... 1 5 0

Coll. by Miss Ramsden.  
 Mrs. W. Milligan 0 10 0  
 Small Sums..... 1 7 0

Collected by Miss Crossley.  
 Mr. Braithwaite.. 1 0 0  
 Mr. W. Hutton... 1 0 0  
 Mr. G. Wilson... 0 10 0  
 Mr. Leeming..... 0 10 0  
 Small Sums..... 0 10 0

Collected by Miss Calvert.  
 Small Sums..... 4 6 10

Collected by Miss Hey and Miss Hall.  
 Small Sums..... 2 9 6

For Native Teacher, Jas. G. Miall.

Collected by—  
 Mrs. Hunter and Mrs. Muff..... 2 9 10  
 Miss Booth..... 2 8 4  
 Mrs. Hey and Miss Hall..... 1 13 0  
 Miss Ramsden... 1 2 6  
 Miss Nichols and Miss M. E. Brooks 0 10 0  
 100l. 0s. 9d.

College Chapel.  
 Rev. W. Kingsland.

Collections..... 37 15 9  
 For Widows' Fund 4 0 0  
 Juvenile Society, for Native Teacher, W. Scott..... 12 0 0  
 Ditto, for General Purposes..... 2 6 8

Boxes.  
 Miss Abbott..... 0 3 4  
 Mrs. H. Huatler... 0 3 3  
 Wm. Peacock..... 0 5 4

Mrs. Knowles.... 0 2 4  
 Miss Kingsland.. 0 2 0

Coll. by Miss M. J. Scott.  
 Miss M. J. Scott 3 0 0  
 Rev. Dr. Fraser... 1 0 0  
 Rev. W. Kingsland 0 10 0  
 Mrs. Ingham..... 1 1 0  
 Miss Scott's Young Ladies..... 3 3 0  
 Ruth Ledgerd.... 0 1 0

Collected by Miss Milnes.  
 Mr. B. Harrison.. 2 0 0  
 Mr. Briggs..... 1 0 0  
 Miss Macdonald.. 1 0 0  
 Mr. Dewhurst... 0 10 0  
 Mr. H. Harrison... 0 10 0  
 Mr. W. H. Milnes 0 10 0  
 Mr. J. T. Milnes.. 0 10 0  
 Small Sums..... 0 12 6

Coll. by Miss McCroben.  
 E. Ripley, Esq... 3 0 0  
 Mr. Sutcliffe.... 1 0 0  
 Mr. Holdsworth... 0 10 0  
 Small Sums..... 0 5 0

Coll. by Mrs. H. Hustler.  
 Mr. W. Milnes... 5 0 0  
 Miss Hampton... 0 10 0  
 Small Sums..... 0 14 0

Collected by Mrs. Holmes..... 0 10 0  
 83l. 13s. 2d.

Greenfield Chapel.  
 Rev. T. T. Waterman, B.A.  
 Collections..... 9 0 0  
 Juvenile Society.. 6 6 0  
 For Widows' Fund 2 2 0

Collected by Mrs. Hesclton.  
 Mrs. Baines..... 1 1 0  
 Rev. T. T. Waterman..... 0 10 0  
 Mr. Scales..... 0 10 0  
 Small Sums..... 2 17 7

Coll. by Miss Hopkinson.  
 Mr. C. S. Clay... 1 1 0  
 Mr. S. Saville... 1 0 0  
 Mr. E. Thomas... 0 10 0  
 Mr. H. B. Byles... 0 10 0  
 Mr. J. Hartley... 0 10 0  
 Mr. A. J. Riley... 0 10 0  
 Mr. Hopkinson... 0 10 0  
 Small Sums..... 1 6 6  
 28l. 4s. 1d.

Lister Hills Chapel.  
 Rev. R. Tuck, B.A.  
 Collections..... 11 0 0  
 For Widows' Fund 2 0 0  
 13l.

Bowling Chapel.  
 Rev. J. K. Nuttal.  
 Collection..... 2 6 0

Saltatre.  
 Rev. H. M. Stallybrass.  
 Collections..... 62 6 9  
 For Widows' Fund 12 15 0  
 Missionary Boxes 4 11 8  
 Working Party... 5 10 0  
 Sunday Scholars.. 1 15 9  
 Infant ditto from Peaceofferings from Two Members of the Church... 0 13 6  
 88l. 6s. 1d.

Allerton.  
 Rev. J. M. Calvert.  
 Collections..... 12 16 7  
 For Widows' Fund 1 11 6  
 Missionary Boxes 0 18 1

Collected by—  
 Miss Sarah Hartley 6 13 5  
 Miss Fairbank... 3 3 0  
 Miss C. Wright... 3 0 9  
 Miss Illingworth.. 1 14 1  
 Ex. 22s.; 23l. 14s. 5d.

Bingley.  
 Rev. E. S. Heron.  
 Collections and Subscriptions.. 6 0 6

Burley.  
 Rev. J. Wild.  
 Collection..... 3 0 0

Dent.  
 Rev. W. Kelsey.  
 Collection..... 1 16 0

Eccleshill.  
 Rev. J. Aston.  
 Collection..... 8 1 0  
 For Widows' Fund 1 0 0  
 Sunday School... 2 8 0  
 Mr. and Mrs. J. Hutton..... 1 10 0  
 Misses S. E. and M. A. Smith... 0 10 0  
 13l. 9s.

Idle.  
 Rev. S. Dyson.  
 Collections..... 15 0 0

Great Horton.  
 Wesley Place Chapel.  
 Rev. J. B. Robertson.  
 Collections, &c... 23 1 0

Keighley.  
 Rev. J. Tattersfield.  
 Collections..... 8 9 3  
 For Widows' Fund 3 0 0

Collected by—  
 Miss Ruth Hird... 2 0 0  
 Miss E. Sugden... 2 0 0  
 Miss Lund..... 2 18 4  
 Mrs. Waite..... 4 4 0

For two Orphans in India, Emma and Jos. Tattersfield..... 6 0 0  
 Ex. 7s. 6d.; 31l. 4s. 1d.

Morton.  
 Rev. J. Milnes, M.A.  
 Collection..... 4 18 0  
 For Widows' Fund 1 10 0  
 Rev. J. Milnes... 1 1 0  
 Messrs. Wright... 1 0 0  
 Mrs. Wright, (D.) 1 0 0  
 Mr. Greenwood... 0 10 0  
 Small Sums..... 0 7 6  
 10l. 6s. 6d.

Otley.  
 Rev. J. S. Hastie.  
 For Widows' Fund 2 0 0

Collected by Miss McCormick and Miss A. Kerr.

Jas. Duncan, Esq. 2 3 0  
 Ditto..... (D.) 5 0 0  
 Wm. Dawson, Esq. 1 1 0  
 Mrs. Dawson..... 1 1 0  
 Mr. Thos. Duncan 1 1 0  
 Rev. J. S. Hastie.. 0 10 0  
 Mr. John Duncan 0 10 0  
 Small Sums..... 1 9 3

Collected by Misses Dacre.  
 Alex. McTurk, Esq. 2 2 0  
 Mr. Johnstone... 0 10 0  
 Miss Yeaman..... 0 10 0  
 Mr. Hartley..... 0 10 0  
 Small Sums..... 1 17 6  
 Exs. 16s.; 17l. 11s. 3d.

Rawden.  
 Benton Park Chapel.  
 Collection..... 9 0 0  
 Hen. Brown, Esq. 5 0 0  
 Mrs. Brown..... 1 1 0  
 H. Milligan, Esq. 1 0 0  
 Small Sums..... 0 2 1  
 16l. 10s. 3d.

Sedburgh.  
 Rev. T. Hartley.  
 Collection..... 4 18 4

Settle.  
 Rev. S. Compton.  
 Collection..... 3 1 6  
 Collected by Miss Harvey..... 2 11 0  
 Family Box, Miss Chamley..... 0 13 0  
 Girls' Class..... 0 5 0  
 A Friend, as a Thank Offering to God, per Rev. S. Compton... 1 0 0  
 11l. 15s. 6d.

Skipton.  
 Rev. T. Windust.  
 Collections and Subscriptions.. 15 0 0  
 Juvenile Society for two Orphans in India, Richard Gibbs and Jane Dewhurst..... 6 0 0  
 For Widows' Fund 1 7 0  
 Per Mr. James Johnston, for Native Teacher 9 0 0  
 29l. 7s.

Horton in Craven.  
 Rev. B. Wilkinson.  
 Collection..... 13 0 0

Thornton.  
 Kipping Chapel.  
 Rev. J. Gregory.  
 Collections..... 25 5 11

Messrs. Joshua Craven and Son 25 0 0  
 Mr. F. Craven... 5 0 0  
 Mrs. F. Craven... 1 1 0  
 Mr. Hunting..... 2 0 0  
 Rev. J. Gregory 1 1 0  
 Mr. Jonas Craven 1 0 0  
 Mr. Jonas..... 1 0 0  
 Mrs. Townend... 1 0 0  
 Mr. G. Townend.. 1 0 0  
 Mrs. Corrie..... 1 0 0  
 Miss Kate Craven 0 10 0  
 Master H. Craven 0 10 0

Herbert	Mrs. Musgrave	0 5 0	Mrs. Scarbrough	0 10 0	Collected by Mrs. Garforth	
Jonathan Cross	Mrs. I. Priestley	0 6 0	Mrs. Smith	0 5 0	and Mrs. Barbour,	
John Hill	Mrs. J. Priestley	0 5 0	Mrs. Thompson	0 10 0	Mrs. Jennings	0 5 0
Wilson	Mrs. Thomas Shaw	0 10 0	Mrs. J. D. Taylor	0 2 6	Miss Shore	0 4 0
Il Sums	Miss Whitley	0 5 0	Mrs. Wayman	0 10 0	Mrs. McBurnie	0 6 0
2s.; 6s. 12s. 11d.			Mrs. Henry Walker	1 0 0	Miss Thompson	0 4 0
	Sunday School.		Mrs. Thoupson's		Mrs. Holdsworth	0 5 0
	Juvenile Society.		Servant	0 2 6	Mrs. Garforth	0 5 0
Rev. J. Innes.	Miss Child, Treasurer.		Collected by Misses Nicholl.		Mrs. Wm. Robinson	0 5 0
ction	Mr. Lees, Secretary.		Mr. Nicholl	2 2 0	Mrs. Barban	0 5 0
for Native	For the Support of		Mrs. Nicholl	2 2 0	Miss Simpson	0 4 0
John Paul	the Boy Na-		Mr. Bowman	1 1 0	Additional	0 12 0
7l. 4s. 7d.	thaniel, in Mr.		Mrs. Bowman	1 1 0	Juvenile Society, per	
	Duthie's School,		Miss Bracken	1 0 0	Mr. Davy	20 15 0
	Nagereoll	5 0 0	Mr. Hargreaves	1 0 0	89l. 12s. 6d.	
	For the Support of		Mrs. Hargreaves	1 0 0	Booth.	
	the Girl San-		Miss Whitley, New	1 0 0	Rev. D. Jones.	
	shale	3 0 0	Bond Street	0 5 0	Collections	10 0 11
	From the 1st Girls'		Mrs. Sheard	0 5 0	For Orphan Child	
	Vestry Class, for		Mr. Holder	0 5 0	Mary Massey, by	
	the Support of		Mr. Taylor	0 4 0	Miss Jane Aked	3 0 0
	the Orphan Anna		Mr. McMaster	0 2 0	Juvenile Missionary Society.	
	Maria Child	3 0 0	Collected by Misses Green-		list Male Vestry	
	From the 2nd & 3rd		wood.		Class	2 0 0
	Girls' Vestry		Miss Greenwood	0 4 0	Other Classes	2 6 2
	Classes, for the		Mrs. Robinson	0 4 0	Mr. Jonathan	
	Support of the		Mrs. Wm. Berry	0 10 0	Bracken	1 10 0
	Orphan Fanny		Mrs. Ellis	0 4 0	Mr. James Aked	1 1 0
	Crossley	3 0 0	Collected by Miss E. Porter.		Miss Aked, Ellen-	
	Specially for China	1 0 0	Mrs. Clough	0 4 0	royd	1 0 0
	Subscriptions by Mrs.		Mrs. Wayman	0 4 0	Miss E. Aked do.	1 0 0
	Davis.		Mrs. Halliday	0 3 0	Mr. John Ambler	1 0 0
	Jno. Crossley Esq.	5 0 0	Mrs. Priestley	0 2 0	Mr. Wm. Aked	0 10 0
	J. Crossley, Esq.	5 0 0	Mrs. Robinson	0 1 0	Mr. Jonathan Cal-	
	Sir F. Crossley, Bt.,		Collected by Misses Porter.		vert, New Holme	0 10 0
	M. P.	5 0 0	Mrs. T. Crossley	0 10 0	Mr. Jonathan Cal-	
	Nathan Whitley,		Mrs. Dickenson	0 3 0	vert, Wamstalla	0 10 0
	Esq.	2 0 0	Mr. J. P. Haigh	2 2 0	Rev. D. Jones	0 10 0
	Mr. Philbrick	2 0 0	Mr. John Moore	0 7 0	Mr. Dyson Thomas	0 5 0
	Mr. Blagbrough	0 10 0	Mrs. Porter	2 0 0	Mr. Charles Barrett	0 5 0
	Mr. Richard Holt	0 10 0	Miss Porter	0 10 0	Collected by Miss E. M.	
	Mr. R. Blakey,		Miss M. J. Porter	0 10 0	Bracken.	
	Sowerby Bridge	0 10 0	Miss E. Porter	0 5 0	Miss Smethurst	0 2 6
	Rev. B. Bond,		Mr. J. Thompson	0 10 6	Mrs. McMillan	0 1 0
	Range Bank	0 5 0	Miss Whiteley	10 0 0	Miss Barker	0 1 0
	Mr. Pegler	0 5 0	A Friend (D.)	3 0 0	Other Friends	0 12 0
	65l. 10s. 6d.		Collected by Mrs. Dayman.		26l. 4s. 7d.	
Halfax District,	Slon Chapel.		Mr. Farrar, Horton		Brighouse.	
J. Philbrick, Esq.	Mrs. Haigh, Treasurer.		Street	1 1 0	Rev. R. Harley, F.R.S.	
	Mrs. Hargreaves, Sec.		Miss M. Farrar, do.	0 10 0	Ladies' Meeting	
	Collected by Mrs. Barbour.		Mrs. Whitworth	1 0 0	for Native Bibles	
	Mrs. Durham	0 5 0	Mrs. Whitley, Hor-		Woman under	
	Mrs. Walton	0 5 0	ton Street	0 5 0	the Rev. John	
	Mrs. Roberts	0 1 0	Mr. J. Hodgson		Macgowan, Amoy	
	Collected by Mrs. G. Priestley		Wright	0 5 0	China	12 0 0
	and Mrs. McKenzie.		Mrs. J. H. Wright	0 5 0	Lightcliffe.	
	Mrs. E. Priestley	0 10 0	Miss Neilson	0 2 6	Miss Maggie Hall's	
	Mrs. McKenzie	0 10 0	Collected by Mrs. H.		Box	0 5 0
	Mrs. F. Smith	0 5 0	Walker.		Northovernam.	
	Mrs. G. Scarbrough	0 5 0	Mr. Scarbrough	0 10 0	Heywood Chapel.	
	Miss Grey	0 4 0	Mr. Craven	0 5 0	Rev. J. Deex.	
	Mrs. Mortimer	0 4 0	Mrs. Widdop	0 5 0	Collections	1 6 9
	Collected by Miss H. Pridle.		Mrs. Mollen	0 4 0	Public Meeting	1 14 5
	Mrs. Tyas	0 4 0	Mrs. Helliwell	0 2 6	Juvenile Meeting	1 2 6
	Mr. Wilson	0 5 0	Collected by Misses Morley.		Rev. Thos. Hut-	
	Mrs. Bentley	0 2 0	Mr. Baldwin	3 0 0	ton, for Widows'	
	Mrs. Greenwood	0 2 0	Mrs. Baldwin	0 10 0	Fund	1 1 0
	Mr. Carter	0 2 6	Mrs. Sheard	1 0 0	Ditto	1 0 0
	Collected by Mrs. and Miss		Mrs. Common	0 10 0	Rev. J. B. Deex.	0 10 0
	Farrar.		Jun.	0 5 0	Miss Laird	0 5 0
	Mrs. Bettles	0 4 0	Miss Smith	0 5 0	Miss Hutton	0 5 0
	Miss Corke	0 4 0	Mr. Garforth	0 6 0	Prayer Meeting	1 15 10
	Mrs. Farrar	0 10 0	Mr. Haddon	0 4 0	Missionary Box	0 1 8
	Mrs. Gaukroger	0 5 0	Mrs. Crossley,		9s. 2d.	
	Mrs. J. Gaukroger	0 5 0	Skincoat	0 4 0	Owenden.	
	Miss Helliwell	0 5 0	Collected by Mrs. B. Pridle		Collection	2 19 0
	Mrs. Haigh	2 0 0	and Mrs. P. Gaukroger.		Sowerby.	
	Miss Holmes	0 4 0	Mrs. Wood	0 4 0	Legacy of the late	
	Mrs. Martin	0 4 0	Mrs. Thos. Riley	0 4 0	Mrs. West	100 0 0
	Mrs. Morley	0 10 0	Mrs. P. Gaukroger	0 5 0		
	Miss Priestley	0 10 0	Mrs. Benj. Pridle	0 5 0		
	Rev. James Pridle	0 10 0	Mr. Davy	0 10 0		



<p><b>Missionary Boxes.</b>                  Jessie &amp; M. Watson 0 11 10                  Mrs. Sturt 0 8 0                  Sae h Jane Boot 0 7 0                  A. and E. Shephard 0 4 0                  June &amp; L. Marriott 0 5 0                  Mrs. Isaac Lee 0 2 7                  Fanny Marriott 0 2 4                  F. &amp; E. Eastwood 0 3 0                  Ella Gate 0 2 9                  Jas. B. Ramsden 0 2 2                  Jane Gerty and Florence Walker 0 4 0                  Broadley Wilson 0 2 0                  Benjamin Tolson 0 2 5                  Exs. 46c.; 72l. 1s. 1d.</p>	<p><b>Springfield Chapel.</b>                  Rev. G. McCallum.                  Collections 10 19 3                  United Juvenile Meeting, Ebenezer and Springfield 4 0 9                  Missionary Boxes 2 5 2                  Sunday School Classes.                  Girls 2 19 11                  Boys 3 0 1                  24l. 5s. 2d.</p>	<p><b>Mrs. R. H. Goldthorpe</b> 0 5 0                  Mrs. R. Goldthorpe 0 5 0                  Mrs. E. Gibson 0 2 0                  Miss Gosnell 0 2 0                  Mrs. Holdsworth 0 5 0                  Mrs. Hemingway 0 2 6                  Mrs. G. Stead 0 5 0                  Mrs. R. Swires 0 1 0                  Mrs. Scott 0 1 0                  Mrs. J. Thornton 0 5 0                  Mrs. T. Thornton 0 3 0                  Mrs. Tetlow 0 2 6                  Mrs. L. Tetlow 0 2 0                  Mrs. Taylor 0 1 0                  Mrs. Wainworth 0 2 0                  A Widow's Mite 0 3 0                  A Friend 0 2 6                  A Friend 0 2 6                  A Friend 0 1 0                  A Widow's Mite 0 1 0                  Two Sisters 0 3 0                  A Donation 0 5 0                  Exs. 10s. 6d.; 53l. 12s. 6d.</p>	<p><b>For Mr. Hall's School at Madras.</b>                  Mrs. Firth 0 10 0                  Mr. Josiah Firth 0 10 0                  Mr. Burnley 0 10 0                  Mr. C. Burnley 0 10 0                  Mrs. T. F. Firth 1 0 0                  67l. 17s. 10d.</p>
<p><b>Westgate Congregational Chapel.</b>                  Rev. M. Howard.                  Rev. M. Howard 0 10 0                  Mrs. Oldroyd 1 0 0                  Mr. Sykes 1 0 0                  Mr. H. Sykes 0 10 0                  Sums under 10s., collected by Mrs. Howard 0 7 0                  3l. 7s.</p>	<p><b>Birstal.</b>                  Rev. E. H. Davies.                  Collections 2 9 9                  District Total 27l 16 1</p>	<p><b>Wakefield District.</b>                  Mr. William Grace, Treasurer and Secretary.                  Zion Chapel.                  Rev. Henry Sanders.                  Collected by Mrs. Harnew.                  Alfred Ash, Esq. 0 10 0                  Isaac Briggs, Esq. 1 0 0                  Jas. Harnew, Esq. 1 0 0                  Mrs. Harnew 1 0 0                  Miss Harnew 0 5 0                  Henry Oakes, Esq. 0 10 0                  Wm. Oakes, Esq. 0 10 0                  Mr. D. Fothergill 0 5 0</p>	<p><b>Coll. by Miss Willemsen and Miss B. Robinson.</b>                  F. Cardwell, Esq. 0 10 0                  Mrs. Thos. Clayton 1 1 0                  Mr. W. Grace 1 0 0                  Mrs. Hunter 0 10 0                  W. H. Lee, Esq. 0 10 0                  Geo. Mander, Esq. 0 10 0                  John Robinson, Esq. 0 10 0                  Joshua Walker, Esq. 0 10 0                  Smaller Sums 4 1 0                  Collections 19 16 9                  For Widows' Fund 4 0 0</p>
<p><b>Miss L. A. Clay.</b>                  0 7 6                  0 10 0                  0 5 0                  0 5 0                  0 5 0                  0 5 0                  0 5 0                  0 4 0                  0 2 0                  0 2 6                  0 2 2</p>	<p><b>Earlsheaton Chapel.</b>                  Rev. James Collier.                  For Widows' Fund 11 3 3</p>	<p><b>Batley.</b>                  Rev. James Rae, B.A.                  Missionary Boxes.                  Miss Parr's Class 0 4 2                  Miss H. Estubb. 0 2 6                  Miss E. Stubble 0 5 6                  Miss M. A. Smith 0 5 7                  Miss Elizabeth Stubble &amp; Miss Ibberson &amp; Stubble 1 7 3                  Miss Taylor 0 5 0                  Master J. Ibberson 0 5 0                  Master C. Rae 0 3 9                  Master A. Taylor 0 7 0                  Sunday School 2 3 2                  For Widows' Fund 2 1 7                  Collections 5 2 8                  For Mr. Hall's School at Madras 15 0 0                  27l. 19s. 2d.</p>	<p><b>Coll. by Miss Willemsen and Miss B. Robinson.</b>                  F. Cardwell, Esq. 0 10 0                  Mrs. Thos. Clayton 1 1 0                  Mr. W. Grace 1 0 0                  Mrs. Hunter 0 10 0                  W. H. Lee, Esq. 0 10 0                  Geo. Mander, Esq. 0 10 0                  John Robinson, Esq. 0 10 0                  Joshua Walker, Esq. 0 10 0                  Smaller Sums 4 1 0                  Collections 19 16 9                  For Widows' Fund 4 0 0</p>
<p><b>General.</b>                  Rev. J. A. Savage.                  Collected by Miss Savage.                  Mr. Thomas Ackroyd 1 1 0                  Mrs. Broadbent 1 1 0                  Mr. T. Broadbent 0 10 6                  Mrs. Burnley 0 10 6                  Mr. T. W. Burnley 1 1 0                  Mr. P. George Ellison 1 1 0                  Mr. Thomas Knowles 0 10 0                  Rev. J. A. Savage 1 1 0</p>	<p><b>Heckmondwike.</b>                  Upper Chapel.                  Rev. A. Mines, B.A.                  Collection 19 10 7                  Juvenile Subscriptions, Collected by Miss Armitage in 1863-4 11 0 0                  Ditto, 1864-5 5 14 0</p>	<p><b>Subscribers.</b>                  Mr. Walker 1 1 0                  Mr. W. Tattersfield 1 0 0                  Mr. Jer. Tattersfield 1 0 0                  Mr. R. Clarkson 1 0 0                  Mr. J. Tattersfield 0 10 0                  Mrs. Jas. Walker 0 10 0                  Master Sam. Watkin's Missionary Box 0 10 6                  Smaller Sums 3 15 9                  Mr. C. Burnley 1 1 0                  Mrs. Firth 1 1 0                  Mr. L. H. Firth 1 1 0                  Mr. T. F. Firth 2 2 0                  Mr. James Firth 1 1 0                  Mr. Josiah Firth 1 1 0                  Captain Firth 1 1 0                  Mr. Mathew Firth 0 10 0</p>	<p><b>For the School at Madras.</b>                  Mrs. Firth 0 10 0                  Mrs. T. F. Firth 1 0 0                  Mr. Josiah Firth 0 10 0                  Mr. C. Burnley 0 10 0                  Mr. G. Burnley 0 10 0</p>
<p><b>For Mrs. Hall's High Castle Girls' School, Madras.</b>                  Mrs. Anderson 0 10 0                  Mrs. Wm. Anderson 0 5 0                  Mrs. Carver 0 2 6                  Mrs. Clay 0 2 6                  Lydia Ellis 0 1 0</p>	<p><b>Cleckheaton.</b>                  Rev. R. Cuthbertson.                  G. Anderton, Esq., J. P. 2 2 0                  Mr. W. Anderton 1 1 0                  Mrs. W. Anderton 0 10 0                  Miss Anderton 0 10 0                  Mr. Atkinson 0 10 0                  Rev. R. Cuthbertson 1 1 0                  Alfred Frith 1 0 0                  Mr. C. Goldthorpe 2 2 0                  Mr. E. Goldthorpe 0 10 0                  Mrs. C. Goldthorpe 0 12 0                  Mrs. R. H. Goldthorpe 0 12 0                  Mr. B. Holdsworth 0 10 0                  Mrs. Scott 1 1 0                  Mr. Joshua Thornton 0 5 0                  Mrs. A. Thornton 0 10 0                  Sums under 10s. 2 15 0                  Friendship Singing Class 0 13 0                  Collections 28 1 6                  Per Mrs. Scott.</p>	<p><b>For 1865.</b>                  Mrs. Firth 1 1 0                  Mr. T. F. Firth 2 2 0                  Mr. James Firth 1 1 0                  Mr. Josiah Firth 1 1 0                  Mr. C. H. Firth 1 1 0                  Mr. C. Burnley 1 1 0</p>	<p><b>Infant Class.</b>                  Master Cary 0 16 3                  Miss Jane Oates 0 11 8                  Miss Mary Walker 0 7 1                  Miss and Miss Bertha Schwab 1 7 9                  Master Sanders 0 15 0</p>

Master F. Schwab	1 5 0
Misses Rosa and Emily Schwab	1 3 0
Miss Savilla Brooke	0 10 0
Miss Maria Smith	0 8 7
Miss Sophia Amelia Dear	1 4 2
Mr. John Green	0 5 0
Mr. T. P. Robinson	0 10 0
Smaller Sums	1 15 2
Collected by Misses Robinson and Oates.	
Geo. Mander, Esq.	0 5 0
Messrs. Balnes and Perkins	0 5 0
Mrs. Crowther	0 5 0
Alfred Ash, Esq.	0 10 0
R. B. Mackie, Esq.	0 10 0
Mrs. J. Robinson	0 5 0
Smaller Sums	2 16 6
Coll. by Misses E. P. Walker and Blanche Robinson.	
Mrs. Hodgson	0 5 0
Mr. Nixon	0 10 0
W. H. Lee, Esq.	0 5 0
Isaac Briggs, Esq.	0 10 0
J. Walker, Esq.	0 10 0
Smaller Sums	2 7 6
Collected by Misses Louisa Robinson and Schwab.	
Wm. Oakes, Esq.	0 5 0
Mr. Fothergill	0 5 0
Mrs. A. Dixon	0 5 0
Mrs. I. Child	0 5 0
Mrs. Long	0 5 0
Philip Ellis, Esq.	0 5 0
Mrs. Hunter	0 10 0
Smaller Sums	1 18 0
Silicates Association	3 0 0
Collections after Missionary Addresses	6 15 5
Annual Collections	14 8 0
Proceeds of Annual Tea	2 14 4
Exs. 101s.; 46l. 7s. 4d.	
Salem Chapel.	
Rev. J. S. Eastmead.	
Collections	11 17 9
Subscriptions	13 14 0
Sunday School and other Boxes	3 15 6
For Widows' Fund	2 0 0
31l. 7s. 3d.	
Barnaley.	
Rev. J. Oddy.	
Balance on hand	0 6 2
Sunday Collection	10 3 9
Public Meeting	3 14 11
Subscribers.	
Mr. Jno. Shaw	1 1 0
Mr. C. Harvey	1 1 0
Ladies' Working Society	33 13 2
50l.	
Horbury.	
Collection	3 1 5
Atherthorpe.	
Collection	0 9 0
Exs. 95s.; 184l. 3s. 3d.	
Sheffield and Attercliffe Auxiliary.	
Mr. W. Brown, Treasurer.	
Rev. D. Loxton and Mr. E. Hebblethwaite, Secs.	
Wicker Congregational Church.	
Collections	17 18 1
Subscriptions	26 2 4

Sunday School	30 14 2
For Widows' Fund	5 0 0
79l. 4s. 7d.	
Queen Street Chapel.	
Collections	12 18 9
Subscriptions	41 15 4
Sunday Schools	9 14 4
From the Langsett Road Branch School	1 0 0
For Widows' Fund	5 0 0
70l. 8s. 5d.	
Nether Chapel.	
Collections	37 6 11
Subscriptions	42 18 6
Juvenile Society	5 8 3
Sunday School	15 10 0
For Widows' Fund	12 8 6
113l. 12s.	
Mount Zion Chapel.	
Collections	14 11 7
Subscriptions	21 16 5
Juvenile Society	8 4 8
For Widows' Fund	3 0 0
47l. 12s. 8d.	
Cemetery Road Congregational Church.	
Collections	10 4 0
For the Ship	4 8 9
14l. 12s. 9d.	
Broom Park Congregational Church.	
Collections	4 12 7
Subscriptions	10 19 6
15l. 12s. 1d.	
Howard Street Chapel.	
Collections	6 12 0
Subscriptions	12 14 0
19l. 6s. 6d.	
The Tabernacle Chapel.	
Collections	6 1 1
Subscriptions	4 17 8
Sunday School	2 19 4
Interest	0 1 9
13l. 19s. 10d.	
Attercliffe.	
Zion Chapel.	
Proportion of Weekly Offerings and special Offerings	31 10 10
For Widows' Fund	1 1 3
For the Ship	7 0 8
39l. 12s. 9d.	
Garden Street Chapel.	
Collections	4 4 9
Loxley Chapel.	
For Widows' Fund	0 15 0
For the Ship, per E. Roberts	0 8 0
1l. 3s.	
Tapton Chapel.	
Collection	0 17 0
Gleadless Chapel.	
Collection	1 15 0
Handsworth Woodhouse Chapel.	
Subscriptions	1 9 6
Fulwood Chapel.	
For the Ship	0 6 6

Collections.	
At the Lord's Supper at Easter	11 13 2
At Michaelmas	3 15 2
Public Meeting at Easter	6 0 0
Bank Balance and Interest	1 17 5
Public Breakfast at Easter	1 2 10
Public Tea at Michaelmas	2 18 8
Exs. 221s. 6d.; 437l. 2s. 9d.	
Rotherham and Doncaster District.	
James Yates, Esq., Treas.	
Masbro' Chapel.	
Anniversary Collections	20 8 7
A Widow's Mite	0 8 6
Ladies' Auxiliary	64 0 4
Interest	0 16 7
Sunday School	
Young Men's Class, for New Ship	6 0 6
Ditto, for General Purposes	1 7 0
Collected by—	
Miss Sarah Habershon	1 18 6
Miss Ellenor Law	1 5 0
Boxes.	
Misses Tildesby	2 4 9
Miss Foster	0 1 6
Miss Sellars	0 1 9
Legacy from late Geo. Moss, a Sunday School Teacher	1 0
For Widows' Fund	3 0 0
Collected at Village Meetings conducted by the Students of Rotherham College.	
Wincobank	1 8 7
Wombwell	2 0 0
Mesbro'	0 11 1
Greasbro'	5 5 6
Kimberworth	7 1 11
Exs. 19s. 2d.; 15l. 8s.	
Ravensmarsh.	
Rev. John Fisher.	
Collections, per Mrs. J. Dunhill	4 17 3
Boxes	4 14 6
Collections at Anniversary	3 2 9
Ditto for New Ship	5 0 0
Bastry.	
Rev. J. Wesson.	
Collections at Anniversary	2 5 0
Mrs. Wood	0 10 0
Mrs. Robertson	0 5 0
Doncaster.	
Rev. E. S. Prout, M.A.	
Subscribers.	
Mrs. Chadwick	1 0 0
Mr. T. Clarke	10 0 0
Rev. E. S. Prout	1 0 0

Collected by Mrs. Shepherdson and Miss Good	
Mr. Good	1 0 0
Mrs. Wood	0 10 0
Smaller Sums	1 7 0
Collected by Miss Leach.	
Mrs. Tummond	1 0 0
Mrs. Turner	1 0 0
Mr. Hutchinson	0 12 0
Mrs. Hughes	0 10 0
Smaller Sums	3 4 0
Collected by Misses Atkinson and Lister.	
Mr. Middlemess	0 19 6
Mr. Collins	0 10 0
Mrs. Froust	0 10 0
Smaller Sums	1 13 1
Collected by Misses Geldert and Green	1 10 0
Mr. Collins	0 10 0
Sunday School	5 13 1
Children's Missionary Boxes	1 6 0
For Widows' Fund	4 0 0
Exs. 26s.; 58l. 0s. 7d.	
Hatfield.	
Boxes	0 19 1
Collections at Anniversary, less Expenses, 3s.	0 19 9
Exs. 75s. 6d.; 190l. 7s. 7d.	
WALES.	
The Contributions from our friends in the Propriety will be reported in a subsequent number.	
SCOTLAND.	
Aberdeen Auxiliary.	
George King, Esq., Treas.	
Mr. John Knox, New Deer (for South Seas), per Miss Leslie	1 0 0
Mrs. Duguid, Newlands, for New Ship	0 5 9
Maggie and Wm. McIntosh, New Pittsburg, for New Ship	0 16 6
Free East Church Sunday School, for New Ship	1 8 0
Sheriff Watson's School, for New Ship	0 4 1
Collection at Public Meeting in Belmont St. Chapel	5 0 2
Collection at Belmont St. Chapel	3 0 0
Burnhaven Sunday School and Interest, for New Ship	1 5 4
Peterhead Sunday School, ditto	0 11 1
Collected by Anne Simpson, Peterhead, for New Ship	0 14 0
A. E. Buchanan's Children, Peterhead, for New Ship	0 1 0
Upper Denburn Sunday School, per G. C. Fraser, Esq.	0 7 0
Dee Street Chapel Collection	1 1 4



Mr. James Teaser	1 1 0	Mr. Jno. Foreyth	0 5 0	Collected by Miss Isabella Leslie.	Collected by Miss Russell.
Mr. Wm. Leslie	10 10 0	Mr. J. Garden,	Advocate	0 5 0	Mrs. Russell..... 0 10 0
Fred. Holland	2 0 0	Dr. Ferris	0 5 0	Mrs. G. C. Leslie..	Miss Russell..... 0 10 0
Francis Edmond	2 0 0	Mr. F. J. Cochran	0 10 0	Miss Isa Leslie..	Mrs. W. Stevenson .. 0 10 0
G. Thomson, jun.	1 1 0	Mr. A. Robb	0 5 0	Mrs. Forsa..... 0 2 0	Mrs. Matthews .. 0 10 0
Wm. Henderson	1 1 0	Mr. A. C. Barker	0 5 0	Miss Elrick..... 0 5 0	Mrs. Thomson..... 0 5 0
(Devanha Ho.)	1 1 0	Mr. A. C. Barker	0 10 0	Mrs. A. C. Barker	Mrs. McAllam..... 0 4 0
Hugh Ross	1 1 0	W.....	0 5 0	Miss Duquid..... 0 4 0	Mrs. Pirrie..... 0 4 0
Benjamin Moir	1 1 0	Mr. Robt. Milne	0 5 0	Mrs. B. Duquid..... 0 2 0	Mrs. Williamson 0 10 0
Alex. Gibb	1 1 0	Mr. D. R. Lyall	Grant	0 10 0	Mrs. G. Thomson,
Mr. Neil Smith,	2 2 0	Mr. J. Aikin, jun.	0 10 0	Misses Shand..... 0 4 0	per ditto..... 0 5 0
Jun.	2 2 0	Mr. J. Maitland	0 3 0	Mrs. Bulcock..... 0 2 0	Mrs. Adamson, per
John Webster	0 10 0	Blackfriars St. Branch.	Collected by Mrs. Maitland.	Mrs. Jas. Henderson	ditto..... 0 5 0
William Yeats	0 10 0	Public Collection	2 13 8	Friends..... 0 2 0	Mrs. Spark..... 0 2 0
James Matthews	1 1 0	Boxes.....	2 8 6		
John Leslie	0 10 0	Collected by—			
Lawrence Tulloch	0 10 0	Miss Craig.....	1 1 6		
Robert Stevens	0 5 0	Miss Agnes Glegg	1 8 6		
Wm. Henderson	0 5 0	Miss Hannan.....	2 10 0		
J. Hay Chalmers	0 10 0	Miss Mowat.....	1 12 0		
John P. White	0 10 0	Collected by Mrs. Giffillan.			
William Duquid	0 10 0	R. S. F. Spottis-	woode, jun., Esq.	1 0 0	
John Edmond	0 10 0	J. Little, Esq.	1 0 0		
Joseph Tennant	0 6 6	J. K. W.....	0 10 0		
Andrew Sherer	0 10 0	T. G.....	0 10 0		
Andrew Murray	0 5 0	Mr. Fleming.....	0 10 0		
J. B. McCombie	0 5 0	Smaller Sums.....	1 0 0		
William Drach	0 5 0	Sabbath School	Boxes.....	1 10 6	
William Espin	0 2 0	Exs. 134s. 4d.,	82. 16s. 7d.		
Rev. D. Arthur	0 10 0	Female Auxiliary and	Juvenile Branch.		
Mr. W. Littlejohn	0 5 0	Mrs. Thomson, President.			
Mrs. Parker	0 5 0	Mrs. McAllan, Vice-Pres.			
Mr. Wm. Clark	0 10 0	Mrs. J. Leslie, Treasurer.			
Mr. D. Bell	0 4 0	Mrs. Russell, Secretary.			
Mr. James Chivas	0 5 0	In Memory of Mrs.	Neil Smith.....	1 0 0	
Wm. Souttar	0 2 6	Miss Leslie, New	Deer.....	1 0 0	
Mr. Geo. Marquis	0 5 0	Belmont Congrega-	tional Church Bible	Class, per Mrs.	
Dr. Morrison	0 5 0	Clark.....	1 0 0	Collected by Miss Machray.	
Mr. J. Littlejohn	0 2 6	Miss Machray.....	0 4 0		
Mr. James Keith	0 2 6	Mrs. Wood.....	0 10 0		
Alex. Davidson	0 2 6	Mrs. W. Murray	0 4 0		
Robert Fletcher	0 5 0	Mrs. G. King.....	0 4 0		
Dr. Dyce	0 2 6	Mrs. Robertson	0 4 0		
Rev. Dr. R. Brown	0 5 0	Miss C. Robertson	0 4 0		
Mr. Geo. Milne	0 2 6	Miss Clark.....	0 4 0		
Mr. D. Mitchell	0 2 6	Miss Moir.....	0 4 0		
Mr. Robt. Gilbert	0 2 6	Mrs. G. Milne.....	0 4 0		
Wm. Wm. Walker	0 2 6	Mrs. Aitken.....	0 4 0		
Mr. E. Urquhart	0 2 6	Mrs. Ogilvie.....	0 4 0		
Mr. Robert Glegg	0 2 6	Mrs. Sim.....	0 3 0		
Mr. Wm. Gordon	0 5 0	Mrs. Pirrie.....	0 2 6		
Rev. Alex. Spence	0 2 6	Mrs. Stuart.....	0 2 0		
Mr. Wm. Esmalrie	0 2 6	Mrs. Walker.....	0 2 0		
Mr. George King	1 1 0	Mrs. J. Murray	0 2 0		
Mr. J. Stevenson	0 10 0	Mrs. Riddell.....	0 2 0		
Mr. Alex. Leslie	0 2 6	Miss McGregor.....	0 2 0		
Mr. Jas. Murray	0 2 6	Miss Penman.....	0 2 0		
Mr. Jas. Riddel	0 1 6	Mrs. Duncan.....	0 2 0		
Mr. K. Munro	0 1 0	Mrs. Collie.....	0 2 0		
Mr. Eb. Bain	0 2 6	Mrs. Tester.....	0 2 0		
Mr. Robt. Bruce	0 2 6	Ann Thomsn.....	0 2 0		
Mr. Jno. Bullock	0 2 6	M. Robertson.....	0 1 6		
Mr. Jos. Munro	0 1 6	Collected by Miss Leslie.			
Mr. J. McNaughton	0 2 6	Mrs. J. Leslie.....	0 10 0		
Mr. Arthur King	0 5 0	Mrs. W. Leslie.....	1 0 0		
Mr. J. Kinghorne	0 2 0	Mrs. Hugh Ross.....	0 10 0		
Mr. Wm. Bird	0 2 6	Miss Watson.....	0 6 0		
Mr. John Clark	0 3 0	Mrs. Tennant.....	0 5 0		
Mr. R. Lumsden	0 10 0	Mrs. D. Wilson.....	0 4 0		
Mr. Edw. Fiddes	0 5 0	Mrs. Morrison.....	0 4 0		
Mr. Alex. Chivas	0 10 0	Mrs. A. Leslie.....	0 2 6		
Mr. Robert Catto	1 1 0	Miss Low.....	0 2 6		
Mr. J. T. Rennie	0 10 0	Mrs. Davidson.....	0 2 0		
Mr. Alex. Nicol	1 1 0	Mrs. McNaughton	0 2 0		
Mr. James Milne	of Kinaldie	1 0 0			
Mr. James Rose	of Hazlehead	1 1 0			
Mr. Chas. Duncan	0 5 0				
Mr. Al. Flockhart	1 0 0				
Mr. G. Blairie	0 10 0				
Mr. Jno. Miller	0 10 0				
Mr. A. Macdonald	0 2 0				
Mr. E. Williams	0 10 0				
Mr. W. Adamson	of Norwood	1 1 0			
Rev. Principal	Dewar.....	4 0 0			
Mr. Alex. Brand	0 5 0				
Mr. Geo. Jameson	0 5 0				
Mr. Al. Davidson	0 10 0				
Mr. W. Williams	son.....	0 10 0			
Mr. E. Smith,	Advocate.....	0 10 0			
Mrs. Russell.....	0 10 0				
Miss Russell.....	0 10 0				
Mrs. W. Stevenson ..	0 10 0				
Mrs. Matthews ..	0 10 0				
Mrs. Thomson.....	0 5 0				
Mrs. McAllam.....	0 4 0				
Mrs. Pirrie.....	0 4 0				
Mrs. Williamson	0 10 0				
Mrs. G. Thomson,	per ditto.....	0 5 0			
Mrs. Adamson, per	ditto.....	0 5 0			
Mrs. Spark.....	0 2 6				
Collected by Mrs. Hugh Ross.					
Mr. A. Forbes.....	0 10 0				
A Friend.....	0 5 0				
Miss Gray.....	0 2 6				
Mrs. W. Shires.....	0 2 6				
Mr. Peterkin.....	0 2 6				
Miss Duquid.....	0 2 0				
Miss Leslie, New-	deer, for Rev. W.				
Krause, Baro-	tonga.....	1 0 0			
Mrs. Knox, New-	deer, S. Africa ..	1 0 0			
Mr. Knox, New-	deer, Madagascar	1 0 0			
Trades Hall Meet-	ing.....	14 10			
Other Meetings ..	0 12 8				
Albion St. Meeting	0 10 0				
Madras School for High	Caste Girls.				
Bible Class, Cong-	regational Church,				
Belmont St., per	Miss J. Leslie ..	1 0 0			
Collected by Miss Russell.					
Mrs. D. Dunn.....	1 0 0				
Mrs. W. Leslie.....	1 0 0				
Mrs. W. Stevenson	0 10 0				
Miss Camming.....	0 10 0				
Mrs. Hugh Ross.....	0 10 0				
Miss Russell.....	0 10 0				
Sabbath School, per	Mr. T. Gordon ..	1 0 0			
Mr. T. Gordon ..	2 6 0				
Church, per Miss	Cooper.....	0 11 5			
Cooper.....	0 11 5				
Free Holborn ditto,	per Mr. Smith.....	0 10 0			
Coll. by Miss H. Robb.					
Miss Helen Robb	0 2 0				
Masters Jas. and	Hugh Ross.....	0 4 0			
Masters W. and R.	Clark.....	0 3 0			
Misses Katie and	Mary Fraser.....	0 3 0			
Master Morice.....	0 1 8				
Coll. by Miss Jeanie L. Tait.					
Mrs. Tait's Family,	6 months.....	0 2 6			
Master and Miss	Spottiswood, ditto	0 2 1			
Mrs. Fors's Child-	ren.....	0 1 0			
Miss M. J. Leslie	0 1 0				
Master and Miss	Ferguson.....	0 1 6			
Boxes.					
Master Keith.....	0 5 7				
Masters Jno. and	Hugh Ross.....	0 2 2			
Master Peter Find-	ley.....	0 3 11			
Additional for Ship	£2 16 4				
Box to Mrs. Will-	iams, for South				
Seas, value.....	30 0 0				
3 quarters.....	0 10 0				
Exs. 45s. 8d.; 92s. 1s.					

<i>Aberdeen.</i>	Mr. Alex. Low .. 5 0 0	Henry Gourlay .. 1 1 0	<i>Edinburgh Auxiliary.</i>
Mr. David Bell .. 1 0 0	Mr. R. McGavin .. 1 1 0	William Keiller .. 1 0 0	J. S. Mack, Esq., Treas.
<i>Banff.</i>	Mr. T. Walker .. 1 1 0	J. B. .... 1 0 0	Augustine Church.
Congregational Church.	Mrs. J. Stevenson 0 10 0	David Donald .. 1 0 0	Rev. Dr. Alexander.
Rev. J. Murker, M.A.	Mr. Gershom Gourlay .. 1 1 0	Wm. Farquharson 1 0 0	1st, 2nd, and 3rd Districts.
Macduff District, including	Mr. David Kyd .. 1 0 0	S. .... 1 0 0	Mrs. Longstaff, Collectors.
St. As. 7d. from the Sabbath School Meeting in the Congregational Chapel .. 16 9 9	Mr. John Caird .. 1 0 0	John Robertson .. 1 0 0	Thomas Cumming .. 2 0 0
Banff District, including 1l. from a friend, 11s. 6d. from the Sabbath School Meeting in the Congregational Chapel, a 6d. found in a railway carriage, and 10s. for a gold ring given at the collection 19 4 0	Mr. John Kidd .. 1 0 0	James Donald, jun. 0 10 6	Mrs. McCartney .. 2 0 0
<i>Cabrach.</i>	Mr. Wm. Gibson 1 0 0	W. G. Norris .. 0 5 0	Miss Johnstone .. 0 2 5
Per Rev. J. Murker.	Mr. David Buchanan .. 1 0 0	Alexander Miller 0 10 0	John Munro .. 0 10 0
Collection .. 1 1 0	Mr. David Kidd .. 1 0 0	James Campbell .. 0 7 6	John Duncan .. 0 2 6
Mr. W. Duncan of Gowls .. 1 0 0	Mr. David Scott .. 1 0 0	John McLauchlan 0 5 0	Thomas Cumming .. 2 0 0
Mr. George Taylor and family .. 0 7 6	Mr. Alex. Tyrie .. 0 10 0	James R. Mudie .. 0 5 0	Mrs. McCartney .. 2 0 0
<i>2l. 8s. 6d.</i>	Mr. Thomas Innes .. 0 10 0	D. R. Clark .. 0 5 0	Miss Johnstone .. 0 2 5
<i>Millset.</i>	Mr. James Henderson .. 0 10 0	John Christie .. 0 5 0	John Munro .. 0 10 0
Congregational Church.	Mr. David Crabb 0 10 0	Exs. 2s. 6d.; 14l. 19s.	Mrs. Cumming .. 0 2 6
Rev. G. Saunders.	Mr. John Sturrock 0 10 0	Euclid Street Chapel.	sen. .... 0 2 6
Contributions and Collection .. 19 15 0	Mr. J. H. Duffus 0 5 0	Subscriptions, per Mr. John Stewart 3 0 0	Mr. Ramsay .. 0 10 0
A Friend, as a Thank-offering for Deliverance from Trouble .. 0 5 0	Mr. James Colville 0 4 4	Lindsay Street Chapel.	Mrs. David Stott 1 0 0
<i>20l.</i>	Mr. Peter Bain .. 0 4 0	Rev. David Cook.	David Alexander
<i>Rhyrie.</i>	Miss Munroe .. 0 4 4	Subscriptions .. 2 0 0	Stott (D.) 10 0 0
Rev. A. Nicoll.	Miss Alexander .. 0 2 0	Exs. 3s.; 25l. 12s. 4d.	G. Wishart Miller 0 10 0
Missionary Meetings .. 1 14 0	Miss Methven .. 0 2 0	<i>Perth Auxiliary.</i>	Misses Cockburn .. 0 2 6
George Anderson's Missionary Box .. 0 4 0	Miss Lawson .. 9 5 0	J. Gray, Esq., Secretary.	Walter Adamson .. 0 2 6
Tollockley's Missionary Box .. 0 16 0	Collection .. 13 0 0	James Balmain .. 10 0 0	John Nisbet .. 0 2 6
A Friend .. 1 0 0	Public Meeting .. 4 16 8	Robert Hay .. 2 0 0	J. Patrick Longstaff .. 0 10 0
Donation .. 1 6 0	Mid Wm'd School for the support and education of an Orphan Girl in India .. 3 0 0	Mrs. Newlands .. 2 0 0	4th District.
<i>5l.</i>	Sabbath School .. 2 5 10	Mrs. Forsyth .. 1 0 0	Miss A. E. Stott, Collector.
<i>Wick.</i>	For Rev. John Lowe's Medical Dispensary at Nevoor, Mr. John Laing .. 10 0 0	William Trew .. 1 1 0	A. Michie .. 0 10 0
Rev. J. Currie.	Den's Road Factory Sabbath School .. 2 2 4	J. B. Deas .. 1 0 0	Mrs. Macpherson .. 0 1 0
Collected at Prayer Meeting .. 1 15 0	<i>Dundee.</i>	J. & H. Sandeman 1 0 0	Mrs. Paton .. 0 3 0
<i>Dundee District.</i>	<i>Pannure Street Congregational Church.</i>	W. S. Turnbull .. 1 0 0	Mrs. Callum .. 0 1 0
<i>Brechin.</i>	Rev. Robert Lang.	James Whittell .. 1 0 0	A. Hay .. 0 5 0
Mr. W. Stevenson 2 0 0	Miss Baxter .. 75 0 0	John Gray .. 1 0 0	William Small .. 0 10 0
Two Friends per ditto .. 2 0 0	Miss M. A. Baxter 75 0 0	Rev. Robt. Milne 0 10 0	P. Milne .. 0 2 0
<i>4l.</i>	Miss Urquhart .. 1 0 0	Rev. Thos. Miller 0 10 0	Thomas Russell .. 2 0 0
<i>Dundee.</i>	Miss Nicoll .. 0 10 0	Dr. Robt. Christie 0 10 0	J. Anderson .. 1 0 0
Geo. Armitstead, Esq. .... 200 0 0	Miss Wilson .. 0 5 0	Dr. D. Scott .. 0 10 0	Mrs. Christie .. 0 2 6
Ditto, for Rev. George Hall, Madras .. 20 0 0	Miss Hutchin .. 0 6 0	John McNeill .. 0 10 0	Mrs. Goldsworth 0 2 6
Ward Chapel.	Mrs. Milne .. 0 10 0	Melville Jameson 0 10 0	Mrs. Brown .. 0 10 0
Rev. R. Spence.	Mrs. A. M. Smith 1 0 0	Cornifutes & Milne J. & D. Keattie 0 10 0	David H. Miller .. 0 5 0
A. Low, Esq., Treasurer.	Mr. P. Watson 15 0 0	Charles Law & Son 0 5 0	R. S. Grieve .. 1 0 0
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	Mr. Chas. Thomson 0 10 0	Peter Anderson .. 0 5 0	William Whyte .. 0 10 0
	Mr. Dan. Urquhart 0 10 0	Old Scotch Independents, per J. Barclay .. 0 10 0	Mrs. D. Cowrie .. 0 15 0
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	<i>23s. 12s. 4d.</i>	Wilson U. P. Ch. 4 17 7	John Peterson .. 1 1 0
	<i>Castle Street Congregational Church.</i>	North U. P. Ch. 7 18 0	Magnus Peterson 1 1 0
	Rev. George Thompson.	Mill Street Congregational Ch. 5 6 2	Mr. Magnus M. Peterson's Bible Class .. 1 1 0
	Collection .. 2 19 0	Ditto Sabbath School .. 0 15 0	John Bartholomew 0 7 6
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ohnstone, Collector.		Mrs. Veitch .. 0 5 0		D. Henderson, Esq. 0 5 0		Rev. R. W. Thomson.	
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A. J. .. 0 5 0		Ditto, for Widows' Fund .. 1 0 0		Mrs. Marshall .. 0 2 6		P. Walker, jun. ... 0 10 0	
A. J. .. 0 2 6		Mr. Stieck .. 2 0 0		Rev. James Leson 0 5 0		Miss H. Adam's class .. 0 12 0	
A. J. .. 0 1 0		J. H. Stott .. 2 0 0		Exs. 2s. 6d.; 9l. 17s. 10d.		Miss C. Adam's box .. 0 1 5	
A. J. .. 0 5 0		For Widows' Fund .. 2 14 10		Musselburgh.		Miss M. Stewart's box .. 0 3 5	
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Congregational Chapel, Rev. W. J. Cox, .. 5 0 0		Congregational Chapel, Rev. W. J. Cox, .. 5 0 0		Miss Chisholm .. 0 2 0		Wm. Blyth .. 1 0 0	
Ditto, for Widows' Fund .. 2 4 0		Ditto, for Widows' Fund .. 2 4 0		Mrs. Bathgate .. 0 5 0		Mrs. J. S. Blyth .. 2 0 0	
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Thos. Watson .....	5 0 0	Mr. Henry Clow's Bible Class, Elgin Place Church .....	10 0 0					
Nathaniel Stevenson .....	5 0 0	Old Scotch Independent Church Sabbath School .....	1 13 3					
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Wm. Kerr .....	5 0 0	Finnistoun Free Church Sabbath School .....	0 15 4					
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David Wilson .....	1 0 0	Hutchiesontown U.P. Church .....	2 10 0					
Andrew Mitchell .....	1 1 0	Calton Association for Evangelical Purposes .....	2 6 5					
J. D. Bryce .....	5 0 0	St. George's Parish Church Sabbath School .....	0 15 0					
Wm. Kidston & Son .....	1 0 0	St. George's in-the-Fields Church Wellington Street U.P. Church Sabbath School .....	5 16 0					
P. Henderson & Co. .....	1 0 0							
D. Anderson .....	1 0 0							
J. Anderson .....	1 0 0							
Jas. Hannan .....	1 0 0							
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Jas. Graham .....	1 0 0							
H. S. MacPherson .....	2 0 0							
Jas. Readman .....	2 0 0							
Alex. MacArthur .....	1 1 0							

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kincaid, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 13, South Hanover-street, Glasgow; and W. G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.

THE

# Missionary Magazine

AND

## CHRONICLE.

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### ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

#### SEVENTY-SECOND GENERAL MEETING.

WE have once more to congratulate our friends on the return of another Anniversary of the Society, and on the signal success which has crowned the various meetings and services peculiar to the hallowed season. Not only has the interest of former years been amply sustained, but the large assemblies congregated together to learn tidings of the progress of the Gospel among the heathen, and the deep and earnest response which was given to the appeals on behalf of Madagascar, of India, of China, and of the Islands of the Southern Sea, have afforded unequivocal proof that the Society, now in its seventy-second year, is yet stronger in the affections of its friends, and stands higher in the estimation of the Christian public at large, than at any earlier period of its career. May God, of His abundant grace and mercy, continue to prosper the labours of His servants during the new missionary year upon which we have entered!

MONDAY, MAY 7th.

*Mission House, Blomfield Street.*—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. V. PRYCE, M.A., of Brighton, commenced with reading and prayer. Rev. GEORGE WILKINSON, of Chelmsford, preached from Mark xvi. 15. Rev. F. STEPHENS, of Croydon, concluded.

TUESDAY, MAY 8th.

*Fetter Lane Welsh Chapel.*—Rev. ROWLAND WILLIAMS, of Bangor, preached in the Welsh language from Matt. xiii. 38.

WEDNESDAY, MAY 9th.

*Surrey Chapel.*—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. J. G. MIALL, of Bradford. Rev. DAVID THOMAS, B.A., of Bristol, preached from 2 Cor. v. 9. Rev. R. M. DAVIES, of Oldham, offered the concluding prayer.

*Tabernacle.*—Rev. EDWARD JUKES, of Hull, read the Scriptures and prayed. Rev. CHARLES VINCE, of Birmingham, preached from Joshua xxiv. 2. The service was concluded by Rev. T. ARNOLD, of Northampton.

FRIDAY, MAY 11th.

## SACRAMENTAL SERVICES.

*Craven Hill Chapel.*—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. J. STRATTEN, W. GILL, J. S. RUSSELL, M.A., D. ARTHUR, and A. McMILLAN.

*Stepney Chapel.*—Rev. J. VINEY presided. Addresses, prayers, &c., by the Revs. W. TYLER, E. PRICE, G. S. INGRAM, H. D. NORTHROP, and JOHN KENNEDY, M.A.

*Falcon Square.*—Rev. J. S. HALL presided. Addresses, prayers, &c., by the Revs. D. HEWITT, W. CAMPBELL, WM. TRITTON, and THOMAS MANN.

*Kingsland Congregational Church.*—Rev. Dr. J. R. CAMPBELL presided. Addresses, prayers, &c., by the Revs. JAMES SIBREE, CLEMENT DUKES, M.A., Dr. LEASK, and T. W. AVELING.

*Hanover Chapel, Peckham.*—Rev. J. G. ROGERS, B.A., presided. Addresses, prayers, &c., by the Revs. J. PILLANS, S. W. McALL, R. W. BETTS, and W. P. TIDDY.

*Trevor Chapel, Brompton.*—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. T. ALEXANDER, J. M. CHARLTON, M.A., CHARLES WINTER, J. S. JAMES, W. H. JELLER, and W. M. STATHAM.

*Lewisham High Road Chapel.*—Rev. ARTHUR TIDMAN, D.D. presided. Addresses, prayers, &c., by the Revs. R. ROBINSON, A. KING, W. K. LEA, and GEORGE ROSE.

*Park Chapel, Camden Town.*—Rev. J. C. HARRISON presided. Addresses, prayers, &c., by the Revs. GEORGE GILL, JAMES FLEMING, and JOSEPH SHILLITO.

*New Tabernacle.*—Rev. S. GOODALL presided. Addresses, prayers, &c., by the Revs. G. GOGERLY, W. GRIGSBY, and JAMES DRIGHTON.

*Union Chapel, Islington.*—Rev. J. STOUGHTON presided. The Rev. HENRY ALLOE, and other ministers took part in the service.

*Craven Chapel.*—Rev. R. D. WILSON presided, and other ministers took part in the service.

THE Seventy-second Anniversary Meeting of this Society was held at Exeter Hall, on Thursday, May 10th, and was very numerously attended. The Earl of Shaftesbury presided, and on the platform, among other gentlemen, were Hon. A. Kinnaird, M.P., E. Baines, Esq., M.P., T. Barnes, Esq., M.P., T. Chambers, Esq., M.P., Geo. Hadfield, Esq., M.P., George Leeman, Esq., M.P., Dr. Risdon Bennett, Henry Spicer, Esq., James Spicer, Esq., W. R. Spicer, Esq., G. F. White, Esq., J. K. Welsh, Esq., H. Wright, Esq., H. W. Dobell, Esq., E. Smith, Esq., H. Rutt, Esq., C. E. Mudie, Esq., T. Spalding, Esq., H. A. Wills, Esq., Bristol, I. Perry, Esq., Chelmsford, C. Jupe, Esq., Mere, J. Sidebottom, Esq., Manchester, Rev. H. Allon, Rev. J. Stoughton, Rev. Dr. Tidman, Rev. Dr. Raleigh, Rev. Dr. Spence, Rev. J. G. Rogers, Rev. Newman Hall, Rev. R. D. Wilson, Rev. Dr. Ferguson, Rev. E. Mannering, Rev. T. Binney, Rev. S. B. Bergne, Rev. J. Kennedy, Rev. J. S. Wardlaw, Rev. E. Mellor, Liverpool, Rev. R. W. Dale, Birmingham, Rev. Aubrey Price, Rev. J. G. Miall, Rev. Dr. J. R. Campbell, Rev. T. Parsons, Rev. J. Glendenning, Rev. Dr. Morton Brown, Rev. H. R. Reynolds.

The Rev. ROBERT ROBINSON, Home Secretary, announced the Hymn beginning, "All hail the great Immanuel's name." The Rev. JOHN GLENDENNING, of Bristol, offered prayer.

The Rev. W. FAIRBROTHER read the Report, of which the following is an abstract:—

The Directors of the London Missionary Society, in presenting their Seventy-second Report, have again to record, with devout gratitude, the faithfulness of God in following the efforts of their devoted agents in various parts of the world with manifest indications of the Divine presence and power. And, though the history of the past year may not abound with startling incident, or present facts calculated to cause depression or awaken exultant feeling, probably in no year of the Society's history have the indications of steady growth and consolidation been more marked than in the year which we now close.

The Directors, with the most sorrowful feelings, record the decease of their long-tryed and devoted friends, WILLIAM DAY WILLS, Esq., of Bristol, and THOMAS THOMPSON, Esq., of Prior Park, Bath. On the evening of the day on which our Annual Meeting was held, and in the proceedings of which he had taken part, Mr. WILLS sustained such serious injuries by an accident in returning home that he lingered only for a few hours. His last public act was pleading for this Society, and his last social meal was in company with a few honoured friends, with whom he was associated in various plans of Christian benevolence. Mr. THOMPSON was one of the early friends of the Society. It had scarcely reached its youthful vigour when he became its generous supporter and earnest advocate. It was he who first brought the subject of Christian Missions before the attention of Sabbath-schools; and later in life he made that eloquent appeal which was seconded by the late Rev. JOHN ANGELL JAMES, and which was responded to so generously by the Christian communities of our land, to send a million copies of the New Testament to China.

The year 1864-5 was painfully distinguished as a year of unprecedented bereavement. No less than eight ordained Missionaries and seven Missionaries' wives passed to their rest; many of them in youth or in the prime of life, full of energy and hope, and only entering upon their allotted tasks; while six others, from age, sickness, or other causes, retired from active work. But during the year now brought under review there are only five deaths to record. The Rev. GEORGE PLATT proceeded to the South Seas in 1816. For nearly half a century he laboured with great diligence in Raiatea and the neighbouring islands. When he first landed, he was surrounded by a crowd of savages; but he lived long enough to witness the extinction of idolatry, the whole population brought under Christian instruction, and very many exhibiting the purity, beauty, and grandeur of a

Christ-like life. Dr. JAMES HENDERSON, after presiding for five years as Medical Missionary over the Hospital at Shanghai, was smitten with fever. When the crisis of the disease was passed, he removed to Japan, with the hope that a sea voyage and change of climate might reinvigorate his enfeebled system; but he never recovered strength, and died shortly after his arrival. Mrs. DALGLIESH, the wife of the Rev. JOHN DALGLIESH, of Jamaica, after twenty-two years of self-denying toil, Mrs. SCOTT, who had only spent a few months at Tutuila, and Mrs. MURRAY, after a very short residence in South Africa, have passed from this dying world to the abodes of the living.

Though not connected with the Society at the time of their decease, two other names ought not to be omitted: the Rev. JOHN LE BRUN, who laboured more than fifty years in the island of Mauritius, and the Rev. W. SWAN, whose name will ever stand connected with the translation of the Scriptures into the Mongolian language. These rest from their labours. Each has heard the voice of the Master: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The hope so confidently expressed in the last Report, that the Directors would be able, during the current year, greatly to strengthen the Mission Settlements by the accession of new labourers, has been realized. Seldom have the Directors been able to send out so many well-trained Missionaries in a single year. Five, having recovered health and strength, after a short residence in England, have returned to their homes in the Mission-field. Five additional Missionaries have been added to the number of European Missionaries in China, five in the South Seas, four in India, two in South Africa, one in the West Indies, and one in Madagascar, making a total of twenty-three. But from this number we must deduct the losses of the year, which are as follows:—Two have died, one, from the partial failure of health, has been compelled to relinquish foreign service, and has settled in the ministry at home; one has been recalled; and four, including Dr. MULLEN, who has resigned his station in Calcutta, that he may be associated with Dr. TIDMAN in the Foreign Secretariat, have returned to this country. But, after deducting the losses of the year from these various causes, there yet remains an increase of fifteen European Missionaries.

Gratifying as this statement must be, it is only second in importance to the steady increase in number, and the growing intelligence and efficiency, of the Native agents. Four ordained Native pastors have been added to the list of last year; and the number of Native agents employed in various departments of Christian effort is not less than 750.

For many years in the early history of modern missions, the few engaged as teachers of their fellow-countrymen were, as a rule, men who had enjoyed but few advantages, and were but feeble exponents of the sublime doctrines of the Gospel; but the great majority of those who are now engaged in evangelistic labour, or as Native ministers presiding over Native Christian Churches, are men who have had the advantage of an early education in our Mission Schools, and subsequently of a collegiate course designed to fit them for the duties of their position. The somewhat rapid extension of Christianity in certain districts must be ascribed, under God's blessing, to the labours of these Native converts.

The difficulty and cost of sustaining only a limited number of foreign Missionaries in climates generally unfavourable to European life are so great, that the only hope of the ultimate accomplishment of our object rests upon the employment of a well-selected and carefully trained Native agency, coupled with the conviction that Christian Churches thus planted will diffuse that light which they have received from us.

At the present time the number of Missionaries connected with the Society is *One hundred and eighty-five*. Of these, *Twenty-seven* are connected with the Mission in POLYNESIA; *Twenty-three* are stationed in the WEST INDIES; *Forty-one* in SOUTH AFRICA; *Twenty* in CHINA; *Sixty-two* in INDIA; and *Twelve* in MADAGASCAR.

the number of Students connected with the Society is *Thirty-seven*: ten of these are completing the last year of their academical training at the Society's Institution, and under the care of the Rev. J. S. WARDLAW, M.A. They have made considerable progress in the study of the languages they will have to speak in after life, and pursuing other branches of study specially designed to prepare them for future usefulness. It is very gratifying to state, notwithstanding the large additions recently made to the number of our agents, that in the course of a few months *Nine* additional missionaries will proceed to INDIA; *Two* to CHINA; and *One* to SOUTH AFRICA.

At a Special Meeting of Town and Country Directors, held on March 8th, 1865, conducted for the purpose of receiving a Report of a Special Committee appointed to consider the Home Service and Administration of the Society, a Resolution was approved and passed:—"That, in the judgment of the Committee, the interests of the Society require the appointment of two Home Secretaries, with separate spheres of prescribed duty." In the last Report it was stated that, in compliance with a suggestion of this Committee, the Rev. WILLIAM FAIRBROTHER had been requested to accept one of these appointments, and that the other was then vacant. The Directors have subsequently cordially and unanimously requested the Rev. ROBERT ROBINSON to accept the appointment, and to become the colleague of the Rev. WILLIAM FAIRBROTHER in the Home Department, believing that he possesses in an eminent degree the qualifications which will fit him for the honourable and efficient discharge of the duties of the position.

While these new arrangements in the Home Department were pending, Dr. TIDMAN, who has so long held, and with such singular efficiency filled, the office of Foreign Secretary, communicated to the Board his conviction that the time had arrived when some one should be associated with him in the discharge of the duties belonging to the Foreign Department, and requesting the appointment of a Committee to confer with him upon the subject. The following resolution was passed by the Committee, and was subsequently approved and adopted by the Board:—

"That this Committee cannot approach the important subject which has been remitted to them by the Board of the London Missionary Society, without recording their high appreciation of the faithful concern for the interests of the Society which has led their honoured friend and brother Dr. Tidman to ask for the appointment of this Committee, and their entire concurrence in the views and feelings which he has expressed on the subject. They sincerely hope that the day is far distant which will find him unable, in the providence of God, to discharge the duties of the office in which he has for five-and-twenty years rendered invaluable service to our common Lord and Saviour. But, having respect to his years and the state of his health, they believe that he has been wisely directed in asking that such steps should be taken as may prevent the Society from suffering injury in the future, either by his entire or partial inability to discharge the duties of Foreign Secretary."

At the Annual Meeting of Town and Country Directors, Delegates, &c., held on May 1865, it was resolved:—

"That Dr. Mullens be invited to return to this country for the purpose of being associated with the Rev. Dr. Tidman in the office of the Foreign Secretaryship."

After spending twenty-two years in the distant East, where Dr. Mullens has won a name of great eminence as a Christian Missionary, and where he has rendered services of the highest order to the cause of truth, the Directors welcome him to his native land, and pray that his life may long be spared to adorn the position in which the great Head of the Church has placed him.

The Congregational Churches of Australia, composed to a great extent of those who were grown up in the Christian homes of Great Britain, have always manifested con-

siderable interest in the operations of the Society, and have for many years contributed generously to its funds. After mature deliberation, and at the request of the Churches in our Australian colonies, the Directors have appointed the Rev. J. P. SUNDERLAND as their agent. It is believed that the increasing number and growing wealth of these Churches render such a course desirable, and that an annual visitation by an efficient representative of the Society will yield such an increase in income as will amply justify the expenditure involved in the arrangement.

The financial position of the Society is stated in the following abstract :—

## INCOME 1865-6.

## FOR ORDINARY PURPOSES.

Subscriptions, Donations, and Collections . . . . .	£44,864 4 0
Legacies . . . . .	7,924 5 4
Fund for Widows and Orphans, and Superannuated Missionaries . . . . .	3,193 3 5
Australia and Foreign Auxiliaries . . . . .	1,996 10 9
Dividends . . . . .	528 15 1
	<hr/>
	£58,506 18 7

## FOR SPECIAL OBJECTS.

For the Extension of Missions in India . . . . .	£578 14 4
Ditto ditto China . . . . .	1,029 2 8
For the Madagascar Mission . . . . .	813 9 6
For the Memorial Churches . . . . .	1,556 1 0
For the Education of Missionaries' Children in Australia . . . . .	1,000 0 0
For the New Ship . . . . .	3,082 11 6
Contributions at Missionary Stations . . . . .	16,574 10 0
	<hr/>
	£23,141 7 7

## EXPENDITURE.

Payments by the Treasurer . . . . .	£90,601 5 1
Raised and appropriated at the Mission Stations . . . . .	16,187 10 10
	<hr/>
	£106,788 15 11

Towards meeting the deficiency in the Income of the Society, as compared with Expenditure, the following sums have been drawn :—

From the Fund for Extending Missions in India . . . . .	£4,000 0 0
Ditto ditto in China . . . . .	4,527 5 5
Ditto ditto Madagascar Churches . . . . .	1,076 12 9
Ditto New Ship . . . . .	8,107 11 7
Reserve Legacy Fund . . . . .	7,459 3 0
	<hr/>
	£25,170 12 9

From the foregoing statement it will be apparent that the Directors are now carrying out those important extensions in India, China, and Madagascar, which have been so long contemplated, and the completion of which has been deferred by the unprecedented losses which the Society has sustained by death, or by the retirement of Missionaries through the failure of health. The funds supplied for these purposes, in answer to



cial appeals, are now rapidly diminishing. The fund for Madagascar was exhausted the close of the last year, and from that time the Madagascar Mission has been dependent upon the ordinary income of the Society, and the sum of £8527 5s. 5d. has been taken this year from the extension funds for India and China.

When these important extensions in the Society's operations were proposed, it was expected that if a sufficient amount was raised to cover the expense of founding these new elements, and to meet the current expenditure for a few years, the ordinary income of the Society—since at that time it was steadily advancing—would afterwards be sufficient to sustain them. The ordinary income meantime has not advanced, and the rapid diminution of these funds occasions considerable apprehension respecting the future.

From the additions already made and contemplated, to the number of our Missionaries, the expenditure of the coming year will be considerably in excess of the past; and the Directors very earnestly entreat the Pastors of our Churches and the friends of the Society generally throughout the kingdom, to pay increased attention to the efficiency of our organizations, that there may be no necessity for suspension in these seasons, or contraction of present operations. An addition of £10,000 per annum to the present income of the Society is necessary to sustain its present operations.

#### POLYNESIA.

In no part of the world have the triumphs of Christianity been more marked than in the Islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the Church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a single Native Christian in Polynesia; now, it would be difficult to find a professed heathen later in those islands of Eastern or Central Polynesia where Christian Missionaries have been established. The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognised codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognised members of Christian Churches. They educate their children, endeavouring to train them for usefulness in after life. They sustain their Native ministers, and send their noblest sons as Missionaries to the heathen lands which lie farther west. There is not to be the culture, the wealth, the refinement of the older lands of Christendom. These things are the slow growth of ages. But these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom.

How are these successes things of the past only. Not a year closes without the name of some island being mentioned for the first time, which sounds as strangely in our ears as did that of Rarotonga or Mangaia in the ears of our fathers. The blessing which has been shed so bountifully upon the older settlements enables our brethren to train up a large number of Native ministers for the village Churches around them and Native Missionaries for the dark lands of Western Polynesia. Dr. TURNER, who presides over one of our colonies, writes:—

In the course of the twenty-first year of our Institution, twenty-one young men have been sent out, at the close of a four years' course, to occupy stations in various parts of the Pacific. In May last three young men left, specially selected for the New Mission to the South Sea Islands. One of them was that remarkable wanderer, Etiekana, of Manahiki, who, after having been cast away for eight weeks on the deep, and carried in a fragile canoe

1800 miles from his native island, introduced the Gospel to that group, which turns out to have been populated principally by an old colony of Samoans. Elekana was in our Institution for nearly three years, and proved himself to be an industrious, plodding, right-hearted man, and gained the respect and confidence of all who knew him. He and his two fellow-students were located by Mr. Murray, each in a group of coral islets, about six hundred miles to the north-west of us, and, owing to the similarity of the dialects, have been able to begin work at once, using Samoan books and making the Samoan language the medium of instruction. The places of all have been filled up, and there are now under our care 85 young men."

In another communication Dr. TURNER refers to the general aspect of the Mission on the Island of Upolu in the following terms:—

"Our district work has been carried on during the year, much as formerly reported. We have resident teachers in each of the nine villages, and on the Sabbath days ten or twelve of the Institution students aid in the preaching, Sabbath-school, and other duties.

"These villages contain a population of 2000. In the course of the year we have admitted 64, and have now in Church fellowship 294. And on the list of candidates for Church membership there are 244. Including the students and their wives, we have in all 438 members of the Church residing in the district. In August I held the Annual Examinations of the schools, and found that the children in attendance in the village schools number 644. Of these 151 can read well, and are attending to writing, arithmetic, &c. The contributions to the Society in May, including the subscriptions of the students and ourselves, amounted to £87 1s. 8d.: about one-third of the sum was from the children. We have separate missionary meetings for the children, and keep their contributions distinct. This year the contributions of the nine villages, for the support of their teachers, amounted to £116 2s.—an average of about £13 to each man, exclusive of a free house and daily supplies of food. Fifteen years ago, when we first committed to the people the support of their own teachers, they only raised the sum of £14 in all the district; it has gone on steadily increasing until it has reached the goodly sum of £116. In common with the other Natives of the group, our people have expended many pounds this year also in the purchase of the new Bible. The Committee of the Bible Society in London say that our sales in Samoa are without parallel in the history of Bible circulation in any mission field; and it is certainly a noteworthy fact that, in less than two years from the arrival of this new edition with marginal references, we have remitted to the Bible Society upwards of two thousand pounds."

The following passage will be interesting to those who inquire what our Missionaries are doing to develop the natural resources of the island:—

"The Cotton Supply Association will surely get plenty of the raw material by-and-by. Our Samoans even are all becoming cotton-planters. The merchants are giving them every encouragement; and they will now probably add one thousand bales per annum to their usual cocoa-nut oil and other exports. The climate answers admirably for the valuable Sea Island Cotton."

SAVAGE ISLAND, not many years ago remarkable only for its revolting barbarism, is now remarkable as presenting one of the most conclusive proofs of the power of the Gospel to raise the most degraded and outcast portions of the human family to the blessings of a Christian civilization. The Rev. W. G. LAWEES landed upon Savage Island in 1861. The work had been commenced and carried on for some years by Native Missionaries from Samoa. These noble men had imperilled their lives—one had died a martyr; but the history of Missions scarcely presents a parallel to the success which had followed their labours. The population, numbering about 5000, had been brought together into village communities. Five chapels had been built; not a vestige of idolatry remained upon the island. One of the teachers had made a successful attempt at reducing the language to a written form, and a substantial and comfortable residence, furnished to the best of their ability, had been prepared for the European Missionary. Previous letters have been published, giving accounts of the prosperity of the Mission. Mr. LAWEES recently writes:—

"The Church on Nine continues to increase in numbers. From the accompanying statistics you will see that 284 have been added to the Church during the year. We have now 1075 in Church fellowship. None of these have been admitted to the Church until they have been a long time on probation, and every inquiry made about them. Their conduct as Church members justifies the hope that a large number of them have been brought out of darkness into light, from death into life. An unusually large number have been removed by death. The end of many, we know, was peace. They died resting on Christ as their Saviour; of others, we have pleasing testimony from those who witnessed their departure.

"My teachers' class—we don't aspire to an 'Institution' on Savage Island—has given me much pleasure and encouragement. There are twelve young men in it, who, with their wives, live near us. Mrs. Lawes has several classes with their wives. The young men have made great progress, considering how short a time they have been under instruction. Many are burning with desire to go as pioneers to heathen lands; but this is impossible until we get a new ship.

"Our Schools continue to prosper; but we are sadly crippled for want of suitable books, &c. A small printing-press would be exceedingly useful to us. The portions of the New Testament printed by the Sydney Auxiliary Bible Society are nearly all sold and paid for.

"One of the principal events of the year has been the appointment of constables and judges as a terror to evil-doers; and, connected with this, a monthly meeting of those in authority. A deputation of six from each of the six settlements meet here once a month to make laws, &c. This is an improvement on the old custom of each village making its own laws independent of others. Collisions were frequent, and differences not always easy to be settled amicably. I give them what help I can, without being in any way a judge or a ruler over them.

"With regard to the translation of the Scriptures, I have been going on comfortably, as God has given me opportunity. Since last May I have completed the translation of the Epistles to the Romans, Galatians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, and Philemon, with the 1st and 2nd Peter, and Jude. I have nearly completed the revision of them. Mr. Pratt has rendered us good service by revising the MSS. He has made many important corrections and suggestions. We need another Missionary here to do this work effectually. The only book of the New Testament still untranslated is that of Revelation. I hope to begin that soon, if it be the Lord's will.

"The contributions this year to the London Missionary Society are greatly in excess of any previous year, notwithstanding the very low rate at which we are obliged to estimate native produce. With the exception of a very little money and cotton, the whole of the contributions have been made in cocoa-nut fibre. From the accompanying statement you will see that the children's contributions for the new ship are equal in value to £124 7s. 6d., the adult contributions to £200; making a total of £324 7s. 6d. The above is estimated at the price the fibre will fetch at Apia, in Samoa, which is just half the price the fibre of 1863 fetched in Sydney. Our contributions last year amounted to £237; but they were estimated at double the present price. So you see that Savage Island has more than doubled her contributions. 'She hath done what she could.' The greatest enthusiasm has prevailed. The people have done their utmost. There is scarcely a cocoa-nut, such as is used for fibre, to be had in the whole island.

"We have just had our May Meetings—two glorious heart-stirring gatherings. Some of the old men who spoke referred to former times when such assemblies were unknown, and when many then present never met except in bloody strife. Would that Christians at home could have seen what we saw, and heard what we heard on those two days! In addition to the above amount, about £100 has been raised during the year in payment for books."

After referring to emigration to Samoa for the purpose of working on the cotton plantation, Mr. LAWES proceeds:—

"At present our population is on the increase, in spite of the emigration. The births are far in excess of the deaths.

"We are now hoping and waiting for the 'John Williams,' praying that it may soon come, and come filled with new Missionaries. We sadly miss the Missionary Ship."

The letter concludes with the following statistics:—

“ Churches . . . . .	6
In Church fellowship . . . . .	1002
Candidates . . . . .	470
Scholars in Children's Schools . . . . .	2256
Scholars in Adults' Schools . . . . .	1328
Children's Contributions to the New Ship . . . . .	£124 7 6
Adults' Contributions to General Fund . . . . .	200 0 0
Missionary . . . . .	1
Native Teachers . . . . .	6
Assistant ditto under instruction . . . . .	12”

Owing to the loss of the “ John Williams,” the information obtained from the South Sea Islands during the past year has been scanty and imperfect. But, while its general tone indicates the continued prosperity of the Missions, there is a communication from Uea of a most painful character.

There are several small islands within sight of the main-land of New Caledonia. These are claimed as dependencies of the French colony. Before the settlement of the French on New Caledonia, Native teachers had been located on Lifu and Uea, two of these small islands, and a number of the poor savage people had placed themselves under Christian instruction, and we have reason to hope that some had become Christians. The outrage of the French commander upon the Station at Lifu, under the care of the Rev. S. MACFARLANE, will be remembered. Subsequently a similar outrage has been perpetrated upon the poor Christians at Uea. With piteous entreaty, they had often implored that an European Missionary might be sent to reside amongst them, and carry on the work which had been commenced by the Native Evangelists. At length the Rev. S. KILA was instructed to proceed to Uea. Meantime some Roman Catholic priests had landed, and had won over three of the most powerful chiefs to Romanism. These have robbed the poor Christians of their five chapels, have burned down the Christian villages, destroyed all their property, and driven the Protestants from their homes and lands, giving these lands to their Papist adherents. In June last the Governor of New Caledonia visited the island, and the Missionary expected that the properties taken from the Christians would be restored, and that afterwards the Protestant Christians would be protected; but the Governor refused to redress the grievances of the sufferers, and confirmed the three Roman Catholic—rather Heathen—chiefs in their power, placing the Protestant chiefs beneath them.

At a meeting of the Board on Monday, February 26th, 1866, it was resolved—

“ That a representation of this affecting case be made to the Foreign Office, accompanied with a request to the Earl of Clarendon that he would make known to the Government of France the violent proceedings which have been adopted by the Catholics against the Native Protestants, with the knowledge, if not the concurrence, of the Governor of New Caledonia, in opposition to the just and liberal sentiments expressed by His Majesty the Emperor of the French, in reply to a former memorial from the friends of Missions in England.”

Since the publication of the last Report the new ship, bearing the honoured name of her predecessor, “ John Williams,” has been launched, and has proceeded on her first voyage to the South Seas. The Directors feel confident that they complied with the wishes of their constituents, who subscribed so generously for the building and equipment of the vessel, in building one of the highest class, and fitting her up with every requisite and convenience for the work in which she is engaged. The vessel was completed within the specified time in the contract, and was launched on October 5th, 1865, amid the cheers of an immense crowd of spectators. She is a beautiful clipper barque of 370 tons, builder's measurement, and is classed for thirteen years A 1 in Lloyd's Register. The serious interruption to the operations of the Mission, and the many inconveniences

felt and losses sustained since the wreck of the old vessel, two years ago, forcibly illustrate the necessity of having a vessel in the service of the Society. The Native teachers left upon those dark heathen islands have lacked the moral support which the regular visit of the ship gave them, and must frequently have been sorely in want of their necessary supplies; while many an eager eye from these English homes has been strained in watching the horizon for the first intimation of the arrival of the new ship, bringing letters and stores from the homes and churches of their fathers. The arrival of the vessel in Polynesia will diffuse gladness throughout our Mission settlements, and will enable the Missionaries to resume their measures for the further extension of Christianity.

The appeal of the Directors to the juvenile friends of the Society, for the requisite funds for the building or purchase of a new vessel to replace the one which had been lost, was so generously responded to, that, including the amount derived from the insurance of the old ship, a sum amounting to £15,638 19s. 1d. has been received; and, after all the charges connected with building, equipment, and stores have been defrayed, there yet remains a balance of £3723 8s. 5d., which will be kept as a ship fund available to meet the ordinary expenses of the vessel.

The enthusiasm with which the appeal was met was not confined to the Christian homes and schools of Great Britain: the little ones in our Colonies and at our Mission stations sent their share; and some of the largest amounts contributed came from those islands where the former ship had landed the first messengers of salvation.

The "John Williams," under the command of CAPTAIN WILLIAMS, with five Missionaries and their wives, sailed from Gravesend on January 4th. Many of the friends of the Society, as well as the relatives and personal friends of the Missionaries, went to Gravesend to commend them to God in prayer, and say "Farewell." The vessel had scarcely left the mouth of the Thames, when a succession of violent gales swept the Channel, and caused the most fearful destruction to life and property. But, whilst some parts of the southern coast of our island were literally strewn with wreck, the "John Williams" was mercifully preserved; and, though the captain put back to Portland Roads under stress of weather, and for some trifling repairs, the vessel sustained no serious injury. On the 29th of January she proceeded down the Channel with a fair wind: and, as no intelligence has since been received, there is reason to hope that she continued her course without further obstruction or delay, and by this date has arrived at Adelaide, the first port in Australia to which she was bound.

#### THE WEST INDIES.

The Churches in JAMAICA and BRITISH GULANA have not yet recovered from the depression and poverty occasioned by successive years of drought. Out of their very scanty means they subscribe with great generosity towards the cost of sustaining our Missionary settlements, but they yet require considerable pecuniary assistance.

Wherever these poor and oppressed people have been brought under the direct teaching and influence of the European Missionary, they have grown rapidly in intelligence and piety; but, beyond the pale of this healthful influence, there are great numbers who, while they possess a nominal Christianity, are fearfully debased and superstitious. Not a shadow of an imputation rests upon our Churches respecting the late painful outbreak in Jamaica. Though they had their grievances in common with others, they did not resort to riotous proceedings, but rested upon constitutional means to obtain redress. The contrast between the conduct of these Christians and the negro population generally supplies a powerful argument for the continued support of these centres of Missionary influence.

There can be no doubt that our expectations have been too lofty. We have hoped that this first generation of Christians would stand out in all the beauty and stateliness

the Churches far distant provinces, and have been lost sight of by the Missionary; worldliness and temptation have killed purity in others; but the great majority of the converts have remained stable and consistent, have continued to grow in grace, and have furnished the same evidences of sincerity and attachment to the Saviour as exhibited in Christian countries. Few illustrations of deep piety and burning zeal have been given by the modern Missionary Church more truly affecting than the religious life and history of the aged Chea, the martyr of Pok-lo. It was a great pleasure to me to worship with these infant Churches, and to see their close and intelligent attention to the preacher; to hear their simple singing and to watch their devoutness in prayer. In Peking, during a service I attended, one of the hymns sung turned on the great themes common to humanity in all countries, and pointed to that great Refuge from trouble wherein East and West alike find peace. It was a translation of our English hymn—

“ I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all and frees us:  
From the accursed load.  
“ I lay my griefs on Jesus,  
My burdens and my cares:  
He from them all releases,  
He all my sorrow shares.”

Referring to Native Evangelists, Dr. MULLENS writes:—

“ It is matter of great thankfulness that in every station of the China Mission, even the newest, the Spirit of God has brought out such men. Even the smallest Church has contributed its share in providing converts who shall preach to their fellow-countrymen the Gospel which they have themselves received. The whole number at present engaged in the Society's China Stations amount to forty.

Hong-kong . . . . .	2	Shanghai . . . . .	7
Canton . . . . .	3	Hankow . . . . .	4
Pok-lo . . . . .	5	Tien-tsin . . . . .	3
Amoy . . . . .	14	Peking . . . . .	2

“ I do not include among these brethren the ordained Native pastor Tsun Sheen, in Hong-kong. It might be expected as natural that a considerable number of helpers would be furnished by the older Churches; but it is a matter of surprise and of thankfulness that the younger Churches have also furnished them. I heard several of the brethren preach; some of them are both able and eloquent, men who were native scholars and wearing degrees before they became Christians. To me this was a fact of deep interest, as it rarely, very rarely, occurs in India. Others, though not literary men, are men of ripe age, of sober character, and of considerable experience. Pressing upon the brethren the importance of ordaining Native preachers to the pastorates of Native Churches, I found that there are in the various Missions seven or eight men who are rapidly growing fit for such a position. In Peking and Tien-tsin, in Amoy, Canton, and Pok-lo, there are men of this stamp, men of true piety, ‘fearing God and hating covetousness;’ ‘faithful men,’ ‘able to teach others also;’ and I do trust that within a limited period all of these may be publicly set apart to the ministry, and placed among the Society's recognised ministers. The number of theological students in four Stations is thirteen.

“ Our brethren in China have always been distinguished for their valuable contributions to Anglo-Chinese literature; commencing with Dr. Morrison's great Dictionary and his version of the Bible, we have had Dr. Medhurst's Dictionary of the Fokien dialect, the Delegates' version of the Bible, and other works still used by students of Chinese literature. Our brethren still continue their valuable efforts. Many of them have contributed to the small stock of directly Christian works published in Chinese by the Tract Society. To his Grammar of the Shanghai dialect, Mr. Edkins has just added a Grammar and Exercises in the Mandarin tongue, and is taking a principal part in the preparation of the Mandarin version of the Scriptures. Dr. Legge has recently completed the third and fourth volumes of his elaborate edition of the Chinese classics; a monument of learning, erudition, and research, which no other Chinese scholar has attempted to produce, and which very few beside himself could have ventured to undertake. And Mr. Alexander Stronach has prepared in manuscript, with great care, a very full vocabulary of the Fokien dialect, which will, I trust, ere long be published for the benefit of those who have to study that influential and widely-scattered tongue. These things are beside, and in addition to, the usual work of a busy missionary life; and, while they help to perfect our brethren in their own knowledge of the languages and literature of China,

they are found to be of essential service to others who, in official and missionary labour, are seeking the same honourable attainments."

In estimating the results of modern Missions in China, we should fall into serious error were we to take note only of the number of professed converts. Even the tangible and manifest results are sufficient to call forth our adoring gratitude; but there are other, and probably higher results, which are as yet unseen, and cannot yet be estimated. Five hundred years have passed since the Rector of Lutterworth translated the Bible into the English language, and during the whole of that period the quiet labours of John Wycliffe have been moulding our national character, and lifting us step by step to the proud position we now hold among the nations of the earth; and if we cannot set too high an estimate upon the labours of that good man, so it is impossible for us rightly to estimate the value of that literary toil which has given the Word of God and the germs of a Christian and scientific literature to the millions of the Far East. That Word is already found a Word of power and of life in that hitherto stagnant mass of humanity. The preaching of the Cross is evidently doing in China what it has done in other lands; and, though the preparation may be long, and the work arduous, the result will be there what it ever has been elsewhere—the phantoms of error will fade away before the advancing light of God's truth, and in after ages the names of these lowly and devoted men will be known as saints and martyrs—men who carried the truth of God to a dark land, and who, amid much depression, discouragement, and obloquy, founded a Church which will ultimately triumph over every opponent, and fill the land with its glory.

#### INDIA.

India has many and special claims upon our prayerful consideration and Christian generosity. Those vast territories included under this name, inhabited by no less than ten distinct nations, with different types of civilization, different languages, and different forms of native government, have been brought under our own rule, and are the subjects or dependants of the British Crown.

In common with other Missionary institutions, the Directors of the London Missionary Society have from the first admitted the claim and recognised the responsibility; and one-third of the number of our Missionaries are stationed in India, and more than one-third of our income is expended upon that country.

The extreme wretchedness and moral debasement of such vast multitudes, the strange cruelties imposed by their Heathen beliefs, and the slavery of the intellect under the influence of caste have influenced many, from the purest motives of Christian philanthropy, to direct their best energies to the evangelization of India; and some of the noblest and most gifted Missionaries of modern times have won an imperishable name in the Church of God in connection with such labours.

After seventy years of effort, and so large an expenditure of wealth and life, it is natural that Christians in this country should inquire with some earnestness as to the results which have followed these efforts. And the fuller the investigation, the more satisfactory will be the evidence that the blessing of God has crowned our labours.

The *direct* results of Christian Missions in India will bear comparison with the direct results arising from Christian efforts of a similar kind in other lands and other ages; but to the more thoughtful the *indirect* results will appear even more remarkable. It was long argued that so small a body of men, with but scanty resources, and without the shadow of political power, though they might probably influence a few individuals brought directly under their training, could never make any appreciable impression upon so vast a population. We must admit that other and powerful influences have been at work; but, whether we are disposed to attach a greater or lesser degree of importance to these, the fact is now indisputable that Christian ideas are forcing themselves upon

the attention of Hindoo society ; and amongst the educated portion of the people, especially in the Presidential cities, Hindooism appears to be on its trial, and its defence is abandoned.

The Rev. A. CORBOLD writes :—

“That native society is in a state of transmutation is evident from the discussions which are taking place, the changes that are in progress, and the attempts it is making to reform itself. Other agents beside the Gospel are helping on these things ; but without the Gospel these changes would not, we believe, take the form they do, nor be of the interest and importance they are. Many who are sharing in these changes probably know not whither they tend nor what their result will be. Desirous of obtaining a knowledge of European science and customs, they are expecting science and education will satisfy their new-born hopes and desires, and are willing to leave the institutions and customs and faith of their forefathers. Such changes as these give to the work of a Missionary peculiar interest ; his patience may be long exercised before he sees the desired fruit of his labour ; hope may be often deferred and often disappointed : but he feels that he is not labouring in vain nor spending his strength for nought. The Word he preaches is not powerless, but is accomplishing that whereunto it is sent. The kingdom of God is in our midst ; and, though it does not always come as we may be expecting it, its coming is nevertheless certain. Encouraged by the signs around us, it becomes us, with increased diligence and perseverance, to pursue the work, and, with renewed consecration by the Spirit of Jesus, to seek to become more meet for all the demands which the state of things around us may require.”

The following passage, taken from the last Report of the Bengal Auxiliary to the London Missionary Society, is significant. Referring to vernacular preaching, the writer states :—

“Very little opposition has been encountered, and scarcely any of a serious nature. Hindooism is but rarely defended. The idea that a religious change is coming over the country seems to be taking root in the minds of even the most ignorant. Still, though becoming willing to accept changes as they may come, they are unwilling to hasten them. A remarkable instance of this willingness to accept changes occurred in April, when, by order of the Bengal Government, the barbarities of the Charak puja were prohibited by the police. In this puja thousands of the lower classes pierced their sides, arms, backs, necks, and tongues with spears and hooks, and were sickening spectacles as they walked and danced through the streets, or swung on poles. This year, for the first time, not a single case of piercing was observed in Bhowanipore or Kalighat. The people quietly submitted to the police order. This puja has been gradually losing its hold on them ; and now Government has successfully prohibited the barbarities performed in honour of the god Siva.”

There can be no doubt that education in the Government Schools and Colleges has done much to produce this change in public opinion, but its present form and drift is evidently due to the diffusion of Christian truth, whether by Missionary Schools and Colleges or the preaching of the Gospel.

The Institution at Bhowanipore, founded especially for the purpose of giving a superior Christian education to the sons of the wealthier classes in Calcutta, appears to be in a flourishing condition. In the Report it is stated :—

“We are happy to be able to state that our Institution has this year attained a degree of prosperity it never enjoyed before. In numbers it has surpassed what it was fourteen years ago, when that remarkable commotion occurred, well remembered by several of our Missionaries and older converts, which swept away 250 of our scholars at once. The Report for the year 1851 tells of the baptism of six students ; of excitement and alarm produced among the Hindu families of the neighbourhood ; of meetings at Bhowanipore and a monster meeting at Calcutta, held with a view to counteract the influence of the Missionaries ; and of the sudden falling away in the attendance at our school from 600 to about 300. From this blow the Institution has never fairly recovered its numbers until the present year. Towards the end of the year, after the Durga puja, the attendance invariably falls off greatly. About the middle of the year, however, the number on the rolls was 656. The number of scholars at the Behala Branch School is 170. The whole number of our Anglo-vernacular scholars this year has been 825. The College classes



have been larger than before. The largest attendance in the first class has been forty-one, and in the second class forty. We feel the necessity of making an effort to enlarge the College department of our Institution. We are urged on all hands to establish a class higher than the entrance class for the Calcutta University. The present standard of education in Calcutta, and the position taken by all other similar Institutions, demand that we should make such an effort.

"The fees we are now receiving from our scholars enable us to carry on our educational work efficiently, with a comparatively small cost to the Society. The amount realized from the fees this year, 5669 rupees, is an increase of nearly 1000 rupees upon the receipts of last year. How great a relief this is to the funds of the Society may be seen from the fact that the fees obtained this year have been nearly sufficient to pay the salaries of the whole staff of Native Teachers."

After so many years of patient toil, the converts in Bengal and the North-west Provinces are but few, and the Churches resemble the Apostolic Churches in the great cities of Asia Minor. They are as yet but points of light in that continent of darkness; but in some districts in Travancore no inconsiderable portion of the people have been brought under Christian influence, and a vast system of Native agency is employed. The Rev. G. O. NEWPORT, at Parechaley, writes:—

"With the oversight of 78 congregations, containing 7111 adherents, and employing 111 agents in their superintendence, it will be evident that a Missionary can carry on very few direct labours among the heathen. He must chiefly labour indirectly through the Mission agents and Native Christians. In this indirect way much good is done, though perhaps more good might result if the Missionary could more personally and directly engage in the work."

It is impossible to over-estimate the value of such an instrumentality. The character of these Native ministers may be inferred from a passage in the Report of Dr. MULLENS. Writing of the Madras Mission, Dr. MULLENS states:—

"In regard to ordination, it appeared that there are some ten evangelists in the Mission, all but ready for it; men of excellent character and education, speaking and reading English as well as Tamil. I saw all these brethren in Madras, and held a special meeting with them. They are fine men, of the same stamp as our Native brethren in Calcutta, and if properly guided and trusted may, under God's blessing, turn out as great a blessing here as our brethren there have been made to the Churches over which they preside."

Referring to the Stations in Travancore, Dr. MULLENS writes:—

"At the various stations I met the numerous Native evangelists, catechists, schoolmasters, and colporteurs engaged in the service of the Mission. I was amazed at their number, their intelligence, the high degree of education which many of them have reached, and the strong testimony borne by every Missionary to the spirituality and consecration of several whom they find 'fellow-helpers in the truth.' Indeed, I could see in a moment that Whitehouse's hard and careful work is now bearing noble fruit. I never saw in any Indian Mission a finer set of agents than our Travancore Mission now contains. I never read higher testimony to their education, character, and usefulness than our brethren have given me off-hand respecting the men they have around them. At every station they gave me an address; and these addresses, their own work, are in perfect accordance with the character given of the men by our Missionary brethren. Great affection for the Society, thankfulness for progress, desires after richer blessings, and expressions of personal consecration fill their pages, and are evidently the natural overflow of devout and consecrated hearts. You may imagine my emotion at meeting, a few days later, in Nagarcoil, on a special occasion, all the catechists and agents who knew English, that I might give them a few words of counsel. There were 300 present, of whom more than a hundred speak and understand English well; and they seemed to enjoy and appreciate the service. Where else in India or in the East have we 'that great sight'? It overwhelmed me with surprise, with delight, and thankfulness."

Afterwards, referring to consultations with the brethren in committee, Dr. MULLENS remarks:—

"A sub-committee reported that there were thirty-two congregations which could be recommended as pastoral charges with small congregations near, and that there were sixteen men in the very front rank of the Native brethren who might be ordained over them or over Missionary districts. The ordination question was fully discussed, and I urged that, beside Yesudian, three others should be ordained during my visit; and the thing was done."

But, gratifying as this must be, and full of promise for the future, it is mournful to reflect that, even in these more favoured districts, a short distance from these centres of blessed influence, the people are sitting in the deepest darkness, and in many places have never heard the name of the Saviour. The Rev. J. P. ASHTON, writing from Madras, says:—

"The villages to the north of Madras, which were visited last year and the four preceding years, have been visited again this year. This duty has fallen chiefly on Cotlingam, one of our evangelists who is well qualified for the work and has taken much pleasure in it. He was accompanied either by a Catechist or a Reader, and in most of the villages was well received and attentively listened to. He has nothing to mention of sufficient importance to record in these pages, except perhaps the fact that he met in one of the villages with some Telugu merchants from Calahstree, a celebrated place of pilgrimage about fifty miles north of Madras, and was much surprised to learn from them that, though so near the great centre of Mission operations in South India, they had never heard anything of the doctrines and precepts of Christianity. They however listened to his words with great attention, and thankfully received some tracts and books from him, promising to consider more fully about our religion. It is a striking example of the vastness of the field and the fewness of the labourers, that there should be a most important town so near Madras to which the sound of a preached Gospel has never reached to the present time. Doubtless there are other instances of the same kind. We ourselves fell in with one, which illustrates the great extent of work that is yet to be accomplished. In the month of August we went to the great swinging festival at Periapalliam, only twenty miles from Madras. This town has, we believe, been visited by Missionaries only about four or five times, and yet every year tens of thousands of Hindus flock to the spot to join in one of the most abominable festivals that is held in any part of this country. It was most affecting on the morning before the feast to see the road from Madras to Periapalliam one long crowd of pilgrims as far as the eye could reach, all pressing forward to fulfil their degrading vows. The temple is dedicated to a goddess, and the idol represents a most hideous incarnation of Durga under the name of Kammah. A short account of our visit was published in the principal newspaper of Madras; but, though this is not the first time the attention of the public has been drawn to the subject, no action has yet been taken to put a stop to the cruel and degrading festival."

When we take into consideration the many and singular difficulties with which the Indian Missionary has to contend, and the sorrows and trials which generally await the Native convert on the profession of his faith in Christ, it may appear a marvel that Christian Churches have been founded, and the substantial advantages of our present position secured. But, when we contrast the number of believers with the number of idolaters—the limited areas where as yet the light of God's truth shines, compared with the vast regions of utter darkness—the work done with the work to be done—there is enough to sadden us, and to prompt us to cry to God for help and blessing upon efforts so few and so feeble compared with the results we hope to attain.

But, on the other hand, the sacrifices made by many of these poor Christians, not only of material wealth but of affection—the patient endurance of trial, and the diligence and zeal which they manifest, make them lights in this dark world—"cities set on a hill, which cannot be hid." The manner in which these infant Churches, generally out of their deep poverty, provide for the support of Christian ordinances, and collect funds for the relief of the widow and orphan, in a land where such charities were unknown, and the increasing number of educated and devout men as preachers of the Gospel, afford a solid foundation upon which our hopes may rest for the future.

Nor must we overlook the effect produced by our Government, our Courts of Law, our Schools and Universities, and the prevalence of our English language and literature among the higher circles of Hindu society. The development of the material resources of the Empire, the increased facilities for locomotion, and the unprecedented increase in commerce between England and India, all tend to the overthrow of a system of superstition which belongs to the past, and will not bear the impact of modern thought. While God is evidently blessing the labours of His servants, He is as evidently overruling all these things for the accomplishment of His gracious purposes.

#### MADAGASCAR.

In Madagascar Christianity appears to have made more encouraging progress among the people, during the past year, than during any other equal period since the resumption of the Mission. The refusal of the Government to fulfil the engagement of the late king in favour of a subject of France, interrupted for a season the friendly relations between the Malagasy and the French; but the Malagasy Government, having paid as compensation for their nonfulfilment of the agreement the extraordinary sum of £48,000, apprehensions of further trouble from France have subsided, and tranquillity prevails.

It is a custom in Madagascar for each successive sovereign to build a royal palace; and the large number of workmen employed for a long time past in erecting a residence for the present Queen, has, with other causes, delayed the completion of the Memorial Churches far beyond what was originally calculated. There is, however, reason to expect that the first may be opened about the present time; and, if attention be not diverted from the work, the whole will, at a comparatively early period, be completed.

The important and populous district on the eastern side of the capital is now destitute of a resident Missionary. The brethren in charge of the other stations have given to it their best attention; but the Directors hope that the devoted minister who is about to proceed to Madagascar will enter upon his holy work in that promising central station before the close of the present favourable season.

But the most important event of the year, affecting our relations with the people, has been the conclusion of the Treaty between England and Madagascar, which was signed at the capital in the month of June last. This Treaty secures to Englishmen liberty to enter and reside or travel in Madagascar, for commercial or other purposes, to erect and maintain buildings for public worship, to practise their own religious observances, and to teach Christianity to the people. By this Treaty exemption from persecution, perfect religious liberty, and full protection in worship and teaching, are secured to all Christians, Malagasy and European. By a Malagasy fiction, all buildings in the country, by whomsoever erected, are said to belong to the Sovereign; and, based as specified on the above Treaty, the Government have given a document, officially signed by the officers who signed the Treaty, guaranteeing the use of the Memorial Churches to the Missionaries of the Society, and to the Christians associated with them, and to their successors for ever. The undisturbed use of these noble monuments of the martyrs of Madagascar, which the generous sympathy of the British Christians has provided, is thus not only guaranteed by the word and act of the Sovereign, but secured by formal treaty engagement with England. And there is no reason to doubt that their consecration and use for the sacred purposes for which they were provided will prove lasting memorials of the source whence Madagascar received the Gospel, as well as evidences of the love and care of British Churches towards their children in the faith, and also of incalculable benefit to the Christian communities of Madagascar for many generations.

Mr. and Mrs. POOL and their companions reached Antananarivo in July last; and Mr. W. E. COUSINS, who was accompanied by Mrs. COUSINS, arrived also in the month of October following, and has resumed his labours under most encouraging prospects.

The Directors have much pleasure in reporting that, in addition to the very large supply of different portions of the Scriptures which have been previously forwarded to Madagascar, the British and Foreign Bible Society have, during the past year, generally sent out a good supply of the entire Bible in the Malagasy language, and have thus satisfied the long and earnest desire of the people for the whole volume of Divine revelation.

Notwithstanding the efforts of the Directors on behalf of the Central School, that important institution still remains without a Teacher. But the Directors hope the female Teachers who accompanied Mr. and Mrs. POOL, will be able to render important service in the instruction of the female Scholars. The several Schools in connection with the congregations are still encouraging.

There are at the capital, in a population of at least 30,000 souls, eight congregations and Churches, seven of them under the care of the Missionaries. In the Churches, when the last returns were sent away, there were about 1800 communicants, with nearly 300 waiting for admission to one of these Churches. Sixteen Churches have been gathered in the villages, connected with two of the Churches of the capital. These village Churches, together with those in Fianarantsoa, contained 822 communicants. Had returns been received from Vonezongo and the villages to the West, as well as from those in the North-east, the total would have exceeded 3000 communicants and 15,000 converts. Besides the villages and congregations to which the influence of the Churches in the capital have been already more or less extended, our brethren continue to receive tidings from remote places, and in almost every direction, of bands of Christians with whose existence they were before unacquainted, and who apply for books and teachers. The Missionaries find their strength taxed to the utmost, and deeply feel the urgent need of two additional Missionaries to enter the wide, important, and inviting field, white indeed to the harvest, which the Betsileo province presents. In the chief town there are already two congregations and about 100 communicants, while the Gospel has spread, and small companies of Christians exist in places to the west and south of Fianarantsoa. The whole province is open, and the appeals have long been both frequent and urgent for teachers. Two faithful and industrious European Missionaries in the province might, with the assistance of Native Evangelists, soon spread the Gospel over the whole of this important and populous country.

In no single year since the Society commenced its operations in Madagascar has a more abundant measure of success been granted to its labours than during that now closed. The accessions to the Churches in the capital, nearly 500 in number, include individuals of high rank and just entering upon their early manhood. The instances among the Churches in which the exercise of discipline have been requisite are but few. Madagascar is the smallest Mission-field on which the Society has entered, and in which it has the fewest labourers. In this field it has met with its heaviest trials and been called to sustain its severest afflictions. But the experience of the Divine care and blessing demands our sincere gratitude, while the claims of the still destitute parts of the country and the condition of the newly-formed Churches require our sympathy and prayer. Our brethren are seldom allowed to forget that, gratifying as are the growing numbers that attend the Churches, the classes, and other means of religious improvement, and gladdening as is the evidence of a change of heart which they have reason to hope the Holy Spirit has wrought in many, even these are only babes in Christ. Their knowledge is but small; their faith, though sincere, is feeble; their love often inconstant; while the corruption of the heart, which had hitherto reigned, and is not removed, necessitates a ceaseless watchfulness and resistance.

The Missionaries also feel that their converts dwell in the midst of a heathen community nearly thrice as numerous as themselves; that the rank, authority, and power,

with few exceptions, as well as the laws, customs, and general usages of society, are heathen; that there are few, if any, departments of government service, of general industrial occupations, or even of daily, social, and family intercourse, in which Christians and heathens are not associated; and though, under these circumstances, the former are sometimes overcome by temptation, we never hear of any going back to heathenism—all the changes are from heathenism to Christianity. The remembrance of these circumstances will prevent our expecting in the Malagasy Churches that soundness of judgment and maturity of character which we find in the advanced progress and stability of Christians in our own land. It will also call forth more fervent prayer and reliance on Him who alone is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.

With thankfulness and joy the Directors welcome the Rev. WILLIAM ELLIS and the Rev. Dr. MULLENS on their return to England. Mr. ELLIS, in addition to the many important services which he has rendered to the Society, extending over the last half-century, has succeeded, under very trying and delicate circumstances, in establishing our Mission a second time on the Island of Madagascar. The Directors devoutly record their gratitude to Almighty God that Mr. ELLIS has been enabled to accomplish in so satisfactory a manner this important work.

Dr. MULLENS, at the request of the Directors, resigns the important position he has held in India, with so much honour to himself and with such signal benefit to the Society, to be associated with Dr. TIDMAN in the onerous and important duties of the Foreign Secretariat.

In so brief a review many important facts are necessarily omitted, and many acts of devotion and suffering unrecorded. Indeed, these results, which call forth our astonishment and gratitude, may frequently be traced to the quiet, unobtrusive work of prayerful, earnest men, whose names were little known, and whose doings at the time attracted little attention. Of such men it may be said their record is on high. They are not without reward here; but their great reward will be in the approbation of the Master hereafter.

While the facts submitted must awaken thankfulness, and prompt us to say, with the gladness of the early Church, "Then hath God also to the Gentiles granted repentance unto life," it is melancholy to think how small a portion of the heathen world has yet been visited by the messengers of salvation. And while it is apparent that no European agency can overtake this fearful and wide-spread destitution, and that our efforts must be directed to planting those centres from which the glorious light of the Gospel may penetrate the darkness around by means of self-sustained and ever-multiplying Native Christian communities, yet even these Missions cannot be maintained in efficiency without the strenuous and sustained efforts of the Churches of our own land. It is one of those abiding laws which prevail throughout God's administration, that nothing great or good shall be accomplished without effort, danger, sacrifice. And in this, the greatest enterprise in which the mind and heart of man can be engaged, God requires, and God accepts, sacrifice.

While we humble ourselves before Almighty God on account of the feebleness of our efforts contrasted with the end to be achieved, we desire to accept any measure of past success as springing from His faithfulness and mercy, and to say, "His right hand and His holy arm hath gotten Him the victory."

The CHAIRMAN: Ladies and Gentlemen,—Your Secretary has put into my hands a programme of this day's proceedings, and when I look over the details, and see how numerous are the speakers, and what is the character of the speakers, how rich they will be in experience and in facts for your information, I certainly shall not detain you

long upon observations that must, in my ignorance, be only upon general principles. Nevertheless, as this is not my ordinary duty, and as I have not many occasions of being before you, I will not allow to pass this opportunity of expressing to you my love and admiration of the works in which you are engaged and of the achievements you have attained, nor of my deep respect for the Directors, the Committee, the ionaries, and all engaged in carrying on your great and noble works; and, if I may say so homely, I will just do now as they do at great civic dinners when they give a connect with that the name of our dear old valued friend, Dr. Tidman. Now to the London Missionary Society is, according to an ordinary proverb, "to carry to Newcastle." Your praise is in all the Churches, and well you deserve it. I do say that when I look at your constitution and conduct, I am delighted with the work. I love to see that you are among the earliest that entered into this great work, a vineyard of the Lord, for the purpose of evangelizing all the heathen nations of the world. I rejoice in the great services that you have performed in His name and for His glory. And who can speak of the London Missionary Society, and recollect the men and women she has produced, without saying that she is, indeed, among the first of all the churches of the earth! Long may her existence last—even to the very latest hour that may be required. Thousands upon thousands may be her men, such as those she has already produced! and may God's Almighty blessing rest upon all your undertakings. I love your Society, too, for its great catholic spirit. I love to see engaged in your work, and to meet on this platform, men of all opinions and denominations. I love to see there are members of the Church of England, and there are members of all the various bodies of Nonconformists. It has a great and blessed effect; for though within the limits of this realm we, perhaps, as Churchmen, and the Nonconformists as Nonconformists, will sometimes pull each other to pieces, and tear each other from limb, yet it does so happen that we throw ourselves into each other's arms and swear eternal friendship the moment it becomes a question of going across the water carrying the Gospel of Christ to the benighted nations of the earth. That is a true catholic spirit. I should like to see a good deal of it introduced into this country. There is a vast deal of space for us all. There is no necessity that the one should pull down or revile the other—not a bit of it. For God's sake! let us, in the present emergency of difficulty in which we are, see how we can beget and carry out a spirit of true catholicity, a spirit of unity and concord for the purpose of achieving the great work which lies before us, and fertilizing and covering with vegetation and fruit the great desert that lies over so tremendous an area before us. But this is perfectly clear, without this unity of spirit it will be impossible for us to carry on these works. In these days of trouble, of rebuke, and of blasphemy, I delight more than ever in the success of Missionary Societies and Missionary operations. Missionary Societies and Missionary operations can stand only upon the pure, simple, revealed Word of God. They must stand upon fulfilled and unfulfilled prophecy; they must stand upon the most sacred and despised parts of Holy Scripture; they must stand upon prophecy; they must stand upon Providence; they must stand upon recollections of the past; they must stand upon joyful anticipations of the future. I say, therefore, that in these days of rebuke, of rebuke, and of blasphemy, I rejoice in the existence of these societies. They stand in an unmistakable manner, by their teachings, that mankind are not to be saved by works; and they show, too, on the other hand, that nations are not to be regenerated by substitute for the Gospel. Now, let people talk as they will, reason as they like, compose as they please, let them speculate upon all the principles that occur to their minds, and draw from them whatever deductions they like, they can do otherwise than come to the same conclusion that Lord Macaulay has made in a sentence that I heard him pronounce in the House of Commons, "He

that would do anything to subvert or injure Christianity is guilty of high treason against the civilization of mankind." Ay, but another, greater than Macaulay said this: "He that is not with Me is against Me." And any one who shall endeavour, acting either upon a people or an individual, to raise any one man or to raise any nation in the social scale,—any one that shall endeavour to institute real and permanent improvements, any one that shall endeavour to raise man out of the gutter and the mire, and endeavour to set him among the princes of the earth by means contrary to those appointed by Christ,—I say is as much an enemy to our Lord as Judas Iscariot or Pontius Pilate. Well, now, this is a favourable time,—a more favourable time than ever yet was offered for our operations. I believe there was never a period when, in this country and abroad, men's minds were in such a state to receive good influence, so open to the teaching of the Gospel, so ready to listen to the words of their advisers. Now I wish to call your attention to this: in the present day mischief is arising from all sorts of efforts that are made to place upon a new footing and in a new light the great and simple work in which we are engaged. A book was put into my hands not very long ago, called "The Philosophy of Missions." The Philosophy of Missions! What on earth is the meaning of such a thing as that? Is not the true philosophy of Missions the word of our Lord—"Go ye unto all the world, and preach the Gospel to every creature"? But here is the mischief of the present day. We have too much of itching ears and too much of itching minds: we have too much of learned leisure. People sit down and write of these things, and what a waste of time there is in the composition! And what a waste of time there is in the reading of them! Why, how much mischief has arisen from this learned leisure that we have! How many persons, sitting in their rooms and having nothing else to do but to feed upon their own thoughts, have fed upon the very worst things that could have been offered to their imagination! And then they publish all these things, and people read them. And then they say that there are other modes of regenerating mankind, that it can be done in this way and be done in that, and there are people foolish enough to believe what they say. But, I say, let those persons who write and think in this manner, and those persons who are deluded by those who so write and so think,—let them go into all the dens and alleys of human vice and human misery; let them go to India with Dr. Mullens, let them go to Africa with Moffat, let them go to China with Morison, let them go to Madagascar with Ellis; and there, when they have seen all that there is, all the seething misery, all the wretched ignorance, all the frightful mass of idolatry, of wickedness, and of corruption, they will at last, obstinate as they are, be brought to this conviction, that the power of human intellect to do good is nothing, is wretched, when contrasted with the gigantic power of human degradation. Oh, avail yourselves of the opportunity now offered, as stated in the Report, as stated in all the other reports of the missionary societies. See the change of opinion that is coming over the nations of the East; see how Mohammedanism is declining; see how in India the nations are rising in the social scale and calling for better and for truer things; see large masses of the natives of India calling upon the Government to interfere by force of law, and put down the accursed system of polygamy. I never was more struck in my life than by the request made to me by several Hindoos of various castes, and some of the highest caste, when they came to me and said, "We desire, above all things, that the country in which we live should be advanced by every means; but, above all things," they said, "do everything that lies in your power to encourage female education in India; unless you raise the character of the women you never can hope to raise the character of the nation." Is that not an avowal for natives to make? Is that not an avowal to fall from the lips of Brahmins of the highest class in India? Is that not a proof of the decline of bigotry and superstition? Is not that a proof to you how great a door is opened? and also is it not a proof how heavy a duty lies upon your shoulders to come forward by all

your means, financial and personal, to aid in the great work your Directors and officers have undertaken, and concerning which they have been enabled to report to you this day such magnificent and noble results. I trust that the London Missionary Society will never be backward in this great work ; I trust that in the great race of competition for the Lord's service the London Missionary Society will take the lead ; I trust she will never be wanting in men, never be wanting in energy, never be wanting in life, never be wanting to make, every year of her existence, such a Report as she has made this year. I do humbly pray Almighty God that the London Missionary Society, in all these mighty works and in the race with other kindred societies—I pray that the London Missionary Society may ever be at the head, and never at the tail, of Christ's faithful messengers to carry His Word and His Gospel to all the nations of the earth.

REV. ENOCH MELLOR:—My Lord, and Christian friends, the Resolution which has been entrusted to me to move is—

“That the Report, of which an abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting is devoutly thankful to the God of all grace for the clear and abundant manifestations of His favour on behalf of the Society's Missions in the several widely-extended fields in which its faithful agents labour. The meeting ascribes the varied success which has followed these exertions to the special grace and power of the Holy Spirit, and earnestly implores a more copious outpouring of His Divine influence as essential to the establishment, throughout the heathen world, of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.”

That, my Lord, is the Resolution which I have to move, and I rise to move it with as much of pleasure as I ever rose to move anything, and especially before an audience so vast and, I might almost say, overwhelming as the one with which I am confronted to-day. During the time that this Report was being read, I began to wonder what would have been the effect of a Report which had contained not a single ray of light. Supposing that we had heard to-day that the various Churches which have been planted throughout the heathen world were in a depressed condition, that not only had no members been added to them throughout the year, but that they were really diminishing in numbers, and that the whole aspect of affairs in every part of the Mission-field was exceedingly drooping and discouraging,—what would have been the effect of a Report like that upon this meeting ? It is quite possible that the Directors of this Society might have looked dull and gloomy and distrustful ; it would have been quite proper for ourselves, as the constituents of this Society, to institute an inquiry into the causes. We might have begun to wonder whether our missionaries have been preaching throughout the year, and we might have wondered, if they had preached, what they had preached ; and we might possibly have imagined that they had been preaching a Gospel, another Gospel, which was not another. We might have instituted inquiry as to all these things. But am I permitted to suppose that any member of any Church in England, any supporter of this Society, would have allowed his heart to sink, and feel as if the favour of God had been finally withdrawn from us, or as if the Gospel had lost its known power ? Why, my Lord, I should account any man who feels himself to have been regenerated by the grace of God as a strange believer in the Gospel if he were for a single moment to doubt that the power which has vanquished his depravity is competent to vanquish the depravity of the world. It would not be manly to despond ; it is never thus accounted ; surely it is not Christian to despond, even under disappointment. There is no society whatever, and there is no cause whatever, which has sprung instantaneously to complete success. It is a poor project that we can accomplish at a leap, and the object that we are aiming to accomplish is not to be secured by a leap. It is to be secured by a long, tedious, painful process of advance and regression, and full confidence on our part that as the waves of the sea do still come forward with the advancing tide, notwithstanding occasional regress, so the waves of Divine truth will spread and advance till the whole shore is effectually covered. What is done with disappointments elsewhere, when they occur ? A short time ago there was a noble company assembled for the purpose of watching the launch of the “Northumberland,” which refused to be launched. Did the builders at once assemble together and call a meeting for crying ? and did they say, “Now let us weep, dear brethren—the ‘Northumberland’ will not be launched ?” No ; they said, “We must try again ; this obstinate ship must be launched.” And so they brought other things to play, developed other resources, and they tried again and failed. They did not then convene a meeting for the purpose of crying ; but, looking with a firm face upon the project which they were resolved to



execute, they said, "She shall be launched, she shall;" and they developed yet other resources, and applied them, and at length the ship, as if conscious that matter was no match for mind, slid from her cradle into her native element. There are two cables in the Atlantic which have been laid there for the purpose of uniting the old world with the new; and they are there to-day floating or dangling, or both, as signs not merely of disrupted cables, but of disrupted projects. Has England given up the project? The resolution on the part of scientific men is as strong to-day as ever, that there shall be a nerve connecting England with America, which shall thrill with messages of commerce and peace; and that nerve will be laid, unless they shall discover, after experiment, that there is something inherent in the very laws of nature that forbids the scheme. And when we find that disappointment thus tends to develop power, energy, greatness, and resolve, with respect to secular things, what should be the effect of disappointment upon us, who know that all the forces with which we have to contend are simply creature forces, and that the power which we have on our side is a creative force, and "greater is He that is for us than all they that may be against us?" My Lord, it strikes me that we, as the Church of Christ, in our corporate action, are prone to forget the fact that we must just work and walk by faith and patience, that we may inherit the promises, as we must do as individual Christians. Through faith and patience you and I inherit the promises—through faith and patience our Churches are to do the same. We are told sometimes to look at the condition of the world, and let that teach us the hopelessness of our enterprise. Well, we do look at the condition of the world; we begin at home; we look at our own country: by reason of swearing, the land mourneth, the Sabbaths are desecrated, men rejoice more in songs of lasciviousness and vanity than in the songs of Zion. And where should we look in order to discover a better condition of things? It is not on the Continent of Europe, it is not in Asia, it is not in Africa, it is not in America. We admit that the condition of the world is bad, and when we read some of the predictions of prophecy, such as "As I live, saith the Lord, the whole earth shall be filled with my glory;" and then, looking abroad, we are mockingly told that a prophecy like that has no chance of accomplishment. We see Romanism still spreading its baneful, dark, withering shadow over some of the fairest places of the globe; we see Mohammedanism rising to a fearful height in Turkey, in North Africa, in Asia Minor, and in parts of India; we see Hindooism, sublime for its antiquity, looking upon Christianity defiantly, and asking it to fix the day when Hindooism is to be destroyed; we find Buddhism filling China and asking the same question. We say nothing of Infidelity, we say nothing of the Rationalism we have in England, with its manifold forms; we say nothing of the other forms of unbelief that fill in the interspaces between the gigantic superstitions to which I now refer; we say nothing of these things; but this we say, that here we have a prophecy; we place the prophecy against these facts, "As I live, saith the Lord, the whole earth shall be filled with My glory;" and this prophecy pierces Romanism, pierces Mohammedanism, pierces Hindooism, pierces Buddhism, and after it has pierced them through and through with undiminished energy and resonance, it still proclaims, "As I live, saith the Lord, the whole earth shall be filled with My glory." If we deemed it wise to look out for signs, we might look out for signs, and we might say, there seem to be intimations in Romanism that she is hastening to decay. Well, my Lord, in our own country it is said that she is going the other way, that she is not going to decay, but that she is getting stronger and stronger every day. Well, I do not very much object to her growth here, if she dies at the heart. If a man dies in the heart, he may be as strong as he likes in his limbs: it is likely to be a convulsive strength, and cannot last very long. And so, if we be told that she is spreading in America, and spreading in England, and she be dying at the heart, she has not a very long time to live. Then, with regard to Hindooism, I have no doubt our friend Dr. Mullens will tell you that the great stronghold of Hindooism,—namely, caste,—has been run through by railway trains, and they find it impossible to mend the castes which have been thus disrupted and broken. And they will tell us that ominous rents are beginning to make their appearance in Buddhism; so that we see some signs of the accomplishment of this prediction. But, my Lord, the question I have to ask is this—is it our prerogative, our duty, to walk by signs? Have we to go by the sight of our eyes, or the hearing of our ears, or have we to take our stand upon a distinct command and promise, and go and execute the command in expectation of the promise, whether the signs appear, or the signs do not appear? Why, it will be with the triumphs of Christianity very much as it was with the downfall of Jericho. The Israelites received a command to go and take the city, and they went, and it was the most extraordinary siege in the world—a city taken by circumambulation! They go round once, and they look up, and there is not a brick fallen. And they go round again, and they look—not a brick fallen. Had they attacked it by battering-ram, or cannon, they might have looked to discern

t—bricks falling out here, bulging out there, and so on. But it was to be circumambulation, and they went round the third, fourth, fifth, and sixth time, all the bricks were there, firmly cemented; not a single atom had fallen to the ground, and the defenders of Jericho would look upon those wonderful walkers, and hope it won't hurt you, walking so much; it certainly does not hurt us. It is the method of assault that you are adopting; we wonder how long you will have to wait before the city falls. Go on, dear children, that have come from afar; go on! go on! you will stand a long time if it is to be taken by walking." But, notwithstanding all this, these Israelites held in their hands the promise, and they held in their hands the promise. It was hard to bear the ridicule and to bear the taunt, but they held on to the last time, and the Divine energy which had been held in invisible suspension, was released, and the walls fell flat to the ground. What sign showed the walls falling, before that energy was released? None. And if it should be so that the method of Christianity should come thus suddenly, why should we look for signs, my Lord says we shall not say, "Lo here! or lo there! the kingdom of God cometh observation: it is within." We have faith, therefore, my Lord, that we shall accomplish our purpose notwithstanding. I love to take my stand upon the word which is so common in those prophets. It is not a long word, but it is wonderful when you get fairly upon it it is wonderfully firm. "As the rain cometh from heaven, and returneth not thither, but watereth the earth, and it bringeth forth and bud, that it may give seed to the sower, and bread to the eater—now mark you!"—"so shall My word be that goeth forth out of My mouth: it shall return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I say a man who is not sustained by those things shall be sustained by nothing. If those divine *shalls* are not a foundation for our faith, there is no foundation, all is sand or floating water. We take our stand upon the word which is so common in those prophets: I was going to say, we would improve upon the word, but he says "even so," but we say "even more;" for notwithstanding the advances of modern science as to the unchangeableness of the laws of nature, we affirm that there is nothing so unchangeable as moral law and spiritual law. We have made advances in science, that we are talking very largely about the inviolability of the laws of nature, and our wise philosophers have come to regret Christianity, because they say that the entrance into humanity through the gate of miracle. We say it *does* make an entrance into humanity through the gate of miracle. They do not believe in Sinai, because they do not believe in a miracle of man's standing face to face with God. They do not believe in the incarnation, because they say it is the miracle of the Divine in the flesh. They do not believe in Calvary, because they say the darkness was preter-natural, and cannot be explained. They do not believe in the resurrection, because they say that the resurrection from the dead is impossible. They do not believe in the ascension, because they say it violates the law of gravitation, which is invincible. They do not believe in judgment, or in a heaven, or in a hell, because all these speak of things that are beyond the range of human vision and human experience; and, therefore, they do not believe in the Gospel. But we say God's Word is more sacred than God's world. He has made no promise to the sun, no promise to the stars. He has made no promise to material things: they are the embodiment of His power, and they are the embodiment of His wisdom. But His Word is His character, it pledges His truth, it pledges His honour, it pledges His love, it pledges His love, and if He has spoken one word to one trembling human being, that word shall never fail. Hear what God says about His own word. He knows His word is worth: he ought to do, he made it, and he sustains it, and he says, "Heaven and earth shall pass away, but not one jot or tittle of My word shall pass away." There are only two circumstances, my Lord, which, in my judgment, could begeth in withdrawing the missionary plough from the furrow, after once we have begun. You see we have a specific command, "Go;" now, till we get another command to come back," we must stop there. We have the distinct Divine positive; we have a distinct Divine negative, equally distinct, we must remain there, whether we live or die. We may die by the plough, but we must not leave it. There are two things that would justify us in leaving it, apart from that Divine command to retire; if it were true that, in the lapse of ages, man has become so changed, either by the force of depression, that either he does not need the Gospel, or the Gospel cannot be preached. Well, man does change. There is no doubt of it. We change in our fashions. The fashions of our ladies in modern times are not exactly what they were. That is all very well. Our houses are somewhat different; many of them, I am

thankful to say, are larger and healthier; and our speech is a little different; and, I believe, one must hold it as proved, after the scientific works one has read, that a change has come over the nervous system of these modern times. I was told sometime ago by a very celebrated philosopher, a very eminent physician, that the wonderful prevalence of "tic," for example, which many will understand—that nervous pain which is called "tic," a short word for long, throbbing agonies—that all that is the product of civilization, and that, if we were barbarians, we should get rid of the whole thing. Well, I confess I would rather keep the "tic," and not go back to barbarism. I dare say there is some truth in the statement, also, that the various diseases of man have assumed rather more of the nervous type than ordinary. I have been told, and I believe this also is true, that the human system no longer responds as promptly as it once did to the medicines that used to be employed, and that we require a different class of medicine in order to meet the altered condition of the human system. Well, now, let us always make all the allowances we can. If ever an adversary wishes to exact anything from you, and you must give it to him, give it with a good grace. Now we will allow all these changes of the nervous system, and we will still say man is man; in the centre of him, and in the root of him, man is man; he is just the same as he was. For example, there have been discoveries made of little islands, with men upon them, but we have never found an angel upon them yet—not one. We have never found a man like an angel, nor a woman either. Wherever we go, and wherever new discoveries are made, of new inhabitants, neither the one nor the other is angelic; but they confirm to the letter this, that all have gone out of the way, "there is not one that doeth good, no, not one." So that, if man is changed at all, he is not changed for the better anywhere; no, with all his changes, I look on him in different nations, he has the same features as he had when the pyramids were piled in the Egyptian desert. If you look into his mind, it is the same there. Has he reason? he always had. Has he imagination? he always had. Has he passions? he always had. Has he conscience? he always had. And if you look into his heart and experience he is just the same. If now he loves his God, that is a new thing; if he is no longer all his lifetime subject to bondage through fear of death, that is a new thing. But none of these new things have we discovered. We find humanity everywhere what humanity was; and, as long as man is the same, let us thank God the Gospel is the same; for if there were a change in the Gospel,—and that is my second point,—then we might retire. But there is just this feature about the Gospel, it cannot change. There are two things in it: the first is truth, and the other is the Spirit. Now truth is always truth, and the Spirit is always the Spirit; and unless the truth can become false and the Spirit can become weak, we must take the same Gospel still, and say, as we take it, "The hand of the Lord is not shortened, that it cannot save, neither is His ear heavy, that it cannot hear." There are just two remarks I wish to make before I sit down. First, it is imperatively required at the present time by this Society, that it should have a large increase in the liberality of the people. Now that is a fact; and if our hearts were in their right condition we should rejoice in it. I cannot understand how it is that, so late in the history of Christianity, men have not got beyond the point yet, that it is a somewhat unpleasant and irksome duty to give. Until, my Lord, our Churches are raised to the position in which men shall feel that liberality is one of the highest privileges which God has vouchsafed to give them, we are in a very wrong condition. Here we are in England, and may say without impertinence, I trust, to France, or to our dear brethren of America, here we are in advance of the world's civilization. I may say we have touched the highest mark of the world's wealth; there never was a country so wealthy as England is now; within the last twenty or thirty years there has been a vast augmentation in our wealth, the results of which are seen on every hand. It is a painful business to know what I do know, that occasionally parties are to be found, who, when you visit them for the purpose of securing their sympathy for some Christian object, will tell you calmly that they are poor, and cannot afford to give, and the very same evening they will have a banquet with their friends at their own house, which will cost them not less than 30*l*. Oh! poor, poor soul, you are! but do not call your pocket poor if you can give 30*l*. a night for a banquet and not one shilling for the Lord. Many can only be called Christians in virtue of that charity which "believeth all things," and "hideth a multitude of sins." Why, matters, you know, are just thus—If you go about for the purpose of asking help with one of those delightful books with red backs, you will find that men have an instinct by which they can pierce through the book and see lines of names. They understand it at once, before you have opened your project, and say, "No, thank you, not at all this morning; I really cannot afford;" and when you invite them to come and take a refreshing, nerving bath of liberality, they stand

"shivering on the brink,  
And fear to launch away."

that is this the spirit, and ought this to be the Christianity, of men who give this count of themselves as Christian men—"We are not our own, we are bought with a price, therefore let us glorify God in our bodies and spirits, which are His!" When shall come to this—that men shall feel very uneasy indeed in their spiritual man, unless they are giving off, just as they feel uneasy in their external man unless they are giving off from the lungs and giving off from the skin; unless they feel equally unhappy ritually, when there is not this kind of, I was going to say, sensible monetary perspiration, sensible as well as insensible; till we reach that time, we have not reached the Christian point. But when the time shall come that friends meet us and say, "You are not been recently to ask me for money; I am getting unhappy; there is a disagreeable feverishness coming over me; do come, it will be my salvation, do come; want to be delivered from this irritation; do come; it will be such a relief;" when that time comes, and men shall feel, and say as they feel, and feel as they say, "It is more blessed to give than it is to receive"—those will be the times when Christianity will fill its wings with might and droop no more. Then we must have more prayer. I see, my dear friends, with regard to the operations of husbandry there are two great branches—there is the one branch that man has to attend to, and there is the other that I attend to. God says to us, "Now I am not going to plough your fields. I have given you the wisdom and skill for the formation of ploughs, and so on, and all that operation you must carry on; I cannot do work twice, first charge you with power and then do the thing myself. I gave you that; you shall sow the seed, I will give you the seed; and I shall make the plough, and you shall plough, and you shall carry on the lower operations of husbandry. But I will tell you what I will do for you,—I will keep the grand old earth full of light and warmth, and there shall come the plentiful rains in spring and in autumn, and I will send winter with its pulverising power, and you shall have the blessed refreshing dews; if you do your part of the work, you shall never have to look to heaven reproachfully, and say that Heaven is forgetting you. While the earth remains, remember the promise, "seed-time and harvest, summer and winter, shall not cease." And so in the spiritual husbandry, God says, "You sow the seed, you scatter it broadcast over the nations. I will tell you what I will do,—I will let the Spirit come. "Prove me herewith, and bring ye tithes into my storehouse;" which, being Christianly interpreted, means "Bring your full-handed wealth, and bring your full-hearted prayer, and prove me if I will not pour out a blessing, that there shall not be room enough to receive it." I stood, some years ago, along with a friend, now on this platform, the top of the Riffelberg, that grand mountain that rises out of the valley of the Rhine. It was early morning; the stars were still shining, shining with a lustre that became dimmer and dimmer in the light that escaped from the as yet unrisen sun. There was darkness in the valley, and silence as well, except for the sound of waterfalls, the right hand and on the left. And then, in the twinkling of an eye, the Mount of Zion peak—that peak of wonder and mystery—blazed with glory; and then one by one the whole amphitheatre of mountains was kindled up by the magic touch of the morning day. The higher he ascended into the heavens the more his light descended on the hills, like an unfolding garment of gold, until the shadows were startled and fled away from the valleys, and night had gone from the scene. Thus shall it be in the Bible, thus shall it be with Him who is the Lord of the Bible, its Giver, and its Redeemer. He shall rise higher and higher, touching mountains and filling valleys, until the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever.

[**R. THOMAS CHAMBERS, M.P.:** My Lord, and Christian friends, I rise for the purpose of seconding the Resolution which has been so ably moved by Mr. Mellor; and as he has read to you the terms of that resolution, I shall not trouble you with them again. I

with very great pleasure once more at the anniversary meeting of the London Missionary Society, for a few moments, to have the privilege of identifying myself with that great cause as that which you have in hand. And I do so as one of the great members of the Christian Church, to show that every member of the Christian Church, wherever he is a member of it, is a person who should be identified with missionary work. Dr. Tidman has just told me that this Society was instituted in the year 1795—in the midst, that is, of the blood and conflagration of the first French Revolution—and this Society arose, and others too, as the result of revived Christianity in England, in consequence, probably, of Wesley and Whitfield, and their preaching.

And now we hold our anniversary meeting in 1866, on the eve, as I fear, of one of the most fearful continental wars which ever has been known. More than 2,000,000 of men, probably, on the continent, are under arms and ready to go into conflict;

and one cannot help feeling that if there ever was a time when the Christian Church, and every member of it, should look out upon the face of the world's history with the expectation that they have a deep interest in what is going on, it is now. Why, we have had Christianity in the world 1800 years and more; we have had Europe, so to speak, Christianized and civilized for centuries, and centuries; and now, in 1866, we are about to have a war for the most miserable of all objects—a war in which there shall not only be a greater array of baptized persons under arms to fight and destroy one another, but a war in which all the marvellous science and the marvellous wealth of Christendom is to be exhausted in that slaughter. And if there ever was a time when Christian men should be looking to what their work is, I think it is just this time, and the missionary work above all. It is quite true, it is said, every time we have a missionary meeting, that the inadequacy of our means to the work we propose to accomplish is very great, and in anything else except the missionary work, it would be monstrous to start any project unless there was some reasonable proportion between the means to be employed and the end to be attained. Unless the agency should be reasonably shown to be fit for the work that was to be done, it would be absurd to go on. But it does not apply to missionary work. It is the sublime apparent inadequacy of the means to the greatness of the result that is our warrant for going on. It is the "foolishness of preaching." It is God that makes weakness overcome power, and things that are not to put to nought things that are. And missionary work is accomplishing that, has done it, and is doing it. And now—I did not catch exactly into how many languages the Bible has been translated, or among how many tribes it has been preached—but one cannot help feeling that, at all events, the time is coming, and is very close, when the Gospel shall be preached among all nations for a witness, when there shall not be a tribe of men in the midst of whom the standard of the Gospel shall not be raised for the purpose of taking possession of that tribe and the country it inhabits, in the name of the Prince of Peace. And the end, therefore, is coming when we shall have done that, when the Gospel shall have been proclaimed in all these places, not for the conversion of the myriads who inhabit them, but for a testimony in the name of the Gospel and of Christ, and then the end shall come. We stand here in the midst of London,—in the centre and capital, as I believe, as Mr. Mellor has said, of the civilization of the world, at a moment when the wealth of London exceeds the wealth of any city that ever was upon the face of the earth; and a wealth which those who understand the matter say is likely to increase even more rapidly than it has during the last twenty years;—we stand in the midst, and at the head of all scientific discovery and discussion; and amidst all that is interesting in London,—in our commerce, our science, our philosophy,—it is the meetings that are held here, and in a few other places in London, that give the Christian character to the population of this great empire. The most popular sciences now, perhaps, are geology and geography, and I say with Lord Shaftesbury, we rejoice in every discovery that is made by either of them. We would go with the geographers and explore the unexplored parts of the world, if there yet remain any; and I long for the day when, at the meeting of the Geographical Society, they will have a map of the countries which they have had the merit of exploring, coloured to show how far Christianity has been carried into them by those who have explored them. I trust the time will come when the more of the world that is discovered, the more of the Gospel will be carried into it, and what God Himself commanded men to do may be entirely, and absolutely, and finally accomplished—"Take possession of the world and subdue it for Him." My Lord, I congratulate this Society upon its history; I congratulate it upon the Report which has been briefly read in our hearing to-day. It is the facts that are contained in that Report that are the arguments in favour of this Society: it is the fact, that north and south, east and west, and amidst the myriads of India and of China, and of the South Seas, that in the midst of slavery, and superstition, and paganism, and idolatry, wherever it is, the Gospel is being preached in its simplicity; and although this Society stands, as it does here and elsewhere, in the midst of heresies, it stands, as Lord Shaftesbury says, a perpetual witness and advocate for the truth; and this and kindred societies are doing the best for the truth by working the hardest in spreading the Gospel. It maintains truth better than controversy; it maintains truth better than the best arguments that can be put into books, to take the Gospel on the faith of what it is, and what it shall accomplish, and to preach it far and wide, not only among the ignorant population of our own great towns, but among the population of the whole globe, so far as it is in our power to do so. I trust, therefore, that as a lay member of the Christian Church, I am representing, as I know I do, hundreds of thousands of persons who feel that we cannot consent to slacken in this great work of Christian evangelization. We cannot draw back, as Mr. Mellor says, till we have got the word of command to withdraw. Our object must be—I hope

we shall every one of us be found willing to pursue it with all diligence—our object must be to be trustful, and not to be merely sanguine, which is a very different thing from being trustful. A sanguine man takes a hopeful view of signs, and when they become gloomy he loses his hope; but a trustful man does not rely upon signs, but he relies upon promises, and it is not because, in this quarter or in that, there may be signs more or less hopeful or gloomy, that we are to rise or fall in the temperature of our Christian philanthropy; it should always be maintained at a high point, on the ground of our firm and unflinching faith in the Word that cannot fail. I have much pleasure in seconding the Resolution.

The Resolution was put to the meeting and carried unanimously.

A collection was then made, after which a verse was sung:—

“From all that dwell below the skies.”

The Rev. AUBREY C. PRICE: My Lord and Christian Friends, I have great pleasure in submitting for the approval of this meeting the following Resolution:—

“That, on the review of the past year, the meeting cherishes sincere gratitude to God for the completion and departure of the Missionary Ship, with an additional band of Missionaries, for the sands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and its passengers when exposed to imminent peril at the commencement of her voyage. The meeting also devoutly recognises the grace of God in the progress and prospect of the Madagascar Mission; and unites in rendering grateful praise for His watchful care and guidance over the Rev. Dr. Mullens at the visitations of the Society’s Missions throughout China and Southern India. It welcomes him with cordial affection this day, and anticipates important advantages to the Society from his future labours in his native land.”

Now, my Lord, as a clergyman of the Church of England, I am very glad to be here to-day. I am very glad, I say, to be here to-day, and to be permitted in the name of the great Evangelical party in the Church of England, to say to all of you, the friends and supporters of the London Missionary Society, how heartily we wish you God-speed in the name of the Lord. My Lord, during the remarks with which you opened this meeting, and during the addresses of previous speakers, I was very forcibly reminded of some words of Dr. McNeil, in a volume of sermons recently published by him. He is speaking of the worship of the Christian Church, not of one section (merely, or party in that Church, but of the whole body of believers, by whatever name called and to whatever denomination belonging, and he says, “There is a world-wide liturgy going on. The worshippers are diverse in clime and colour, in character and in language. Their modes of conducting worship are diverse; there are written prayers and there are extempore prayers; there are old psalms copied from the Hebrew Bible and there are new hymns breathed from the Christian heart; there are Episcopalian transepts in the temple, and there are Presbyterian pews, and there are Congregationalists, Methodists, Baptists, Moravian, and many other benches. To the narrow eye of the earthly spectator the scene is confused; to the narrow ear of the earthly auditor the sounds are discordant; but to the eye and the ear of our great Interpreter in heaven—our great Liturgizer before the throne of God—the scene is one and the sound is one. Every one is feeling ‘I am a sinner,’ and is saying it as best he can. Every one is feeling ‘Christ is a Saviour,’ and when the utterances of all reach heaven their united voice is ‘Worthy the Lamb!’” Now, my Lord, as in their worship, so also I believe in their work—Christians are one. All evangelical men, by whatever name they may be called, are agreed in this, that the Gospel of the grace of God is the only effectual remedy for all the evils which sin has introduced into this world of ours. You may educate men as highly as you like (I, for one, think you cannot educate them so highly), but by education taken alone you can never change men’s hearts. You may punish men as severely as you like, and by doing so you may deter others from the commission of crime, but by punishment taken alone, you can never save men’s souls. The Gospel of the grace of God only, as taught in that good old-fashioned book which Infidelity hates, and at which modern Scepticism affects to sneer, but which we, who love the Lord, prize and reverence as God’s inspired revelation of His will, and God’s gracious message of His love to a fallen world—the Gospel alone, as taught in that book, is God’s antidote for all the poison, and God’s great panacea for all the ills and sorrows of a world that lieth in the wicked one. I say, my Lord, all evangelical men are agreed in this; but I go farther and say, that all evangelical men, by whatever name they are called, are also agreed in this, that it is their bounden duty to make that Gospel known. The commands of our Master, dear friends, are precise and clear, and express—“Go ye into all the world, and preach the Gospel to every creature.” These are the marching

orders of the Church of God, and to disobey those orders, or to neglect those orders, is to be guilty of mutiny against the Captain of the Lord's host. It may be that the wants of our home population are great and pressing and increasing. I believe that they are so, and I would say, and say heartily, by all means recognise these, and do your very utmost to grapple with, to meet, and to relieve them. The radii of the circle, which lie closer to the centre, lie more widely apart towards the circumference; and, just so, the affections of the human heart do and ought to fall chiefest on those who are nearest to us. But if charity begins at home, do not let it stay at home. Let us embrace in our sympathies, our love, our prayers, and our efforts, the whole world. It was on this principle, as I understand it, that Christian Missions were first instituted by the Lord of the Harvest. The Gospel was to begin at Jerusalem, but it was to be preached to all nations. Love to God, and to man, kindled in the hearts of the disciples of Jesus Christ was to fall first upon Judea, then to radiate from Judea to Samaria, and thence to the very ends of the earth. Remember, our Master knew all things—as the omniscient God, when he stood upon Mount Olivet and gave that command to His disciples to which I just now referred, He looked into all future, so dark to man's eyes, and He saw clearly all the seething mass of iniquity, and all those terrible sorrows and woes with which we in the present day have to contend amongst our home population; and yet, seeing all that, and seeing it clearly, He said to us, just as He said to His disciples of old, "Go ye into all the world, and preach the Gospel to every creature;" and I verily believe, my Lord, from that day down to the present, in the whole history of the Church of God, the men who have been foremost in Missionary work have always been the first to recognise, and the most earnest in the endeavour to grapple with, the wants of our home population. Now, my Lord, the London Missionary Society, recognising all this and believing all this, has sent out men, fit men, good men, true men, faithful men, into different parts of the heathen world—this their one business, as I rejoice to believe it is their one earnest desire and aim, to tell sinners of Jesus Christ as the Saviour of the world, to bring to bear upon men's hearts the glad tidings of that wondrous salvation wrought out; by Him upon Calvary. Now we are not met to-day to defend missionary work, it needs no defence; but we are met to-day to express publicly our thankfulness to Almighty God for the wondrous blessing He has vouchsafed upon us in the missionary work. In the Acts of the Apostles we read that the men who were sent forth by the Church at Jerusalem of old to preach the Gospel returned from time to time to give an account of their labours, and that the whole multitude of the faithful in Jerusalem rejoiced together in the wondrous works which God had wrought by their instrumentality. And that is just what we are doing here in London, during this month of May, and it is just what we are doing here in this meeting this morning. The resolution which I have the honour to move raises from beginning to end the note of thankfulness. There are three points of thankfulness touched upon in the resolution. It pledges this meeting to thank God, first of all, for the completion and departure of the Missionary Ship, with an additional band of Missionaries, for the islands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and her passengers, when exposed to imminent peril at the commencement of her voyage. I need say nothing to enforce that point in the resolution. You must all feel—we must all feel—that it is a matter of devout thankfulness to Almighty God that funds have been raised up for the purchase of a second "John Williams," and that that ship has been preserved through the perils of the sea, and will be brought, it is hoped, to a favourable termination of her voyage. Then again, this resolution pledges the meeting to thank God for the progress and prospects of the Madagascar Mission. I feel it would be simple impertinence for me to say anything upon that point, because I am to be followed by one whose name is loved and revered wherever missionary work in Madagascar is known or heard of. If there is anybody here who knows little or nothing about the Madagascar Mission, my advice to them is to get at once a copy of a book published by the Society, entitled "Madagascar: its Missions and its Martyrs," and I say a man's heart must be harder than iron, and cold as the coldest iceberg in the Polar Sea, if he does not thank God for what he has done in regard to that missionary work. Then we are asked to thank God for His watchful care and guidance over the Rev. Dr. Mullens, in the visitation of the Society's Mission throughout China and Southern India. Dr. Mullens is here to speak for himself, and I am sure you will be very thankful to hear him. God, sometimes, I believe, now and then, steps out of what I may call His ordinary course, to make use of an unconverted or an unfaithful man, in order to bring His Gospel to bear effectually upon the heart of a sinner. He does that to prove that He is a sovereign, and that the work is His and not man's, but He does not ordinarily do it. God does not ordinarily bless unfaithful agency. The Word of God applied by the Spirit of the living God, is the only thing that will convert the sinner or save a soul, and if men add anything to that Word, or take anything away from that Word, I do not believe that God's blessing will follow. Now the Church of

Christ in the present day—it has been alluded to already this morning—the Church of Christ in the present day, has to grapple with a very powerful foe in the shape of modern scepticism. There are men who are doing their best to emasculate the Bible which we love; there are men who deny the authenticity and deny the plenary inspiration of the Bible which we love; there are men who are trying to explain away all the fundamental and distinctive teaching of the Bible which we love, and whose teaching can only end in this, that they leave their miserable dupes without a pilot, without a rudder, without a chart, without a compass in the midst of the wide ocean of doubt and uncertainty. My Lord and my Christian friends, the Bible is the power of God unto salvation, just because and only because from beginning to end it testifies of Jesus Christ. By type and by prophecy, by history and by parable, by precept and by promise, the Bible points us to God's own Son, and declares everywhere, in the plainest language, that His is the only name under heaven given amongst men, whereby they can be saved. Christ is to the whole fabric of Divine truth, as contained in the Scriptures, just what the key-stone of an arch is to the arch itself. Take away that key-stone, and the arch, however beautiful it may have been before, will at once become a heap of ruins. There will be the same stones there, but they will have fallen in confusion, and be utterly useless for any practical purpose. Just so with the Scriptures; take Christ out of the Word of God, explain away the sacrificial character of the atonement made by Jesus upon Calvary, deny the imputation of His obedience and death to the believer in Him, and you spoil the whole Bible. You may admire its diction, you may praise its poetry, you may say that its precepts are beautiful, loving, and good for man, but you render the Bible powerless at once to do that which God gave it to do—to save souls and to bring men for Him. Now, the London Missionary Society has no sympathy with this modern scepticism. Her agents believe that the Bible, not a portion of the Bible, not a little of it here and a little bit there, which we are to pick out and select for ourselves by that arbitrary faculty which we are said to be endowed with, but the whole Bible, the Word of the living God; her agents believe that the Gospel which is contained in the Bible is not effete, is not worn out, but that whenever and by whomsoever faithfully preached, it is to-day, just as it was 1800 years ago, “mighty through God to be pulling down of strongholds.” The agents of the London Missionary Society are content to preach the same good old-fashioned truths which Paul preached, and which Peter preached, and which John preached, and which all the disciples of the Lord preached, and are content to know nothing amongst their people save Jesus Christ and His crucifixion. The London Missionary Society honours God in her work, and God, as we have heard this morning, has put honour upon her. God has fulfilled His own precious promise—“My word shall not return unto Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it.” And we have heard in the Report, which was read to us this morning (a Report full of thrilling interest), how, instead of the thorn, has come up the fir tree, and, instead of the briar, the myrtle tree, and how they are even now in every land to the Lord for a name, and for an everlasting sign which shall not be cut off. My dear friends, the London Missionary Society asks you to-day, not for help merely, but for increased help. Help this good cause, first of all, as you have been told to-day, by your prayers. “The effectual fervent prayer of a righteous man availeth much.” Pray for an increased and abundant outpouring of God's spirit upon the Directors of this Society, upon the agents employed in other lands by this Society, and upon all heathen converts made by their instrumentality. Help this great agency, again, by your money. Good old Mr. Bunting used to say that money was like the ass which the Lord Jesus Christ rode upon when He went into Jerusalem. That ass was an ignoble animal, but the Lord had need of it. And money is in some sense an ignoble thing, but God needs it for the carrying on of His work here upon earth. Then help this Society further by seeking to raise up amongst your friends and neighbours those who shall feel an increasing and intense interest in it. Oh! my dear friends, this is a most glorious work: it is the most honourable work—the work of Missions—which any man can be engaged. Some of you have seen or read of Staffa's wondrous cave or Giant's Causeway. Those who have done so will remember the grand basaltic pillars, and columnar arches meeting overhead, as by the skill of some mighty architect; they can recollect those dark passages where the roar of the wild waves tell with surging voice of the Creator's praise. Over them stretches the still deep-blue sky, or the storm-gathering cloud, and there the sea-bird nestles its young, and the traveller stands and gazes, lost in wonder, upon the architecture of creation in its sublimest form. Here is one of God's temples. This He spake into being by His word of power. No man helped him in that work; no man stood by Him when He laid those mighty foundations. God alone, in the almightiness of His power, spake and it was done; He commanded and it stood fast. But there are other and more glorious temples to be built—temples in which



the Holy Spirit of God is to dwell, and in which Jesus the Son of God, is to reign—and in building these more glorious temples, God condescends to make use of human instrumentality. He has no need to do it. Without our aid souls could be saved, and saints edified, and heaven peopled with happy inhabitants; but He does condescend in His mercy and love to make use of man, and He stamps eternity's broad seal upon all man's consecrated work for Him. We may not be permitted to see all the results of our labours here and now; but the great day of His coming will declare them, and when we stand there amidst that mighty throng gathered out of every nation, and kindred, and people, and tongue, and see many of these poor heathen in other lands gathered home by our instrumentality, with God's blessing upon it, standing clothed in white robes, and bearing in their hands palms of victory, and as we hear them singing that song which shall echo and re-echo through the arches of heaven evermore, "Salvation unto our God that sitteth upon the throne, and unto the Lamb, for ever and for ever," we shall be more than rewarded for all our work for God. My friends, God has work for us all to do in the Mission-field, and God says to us all, in regard to this work, "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." Oh for more of a missionary spirit! I am reminded, while I am speaking, of an anecdote which I have read somewhere, I don't know by whom related, of a Scottish woman. She saw a horse galloping down the street, dragging behind it a battered carriage from which the driver had been thrown. There, in the road, straight in the path of the infuriated animal, was an innocent, prattling little child. With one wild cry, in which the mother's heart within leaped forth for utterance from her lips, she darted straight as an arrow from its bow, and the next instant clasped the child to her bosom, sobbing out her ecstasy in a joy that does not kill. A cold gray eye had marked that movement, but made no effort to save the child, and by and by the remark came forth from lips thin and bloodless, "Woman, that is not your child." "No," she replied, as she thought of her little ones at home, and with a flush of beautiful vermilion, whose richness showed her all unconscious of the nobleness of the deed she had done; "no, bless it; but it's somebody's bairn." There spoke, my friends, what I call the true missionary spirit. These poor heathen in other lands belong to our common God, and He has told us to go and save them by His blessing upon our labours in His name.

"Shall we, whose souls are lighted  
With wisdom from on high:  
Shall we to men benighted  
The lamp of life deny?"

"Salvation, oh, salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Hath learnt Messiah's name."

The Rev. W. ELLIS, who was most enthusiastically received, said, My Lord, my Christian friends, five times successively has the annual gathering of this great Society been held since I had the pleasure of appearing among you; but I have been with you in spirit, and I thank God that I am once more permitted to be personally present with you; I thank you, my Christian friends, for the encouragement which your cordial and affectionate welcome to me has given me on this occasion. When I left Madagascar, at the close of my third visit, in the autumn of 1856, darkness brooded over the land, and gross darkness over the people. They were altogether given up to idolatry throughout the length and breadth of the whole land, except in some few small points where there was light; but that light was overshadowed by the dense, fearful darkness of heathen night, so much so that wherever that light burned, it shed its influence over only the hearts of those who had received it. I recollect the last night I spent among the Christians before departing for my native land. A number of distinguished Christians had come to spend that last night with me. We remained perhaps from nine or ten o'clock in conference and in prayer, till nearly two o'clock in the morning, and even then they dare not venture out to their homes without first sending a person to look at the gates through which they could pass into the street, because they knew that such was the hatred against any effort to promote Christianity among them, that sentinels were planted around my dwelling in order to ascertain who came into my house, and also to listen, and, if possible, to overhear our conversation. I mention this simple fact, that those men who had been with me the last night I spent in their country, dare not leave the inclosure round my house till a person had been sent to look at the avenues, to see that there were no spies there; for if it were discovered that they had been there, and had prayed or joined in prayer, they would have been tried, and most likely consigned to fetters, if not put to death.

Such was the state of Madagascar when I came away. In the summer of 1861 tidings came of a great change having taken place there; that the cloud which had brooded over the country was withdrawn; that light appeared, and that liberty to profess Christianity had been granted to the people. As soon as these tidings reached this country, the Directors of the London Missionary Society, who had been watching and praying, together with a large portion of the Christian people of England, that that day might come, asked me to return to help the Christians in maintaining their ground, and employ the means which they possessed for extending the Gospel around them. I believe within a fortnight after the arrival of authentic intelligence, I was on board the vessel on my way to sympathise in the joy as I had sympathised in the fears, and sorrows, and sufferings, of the devoted men and women in Madagascar. I went also to prepare the way for others to enter upon the great work to which God had opened up the way, not only among the people in the capital and the central provinces, but to help to extend it until the inhabitants of the whole island should be made partakers of the light of the glorious Gospel of the grace of Jesus Christ. God granted us a favourable passage, and in due time I reached the shores of Madagascar; and never shall I forget the day when our vessel entered the mouth of the harbour of Tamatave. The lofty surf was breaking in foam and spray over the reefs on either side; beyond was the same sandy beach, the same lowly huts, the same battery around which, on my first visit, in 1853, I had seen the heads of thirteen Englishmen and Frenchmen stuck up on poles to deter all foreigners from penetrating the country. All these emblems of cruelty and barbarity had been removed; floating over the battery was a long broad white flag, and on that flag, in scarlet letters, the name of "Radama," the friend of the Christians, the evidence that the change reported had indeed taken place, and that the object for which I had come to Madagascar might be accomplished. This was not all; the Christians had accompanied me to the sea-beach on the day of my departure, and dare not proceed farther; but now our ship had scarcely anchored before two officers came on board to say that there were messengers from the Churches to welcome me, and that an officer had been sent from the Government to accompany me to the capital. The change was remarkable, when I recollected the peril which formerly attended any manifestation of Christian feeling, and saw now, almost before the anchor was down, certainly, with the first officers who came on board, Christian officers coming to bid me welcome in the name of the Christians. Shortly afterwards I went on shore, and what my feelings were when I landed, I shall not endeavour to describe; but there is one thing I cannot but mention. We had often wished to pray together, and sometimes in the daytime Christians who had been conversing with me had said, "We must pray: we cannot live without praying." On those occasions I had gone to the most secret inner-room in my house, where we had knelt down, and I had asked one of them to pray, or prayed myself; but it was always only in a whisper, lest we should be heard. They never dare come to my house openly in the day, but they came at night, at nine, ten, and eleven o'clock at night, and seldom left till past midnight; and on those occasions we read the Scriptures and conversed on what we read. We prayed to God, but always in an undertone, lest we should be overheard; for it came to my knowledge that, at one time eight sentinels were planted round the inclosure, with orders to take down the names of any persons who came to my house. On the occasion to which I am now alluding, it was arranged that we should proceed to the place of worship and render thanks to God. I landed late the same afternoon, and an officer from the palace met me with a letter inviting me to hasten to the capital. Another officer met me, bidding me welcome in the name of the Lord, and asking me two things: first, "Have you got any Bibles?" secondly, "Are the missionaries come back?" I said I was sorry I had only a few Bibles, but a large supply were coming, and that I had no missionaries, because I had not stopped until they could get ready, but as soon as ever they could get ready, other missionaries would follow, and that we should be glad to resume our efforts among them. We halted, and entered the house of God, but it was too late for the Christians to assemble, and the next day we united there in reading of one of the thanksgiving psalms, as expressing our gratitude to God for allowing us to meet together, and then two of the natives offered up fervent, grateful acknowledgments to the Lord, that they were able to meet together in that place, and under these circumstances. They thanked God that their friends in England had not forgotten them, but still felt for them, and that, as they had sympathized with them in sorrow and suffering, they were now come to share their joy and help them to derive advantage from the blessings now enjoyed. These were the subjects of their thanksgiving and their prayer. I will not detain you by relating the hospitality and kindness I received. As soon as possible I set out on my journey to the capital. The first Sabbath brought another thing again to my mind strikingly contrasting with former times. I had been informed by my friends—for I had always friends travelling

with me—that the Government of that day had given orders to those who were sent down to escort me to the capital, to observe whether I read the Bible to the people, whether I prayed with them, whether I instructed them and encouraged them to observe the Sunday. These things, I knew, the persons in my company were ordered to notice and report upon; consequently, I dared not invite any of the natives to be present with me when I read the Scriptures or observed the Sabbath day. I always contrived on that day to be very tired, so as to wish to rest, that we might not travel on Sunday; but I dare not invite them to unite in any Christian observance. Now, on the first Sabbath when we halted on the journey, I found there was in our company a number of Christians, and there were not only Christians, but also several members of the Native Churches, and we had Divine service twice on that day; and, as it was the first Sunday in the month, those of us who were communicants commemorated together the dying love of our Lord Jesus Christ, not only for our own encouragement and as the means of cheering our own hearts, but as an observance which might excite attention, and lead to inquiry among those around us. When I remembered that on former occasions I had not even dared to read the Scriptures among the people, and that now the heathen natives of the village where I was came to listen or look on at the observance, as well as to inquire what we were doing, I was astonished at the change. I proceeded on my way, and when within a day-and-a-half's journey of the capital, I saw a large number of people assembled on the sides of the road before me. When we came nearer I found that they were a deputation of Christians sent from the capital to welcome me. When we came still nearer they commenced singing; and, after mutual Christian greetings and a song of praise, we proceeded in company to the capital. Here I had very affecting intercourse with the Christians. There had been severe persecution since I had left in 1856, the most fearful that had ever taken place in Madagascar. Six of the men with whom I had spent my last night in the capital, and who were among the most distinguished Christians in the country, had suffered martyrdom, and their brothers and sisters and friends came to me to tell me not only of their own grief and sorrow, but that God had enabled them to be faithful, and to thank God that no one of them had denied Christ. It was a melancholy interview, but the melancholy mingled with joy. I saw, in the evidence of the power of the grace of God in the hearts of those people, an earnest of the future triumph of the Gospel. I felt assured that the power of that Divine grace which could enable men to meet death thus cheerfully for Christ's sake, was able to effect the conversion of the Malagasy throughout the length and breadth of the whole country, and that this would sooner or later take place. On the first Sunday after my arrival I visited the congregations of the Christians, for they had been accustomed, after they had been recalled, to assemble together in the places of worship which were given to them by the Government at the time, for the worship of God. I first went to the old chapel at Ambatonakanga, the central place to the north of the capital, the first place erected specially and exclusively for public worship in Madagascar. It was opened in the month of May, 1831, and continued to be a place of public worship until 1836, when the last missionaries were obliged to leave the country. The place was then seized by the Government and turned into a prison, where felons, and thieves, and other criminals were confined, where the first Christians who were accused and sentenced to punishment were incarcerated; and from that same place, which had been a place of worship, the first martyrs were led forth to death. When I was there in 1853, that place was a prison; afterwards, in order to desecrate it as much as possible, it was turned into a stable, and used as such, until the Government was changed, when it was restored to the Christians and prepared by them for public worship. I went to the place early; there was a congregation of Christians there, amounting to about 800 persons, all seated. When I entered, many of them rose, according to a previous concert among themselves, and commenced singing a hymn of thanks to God. When they had concluded the hymn, one of the Native ministers bade me welcome. I expressed, in a few broken sentences, my grateful sense of their kindness, and before I left I addressed them, stating that I was present among them a witness for England, who had sent the Gospel to them, and who would help them to maintain it, and never forsake them. I told them that England did not forget the long night of suffering through which they had passed, but were now giving thanks to God for them, that He had opened a door for the Gospel, that it might have free course and be glorified; that English Christians had sent me to tell them that their affection had in no degree diminished; that they were anxious to assist them in carrying on, to the utmost of their power, the work which God had so mercifully permitted to be begun amongst them. I also told them that there was a large number of Bibles, and that there were several missionaries coming. After I had spoken, thanks were returned unto God, in utterances interrupted by tears, amongst the people. I may mention that it is an unusual thing with them to

show emotion. The Malagasy are not like the Africans—emotional in the expression of their religious feelings. I do not say they have not religious feelings, or that they are not strong, but they are not accustomed to give vent to them. You will very seldom see a congregation of Africans without a manifestation of that feeling; but it is a rare thing in Madagascar. On that occasion, however, there was a manifestation, because they said they could not repress it, so great was their joy. And I may take this opportunity of saying, that if there is one thing more than another which strengthens and encourages the heart, and brightens the prospect of the Churches in Madagascar, next to the unfailing truth of God in regard to His own promise, and His assurance that He will never leave them nor forsake them; that as their day, so shall their strength be—if there be one thing next to that which cheers, animates, and sustains them in the prospect before them, it is that they are one with you, my friends; that they are one with the Christians of England. They speak of England as their father and mother. It is a peculiarity in their language to say, not, “you are father, or you are mother;” but “you are father, and you are mother;” and when I have said to them, “That cannot be—I cannot be both father and mother,” they have said, “Oh, but you and your country, and the Christians in England, are all that father and mother can be to us; we have affection, we have kindness, we have care, and we have assistance and help from them; they are father and mother to us.” This was the expression of their feeling. Well, there were in that one church about eight hundred people gathered together—as many as could get inside. They have enlarged it in order to admit more, and now there are always a number standing round at the doors and windows, getting as near as they can, so as to catch the voice of the speaker. It is a singularly encouraging and pleasing fact that all that are Christians, if they can, come in and sit as close as they can, but those that are inquiring, or still heathen, keep outside. The Christians used to say to me, “If you see these people standing round the door, you must not speak to them or they will go away, they don’t like being noticed or spoken to.” I went on the same day to another church, at a place where a large number of Government workmen were formerly employed under lay members of the early Mission, who instructed them in the arts of working wood, iron, &c., and had taught them that more excellent wisdom contained in the Bible. The Government had given the Christians there a large, long carpenter’s shop, almost as long as from one end of this hall to the other, and that place was full: I suppose there were a thousand people there; and they gave me a welcome as cordial as I had received from the others. I told them to proceed exactly as they would have done if I had not been there, because I wanted to see how they conducted their services; and I can assure you, my Lord and Christian friends, that there was as much seriousness and apparent devotion and propriety of conduct, and as much simple, plain, explicit declaration of the Gospel of Jesus Christ by the Native preachers in those services, as we find in our services here. I thanked God and took courage when I saw the simplicity, order, and apparent sincerity of their worship. I then visited another church on the west, nearly as large, and well filled with Christian worshippers. There were perhaps nearly a thousand people there, and the same services were carried on. I ought to state, that at the time when I arrived in Madagascar the natives were accustomed to go to worship before daybreak in the morning. They carried with them, or had their servants bring to them, refreshments, and they generally devoted the whole day, either to united services or to conversation amongst themselves, near the place where they were assembled; they also had sometimes two or three congregations come in, one after another, to the same place. I asked them why they went so early, and they said they had been accustomed to worship together only during the night. From 1836 to 1861, they had had no public worship in the day time. They had regularly had public worship every Saturday night, to which they went at about eleven o’clock, and dispersed at about three o’clock on the Sunday morning, and they said it did not feel natural to them at first to meet at different hours—it did not seem natural to them to wait till eight or nine o’clock, and so they continued to collect early, as I have stated. The first ordinance Sunday—the first Sunday in the month—I attended the celebration of the Lord’s Supper. These people had been accustomed, when left to themselves, to select from among their own number the most intelligent, efficient, respectable, as well as the most consistent men among them, to preside over their meetings, and to administer the rite of baptism and the ordinance of the Lord’s Supper among them. This was their own doing, when there were no missionaries, during the years that they were left to themselves. I told them to proceed in their accustomed manner, because I wished to see how they had conducted these sacred observances. On the table, which was spread with a decent cloth, were the elements, and the pastor, with two assistants, sat at the side of the table; they pursued very much the same course as we do in England. I asked them who had taught them this. They said they had never

been taught it, but they recollected that in the Church composed of the Mission families this was the way in which they had commemorated the death of Christ; and, consequently, they had imitated that. There were at that time, so far as I could ascertain, about 300 in Christian fellowship in Madagascar, and there were nearly 3000 persons connected with these congregations. Since that time the work has advanced satisfactorily, steadily, gloriously. I may state, in the first place, that there has been not much that was outwardly observable; no great religious movement among the people; nothing at all approximating to anything that we are accustomed to speak of as a revival; nothing which you could observe in the families, or in the public proceedings of the people, to indicate that there was active religious movement; but there has been a gradual steady progress of religious feeling among them. And I mention another thing: we have often inquired of individuals among the people, "What was the cause which led you first to think of becoming a Christian? What was the cause that led you to wish to be baptized, and to take on you the name of Christ? What was the cause that made you wish to unite with the people of God? Was it reading the Word of God? Was it a sermon that you heard one of the preachers deliver?" And in some few instances these have been the means, but generally it has been the spirit, it has been the character, it has been the conduct, it has been the conversation of members of their own family, who were Christians, or persons with whom they were acquainted, which had produced a favourable impression upon their minds, and led them to think, "There must be something strong and true in the religion that could produce such a great change. I remember," they would say, "this or that man when he was a thief; I remember this man when he was a drunkard; I remember this man when he was addicted to every vice, and when we were afraid of him, and used to detest him; and now a more honest, true, sober, and kind-hearted man than that man is could not be. There must be something in this new religion that would produce all these changes." Beyond this, I have asked our preachers, I have asked the men who assisted us in this work—for you must not suppose for a moment that the few Europeans who are there are able to do anything more than instruct, lead, superintend, and direct the movement of this—I was going to say—"army," but of the goodly company of native labourers that the great Head of the Church has raised up, and, by His grace and by His Spirit, has qualified in an eminent degree for the work—for they are, in some respects, and in their own line, far more efficient agents than we are—when inquiring of them I have said, "What is the cause most frequently expressed to you of the change in those who come to be baptized? Is it sermons that are preached? Is it anything of the Word of God? Is it anything that you have said?" And they have generally answered, "No; it has been the influence of their relatives who have been Christians: it has been the influence of their companions who have been Christians." Now, to my own mind, this is one of the most satisfactory results that could possibly be presented to us to show that the work which has been carried on there has not been effected by the power of man, but is the work of the Spirit of God, accomplished by the Spirit of God in the hearts of the people of Madagascar. I am afraid I may not be heard, and I ask, my Christian friends, your indulgence. Fifty summers' suns have passed over my brow since I entered the missionary work, and I find that my voice is impaired. I feel the effects of the tropical climate, more in speaking than in some other efforts; therefore I fear lest I should weary you by endeavouring to give you details which you cannot hear. But I will not detain you much longer. I will leave all notice of other events, and just bring before you the state of Madagascar now. I have told you, my Christian friends, what I found when I went there. I will go back for a season. In a few days' time, viz., the third Sabbath in May, it will be thirty-five years since the first converts to Christ in Madagascar, twenty in number, were baptized and admitted to the Church. When I left there were in the capital alone eight congregations. Connected with those eight congregations, every Sabbath-day, there were about 12,400 hearers. Connected with each of these congregations there was a Church, and the number of communicants in the Churches, at the time I left, amounted to rather more than 2000. We may indeed say that, "the little one has become a thousand." The Church was established with twenty members; it has now 2000. In fact, I believe before this time the number is more, because my friend and fellow-labourer, a most devoted, able man, Mr. Toy, wrote to me by the last mail, to say that he had nearly 200, whom, in the next three months, he hoped to admit to the Church. That letter was dated March; so that as there were other devoted brethren expecting to receive additions to the Churches under their care, there are more than the 2000 at this present time. We are not satisfied with maintaining the Gospel in the capital; but we cannot expect to evangelize Madagascar, to extend Christianity over the whole island, from the north to the south, and from the east to the west, from sea to sea. We can only establish the

at certain points. We have from the beginning selected the capital—the central cities; and I am glad that the Society has taken up that view and is endeavouring to build a strong efficient Mission there—building up the Churches of Christ, and aiding them, so far as we can, upon a sure foundation, and leaving them, viz., the Churches, to spread east and west, till they cover the whole unevangelized part of the island.

This is our plan, and, consequently, we send some of our best men to the round about, where there are Christians—perhaps a Christian family or two—view of gathering and strengthening the small congregations there; and we have now sixteen Churches connected with two of the congregations in the capital. It is the returns of others; but connected with these two congregations there are sixteen Churches. In connection with these sixteen village Churches there are 822 communicants. In the district of Vonizongo, which is 60 or 100 miles to the west, there are sixteen Churches; in the several Churches at Fianarantsoa, 200 miles to the south, where the Mission was first carried by military officers, two congregations assemble every Sabbath day, and the Churches have been gathered, comprising 100 communicants. I regret we are not able to present to send two missionaries there. Scarcely a month passed, before I left Madagascar, our receiving letters from those two Churches, requesting us to come and visit them, and write home to our friends to come and preach and teach among them. In this country perhaps there are nearly as many inhabitants as there are in Imerina, and the people are ripe for the Gospel. The Gospel has penetrated among them. There are now many numbers of converts to Christ, and the Christians there are not able to meet the demands of their countrymen. I do hope that, after the statement made to the Society, the Churches connected with this Society will furnish the means, and that they will furnish the men, to establish a Mission in the Betsileo country, and that the native pastors will not be left any longer hungering for the bread from heaven, and thirsting for the water of life, without our being able to supply their wants. Such, however, is the present state of Christianity in Madagascar. There are about 3000 communicants connected with the Churches associated with this Mission. I find that of those persons with which we are acquainted, the communicants amount to about one-sixth of the converts of Christianity. I may state here, for the information of many friends, that the great object of the missionaries, and quite as much of the object of the Society, is to admit none who are unfit into Church fellowship. There was nothing that surprised me more when I arrived among them, and became acquainted with the state of the Churches, than the purity of those Churches, and the care which the native pastors exercised in not admitting any, not only who did not profess faith in the Lord Jesus Christ, but who had not repentance for sin, and hope of heaven, and whose life and conversation were not as it was known to the Church, consistent with the requirements of the Gospel. There might have been double the number of communicants in the Churches had not the missionaries, and had not the native teachers, before the Mission was established, been extremely careful to preserve the Church pure. And as a result of this care, I may state that, though I was amongst them three years, the occasions on which it was necessary during that time to exercise discipline were extremely rare. No person was allowed to commune, and yet I do not think that, during the three years, we had occasion to exclude more than four or five individuals from the Church. My brethren and friends, thank God for this! They might have had a larger number in the Churches if it had not been for the care that was exercised; but I did not want those who were not fully qualified for membership. I think the Spirit must have taught them that lesson, and impressed it very strongly upon their hearts, that “holiness to the Lord” should characterize all connected with the Church; and therefore, if there is any deviation from the holiness required by the Gospel, and if a person is a communicant, he is told to keep away from the sacred ordinance; and if he is not a communicant, he would not be admitted to the Church. I have mentioned that Madagascar is suffering when I came away in the year 1856. There had been several years of period severe and fearful persecutions; but the most severe and the most deadly of all that Madagascar has suffered—and it has had an unusual share of suffering during the short period of its Christian existence—the most severe was the last, which commenced in 1857, within twelve months after I left the country. During that year, eight men died from the tanguin or poison; thirteen men, including some of the most intelligent and distinguished among the leaders of the Christians, were stoned; two hundred and fifty were sold into slavery, and fifty-six were subjected to punishment apparently specially invented, because the ingenuity of the persecutors had exhausted in the employment of other punishments, for the purpose of deterring Christians from following after Christ. A new punishment was invented. The Christians belonging to the Government were ordered to forge iron fetters—ponderous, massive, frightful, horrible fetters; and fifty-six Christian men and women

were loaded with the fetters, then sent away to distant parts of the country, where the fever prevailed, in order that they might become the victims of fever, that the pains of the fever might be added to the torture of their fetters, and that the gradual approach of death might be rendered more physically agonizing to themselves, and more appallingly terrible to others. They were sent, that they might be exposed to the fever, to different parts of the country. One party of them were sent to Ambohobahazo, 100 miles distant to the east; another party were sent to the north-east; another party were sent to the west, on the borders of the Sakalava country; and some were sent to the south. These irons were not put separately on each individual, but they were chained together in small companies, like felon gangs, of five, seven, or nine; and, thus chained together, they were sent to these distant parts, there to die. The irons were never to be removed. When death released a victim—and many of them died before the first twelve months were passed—the soldiers that were in charge of them ruthlessly cut off the heads, and slipped the ring, which had been rivetted on, over the neck of the corpse, and then cut off the feet, and slipped off the ring from the ankles, and left the corpse, either to be devoured by the dogs or the birds of prey, or to be buried by some attendant or friend. But this cutting off the head and feet, my Christian friends, was a kindness. Sometimes, when one of them died, there were no persons to separate the dead bodies from the living sufferers. This chain [referring to a massive piece of ironwork exhibited on the platform], which I will explain to you in a minute or two, was worn by one who died, and who still remained attached to his living companion, until, after a considerable time, his corpse had almost proved fatal to his friend. But another friend came near, and the survivor petitioned him to obtain a knife, so as to be able to liberate the dead body from the living sufferer. Such was the torture they suffered in this persecution; and fifty-four of them—some accounts say fifty-seven—were thus afflicted, and I only heard of one who was not a Christian. Such as these were the fetters that were forged and were fastened on the Christians, and which they were to wear till death should release them. Through this aperture [explaining the instrument] this rude massive iron ring was passed, and then bent round the neck of a Christian, and rivetted on that Christian's neck; and then at the other end a similar ring was passed through, and rivetted round the neck of a second Christian, like an iron collar, and thus the two Christians were bound together; and then a third was attached, and so on, according to the number which the sentence of the judge ordered to be put together. There were not fewer than three; there were not more than nine. Besides the rings on the neck, two iron rings were placed one on each ankle. This is one which was given to me by the widow of one who had worn them. It weighs  $7\frac{1}{2}$  lbs. One was rivetted on each ankle; thus the men were sent away to suffer as I have stated. They were not able to move by themselves: they could neither rise up, nor sit down, nor lie down, without help. More than 56 lbs. is the weight of these irons.  $7\frac{1}{2}$  lbs. is the weight of each of these for the ankles, so that there were 15 lbs. on the two ankles of one of these Christians, with 46 lbs., which was the weight of the bar and the ring on the neck. That was the weight which they were sentenced to bear till they died. I might mention, to show you how much family religion prevailed amongst them, that the man who bore that ring round his neck was a most eminently distinguished Christian, according to all testimonies respecting him. His father was a Christian, and his father died in chains such as these; and two of his sisters were Christians, and they died in similar fetters—not these identical fetters, but fetters of the same kind; and his brother was also sentenced to the same punishment, and wore fetters such as these for four years, and through the wonderful mercy of God survived. At the other end of this bar was the first or front man of the five. Five of them were chained together in the company, and he was the only survivor. The others all died in their chains. I saw some of the survivors of these sufferers on my arrival there in 1862. They were helpless, emaciated, bed-ridden sufferers, with scars and wounds in their flesh, but peace, hope, joy, glory in their souls. I never heard—and I was with many of them, and I think there were from seven to nine of the immediate relatives of these sufferers before me every Sabbath-day in my congregation—I never heard a single expression of any vindictive feeling, of any desire of revenge, of any wish for evil to come upon those who inflicted all this torture on them; but the desire that I did hear was that they might know Christ, that they might know the Word of God, and that they might have a hope full of immortality. That was their only wish. There was no repining, there was no feeling of impatience, but there were thanks to God that they had been enabled to be faithful. These people were not sent to these different parts of the country which I have mentioned, merely that they might have the fever, but they were sent in order to intimidate the people of that country, that they might see in their degradation and the intensity and perpetuity of their sufferings the enormity and the heinousness of their crimes, and

that the spectators might be warned of the consequence of indulging for a single moment in any desire to imitate their example. On market days these companies of five, seven, or nine, who were chained together, were raised up and led to the market. They could not walk of themselves, but soldiers or friends went between each two prisoners to support the heavy bar of iron, and others held up their arms, and thus they were taken round the market-places, that those who saw them might see in their degradation and sufferings the consequence of following their example. And what was the result? It was very different from what those who forged these fetters expected. Their meekness in enduring sufferings for Christ's sake touched the hearts of the spectators, and they said, "What have these people done? They are not murderers, not thieves, not criminals; what have they done? There must be something peculiar, strange, and very important in this new religion, so to embitter the authorities against them. There must be something in this religion very powerful, of which we know nothing, to enable them thus to bear all this affliction and suffering." And this led the natives to make more inquiry on the subject. I visited one of the places to which they had been sent, in company with one of the survivors and the widowed husband of one who died in the chains. Their prison belonged to an idol keeper, and the idol's house stood on one of the sacred mountains near the village, in the market at which they had been exposed; and it was perhaps in part to be ascribed to this cause that I found in the nearest village, on the south and south-east, at another on the north-east, and at another on the north, Christian congregations and increasing Churches. These Churches were zealous mission agencies, extending the Gospel of Jesus Christ in the neighbourhood around; and we have not, in any equal distance so near the capital of Madagascar, more village Churches, better evangelists, or greater work going forward, than in the part of the country which was the scene of these tortures. I have brought these fetters home—I exhibit them here to-day—not for the purpose of gratifying an idle or a vain curiosity, but as evidences of the reality, the stern conflict Christianity has to maintain, the trials the Christians have to bear, the nature of the work in which we are engaged, the condition of the Christians who receive Christ in such countries, and such states of society as these fetters come from. I exhibit them, therefore, as evidences of the need of missionary effort—continued, extended, augmented missionary effort, to change the hearts of the heathen. The hearts of the heathen are full of hatred and malice and cruelty. The dooming to death by these fetters was only one of the manifestations of the insensate hate, the sickening barbarity, and the murderous cruelty of heathenism, when it can carry out its own purposes. I exhibit these fetters as evidences of that state of things, and as a reason for the continuance of your efforts. I exhibit them, farther, as an evidence of the truth of the Word of God, which declares that "the dark places of the earth are full of the habitations of cruelty," and that their houses are filled with "the instruments of cruelty." I exhibit them, farther, as evidences of the power of the faith, and love, and constancy of the hearts of the Malagasy Christians. These identical fetters have been rivetted on the limbs of men, and worn by them, because they believed in Jesus Christ—because they professed their faith in Jesus Christ—because they refused to renounce that faith in Jesus Christ. They might have avoided all the suffering which these fetters inflicted. Those Christians might have averted it all at the beginning, if they would only have renounced the name of Jesus Christ; not only that, but they would have been clothed with honour, enriched with gifts, raised to distinction, and had all the elements of happiness around them; but they declined. At any period of their suffering, at any hour, they might have been instantly relieved, if they would only have denied Christ; but they refused. They suffered on and on, month after month, year after year, till death brought them deliverance, "enduring as seeing Him who is invisible," and "not accepting deliverance," that they might obtain a better and more glorious resurrection. Here was the "patience of the saints;" here was the power of faith; here is that power which heathenism itself has in Madagascar acknowledged it cannot successfully resist. During one of the the last persecutions, before these fetters were fixed on, there was a conflict of fourteen days' duration between the advocates of the Christians and the advocates of heathenism at the public contention. There were many persons who were not publicly and officially among the Christians, but were their friends—clever men, able men; and they argued, and they contended, and they brought evidence, and for fourteen days this struggle was carried on; and at last the heathen party acknowledged, "We cannot resist it: this is the last time that we will attempt it; for it is useless; just in proportion as we augment the severity of the means which we employ to stop it, just in that proportion it seems that the Christians increase in the country." Consequently, these chains which were worn are evidences of the power of faith in the hearts of those who receive it; but I exhibit them, further, as evidences of the power of the Gospel. Heathenism has employed all its powers to gratify its spirit



of hatred of Christianity, of which the fetters are only the evidence and the symbol. They failed to accomplish the purpose for which they were used. I therefore adduce these as evidences of the invincible power of the grace and the Gospel of Jesus Christ, and also as a ground of thankfulness that there are no fetters worn now. The last fetters were broken in 1861, when Radama II. ascended to the throne. We owe it to Him who has the hearts of all at His disposal, and especially in whose hands are the hearts of kings, that there has been no persecution since that time. The present government is heathen, declaredly, avowedly heathen, but "the Word of God is not bound." Christianity is free; Christianity is respected; Christianity, if not loved, is not resisted. We thank God for that! And besides that, we have to thank our own beloved sovereign, Queen Victoria, that there is no reason now to fear that fetters such as these will be again forged and riveted on the limbs of the Christians. In the draft of the treaty which was sent out from England—the proposed treaty of amity and commerce between England and Madagascar—there occurred this remarkable sentence: "Queen Victoria asks, as a matter of personal favour to herself, that the Queen of Madagascar will allow no persecution of the Christians." As I heard that sentence read, I felt my own heart glow with warmer loyalty, and glow with gratitude to God that Queen Victoria filled the English throne, and that her right royal, queenly heart had prompted that request, and had sent that message far across the water to a royal woman's ear, and, by God's blessing, to that woman's heart. In due time, after arrangements had been made, we were called together to the signing of that treaty; and in that treaty, which was signed about a month before I came away, was this expression, "In accordance with the wish of Queen Victoria, Queen Rasoherina engages that there shall be no persecution of the Christians in Madagascar." God bless Queen Victoria! God save the Queen of Madagascar!

On the rev. speaker uttering this last sentiment, the whole of the audience rose, and sang the National Anthem.

The Resolution was then submitted by the noble Chairman, and unanimously adopted.

The Rev. Dr. MULLENS, who was received amidst prolonged cheering, said: My Lord and Christian friends, I have been requested to move the following Resolution:—

"That this meeting is deeply impressed with the value and importance of an educated and ordained Native ministry, which is happily increasing, especially in our Indian empire; and it regards with feelings of admiration and encouragement the generous efforts of the Native Churches towards the maintenance of the Gospel among themselves."

I thank you most heartily for the kind manner in which you have received me. Six years ago I stood upon this platform to say to the members of this Society "Farewell," on my return to India. Now I have come back, not as an invalid, nor from any wish or purpose of my own; but I am here at your invitation to transfer to the work of the Society at home all the affection, and the service, and the experience that I have endeavoured to give to it for twenty-two years in your Missions abroad. In that position of heavy responsibility and of unusual honour in which you have placed me, I ask the sympathy, the confidence, and especially the prayers of all my brethren around me, and of the Churches over which they preside. I know well that in India and China the reputation of our Society stands deservedly high. The Lord has blessed our labour. He has given evidence that the word of His grace has not been preached in vain; and, if the Churches that support our Society are only faithful to those grand opportunities which the Lord is giving them in these great fields of heathenism, there is the strongest reason to expect that the Society may now enter on a new race of usefulness, and be more honoured by success than it has ever been. Fresh from the field of labour, you will naturally ask me, in Scripture language, "Watchman, what of the night?" Long have you laboured in these Eastern Missions. During the last thirty years you have expended on the Missions of India and China something like three quarters of a million; you have sent out, during twenty years, more than a hundred missionaries; you have hitherto maintained in India and China a steady staff of sixty men, which has just been increased to nearly eighty. Other Societies have been working in like manner. Many veteran missionaries have passed into the heavens, their work completed. Many young men, after going forth with earnest hearts to devote themselves to missionary work abroad, have been compelled to return against their own will, and have greatly disappointed the expectations entertained of their usefulness. After such devoted toil, and amid such disappointments, you may indeed ask me, "What of the night?" Let the answer ring forth clear and plain, "Night there is, indeed, but **THE MORNING COMETH**;" and the day that is dawning shall be glorious indeed!" If it be true, my Lord, as some aver, that, on the Gulf of Guinea, Christianity has been only an evil; if it be true, as they aver, that in Dahomy it

is Mohammedanism that is making the people gentle and patient, peaceful and humane, at least it is not so in India. In India, Mohammedanism only added pride, ferocity, and treachery to the vices of idolatry already existing. The warlike zeal of Mahmood of Ghiznee, the ruthless fanaticism of Allah-ud-din, the stern bigotry of the great emperor Aurungzebe, crushed down under foot all the rights of the Hindoos, plundered them of their property, drove their women into seclusion, and left thousands of their temples heaps of ruins. Hindooism, again, has only led the people into an idolatry, growing more and more degraded every year. It produced the terrible system and sufferings of suttee and hook-swinging; it has never been able to check falsehood and lies; it has led the people into deeper and deeper vices. And, until Christianity came, the wise and gentle teacher—came like Christ Himself, with silent footstep, words of compassion, and deeds of might, to soothe crushing sorrow, and to bind broken hearts, no one had ever appeared to satisfy human longings, or dry up the deep springs of human woe. Growing enlightenment and public law, the law established by a Christian nation, have already swept some of these evils away; and those influences of the Gospel are now at work which, under the Spirit's blessing, shall eventually cure them all.

But, my Lord, you will ask me, what are the proofs that our Christian work has made a real progress in India? You will ask me to give some illustrations of the mode in which Christianity is acting upon the country, and the fruits that it has already produced. The Report read this morning has already referred to communications that I made to the Directors of the Society during my recent visit to their Mission stations in China and South India. You have heard many details of that visit, of what I saw among the Churches and the Native preachers of China, and especially of my visit to the flourishing Churches and numerous Native ministers in our excellent Mission in the province of Travancore. I would, therefore, rather give you now my idea in general of the forms which our success has assumed, and by which progress is illustrated. But, my Lord, there are two things which we ought always to keep in mind in estimating the value and result of mission-work in India. First, we ought to ask from all who criticize our labours, whether they be opponents or friends, that they at least reckon in the calculation the element of TIME; next, we should ask them at the outset to form definite notions of what really is success and what is not. We must ask them, my Lord, in the first instance, to consider the question of TIME. They think, perhaps, that our Missions have gone on for a indefinite series of years. But, in India, practically, all our principal Mission stations have seen Christianity at full work only for a period of about thirty years. It was not until the charter of 1833 that India became fully open to the Gospel. We had been preparing men, and preparing stations, and preparing agency before that date, but little had really been accomplished; and it was only after 1833 that our Missions were extensively enlarged, and the one hundred and thirty Missionaries then existing in the country were rapidly increased to two hundred and to three hundred. In China, all the older stations in the five ports of China and the island of Hong-kong were established only after the war of 1842; while all the Missions in the northern ports and up the river Yangtse are less than five years old. Let us remember that these Missions are still young, and that in India at least we have gone to the most difficult field of labour that the world can present to us. You ask time in building, in mining, in travelling. You ask for time in education, in scientific inquiry, and in wise legislation. And surely in that stupendous scheme, which plans not the elevation of an individual only as a Christian, but the carrying out that process which shall make family life pure, which shall make villages truthful, shall free towns from vices, and make a nation into men, may justly demand the longest time of all. Why, my Lord, even our Anthropological friends reckon upon the same basis. They tell us how it took ages upon ages to elevate our handsome cousin the gorilla into a negro! How many ages will it take to make the negro, about whom they use terms so hard, into a genuine white Christian, as good as the men who describe him! Let us have, my Lord, the element of time. Let us consider the period when our Missions began, and the duration of the efforts that have been made; and at once we sweep away all the objections of our unamiable critics, and half the doubts of our ill-informed friends. Let us also clearly understand what is success and what is not. A large number of our excellent friends consider that the grand end of Mission work is attained when souls are converted to God. On the other hand, a large number of our opponents, convinced that all individual converts are hypocrites and impostors, require us to make nations into Christians, and, because we do not accomplish the work to their satisfaction, loudly taunt us with failure. We want both these results, and many others. Besides the individual converts, and the national work of reformation, there are many other elements of success, all of which begin to develop themselves the moment the Gospel really gets to work. Converts, Churches, Native preachers, an independent Christianity, an active, self-supporting,

self-propagating Christianity, Christian literature, Christian agencies, public morality, social morality, and active public law : all these results spring from the active agency which Christianity puts forth, when it has fairly an opportunity to labour, and time is given it to produce results. These results, my Lord, are to be met with in India, and often shall we find that when there arise social difficulties, as in Madagascar or as in India, in the profession of individual converts, the public education of a nation, the changing of its public opinion, goes on most extensively, goes on deep below the surface, and operates, to a vast degree, before unthinking men imagine that anything whatever has been done. That is exactly our position in India.

Looking, then, at these two elements of the question, there are several results to which we cannot but turn, if we would fairly estimate the value of our toil. And, first, I would ask you to notice that one great result of the labour we have already carried on has been to train the Church itself to labour henceforth more efficiently in its agency, more humbly in its spirit, and in more complete dependence upon the Spirit's blessing. What a strange and sad story is the story of the search after the North-west Passage! What terrible privations, what hard sufferings, borne through long months and even years, amid the icy darkness of the polar nights! And yet what a line of heroes that search has given us : Parry and Ross, and Franklin and Maclure, with others whose names are "familiar in our mouths as household words"! What fortitude they exhibited! What patience they displayed! With what heroic silence they bore their sufferings! But, while this search after the North-west Passage has given us but small results—the outline of a few frozen continents and seas and islands—the knowledge that the passage should be made from the westward if made at all, and that then it is practically useless; while (I say) this search has destroyed our ships, it has given us MEN; and to this day its story thrills the blood of the manly and the young, and incites them to deeds as noble. So is it with the work of the Church in foreign lands. When we went forth, we knew nothing about heathenism, we scarcely knew anything of barbarism, we scarcely knew anything of these savage nations to which so many of our Missionaries have gone; but we have been learning and learning and learning. We have learned for ourselves lessons of patience and lessons of faith; we have learned more to humble ourselves under the hand of God. While many would ask us tauntingly, "What do these feeble Jews?" we would turn upon them and reply, "Who hath despised the day of small things?" "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." This is especially true of our work in India. I would not for a moment refer to the reflex influence of Missionary work upon the Church at home. My brethren around me can do that far more correctly, more clearly, more deeply, than myself; because they are so practically acquainted with it. But I would point you to the influence of our labour on the Church itself in India. We have learned to know ourselves; we have learned to know our antagonists; we understand Hindooism; we know all its literature; we know its history; we know its arguments; we know the spirit, the character, the resources of its priests; we have seen the vast vested interests that stand on the side of idolatry, and form such an awful barrier to the progress of truth and the progress of conviction. But we have fleshed our maiden sword; we have already won our first victories, and we know that there is nothing to fear. Only give us time, and then the faith and the patience, and all the lessons of instruction that God has given to us during the labours of the past, will only make us go forth more humbly, and yet more full of faith, to the work which we are appointed to do.

I would point you, my Lord, to a second benefit that we have secured in Missionary labour abroad, in the perfecting of our systems of agency. When our great engineers planned that noble structure the Victoria Bridge at Montreal, the materials of which it was formed, and the shape which those materials assumed, were first to be found not on the banks of the St. Lawrence, but on the Mersey at Birkenhead. There we learn that a whole iron-yard was devoted to its use. The steam-hammer, the punch, and the lathe, the train and the tramway, the cradle and the crane, were kept in full employ, until, piece by piece, it was all completed and shipped to its destination. There, again, the coffer-dam and the pile-driver, the iron-boat and the crane, were long at work before a single pier could be erected, or a single girder placed. Yet all that machinery was needed in the first instance; and the more complete the machinery became the more thorough was the saving of human labour, and the more efficient was that human labour made. My Lord, do the supporters of our Missionary societies appreciate at their proper worth the numerous Christian agencies included in our Missions at home as well as abroad? What a vast array of agency you have around you in your schoolrooms and ragged schools and churches, and in the varied forms and applications of your Christian literature! What an army of agents you have, of all

classes and of all qualifications in the Church of Christ—from the learned minister down to the simple Bible-woman—all gathered, all instructed, all employed, with the single purpose of bringing home Christ's divine Gospel to the poor as well as to the rich. We employ the same sort of agency in foreign lands. We, too, have been employed during past years in perfecting our agency in all our stations. We have our houses, our churches, and our schoolrooms; we have gathered our dictionaries and grammars of language. We have perfected ten translations of the Bible in the languages of India, and fifteen translations of the New Testament. We have books for education, our tracts or heathen, our books for Christians; hymn-books for worship; books descriptive, books controversial. We have had all these things a long time, and have set them in continued operation, that so our work may thoroughly be applied to the sphere in which we toil. All this agency, my Lord, was not made by strangers; it has not been made by chance. It has been called forth by wants; it has been made to suit wants; it is exactly suited to the sphere in which it is placed, and suited to the end for which it is designed. I consider, therefore, my Lord, that, if we look on the one hand to the raising of the Church, the agents by whom the labour is carried on, and on the other hand to the vast array, the completeness, and the fitness of all the instruments of its labour, we have in these two results alone of our Missionary work a reward sufficient for all the toil we have expended, for all our contributions, all our anxieties, and all our cares.

I wish I had time to speak at length of the direct results of our Missionary labour. I have rather been "beating about the bush;" I have given you the outworks, because, as a rule, you direct your thoughts far more frequently to the direct results than to those indirect results of which I have spoken. I do not care to tell you what you know. I would rather remind you of what you are, perhaps, likely to forget. In these direct results we expect to find Churches, Native Christians; we expect to find Christian education; we want to see souls brought to Christ; we want to see them gathered into Christian societies, living Christian lives, keeping the Sabbath, studying the Bible, giving their children a Christian education, and at length supporting the ministry and the ordinances of the Gospel among themselves. You know that we have these things. My last year's Report has told you to what a large extent we have them in all the empire of India. How often during the last five years has it been shown upon our English platforms, by men who have read on this subject, that we have now in India some 50,000 communicants of all Churches, and more than 200,000 professing Native Christians, who keep the Sabbath, who meet for public worship on that holy day, and who are doing much for the education of their children. But I refer to the fact to-day merely to add that all this which we have had for many years we are now securing to a larger extent and in a higher degree than we ever had it before. I will give you briefly three illustrations: First, our Native Christian community, in its character, and especially in its liberality, stands in a higher position than it ever did. This is one proof of the blessing that God has given to us; this is one proof and illustration of our success, that now, settled in their faith, working among the heathen, they are influencing the heathen more than they ever did. The heathen regard them with a higher respect; the heathen look upon them not as a people, who have been bought by Christians, but as a people who have embraced this new religion from real conviction and a desire to obey some new religious law. This, my Lord, I consider a great end gained. The heathen acknowledge at last that our Christian people differ from themselves, and that there is a rational holiness, a truth, a family purity, an uprightness, a compassion, a benevolence, among them that in their own unhappy society does not exist. Again, our Churches are beginning to learn—just beginning to learn—the duty of maintaining the Gospel among themselves. We have for some years been trying to impress upon them this duty; and they are beginning to understand and to practise it. The Churches in Tinnevely and in Burmah stand conspicuous in this matter by the sums of money that they annually raise. The young Free Church in Calcutta, containing about sixty or eighty members from educated families, now entirely pays all its expenses. Our own native Church in Calcutta, which, when I began missionary life, I saw with six members, and which now contains seventy members, chiefly from educated families, the fruit of the Christian training of our missionaries in that city—that little church last year contributed no less than £150 for missionary and Christian purposes. And had they not been giving half that money toward the building of a new church, the people would have entirely paid the expenses of sustaining the Gospel among themselves. Our Church in Madras, also, beginning to do a little; and the flourishing Churches of Travancore, which contain (I think) about two thousand members, contributed last year a larger sum than ever they contributed before—the sum of £780. I will give another proof, my Lord. We have now a larger number of Native preachers, and especially a larger number of Native ordained pastors and missionaries, than we ever had in India before. Out of our 25,000

male communicants in India, of all Churches, we have 2000 preachers. I say, again, out of 25,000 male communicants we have 2000 preachers. 1800 of them are termed catechists, nearly 200 of them are ordained. Besides them we have about 1500 Christian schoolmasters and teachers; so that our agents amount to about 3500—that is, one seventh of the whole community of our male members. In what country of the world, and in what Church, do you see that result? Again, my Lord, I will dwell for an instant upon the position of these ordained Native brethren. They were very few in number in former years. In 1852 we had but forty-eight of them in all India and Ceylon. In 1862 we had 140. The number has continued to increase both in India and in Burmah; and in all Churches, especially in the two branches of the Church of England—the Church Missionary Society and the Propagation Society—and in the Wesleyan Churches of South India, we have many of these brethren. We have in our own Mission fourteen at the present moment. We had ten last year, and four have recently been added in Travancore, to be increased by twelve others in the course of the next few months. I feel assured that within a period of about four or five years—if the matter continues to be pressed upon our missionaries from home, and by our missionaries upon the Churches on the spot—we shall have some forty ordained brethren in India, and some ten in China, who will form a list of their own in our Annual Report—a list that shall grow and grow until it far exceeds the list of the English missionaries.

But, my Lord, I go beyond all this. These are our Christian results. Apart from all the effect on the Church itself, apart from all the gathering of the instruments of labour, and apart from these direct results in growing Churches and in the number of our Native ministers—apart from all this, and beyond all this, I look to one result, which, in its bearing upon the future, I consider to be of greater value than the results I have already mentioned, and which is precisely that one result which our unamiable and ill-natured critics invariably omit from the account altogether:—I mean that general impression which has been made by the Gospel, especially in India, upon a large scale, and which is the very best preparation for the direct conversions and Native Churches for which we look in future days. We have been labouring in India now for many years: thirty years we have been in full labour, well endowed with all the efficient instruments of labour. Missionaries have preached everywhere, catechists and preachers, numerous in all parts of the country, have gone everywhere; they have found large audiences and willing audiences. They go to all places. They preach in the public bazaars, they preach in chapels, they preach under trees, they preach at the river-side, they visit the grand festivals with their crowds of pilgrims, they go near the temples. Wherever the people are willing to hear, there the preachers go; and far and wide has the knowledge of the Gospel been spread, in every part of the more settled provinces of our Indian empire. And, my Lord, what is the result? Have they all preached in vain? Many a man has spent his life upon this labour. Dozens upon dozens of our missionaries have traversed district after district, have registered in their memory the names of hundreds of towns and villages in which they have preached, and yet they have never gathered Churches there. Are their labours in vain? By no means. The few have been won; but the many have been instructed. Idolatry has been exposed; their views of it are all changed: they feel that they can no longer defend it—but they know not where to turn. The few have been won; but the many have been moulded. The whole public opinion of the Indian empire is undergoing a vast, though a slow, change; and in this result, this change of belief, this growth of a conviction that idolatry is false, that caste is a great evil, and not a blessing, and that this religion of Christianity which has come among them is really true, I say, in this conviction, so deep, so wide-spread, we see a grand result from our labours in the past which, in my judgment, amply compensates for all that we have given, and all that we have done. There are three illustrations of this general advance, to which I will briefly refer. Your Lordship has already named Female Education; and I will only add one word on the subject. You know in this Society how much we have endeavoured to do in female education, and how of late years our Zenana schools in Calcutta and the neighbourhood, and our schools for respectable girls, in various parts of the country, have been multiplied, and continue to grow. That work is thoroughly well based: it springs from a conviction in Hindoo society, not merely from the labours of English Christians, but from a growing conviction in Hindoo society that the women must be educated, or the country cannot be enlightened. Besides the progress in female education, I will remind you of that numerous class of young men who have lately been casting off all respect for the idols of their fathers and the customs of their ancestors; who, though they remain in Hindoo families, and do not openly break their caste, yet are growing more and more free in their condemnation of the system in words, and are preparing for the grand step which shall bring them out of it altogether. This Deistic

ool, of which you sometimes hear even in London, now contains something like 600 or 2000 members, who continually meet together for worship, and stir each other up to conviction, to duty, and to something like work, in spreading abroad the knowledge and the experience and the views to which they have themselves attained. In Calcutta and its neighbourhood we have more than 20,000 men thoroughly well educated in English who cast away with contempt the worship of Káli and Siva, and all the gods that the old Brahmins loved and revered. Within a distance of thirty miles we have 20,000 or 30,000 more; and the school is increasing all over India. I found the most striking proofs of its increase in the city of Madras, in the city of Bombay, and in all the large stations I visited throughout the provinces of Southern India. My Lord, who shall wonder that we come to a third proof of progress—viz., that idolatry is decaying and dying away from the affection of its votaries. I will sum it up in a single word, uttered by a Native Professor in the city of Bombay, when he said, Hindooism is sick unto death: I am fully persuaded that it must fall; only let us stand it as long as it survives." Look abroad upon our Indian empire; look at the vast provinces which God has put under our rule, and which He has made our own. We have a Government, wise, experienced, and just; our trade is extending; our commerce calling forth all the resources of the land, and its supply of labour. Education is highly and widely spread: our Universities are well based, and give a thoroughly sound tone to the education. Our natives of all ranks now find a sphere for themselves within the Government, and are deprived of all pretext for rebellion. I have seen natives sitting as judges in the highest Court of Appeal; I have seen native princes sitting in the Indian Legislative Council, and giving wise and efficient aid. The most wonderful progress has taken place in our Indian empire during the last seven years, since the Mutiny was crushed. An indescribable advance has taken place in the spirit of the Government, in the character of its measures, in the laws that it has passed, and the whole tone and manner in which its work as a Government is carried on. My brethren, we have the whole land before us, and we have the command, "Go up and possess it!" I call upon you as members of this Society; I ask our brother Christians of all Churches, look at this sphere of duty that God has opened to you in India. It is your own country. Not a single privilege, not a privilege, have we in England that we have not bestowed on India. An empire have we there such as the world has never yet seen in Eastern lands. Not Alexander, when, with his mighty armies, he marched from the Hæmus to the Punjab; not Rome, when, in the plenitude of her power, she sent forth her legions from Britain to the Euphrates, ever gathered an empire so vast in its population, so rich in its resources, so grand in its power, and so truly united, as India will become as the years passively go by, under its English and Christian government. We have only to do our duty in every way to enlighten it; we have only to fulfil our duty in preaching the Gospel, and the land shall become the Lord's. He is winning its hearts to Himself. He will reign till He has won them all. "Come unto Him, and be ye saved, all ends of the earth! There is no other name given under heaven amongst men whereby ye can be saved."

The Rev. Mr. VINCE, of Birmingham: My Lord, I only wish I could impress upon my hearers with what Christian simplicity and sincerity, and with what pleasure I am about to make the statement that, at this late hour I feel it would be very improper in me to attempt to speak. No; there is no occasion for it. This Society will have other anniversaries; I hope I shall live to see them, and that the friends who have asked me to lay will ask me to speak at some future time. Now I feel certain that enough has been said, and it is better to leave the work alone when it is well done. I say this in all Christian simplicity. I shall just confirm and maintain the point, and content myself simply with seconding the Resolution.

The motion was carried unanimously.

Mr. GEORGE LEEMAN, M.P.: I beg to move:—

"That the Hon. ARTHUR KINFAIRD, M.P. be the Treasurer, and that the Rev. Dr. TIDMAN and Rev. Dr. MULLEN be associated as the Foreign Secretaries, and that the Rev. ROBERT ROBINSON and the Rev. WILLIAM FAIRBROTHER be joint Home Secretaries of the Society 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, chosen in the place of those who retire, and that the Directors have power to fill up any vacancies that may occur during the year."

I needed any apology for the brevity which I shall observe upon this occasion, it would be in the short note which I hold in my hand, which will, at all events, prove to the meeting that they have a Director who possesses discretion. My Lord, I shall best, I am sure, pay a tribute on the part of this meeting to your Lordship if I read that short note, which is this—"Lord Shaftesbury is very anxious to leave, and we are obliged, most

reluctantly, to ask you to be very brief." I observe the injunction, and therefore satisfy myself simply by proposing the Resolution.

Mr. THOMAS BARNES, M. P. : My Lord and Christian friends, I have received a similar little note to that which Mr. Leeman has received, and saying that "his Lordship, who has rendered such very efficient service to this Society in past years, and who is always anxious to serve us, is anxious to go, on account of the engagements which he has, which are very numerous;" and as I also myself want to go, and as I see plainly indications that you want to go, I will comply with the request, and simply second the Resolution.

The Resolution was unanimously adopted.

Mr. G. R. WHITE : Ladies and Gentlemen, as the Chairman of the Board of Directors, I have been requested to move a vote of thanks to our noble Chairman for his presiding at this meeting. At this late hour of the day, and in the presence of his Lordship, it would be as unsuitable as it is needless to urge upon you any considerations for doing the duty which I ask you now to perform; but if one reason were wanting, I should point to the large and liberal christian and catholic feeling which has induced his Lordship to come here to-day, and which prompts him on all occasions to advocate the cause of such societies, to whatever section of the Christian Church they may belong, so long as those societies are engaged in promoting "the glory of God," and "peace and good will to men." The Resolution I have to move is, "That the respectful and cordial thanks of the meeting be presented to the Right Honorable the Earl of Shaftesbury, K. G., for his kindness in presiding on the present occasion, and conducting the business of the day."

The Rev. THOMAS BINNEY : I beg leave to very heartily second the motion.

The motion was submitted and carried amidst applause.

The CHAIRMAN : Ladies and Gentlemen, it grieves me very much that I should have been the means of abridging your pleasure and instruction to-day. It was not asserted that it was absolutely necessary for me to leave the chair. No doubt I have other engagements, and I judge that the worthy gentlemen on my right have other engagements, and that many in the room have other engagements; but I would have continued in the chair for a longer period had such been your desire. I thank you for the Resolution which you have just passed. It will always give me infinite pleasure to do whatever I can to advance the welfare, the interests, the honour, and the influence of this most noble institution.

The Rev. J. KENNEDY, M. A., pronounced the benediction.

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#### THE EVENING MEETING.

The Evening Meeting, convened specially with a view to excite an interest in the objects of the Society among its Juvenile Friends, was held at the Poultry Chapel. JAMES SIDEBOTTOM, Esq., of Manchester, kindly presided on the occasion; and the Rev. ROBERT ROBINSON having given a brief summary of the Report, impressive and effective addresses were delivered by the following Missionaries;—viz., Revs. JOHN FOREMAN, from Berbice; HENRY GEE, from the South Seas; J. F. GANNAWAY, from India, and G. F. SCOTT, from the South Seas.

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*Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kninaid, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 225, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.*

THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

THE amount of our latest intelligence from Madagascar is limited; but, in relation to the several branches of the Mission, it is altogether truly cheering. With regard to education, we are specially gratified with the report of the Rev. R. G. HARTLEY as to the progress of the schools in connection with his station at ANDOHALO. The following extract from his last letter, dated March 11th, will, we are sure, be received by all our readers with unusual pleasure:—

“I must not omit to mention the great accession of strength to the Church at Andohalo since Mr. and Mrs. Parrett joined us. Mr. P. has taken the superintendence of the Sunday School; he teaches a large class, examines the scholars at the close of the school, and has a preparation class for teachers on the Saturday afternoon. The school generally numbers about 180 scholars, but it is most noticeable from the class from which these are drawn. Comparatively few are such as attend the day school—a great number are slaves, old and young. And it is really a most edifying sight to see, as we do every Sunday, an officer of fourteen honours teaching a class of little slave lads their alphabet; another large class of thirty or forty grown up slaves is under the superintendence of another high officer, toiling through the alphabet and other simple lessons—those who know a little helping those who know less. And, again, you may see half a dozen to a dozen elderly men, many of them men of high honour, reading over and discussing the lesson of the day. It is impossible to set too much store on the service thus rendered to the Church.”

We have had further confirmation of the delightful intelligence last communicated, as to the great increase in the number of admissions to the Native



Churches. The Rev. ROBERT TOY gives us, under date April 2nd, the following brief statement:—"On Wednesday," he observes, "we admitted into Church fellowship at Ambohipotsy 143 persons, after making careful inquiries into their character. This gives us now nearly FIVE HUNDRED Church members."

In reference to the preceding fact, Mr. POOL writes, "I was greatly cheered on Wednesday, as I passed the church at Ambohipotsy, to see some hundred and forty candidates for Church fellowship outside the present-sanctuary, awaiting their admission to the Church of God; and I have heard that some fifty more are deferred, for instruction only, until the next Church meeting."



## CHINA.

THE progress of the Gospel in this vast empire, in connection with our several Missions, is not only equal, but greatly exceeds, our most sanguine expectations.

## PEKING.

Our laborious and persevering brother, the Rev. JOSEPH EDKINS, has forwarded the following gratifying narrative of an effort newly made for the introduction of the Gospel to *Pan pi tien*, a town eighty miles distant from Peking to the south-west. He has forwarded the following letter, from which our readers will learn that the influence of medical missions is likely to be of great value, in introducing native agents to new stations far distant from the capital. Mr. Edkins writes as follows:—

"Peking, January 13th, 1866.

"MY DEAR BROTHER,— \* \* \* A priest in charge of a temple at Pan pi tien offered, as a gift to our Mission, the temple with its lands, yielding a small rental of twelve pounds a year. He expressed himself as tired of his profession and of Buddhism, in which he did not believe, and wished us to take the temple and establish a hospital and preacher of Christianity in it. Instead of accepting his offer, which would have involved us in legal difficulties not to be surmounted, we sent down, with the priest's full consent, a dispenser of medicine and a catechist. Dr. Dudgeon gave the dispenser, who is a Pekinese Manchu, definite instructions for treating all the diseases likely to occur among applicants for relief, and supplied him with sufficient medicines for two months. The Rev. W. C. Burns accompanied the travellers, and we are greatly indebted to him for the assistance he gave them. They remained at the temple, preaching the Gospel of salvation and administering medical relief, for thirteen days. The number of patients averaged more than forty per day, and large numbers heard the truth from the lips of our friend and of the catechist. The Manchu, who

has been a daily witness of the practice of Drs. Lockhart and Dudgeon for four years, discharged his new duty extremely well. Christianity was widely proclaimed in a new region; and a colporteur employed by Mr. Wylie, in connection with our Peking Mission, is still further extending the work done at Pan pi tien, by carrying the Scriptures for sale to the surrounding villages.

“The fact that a native who has seen foreign hospital practice for some time, and acted as assistant to the missionary physician, can be trusted to act alone in a new field, is to us very cheering. Many of the patients were extremely grateful, and Dr. Dudgeon is well satisfied with the written account rendered of the cases treated. Why should not the system of medical missionary operations be beneficially extended in this way? It will be easy for the physician to train natives sufficiently to do a very useful work in the way of healing. As these men show themselves capable of the responsibility, we may employ them under his constant superintendence in new dispensaries, opened at places far and near, temporarily or permanently, as circumstances may render advisable.

“So much are we convinced of the practicability of this mode of working by the experiment just made, that Dr. Dudgeon has already commenced arrangements for despatching his assistant again to our country station at Tsai yu, to spend some weeks there, in conjunction with one of my catechists, in healing the sick. This is a great help to the preacher in bringing him more auditors, and especially in removing prejudice and preparing the people to receive the Gospel with a willing mind.

“Our operations at Tsai yu during the past year have not been without encouragement. Two converts have been baptized. One of them, a cloth salesman, made himself so conspicuous by urging on all he met to go and hear the catechist, that his employer took umbrage and forbade his visiting the chapel. After several months of steady perseverance in private religious duties, and much zeal in exhorting his acquaintances to seek the knowledge of Jesus, he was baptized in Peking on a second visit there. He is now living at a city a few miles distant, engaged in the same occupation, but on his own account. When not allowed to read and pray, he used to carry a tract to the fields on his walks to neighbouring villages to sell his cloth; and there, away from the eye of men, he would read a little, and then pray to that God who welleteth not in temples made with hands.

“The second convert, we hope, is equally satisfactory. He is a farmer in a village, who, through his visits to Tsai yu market in the prosecution of his calling, became acquainted with the truth, and soon commenced a Christian life in his family. His mother and neighbours, seeing his earnestness, and recognising in him a marked change for the better, ceased the opposition with which they met his first inclination toward Christianity. He was baptized lately in Peking after more than three months of decision, and more than twice that time of acquaintance with the Word of Life.

“Ever faithfully yours,

“JOSEPH EDKINS.

“REV. DR. TIDMAN.”

## VISIT OF THE REV. R. J. THOMAS TO COREA.

OUR brother had no sooner arrived in the north, whither he proceeded by instruction of the Directors, than, in connection with the Rev. A. WILLIAMSON, he resolved to proceed, *pro tem.*, as a distributor of Scriptures, to the west coast of Corea, a country utterly unknown to any but Catholic missionaries. It was an enterprise undertaken not without considerable uncertainty and peril; but we are thankful that our devoted brethren, after travelling for four months amidst perils by water and perils by land, returned to their starting-point in safety.

“London Mission, Peking, January 12th, 1866.

“MY DEAR DR. TIDMAN,—We left Chefoo on the 4th of September, on board a small Chinese junk, and arrived off the mainland of Corea on the 13th. We spent two months and a half on the coast. I had acquired, through the assistance of a Corean Roman Catholic, sufficient knowledge of the colloquial to announce to these poor people some of the most precious truths of the Gospel. They are, as a whole, very hostile to foreigners; but, by a little chat in their own language, I could persuade them to accept a book or two. As these books are taken at the risk of decapitation, or, at least, fines and imprisonment, it is quite fair to conclude that the possessors wish to read them. The storms that blew along the west coast of Corea through last autumn, according to the testimony of Chinese pilots who have traded with Corea for twenty years, have been unparalleled. I should fatigue you were I to narrate our hair-breadth escapes. A gracious Providence preserved us. I had intended visiting the capital, ‘Wang-king,’ but the Corean junk in which I had taken a passage was dashed to pieces by one of these terrible gales. No life lost. Leaving Corea in the beginning of December, I landed on the coast of Manchuria, and found that I had only escaped the dangers of the sea to fall, perhaps, into those on land. You are aware that the entire country of Manchuria is in a state of agitation. Long since, small bands of mounted robbers were the terror of the lonely highways of the Far East. Latterly these bands have combined together, and assumed such alarming proportions as to characterize the movement a downright rebellion. I landed at a port called Pi-tz-wo; two days after leaving, it was occupied by the rebels. I had spent three very pleasant days in distributing the Scriptures and preaching the Gospel. The people were more than merely civil and attentive. A Mohammedan, named Likwo Fa, bought a copy of each kind of book I had, and insisted on sending me dinners daily free of expense.

“Passing through Kaichou, I arrived at Tingtaz (New Chwang), where I was very hospitably entertained by H.B.M.’s Consul, T. Taylor Meadows, Esq. Thence, travelling partly on horseback and partly in carts, rounding the northern part of the Gulf of Tian Tung, and passing the great wall of Shan Hai Kwan, I entered the province of Chi’ Li, and breathed freely, for thither the robbers could not follow us. The Chinese Government had despatched some four thousand troops to tranquillize Manchuria.

“To sum up, I have been four months away from European society, and travelled by sea and land nearly two thousand miles. I am well acquainted with the coast of the two western provinces of Corea, and have made numerous vocabularies and dialogues in the colloquial of the capital, which will be useful in any future negotiations with that people.

“I can hardly express to you how glad I am to be here. By God’s help I will try to bear part of the burden which Mr. Edkins has borne so long and so well. I wish to convey to the Board my grateful thanks for their kindness. Will you, too, accept my best thanks for the kind encouraging words you have uttered from time to time, pending the ultimate decision of the Board?

“The first week of my residence in Peking has necessarily been taken up in making the usual calls on the foreign residents. Our week of prayer-meetings hitherto has been well attended.

“Next week I purpose commencing in earnest a course of study which will fit me for the Chinese pulpit.

“With kind regards to the Directors,

“Believe me, dear Dr. Tidman,

“Very sincerely yours,

“Rev. Dr. TIDMAN.”

“R. JERMAIN THOMAS.



## SHANGHAE.

ARRIVAL OF REV. G. S. OWEN, APPOINTED TO SHANGHAE, AND REV. E. BRYANT, APPOINTED TO HANKOW.

THE former gives his first impressions of his new station, which are truly gratifying, accompanied by a general statement of the strange scenes which he witnessed, in a letter to the Rev. JOHN CORBIN, of Hornsey, with whose Church, during the last year of his studies at Highgate, he had the privilege of Christian communion.

“London Mission, Shanghae, China,

“April 7th, 1866.

“MY DEAR MR. CORBIN,—It is now just two months since our arrival in Shanghae. We stayed the first six weeks with Mr. Davison, from whom we received the greatest possible kindness. He treated us with brotherly affection. Since then we have been living in our own home, and have succeeded in making it very comfortable. I wish you and Mrs. Corbin could pay us a visit: we would endeavour to make it evident that we had not forgotten your great kindness to us. We often recall those happy days we spent with you, and the very thought of such Christian love cheers us in this far-off land. Many others of the Hornsey friends will have a lasting place in our affection. Our coming to Shanghae has added at least two to friendship’s list. Mr. and Mrs. Muirhead show us great kindness, and are ready to help us in every way.

Mr. Muirhead is a most able and devoted missionary. His life is a living sacrifice to the Lord. He is at least doing the work of two men. He preaches three sermons in English each week, seven in Chinese (sometimes many more), and superintends the ten out-stations belonging to the Mission. To this you must add the visiting and the innumerable things connected with the English and Chinese work. He has been in China now some nineteen years without having been home. I devoutly thank God for having called me to work with such a man. His earnest labours and noble example will stir me up to like devotedness in the Master's service, and will show me how much a man can do when his heart is in the work.

"Mrs. Muirhead, too, is a thorough missionary. She is constantly engaged in some deed of Christian charity or other. But of her labours Mrs. Owen will inform you.

"Our English chapel will seat about 400, and is very well attended. I have preached in it, on an average, once each Sunday since my arrival. Mr. Muirhead is deservedly popular as an English preacher. The number of Europeans here is great, but many of them have never attended a place of worship since coming to China. What a fearful influence their conduct must have over the Chinese! Oh that every merchant here were a Christian man! how soon then would the millions of this great land feel the life-giving power of the everlasting Gospel! It is sad, thrice sad, that from a Christian country and from Christian homes such men should come to a heathen country. But so it is, and the fact is a call to the Church of Christ to send the light of eternal truth with them, that all may not be darkness. I may just add, there is an Episcopal Church in this city, the clergyman of which is very much liked, both as a man and a preacher. May his labours be blessed.

"We have two chapels in the Chinese city, the larger of which is a very comfortable place, seating about 300, perhaps more. When Mr. Muirhead preaches, it is filled with people, many of whom listen with deep attention to the Word of Life. Oh, may the glorious day soon come when that Word shall be written on the heart of China's unnumbered millions! We know that day will come, and in faith we will labour on. Mr. M. often preaches in the open air; and whenever he does so, crowds press to hear him. He can get a congregation anywhere. Members and hearers are constantly leaving for other and distant parts. May each carry with him the glad news of salvation, and thus help to spread it through the length and breadth of the land.

"We have ten churches and preaching-stations, and ten native teachers in and around Shanghai. We hope soon to increase this number. Two new stations are now being formed, and others will follow. The total number of Church members is 416, of whom 189 were received last year. The late rebellion has broken up and fearfully wasted this province. Thousands at the approach of the Taepings took refuge in Shanghai, and are now gradually returning to their desolate homes. But, apart from this fact, a membership of 416 in a place where only one missionary labours, must be considered a glorious success, and an encouraging earnest of better things. Already the day foretold by Isaiah is dawning, and, as the ransomed of the Lord march onward, we can say, 'And these from the land of Sinim.' But the little one

shall become a thousand, and the small one a great people. The musty seed shall grow—the little leaven shall permeate the mass. The water, now so low, shall rise higher and higher till it has flooded the land. May God's people at home, and God's servants abroad, be faithful to their great and solemn trust! May the Saviour's last command be never forgotten by the who love Him—by hearts to whom He is dear.

"I have been thrice into the Taoist temple here; on two occasions it was crowded with worshippers. The entrance and court-yard were occupied by parties buying and selling. The temple itself, which is not large, is stored with a host of gods; but the only one worshipped was an odd-looking animal which appeared to be a cross between a lamb and a unicorn. It was seated on a lofty urn, on and around which burned a multitude of tapers—the offerings of the devotees. Before the strange god lay a low bench, on which the worshippers prostrated themselves. On either side was a tube to receive the contributions of the people. Near by stood the incense censer from which arose a perpetual cloud of smoke, and not far off was the priest with the sticks and papers containing the will of the gods. The worship seemed an empty, cold-hearted thing. In came the devotee, with his red tapers and paper money. The priest immediately lighted the former, and placed them before the idol; the latter he burned in the censer. The devotee then bowed, performed a few prostrations, and, going to a priest, received a box of sticks with numbers on them; approaching very near to the idol, he again bowed and then, having well shaken the box, drew forth a stick. This stick was given to the priest, who returned the worshipper a small slip of paper, and away went the devotee, bearing in his hand the decree of the gods. It was a sad sight for a Christian to gaze on: the dark scene made one's heart well-nigh bleed. It makes one's blood turn cold to see men, women, and children bow down at an idol's feet and give to it their homage, ignorant of the one true and living God. Oh, when, when will the time come when the knowledge of the Lord shall cover the earth as the waters cover the mighty deep—when all shall know Him, from the least even unto the greatest? May all Christians of every name pray and labour for its coming!

"I am working away at the language, and am by no means appalled at the difficulties. I find the Shanghae dialect very different to the Mandarin, and consequently my previous studies are not very much help to me. The Chinese is a singular language: it consists principally of *set phrases*, to break the rhythm of which will probably render you unintelligible; consequently to know words is of little use. I long intensely to be able to speak to the thousands around me in their mother tongue, and in that tongue proclaim the glorious tidings of salvation. I hope the day is not far off when I shall be able to do so. I will, at any rate, work hard.

"My dear wife and myself are in the best possible health. The weather since our arrival has been just like it would have been in England during the same season; but I am told that ere long we shall feel a great difference. The summer is fearfully hot, the thermometer being for two months 100°.

"Please remember us very kindly and affectionately to our many friends. I hope they do not forget us at the throne of grace.

" Hoping Mrs. Corbin and yourself are well, with love, in which Mrs. Owen heartily unites,

" I remain,

" My dear Mr. Corbin,

" Most affectionately yours,

(Signed) " GEORGE S. OWEN."

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## POLYNESIA.

### GLAD TIDINGS FROM NIUÈ, OR SAVAGE ISLAND.

" Savage Island, May 10th, 1865.

" MY DEAR SIR,—We are daily expecting a chance to forward letters to England, and I embrace the opportunity to send you a report of our work here for the past year. I have but little to communicate: the past year has been a very smooth and even one, with no extraordinary events, either of a sad or a joyous character.

" God has been very gracious to us. While He has seen fit to remove so many of our brethren and sisters from the scene of their labours in Samoa, He has mercifully kept us in health and strength, so that we have been enabled to work on in joy and peace. As a Mission, too, we have been greatly blessed, scarcely anything having occurred to cause us sorrow or anxiety.

#### PROSPEROUS STATE OF THE CHURCH.

" The church on Niue continues to increase in numbers. From the accompanying statistics you will see that 284 have been admitted to the Church during the year. We have now 1075 in Church fellowship. None of these have been admitted to the Church until they have been a long time on probation, and every inquiry made about them. Their conduct as Church members justifies the hope that a large number have been brought out of darkness into light, from death unto life. An unusually large number have been removed by death. The end of many we know was peace. They died resting on Christ as their Saviour. Of others we have had pleasing testimony from those who witnessed their departure. Notwithstanding, we have been grieved by the inconsistency of some, though their numbers have been few.

#### PROGRESS OF EDUCATION.

" My Teachers' Class (we don't aspire to an ' Institution ' on Savage Island) has given me much pleasure and encouragement. There are twelve young men in it, who with their wives live near to us. Mrs. Lawes has several classes with these women. The young men have made great progress, considering how short a time they have been under instruction. Some of them write a good hand, and are helping me by copying the translation MSS. of the New Testament for the press. They have been engaged in the following subjects; viz., writing, arithmetic, geography, Old Testament history, and sermons, together with a Bible class weekly on Matthew and the Acts of the Apostles. I hope to appoint some of them this year to several of our out-

stations, where they will be a great help to the Samoan teachers at the large stations. Many are burning with desire to go as pioneers to heathen lands; but this is impossible until we get a new ship.

“Our schools continue to prosper, but we are sadly crippled for want of suitable books, &c. A small printing-press would be exceedingly useful to us. The portions of the New Testament printed by the Sydney Auxiliary Bible Society are nearly all sold and paid for. The natives, both children and adults, learn to read much quicker in the Sydney printed books than in former books printed in Samoa.

“One of the principal events of the past year has been the appointment of constables and judges as a terror to evildoers, and connected with this a monthly meeting of those in authority. A deputation of six from each of the six settlements meet here once a month to make laws, &c. This is an improvement on the old custom of each village making its own laws independent of others. Collisions were frequent, and differences not always easy to be settled amicably. I give them what help I can, without being in any way a judge or a ruler over them. We hope to see good fruit from these new institutions, but we are not very sanguine about it. Niuëns have the least possible idea of order and government. It has been the people’s own work, and not ours.

#### TRANSLATION OF THE SCRIPTURES.

“With regard to the translation of the Scriptures, I have been going on carefully as God has given me opportunity. Since last May I have completed the translation of the Epistles to Romans, Galatians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy and Philemon, with the 1 and 2 Peter and Jude. I have nearly completed the revision of them. Mr. Pratt has rendered us good service by revising the MSS.; he has made many important corrections and suggestions. We need another missionary here to do this work effectually. The only book of the New Testament still untranslated is that of Revelation: I hope to begin that soon, if it be the Lord’s will.

“The contributions of this year to the London Missionary Society are greatly in excess of any previous year, notwithstanding the very low rate at which we are obliged to estimate native produce. With the exception of a very little money and cotton, the whole of the contributions have been made in cocoa-nut fibre.

#### LIBERALITY OF NATIVE CHRISTIANS.

“The children’s contributions for the new ship are equal in value to £124 7s. 6d., the adult contributions to the general objects of the Society are equal to £200, making a total of £324 7s. 6d. The above is estimated at the price the cocoa-nut fibre, of which their contributions mainly consist, will fetch at Apia, in Samoa, which is just half the price it fetched in Sydney in 1863. Our contributions last year amounted to £237, but they were estimated at double the present price. So, you see, Savage Island has more than doubled her contributions: ‘She hath done what she could.’ The greatest enthusiasm has prevailed. The people have done their utmost. There is scarcely a cocoa-nut, such as is used for fibre, to be had on the whole island. Much has been done from a desire to outstrip



others; but still we feel sure much has been done from a sinceré love to Christ and desire to promote His glory. The fibre is a good deal of trouble to prepare, and it is only the fibre of ripe, newly-gathered nuts that will sell. Several kinds of cocoa-nuts are almost useless for fibre: it is so short and small. We have just had our May meetings—two glorious, heart-stirring gatherings. Some of the old men who spoke referred to former times, when such assemblies were unknown, and when many then present never met except in bloody strife. Would that Christians at home could have seen what we saw and heard what we heard on those two days!

“In addition to the above amount, about £100 has been raised during the year in payment for books.

#### DISCOURAGEMENT.

“Our greatest trial and anxiety now is a mania amongst the young men for emigration to Samoa. The merchants there want natives from other islands to work for them on cotton plantations, &c. Young Savage Island has always been most anxious to see other lands. Hundreds of young men have gone away in various ships, most of them to return no more. Then the slavers' vile work despoiled two settlements of their finest young men. Now this emigration mania bids fair to take all the lads that remain. No less than thirty-three went to Samoa in one schooner in February last. The chiefs oppose it, and so do we; but I am afraid we shall lose many more. Many of them will, no doubt, return on the expiration of their two years of service; but our experience is that, when natives have once been to other lands, they never settle down peaceably on their own. They stay a few months, give trouble, and get into trouble, and then the first ship that comes they are off again. We grieve for the poor lads who are gone to Samoa, because they are exposed to all the evil influences of the land, and very few of the good. I suppose the offscouring and refuse of many islands are gathered together at Apia—the St. Giles's of Polynesia.

“At present our population is on the increase, in spite of the emigration. The births are far in excess of the deaths.

“We are now hoping and waiting for the new ship, praying that it may soon come, and come *filled* with new missionaries.

“We sadly miss the ‘John Williams.’ A ship is not often seen on Niue: the American war has deprived our people of the whalers, upon whom they used to be almost entirely dependant for clothing, &c. We are hoping that the ‘Dayspring’ may soon pay us a visit. The people will have about 1500 yams as a present for her if she comes.

“I must now conclude. Mrs. Lawes unites with me in kind regards to the Directors and yourself.

“I remain,

“Yours very truly,

“Rev. A. TIDMAN, D.D.”

“W. G. LAWES.

## DESTRUCTION OF THE LAST HEATHEN TEMPLE IN SAMOA.

“Safatulafai, Savaii, Samoa, 18th December, 1865.

“MY DEAR DR. TIDMAN,—The last heathen temple in Samoa has recently been destroyed in my district. It was a large tree situated in the village of Salelavalu, only a mile or two from the spot where John Williams first landed in Samoa. Under the shade of this tree the principal deity of the city was supposed to reside. Here the people were formerly accustomed to assemble to keep their feasts sacred to their village god. One of the highest chiefs of the village, called Sua, who has died since we have been here, remained a heathen to within about three months of his death, and by him the sacred character of this tree was preserved. Although his fellow-countrymen had years before forsaken their imaginary gods, so that, for more than a quarter of a century, Samoa has been called a Christian land, this man, with one or two companions, indignantly refused to embrace Christianity, declaring their unshaken faith in the gods in whom their forefathers had trusted. But the infirmities of age at length compelled this old heathen to acknowledge what pride had hitherto prevented his doing, viz., his belief in the God of the Bible, and he died earnestly seeking the favour of Him whom he had so long despised. The influence of this man upon the inhabitants of the village was very baneful. Through him a great deal of heathen superstition remained amongst the people, although, with one or two exceptions, they were all professedly Christians. While they worshipped Jehovah in His temple, it was evident that many of them had not ceased to reverence the temple of their old god.

“Soon after the death of Sua, I appointed a new teacher to the village, a young man from the Malua Institution, full of zeal and earnestness. Before leaving the Institution to go to his appointment, one of his fellow-students, a young man of Salelavalu, urged him to commence his labours in the village by an attempt to destroy the heathen temple. Several attempts had been made to do this in Sua's lifetime, in vain, as it was impossible to do it without the consent of the principal chief of the village. Now, however, all that was necessary was the consent of the remaining rulers, who were all professedly Christian. The teacher went to his appointment, resolved to carry out the suggestion of his fellow-student. After being in the village about a fortnight, he went to the chiefs and proposed to them that he should be allowed to destroy the temple of Taima, and so remove from their midst what had so long been a reproach to them. They consented, although some of them did not do so without manifesting considerable superstitious fear. Having obtained their consent, he set to work, assisted by the boys of his school and other young men, members of the Church, in collecting firewood, of which they made a huge pile around the trunk of the tree. This done, they waited till the evening, and then, as the villagers were lighting their evening fires, at the hour at which, in their heathen state, they would have been seen carefully closing up all their houses, lest the glare of their fires should reach the temple of their god—fire being particularly offensive to him—the teacher lit his torch, and with grateful joy went forth to kindle the fire which was to destroy the last heathen shrine in Samoa. As the flames arose, the whole village were attracted

out of their houses to witness the work of desecration. Amongst them was a decrepit old man, a heathen, who was heard vehemently imprecating curses from his gods upon the teacher for this act of profanation. In the wrath of this old heathen we see how reluctantly Satan retreats from his strongholds; but by the light of that burning temple we read afresh the promise that all the ends of the earth shall fear God, and in its ashes we see a fresh type of the final destruction of Satan's last stronghold; and, in prospect of that glorious climax to all our labours, we take courage.

"Since the date of my last letter, I have visited all my out-stations. I will forward you a report of my visit by the next opportunity. Considering the politically disturbed state of the district, I found the Churches in a more prosperous condition than I anticipated. The contributions, too, were much better than I expected. The entire amount from my district for this year has exceeded £150.

"Mrs. King unites with me in kindest regards to yourself and the Directors.

"Believe me, my dear Dr. Tidman,

"Very truly yours,

"Rev. A. TIDMAN, D.D."

"JOSEPH KING.

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## MANGAIA.

### DEATH OF AGED NATIVE CHIEFS.

"Mangaia, South Pacific, January 5th, 1866.

"MY DEAR DOCTOR,—God has graciously spared us to begin another year in His service. We have great reason for thankfulness for the many mercies of the past year. Health, and a considerable measure of comfort and success in our work, are indeed sufficient reasons for gratitude. In all, 111 persons have been added to the three Churches of this island during the past twelve months. Spiritual prosperity has been generally diffused over the island. We have still a goodly number of candidates. Unite your prayers with ours, that these people may be preserved faithful until the coming of our Lord Jesus Christ.

"On the other hand, some clouds of disappointment have passed over the Churches. Eleven individuals have been expelled for inconsistencies. But we would not be discouraged, for out of our Lord's chosen twelve one was a traitor to his Divine Master.

### VARIOUS CHARACTERISTICS OF THE DEPARTED.

"No epidemic has visited our little island home during the year 1865. What a mercy! Still death has not been idle even in our little community. Out of the 68 who have been taken away by death, 19 were Church Members. This is a smaller proportion than usual. But we have felt it deeply, inasmuch as some of the oldest and most influential men have been amongst the number. This island is ruled by one king and six governors. During our long residence here, no death has occurred amongst them until the

past year, when two of the oldest died, *Rakoia*, chief of *Tamarua* (where we once lived), and *Tamatangi*, chief of *Ivirua*. We hope well of their successors, who are Church members. But, after all, the old men who knew the bitter bondage of heathenism best appreciate the blessings of Christianity's mild reign. *Rakoia* was probably over eighty years of age. He was emphatically a good man. And, although for about two years past he had been quite childish, I could nearly always fix his attention for a few minutes by referring to the interests of his soul. The last words I heard from his lips a few days before his death were, 'I am dying. But I am in God's hands. Jesus alone is the Way, the Truth, and the Life.' *Rakoia* was one of the first to join the Church in *Mangaia*. During the many years I have known him, I have never heard a word to impeach his Christian consistency. He died in September last.

"*Tamatangi* died the first Sabbath in December last. I spent that Lord's day at *Ivirua* in order to admit members to the Church. After the morning service I went to see him (I had visited him twice during the previous week), and saw at once that the last enemy was near, although he was in full possession of his mental faculties. He might be seventy years old, and was reclining on a mat, supported by a near relative. Like Jacob, he died in the midst of his people; for perhaps 100 natives were in the chamber of death. I found his mind fixed upon Jesus. Twice prayer was offered on behalf of the dying man, and twice we sang (first a version of 'When I can read my title clear,' and then a version of 'Rock of Ages, cleft for me'). I held his hand, uttering such words of comfort as I could think of. He looked around upon his wife and relatives, and then fixed his dying gaze on me. His last words were to exhort those present to cleave to the Word of God. He then said 'Farewell,' and expired.

"*Mauapa* died in August 1865. He was the oldest man on this island, and had been a valuable deacon for many years. He passed away without a cloud. Often have I visited this worthy old Christian, and have come away refreshed and comforted in spirit, beholding what Christianity can do for one who grew up to mature age in heathen darkness. I should say that *Rakoia* and *Mauapa* died of sheer old age.

"*Arikikaka* (the last of the heathen of this island, who was baptized with his wife by me in May last) died, a few weeks after his baptism, of an old standing complaint. I am not without a gleam of hope in his death, although his knowledge must necessarily have been very imperfect. I know that he practised private prayer, and often most energetically declared to me his entire trust in Christ for salvation, and his abhorrence of idol-worship.

#### CORRECT ESTIMATE OF NATIVE CHARACTER.

"You must not conclude that these natives were without blemish, but, in the judgment of charity, they were nevertheless good men. These men were all warriors in heathenism, and had freely shed human blood without compunction in those days of darkness. They grew up in the practice of a debasing superstition, and yet cordially embraced the teachings and moral requirements of the Gospel. So far as I can see, they were sincere, and at last died in hope of eternal life through the dear Redeemer. To expect from

a native the same standard of Christian excellence as from an enlightened European would be simply absurd. Tamatangi was a man of very strong character, and as such had marked failings. Some years ago my predecessor had to put him under Church discipline. Rakoa gave me the idea of a guileless man. But Mauapa was a saintly character: in his last sickness he was treasuring up texts and thoughts to address the Church in his turn as deacon, should he be again raised up. Of multitudes from all our Missions to the heathen who have passed away, it may be said, 'Blessed are the dead which die in the Lord.' In that grand 'assembly of the first-born,' where colour is unknown, the Negro, the Polynesian, and the European will sing the same song of praise to 'Him that loved us, and washed us from our sins in His own blood.'

"The last day of 1865 being a Sabbath, we held our annual united communion instead of New Year's Day. Oneroa was, as usual, the place of meeting. It was a pleasant and profitable day. We commenced at 5 o'clock (a.m.) with a prayer-meeting, at which Teariki, the teacher at Tamarua, gave the address. I preached a sermon in the morning, reviewing the year so nearly past. In the afternoon various addresses were delivered by the teachers, &c., &c. After partaking of the Lord's Supper, we dismissed our visitors in time for them to reach their distant homes before dark.

"On the three following days (notwithstanding a vessel lying off the village) we held our usual prayer-meetings. They were well attended in each of the three villages. We pray and hope that the Spirit of all grace may be abundantly poured out upon us all during the present year. How greatly do we need guidance and help!

"Clouds are looming in the distance. I refer to the determined efforts of worthless foreigners to settle here against the wishes of the people; too plainly, we fear, with a view of introducing foreign drink and other evils. But at present the chiefs are determined not to admit them. The Lord watch over these defenceless people! Amen and amen!

"Earnestly begging your fervent and unceasing prayers on behalf of this remote corner of the Master's vineyard,

"I remain, my dear Doctor,

"Yours very faithfully,

"Rev. A. TIDMAN, D.D.

"WILLIAM (WYATT) GILL.

"Total Members of the three Churches, 601. } 3 teachers assisting me."  
 "Schools—nearly the same as December, 1864. }

## SOUTH AFRICA.

OUR more recent intelligence from this long cultivated field of Missions has been far from satisfactory. The continued drought of several years, the mutual strife and wars of the native tribes, the want of an enlightened and firm civil government in the country beyond the colony, and the very injurious influence of European traders and travellers, have combined to

started the progress of the Gospel, and to keep our missionaries in painful suspense and constant anxiety. Nevertheless, there are not wanting many indications of the Divine blessing upon their labours; and, with faith and patience, they prosecute their arduous work, waiting for better times and more abundant fruit.

The following extracts of a letter from Mrs. McKenzie, wife of the Rev. JOHN MCKENZIE, of the BAMANGWATO Mission, addressed to Mrs. Thompson, of Cape Town, supplies particulars of this mingled character:—

“The Bamangwato is one of the largest tribes in Bechuana land. The chief, Sekhomi, is a man by no means prepossessing in appearance; he is some years past middle life, and is unprincipled, greedy, and revengeful. I believe, when missionaries first visited this part of the country, he did all in his power to prevent their penetrating towards the north and north-east, and refused guides to Mr. Moffat and Dr. Livingstone on their respective attempts to go to the Matabele and the Lake Ngami. In later years, however, he became more favourable to them, and also tolerated the presence of the German missionaries for some time. Under their instructions, his two eldest sons became professing Christians. They learnt to read, were baptized, and received into the Church. In the beginning of 1860, when we passed through this town, on our way to the Makololo, Mr. McKenzie conversed with them, and was surprised and delighted to find them so earnest and so deeply interested in Christianity and civilization. In 1862 Mr. and Mrs. Price and ourselves arrived here, and, though we were merely birds of passage, Sekhomi's treatment of us was kind and considerate.

“Subsequently, the German missionaries left, and there was the likelihood of our being settled here. This step also the chief favoured. I do not say from love to our work or our message, but merely as white people, to live in his town.

“During the first three years of our stay here, while he was very obliging, and afforded us and our property every protection, he never attended Divine service, did what he could to prevent his people doing so, and was jealous of his sons' growing attachment to Christianity.

“He did not object to his sons being able to read and write and cypher; indeed, he was interested in their progress in these things, and not unfrequently asked Mr. McKenzie how they were getting on; and only a few weeks since he seemed quite pleased on being told that several of his sons were able to write a letter in their own language.

“That which he hates in their new manner of life is the principle which forbids their adherence to many of their old customs. In March of this year the ceremony of circumcision was celebrated, and then began the tide of bitterness, opposition, and jealousy on the part of the chief, which has been ebbing and flowing during all these months until now, when the gloom seems to be thickening, and we know not but that on any day the storm may burst. What the result may be we cannot tell, but we fear blood will be spilt on one or both sides, and, of course, that is far from agreeable to us to anticipate. Khami, the eldest son and heir, possesses a character which we cannot but

admire. His forbearance is something extraordinary. Had he been a heathen, poor Sekhomi would have been killed long ago. But Khami refuses to effect this, though his followers, who are chiefly heathen, are eager to kill his father, and make him king. He and his brothers have all along been most dutiful to their father; and yet he talks openly of killing them, because they will not consent to follow in the old and heathenish customs of their forefathers. The great fault of Khami's, in the eyes of his father, is that he will not take to wife a woman whom his father desires he should have, but whom he steadily refuses. He has married a very nice woman; indeed, one of the quietest and tidiest native women I have seen. They have one daughter, a nice little girl named Bessie.

"Although the chief failed to gain the elder sons over to him during the circumcision, he succeeded with two of the younger sons who had attended school, and were far advanced in reading, &c., to the elder of whom he promises the kingdom when he has managed to get rid of Khami. However, I trust he will find that to be no easy matter. Every effort that he makes to put down Khami only shows him his own weakness; for then he finds how many of his people are against him. Poor old man, he must be very unhappy! He seems to try to make himself as disagreeable as he can, not only to his sons, but to us. At present he is trying to accomplish a piece of real injustice towards us, which is causing us much grief and anxiety; and, in order to its accomplishment, he has taken from us and the Prices every servant over whom he had the least control. I am thankful to say that we have some which belong to tribes over which he has no power, so that we are not altogether destitute. At present, however, our position is very trying. We pray that before it is too late Sekhomi may be led to see his folly; and that he may allow his sons that peace and freedom to follow their convictions of duty which have hitherto been denied them. He has said that he does not want the missionaries to remain here any longer; that he just wants to live as his fathers did. However, he has not said so to us."



#### MURDER OF THE REV. J. FREDOUX, MISSIONARY OF THE PARIS PROTESTANT MISSIONARY SOCIETY AT MOTITO, SOUTH AFRICA.

Our countrymen in general have already, to a great extent, become acquainted with this atrocious and horrifying event; but the members of our Society will feel the deepest and most agonizing sympathy in the tragedy, as it refers to the son-in-law of our aged and devoted friends, Mr. and Mrs. MOPPAT, of the Kuruman, and their widowed daughter with her fatherless family. We have received from our missionaries several brief statements of the event, from which we give the following particulars:—

"On Monday, the 19th of March, Mr. Fredoux left Motito on a pastoral visit to Morokwain. On Tuesday night a trader, named Nelson, arrived

at Motito, and there falling in with a couple of men of the same stamp from the Transvaal country, he obtained brandy from them, and, becoming more or less intoxicated, conducted himself in the most shameful manner on the station; so much so that he was instantly ordered off by the natives. With the utmost barefacedness and audacity he proceeded to Morokwain, whither Mr. F. had gone. He had already heard, by a despatch, of Nelson's conduct, and felt it his duty to demand he should at once return with him to Motito or Kuruman to be judged. Finding Nelson unwilling, he sought the assistance of the chief man of the place to compel him to do so. Mr. F., with a number of people, went to Nelson's waggon, for the purpose of insisting on his going; and he, finding that resistance was useless, waited till Mr. F. came near the waggon, when he ignited about 175 pounds of gunpowder. Nelson himself was blown to atoms, whilst Mr. F. and several of the natives (the number is uncertain) lay like a heap of cinders on the ground behind where the waggon had stood, his boots being all by which Mr. F. could be distinguished from the natives beside him.

"Thus perished a servant of God, beloved and valued alike by his brethren in the Mission field, and by the natives whose privilege it was to be watched over by him, and to be taught the way to that home to which he himself has been so suddenly and unexpectedly taken."

We regret to say that the wretched man who thus ended his career of vice was not a solitary instance of the degradation exhibited in the character of European travellers in South Africa. In one of his latest reports Mr. Moffat gives in few words a dark picture of this class of men, who, by their example, teach the natives the most appalling forms of vice and misery, and then return home, and, by their malicious misrepresentations, strive to vilify the good name of their countrymen, who are toiling with self-denying perseverance for the social and religious elevation of the aborigines. Mr. Moffat writes as follows:—

"The influx of so many white traders in pursuit of ostrich feathers has exerted a baneful influence on the morals of the natives with whom they have come into contact. The conduct of most of these is a crying disgrace to the name they bear, as well as to the colour of their skin. Some of these have been heard to say that, as they are in a country without law, they can do as they like, and they do do things which make the natives themselves blush. Had we here Burtonians of the Anthropological school, we should like to point them to this and then to that, and ask them *when* savages are to be civilized under the system they so shamelessly advocate. It goes counter to all that is pure, honest, honourable, lovely, and of good report, ruining both soul and body by swindling, falsehood, and filthiness, we will not define, enough to bring down the vengeance of Heaven. There are, however, honourable exceptions to the above, but, alas! they are few."

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## DEATH OF THE REV. JOHN McLEOD.

THE Cape Colony has, for the most part, been singularly exempt from those ravages of sickness and death, among the younger members of the missionary band, which, during the last few years, have been of too frequent occurrence in other parts of the heathen world. But it is now our mournful duty to record the removal of two excellent persons, both in the spring-time of life, who, less than two years since, joined the Society's Missions in South Africa, although in different sections of the field.

Mr. McLeod had been originally appointed to India, but, in consequence of the exhibition of a tendency to pulmonary disease, that appointment was superseded, and he was ultimately, under medical advice, sent to South Africa, for which country he embarked, with Mrs. McLeod, in October 1864. Upon his arrival he settled at Kruis Fontein, which had, for several years previously, been an out-station of the Hankey Mission, under the pastoral charge of the Rev. T. D. Philip. In this interesting spot, which possessed many attractions for our lamented brother, Mr. McLeod laboured with indefatigable zeal and diligence during the short period allotted to him on earth. The circumstances attending the departure of this gifted and very promising young missionary, which occurred on the 26th April ult., are given in the subjoined letter from a friend residing at Kruis Fontein, and addressed to the Rev. Wm. Thompson, of Cape Town :—

“ Kruis Fontein, April 27th, 1866.

“ MY DEAR MR. THOMPSON,—By telegram to-day (Friday) you will become aware that our dear friend Mr. McLeod is no more. Mrs. McLeod feels unequal to writing, but desires me to say that your letter to her dear husband was about the last thing to which he could give attention. Death's struggle had already commenced, but on hearing the purport of your letter he thanked you for the kind wishes expressed, and the encouraging promises you called up before his mind. From that time, Wednesday morning, he suffered excruciating pain, and a feeling of suffocation, from which death released him on Thursday. Thus another dear brother and faithful servant of Christ has left us and gone to his reward. The circumstance of his coming amongst us in a feeble state led to my being frequently with him at Kruis Fontein; I therefore had many opportunities of conversing with him, also of seeing his devotion to the cause of our dear Lord. Many on this station will bless God that they were permitted to hear his faithful warnings and entreaties respecting their souls' salvation.

“ He was pre-eminently suited for the duties of this station, combining firmness with kindness, and thus attaching the hearts of his people to him, as their best earthly friend, who, while guarding and directing their temporal interests, aimed higher, and sought to lead them to set their affections on things which are above, where Christ is.

“ Had his health and strength been granted, this station would have soon risen in importance, for our deceased brother had planned the reviving of

several abandoned out-stations, and a more systematic visitation of those still existing, though in a languishing state, from want of regular visiting. However, God had otherwise ordained; and he now rests from his labour. May God, in mercy to the flock, soon raise up another shepherd who will go and out before them as the deceased did. . . .

“ I remain,

“ Very truly yours,

“ Rev. W. THOMPSON, Cape Town.”

(Signed) “ JOHN MACKAY.

#### DEATH OF MRS. MURRAY.

Mrs. MURRAY, with her husband the Rev. Wm. Murray, who had been appointed to reinforce the South African Missions, left for their destination in August 1864. The particular sphere of labour assigned to our young friends was Oskraal—a branch of the Kat River settlement—which had for some time previously been without a resident missionary. Although evincing, from the time of her arrival, symptoms of a delicate state of health, Mrs. Murray gave early proofs of her ardent attachment to Christ, and of her earnest desire to spend and be spent in ministering to the spiritual wants of the degraded daughters of Africa. It was the privilege of this estimable young person to have known and loved the Saviour from her early youth; and though her death, which happened on the 11th January ult., cannot but prove an irreparable loss to her sorrowing husband and a check to the progress of the Oskraal Mission, it will be consolatory to her surviving family and friends to know that her last hours were cheered and animated by the glorious prospect opening before her in the eternal world. The appended extract of a letter from Mr. Murray, dated January 20th, furnishes some interesting particulars of the closing scene:—

“ You have doubtless received the telegram I sent Mr. Thompson by last mail, announcing the death of my dear wife. She died resting on the Rock of Ages, and having a strong simple faith in Christ Jesus. In losing her I have lost a helpmeet indeed. Often when I have been discouraged has she cheered me by directing me to some precious promise, and in every way she has been a treasure to me above all price. But her Master has come and called for her, and now she is with the Lord. She has for many years been a child of God, having been awakened through the preaching of the late Rev. T. H. Cawston, of Highgate, and directed more fully through the reading of that admirable book Venn's ‘Complete Duty of Man.’ Latterly, she has profited much under the ministrations of the Rev. Josiah Viney, till our union and departure for the Mission field. Since then, though she was never able to go about much amongst the people, her heart was in the work, and her prayers were ever rising to God for the salvation of the careless at home and the heathen abroad. She conducted a class of young women and a mothers' prayer-meeting on the station, and her death has been felt by all.

"Her faith shone very brightly in her closing days, not resting at all on self, but on Jesus Christ alone. At times she had momentary doubts, but she said that 'a look at Jesus drove them all away.' Once I asked her if she were at all afraid to die, when she answered, 'How could I? Jesus has taken away the sting of death.' She had suffered much from palpitation of the heart till about a week before her death, when it ceased altogether, which led her, to think she was getting better. She seemed disappointed at the prospect of recovery, but said, as she felt her times were in God's hands, that it would be for the best whichever way He was pleased to determine. Yet, though willing that God should raise her up again, she would rather be absent from the body and present with the Lord. And now it is so. She calmly fell asleep in Jesus on the 11th, at one o'clock in the morning. She could not speak immediately before her death, but she raised her brightening eyes to heaven, closed them, gave three deep sighs, and her happy soul was with the Lord. Now I can more fully understand the prayer of Balaam: 'Let me die the death of the righteous, and let my last end be like his.' (And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them.' So, rests my dear wife, leaving me alone in the world. May the Lord sanctify these afflictions! for He it is that hath made me childless and alone. They will not return to me, but, by Jesus' grace, I shall go to them."

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#### ORDINATION.

ON Tuesday, the 5th June, Mr. WILLIAM WHYTE, A.M., appointed to Madras, was ordained in Augustine Church, Edinburgh, the Rev. G. D. Cullen presiding.

After introductory services, conducted by the Rev. Dr. George Johnston, of the United Presbyterian Church, and hearing from Mr. Whyte very satisfactory answers to the usual questions, the ordination prayer was offered by his pastor, the Rev. Dr. Lindsay Alexander.

The Rev. Dr. Gowan, Dalkeith, gave the charge, the Rev. Alexander Brunton, Glasgow, addressed the people on Missions, the Rev. Charles Whyte, Oban, prayed, and the Rev. Ninian Wight pronounced the benediction.

There were also present the Rev. W. Lowe, Portobello; Rev. W. Lothian, Musselburgh; Rev. John Cooper; Rev. A. Blake, Madras; Rev. W. Anderson, Calabar, and others.

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#### ARRIVAL OF MISSIONARIES IN ENGLAND DURING THE LAST TWO MONTHS.

Rev. Dr. Mullens, from Calcutta, 22nd April.

Rev. William Hillyer, from Jamaica, 30th April.

Rev. E. Storrow, Mrs. S., and family, from Calcutta, per "Anglesey," 5th May.

Rev. R. Ricards and Mrs. R., from Berbice, 14th May.

Rev. James Roome and Mrs. R., from Berbice, 11th June.

Rev. T. D. Philip, Mrs. Philip, and family, from Hankey, South Africa, and Mrs. McLeod, 16th June.

## COLLECTIONS AT THE ANNIVERSARY IN MAY.

## ANNIVERSARY COLLECTIONS.

May, 1866.

Weigh House Chapel . . . . .	9	8	7
Fetter Lane Welsh Chapel . . . . .	2	10	0
Surrey Chapel . . . . .	90	7	6
Tabernacle . . . . .	24	5	7
Exeter Hall . . . . .	126	5	5
Poultry Chapel . . . . .	12	19	4

## MISSIONARY COMMUNION.

Craven Hill Chapel . . . . .	7	7	2
Stepney Meeting . . . . .	10	6	0
Craven Chapel . . . . .	4	14	8
Falcon Square Chapel . . . . .	5	0	0
Union Chapel, Islington . . . . .	13	4	6
Kingsland Congregational Ch. . . . .	5	2	4
Hanover Chapel, Pockham . . . . .	12	2	4
Trevor Chapel, Brompton . . . . .	6	2	3
Lewisham High Road Chapel . . . . .	10	1	4
Park Chapel, Camden Town . . . . .	6	10	8
New Tabernacle . . . . .	2	0	0

## COLLECTIONS, 13TH MAY.

Abney Chapel . . . . .	14	13	3
Adelphi Chapel, Hackney Road . . . . .	14	0	0
Albany Road Chapel . . . . .	4	17	4
Anerley . . . . .	5	8	2
Bayswater, Craven Hill Chapel . . . . .	39	14	6
Bayswater, Lancaster Road . . . . .	11	10	2
Bedford Chapel . . . . .	33	0	0
Belvedere . . . . .	8	12	6
Bethnal Green . . . . .	10	0	0
Bethnal Green, Park Chapel . . . . .	3	3	0
Bishopsgate Chapel . . . . .	28	0	0
Blackheath . . . . .	41	15	7
Brentford, Albany Chapel . . . . .			
Brighton, Union Chapel . . . . .	28	16	8
Bromley . . . . .	12	10	0
Buckingham Chapel . . . . .	5	13	0
Camberwell New Road . . . . .	8	3	0
Cambridge Heath . . . . .			
Chelmsford . . . . .			
City Road Chapel . . . . .	24	18	7
Clapham . . . . .	114	18	1
Clapton . . . . .	62	7	6
Clapton, Lower Chapel . . . . .	30	2	8
Claremont Chapel . . . . .	26	4	3
Claylands Chapel . . . . .			
Craven Chapel . . . . .	57	2	0

Croydon, George Street Chapel . . . . .	12	8	3
Croydon, Trinity Chapel . . . . .	14	14	6
Croydon, South End . . . . .	4	4	0
Croydon, London Road . . . . .	5	12	6
Deptford . . . . .	9	14	7
Dulwich, West Park Road Ch. . . . .	9	0	0
Ebenezer Chapel, Shadwell . . . . .	5	0	0
Eccleston Chapel . . . . .	23	13	6
Egham . . . . .	10	2	6
Eltham . . . . .			
Enfield . . . . .	12	0	0
Enfield, Old Independt. Chapel . . . . .	3	13	0
Erith . . . . .			
Falcon Square Chapel . . . . .	17	0	0
Fetter Lane Chapel . . . . .			
Finchley . . . . .			
Finchley Common . . . . .	11	0	0
Finsbury Chapel . . . . .	17	6	0
Forest Gate . . . . .	6	0	0
Greenwich, Maize Hill Chapel . . . . .	4	10	6
Greenwich Road Chapel . . . . .			
Hackney, St. Thomas's Square . . . . .	10	2	0
Hackney, Old Gravel Pits . . . . .	50	6	7
Hammersmith, Broadway . . . . .	6	7	0
Hampstead Road, Tolmer's Square Chapel . . . . .	9	6	0
Hare Court Chapel, Canonbury . . . . .	90	4	5
Harley Street Chapel . . . . .	14	0	8
Haverstock Chapel . . . . .	27	11	0
Hendon . . . . .	10	6	6
Henley-on-Thames . . . . .			
Highgate . . . . .	18	8	6
Holloway . . . . .	21	17	8
Horbury Chapel . . . . .	16	2	2
Hornsey, Park Chapel . . . . .	25	5	3
Hounslow . . . . .	6	3	2
Hoxton Academy Chapel . . . . .	16	0	7
Islington Chapel (Barbican) . . . . .	17	5	3
Islington, Union Chapel . . . . .	86	10	1
Islington, Offord Road Chapel . . . . .	20	11	5
Islington, Barnsbury Chapel . . . . .	11	5	3
Islington, Arundel Square Ch. . . . .	21	4	7
Islington, River Street . . . . .	10	0	0
Jamaica Row Chapel . . . . .	9	0	0
Kennington, Carlisle Chapel . . . . .	25	10	0
Kensington . . . . .	46	2	6
Kentish Town . . . . .	38	18	2
Kingsland . . . . .	25	10	0
Kingston . . . . .	11	14	0

Lewisham, Union Chapel . . . 12 12 9	Southgate Road Chapel . . . 14 7 3
Lewisham High Road . . . 30 2 9	Southwark Congregational Ch.
Loughborough Park Chapel, Brixton . . . . . 12 3 0	St. Mary Cray . . . . . 12 3 1
Maberley Chapel . . . . . 16 0 0	St. John's Wood Chapel . . . 10 7 6
Marlborough Chapel . . . . . 15 15 10	St. John's Wood, Greville Place Chapel . . . . . 10 11 6
Mile End, Latimer Chapel . . . 2 12 0	Stepney . . . . . 31 0 10
Mile End New Town . . . . . 9 13 0	Stockwell . . . . . 13 6 5
Mile End Road Chapel . . . . . 11 12 9	Stoke Newington, Milton Road Chapel . . . . . 4 19 5
Mill Hill . . . . .	Surbiton . . . . . 12 10 6
Middleton Road Chapel . . . . . 17 0 9	Sutherland Chapel . . . . . 15 9 3
Mitcham . . . . .	Sutton . . . . . 10 5 0
New College Chapel . . . . . 51 1 2	Sydenham . . . . . 12 3 3
New Court Chapel . . . . . 2 15 3	Tabernacle . . . . .
New Cross, Union Chapel . . . 7 13 0	Tonbridge Chapel . . . . . 5 10 3
New Tabernacle . . . . .	Tooting . . . . . 4 7 3
Norwood . . . . . 11 7 9	Tottenham Court Road . . . 32 2 0
Norwood, Upper . . . . . 20 5 8	Totteridge . . . . . 22 5 0
Orange Street Chapel . . . . .	Union Chapel, Brixton Hill . . 12 2 0
Oxendon Street Chapel . . . . . 9 5 0	Union Chapel, Horsleydown . .
Paddington Chapel . . . . . 30 14 5	Walthamstow . . . . . 17 12 11
Park Chapel, Camden Town . . . 48 15 7	Walworth, York Street . . . 21 0 9
Peckham, Clifton Chapel . . . .	Wandsworth . . . . . 12 5 0
Peckham, Hanover Chapel . . . 26 8 5	Wardour Chapel . . . . . 9 1 3
Peckham Rye Chapel . . . . . 6 5 9	Weigh House Chapel . . . . . 28 0 0
Pentonville Road Chapel . . . . 6 10 6	West Brompton . . . . .
Plaislow . . . . . 6 9 6	Westminster Chapel . . . . . 57 10 7
Poplar, Trinity Chapel . . . . . 31 7 9	Woodford . . . . . 20 0 0
Poultry Chapel . . . . . 60 3 6	Woolwich, Rectory Place Chap. 12 5 10
Richmond . . . . . 16 0 0	Wycliffe Chapel . . . . . 17 2 4
Robert Street Chapel . . . . . 7 0 0	York Road Chapel . . . . . 17 6 4
Romford . . . . .	

MISSIONARY CONTRIBUTIONS.

From April, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Legacy under the Will of the late Rev. Dr. Burder, less duty . . . . . 90 0 0	Mrs. F. Smith . . . . . 5 5 0	First A. . . . . 0 2 6	A. Muller, Esq. . . . . 1 1 0
Legacy of the late Miss Mary Ann Collins, less duty 90 0 0	Ditto, for Chinese Boy . . . . . 5 5 0	Anonymous . . . . . 0 1 6	W. Mather . . . . . 0 10 0
Mrs. Nicholson, Lisburn, per Rev. Dr. Tidman . . . . . 50 0 0	In Memory of H. S. A Thank-offering . . . 5 0 0	Donator of a Work- house . . . . . 0 1 0	Miss Sewell . . . . . 1 10 0
A Friend . . . . . 29 10 0	Mr. T. Wilson, for HopeTownChapel, Berbice . . . . . 1 1 0	Collected by Miss Mather, for Mirzapore School.	Rev. W. C. Yonge . . . 0 10 0
A Friend, Norwich, per Rev. Dr. Tid- man . . . . . 25 0 0	Collected by Master Carpenter . . . . . 1 1 0	Mrs. Baker, (2 yrs.) . . . 1 0 0	Mrs. McMorland . . . 0 5 0
Legacy of the late Mr. W. Wade . . . 19 10 0	S. S. . . . . 1 0 0	J. Boston . . . . . 0 1 0	Ex. 6s. 6d.; 2s. 17s. 6d.
Charles Reed, Esq., for Madagascar Churches . . . . . 10 10 0	Rev. T. Grosfield . . . 1 1 0	Mrs. Carpenter . . . . . 0 5 0	Adelphi Chapel, Hackney Road.
E. Harvey, Esq. . . . . 6 6 0	Ditto, Family Box . . . 0 7 0	F. Edgar, Esq. . . . . 1 1 0	Rev. A. A. Ramsey, Pres.
	Proverbs iii. 9 . . . . . 0 10 0	W. Edgar, junr. . . . . 1 1 0	Mr. George Bonald, Sec.
	Mr. E. Boulton . . . . . 0 5 0	J. Jennings, Esq. . . . . 0 10 0	Mr. George Reed, Treas.
	Anonymous . . . . . 0 4 0	Mr. and Mrs. Foley . . . 0 5 0	Collections . . . . . 14 0 0
	Y. A. E. . . . . 0 4 0	Arthur & Alice Gale . . . 0 10 0	For Hope Chapel, Berbice . . . . . 1 10 0
	Collected by G. & E. Knight, for Madaga- scar Churches . . . . . 0 5 0	J. Hope, Esq. . . . . 1 0 0	
		Mrs. Henwood . . . . . 0 5 0	
		M. and J. Hope . . . . . 0 5 0	

<b>er Rev. say, for</b>	Collected by Miss Bridges.	Half-year's Sub-	Collected by Miss Selby.
..... 0 10 0	Mr. G. Tyler ..... 1 1 0	scription, for Na-	Rev. W. Grigsby ..... 0 10 0
<b>1st.</b>	Mrs. Harris ..... 1 1 0	tive Girl Harriet	Mr. Lefever ..... 1 1 0
	Mr. Herwood ..... 0 10 0	Maria Watkins, in	Mr. Morris ..... 1 10 0
<b>Congregational</b>	Mr. Povey ..... 0 10 0	Dr. Mather's	Miss Mumford ..... 0 10 0
<b>Church.</b>	Mr. C. Tyler ..... 0 10 0	School, Travanc-	Mrs. Mumford ..... 0 10 0
	Mrs. Blackmore ..... 0 10 0	ore, from 1st	Mr. Sealock ..... 1 0 0
<b>Association.</b>	Mr. Saunders ..... 0 10 0	Girls' Bible Class	Edward Selby, Esq. 3 3 0
..... 10 10 0	Small Sums ..... 0 4 0	..... 1 15 0	Mr. G. Sims ..... 2 2 0
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<b>apham.</b>	Small Sums ..... 0 16 0	Headland, in do.	Mr. and Mrs. Statte 2 2 0
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	mission ..... 2 0 0	ditto ..... 1 15 0	Youths' Auxiliary... 1 15 0
<b>Rogers, B.A.</b>	Missionary Sermons 0 5 0	Collected by Miss	<i>2d. 7s.</i>
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	Ditto, for Mission-	Mrs. Wilkinson's	<b>Auxiliary.</b>
	ary Ship ..... 7 17 5	School, South-	Rev. G. Smith, D.D., Pres.
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Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kincaid, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield Street, Newbury, London by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Gordon, Esq., 235, George Street, and Religious Institution Rooms, 12, South Hanover Street, Glasgow; and by G. Latauche, Esq., & Co., Dublin. Post-office Orders should be in favour of Rev. Robert Robinson and payable at the General Post Office, London.

THE  
**Missionary Magazine**

AND  
**CHRONICLE.**

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**SOUTH SEAS.**

**ARRIVAL OF THE "JOHN WILLIAMS" IN AUSTRALIA.**

THE numerous friends of this missionary ship will be thankful to learn that, after a voyage of ninety-four days from Portland, she safely reached the Australian colony of Adelaide on the 3rd of May. She experienced a considerable amount of bad weather, both in the Bay of Biscay and in rounding the Cape; but the promises of that God who heareth prayer were abundantly fulfilled in the safety, rapidity, and comfort of her voyage, and in the hearty welcome given to the missionary band by the Christian Church of Adelaide. The intelligence is conveyed in two letters from Captain Williams, and from Mr. Sunderland, the agent for the Society in the Australian colonies; and, while it gives great satisfaction to the Directors of the Society, will also be read with deepest interest by the friends of the missionaries and the members of the Society, especially the young.

"Barque 'John Williams,'

"Adelaide, May 14th, 1866.

"REV. AND DEAR SIR,—It is with gratitude to God that I now write to inform you of our safe arrival at Adelaide, on the 3rd of May, ninety-four days from Portland; and it is with pleasure that I can now speak with confidence of our good ship the 'John Williams.' She is a splendid sailer, and behaves well in a seaway. We had a succession of gales after leaving Portland, but received no further damage. We did not reach Madeira till the 19th of February, and crossed the equator the 4th of March. Passed the meridian of the Cape the 1st of April.

"We had very fine weather after crossing the Bay of Biscay, with the  
 VOL. XXXI.—1866. M



exception of three gales, the first on the 12th of April, in latitude  $43^{\circ} 34'S$ . longitude  $61^{\circ} E.$ , which lasted about twelve hours. A sea rolled over the quarter, broke one of the hen-coops and four panes of glass in the skylight, and a volume of water poured into the cabin, which alarmed the passengers, but did no further damage. In the second gale, on the 16th, in lat.  $43^{\circ} 24'S$ . long  $81^{\circ} 30' E.$ , we were obliged to heave-to for twelve hours. And in the third gale, on the 30th of April, we had to heave-to for twenty-four hours; but she rode them all out well. We came up to several vessels, and passed them all. On the morning of the 2nd of March we came up to an iron barque, from Liverpool. She was in sight all night. At 9 a.m. we spoke with her, and the captain said that the 'John Williams' was the first vessel that had ever come up with him; but by night he was on our lee quarter, and the next morning he was as far as we could see from the mast-head astern of us. The 'John Williams' stands up well under her canvas, and she is all we could desire. We have made the quickest passage to Adelaide, with the exception of one vessel; and she was the same length of time as ourselves from Madeira; but she left England a week before us. The rest of the ships that have arrived here have been from 130 to 140 days.

"Mr. Sunderland was here to meet us. He just arrived a few days before us.

"All the passengers are well, and have been very happy, with the exception of Mrs. Michie, of whom you will hear from others.

"Will you, dear sir, kindly give my respects to the gentlemen of the Ship Committee, and tender to them my best thanks for the beautiful ship of which I am proud to be commander. I intend to send some newspapers to Mr. Welch, containing the particulars of our reception here. I intend to sail for Melbourne to-morrow morning, wind and weather permitting.

"With very kind regards, in which Mrs. Williams joins,

"I am, Rev. and dear Sir, yours most sincerely,

"Rev. A. TIDMAN, D.D."

"W. H. WILLIAMS.

"On Board the 'John Williams,'

"Between Adelaide and Melbourne,

"May 16th, 1868.

"TO THE JUVENILE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

"MY DEAR YOUNG FRIENDS,—Thousands of children in Britain and Australia are deeply interested in all the movements of the new missionary ship the 'John Williams,' from which I now write. You learned from your magazine that the vessel would call on her voyage out to the South Sea Islands at Adelaide, Melbourne, Geelong, Hobart Town, and Sydney, and some account of her reception at the first place of call will no doubt be interesting.

"The children of the various Sunday schools in South Australia collected upwards of three hundred pounds towards the purchase of the new ship. The Directors were requested to allow the 'messenger of peace' to touch at Port Adelaide. They kindly consented; and on the 4th of May the news rapidly circulated that the vessel had arrived. As agent for the London Missionary Society in Australia, I was waiting for her, and soon went on board and gave the captain

missionaries a hearty welcome. Arrangements had been made with Christian friends in Adelaide to receive the missionaries into their

They were glad to see land again. Two conveyances came, and the ladies, with their wives, were taken from the port to Adelaide, about miles distant.

Adelaide is a very beautiful city. There are many fine streets and large and a noble town-hall, and many very pretty churches. The hills forming the background of the city are very lovely. There are vineyards and bean-plantations on the sides of these hills, and beyond the hills are copper-mines, where the miners raise an immense quantity of copper ore, most of which is sent to England.

There are many warm Christian hearts in South Australia. People say it is full of churches and school-houses. Many years ago good people came to Adelaide, and their influence is felt throughout the whole of South Aus-

The missionaries preached in the various churches on two Sabbath days. There was a large public meeting in one of the largest churches. It was held on the 9th, 10th, and 11th of May the ship was open for inspection. The railway authorities agreed to convey the children of the schools to and from the ship at sixpence each. It was an interesting sight to behold the children of the schools, with banners unfurled, walking in procession from the railway to the ship. Hymns were sung, and short addresses were given to the children when they were on board the vessel. They were greatly pleased with the service, and felt glad that they had helped to purchase so good a vessel to carry the tidings of mercy to the heathen. Nearly 3000 persons visited the ship. Some children came thirty and forty miles distant with their teachers to see the ship. The officers of the ship, and all who had to do with arrangements connected with the children's trip, testify to the excellence in which they all conducted themselves.

The children of the South Australian children remember the new missionary the 'John Williams.'

The day came when the missionaries had to say to the kind friends, farewell. A public service was held in Freeman Street Congregational Church, at five o'clock in the afternoon. Although the missionaries had been so short a time on shore, yet they had found so many kind friends who loved them for their sake, that it was painful to say farewell. The Rev. C. Manthorpe gave the benediction, and called upon a good Presbyterian minister, Rev. J. Gardner, to say a few words to the missionaries. His words were very kind, and many tears were shed. Then the young missionaries spoke. Their names were Revs. Chalmers, Saville, Watson, and Davies. Then the Rev. J. Jefferis spoke a few words, and prayer was offered by Rev. C. J. Evans, and the service ended.

Many friends accompanied the missionary party to the railway station, and there were so many kind expressions of Christian love, and so much sympathy, that it was manifest the people were delighted with the visit of the missionaries, and will long remember the missionaries who are going to preach the Gospel of Christ afar off.

"All the missionaries went on board the good ship on Monday night, May 14th, and by daylight on Tuesday morning the pilot got the ship out of the dock, and the steam-tug took her out to sea, and then she spread her wings, which were filled by the favouring breezes, and away she flew along, and is now making her way to Melbourne.

"Dear young friends, you must not cease to pray for your missionary ship. She is a noble barque; long may she be protected from the dangers of the deep. The work she has to do is God's work. Many hearts will be gladdened by the sight of her in the South Sea Islands.

"Captain and Mrs. Williams are very kind to all on board, and the officers of the ship, together with many of the crew, are good men, doing the Lord's work. Oh, pray for them!

"You shall learn in the next letter how the children of Melbourne in Victoria received the missionaries and the new ship. Until then I must say farewell.

"Your loving Friend,  
"J. P. SUNDERLAND."

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## CHINA.

### HONG-KONG.

WHILE missionaries are sometimes cheered by seeing the work of the Lord prosper in their hands, in the conversion of souls and the building up of faithful Churches, at other times they are grieved by the declension of their members and by their lapse into forms of sin unusual in the Churches at home. As with the Churches of the New Testament, the new converts in heathen countries exhibit a strange mixture of good and evil in their personal habits and in their social life. It takes long to raise them to a high level of moral and religious principle. As a consequence, exclusions and suspensions from Christian fellowship are far more common in Mission Churches than in those at home. An affecting illustration of this fact is given in the following extract from Dr. Legge's last report of the native Church in Hong-kong. It is interesting to observe the presence in this incident of A-gang, now an old man, who was the last convert baptized by Dr. Morrison. May the faithful administration of discipline be greatly blessed to this weak young brother with whom he prayed! May the infant Churches be strengthened by Divine grace until they reach the full stature of men in Christ Jesus!

EXTRACT OF A LETTER FROM REV. DR. LEGGE, DATED HONG-KONG,  
JANUARY 31ST, 1866.

"During the year I administered the ordinance of baptism to sixteen adults—fifteen men and one woman. The number on the Church roll, however, notwithstanding these additions, continues to be the same as it was at the end of last year, or ninety names. There has been one case of exclusion, and one of suspension from fellowship. Some have died, and others have

removed from the colony. Here, as at Shanghai, the number of members does not increase in proportion to the number of conversions and baptisms. People come to Hong-kong as a centre of trade, but they do not settle permanently in it. Not a few receive the word, which they find an opportunity of hearing gladly, and are baptized; but they are called back in a little time to their homes in the country, or they go elsewhere in the pursuit of business. This characteristic of Chinese society, as well as of English society, keeps down the increase of our Churches, but it conduces to the wider spread of the seeds of Christian truth.

“I said above that there had been one case of suspension. It was to myself a painful one, the subject having been educated and brought up, I may say, under my care from his infancy, and having often given me much cause for joy and rejoicing in him. His father, moreover, who is now full of years and almost blind, has been one of our most consistent members for more than a quarter of a century. I hope the discipline exercised is being useful to the young man. He professes a sincere and humble repentance, and good has otherwise resulted from our dealing with him. It was on my return from Japan I learned that he had fallen into sin. When I charged him with it, he made but little attempt to justify himself. His father, he said, had but recently come to know it; and he was easier in his own mind now that his father and I were acquainted with his fall. Would we but forgive him, and pray to God for him? It was necessary that the Church should take action in the matter. A few days after it had done so, I called and had an interview with the father and the son. The old man asked that his second son might also be present, and Kruh A-gang, the only one still remaining of those who were baptized by Dr. Morrison, and who was then visiting the family. When I had said what I wished, he stood up, and with the tears running from his all but sightless eyes, he addressed his son. ‘A-loy, you will remember this. You have nearly brought me with sorrow to the grave; but I hope that God will hear the prayers that have been offered, and will continue to be offered for you. You were born in the Church of Jesus; you grew up in it; you sought to be received as a member of it. O my son, turn to Him who forgave Peter. I shall soon be dying. God grant that we may be one family in heaven.’ Then turning to his second son, he said to me, ‘Here is A-fuk, I have thought he was a good man, and I still think so. He does not mix with bad companions; he is not out of the house at untimely hours. But perhaps in my blindness and other infirmities I am deceived in him also. I have often asked him to join the Church, and he gives me evasive replies.’ Then addressing him directly, he said, ‘A-fuk, why do you not come forward and declare yourself a Christian? Have you been kept back by a knowledge of your brother’s conduct? There is an end of that excuse now. I charge you here, before our pastor, that you no longer delay what you ought to do.’ The scene was deeply affecting. I said to myself, ‘How has the Gospel made a new man of this Chinaman! How it softens and elevates our human nature! How it would bind the members of families together, not only for time, but for eternity!’ A-gang offered up prayer, and I left them. Two weeks after, the second son applied to be received into the Church; and he is now one of our members.

“May the Spirit of God crown our labours during this year with a larger blessing. What with schools and chapels, our instrumentalities are many. I have seen all our Missions now, excepting those at Tien-tsin and Peking; and I came back to Hong-kong satisfied that our labours were not less abundant here than those at any other Station, and that our promise was hardly smaller.”

### HANKOW.

THE Mission station of Hankow, on the river Yang-tse, in the heart of China, has frequently been brought to the notice of the readers of this Magazine. Its important position, its great trade, its vast population, all render it a place of peculiar interest. The Mission work, too, commenced by Mr. John and the late Mr. Wilson, and steadily carried on, has enjoyed continual proofs of the Divine approval and favour. A little church has been founded, containing thirty-six members, and a very flourishing out-station established at TSAI-TIEN. Like the Missions at Tien-tsin and Peking, the Mission in Hankow has been blessed with a small band of excellent, trustworthy, and devoted agents. Of these some are scholars and men of education. In the following letter Mr. John describes the condition, development, position, and labours of one who was not a scholar, but who, though in humble life, was brought out by the Spirit of God into a position of usefulness, and is doing the Church good service. May He raise up many such labourers to reap the great harvest which from China shall be gathered into His garner!

EXTRACT OF LETTER FROM REV. GRIFFITH JOHN, DATED HANKOW,  
DECEMBER 29TH, 1865.

“LO HIANG-YUNG is my native assistant at *Tsai-tien*. You are already acquainted with the difficulties we encountered in our first attempts to establish ourselves at *Tsai-tien*, with the tact, courage, and perseverance displayed by the native assistant, when assailed by the scholars and priests, and with our ultimate triumph over all opposition. It is the teacher Lo who commenced the work at this promising station; and the success which I have to record in connection with it must be ascribed principally to his exertions.

#### EARLY HISTORY OF LO HIANG-YUNG.

“LO HIANG-YUNG is a native of Wu-chang-hien, a district in this province. He was born in the year 1823, and is now about forty-two years of age. His early educational advantages were small; and the consequence is that he is not a scholar, even in the widest acceptation of the term in China. He can, however, read very well, and write a tolerably good letter. When about twenty-seven years of age, a deep sense of sin and a terrible fear of an approaching vengeance made him renounce the world, forsake his family, and join one of the religious schools which abound in this part of China. For some years he neglected his wife and children, and spent his days in fastings,

supplications to Buddha, and penances; hoping thus to accumulate an amount of merit which would suffice to expiate his guilt, procure the favour of the gods, and restore peace to his own mind. His wife pronounced him a fool; and his brothers and other relatives commenced their opposition by hating and harassing him, and ended by breaking off all connection with him. He felt sad and forlorn. His nights were sleepless, and his days passed off in sighs. Often did he pray that some demon might come from Hades, and drive him away from the sight and sound of his family and friends.

#### HIS RECEPTION OF THE GOSPEL.

“His next step was to leave home and proceed to Hankow. He had been here some years before our arrival, leading the life of an ascetic, and doing just as much work as would procure for him enough of coarse rice to prevent starvation. Meats of all kinds he religiously abstained from. He was thirty-nine when for the first time he heard the glad tidings of salvation. To him the Gospel was good news indeed. It did not only give him the truth he was in quest of, and the peace his soul was thirsting for, but it gave him also that which he had given up for lost—it restored to him his family; and he felt himself once more a father, a husband, a man. The Bible alone became his book, and prayer his constant exercise. His consecration seemed to us to be a whole soul consecration; and his earnestness was a novel and a very pleasing spectacle. His previous experience must have prepared him for a hearty reception of the Gospel. After he had been in connection with us for some time, he expressed a desire to become my servant, so that he might learn more, and see in our mode of life an example of the Christian character. I wanted a coolie (the lowest grade of servants in China) at the time, and offered him the situation, if he would be satisfied with the wages he was getting at the time from his native employer. He replied that his wages amounted in the month to about three thousand cash (about fourteen shillings), and that he would gladly serve me for the same; adding that his object was simply to procure better opportunities of becoming more thoroughly acquainted with Christianity, theoretically and practically. He served me faithfully, and certainly made the very best use of his spare hours for self-improvement. He was very diligent in reading the Bible, and other Christian books, and in speaking to those who frequented our preaching-hall of the way of salvation. At midnight he was often heard pleading with God, when he thought none but the Omniscent heard.

#### FIRMNESS UNDER PERSECUTION.

“Having made good progress in Christian knowledge and experience, he requested permission to go and visit his family. When he told them of the change that had taken place in his creed and life, all were astonished. They were extremely angry with his conduct in becoming a Christian. They objected to it on the ground of its being an utter forsaking of the customs of his country; and, not being the religion of the emperor and mandarins, they were afraid that it might involve the family in some great calamity. They insisted on an immediate renunciation of his faith. His only reply was, ‘God is true; the idols are false. I will never renounce my faith.’ ‘We will kill you, if you do not,’ they cried, angrily. ‘Death, rather than apostasy,’

was his calm reply. They thought him mad, though a different and a better man than he was formerly. His wife would have nothing to do with him on this occasion: she had learnt to do without him since he had become a recluse, and now told him that she did not need his aid, and did not believe in him. He returned to Hankow without having effected a reconciliation, though not without leaving a good impression. He paid them another visit a few months afterwards, and succeeded better. His family saw in him a decided change for the better; and he ascribed it all to the regenerating power of the new religion which he had embraced. This time he left them reconciled to himself, though not converted to God.

#### HIS ENGAGEMENT AS AN EVANGELIST.

"Seeing in him powers for a higher calling than that of a coolie, I endeavoured to train him for the work of an Evangelist. He soon ripened into the necessary fitness for the office; and when I wanted to extend the sphere of our operations, Lo, the coolie, seemed to me to be *the* man for the work. Among my 'Elegant Talents' (B.A.'s) there was not one equally adapted for the enterprise. He went about his work cheerfully, but had to make several attempts, and endure many failures, ere his efforts were crowned with success. He fixed at last on *Tsai-tien*. Many obstacles presented themselves at the outset; but his simplicity, truthfulness, and zeal overcame all. It is true, I had generally to come to the rescue; but it is equally true that nothing could have been accomplished, in the circumstances, if he had lacked the Christian fortitude and faith which enabled him to persevere. At *Tsai-tien*, and in the surrounding neighbourhood, he has been doing a good work—a work the fruits of which will gladden our hearts some day.

#### "IN LABOURS MORE ABUNDANT."

"As a proof of his earnestness, take the following illustration:—He was sent by me to *Tsai-tien*, and I should have been well satisfied if he had remained contented with doing his work there. The extent of his commission, however, did not seem to be commensurate with his ideas of duty. He thought he ought to go everywhere where he might do good. Knowing him to be sincere and trustworthy, I granted him permission to sweep the whole country round about, and simply make *Tsai-tien* his home and the *centre* of his operations. One day he came down to Hankow with half a dozen gods in his arms, and, presenting them to me, he gave me the following account of himself. 'There is,' said he, 'a small village ten miles beyond *Tsai-tien* called *Kwan-yin-kiau*. Some months ago I was informed that there were a few men there who felt an interest in Christianity. I visited the place at once, and found that the report was true. The first time I went there, a woman came out to meet me with a child in her arms which seemed to be dying. The mother told me that the doctors and priests had been consulted in vain, and that she was feeling very sad. I turned to her and addressed her thus:—"Your idols are false; the gods you worship are no gods, but the work of men's hands; the priests only deceive you. I worship the Supreme Ruler, who is the only true and living God. If you wish it, I will pray to the true God for you and your child. I don't know whether it is His will that the child should recover; but I do know that, if it please Him, it can be done, and will be

lone, in answer to prayer." After speaking to her in this manner, I prayed, believing that God would answer. The next time I visited the place, the same woman ran to meet me, exclaiming that the child was quite well, and that the God of the Christians is the true God. After this I visited the village once or twice every week; and the last time I was there I requested those who believed not in idols to hand them over to me. Two families did so; and they are the idols that you see before you. Three families have renounced idolatry entirely, and others are well disposed.'

"Such was his interesting narrative. I went immediately to visit the place, and found matters just as he had described them. Though only one from that village has yet been baptized, I have every reason to believe that two families more have renounced idolatry entirely, and are convinced of the truth of Christianity, and that there are others there who are halting between two opinions.

#### A HOUSEHOLD OF FAITH.

"In all eight have been admitted into Church fellowship at *Tsai-tien*, and three or four more are seeking admission. At the beginning of this year the teacher's mother and wife joined him at *Tsai-tien*, and, to his great joy, they have both made an open profession of their faith in Christ. His mother, wife, and two of his children, were baptized on the same occasion. It was a delightful sight to see the old grandmother of seventy and the grandchildren of between four and eight kneeling together before the same throne of grace, whilst her son and their father was offering up devout thanks to the Infinite Father for bringing so many of his family into His blessed fold.

"The teacher's family is a model one to the heathen around. When he is at home, they assemble three times a day for reading, singing, and prayer. His neighbours, having observed this strange work going on for some time, asked him the meaning of it. Having been told, they observed that much peace and harmony seemed to reign in his family, and that he and his wife appeared to be on very good terms. 'Yes,' replied the teacher, 'it is so now; it was not so in former days.' Then, giving them an account of his former life, he ended by observing that all the praise was due to God; that it was Christianity that had wrought the change, and that it would do the same for them and for all China, if they would but embrace it.

#### THE TEACHER'S TOOLS.

"Teacher Lo is, for a Chinaman, mighty in the Scriptures. He can quote chapter and verse on almost any subject. It is very common with him to speak of the faith of the patriarchs, the laws of Moses, the Psalms of the sweet land of Israel, the Proverbs of Solomon, and the visions of the prophets. The next book to the Bible is the 'Pilgrim's Progress.' Christian, Evangelist, Goodwill, &c., and Obstinate, Pliable, and Worldly Wiseman, &c., he is acquainted with and understands. 'What a wonderful book is the Pilgrim's Progress!' he will sometimes remark—'what a remarkable man Bunyan must have been! His knowledge of human character and of the Christian life must have been complete.' He reads all the books he can get hold of; but the Bible and the 'Pilgrim's Progress' are his *vade mecum*. 'Devour is the characteristic of his prayers, and earnestness that of his



preaching. He speaks with authority and energy, and he seldom fails to make his hearers feel that *he* is thoroughly earnest and believes every word he utters, whatever *they* may think of his message.

“Such is LO HIANG-YUNG. This is no exaggerated report of the man and his doings up to the present moment. I can assert nothing in reference to his future. Some of our most promising men disappoint us sometimes; and a missionary of any experience will never rejoice but with trembling over his best men. But I have rejoiced over this man; and should he at any future period turn out to be (what some ignorantly assert *all* our converts are) a hypocrite, it will be one of the greatest and bitterest disappointments of my life. I have watched him narrowly for more than three years, and the above is what I have to say of him. He seems to me to be a *chosen* vessel to carry the truth into the midst of his people. I trust that many years of usefulness and prosperity are in store for him, and that your hearts will be often cheered by hearing good news of him and his work.”

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## INDIA.

### TRAVANCORE.

ONE of the proofs that the Gospel preached in modern Missions is the same as that preached by the apostles, is found in the fact that it works in the same way and produces the same effects. It rouses the dead conscience, enlightens the blind heart, sanctifies the sinner, and comforts the sorrowing. In modern prayer-meetings among the Christian peasantry of India, the presence of the Spirit is felt, hearts are lifted up, joy gushes forth, as in Christian hearts at home. These things testify to the reality and solidity of its work: it is the same power at home and abroad. In heathen lands, as in England, to his own children Christ is all in all. The fruits of the Gospel are strikingly illustrated in the following extract of a letter from Mrs. Lowe, the wife of our medical missionary in Travancore:—

“Neyoor, 10th March, 1866.

“MY DEAR DR. TIDMAN,—On reading over a very interesting report of one of our Catechists, I thought you would feel interested in it, more especially as it is closely connected with the ‘week of prayer.’ I do not apologise for sending you such a long extract from a report, as I feel sure that you will rejoice with us while you peruse it.

“Our experience, hitherto, has been that among this people there are but seldom *direct* tokens of a blessing attending the preaching of the word; therefore such a meeting as that of which I convey to you the record, is as a very oasis in the desert, at once cheering, encouraging, and refreshing.

“During the week of united prayer, in January last, a deeply earnest and solemn feeling seemed to pervade all the services; and we cannot but believe that God was of a truth in our midst, working mightily, and that, by the interposition of the Holy Spirit, Jesus was seeing of the travail of His soul, in the return of many of His erring children to their Father’s love.

## SPECIAL MEETING FOR PRAYER.

“The following account of a very interesting meeting held at Kádámálei Kúmm, one of the largest chapels in our district, will tell its own tale.

“On Friday, the 12th, Dr. Lowe, together with his Evangelist, Myánábranam, visited our congregation, and conducted a very interesting and solemn meeting at noon.

“Previous notice having been given of the meeting, great numbers, from distances of two, three, and four miles, crowded into the chapel, and it was with great difficulty that accommodation could be found for all.

“The meeting commenced with the usual devotional exercises, after which Dr. Lowe delivered a very solemn and soul-stirring address; he reminded us of our many and great privileges, and that the hour may be near when we shall have to give an account of our stewardship. After this address one of the agents engaged in prayer; Dr. Lowe then delivered another short address, urging upon us the duty of united prayer for an out-pouring of the Holy Spirit upon ourselves, our families, our congregations, our missionaries, upon the world at large, and especially upon those present who were hearers of the word, but not doers. Another prayer was offered up, a hymn sung, and Myánábranam concluded with a most solemn, earnest prayer; while he was thus engaged, he and many others in the large assembly were moved to tears.

“I can never forget that day. Oh, how great were the cries of many, while, with much sorrow, they confessed their sins. The faces of many were filled with darkness, the faces of others shone bright. If that day had been the last of many there, I could have had no doubt in my mind that they had passed from earth to receive the crown of life above, with hearts washed in the blood of Christ and clothed with the white garments of His righteousness.

## SHOWERS OF BLESSING.

“The wonderful events of that day are spoken about still, both by heathens and Christians; and I believe many, by witnessing those scenes, or hearing about them, have been induced to think seriously, and some have been led to give themselves up to Christ.

“I cannot relate all that occurred or all the conversations I had with persons at the meeting or since, but I cannot refrain from reporting some of them.

“The first is the case of a poor widow who had come to the services from a distance of two miles. So anxious was she to be present in good time that she left her house without taking her morning meal. Immediately after the service was over she came to me, and spoke as follows:—“My soul is greatly revived to-day: my spirit overflows with joy in the Lord. It is such a joy as I hope to experience when I see Him in heaven. I don't feel my bodily hunger, my heart is filled with abundance of gladness. If such a poor, guilty worm as I am, just beginning to taste the joy of the Lord, be filled with so much peace and gladness, how great to-day must be the joy of those who have known Him long!”

“This and much more she said, as if she were in a new world.

## CHRISTIAN COMPASSION.

“I saw a group of women speaking together some time after the meeting. On asking one of them what they were speaking about, she said—“Our joy is full to-day. I am rejoicing in my Saviour; but it makes me sad, the thought that sinners, for whom such prayers have been offered, and who heard such warnings, are not converted now. When *will* they be converted? I rejoice for my own sake, and I rejoice for my dear son’s sake to-day. He has been very careless for a long time, and often would not come to chapel. He said to me a little ago, ‘I feel a peculiar change, I never felt so before.’ When I asked him what it was, ‘It is,’ he said, ‘some wonderful thoughts taking possession of my heart. I feel great sorrow on account of my many past sins and many neglects. Never spent such a wonderful and terrible day. Oh! I am very sorry that I have not sought the Saviour long ago. My great desire now is to be united to Him, and to serve Him always.’”

“A woman, who is much respected and has lived a consistent life for some years, was greatly revived and strengthened at this meeting. During the service her face was lighted up with brightness, such as if she were really enjoying a sight of the future world. After the meeting, when asked by some one what news she had to tell, she said, “Oh, good news, good news. Jesus Christ is the Saviour. This is good news; my soul thinks on the merits of my Saviour, and I am rejoicing in Him. That is news.” She said to me, “Oh, sir! there is a special duty laid upon us to-day, and that is, to pray much for those who are neglecting Christ and not improving such days of blessing.”

## SALVATION TO THE UTTERMOST.

“On the evening of the day, I found in one of the houses three women who had met together for prayer. One of them had been living for some time a very vicious life; the other two had been very indifferent and irregular for months past. I stood for a little in the court of the house, and listened to their conversation and prayers. And what a change!

“A little child in the room remarked that “the Evangelist prayed weeping.” One of the women said, “Oh, child! don’t say so; he wept because God led him to think that poor, careless sinners in the chapel, such as we are, were perishing. I feel sorry on account of my sins, and cannot help shedding tears too.” Surely this is the work of the Holy Spirit.

“Another woman then said, “Yes, he prayed and wept in compassion for our sinful state; then God graciously convinced me of my guilt. Surely those who resist such loving invitations are hard-hearted and obstinate sinners indeed. Oh! how blessed to be assured that Jesus will ‘in no wise cast out’ such guilty wretches as we are if we come to Him. I want to go to Him now, and love Him with all my heart and all my soul.”

## THE PRODIGAL RESTORED.

“A man, who has been from childhood a Christian, but only in name, was observed to be much impressed during the service; at times, tears were in his eyes. He left the chapel alone immediately after the service, without speaking a word to me or any one. Next day he came to my house, and sat

for some time silent. At last he said, weeping, "I am a sinner: oh, I am a great sinner. I have long been a Christian in name, but I have lived as one who knows nothing about Christ; but now I have been led to think of my sins, and to humble myself on account of sin. Yesterday my heart melted within me, when the end of those who live and die without Christ fell on my ears. Oh, how long have I despised the loving invitations of the Saviour! how dreadful would my end have been had I died before this! I praise God with my whole heart that I have been spared till now. Yesterday I could not help crying aloud, even at the service. My sins came to my remembrance, and, though I tried much, I could not help weeping. I must get a sure hold of Christ now, and ever keep a hold of Him. Will you speak for me to Mr. Baylis, so that I may be baptized?" I told him that he would be baptized before the end of the year. "Oh," he said, "I may die before then, and I must not longer delay to confess Christ before men." I gave him such advice as he needed, and prayed with him that God would carry on and perfect the work which we hoped He had begun in him.

THE PEARL OF GREAT PRICE FOUND.

"In conversation with a woman who was present at the meeting, she said, 'Riches! what are riches—the world's riches? The grace of Jesus only is imperishable riches; and what is there in me that so much grace should come from Christ Jesus to me? I am nothing, and I know nothing. Oh, how good, how loving He is! though I have forgotten His love, He has sent His servants this day, with messages of love to us. Oh, I am rejoicing in Christ's love to day! Though 100,000 fanams be given me, I would not part with Him now.' Though this woman is ignorant, and unable to read a word, living in the thick jungle, she left me uttering words encouraging to any sinner, and condemning to many who call themselves saints, and have far greater privileges. They are these: 'I have my feet on the Rock, Christ is my Rock—my foundation, and whatever may be moved, that foundation never can be. Oh, for grace, that I may never be shaken from my firm foundation.'"

"How cheering it is to us and to our dear fellow-labourers, Mr. and Mrs. Baylis, thus to find that we are not without tokens of the Lord's presence in our midst!

"When you receive the accounts of the recent interesting events connected with the ordination of the first Native pastors in these Missions, we know that you will sympathise with us in believing that a brighter day is dawning upon the Church in Travancore.

"Will you and others who have power with God join with us in praying that this 'Garden of India' may soon become as 'the well-watered garden of the Lord?'

"Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out.'

"With our united kindest regards,

"Believe me, my dear Dr. Tidman,

"Yours very sincerely,

"A. H. LOWE."



## JAMAICA.

## OPENING OF A NEW CHAPEL.

ON Thursday, the 22nd March, a beautiful sanctuary was opened at Chapelton, for the use of the congregation connected with the London Missionary Society.

Little more than twenty years ago, a spacious stone edifice was erected in the village, but, owing to the loose and spongy nature of the soil, the foundations sunk in many places; and, notwithstanding repeated repairs, it was at length pronounced unsafe, and the erection of a new place on a better site determined on.

The architect is Mr. John McDonald, but the Rev. John Dalgliesh, who has had much experience in chapel building in Berbice, personally superintended the work. The result is the completion of one of the most elegant structures of the kind in the colony; it will accommodate about 500 persons; it is seated with open benches, having reclining backs, and is not only an ornament to the village, but one of the most prominent objects arresting the eye of the travellers on the surrounding mountains. The belfry is distinctly visible from some parts of the mountains of St. John's.

The opening services were commenced at eleven o'clock. The Rev. W. Hillyer, of Davyton, conducted the devotional exercises; after which the Rev. W. Alloway, of Mandeville, preached from Haggai ii. 9.

At two o'clock the congregation again assembled, when the Rev. A. Joyce, of Mount Zion, read the Scriptures and prayed, and the Rev. W. J. Gardner, of Kingston, preached from Exodus xxv. 8. In the evening, at seven o'clock, the Rev. T. H. Clark, of Four Paths, preached.

The sermons were all appropriate to the occasion, and appeared to be listened to with much interest and attention by the crowded auditory, among whom were persons connected with different congregations in Clarendon and Manchester; thus evincing their practical interest in the welfare of their Christian friends at Chapelton.

The collections exceeded £25, and the people have not only contributed very liberally for some time past, but seem willing to put forth every effort until the place is free from debt. Several gentlemen in the neighbourhood have also sent donations to the minister. Most heartily do we congratulate the Rev. Mr. Dalgliesh on the measure of success which has attended his efforts to revive; this important interest, and on the beautiful chapel which he has been instrumental in providing.

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 ORDINATION OF MISSIONARIES.

## REV. JAMES SADLER, TO CHINA.

ON Thursday evening, July 5th, Mr. JAMES SADLER, who has just completed his studies in the Society's College at Highgate, was ordained as a Missionary to China, in Park Chapel, Hornsey. Mr. Sadler goes out immediately to strengthen the flourishing Mission at Amoy, where the Society has large

Churches and numerous converts both in the island of Amoy and the districts of the neighbouring province. The Rev. J. Corbin commenced the service by reading the Scriptures and prayer; Dr. Mullens described the Amoy Mission, to which he paid a visit in November last; the Rev. C. Davies, of Wallingford, Mr. Sadler's pastor, asked the usual questions; the Rev. Charles Gilbert offered the ordination prayer; and the Rev. J. S. Wardlaw, Mr. Sadler's tutor, gave the charge from Colossians i. 28, 29. A numerous congregation assembled to witness the interesting proceedings and give their sympathy to the young missionary, who is well known among them.

REV. THOMAS BEYSON, TO CHINA.

On Thursday, July 12th, Mr. THOMAS BEYSON also was ordained as a Missionary of the Society by the Edinburgh Presbytery of the United Presbyterian Church, in St. James's Place, Edinburgh. Mr. Bryson is a native of Edinburgh, and, after completing his studies at Highgate, has been appointed to Hankow. Mr. Wardlaw delivered the charge, and Dr. Mullens described the city and the people which are to form Mr. Bryson's field of labour.

REV. JAMES SMITH, TO INDIA.

On Monday, July 2nd, Mr. JAMES SMITH, of the Mission College, Highgate, was ordained in the Congregational Chapel, Bicester, for the Mission work at Belgaum, India. After an introductory service by the pastor of the Church (the Rev. W. H. Dickenson), the "scene of labour" was described by the Rev. J. Sewell, late of Bangalore. The usual questions having been asked by the pastor, clear and satisfactory answers were given by Mr. Smith. The ordination prayer was offered by the Rev. Josiah Bull, M.A., Newport Pagnel; after which an affectionate charge was given by the Rev. J. S. Wardlaw, M.A. There was a large attendance.

REV. HENRY GOOKEY, TO INDIA.

The ordination of Mr. HENRY GOOKEY took place on Wednesday, July 4th, at Albion Chapel, Southampton. Mr. G. is a native of that town. Having some years since experienced a strong desire to devote his life to the service of Christ as a missionary, he has prosecuted a special course of study at Bedford, at the Western College, Plymouth, and at the Missionary College, Highgate. The service commenced by reading the Scriptures and prayer by the Rev. Thomas Sissons, of Kingsfield Chapel. The field of Mr. Gookey's future labour in India was described by his late tutor, the Rev. John Wardlaw, M.A. Mr. G. proceeds to Vizagapatam, situate on the eastern coast of Hindostan, and about midway between Madras and Calcutta. The Rev. S. March, B.A., as pastor of the Church of which Mr. Gookey was a member, then asked the usual questions, to which most clear and satisfactory replies were given; after which the Rev. Henry March offered the ordination prayer. The Rev. J. M. Charlton, M.A., of Western College, Plymouth, then gave the charge to the newly-ordained missionary, and the service was concluded by singing and prayer.

## REV. W. J. WILKINS, TO INDIA.

On Monday, July 16th, Mr. W. J. WILKINS was ordained as a Missionary of the Society, in Queen Street Chapel, Wolverhampton. Mr. Wilkins proceeds to the city of Calcutta, and, in the first instance, will take charge of the pastorate of Union Chapel, vacant by the temporary absence of Mr. Storrow. The Rev. R. Halley presided at the ordination; Dr. Mullens described the sphere of labour; the Rev. S. M'All, of Hackney College, Mr. Wilkins's tutor, asked the questions, and offered the ordination prayer; and the Rev. T. G. Horton, Mr. W.'s pastor, delivered the charge. A large congregation gathered on the occasion of this deeply interesting service.

## REV. CHARLES WILLIAMS, TO SOUTH AFRICA.

The ordination of Mr. CHARLES WILLIAMS, who will probably be appointed to the station of Kruis Fontein, South Africa, took place at Trevor Chapel, Brompton, on Wednesday, the 27th of June. The Rev. J. S. Pearsall conducted the introductory service; the Rev. J. S. Wardlaw, M.A., described the field of labour; the Rev. Robert Robinson asked the usual questions, and offered the ordination prayer; the Rev. W. M. Statham delivered the charge; and the Rev. C. Winter concluded the service.

## VALEDICTORY SERVICE.—REV. CHARLES JUKES, TO MADAGASCAR.

On Sunday evening, July 8th, a service was held in the Congregational Church, Jamaica Row, Bermondsey, in connection with the departure of the Rev. CHARLES JUKES as a Missionary to Madagascar. The Rev. W. Ellis preached an appropriate sermon from 1 Cor. xvi. 9, in which he described the hopeful but arduous nature of the work which the newly-appointed Missionary was about to undertake. At the close of the service a devotional meeting was held, when Mr. Jukes delivered a short and impressive farewell address.

Mr. Jukes leaves England with the affectionate regards of many who were present at these services, and who quite anticipate for him a large measure of success in the holy work upon which he has entered.

## DEPARTURE OF MISSIONARIES.

Rev. Charles Jukes, appointed to Antananarivo, Madagascar, embarked at Plymouth, per "Roman," July 10th.

Rev. William Whyte, A.M., and Mrs. W., appointed to Madras, East Indies, embarked at Gravesend, per "Newcastle," July 12th.





**Penryn.**

Rev. T. B. Knight,  
Subscribers.

Mrs. Davies	1 0 0
Mr. Jenkins	1 1 0
Mrs. Moore	1 0 0
Mr. Reed	1 0 0
Mrs. Vivian	0 10 0
Miss Harvey, Box	0 15 0
Sabbath School	1 15 0
Public Collection	4 15 0
Exs. 10s. 6d.; 11s. 3d. 10d.	

**Penzance.**

Collected by Miss Coulson.

Mr. R. Bodily	0 10 0
Mr. Bromley	0 10 0
Mr. J. Coulson	1 1 0
Mrs. J. Coulson	1 1 0
A Friend	1 1 0
Mr. P. Marrack	1 1 0
Rev. C. Moore	1 1 0

**Missionary Boxes.**

Miss Adams	0 11 3
Miss Barnes	2 6 11
Miss E. M. Baulks	0 2 11
Miss B. Baulks	0 1 3
Miss Beardon	0 4 0
Miss E. Bridges	0 7 2
Miss Childs	2 8 6
Mr. Corin	0 2 3
Miss A. Davy	0 3 4
Miss E. Donni- thorne	0 7 4
Miss S. Grose	0 2 7
Miss E. Hewitt	0 10 4
Miss M. Honey church	0 8 5
Miss Henderson	0 2 6
Miss E. A. Hodge	0 1 0
Miss Jenkin	1 11 0
Miss Lawrence	0 9 1
Miss M. A. Lumley	1 3 0
Miss K. Martin	0 6 6
Miss B. Matthews	0 4 5
Mr. Menheer	0 11 6
Miss Beaugan	0 2 3
Mr. J. Richards	0 3 6
Miss Roberts	0 5 6
Mrs. Robinson	0 5 9
Sunday School	0 9 0
Miss Swaine	0 2 4
Miss M. A. Trenwith	0 1 10
Vestry	0 0 1
Miss E. Walker	0 1 3

Collected by—

Miss Deason	3 7 0
Miss Tomkin	1 4 0
Thank Offering for Gospel Privileges	0 10 0
Mr. Cockram	0 5 0
Ladies' Working Party	10 6 0
Public Collections	10 9 1
For the New Ship	11 11 10
Exs. 10s.; 5s.; 3s. 3d.	

**Portsmouth.**

Rev. G. Orme.

Collected by Mrs. Beard

Missionary Box	0 14 0
Public Collection	3 11 0
Exs. 3s. 6d.; 3s. 4s. 6d.	

**St. Austell.**

Public Collection,  
less Expenses 5s...

	1 11 0
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**St. Columb.**

Rev. G. Oke,  
Subscribers.

Mrs. Bilson	0 2 6
A Friend	0 10 0
Mrs. Harris	0 5 0
Mrs. C. Hawke	0 5 0
Mrs. Hicks	0 10 0
Mr. Joseph Hicks	0 10 0
Mr. J. D. Martyn	1 1 0

Miss M. Eawlings... 0 10 0

Mrs. Tremaine ..... 0 2 0

Mrs. Whitford ..... 0 5 0

Public Collection ..... 6 13 0

Exs. 5s. 6d.; 10s. 7s. 6d.

**St. Issey.**

Rev. J. Robertson.

Public Collection ... 1 17 4

For the New Ship... 0 11 0

2s. 11s. 4d.

**St. Mawes.**

Rev. J. Gant.

Public Collection,  
less Exs. 3s. 6d. .... 5 6 0

**Treygony.**

Rev. J. Thompson.

Rev. J. Thompson  
(A.) 1 0 0

**Missionary Boxes.**

Miss Parkyn ..... 0 8 0

Miss Roskrige ..... 0 8 0

Mrs. Thompson ..... 2 8 2

Public Collection ... 1 18 1

6s. 1s. 3d.

**Truro.**

Town Hall.

Per Mr. J. Tannahill.

Collected by Miss Davy.

Mr. E. Barrett	2 0 0
Miss Davy	0 10 0
Miss Benwood	1 0 0
Mr. G. Hugo	1 1 0
Mr. E. Michel	0 10 0
Mr. J. Mitchell	0 10 0
Mr. W. Norton	1 1 0
Mrs. Norton	0 10 6
Mrs. Read	0 10 0
Mr. J. Tannahill	1 1 6
Mr. J. Whetter	0 5 0

**For Mission Schools.**

Mr. Hugo, for Mr. Hillyer, at Jamaica

Mr. A. Tweedy	1 1 6
Public Collections	16 10 6
For Widows Fund	1 10 0
Exs. 30s.; 27s. 11s.	

J. Paddon, Esq. .... 5 0 0

**Wadebridge.**

Rev. S. Thomson.

T. Martyn, Esq. (A.) 1 1 0

Public Collection ... 1 6 9

Mrs. Read ..... 0 10 0

Exs. 4s. 3d.; 2s. 5s. 6d.

Less General Expenses ..... 3 8 1

270 10 10

Including 162s. 12s. 6d. previously acknowledged.

**DERBYSHIRE.**

**Ikeston.**

For Widows' Fund 1 5 0

**DEVONSHIRE.**

**Bideford.**

Miss Pitcairn, per Rev. W. Clarkson ..... (D.) 4 0 0

**Holworthy.**

J. Vowler, Esq. (D.) 20 0 0

**DORSETSHIRE.**

**Charmouth.**

Rev. W. Axford.

Missionary Boxes... 1 9 3

**ESSEX.**

**Abbott's Roothing.**

Mrs. S. Morrison ... 1 2 0

**Forest Gate.**

Rev. H. Winzar.

Collections ..... 6 0 0

Mr. Legg (D.) 20 0 0

**Subscriptions.**

Mr. Jeffery ..... 1 1 0

Mr. Wilson ..... 1 0 0

Rev. H. Winzar ..... 1 0 0

Mr. E. Winzar ..... 0 10 0

**Quarterly Collections.**

Mrs. Winzar ..... 4 10 0

Mrs. W. Smith ..... 1 0 0

**Missionary Boxes.**

Miss Burton ..... 0 4 4

Mrs. Hollands ..... 0 14 10

Miss Pipe ..... 2 1 4

Miss Tongue ..... 1 3 9

Sunday Scholars ... 1 4 2

40s. 10s. 11d.

**Newport.**

Rev. J. S. James.

For Widows' Fund 2 0 0

Sunday School, for Support of Native Boy Juss. Newport, in school at Parg-chaley ..... 3 0 0

5s.

**Plainston.**

Union Congregational Church.

Collections ..... 6 9 6

Collected by Miss Keys ..... 1 1 8

7s. 11s. 3d.

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Stratford Grove Chapel.

Moiety of Collection 9 7 0

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Highbury Chapel.

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Mr. Field, Treasurer.

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Mrs. Alder ..... 0 10 0

Miss Alder ..... 0 10 0

Mrs. Baily ..... 1 1 0

W. C. Bernard, Esq. 1 1 0

Mr. Bartholomew ..... 1 1 0

C. B. .... 0 10 0

H. B. .... 0 10 0

Rev. Dr. Brown ..... 1 1 0

W. H. Ferguson, Esq. 1 0 0

Mr. Field ..... 1 0 0

G. Freeman, Esq. .... 1 0 0

**Gloucester.**

Mr. J. Norton, for Hope Town Chapel, Berice ..... 0 10 0

**Naileworth.**

Miss Norton ..... 0 11 0

**HAMPSHIRE.**

**Furzeham.**

Rev. R. Nobbs.

Collections ..... 5 7 4

**Crandall.**

Rev. George Grant.

Subscriptions.

The late Mrs. Sanders ..... 1 0 0

Mr. Chandler ..... 1 0 0

R. Gordon, Esq. .... 1 0 0

W. Graham, Esq. .... 1 1 0

Miss Hayward ..... 0 10 0

Mrs. Henaley ..... 0 10 0

Miss Howell ..... 0 10 0

Mr. Lance ..... 2 0 0

S. Martin, Esq. .... 0 10 0

F. Monro, Esq. .... 1 1 0

Mr. Partridge ..... 6 20 0

Miss Perkins ..... 1 0 0

Mr. Plant ..... 1 0 0

Mrs. Rees ..... 1 0 0

Miss Ward ..... 1 0 0

Mrs. Wells ..... 0 10 0

Miss Wilkinson ..... 1 0 0

J. B. Winterbotham, Esq. .... 1 0 0

Collected by Mrs. Graham ..... 1 15 3

Collected by Miss Hadley.

Miss Churchyard ... 1 0 0

Miss Hadley ..... 0 10 0

Sums under 10s. .... 0 11 6

Collected by Mrs. Hawkes.

Mr. Batten ..... 1 0 0

Mr. Hawkes ..... 0 10 0

Mrs. Hawkes ..... 0 10 0

Mr. Johnstone ..... 2 0 0

Mr. Jordan ..... 1 0 0

Sums under 10s. .... 1 11 0

Collected by the Misses Juil.

Mr. Boardman ..... 1 1 0

Mrs. Boardman ..... 0 10 0

Mr. Juil ..... 1 0 0

Mrs. G. Juil ..... 0 10 0

Sums under 10s. .... 1 2 0

Collected by Miss Stephens.

Mr. Cook ..... 1 0 0

Mrs. Lance ..... 0 10 0

Miss Lewis ..... 1 0 0

Mr. Rowbotham ..... 0 10 0

Small Sums ..... 0 11 6

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Mr. Edwards ..... 1 1 0

Mr. Engall ..... 0 10 0

Mr. Giller ..... 0 10 0

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Mrs. Farnell ..... 2 0 0

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tram, Esq. .... 2 5 0

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J. Waddingham ..... 0 10 0

Sums under 10s. .... 0 10 0

Neville Blyth, Esq., Adelaide, Austr-  
lia ..... (D.) 5 0 0

Miss Young, Ladies' School

Sabbath School, 5s. 20 14 0

Day School ..... 6 10 0

Anniversary Colla. 47 0 0

Exs. 10s. 6d.; 13s. 11s. 6d.

**Gloucester.**

Mr. J. Norton, for Hope Town Chapel, Berice ..... 0 10 0

**Naileworth.**

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**HAMPSHIRE.**

**Furzeham.**

Rev. R. Nobbs.

Collections ..... 5 7 4

**Crandall.**

Rev. George Grant.

Subscriptions.

The late Mrs. Sanders ..... 1 0 0

Mr. Chandler ..... 1 0 0

Miss Smithers	1 0 6	Rev. J. Beasley	1 1 0	
Miss C. Smithers	0 10 0	Mrs. Beasley	1 1 0	
Mrs. Giblet	0 5 0	— Brankstone, Esq.	0 10 0	
Mrs. Lum	0 5 0	Mr. and Mrs. Barff	0 5 0	
A Friend	0 2 0	Mrs. Jane Brice	0 5 0	
Collection at Public Meeting	3 12 7	Mrs. Henry Bayley	1 0 0	
<b>Missionary Boxes.</b>				
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Mr. Brooker	1 0 0	Mrs. H. Brown	1 0 0	
Mr. J. Baigent	0 10 0	Mrs. Carstairs	1 0 0	
Mr. T. Baigent	0 5 0	W. Carstairs	0 10 0	
Mrs. H. Dimes	0 5 0	Mrs. Champness	0 10 0	
A Friend	0 5 0	A. Cockburn, Esq.	1 0 0	
A Friend	0 5 0	W. Capper, Esq.	1 1 0	
A Friend	0 5 0	R. Cook, Esq.	10 0 0	
H. Marlow	0 3 7	Miss Dilworth	2 2 0	
Miss C. Smither	1 13 0	— Ellington, Esq.	1 1 0	
Mrs. C. Souggs	0 10 0	Miss Eaton	1 1 0	
Sunday Children	0 11 2	Mrs. Edwards	1 1 0	
Mr. C. Vass	0 5 0	J. R. Field, Esq.	1 1 0	
Miss C. Smithers' Bible Class	0 7 0	W. Franklin, Esq.	1 1 0	
<b>Odiham.</b>				
<b>Auxiliary Society.</b>				
Rev. S. E. Dodge.				
J. Seymour, Esq., Treas.				
<b>Subscriptions.</b>				
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Mrs. Stamper	1 0 0	Mrs. G. D. Fox	1 0 0	
Mrs. Seymour	0 10 0	A Friend	1 0 0	
Mrs. Dodge	0 10 0	Mrs. Garrierson	0 10 0	
Mr. Smithers	0 10 0	Mrs. Goslin	0 5 0	
Mr. Seymour	0 10 0	J. Gunn, Esq.	1 1 0	
Sums under 10s.	1 10 6	M. M. Hetchcock, Esq.	0 10 0	
For Widows' Fund	1 5 3	E. Ham, Esq.	0 10 0	
Collection at Odiham Chapel	4 6 4	Mrs. Hitchcock	5 5 0	
Ditto Hook ditto	0 15 5	C. Holmwood, Esq.	5 0 0	
Public Meeting	2 10 10	H. Hills, Esq.	1 1 0	
<b>Boxes.</b>				
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J. Chalcraft	0 5 4	Mrs. Hill	0 10 0	
E. Scothcher	1 0 3	Mrs. Holding	1 1 0	
E. Brooker	0 3 9	Mrs. Hall	2 2 0	
M. A. Dibbs	0 3 2	Mrs. Jacob Hood	1 1 0	
Exs. 17s. 6d., 21s. 12s. 5d.		Miss Hood	1 1 0	
<b>Petersfield.</b>				
Rev. J. Gooby.				
Collections	1 1 0	W. H. Jones, Esq.	0 10 0	
<b>HERTFORDSHIRE.</b>				
<b>Berkhamstead.</b>				
Rev. T. Snell.				
Collections	5 0 9	Mrs. Jamieson	0 5 0	
<b>Buntingford.</b>				
Collected by Miss Archer, for the Rev. G. O. Newport's School, Poreychaley				3 0 0
<b>KENT.</b>				
<b>Ashford.</b>				
Congregational Church.				
Sunday School Juvenile Society	3 2 10	G. Johnson, Esq.	1 1 0	
<b>Blackheath.</b>				
<b>Auxiliary Society.</b>				
Rev. J. Beasley.				
A. Smart, Esq., Treasurer.				
— Alfred	3 14 2	Dr. Kidd	1 10 0	
J. Ball, Esq.	1 1 0	W. B. Lewis, Esq.	2 2 0	
Mrs. Birch	0 5 0	Mrs. Laing	0 10 0	
Mrs. Barnett	1 0 0	J. Leech, Esq.	1 1 0	
Mrs. Barnes	1 1 0	Mrs. Leach	1 1 0	
		Miss Leach	1 1 0	
		J. M. Little, Esq.	1 1 0	
		Miss F. Larwill	0 5 0	
		W. B. Lloyd, Esq.	1 1 0	
		J. V. Lemon, Esq.	1 1 0	
		W. J. Moore, Esq.	0 10 0	
		Mrs. Marten	1 1 0	
		C. H. Marten, Esq.	0 10 0	
		Mrs. Miller	0 10 0	
		G. Miller, Esq.	1 1 0	
		Mrs. Madge	0 5 0	
		Mrs. J. A. Olding	2 2 0	
		Mrs. Owat	0 10 0	
		— Potter, Esq.	1 1 0	
		Mrs. Poles	1 1 0	
		E. Roche, Esq.	5 0 0	
		Mrs. Roche	1 0 0	
		Miss L. Roche	0 10 0	
		Miss Roe	0 12 0	
		J. Rix, Esq.	0 10 0	
		Miss Rix	0 10 0	
		Miss M. Rix	0 10 0	
		Mrs. Richardson	1 1 0	
		Mr. F. Stanton	5 5 0	
		A. Smart, Esq.	1 10 0	
		Miss Smart	1 10 0	
		Mrs. Stevenson	5 5 0	
		— Smees, Esq.	2 2 0	
		G. R. Scott, Esq.	1 1 0	
		H. Currie, Esq.	1 1 0	
		J. G. Stapelton, Esq.	7 7 0	
		Mrs. Stapelton	7 7 0	
		Miss Stapelton	5 5 0	
		Miss C. J. Stapelton	5 5 0	
		Miss Simmons	0 5 0	
		U. D' Saddington, Esq.	1 1 0	
		Mrs. Sadlington	1 1 0	
		J. U. Sherman, Esq.	1 1 0	
		A. Stewart, Esq.	2 2 0	
		Mrs. C. Smith	0 10 0	
		The Misses Seager	0 10 0	
		Mrs. Stones	0 10 0	
		Mr. Tuck	0 5 0	
		R. S. Tate, Esq.	1 1 0	
		Mrs. Taylor	0 5 0	
		Ditto	0 5 0	
		G. Upward, Esq.	1 1 0	
		Miss Upward	0 10 0	
		Mrs. Vauher	0 10 0	
		O. T. Williams, Esq.	1 1 0	
		J. Whitey, Esq.	0 10 0	
		Mrs. Wood	0 10 0	
		Miss Wood	0 5 0	
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— Walker, Esq.	2 2 0	Mr. Hemans	0 10 0			
Mrs. Williams	1 1 0	Sums under 10s.	1 16 4			
Mrs. J. Young	1 1 0	Mr. Vane's Box	2 0 0			
Mrs. R. Young, for Native Teacher at Cuddaph, 2 years' Subscriptions	20 0 0	Senior Class, Girls' Sunday Schools	0 17 5			
Ladies' Missionary Working Association, for Rev. A. Lando, Jamaica	7 7 0	Exs. 2s.; 24s. 3d.				
Juvenile Association, arrears to May, 1865	20 10 11	Including 9l. 4s. previously acknowledged.				
Ditto to March, 1866	5 4 11	<b>Levensham.</b>				
Annual Sermons	54 7 4	High Road Congregational Church.				
Public Meeting	45 0 0	Rev. George Martin.				
Mission School	6 18 6	Juvenile Association, for March	12 15 4			
For Widows' Fund	17 14 7	<b>Levensham Bridge.</b>				
Missionary Boxes	6 12 0	Sunday School	0 15 6			
Exs. 17s. 6d.; 257s. 2s. 10d.		<b>Margate.</b>				
<b>Bromley.</b>						
Collection at Annual Meeting, less Expenses	3 0 0	F. W. Cobb, Esq.	12 0 0			
<b>Gravesend.</b>						
Rev. R. H. Kluhl.						
Collection at Public Meeting	12 5 6	Ditto, for Native Teacher Francis	10 0 0			
<b>Greenhithe.</b>						
W. Mears Newton, Esq., Treasurer.						
Miss Foster, Secretary.						
W. M. Newton, Esq.	12 12 0	Ditto, for Scholarship at Calcutta	5 0 0			
John Weight, Esq.	1 1 0	Ditto, for Extended Missions in China	50 0 0			
Mrs. John Weight	1 1 0	Ditto, for Madagascar	20 0 0			
Mrs. Muller	0 10 0	car.	100l.			
Mrs. Underwood	0 10 0	<b>Tunbridge Wells.</b>				
Mrs. Lane	0 10 0	Joshua Wilson, Esq., for Memorial Churches, Madagascar	50 0 0			
Mr. Sales	0 10 0	<b>Woolwich.</b>				
Mr. Fulham	0 5 0	Auxiliary Masonic Hall, William Street.				
Mr. Deakin	0 4 0	Rev. E. J. Willis.				
Miss Russell	0 4 0	Collected on Card, by Sabbath School Children		0 19 7		
Ellen Mynheer	0 4 0	Box in Sabbath School		0 15 10		
Mr. Hasselaine	0 1 0	Miss Watt's Private Box		0 1 10		
Mrs. Child	0 1 0	L. 17s. 5d.				
Friend	0 1 0	<b>LANCASHIRE.</b>				
Sunday School	2 18 9	<b>Manchester and Salford Auxiliary.</b>				
For the New Ship	25 0 0	J. Sidebottom, Esq.				
For Widows' Fund	3 3 0	On Account		925 6 0		
89s.		<b>Mid Lancashire Auxiliary.</b>				
Including 20l. 2s. 6d. previously acknowledged.		T. Eccles, Esq., Treasurer.				
<b>Greenwich.</b>				<b>Belthorn.</b>		
Tabernacle.				Rev. J. H. Unwin.		
Greenwich Road Auxiliary.				Collection	3 0 0	
Rev. Alexander King.				<b>Blackburn.</b>		
Mrs. Major, Treasurer.				Chapel Street Chapel.		
Miss C. Ritchie, Secretary.				Collection		26 1 0
Annual Collections				Master Henry Bragg's Box		0 4 0
For Widows' Fund				26l. 5s.		
Collected by Mrs. Stone.				James Street Chapel.		
Mr. Atkins	1 1 0	Rev. J. B. Lister.				
Mrs. Major	1 1 0	Collections		20 17 7		
Mr. Major	1 1 0	Central School, for New Ship		0 1 2		
Mr. Harris	1 1 0					
Mr. Paine	0 10 0					
Mrs. Stone	0 10 0					
Mrs. Dorniey	0 10 0					
Collected by Mrs. Freeman.						
Mr. Wood	0 10 0					
Sums under 10s.	1 4 8					
Collected by Mrs. Hubble.						
Sums under 10s.	0 15 6					
Collected by Miss Ritchie.						
Mrs. Briggs	1 1 0					
Miss Briggs	0 10 0					
Miss A. Briggs	0 10 0					

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Mr. Spencer .....	Public Meeting .....	3 17 10	Mr. Welby .....	1 1 0	and Sisters .....	0 10 0
A Friend .....	For Widows' Fund .....	1 10 0	Juvenile Auxiliary .....	7 2 2	Mr. & Mrs. Hazell .....	0 10 0
Mr. Copeland .....	<i>sol. 10s. 7d.</i> .....		Ditto, for New Ship .....	2 10 2	Mr. C. Hazell .....	0 10 0
Mr. Pickles .....			Missionary Sermons .....	15 10 1	Mr. W. Hazell .....	0 10 0
Mr. Waugh .....			For Widows' Fund .....	5 0 0	Miss Hodgson .....	0 10 0
Rev. J. B. Lister .....			<i>84s. 19s. 4d.</i> .....		Mrs. Helwig .....	0 10 0
Mr. Smith .....					Mr. & Mrs. Hindley .....	0 10 0
James Street School .....					Mr. & Mrs. Holden .....	0 10 0
Maist. Waugh's Box .....					Mr. Howard .....	0 10 0
Furthergate School .....					Mr. Hughes .....	0 10 0
Boxes .....					Mr. Hunt .....	0 10 0
Ditto, by Ruth .....					Mr. Jennings .....	1 10 0
Sharples .....					Mr. Jones .....	0 10 0
<i>60s. 18s. 4d.</i> .....					Miss King .....	0 10 0
					Mrs. Landley .....	0 10 0
					Mrs. Lee .....	0 10 0
					Rev. E. Leighton .....	0 10 0
					Mr. J. B. Leighton .....	0 10 0
					Miss C. Leighton .....	0 10 0
					Mrs. Lloyd, <i>sec.</i> .....	0 10 0
					Mrs. Macey .....	1 10 0
					Mrs. Marchant .....	0 10 0
					Mr. K. Maynard .....	1 10 0
					Mrs. Moyle .....	0 10 0
					Mr. Musson .....	0 10 0
					Mr. J. S. Noldwitt .....	0 10 0
					Mrs. Paterson .....	0 10 0
					Mr. J. Porter .....	1 10 0
					Miss Porter .....	0 10 0
					Miss M. A. Porter .....	0 10 0
					Mrs. Rix .....	0 10 0
					Mrs. Robinson .....	0 10 0
					Mr. A. Sargeant .....	1 10 0
					Mr. Sargeant .....	1 10 0
					Mrs. Sargeant .....	1 10 0
					Mr. S. Sioman .....	0 10 0
					Mr. R. Sioman .....	0 10 0
					Mr. F. Smith .....	0 10 0
					Mr. and Mrs. H. Smith .....	2 10 0
					Mr. J. Smith .....	0 10 0
					Mr. & Mrs. Spencer .....	0 10 0
					Mr. Spriggings .....	0 10 0
					Mr. Surman .....	0 10 0
					Mr. Thomson .....	2 10 0
					Miss Thomson .....	0 10 0
					Mr. Thorogood .....	1 10 0
					Mr. Tripp .....	0 10 0
					Mr. Underwood .....	0 10 0
					Mrs. Vidier .....	1 10 0
					Mr. Walker .....	0 10 0
					Mrs. Waugh .....	2 10 0
					Mrs. Webb .....	0 10 0
					Mrs. Westmoreland .....	0 10 0
					Mr. Willis .....	5 10 0
					Miss L. & E. Willis .....	0 10 0
					Sums under <i>4s. 4d.</i> .....	0 10 0
					The above collected by—	
					Mrs. Cocksedge and	25 0 0
					Mrs. H. Smith .....	25 0 0
					Mrs. Cole .....	2 10 0
					Mr. Joseph John	2 10 0
					Corbin .....	2 10 0
					Mrs. Fleming and	2 10 0
					Miss C. Leighton .....	11 0 0
					Miss Graham .....	2 10 0
					Mrs. Hazell .....	12 10 0
					Mrs. Macey .....	12 10 0
					Miss Thomson .....	15 0 0
					Missionary Boxes.	
					Little Arthur .....	2 10 0
					Miss Banger .....	0 10 0
					Mrs. Clark .....	0 10 0
					Mrs. Farrow .....	0 10 0
					Jessie Godfrey .....	0 10 0
					Selina Daveness .....	1 10 0
					Amy Fleming .....	0 10 0
					Miss Hedgland .....	0 10 0
					Mrs. Hudley's Child	0 10 0
					dren .....	0 10 0
					Clara Jones .....	0 10 0
					Mrs. Phillips .....	0 10 0
					Joseph John Smith	1 0 0
					Harry Smith .....	1 0 0
					E. and M. Smith .....	1 10 0
					Sunday School Child	1 10 0
					dren .....	1 10 0
					The Boys at Lock-	1 10 0
					bie House .....	1 10 0
					Miss Watmore .....	0 10 0
					Boys at Lockbie	0 10 0
					House, for Alfred	0 10 0
					Seiboatham, at	0 10 0
					Dr. Mather's	0 10 0
					School, Mirapore .....	4 0 0

by Mrs. Corbin Support and Edu- f Native Girls in naway's Board- school, at James oth Travancore. 1, for Cecelia 3 0 0  
 id and her lildren, for rown 3 0 0  
 sey and Upper for Emma 3 0 0  
 illburton, bert, and hills, for chardson, fill, for Richard- 3 0 0  
 & Family s. Thom- and Mrs. 3 0 0  
 ock, Esq. re, for ock 3 0 0  
 Pitt and Ford, for 3 0 0  
 by Miss A. 3 0 0  
 Fietcher's Ladies, for 3 0 0  
 school Chil- dlected in for Louisa 3 0 0  
 er's Two Girls, for Parsons Kate 3 0 0  
 ley's Two s, for Wil- nna 3 0 0  
 s. Hazell, rge Gouge 3 0 0  
 mith, 300 ght Sub- s, each, ip Henry 3 0 0  
 zell, for Davenes 3 0 0  
 ry Boxes 12 3 7  
 setting 7 13 0  
 after Ser- 25 0 0  
 er's Fund 11 12 4  
 204. 4s. 10d.  
 ng 1861, 4s. 5d., pre- s acknowledged.  
 nders End. ayes, Mis- Box 0 0 4  
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 of Contri- 8 5 6  
 IOUTHSHIRE.  
 Monmouth. fer Street Chapel. Collection 3 8 9  
 setting 2 17 9  
 8 1 11  
 School Box 1 5 9  
 at Mis- r Prayer 0 11 3  
 111, 14s. 5d.  
 Newport. C. Lewis, Esq. 5 15 0  
 cle Collec- 0 8 8  
 111, 14s. 5d., 5d., 5d., 15s.

**NORFOLK.**  
*Great Yarmouth.*  
 Rev. Wm. Tritton.  
 Rev. Wm. Griffiths, M.A.  
 For Native Teacher.  
 John Palmer 10 0 0  
 The Travancore Child 2 5 3  
 12s. 5s.  
**OXFORDSHIRE.**  
*Henley Auxiliary Society.*  
 J. Maynard, Esq., Treasurer.  
 On Account 40 0 0  
**SHROPSHIRE.**  
*Whitall.*  
 Rev. W. E. Whereat.  
 Collection 1 1 6  
 Boxes.  
 Mr. Ticken 3 0 0  
 Mr. T. Massey 1 1 1  
 4s. 2s. 7d.  
*Prees.*  
 Per Rev. G. B. Scott.  
 Contributions 2 10 0  
**SOMERSETSHIRE.**  
*Brunton.*  
 Rev. E. J. Newton.  
 Subscriptions.  
 Mr. T. E. Jelley 1 1 0  
 Miss Bennett 0 10 6  
 Mrs. Jelley 0 10 6  
 J. G. Bond, Esq. 0 10 6  
 Mr. Jones 0 10 0  
 A Friend 0 12 0  
 Two Friends, per Rev. E. J. Newton 0 10 0  
 Mrs. Clarke 0 8 0  
 Rev. E. J. Newton 0 3 0  
 Miss Skinner 0 4 0  
 Collected by Miss Cozens 0 14 1  
 Boxes.  
 Miss Betty 0 8 5  
 Miss Gale 0 11 6  
 Miss Locke 0 10 4  
 Miss Newton 0 10 11  
 Sunday School Boxes.  
 Sarah Combs 0 10 4  
 Smaller Sums 0 17 6  
 Collections and Pub- lic Meeting 4 6 0  
 For Widows' Fund 1 0 0  
 Exs. 5s. 7d.; 14s. 5s.  
*Henstridge.*  
 Per Mr. Coombs.  
 Mr. Coombs 2 0 0  
 Boxes.  
 Mrs. Coombs 1 15 0  
 Mrs. Taylor 0 14 0  
 Hester Clarke 1 15 0  
 Martha Bowding 0 7 0  
 Mrs. Harris 0 8 3  
 Sunday School 0 3 3  
 Collection 1 11 6  
 5s. 5s.

*Lambrook.*  
 Rev. G. Taylor.  
 Contributions 1 19 0  
*Oakhill.*  
 J. P. Spencer, Esq. 3 8 0  
 Henry Spencer, Esq. 3 3 0  
 Collection and Pub- lic Meeting 5 12 3  
 111, 15s. 2d.  
*South Cheriton and Temple Coombe.*  
 Per Mr. Bewsey.  
 Sunday School, South Cheriton 0 12 8  
 Collected by Mrs. J. Bewsey 1 1 7  
 Missionary Meeting 1 10 4  
 Collected by Mrs. Gay, Temple Coombe 2 14 6  
 Ditto Master Freddy Gay, for New Ship 0 3 3  
 6s. 2s. 4d.  
*Wicliscombe.*  
 A. Lutley, Esq. 10 0 0  
 A. J. Newton, Esq. 2 2 0  
 12s. 2s. 0d.  
*Yeovil.*  
 Subscriptions.  
 Mr. Rawlins 1 1 0  
 Mr. Fooks 1 0 0  
 Mr. McMillan 1 0 0  
 A Friend 1 0 0  
 Mr. W. Fooks 0 12 0  
 Mrs. Hood 0 10 4  
 Mr. Vincent 0 6 0  
 Mrs. Willmott 0 5 0  
 Mrs. Bartlett 0 5 0  
 Mrs. Sydenham 0 4 4  
 For Widows' Fund Sunday School 4 11 9  
 Collected by Miss Rawlins 2 19 10  
 Boxes.  
 Mrs. Hammond 1 0 0  
 Mr. Vaux & Family 0 12 0  
 Master Fooks 0 11 3  
 E. Garrod 0 18 1  
 S. Game 0 12 8  
 A. Sydenham 0 8 3  
 H. Birt 0 6 0  
 S. Garrett 0 6 0  
 Charles Mend 0 4 3  
 Miss Tapscott 0 3 0  
 Miss Dyne 0 3 5  
 Miss Seaward 0 2 1  
 H. Littlejohn 0 1 4  
 Two Books about Ships sold 0 2 0  
 Mr. Frances Gal- lampton 3 0 0  
 Collection 6 15 0  
 30s. 16s. 3d.  
**STAFFORDSHIRE.**  
*Hanley.*  
 Tabernacle Chapel.  
 Collections 8 12 0  
 Subscriptions.  
 Collected by Miss Heath.  
 Mr. Bourne 0 2 6  
 Mr. Brunt 0 2 6  
 Mrs. Diggey 0 6 8  
 Mr. Griffiths 0 10 0  
 Mrs. Hollingbery 0 10 0  
 Mr. Heath 0 10 0  
 Mr. Gorton 0 5 0  
 Rev. J. Legge 0 10 0  
 Miss Pepper 0 4 0

Mrs. Rockhuss 0 5 0  
 Miss Shelley 0 5 0  
 Mr. Smith 0 5 0  
 Master R. H. Gil- mon's Missionary Box 0 13 0  
 Collected by Miss Ridgway.  
 Mr. Bostock 0 12 6  
 Mr. T. Fidduck 0 10 0  
 Mr. Cooks 0 10 0  
 Miss Robinson 0 4 0  
 Miss Wright 0 2 6  
 Mrs. Hawkins 0 1 6  
 Mr. S. Hill 0 1 0  
 Mrs. Hopwood 0 1 0  
 Miss Ridgway's Box 0 7 0  
 Collected by Miss Brook.  
 Mr. Vyse 0 5 0  
 Mr. Brook 0 8 0  
 Mr. W. Brook 0 3 0  
 Mrs. Robinson 0 4 0  
 Mrs. Bromster 0 4 0  
 Mr. Poole 0 5 0  
 Sunday School 12 5 0  
 22. 19s. 6d.  
 Including 5s. 12s. previously acknowledged.  
*Rugely.*  
 Mr. Wm. Salisbury, Treas.  
 Collection at Public Meeting 3 4 2  
 Mrs. Brittain 0 10 0  
 Mrs. Baker 0 5 0  
 Miss Butler 0 5 0  
 Boxes.  
 Miss Woodroffe and Brothers 1 8 9  
 Mrs. Rowley 0 7 7  
 Late Mrs. Salisbury 1 0 0  
 Clara Slater 0 9 3  
 Mrs. Sinter 0 5 0  
 Sabbath School, Boys 1 12 4  
 Ditto, Girls 1 0 0  
 Exs. 12s. 14. 15s.  
*Waterhampton.*  
 Queen Street Chapel.  
 Rev. T. G. Horton.  
 S. Dickinson, Esq., Treas- urer.  
 Annual Subscriptions.  
 S. S. Mander 5 0 0  
 G. D. Shaw 5 0 0  
 S. Dickinson 5 0 0  
 W. Barrow 3 3 0  
 T. Bantock 3 3 0  
 T. W. Shaw 3 0 0  
 Mrs. Shaw 1 1 0  
 Mrs. Bell 1 1 0  
 In Memoriam 1 1 0  
 R. E. Shaw 1 0 0  
 Miss Shaw 1 0 0  
 Henry Anslow 1 1 0  
 The Misses Prince 1 0 0  
 Collected by Miss Hopkins.  
 Rev. T. G. Horton 1 1 0  
 Mr. Greenall 1 1 0  
 Mr. Hy. Richards 1 1 0  
 Mr. T. Edwards 1 1 0  
 Mr. J. Kelly 1 1 0  
 Miss Lloyd 1 1 0  
 Miss Antony 0 5 6  
 Mr. Milner and Friends 0 11 6  
 Mrs. Newman 0 3 0  
 Mr. Duffield 0 4 9  
 Mr. Tarling 0 5 6  
 A Friend 0 1 0  
 Collected by Miss Craddock.  
 Mr. D. Craddock 0 4 0  
 Mr. J. Gorton 0 2 6  
 Mr. J. Gorton, Jun. 0 5 0  
 Mr. Rigger 0 3 4

**Boxes.**

Mr. Pardoe .....	0 5 10
Mr. Anslow .....	0 15 3
<b>Juvenile Collectors.</b>	
Miss M. J. Bantock .....	0 12 3
Miss E. E. Bantock .....	0 11 7
Miss and Master Edwards .....	0 15 3
E. C. & S. E. Dickinson .....	0 12 7
M. E. and S. Mills .....	1 17 7
<b>Juvenile Collectors,</b>	
for New Ship .....	1 18 0
Sabbath Schools .....	10 0 0
Do. for Missionary Ship .....	24 11 0
For Widows' Fund .....	10 0 0
Annual Collections .....	30 15 0
Annual Meetings .....	11 4 0
Mrs. Bell, for Native Teacher, Janet Bell .....	10 0 0
ditto, Peter Bell .....	10 0 0
Exs. 9s. 9d.; 14s. 4s. 3d.	

**SUFFOLK.**

**Auxiliary Society.**

L. Webb, Esq., Treasurer.

**Debenham.**

Rev. C. Talbot.

Contributions .....

5 19 0

**East Bergholt.**

Rev. R. Roberts.

Collected by Miss Cooper.

Mr. Green .....	1 0 0
Mr. Cooper .....	1 0 0
Mrs. Cooper .....	0 5 0
Mrs. Green .....	0 5 0
Miss Cooper .....	0 6 0
Mrs. Meeklenburgh .....	0 4 0
Proceeds of Book-binding, by W. D. .....	0 11 4
Missionary Sermons .....	3 5 10

**Missionary Boxes.**

Elizabeth Ostinelli .....	0 11 2
Mrs. Webb .....	0 7 0
Mrs. Fryde .....	0 5 0
Mrs. Abraham Pascal .....	0 6 0
M. A. King .....	0 3 10
Mrs. Wheeler .....	0 5 0
Walter Pascoe .....	0 3 5
Mrs. A. Cole .....	0 1 10
Mrs. W. Smith .....	0 3 7
Mrs. J. Parker .....	0 2 4
Mrs. Gorse .....	0 1 6
Elizabeth Moss .....	0 3 8
Mrs. Lee .....	0 0 7
9s. 7s. 7d.	

**Lavenham.**

Contributions .....

3 2 6

**Sudbury District.**

Rev. J. Steer, Secretary.

**Boxford.**

Rev. S. Fisher.

Collection .....	2 12 1
Mrs. Marcell .....	0 10 6
1s. 8s. 7d.	

**Cavendish.**

Collection .....	6 7 8
Collected by Miss Page .....	1 0 0
7s. 7s. 9d.	

**Clare.**

Rev. C. Jukes.

Collection .....	3 15 10
Prayer Meetings .....	1 19 1

Mr. Urwin .....	1 0 0
Collected by Mrs. Urwin .....	1 1 0
For Widows' Fund .....	1 2 3
Miss Bradford .....	1 0 0
Sunday School .....	0 10 0
Exs. 4s.; 10s. 4s. 3d.	

**Haverhill.**

Collection .....	4 11 3
Miss Ellen Cross's Box .....	0 9 3
5s. 9s. 6d.	

**Hendon.**

Rev. W. Butcher.

Collection .....	1 1 0
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**Melford.**

Rev. Jno. Burgess.

Collection .....	3 2 0
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**Sudbury.**

Trinity Chapel.

Rev. G. Hollier.

Contributions .....

2 10 0

**Friar Street Chapel.**

Rev. J. Steer.

Collections .....	6 14 0
For Widows' Fund .....	3 10 0
Mr. Bird .....	0 10 0
Mrs. Dupont .....	0 1 0
Miss Holman .....	1 1 0
Mrs. Salter .....	0 10 0
Collected by Mrs. Smith, including 1s. from Mr. Cant .....	3 2 3
Exs. 7s. 5d.; 15s. 10s.	

**Thurton.**

Collection .....	0 12 0
<b>Missionary Boxes</b>	
Mrs. C. Eley .....	0 7 0
Miss E. Gaze .....	0 12 7
Miss E. Brand .....	0 10 3
Miss E. Goult .....	0 2 4
Miss K. Goult .....	0 2 8
Sunday School .....	0 6 0
Exs. 1s. 6d.; 3s. 17s.	
Sudbury District .....	51 2 3

**Stanfield.**

Rev. D. W. Evans.

Collections .....	5 1 0
For Native Teacher .....	5 0 0
<b>Missionary Boxes.</b>	
Mrs. R. .....	0 17 8
Mrs. Webb .....	0 5 8
Mrs. Fisher .....	0 6 0
Sunday School .....	0 45 0
15s. 8s. 3d.	

**Wickhambrook.**

Rev. T. J. Kightley.

Monthly Collections .....	2 2 8
Annual Meeting .....	1 11 5
N. W. Bromley, Esq. .....	1 1 0
Mr. Hookley .....	0 10 0
Ex. 1s. 6d.; 5s. 4s. 1d.	

**Woodbridge.**

Quay Meeting.

Rev. F. Hastings.

Mr. Andrews .....	1 0 0
Mr. Rendall .....	0 10 0

Collected by Miss Christopher .....	0 4 4
Mr. H. Samage .....	0 10 0
Rev. F. Hastings .....	1 0 0
Mr. R. Hayward .....	1 0 0
Mr. J. W. Issitt .....	0 10 0
Rev. D. Jones .....	1 0 0
Mr. W. Lindom .....	0 10 0
Rev. E. Moore .....	1 1 0
Mr. Norris .....	0 10 0
Mrs. E. Pitt .....	0 10 0
Mr. E. Walker .....	1 0 0
<b>Smaller Contributions.</b>	
Collection .....	0 12 0
For Mary Dean Pitt .....	5 12 3
Exs. 5s. 6d.; 15s. 5s.	3 0 0

**SURREY.**

**Dutchick.**

Rev. J. W. Richardson.

Collection .....	0 0 0
Dr. Sutherland .....	1 0 0
10s.	

**Farnham.**

Congregational Sunday School, per Mr. G. W. Donahy .....

14 17 0

**Forest Hill.**

Rev. E. Johnson, B.A.

Collection .....	0 10 0
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**Subscribers.**

Mrs. Hy. Bodell .....	0 10 0
Mrs. Drake .....	0 10 0
Mrs. Barnard .....	1 1 0
Miss Amy Barnard .....	0 2 0
Miss Ethel Barnard .....	0 2 0
Master Barnard .....	0 1 0
Mrs. Edwards .....	1 2 0
Mrs. Fearley .....	0 5 0
Mrs. Grose .....	0 10 0
Mrs. Goddard .....	0 2 0
Mrs. Hatter .....	0 1 0
Mrs. Hill .....	0 2 0
Mrs. Horniman .....	0 10 0
Miss Horniman .....	0 5 0
Master Horniman .....	0 5 0
Mrs. Howe .....	0 5 0
Mrs. Mead .....	1 1 0
Miss Mead .....	0 5 0
Mrs. Haislow .....	1 0 0
Mrs. McGeorge .....	0 10 0
Mrs. Mellis .....	0 5 0
Mrs. Moxea .....	0 5 0
Mrs. Needham .....	1 1 0
Mrs. Robinson .....	0 10 0
Mr. Adam Smith .....	0 10 0
Miss J. R. Smith .....	0 10 0
Servants' Bible Cl. .....	0 0 0
Mr. Tubby .....	1 1 0
withold and 1883 .....	2 2 0
Exs. 14s.; 24s. 6s.	

**Hersham.**

Rev. A. E. Lord.

Rev. A. E. Lord .....	1 0 0
Mrs. Bell, Thank-offering .....	0 10 0
1s. 10s.	

**Mitcham.**

Trustees of the late T. Pratt, Esq., per the Rev. T. Bannery .....

10 0 0

**Sutton.**

Rev. J. Jacob.

Collections .....	10 5 0
Mrs. Haigh .....	1 0 0

**Classes.**

Miss C. Ebbs .....	0 12 0
Miss E. Jacob .....	0 5 2

Miss Edmonds .....	0 1 4
First Class Boys .....	0 6 1

**Boxes.**

Priscilla Skiper .....	0 11 1
Mrs. Carter .....	0 7 1
Wm. James .....	1 1 1
Master Shorter .....	0 4 0

Collected by—

Miss Edmonds .....	1 1 4
Miss Manser .....	1 4 1
Mrs. Hill .....	0 10 0
Exs. 5s. 6d.; 17s. 11s. 7d.	

**Wandsworth.**

**Auxiliary Society.**

Mrs. Ashton, Treasurer.

Collected by Mrs. Stone, for Mrs. Hall's School, Madras .....

5 1 0

**Weybridge.**

Rev. F. Eaton.

Sunday School .....

1 1 4

**WARWICKSHIRE.**

**Coventry.**

Vicar Lane Chapel.

Rev. T. Beard.

Mr. A. K. Dunn, Treas.

Annual Collection .....	11 8 0
Joseph Cash, Esq. .....	1 1 0
Mr. Chappel .....	1 1 0
Mr. A. K. Dunn .....	1 1 0
Mr. J. Gibberd .....	1 1 0
Mrs. Horsfall .....	0 10 0
Mrs. Innocent .....	0 10 0
Mr. Knapp .....	0 10 0
Mr. T. Kinder .....	0 10 0
Mrs. Mayo .....	1 1 0
Mrs. Settle .....	1 1 0
Mr. D. Spencer .....	1 1 0
Mr. H. Spencer .....	1 1 0
Mr. W. Spencer .....	1 1 0
Miss Scampton, Missionary Box .....	5 2 0
Miss M. Spence .....	2 8 0
ditto .....	2 8 0
Sunday School .....	3 0 0
Mr. Hande, Pottery Green .....	1 10 0
Sundries .....	0 10 0
Missionary Box .....	0 7 1
34s. 6s. 3d.	

**WILTSHIRE.**

**Devizes.**

Rev. R. Dawson, B.A.

Special Contribution for Support of Native Agent at Hankow .....

0 10 0

Mr. W. Cunningham .....	10 0 0
Missionary Working Party .....	3 15 1
Rev. K. Dawson .....	2 0 0
Hearts and Hands .....	1 7 0
Young Women's Bible Class .....	2 1 0
Mrs. Dawson .....	1 0 0
Mr. Corwall .....	1 0 0
A Cheerful Giver .....	1 0 0
A Friend .....	1 0 0
Thank-offering .....	0 15 0
Mr. W. Wheeler .....	0 10 0
China, for Christ .....	0 10 0
Mrs. Brunker's Box .....	0 5 0
Miss Weylen .....	0 5 0
Miss A. Robbins .....	0 5 0
A Member of the Church of England .....	0 5 0
For Christ's Sake .....	0 5 0
7s.	

**KNEBLE.**  
*Secretary.*  
 ..... 0 10 0  
*Secretary.*  
 ..... 3 0 0  
 District.  
*Society.*  
 Tick, Esq., Treas.  
*Aden Foot.*  
 D. Hillman.  
*Captions.*  
 Worth,  
 orth..... 3 7 0  
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 Hillman 0 5 0  
 Collections 10 6 11  
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 Ship... 6 9 2  
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 House 3 0 0

Juvenile Missionary Association.	
Collected by—	
Miss A. Wilson	0 13 0
Miss Hardenstie	1 8 1
Miss M. Clapham	0 5 6
Miss A. Dyson	0 5 6
Annual Subscriptions.	
Collected by Miss Strutt and Miss M. Clapham.	
Miss Blackburn	1 10 0
Ditto, for Mrs. Porter's School	
Mr. Clapham	2 2 0
Mrs. Clapham	1 1 0
Miss A. Clapham	0 5 0
Misses E. & M. Clapham	
Mrs. Dyson	0 5 0
Mrs. Gailworthy	0 19 0
Miss Hargrave	1 0 0
Mrs. Harrod	0 19 0
Mrs. Howell	0 10 0
Mr. Place	2 12 0
Mrs. T. Richardson	1 1 0
The late Miss Strutt	
Miss E. Strutt	1 0 0
Miss H. Strutt	0 5 0
Mrs. Thompson	0 10 0
Mrs. Thorton	1 1 0
Mrs. Whittier	0 10 0
Miss Wilkinson	0 5 0
Mrs. Wilson	0 5 0
Overpaid last year	
	37 0 3
	19 8 2
	17 12 0
Houses.	
Rev. J. O. Routh (D.)	12 0 0
Howden.	
Mr. Shipton	0 5 0
Hull Auxiliary.	
A. Levett, Esq., Treasurer.	
W. Beecroft, Esq. (D.)	3 0 0
Fish Street Chapel.	
Rev. E. Jukes.	
Collections	45 7 11
For Widows' Fund	10 6 6
Ladies' and Juvenile Association, per Mrs. A. Levett and Mrs. J. S. Westerdale.	
Collected by—	
Miss Boden	5 11 2
Misses Brown and Westerdale	7 10 4
Miss Dales	3 12 4
Mrs. E. Foster	3 15 4
Miss Lambert	4 17 3
Miss Musgrave	3 3 0
Miss Stratton	7 11 6
Miss Westerdale	3 4 0
Missionary Boxes	3 15 2
Mr. Lambert, for Native Teacher called John Lambert	
Subscriptions	10 0 0
	23 0 4
	157. 142. 102.
Ablion Street Chapel.	
Rev. E. A. Redford, M.A., L.L.B.	
Collections	59 5 0
For Widows' Fund	8 10 2

Ladies' and Juvenile Association, per Mrs. Mouat and Mrs. P. H. Harker.	
Collected by—	
Mrs. Redford and Miss Grantham	20 1 0
Mrs. P. H. Harker	3 0 8
Misses Squire	4 0 0
Miss Smith	3 11 8
Misses Redford	2 13 0
Miss Huntley	4 12 0
Mrs. J. G. Kidd	3 10 8
Mrs. Wheatley	0 13 8
Miss Hair	10 0 1
Miss Parker	3 4 8
Mrs. Mouat	3 3 1
Interest	0 14 0
Sunday School	1 13 8
Ditto, for New Ship	15 0 0
	119. 54. 102.
Hope Street Chapel.	
Rev. H. Ollershaw.	
Collections	11 16 0
For Widows' Fund	6 0 0
Ladies' Juvenile Association, per Mrs. Burn.	
Collected by—	
Mrs. Tate	0 15 0
Mrs. Clayton	2 17 6
Subscriptions	13 2 0
Young Men's Association, for Native Agency under Rev. F. Baylis	
	11 0 0
	247. 179. 02.
Salem Chapel.	
Rev. J. Sibree.	
Collections	12 2 7
Annual Subscribers	1 15 0
Ditto, for Madagascar	6 2 6
Missionary Boxes.	
Mrs. Hunter	1 0 0
Mrs. G. Schofield, for Bibles for China	2 1 0
Mrs. Taylor	0 2 6
For Native Girl Martha Goodie Sibree, in Mrs. Corbold's School, Madras	4 0 0
For Widows' Fund	2 0 0
	91. 88. 74.
Collections.	
Communion Service	7 18 4
Collected at Breakfast, Fish Street Chapel	6 0 11
Public Meeting, ditto	13 10 9
Juvenile Services, ditto	2 12 0
Ditto, Hope Street Chapel	1 10 0
	321. 14.
Beverley.	
Lairgate Chapel Sun-day School	1 18 6
Kind, Mr. J. (D.)	0 19 0
For Widows' Fund	1 19 5
	4. 108. 52.
Cottingham.	
Rev. T. Hteka.	
Collections	31 10 0
R. Foster, Esq.	3 0 0
Missionary Box	0 8 0
For Widows' Fund	8 10 6
Cottingham School in India	10 0 0
	54. 28. 52.

Driffield.	
Rev. W. Mitchell.	
Collections	7 4 7
For Widows' Fund	3 13 6
Working Society	1 19 11
Subscriptions	0 6 6
John Shepherdson's Missionary Box	0 11 0
	121. 156. 62.
Legacy of the late Mrs. Birch	50 0 0
Hornsea.	
Rev. T. Poole.	
Collections	8 18 3
J. Brinton, Esq.	0 10 0
A Friend	0 19 0
Miss Wroot	0 5 0
Mrs. Bainton's Box	0 14 6
Sunday School ditto	0 3 6
Ditto, for New Ship	0 5 0
	122. 14. 32.
Stapeea.	
Rev. T. Poole.	
Collections	2 3 3
Mrs. Etherington	0 10 0
(S.)	0 14 6
Missionary Boxes	2 19 0
	51. 24. 32.
Brillington.	
Rev. J. Dickinson.	
Subscriptions.	
Mrs. Davison	1 0 0
Miss Sellers	0 12 0
Miss Dixon	0 19 0
Collections and Subscriptions	0 15 0
Sunday School, for New Ship	3 6 4
	151. 66. 42.
South Cave.	
Rev. J. Menzies.	
Collections, &c.	8 15 0
Elloughton.	
Rev. J. Menzies.	
Collections	5 0 3
Miss Watson's Box	0 13 0
Sabbath School	5 0 0
Basket	3 10 0
	141. 58. 32.
Frodinham and Beecroft.	
Rev. J. Hutchin.	
Collections	3 10 0
John Stocks, Esq. (D.)	1 0 0
Missionary Boxes	3 15 6
For Widows' Fund	0 14 6
	61. 98. 62.
Swanland.	
Rev. J. Wishart, M.A.	
Collections	6 12 0
Subscriptions.	
John Todd, Esq.	1 1 0
Mrs. Rinkross	1 1 0
Miss Todd	0 9 0
Robert srough Wat-son, Esq.	1 1 0
Mrs. Thompson	0 10 3
Mr. J. Smith	1 0 0
	103.

Mrs. R. Ringrose ... 1 1 0	<b>GLAMORGANSHIRE.</b> Western District ... 207 14 10 Eastern ditto ... 80 4 0 Churches unconnected with the Auxiliary Societies ... 236 14 9 532, 13s. 7d. Radnorshire ... 1 5 0	Friends at New Pitalgo ... 0 18 0	<i>Helen'sburgh.</i> J. Cuthbertson, Esq. 10 0 0  <i>Kirkcaldy.</i> Annuity of the late Mr. R. Phillips ... 4 0 0  <i>Leith.</i> Rev. W. J. Cox For Widows' Fund 5 4 0  <i>Midloth.</i> Congregational Church. Rev. G. Saunders Contributions and Collection ... 19 13 0 A Friend, as a Thank Offering for deliverance from trouble ... 0 1 0 20.  <i>New Lanark.</i> Mrs. Preatice ... 1 1 0 New Lanark Sabbath Schools ... 4 0 0 5s. 1s. 6d. To be disposed of as follows— Madras Female Schools ... 1 1 0 Chinese Missions ... 1 0 0 South Sea ditto ... 1 0 0 Madagascar ditto ... 1 0 0 Aged Missionaries 1 0 0	
R. B. Ringrose, Esq. 1 1 0		<b>NORTH WALES.</b> Anglesea District ... 145 15 2  Denbighshire and Flintshire Auxiliary Society ... 220 14 8  <b>CARNARVONSHIRE.</b> Auxiliary Society ... 230 9 2  <b>MERIONETHSHIRE.</b> Auxiliary Society ... 116 16 1  <b>MONTGOMERYSHIRE.</b> Auxiliary Society ... 131 12 9  <b>SCOTLAND.</b> <i>Aberdeen.</i> Legacy of the late Captain Dongal, E.N., less Exp. ... 90 0 0  <i>Berwick.</i> Rev. Dr. Cairns ... 1 0 0  <i>Bishopston.</i> Free Church Sabbath School, for Madagascar ... 0 5 0  <i>Bonny Kelly.</i> For Mr. J. Ironside. For Mrs. Pearce's School, Madagascar. United Presbyterian Church, Whitehill ... 8 16 0		Friend at Peterhead ... 0 10 0
13s. 10d.				10s. 4s.
565 5 3				<i>Brookda.</i>
Interest less Banker's Commission 4 18 0				Mrs. Pat. Guthrie ... 1 0 0
No particulars ... 13 6 1				Ditto, for Madagascar ... 0 10 0
883 9 4				Ditto, for China ... 2.
Less Expenses ... 25 1 8				<i>Oralgrowth.</i>
Received after the Account was closed ... 25 15 2				Mr. R. Harvey ... 1 5 0
57 16 10				<i>Currie.</i>
Auxiliary Total ... 324 12 6	Juniper Green Sabbath School, for Native Girl in Mrs. Wilkinson's School, Santapooram ... 3 0 0			
<i>Sheffield and Attercliffe Auxiliary.</i>	<i>Dunkeld.</i>			
Wm. Brown, Esq., Treas.	Monthly Prayer Meeting ... 1 2 0			
On Account ... 190 0 0	A Few Friends ... 0 5 0			
<b>WALES.</b>	1l. 11s. 6d.			
The particulars of the following contributions will be found in the Welsh Report.	<i>Edinburgh.</i>			
<b>GARDIGANSHIRE.</b>	H. R. Dewar, Esq., for Native Teacher, James Duncan ... 10 0 0			
Auxiliary Society ... 216 7 5	<i>Fenwick.</i>			
<b>PENBROKESHIRE.</b>	Rev. W. Orr.			
Welsh Auxiliary ... 144 12 0	United Presbyterian Church, Female Society ... 5 0 0			
Welsh ditto ... 190 10 3	<i>Fraserburgh.</i>			
232. 13s.	Congregational Chapel Sunday School ... 1 4 0			
<b>BRECONSHIRE.</b>	<i>Glasgow.</i>			
Auxiliary Society ... 57 10 1	Anderston United Presbyterian Church, for Madagascar ... 8 6 8			
<b>CARMARTHENSHIRE.</b>	<i>Gordon's Mills near Aberdeen.</i>			
Upper Division ... 78 15 2	Sabbath School ... 4 0 0			
Carmarthen District ... 133 7 11				
Llanely ditto ... 51 12 0				
Churches unconnected with the Auxiliary Societies 23 6 11				
272. 2s.				

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield Street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Gordon, Esq., 235, George Street, and Religious Institution Rooms, 12, South Hanover Street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.



THE

# Missionary Magazine

AND

## CHRONICLE.

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members of the Society, while called to rejoice in the increased number of missionaries recently sent forth to the different fields of operation, more particularly to the populous and benighted regions of the East, have been reminded from time to time that the expenditure of the Society was necessarily largely increasing, and that its *ordinary annual income* was quite inadequate to meet its multiplying claims. Indeed, had it not been for the liberal funds generously contributed in past years in the prospect of these extended operations, such an amount of expenditure could not with propriety have been incurred. With most abundant fruit and still more gratifying prospects, God has already rewarded these generous offerings for His service. In order to continue the present amount of labour and to gather in the increasing harvest, *sustained efforts*, and to a yet larger amount, are indispensable. The Directors are therefore constrained to appeal to their constituents for such increased assistance, and they earnestly hope that the present urgent needs of the Society will be met with cheerfulness and generosity, especially by the Churches who have so long been affiliated with the institution, and whose exertions, sanctified by fervent prayer, have been followed by "much fruit" in every sphere of missionary operation.

### EXTENDED LABOURS AND URGENT NECESSITIES OF THE LONDON MISSIONARY SOCIETY.

THE LONDON MISSIONARY SOCIETY, after a career extending over seventy-six years, now finds a "wide and effectual door" opened before it in all parts of the heathen world: while, especially from the regions of the East, so long closed against missionary operations, an urgent call for help is at length issued.



Its early fields of labour in the South Seas continue to afford abundant fruit; and many "dark lands," yet unoccupied, are eagerly waiting for "the Word of Life."

The connection of the Society with Madagascar is again formed, and the whole cost of the Mission, amounting to at least £3000 per annum, is now, through the exhaustion of the special fund, thrown upon the ordinary income of the Society; while additional schools and schoolmasters are required to meet the growing wants of the people, on whom the Papal Church is fixing its hopes, and in the midst of whom its agents are already labouring with unceasing zeal.

The addition to the staff of missionaries during the past year, and the prospective increase for the present year, render it imperative that immediate and strenuous efforts should be made to augment the Society's *ordinary* income, as its present resources will be found quite insufficient to meet its future current expenditure, and forbidding any attempts to enter upon new spheres of operation.

During the past year no less than 23 missionaries have been sent forth—5 to China, 5 to the South Seas, 4 to India, 2 to South Africa, 1 to the West Indies, 1 to Madagascar; the remaining 5 being missionaries who have returned to their stations with reinvigorated health.

Since the Anniversary in May, twelve *new* labourers have taken leave of the Directors, nine of whom are for the East; and thus, though the Missions in China and India have required an outlay of more than £40,000 during the past year, the prospective expense will be increased, rather than diminished, during the year current.

The Directors earnestly wish to avail themselves of the wonderful openings for the publication of the Gospel of Christ in China, by maintaining a permanent staff of at least twenty European missionaries in that country; but it must be borne in mind that each additional agent will require an outlay of £500 per annum to support him *and provide the various requirements of his Mission Station.*

In addition to these *European* missionaries sustained by the Society in the East, there are also *fifteen ordained Native Pastors*, who must at present be provided for, though it is anticipated that, in due season, they will be sustained by the Churches to whom they minister the Word of God.

Thus it will be seen that the Society's prospective difficulties are the necessary result *of its past success and present efficiency.* The Lord has heard the prayers of His Church, and has opened wide and ever-widening fields of labour; He has raised up also efficient Christian labourers, many of whose names are honoured throughout Christendom; and nothing is now wanting but a more thorough and practical realization of our solemn responsibility in relation to the present wants of the world, and the claims of the Saviour.

*Under these circumstances, the Directors look earnestly and hopefully to*

their numerous constituents, and with much respect and urgency ask the pastors and deacons of our Churches to present the subject before their congregations and the officers of their auxiliaries, in the best way their judgments may dictate, with a view to enlist the sympathies and secure the hearty co-operation of *new* friends, and, by a more general and complete organization, secure the liberal aid of all who have not hitherto been *personally* interested in the work.

If the Churches in *London*, affiliated with the Society, were moved to increase their ordinary contributions to the extent of 25 per cent., it would yield to the Society an addition of £2000 to its annual income; and would present such an example and incentive to the country at large, as would insure a more enlarged and systematic support, securing the growing prosperity of an Institution which, through so many years, has enjoyed the enlightened confidence of the Churches and the distinguishing blessing of Almighty God.

MISSION HOUSE, BLOMFIELD STREET,  
September 1st, 1866.

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#### MADAGASCAR.

THE communications from our missionaries, published during successive months of the last year, need only to be collected and reviewed to show to every intelligent Christian reader that God is carrying onward, by the grace of His Holy Spirit, a great work, not only in the city of ANTANANARIVO, but in the towns and villages near and distant in many parts of the country. The letter which we now insert, from the Rev. R. G. HARTLEY, is of the same cheering character as the former; and we trust that the friends of the Madagascar Mission will not become "weary in well doing," but labour on in proportion to the ample reward already granted to their labours.

The *Special Fund*, by which the present agents were introduced to that populous but degraded country, and sustained during the first years of their ministry, has been for some time exhausted, and the outlay is now dependent on the Society's annual resources. This, amounting to about £3000 a year, will, we trust, be met by the proportionate increase of its ordinary funds; and surely there is no dark land in which our missionaries have ever been permitted to labour with more wonderful indications of the Divine presence and blessing. But it must be remembered that the work is now just begun, and there is much—very much—land yet to be possessed.

"Antananarivo, May 29, 1866.

"DEAR SIR,—I have been requested by the brethren to acknowledge with our best thanks the receipt of the school materials sent by you last winter, and which have arrived here during the past month. They have proved very acceptable, and have arrived very opportunely. We

are now well supplied for some time; copy-books only will be required. An equal division was made among all the schools, as the Central school is now without a regular superintendent, and is, I think, the smallest of all the schools in the capital. This is much to be regretted; but I think that all has been done that could be done for it in the absence of one set apart for that special work. We all naturally feel the greatest interest in our schools, and of these there are seven, some of them very large.

#### COMPARATIVE IGNORANCE OF THE YOUNG MEN AMONG THE NATIVES.

"In connection with this subject, I may state that great anxiety to obtain instruction is being shown by those who are much older than the pupils to be found in our schools; for the young men are really the worst off in this respect of any of the people. They have grown up since the cessation of the former schools, and are too old to enter the schools now. Thus, while the older men and the children have had, or are having regular instruction, *they* have had little or none. I was surprised to find how few of the men, who are the strength of our Churches, can even write with any freedom. A short time ago I commenced a class for the young men of my congregation. As they have to meet at my house, I strictly limited the number to twelve. So many, however, showed such anxiety to be admitted, that before we had met many times more than forty had joined the class. With very few exceptions, they have had to begin from the very commencement, and require much more rudimentary instruction than many of the children in our schools. Of course I do not expect the number to keep up to the present standard, for nothing does keep up very long in Madagascar; still, I have no doubt that those for whom I first intended the class, whom I know to be really anxious to learn—principally the younger preachers of my two Churches—will persevere, so as to make the time and labour spent upon them fully remunerative. Similar classes are held in other churches.

#### GROWING INTEREST OF BIBLE CLASSES.

"The Bible classes increase in interest both to the teachers and the taught. They are very largely attended, few of the more intelligent or earnest of the young men not confining themselves to their own missionary, but going about like the 'busy bee,' from one to another. The passages under consideration are discussed most fully. It is no use whatever to try to pass over any point presenting any difficulty. The weak point in an explanation is sure to be found out, and must be cleared up; still, I have never seen anything of an approach to an irreverently 'free handling' of the sacred Scriptures, and I have no fear of Bishop Colenso's 'intelligent Zulu' turning up to trouble us here. The Bible is to them God's word, almost their only book, and the knowledge of it is the only knowledge they care much about. In the country, too, there is the same desire for Scriptural instruction, and of the sixty (more or less) Churches under the immediate superintendence of the missionaries here, none, I believe, is out of easy reach of some class conducted by us in convenient centres. The young men, too, whom we send out to preach in the villages, are often asked to repeat the instruction in the 'thought of the world' which they have received from the *vazaha*. A letter received the

other day from Fianarantsoa by two young men of my Church, who had been there for a time on government service, speaks of the delight they had in the instruction they communicated to them.

#### NEW OPENINGS FOR THE GOSPEL.

“At this season of the year we have frequent communication, by means of the members of our Churches visiting the forts on government service, with distant parts of the island. In many of these places the congregation consists not only of the Hovas resident there, but in part also of the much less civilized inhabitants of the districts in which they are situated. To two of these, with which members of my Church have special connection, situated on the east coast, many days' journey north and south of Tamatave, and where no missionary is ever likely to come, I have had opportunity of sending Bibles and lesson books, and a few words of Christian greeting, commending to them our friends who are led to visit them. The class of which our congregations are mainly composed, soldiers and officers of moderate rank and their slaves, are just those who are most liable to be thus sent out, and I do not think that any 'two or three' of our members would settle down anywhere without meeting on the Sabbath for prayer and reading God's Word. The kingdom of heaven is as leaven still.

#### STATISTICS OF MR HARTLEY'S CHURCHES.

“As I have now, by God's mercy, nearly completed my second year in Madagascar, it will be well to give you a more formal account of the state of my Churches during the last year. The bare enumeration of the names of the country Churches, with the number of their members, I need not trouble you with; they will be furnished in the information collected by Mr. G. Cousins and forwarded by the mail: but of the two town Churches I should like to give fuller information than is contained in those returns. Rather more than a year ago my Church divided under circumstances which I have already laid before you. At the time of the separation the total number of members was 154. Of these 90 remained at Andohalo and 64 formed the Church at Ambohitantely. The increase of each Church is as follows:—

ANDOHALO.		AMBOHITANTELY.	
Number of members June, 1865	90	Number of members June, 1865	64
Added during the year	56	Added during the year	105
Expelled	2		
Dead	2		
	<hr/>		<hr/>
Present number of members	142	Present number of members	169
	<hr/>		<hr/>

“This large increase of members has been without any undue excitement, and, with the exception of two or three months, has been well distributed over the year. There has not been one instance of addition by dismissal from other Churches: all has been gain from without. The congregations, too, have increased in like manner, not by robbing other congregations, but by the accession of those who did not 'pray' before. The number of members in the six country Churches which I superintend is 194. The district in which they

are situated is but thinly populated; only three of the congregations are in villages, and these by no means large ones. The others are in private houses in the open country. The following particulars concerning one of them, Imaromandia, will, I think, though consisting only of dates and numbers, be interesting to you. It has existed since 1849, and consisted then of six members. From that time to 1860 there were no additions to it. The chief increase has been since 1863, and it now consists of fifty-one members, and thirty-seven who have received baptism only. Two congregations have sprung from it; yet it is not in or near any village, but meets in the country house of a Christian who lives chiefly in Antananarivo. A congregation is now being formed in a tolerably large village further north, which is not included in the list I have sent through Mr. Cousins. A house has been bought for eleven dollars, and four dollars will be spent in fitting it up as a place of worship; fifteen dollars in all, of which half has been given by the people and half by the missionaries. This is, of course, a chapel of the simplest and rudest kind; still it is something to be able to get a new basis of operation with an expenditure of only three pounds.

"With best regards to Mr. Ellis and yourself,

"I am, my dear Sir,

"Very faithfully yours,

"Rev. Dr. TIDMAN."

"R. G. HARTLEY.

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## INDIA.

### BANGALORE.

CHRISTIAN education, and especially FEMALE education, is the great want of India; and we are thankful to know that vigorous Christian exertions have already been put forth, and are still extending, in aid of this object. Our devoted labourers in BANGALORE are taking their share in this work of mercy; and the following earnest appeal for a suitable schoolhouse for girls in that populous locality, will, we hope, obtain the sympathy and support of all classes of our friends, but especially of the Christian women of England, who cannot too deeply feel for their oppressed and degraded sex.

#### APPEAL FOR THE ERECTION OF A CENTRAL SCHOOLHOUSE FOR GIRLS.

At the present time in the Pettah of Bangalore about a hundred and fifty Carnarese girls are being educated in the schools of the London Missionary Society. Formerly many of these children attended various small schools; but it was thought desirable to unite these.

We cannot obtain many Christian schoolmasters; and it is difficult to get even a good one among the heathen. This renders it very difficult for the superintendent in conducting a number of small schools to give each one the attention that is necessary to raise the standard of the secular education, and especially to give a sufficient amount of Bible instruction.

By bringing these schools under one roof, and making our Christian master head teacher, the difficulty is greatly lessened. The children are brought more

under Christian influence. All the masters are under constant supervision, and Bible instruction is imparted to all the classes daily.

Although there is now an average attendance of about seventy at the central school, we have no proper schoolhouse for their accommodation.

The school should be built in the centre of the town. We have ground suitable for the purpose, but would need between 2000 and 3000 rupees to erect a good schoolhouse.

Though for the reasons above mentioned we think it exceedingly desirable to have a good central school, we still hope to have in other parts of the town smaller schools, which will be feeders to the larger and will exert a beneficial influence on the immediate neighbourhood. At present we have two such schools.

In asking the friends of Missions to contribute to the building of a Central Schoolhouse for Girls at Bangalore, we are happy to be able to state, that the department of female education among the natives is more encouraging at present than it ever was at any former period.

For many years past the wives of the missionaries at this station took an active share in the work. Mrs. Campbell, who is still in the field, the late Mrs. Rice, who died in the beginning of 1863, and Mrs. Sewell, who is now in England on account of health, all laboured faithfully and successfully in their different spheres, for the good of the females who came under their influence. But there were great obstacles in their way.

But the public preaching of the Gospel, the spread of knowledge through schools and the circulation of tracts and scriptures, the success which has attended such efforts, and the great social changes which in various ways have been effected in the country, have with the Divine blessing been made the means of greatly lessening those obstacles. And, although there is still a lamentable apathy and indifference throughout the community with regard to the education of females, it has become less common to oppose it; and the desire, on the part of some classes of natives, to have their girls, as well as their boys, taught the various branches of a useful education is daily increasing.

We are, therefore, thankful that at such a time, when God is manifestly preparing the way for more extended labour among the females of India, He is also raising up fit instruments for the work.

When Mrs. Campbell returned to India last year, she was accompanied by two esteemed friends, Miss Louisa and Miss Gertrude Anstey. They had been much engaged in labouring for the Lord Jesus at home, and had been favoured with many proofs of His blessing on their efforts. And on their voyage to India there was a remarkable work of grace among the sailors, chiefly in connection with their labours.

They commenced their labours on their arrival at Bangalore, and soon made good progress in Canarese, the language of the country.

It is confidently expected that the openings for usefulness will be greatly increased to both our young friends, as they are prepared to enter them.

A girls' school has also been established at the new out-station, Anekul, about twenty miles south-east of Bangalore. The schoolmaster is well reported of. There are thirty-four children in the school, though it has not been established more than three months. The people of the place are much

pleased with the movement, so that there is every reason to hope that the number of scholars will soon be increased, and that good will be done. This is all the more desirable, as the town (for a country town) is a large and influential one, having a population of 6500.

Besides the Canarese day schools for girls, we have two for Tamil girls, taught by native Christian women. These schools are under the direction of Mrs. Campbell, in which she is assisted by the native pastor of the Tamil Church.

There is also a boarding-school for girls under the care of Mrs. Rice. The number of girls at present in this school is twenty-three.

The agents now labouring in Bangalore in connection with the London Missionary Society are—three missionaries,\* two female missionaries (besides the missionaries' wives), one native pastor, six native evangelists, three catechists, one Bible woman, one colporteur.

Bangalore was taken up as a station by the London Missionary Society in 1820. Many souls since that time have been gathered into the fold of Christ from among the heathen, through the labours of its missionaries; and their labours have also been blessed to the conversion of many of our own countrymen.

The work at present is encouraging, although there is also much to exercise faith and patience. In entering upon the work we counted the cost. If we are called to make sacrifices in it, it is for the sake of Him who laid down His life for us, and bought us with His blood. We labour under the eye of Him to whom all the kingdoms of the world by right belong, and who will inherit all nations. We believe that He prepared our way, and sent us forth; and we feel assured that He will be with us till our work is done. Of Him, as the great Leader of His people and Regenerator of our race, it is said that "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." And while we follow Him, trusting in His promises and having the help of His Spirit, we need not be discouraged either. Final victory is sure, and the reward is great. "Let the whole earth be filled with His glory." Amen and Amen.

(Signed) C. CAMPBELL.

The friends of the Society will rejoice to learn that our two young friends, the Misses ANSTREY, constrained by love and pity to the souls of the young, who accompanied Mrs. Campbell to India in the spring of last year, have already, by great diligence, acquired such a knowledge of the native language as actively to commence missionary efforts. This is an attainment in so short a time which many would have thought impossible, but it is an instance of what may be effected by determined effort, combined with humble prayer; and we trust that the example may induce others to follow the footsteps of our devoted young friends.

We subjoin a very interesting report, describing a second visit made by the Misses Anstey to a Canarese village which had received the first rays of heavenly light through their former visit, and where we trust, by their persevering labours, it may shine brighter and brighter to the perfect day.

\* Mr. and Mrs. Sewell are now in England for the restoration of health.

“ Bangalore, June 23rd, 1866.

“ It was with no little pleasure,” writes Miss G. Anstey, “ that a few weeks ago, we resolved to renew our acquaintance with the people of Anekul ; for very interesting were our recollections of a visit to them some months before. As there is no bungalow for the use of travellers in the place, Colonel Dobbs again most kindly sent out his tents to be a dwelling-place for us during our stay in the village. The tents were pitched not in the coolest, but in one of the most frequented places—in a spot where most of the women of the village passed and repassed for the purpose of drawing water from a tank near at hand. Anekul contains a population of about 6500 souls, all of them, with very few exceptions, in a state of heathen or Mahomedan darkness. The name of the village is derived from two Canarese words, viz. :—‘ ane,’ an elephant, and ‘ kallu,’ a stone ; and tradition says, that formerly elephants frequented the spot and rested under the shade of a large rock.

#### A VILLAGE SCHOOL.

“ Travelling by moonlight in a bullock-coach, we reached Anekul on the morning of the 1st of June. We then proceeded to the girls’ school, in which, during the last two or three months, thirty-four little ones had been gathered together. A deeply interesting little group they formed as they sat upon the ground, their large dark sparkling eyes fixed upon you with wonderment, whilst they learnt for the first time to read and think. The school-room is very dark and low ; light and air are admitted through doors which open into dark narrow passages leading out into the street ; there are no windows in the room, but an opening in the roof, and on this day the air and light, which might with difficulty enter in on ordinary occasions, were impeded by the number of men and women who crowded into the place to see what was going on.

“ The schoolmaster having accidentally touched a little girl with the leg of a chair he was passing over for me to sit on, the little child looked grave, so I picked her up, and having placed her on my knee, to the great amusement of her little companions, the schoolmaster brought her a large handful of brown sugar ; then the gladness of her spirit returned to her, and, being placed on the ground, she returned to her seat and joined in the answers to the questions asked, right or wrong, with as much heart as any of her little companions.

#### SOWING BESIDE ALL WATERS.

“ Having returned to our tent, we were soon visited by a great number of men and women ; from morning to night during the five days we stayed there we never lacked visitors. Having seated themselves on the ground, they would ask for a ‘ song,’ and were never weary of listening to the ‘ songs of Zion.’ When the singing was over, the meaning of the words would be given to them, and in this way much precious gospel seed was sown.

“ In our conversations with the women, we realized the unspeakable blessing education will bestow upon the daughters of India ; for want of it their minds are like a wilderness : they appear utterly empty, and it seems as if they had not the power of comprehending the simplest truths of the Gospel. Even should the teaching of their little ones not be accompanied with the blessing



of salvation, as we earnestly pray and hope it may be, yet from it much blessing must come; prejudices against education and enlightenment will be removed, and this will have an elevating and powerful influence on future generations. Let us then praise the Lord for the 'day of small things;' let us not be discouraged that the seed which the missionary oftentimes sows weeping does not spring up to an immediate harvest; let us be fully persuaded that nothing we now do in His name is lost; that the seed which is sown patiently, prayerfully, lovingly, will ere long spring up, for light is spreading rapidly, everywhere dispelling the darkness of heathenism and ignorance. Let us pray hopefully for the Spirit to descend and water the thickly-sown soil, and there shall be an abundant harvest.

"Amongst our other visitors the Tasildar of Anekul came to our tent one evening. He is a very intelligent Brahmin, and has shown himself very friendly to us on several occasions. During our previous visit in Anekul, he came to see us several times, and one evening sent his nephew with a present of fruit, &c.

"When evening came, we were glad to quit the tent and seek outside a breath of cool air, if it were possible to obtain it. Our evening walk was on the comparatively high ground by the side of the tank; there a great number of women were always collected together, busy in ascending and descending the steps which lead down to the brink of the water. When we reached the tank, we were sure in a few minutes to be followed by a large number of people. When thus followed, we sometimes sat down under a tree which was an object of heathen worship, and under its branches the people listened quietly, whilst the only true object of worship was preached to them; and sometimes we rested near some large common-looking stones, on which were engraved the images of serpents; these also were objects of idolatrous worship, and formed the subject for conversation with the people.

"Twice, whilst walking through the village, I was invited to enter a verandah in front of a house. Having accepted the invitation, I was speedily surrounded by dark faces. I looked for a seat, and they pointed to the ground; I sat down, but drew their attention to the dust upon it. The next time, upon inviting me, they hastily swept a little place and there put down a board for me to sit on. Each time they asked for a 'song,' which, having sung, I gave its meaning in the best Canarese I could speak.

#### THE LORD'S SUPPER IN A STRANGE LAND.

"But of all that we saw and heard during our stay in Anekul, nothing equalled in interest our service on Sunday, when the Lord's Supper was administered for the first time in the place. There were ten communicants in all: our three selves, two catechists and their wives, another agent of the Mission who accompanied us to Anekul to aid in out-door preaching, and a Wesleyan and his wife who had expressed a wish to be present. The room was soon filled with men and women; they all sat with great quietness on the ground. Before the communion service commenced, Mr. Campbell drew the people's attention to the meaning of the service which was to follow, and as they seemed very unwilling to quit the room, they were invited to remain if they maintained perfect silence; they were indeed very quiet, the sound of a

pin falling might have been heard in the stillness and quietness which were kept; it was a deeply interesting as well as a solemn time; some were sitting, and some were standing motionless at the end of the room, all ears and eyes, to the service going on, and when it was concluded, during a few minutes the same stillness was preserved as if the spectators were somewhat awed. Surely the purity, simplicity, and beauty of our service will recommend itself to their hearts and consciences, when contrasted with the sinfulness and impurity of their religious rites and observances. The Lord grant that it may be so!"

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#### TRAVANCORE.

THE subjoined letter, addressed by the Rev. JOHN LOWE to our beloved brother Dr. MULLENS, indicates the gratifying progress and efficiency of measures for the furtherance of an effective native agency, inaugurated during Dr. M.'s recent visit to TRAVANCORE. It is, indeed, a most encouraging fact that in that extensive Mission-field several native brethren, of long-trying Christian character and suitable talents, then received ordination as pastors and evangelists of native Churches, and we are glad to learn from Dr. M. that several more will be added to their number probably within the present year.

"Neyoor, South Travancore, June 20, 1866.

"MY DEAR DR. MULLENS,—I hope that by this time you have safely reached dear old England, found all your friends well, received a joyful welcome from them, and are now settled down to your new duties and responsibilities, and finding much comfort and encouragement in your work.

"It is our earnest prayer that the Lord may give you all needed grace and wisdom and strength to enable you to do very much for the promotion of His glory.

"We often, often think of you, and often speak of your pleasant and profitable visit here. It did us all much good. We needed a little stirring up, a little pressure from without, to get us out of old beaten paths. We were *prepared* for action, but we needed some one to give us the word of command—Advance! We look back upon your visit as a new starting-point in the history of our Travancore Missions. God grant that our hopes may be realized.

"You will be pleased to hear that our four native brethren, ordained while you were here, are all prospering, and have secured for themselves the love, esteem, and confidence of their respective Churches.

"It is very gratifying to observe, on the one hand, the regard and respect which the people here show to their pastor, Mr. Zechariah, and, on the other, the deep interest and affectionate solicitude with which he seeks to discharge his duties as their pastor; and, I doubt not, the same might be said of the other Churches recently formed and their pastors.

"Rev. C. Yesudian paid us a visit last week, and preached for Mr. Zechariah on the Sabbath. He gave us glowing accounts of the success attending his labours, and that of the agents under him in his new sub-district.

"I had a conversation with Rev. S. Mapilammony the other day. The Lord is very manifestly blessing his labours at and around Dennispuram. He tells me that every Sabbath the chapels there, and in several villages around, *are crowded*, and to accommodate the rapidly-increasing congregations the places of worship must be enlarged.

"And our dear, devoted, humble-minded brother Thévasen; no pastor could be more respected, none more loving and more beloved, than he. He is, indeed, as Mr. Duthie remarked the other day, quite the model native pastor.

"Nothing could be more satisfactory, nothing more encouraging, than the results of the important step inaugurated at Nagercoil on the 16th of February last. Truly, 'The Lord hath done great things for us, whereof we are glad.'

"Since you were here, our little Mission circle has been called to pass through a season of sorrow and trial.

"You will be grieved to learn also that my dear wife is in a very delicate state of health. I have felt for some time past very anxious about her. It is very evident now that, if she is to remain longer in this country, a decided change is absolutely necessary; and, after much prayerful deliberation, and in accordance with the urgent advice of several of the brethren, I have resolved to take her to Coonor, in the hope that the bracing hill climate may, with God's blessing, be the means of restoring her health.

"I have been far from well myself for some time past, though not prevented from attending to my ordinary duties. My general health is not good, and for the last six weeks or two months I have been *tortured* with a cropping out of small, fiery, irritable boils over the body. If my anxiety regarding my dear wife is removed, with a short stay on the hills I have no doubt I will soon be all right.

"The state of Mrs. Duthie's health, too, is causing us much anxiety. This last excessively warm and protracted hot season has completely protracted her. She is very low indeed; and certainly if we had not the prospect of cooler weather setting in, it would be a great risk to allow her to remain here. With this prospect, however, and the conviction that any change we could secure for her at present in this country would have only a very temporary effect, and the likelihood that in the course of a year or eighteen months at most she would be obliged to take a voyage home, both for her own and her children's sakes, I feel that it would not be justifiable in me to recommend at present any measures involving much expense or inconvenience, but have advised Mr. Duthie to arrange to send his wife home the beginning of next year.

"I trust that when you know all the particulars, as in due time you will, Dr. Tidman, yourself, and our Directors will approve of the advice I have given.

"All these trials and afflictions remind us of our weakness. May the Lord richly sanctify all His dealings towards us, and promote His own glory thereby.

"And now I am obliged to ask a great favour of the Board. In prospect of opening Branch Dispensaries ere long throughout our Missions, I have had to order much larger supplies of medicines, instruments, &c., this year. I had no other alternative but to draw upon the treasurer of the Society at home. I

hope I [have not used too great a liberty in doing so to the extent I have, especially as the greater part is for the means to enable me to carry on my work here.

“As our stock of medicine, &c., is sure to be exhausted before the close of the year, I trust the cases sent to be forwarded to me will be despatched with as little delay as possible.

“And now, with our united kind regards to Dr. Tidman, yourself, Mr. Fairbrother, and Mr. Robinson,

“I remain, my dear Dr. Mullens,

“Yours affectionately,

“JOHN LOWE.”

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## SOUTH AFRICA.

### PEELTON.

#### THE LIGHT OF LIFE RISING OVER BENIGHTED KAFFIELAND.

“Peelton, South Africa,

“February 8th, 1866.

“MY DEAR SIR,—My esteemed brother the Rev. R. Birt having expressed to me his wish that I should forward to you a report of my labours during the past year, especially as these have reference to, and are brought to bear upon the heathen surrounding us, I will endeavour to comply with his request, and as concisely as possible, that you may form a correct idea of the work which devolves upon the junior missionary, and of the necessity which exists for such an agency in this neighbourhood. Upon the station proper I now share the ministerial work with Mr. Birt, both that of Sabbath services and week-evening engagements, the latter comprising ordinary religious services and the particular instruction of those who are candidates for church fellowship. As Mr. Birt will report upon the condition of the station, it is not necessary that I do more than refer to this part of my work, simply observing that these engagements are to me very pleasant, and appear to afford equal gratification to the people. Our week-evening lecture is often a very interesting service, the exposition of the word of God being listened to with marked attention by both adults and young people.

#### ITINERANT LABOURS AMONG THE KAFFIRS.

“But, as the itinerating work of the Mission devolves upon me, it may be preferable that I confine my remarks to this most important part of the missionary's toils.

“Without exception, the station must be regarded as a centre from which holy influences should radiate, as the base of operation from whence aggressive effort is to be made upon the powers of darkness in its neighbourhood, as the spot where young persons are more particularly under the care and eye of the missionary, and, being peculiarly favoured by more and careful instruction, may be trained to go forth to their heathen countrymen, break up fresh ground, and prepare the untutored native for more systematic instruction.

"The number of people visited is very great, and, on account of the social habits of the Kaffirs, the toil is often severe of endeavouring to reach them all; whereas in a town of China or city of India hundreds may at any time hear the words of life from the lips of one missionary, but to reach that number a missionary itinerating in Kaffirland must preach four, five, and even more times; and this, performed in the course of one day, involves, on our treeless plains, an amount of exposure to our almost tropical sun often very difficult and painful.

"The natives under our direct instruction at Peulton form but a small proportion of those who come under our influence, and are visited by native evangelists on the Sabbath, and during the week by the missionary.

"During the past year a new out-station has been formed in connection with Peulton. My efforts there are spread over a large extent of country between King William's Town and the sea, on the river Chabo, which sustains a large population, dwelling in villages, of from thirty to four hundred inhabitants.

#### VILLAGES STILL IN HEATHENISM.

"I was received very kindly by the head man, who was not unacquainted with missionaries, his father (now dead) having been at one time not far from the kingdom of God, but who fell away during the terrible delusion excited by a Kaffir prophetess during the prevalence of which the Kaffirs killed their most prized possessions; viz., cattle. At all the villages I am kindly received, and at one large kraal had the pain of hearing that, although the words spoken were understood, the message of mercy which I brought was new to the people: 'they had not before heard it.' On my last visit to this neighbourhood in company with one of our elders, I made a strenuous effort to reach all the villages, and thought that we had accomplished our object, when, very weary, man and horse turned homeward. On reaching a height which commanded an extended view of the country around, the deacon pointed out villages still beyond, but we were too weary to go further, and could only stay at those which lay near our homeward route. Formerly, when your missionaries were allowed a travelling waggon, days could be spent from home; but I lack this comfort, both for my work and my family, having only been able to purchase riding horses and their accoutrements. If it seemed good to the Directors of our loved Society to make me a grant for a waggon, oxen could be otherwise obtained, and it would be much prized and well taken care of. At no very distant day I hope to place a native schoolmaster in the midst of these people, who will also occasionally conduct a native service on the Sabbath.

#### GRATITUDE FOR THE GOSPEL MESSAGE.

Nothing would strike a stranger more forcibly, could he be present at any of our gatherings, than the quiet demeanour and apparently earnest attention of the heathen. The word of God and the exposition of it, together with the enforcement of its claims and the rebuking of their sin, are listened to with an attention not often surpassed in our beloved fatherland; and kind expressions of thankfulness are tendered for our manifested interest in them. Yesterday, while engaged in conversation with a head man after preaching, he told me

that he did not understand why I should urge him to repent *now*, or, to employ his own idiom, 'make haste to repent,' and yet he said 'Your visit to me causes me as much joy as does the sight of the spoil of cattle taken in war.' I am begged by the people very frequently to go to them oftener, and they say, 'We hear when you are with us, but, when you leave, this word leaves us likewise;' adding frequently, 'We are the ignorant—this word is not natural to us.' I only remember two cases in which I have been rudely treated. Another feature is worthy of remark, the absence of begging, even amongst the very poor, excepting in cases of severe distress, which are now, unhappily, very common both amongst the natives and European immigrants.

"In reference to the spiritual concerns of this people, our present deep need is not so much more labourers, nor more knowledge, nor more direct effort for the good of this people, nor increased and more potent civilizing agencies, nor other form of Government, but that upon these forms of men, these dry bones covered with sinew and flesh, the Holy Spirit of God might breathe, the inspiration of the Almighty come down; and does not this involve the deep need of prayer—more earnest, and importunate—on the part of Christians of favoured lands? and then the desert shall become a fruitful field, and the fruitful field be counted for a forest.

"I will only add what will be to you, I believe, grateful tidings, that my health, and that of Mrs. Brockway, continues good.

"With affectionate respect,

"I remain, dear Sir,

"Yours very truly,

"Rev. Dr. TIDMAN."

(Signed)

"THOMAS BROCKWAY."

## ORDINATION OF MISSIONARIES.

### BRISTOL.

SPECIAL service was held at Brunswick Chapel, Bristol, July 4th, when the Rev. S. ORGAN, of the Western College, Plymouth, and the Mission College, Highgate, was ordained as a Missionary to India, in connection with the London Missionary Society.

The Rev. J. O. Whitehouse, late of Travancore, described the field of labour; the Rev. J. Morris proposed the usual questions; the Rev. H. I. Cooper offered the ordination prayer; Rev. E. J. Hartland gave the charge to the missionary; and the Rev. William Fairbrother gave a special missionary address to the young.

### LEAMINGTON.

On Tuesday evening last (July 24th), a service of an interesting character took place in the Congregational Chapel, Hollywalk, Leamington, in connection with the ordination of Mr. T. E. SLATER, lately a student of

Spring Hill College, Birmingham, and the Missionary College, Highgate, London, as a Missionary to Calcutta. The chapel was well filled. The Rev. Professor Barker, of Spring Hill College, opened the service by reading the Scriptures and prayer; the Rev. J. Mullens, D.D., of India, and now one of the Foreign Secretaries of the London Missionary Society, described the field of labour to which Mr. Slater has been appointed. Dr. Mullens expressed his great pleasure that Mr. Slater was to enter upon much the same line of work in which he himself had so assiduously laboured for many years, and that he would, in all probability, occupy the same house. The usual questions were asked by the Rev. E. T. Prust, of Northampton; the ordination prayer was offered by the Rev. W. Slater, father of the new missionary, and pastor of the Church; the Rev. E. W. Dale, M.A., of Birmingham, delivered the missionary charge; after which the solemn engagements of the evening were brought to a close by an appropriate prayer offered by the Rev. C. Clemance, B.A., of Nottingham.

#### HALIFAX.

On Thursday evening, July 26, MR. JOHN NAYLOR, B.A., late of Spring-hill College, Birmingham, was ordained as a missionary to Calcutta, in Zion Chapel, Halifax. The Rev. Bryan Dale, M.A., read the Scriptures and offered prayer. The Rev. Dr. Mullens then gave a graphic description of Calcutta, and impressively stated its moral and spiritual needs. He said that he engaged in the evening's service with peculiar pleasure, not only because his young friend was going to the very city where he had spent twenty happy years, but also because he was about to be occupied in the very work which had so largely engaged his own sympathies and energies. He congratulated Mr. Naylor on the honourable and responsible position to which he was designated. The Rev. James Pridie asked the usual questions, to which the candidate suitably replied. The ordination prayer was offered by the Rev. John Marsden, B.A., of Kidderminster. The Rev. Professor Bubier, of Spring-hill College, then addressed the missionary on the sentiment with which he might appropriately enter upon his work, and assured him of his heartiest approval and sympathy. The Rev. F. Bolton, B.A., of Elland, the Rev. D. Jones, of Booth, and others took part in the proceedings, in which the deepest interest was manifested by a large congregation.

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#### DEPARTURE OF MISSIONARIES FOR CHINA.

THE Rev. James Sadler and Mrs. Sadler, and Rev. Thomas Bryson, embarked for China, per "Silver Eagle," August 22nd.

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**MISSIONARY CONTRIBUTIONS.**  
*From April 30th to June 15th, 1866.*  
 (Continued from last Month).

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INDIA.

MADRAS.

ORDINATION OF NATIVE MISSIONARIES.

Few things are more gratifying in the progress of Mission work than the extension of the native ministry. The more completely that an increase is secured in the number of faithful ministers, the more sure is the hope that the native Church will not only remain steadfast, but will extend itself. Progress in this direction has been slow hitherto; but the time has come when a large increase may be looked for, especially in the Missions in India and in China. A goodly number of young men, well educated both in the English and native languages, have in India been preparing for this advanced position among the agents of the Society, and are anxious to offer themselves for it to the missionary brethren. In Calcutta, five years ago, three native evangelists of this rank, all well-tried men, were ordained as pastors of native Churches or as missionaries to the heathen. Two others, trained almost entirely in the native languages, have since been ordained pastors of the Churches in Benares and Mirzapore. In February last, four were ordained in Travancore.

The missionaries of the Madras District Committee have recently forwarded to the Directors, with their own full approval, the application of two of their evangelists, Mr. KOTELINGUM and Mr. PARATHASARATHY, also to be ordained to the ministry, and accompanied the application with the answers which the two brethren have given to various questions put to them by the Committee. These answers are wholly the work of the brethren themselves, and are written in excellent English, which they both well understand. After reading these papers, and considering the high testimonials given to their



religious character, the Directors, with thankfulness and pleasure, have given a hearty sanction to their ordination. Selections from these answers are now laid before our readers, who cannot fail to be equally interested in a measure calculated to prove a great blessing to the Churches of Madras.

QUESTIONS PROPOSED TO MR. COTELINGUM AND MR. PARTHASARATHY,  
NATIVE CANDIDATES FOR ORDINATION, WITH SELECTIONS FROM  
THE WRITTEN REPLIES OF THE CANDIDATES.

THE FOLLOWING APPLY TO MR. COTELINGUM :—

Q. WHAT are the distinguishing doctrines of the Bible, and what are your views upon them ?

A. There is but one God. He has revealed himself in His Word as three in one and one in three. This is incomprehensible, but true.

The first man was created holy and upright, but soon fell into sin, and thus became a subject of its wages, which is death. In this state he or his posterity could never for a moment be exempted from the consequences of sin; but Jesus Christ, according to the covenant of redemption, made and agreed upon between Himself and God in the counsels of the Trinity before the foundation of the world, became God and man (Emanuel), assuming both human and Divine natures in Himself. He, as surety for sinners, fulfilled the demands of the law by giving perfect obedience to it; and thus the justice of God, by the sufferings and death of Christ on the accursed tree, was satisfied. He therefore saves from sin and death all those who firmly believe in Him. Moreover, He makes them that believe in Him righteous in the sight of God and heirs of eternal life, which is promised to man only in connection with faith in Him. Christ is invested with the threefold office of prophet, priest, and king. As a prophet, He revealed the will of God for our salvation; as a priest, He offered Himself a sacrifice once for all, and now intercedes with the Father for our redemption; as a king, He rules over the Church, and defends His people from their and His enemies.

This plan consists of the doctrines of justification, adoption, and sanctification.

Justification, or deliverance from the condemning sentence of the law.

Adoption, or the translation of sinners from a state of enmity into the family of God.

Sanctification, or deliverance from the power of sin. These benefits cannot and will not be separated. Though, on account of our narrow and limited capacities, we are under the necessity of considering them separately, yet we must remember that essentially and really they become the believer's at once; for when he is called he is justified. Believers are made partakers of these benefits in this life, which is evident from Rom. viii. 30. Believers also partake of those blessings which flow from these benefits: such as peace with God—Rom. vi.; freedom of access to God the Father at all times as children; fatherly correction—Heb. xii. 6 and 7; a title to immortality; a happy death—Psalms xxiii. 4.

The outward means and ordinances appointed for converting and saving perishing sinners are the Word of God, the Sacraments, and prayer.

The Word of God.—This is the rule of faith and life. This makes the full discovery of the only way of man being saved, and hence the preaching of it is the most important means, with the aid of the Spirit of God, to convince, convert, and save perishing sinners.

The Sacraments.—There are only two ordained by Christ in the Gospel—*i. e.*, Baptism and the Lord's Supper.

Baptism is a religious ceremony by which one is received into the visible Church by sprinkling of water in the name of the Trinity. The Lord's Supper was instituted by our Lord in commemoration of His sufferings and death on the cross. Bread and wine are the elements used in this ordinance. This is a token of His love. It is a pledge of the believer's communion with Christ. It is designed for their spiritual nourishment and growth in grace.

“Prayer is an offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies.”

It must be asked agreeably to God's will—1 John v. 14.

It must be offered up in the name of Christ—John xxi. 23.

It must be offered up with confession of our sins—Daniel ix. 4.

It must be offered up with thanksgiving—Phil. ix. 6.

**Q.** WHAT do you apprehend as the proper duties of a Christian minister and missionary, and what do you conceive to be the peculiar temptations to which he is exposed?

**A.** The duties of a pastor and missionary are the following:—

To preach the Word of God faithfully and diligently, in season and out of season, and to give his whole heart to the work.

To labour for the conversion of the unconverted, and to give advice to enquirers after truth.

To build the church under his charge, and try to plant new churches, scattering the seed in all directions, as far as it lies in his power.

To administer the Sacraments, to visit the Christian families, and to visit and pray with the sick.

Faithfully to exercise Church discipline according to the precepts of the Gospel. Offenders should be censured, admonished, and excommunicated if need be.

To cultivate Christian graces, such as faith, humility, love, patience, seriousness, zeal, reverence, &c.

To work under a deep sense of his own utter insufficiency, and of his entire dependence on God, looking up to Him alone for success.

To work for his own salvation and that of his Church.

The peculiar temptations to which a pastor and a missionary is exposed are the following:—

*Pride*.—Thinking too highly of himself, his knowledge, his talents, his labours, or his dignity.

Neglect of studies; dull and drowsy sort of preaching; not helping the destitute of the congregation; seeking more of creature comforts than the glory of Jesus Christ.

Barrenness in works of charity, and neglecting Church discipline.

**Q.** You having for some time past been engaged in the work of an evangelist, what has led you to wish to take upon you the more responsible duties of an ordained missionary?

**A.** For the following reasons:—

I can do the work of an evangelist just as any ordained missionary. The work of an evangelist is to preach the Gospel. The first duty of an ordained missionary is likewise to preach the Gospel.

There are duties to be performed by a missionary which I, according to our views of God's Word, am not eligible to perform; such as the administration of the ordinances of the Gospel. These have been instituted by Christ, and therefore I wish to be able to attend to His command in this respect.

I wish to devote my whole life, with the help of God, to His service, doing the duties of a servant of Christ among my own fellow-countrymen, for their conversion, edification, &c.

I can, as an ordained missionary, have the sympathy of the native ordained missionaries already in the thick battle-field, fighting the battles of the Lord, and, to some extent, pulling down, by God's help, the strongholds of Satan in my dear fatherland.

I think I can be better appreciated and accepted as an ordained missionary than as an evangelist by my own countrymen, both Christian and heathen. When they see that I am set apart for the work of Christ and the building up of His Church, by the ceremony of ordination, they will then, I think, be better prepared to listen to my counsels and advice.

I have always observed that those who come to this country from Europe to preach the Gospel are ordained as ministers. This, I think, gives them an advantage in their work, and, moreover, it is, I think, in accordance with the Word of God.

I believe the native Church of this country will have ordained pastors after there is no need for European agency, and, believing both that this is expedient and Scriptural, I desire to be specially set apart for this work by the laying on of hands as commanded in God's Word.

(Signed)

M. COTELINGUM.

THE FOLLOWING APPLY TO MR. PARTHASARATHY.

**Q.** WHAT grounds have you for your belief that you are a Christian?

**A.** When I look back upon my past history, I feel very thankful to God for His mercy in bringing me out of heathenism. I was born a heathen, and lived with my heathen friends till I was eighteen years of age. I received for several years a good education in our Mission school. After long and close attention to the Bible, I was very much struck with the truths that are contained in it. Then I began to see the difference between idols made by men's hands, and the only true God, who is the Creator of the universe. I found that idols are nothing in the world, and that there is but one living and true God, who so loved the world as to give His only begotten Son to die for sinners. I then forsook my parents, friends, property, and broke my caste for the excellency of the knowledge of Christ Jesus. I am not sorry now for what I then lost; I feel that I have found the pearl of great price. Christianity

not only shows the possibility, but the mode of our restoration, and describes the happy condition of the restored, even in this world, by declaring that to be "spiritually-minded is life and peace." The religion which I professed before did not give me any solid happiness and comfort; but the religion which I now profess gives me true comfort and happiness, which I cannot adequately express by words. It is a glorious thing to be a Christian. I feel in my heart that I have been brought out of darkness into light, and therefore I believe that I am a Christian.

**Q.** WHAT are the motives which urge you to the work of the ministry?

**A.** The motives which urge me to the work of the ministry are the following:—I believe my chief motive is a desire to save souls. I voluntarily take upon me this honourable office; an office which it is right for a man to desire. This desire or motive which exists in me has no tendency to a worldly kind of honour; a motive not aiming at an extra allowance of money. Pure motive is that, by being ordained, I will be more useful in the great work of the evangelization of India. It will give me more power or authority over those who are under my charge or control than I have now; or, in other words, it will give me a high, noble, and peculiar position in the Church of Christ. As a minister, though I may not magnify myself, yet I may magnify my office. Though I esteem myself as less than the least of all saints, and unworthy to be called a servant of God, yet I feel that I am an ambassador of Christ, intrusted with a message of salvation, entitled to the respect due to an ambassador, and to the honour which is appropriate to a messenger of God. To unite these two things constitutes the dignity of the Christian ministry.

**Q.** WHAT, in your judgment, are the qualifications necessary to form a good pastor and missionary?

**A.** The qualifications that are necessary to form a good pastor and missionary are the following:—1st. He should have good general health. 2nd. He should have a clear and distinct utterance. 3rd. He should have self-possession. 4th. He should possess the ability of acquiring and retaining knowledge. 5th. He should have good sense, and be a man of good private character, independency of thought and judgment, possessing and illustrating the Christian virtues by an upright life. 6th. He should be distinguished by profound knowledge of his own heart, and of Christian experience generally: a man who rules his own house well, and who thus shows that he is qualified to preside as the first officer in the Church of God. 7th. He should possess appropriate sensibility, marked by a disposition for retirement and study, characterized by an enlarged and experimental acquaintance with the Scriptures; should be marked by facility in preaching; apt to teach; should be distinguished by readiness and fervency in prayer, and should be familiar with the people in general. 8th. He should be characterized by unfeigned humility and by ardent love to the Saviour, and especially marked by habitual communion with God, for he must be a man of prayer and guided by the Spirit of God, without which no qualification will avail. 9th. He should cherish a continual sense of dependence on the Lord Jesus, and an earnest desire to be useful. 10th. He must be a man of suitable age and experience, one who would not be likely to fall into the temptations that are laid for the

young. Lastly, he must have a fair reputation among those who are not Christians, as it is intended that the influence of his ministry shall reach them, and as it is impossible to do them good unless he is believed to be a man of integrity.

Q. What do you apprehend are the proper duties of the Christian minister and missionary; and what do you conceive to be the peculiar temptations to which he is exposed?

A. A minister's duties, with regard to the Christian church which is intrusted to his charge, are various in their nature. His studies and labours, in kind and in amount, should correspond to the state of the people, with a view to his being in the highest degree useful to them. The relation between a minister and people is a relation of reciprocal affection and obligation.

With regard to the heathen. It appears to my mind that no duty in the world is so important, so pressing, and so imperative as that of making known the saving truths of the Gospel to those who know them not. Christianity is not a selfish religion; it is a religion of love. A Christian minister, therefore, cannot rest contented with securing his own salvation only; "plucked out as a brand from the fire," he cannot remain indifferent to the eternal interests of multitudes around him of his own countrymen, who are rushing headlong into the gulf of ruin. Sensible of his immutable obligations to the Lord, who has purchased him with his own precious blood, he cannot enjoy "the peace of the Spirit" without doing all he can to make His name "known upon earth." It has been my heart's desire to do so. When I see my countrymen labouring under the yoke of Brahminism; when I see them following the tyrannical system of caste; when I see them worshipping three hundred and thirty millions of gods who have vile characters attributed to them; when I see them depending for salvation on the blood of goats and sheep, instead of the Messiah; when I see them left to the dominion and ruin of their sins, I cannot but feel within myself that, as a Christian minister, I am in duty bound to preach to them that *blessed Gospel* which has brought me out from Hindu error, and given me the hope of eternal life. I must be instant in season and out of season, to save them from eternal misery.

There are, I perceive, some temptations that are laid in the way of the minister—viz., pride, a desire to study for the sake of respectability, ambition, an expectation of passing an easier life after becoming a minister, falling off from the first zeal and warm affection to his Saviour and his work, becoming worldly in habits and feelings, and trying to be a lord over the flock of Christ. Another temptation in this country is, I think, to become ashamed of Christ before the high caste heathen, and saying nothing about Him to those who hate both Christ and all those who have broken caste. To retain something of caste feeling and prejudice is also a temptation.

Q. You having some time past been engaged in the work of an evangelist; what has led you to wish to take upon you the more responsible duties of an ordained missionary?

A. I had been cherishing this thought of being ordained as a missionary from the time of my conversion. I remember full well what I said to Mr. Hall soon after my conversion. He asked me (when he and I were walking on the top of the Mission House one evening eleven years ago) what work I

would like to do in future; I told him that I would prefer *this great work of the evangelization of India better than any work of a worldly kind*. As I was a novice to Christianity, I had not clear views about it then. Though it was perhaps a mere wish then, yet God the Almighty began to open my eyes from day to day to behold my way clearly. The mere wish became the real and substantial desire in course of time. Then I felt that I was really called of the Lord for His work. With this intention I joined the theological class in connection with our central institution. My father in Christ, Mr. Hall, trained me for six or seven years, in order that I might be fitted for the work of Christ. God, through the instrumentality of my father, appointed me as an evangelist, and sent me as such to Tripatoor, wherein I now labour. I am usefully engaged here as an evangelist, but, by being ordained as a missionary, I shall be more useful and more active in the work of the Lord than I am now. It will give me a peculiar position among the people among whom I labour. When our Lord was on earth, He first of all called the Twelve as disciples and afterwards apostles. Why was this? It was to distinguish them from those that were afterwards called disciples, and that each one should do his respective duties. Just so in our Churches there are different orders, such as pastors or ministers, deacons or elders, and Church members, &c. The pastoral position is the highest in the Church of Christ. It is His will that there should be pastors. I believe ordination will make me more useful in edifying Christ's people, as well as in bringing the heathen to Him.

Then in our Churches the honour of celebrating the Sacrament of the New Testament is connected with ordination, and, as one of Christ's ministers, I think I ought to obey this command. Though the duties of an ordained minister are more responsible than those of an evangelist, which I now hold, I think it wrong to shrink from responsibility in Christ's work. Under these circumstances, I wish to take upon me, before God and men, those responsible duties which an ordained missionary should perform.

(Signed)

C. PANTHASABATHY.

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#### LEPER ASYLUM AT ALMORAH.

THE accompanying appeal has been forwarded to us by the Rev. J. H. BUDDEN, of Almorah, with a view to circulation among the friends and supporters of Christian Missions, and we feel much pleasure in commending it to their notice, and bespeaking for it their generous sympathy and aid. The efforts recently made to bring the afflicted inmates of the Leper Asylum at this station under the influence of the Gospel have been, on several occasions, described at length in our pages. The visits of Mr. Hewlett and the repeated instructions of the native catechists have commended the Divine message to the notice of saddened hearts, already prepared by the Christian kindness of the English residents to understand the source whence such kindness springs. Systematic efforts to comfort and enlighten them have been crowned with great success; and it is in consequence of this success that the present demand for additional aid has arisen.

"The Almorah Leper Asylum was commenced in the year 1843, to provide accommodation, food, and clothing for the victims of this malady, who were in the habit of seeking a precarious subsistence by begging. From the first it has been sustained by the voluntary contributions of the European community.

"In the year 1851 it was connected with the Kumaon Mission, then recently established in Almorah. At that time there were thirty-one inmates, and there was a debt on the funds of about 100 rs.

"In 1854, owing to the increase in the number of the inmates, it became necessary to enlarge the accommodation; and, as the site of the old buildings would not allow of this, a new site was selected, and a new asylum of better construction erected. There were then forty inmates, and accommodation was provided for fifty.

"On two subsequent occasions it has been necessary to enlarge the asylum. In 1856 five houses to accommodate ten lepers were added; and in 1863 a new row of fifteen houses was built, providing altogether convenient accommodation for ninety persons. This is now more than sufficiently occupied by ninety-seven men, women, and children.

"A proper supply of wholesome food is furnished to all these persons daily, and clothing is given to them according to the season.

"Until the year 1864, the whole of the expenses of this institution were defrayed by voluntary contributions, furnished chiefly by Christian friends residing in the province, or others residing elsewhere, to whom they personally applied for assistance, or annual visitors to the neighbouring sanitarium, Nynee Tal. Beyond this, an appeal has not been made to the Christian public. On occasions of deficiency, assistance has been rendered from the funds of the Kumaon Mission.

"In 1864 some property was given to the institution, which has since been funded. It has already supplied valuable assistance, and it is hoped may eventually produce a monthly income of about 200 rs.

"Since the asylum has been connected with the Kumaon Mission, efforts have been made to teach the lepers to read and to give them religious instruction. And since 1862 a native Christian has been employed expressly for this purpose, at the sole expense of one of the supporters of the institution. These efforts have been so far successful, that a few of the inmates can read Hindee very well, and several others are learning satisfactorily. A still larger number of them have manifested deep interest in the religious instruction given to them, and at their own request ninety-seven men, women, and children have, on different occasions, received Christian baptism. Some of these have since died, but only a few of the present inmates are unbaptized.

"To meet the necessities arising out of these new and interesting circumstances, a commodious and substantial building has been erected on the asylum premises for the purpose of Christian worship. It is used for this purpose daily, by a native Christian or a missionary, in company with the lepers, and on Sunday two regular services are held, generally by a missionary.

"But other responsibilities are now connected with the Christian character of the institution, to meet which it is necessary to make this appeal to the

Christian public. In so large a community of both sexes, promiscuously gathered together, chiefly from the lowest classes of heathens, and separated from each other by caste distinctions, there was no choice but to tolerate many evils of personal and social habit, which it has now become a paramount duty, in the exercise of Christian wisdom and patience, to rectify. In general the converted lepers show every disposition to conform to such new regulations as are proposed to them, and have already done so to some extent; but, in order to carry them out effectually, it is necessary to erect some additional buildings, the character of which will show the kind of improvement needed:—

“1. A washing and bathing house, &c. These are absolutely necessary on sanitary grounds and for cleanliness, as the crippled condition of the majority of the lepers disables them from reaching the nearest water.

“2. A cooking and eating house. Hitherto rations of uncooked food have been supplied to the inmates, which they have prepared and eaten by themselves. By a system of messing together, economy, cleanliness in the houses, and many other advantages will be secured.

“3. A store room where supplies of such food as is not required to be obtained fresh daily may be kept, and arrangements made for the preparation, storing, and distribution of clothing.

“4. An infirmary, where such lepers as are utterly helpless and approaching their end may be properly cared for and attended to.

“5. A school room, where daily classes may be held, and the native Christian superintendent may keep his accounts, registers, books, &c.

“In addition to these, it is very desirable that a suitable dwelling-house should be built near the asylum, for the native Christian superintendent and his family. To carry out all these proposals efficiently would probably cost about 5000 rs. (£500 sterling).

“To an undertaking like this, however, the funds of the institution are at present quite inadequate. Owing to the general rise of prices, the monthly expenditure has for some time exceeded the income, and will continue to do so, even when the anticipated addition spoken of above is fully realized. The excess of expenditure has been met from a balance in hand from extraneous sources, which has now been exhausted. Meanwhile no considerable reduction of the monthly expenditure can be effected without injury to the inmates until some, at least, of the proposed buildings are obtained.

“The affairs of the institution are under the control of the Committee of the Kumaon Mission, consisting of the following gentlemen:—

Lieutenant-General Parsons, C.B., Almorah.

Colonel H. Ramsay, C.B., Commissioner of Kumaon, and founder of the Asylum.

F. Pearson, Esq., M.D., Almorah.

J. O. B. Beckett, Esq., Almorah.

Captain J. Fisher, Almorah.

The Agents of the London Missionary Society, Almorah.

“Subscriptions and donations in India will be thankfully received by either of the above gentlemen, and in England may be forwarded as follows:—



Rev. Dr. Mullens, London Mission House, Blomfield Street, Finsbury.

Rev. J. Binney, Upper Clapton.

Rev. J. Stoughton, Kensington.

Rev. Dr. Raleigh, Canonbury.

W. M. Newton, Esq., Park Wood Lodge, Greenhithe.

J. L. Budden, Esq., Canonbury.

W. H. Budden, Esq., Newcastle-on-Tyne.

James Center, Esq., Upper Homerton.

Rev. Joseph Beazley, Blackheath.

Rev. Wm. Pulsford, Glasgow.

Rev. J. S. Rogers, Clapham.

“ Inasmuch as ye have done it unto one of the least of these *thy brethren*, ye have done it unto ME.”

“ JAS. PARSONS, Lieut.-General,  
“ Secretary.”

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## CHINA.

THE following interesting communication has been received from the Rev. A. and J. Stronach and J. Macgowan, comprising the Semi-Annual Report of the Mission at Amoy:—

“ Amoy, July 5th, 1868.

“ We are happy in having to inform you that our dear brother Mr. Macgowan, with his son, arrived here on the second of last month, in the enjoyment of good health.

“ Since the beginning of January, when our last letter was written, eleven new members have been added to the Church. Three of these, two young women and one young man, were baptized by us in their infancy. We trust they are now truly ‘the children of God by faith in Christ Jesus.’

“ The case of one of the converts, whom we baptized lately, should be specially mentioned. His name is Tin-to, and he is about thirty-three years of age. He is an earnest reader of the Bible, and has become well acquainted with Divine truth. In his youth, from a sort of religious feeling, he restricted himself to a purely vegetable diet. Afterwards he became a Roman Catholic, and eagerly studied all that the priests taught him. He then fancied that he had grown very religious; but, being truly in earnest in seeking salvation, he has not been left under the power of such ‘strong delusion that he should believe a lie.’ He was led to hear the Gospel preached by Protestant missionaries, and to read the Holy Scriptures for himself. By degrees he saw more and more clearly that there was no foundation in Scripture for what the Romish priests teach in regard to purgatory, the advantage of masses for the dead, of prayers to the Virgin and to the saints, &c.; so he decided on rejecting Popery altogether. He informs us that the Popish priests, at least in this part of China, find it expedient not to force upon their followers *all* the rules prescribed by their Church in Europe. For instance, they do not order women to come to their confessionals, but make their husbands, or their

nearest relatives, confess for them. We know that they once tried at Amoy to get women to come to them privately, but that raised such a commotion that they dared not attempt it again. He says also that the priests hereabouts do not demand money for saying masses for the dead; nor do they burn incense upon their altars.

"Since January last, five of our Church members have been called from our midst to join, we trust, the large and blessed host of 'the spirits of the just made perfect,' who together enjoy the presence of the Lord in heaven.

"One of these, Chan-se-siong, 'fell asleep' on the 16th day of March. He was then seventy-five years of age. It was on the 5th of March, 1854, that he was received into the Church by baptism. Constant in his attendance at all our meetings for worship, he grew rapidly in knowledge and in grace, and was fervent in spirit in commending the Saviour to all to whom he found access. During several years he diligently laboured as a colporteur of the British and Foreign Bible Society, and his whole life 'manifestly' showed that he was 'an epistle of Christ, known and read of all men.' Influenced greatly by his example, his wife and her servant soon sought and found admission into the Church, and they still continue 'walking in the truth.' During his last illness his heart seemed full of love and thankfulness, and he was enabled to bear a clear testimony to the power and the grace of the Lord Jesus, whose presence gave him a blissful foretaste of the joys of heaven.

"We are sorry to say that we have been obliged to expel from the Church ten persons, six men and four women, who formerly seemed to be sincere believers. Some were excommunicated for their long-continued neglect of attendance on public worship, and some for conduct altogether unbecoming their Christian profession.

"Several of our members who were suspended from Church fellowship have been, after repentance and confession of their sins, restored to full communion. Among these is the teacher Tan-sin-eng. He has repeatedly professed deep contrition on account of his very inconsistent conduct at his mother's funeral. He confesses that he was guilty of great sin in so far yielding to the pressure put upon him by his relatives as to bow before the coffin and to worship the spirit of his mother. So, after sufficient time given him to show the sincerity of his repentance, the Church has again received him into full fellowship, but he has not yet been re-established in the deacon's office.

"The convert Sia-ki-sui continues to be faithful to his Christian profession, although he has suffered much persecution from his father and his uncle since his return to Chwan-chin.

"Our various services at our chapels, and at the different meetings for females, continue to be encouragingly attended.

"Dr. Carnegie has resumed his work in connection with the Chinese Hospital, and the congregations of men and women who listen to our preaching in the hospital hall every Wednesday morning are always large and attentive.

"Mr. John Stronach, having visited the stations at Kwan-k'au, An-bin, and Hai-ch'ung, reports as follows:—

"There is nothing specially interesting to communicate about Kwan-k'au

and An-bin. The audiences continue pretty much as they were in point of numbers, with, perhaps, a few additions from villages hitherto indifferent to the Gospel. There has also been an increased attendance of women, and they manifest, at the examination of inquirers, held after the regular services are over, an encouraging amount of intelligence and Christian feeling. At Kwan-k'au five men and one woman have been received into the Church by baptism; but at An-bin one man and three women have been expelled for non-attendance on the Sabbath. A school for the education of the children of the converts has been established at Kwan-k'au, and the number of pupils is at present twelve. In the instruction of these the preachers assist the heathen teacher, who has been hired; the parents contribute a portion of the latter's salary.

"The number of converts at all the country stations is sixty-four. Eleven adult members have been added to our Churches in Amoy since the 7th of January last; but during the same time five have been removed from us by death, and ten have been excommunicated; so at Amoy our numbers are 263, making at present a total of 327."

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## HANKOW.

NOTICES of native Evangelists employed in connection with this Mission (continued from page 230).

"Hankow, 8th January, 1866.

"In this letter," observes Mr. John, "I wish to continue my notices of the native assistants employed by the Society in and around Hankow. I have already introduced to your notice *Shen Tsing* and *Lo Hsiang-yung*. I must now try and make you acquainted with *Yü Ki-fang* and *Pan Ting Chang*, both excellent and valuable men.

"*Yü Ki-fang* is employed at Hankow. The following is a brief account of his past career, which he has just handed over to me. It contains two or three facts of much interest. It reads thus: 'My name is *Yü Ki-fang*. I am a native of the district of *Kwang-shan*, in the province of Kwang-si, and my age is fifty-eight, having been born in the year A.D. 1808.' (He goes on, à la *Chinois*, to give the month, day, and hour of his birth.) 'When fourteen or fifteen years old, I got to be fond of gambling, and my conduct became very immoral. Soon after this my father gave me a wife, and divided the inheritance between my brothers and myself. My wife did not wish to have female children, and vowed that, should it be her misfortune to have one, she would not allow it to live. Unfortunately, our first-born was a daughter, and the mother insisted upon its being put to death at once. I remonstrated; but she, pointing out the difficulties connected with the bringing up of a daughter, and the uselessness of a female child, threatened to put an end to herself if I should prevent the death of the child. She prevailed, and, within two hours of its birth, the child was smothered by holding its head under water. My next child was a son; but he died when only nine years of age. Three or four years after the death of my son, my wife also died. From my fifteenth

year, for more than thirty years, my life was exceedingly bad, and my wicked deeds were many. I fell in with the Tai-ping rebels twelve times, but did not lead the life of a long-haired rebel for a day. I could always manage to get off by paying a small sum of money. About four years ago I came to Hankow, and heard the Gospel for the first time. What I heard made me feel that I was altogether sinful. At first I only heard the daily preaching; but *Lo Hiang-yung*, finding that I believed, exhorted me to attend the Sunday services. I did so, and in due time was admitted into Church fellowship. Since I have been a member I have often proved myself unworthy of the love and grace of my Saviour. Let me beg the pastor's prayers in my behalf. Pray that I may be enabled, whether I remain here or return to my native province, to hold fast the doctrine of Christ and propagate it among my fellow-countrymen. Pray for the salvation of my soul.'

"Such is *Yü Ki-fang's* account of himself. When he first appeared among us, we were all struck with the earnestness of his manner, the genuineness of his religious convictions, and the simplicity of his faith. A Chinaman's faith in a Chinaman seems to be weaker than that of a foreigner in him. They know that they are as a people lying and untrustworthy, and consequently they put but little confidence in each other. None of the Church members, however, seemed to have the slightest doubt respecting *Yü Ki-fang*. On the contrary, all expressed entire confidence in his sincerity. He has maintained this character ever since. He stands higher now in the estimation of the Church than he ever did, and his influence over the Church members is daily increasing. At the beginning the Gospel seemed to take hold of his very soul, and he appeared to yield his whole being to its blessed sway. Having a little money of his own, he was able to give much time to the reading of the Bible and the various means of grace enjoyed by the converts here. Almost every day was *Yü* to be seen in the chapel, listening with deep and unfeigned interest to the glad tidings of salvation. Often has the old man's delighted face cheered my heart and strengthened my voice when attempting, apparently in vain, to convey to the stolid, earthly, and sensual minds of my hearers some idea of the tenderness, spirituality, and beauty of our divine religion. Whilst looking at my unimpressionable audience, Satan would seem to whisper in my ears that my work was in vain, and that I was attempting an impossibility; but no sooner would my eye light upon *Yü* than another and truer voice would bid me gaze and believe that the Gospel is now, and in China, what it was in 'apostolic days—'the power of God unto salvation.'

"*Yü* did not merely receive passively the truth; the Gospel in him became at once an energizing power, manifesting itself in deeds of love and piety. He strove to bring men under the influence of the truth; and he himself was often seen speaking to men of his Saviour, and entreating them to flee to Him from the wrath to come. His small income, too, he fairly shared with the needy.

"The other converts have been in the habit of regarding *Yü* as a perfect man, and they sometimes tell him how well pleased they are with him. He, however, never fails to repudiate all such claims, and to tell them that they do not know him as well as he knows himself, and that, if they did, they would not think

so much of his goodness. When, some time ago, *Shen Ts-ying*, my principal assistant, expressed his satisfaction with him, Yü stopped him, and requested permission to relate the history of his past life. 'No one in Hankow knows it but myself,' said he; 'and when you hear it, you will not need be told that I am not naturally the good man you suppose me to be.' Among the many wicked deeds of his life he mentioned that of infanticide, alluded to in his letter.

"This crime of infanticide is fearfully common in China, and is looked upon with the greatest indifference by the people at large. Though illegal, it is quite customary, and the authorities hardly ever inquire into the matter or pay the slightest attention to it when cases are brought before their notice. I have never witnessed a case of infanticide; but I am surrounded by trustworthy natives from several provinces, and they bear a decided testimony to the fact that no vice is more common among the poor (and they are numerous enough in China) than the smothering of female children, and that there is no crime more venial in the sight of the nation as a nation. A native of this province tells me that in his village seven new-born infants were smothered in one family, and [that nothing was thought of it. A native of Nanking tells me that his very next-door neighbour despatched three, and that it was his brother who saved the fourth daughter. Female children are generally the victims of this unnatural and monstrous crime, and the binding of the feet has a great deal to do with its prevalency. Whilst the son is regarded as a perpetual member of the family, the daughter is looked upon as the property of the family of her future husband, and simply a sojourner under the parental roof; and, being almost useless on account of her little feet, which the perverted taste of her country demands, she is regarded as a worthless and expensive intruder. I am told that in the provinces of *Canton*, *Kwangsi*, *Yün-nan*, *Kwei-chow*, and *Hu-nan*, where the large foot is more in vogue and, consequently, the women more useful members of the family, infanticide is far less common.

"But I must return to Yü. He says that, though he knew that to kill the child was not a proper thing to do, yet he had never felt it to be a sin, either against God or man, till he became acquainted with the truth as it is taught in God's Word. In fact, he thought at the time that there was more virtue than vice in the deed, and that his wife was right in the circumstances. But since his conversion he has been brought to look on the offence in a very different light; and now he sees that he has perpetrated one of the most heinous crimes.

"You will observe that in his case, as well as in each of the others, that conviction of *sin* is spoken of as following the hearing of the truth. One of the most difficult things is to get a Chinaman to feel that he is a sinner is the proper acceptation of the term. Of *sin*, as *sin*, he seems to know nothing. It is the Holy Spirit alone that can convince the world of *sin*.

"About six months ago one of my native assistants had to leave for Shanghai, family matters demanding his presence there. Yü seemed to be the man to take his place. At first the old man positively refused to receive any remuneration for his time and labours. Knowing, however, that a small sum to supplement his little income would be serviceable to him, I have

insisted on his accepting ten or twelve shillings per month. A large portion of this he consecrates to the cause in various ways; the other portion I have to pay him in clothing (which he greatly needed), because, if paid in cash, he would have given it all away to the poor and needy.

"I might give you some interesting specimens of his earnestness and devotedness, but have not the time just now, and this notice is already long enough. He spends his whole time in the chapel, and is ever speaking to men about their highest and eternal interests. He preaches very little else than Christ. Christ's birth, teachings, sufferings, miracles, death, &c., &c., are his themes, on which he delights to dwell every day. In abstract speculations on the being and attributes of God, he seldom indulges. It is the God incarnate—God as He appears in the face of Christ—it is this God that has won his heart, and whom he delights to make known. In this respect the influence of his preaching on his fellow-labourers is very salutary. Should we, in any of our discourses, forget to make Jesus prominent, Yü will never fail to remind us of our derelictions of duty by getting up and delivering a discourse full of Christ. I love this venerable old man, and hope to spend a happy eternity with him when our labours are ended.

"*Pan Ting Chang* is our agent at Wu Chang, and I have a great deal of what is good and interesting to tell you about him and his work, but must defer doing so to another opportunity. *Hu Teh-mou*, our agent at *Kin-kow*, must also be left to a future occasion. *Kin-kow* is a market town of some importance on the *Yang-tsi*, and about twenty miles above *Hankow*. The work there was commenced only three or four months ago. So far everything has been going on well at this new station. The teacher has been received kindly by the people. At the tea shops and other places of public resort, he is respectfully listened to, and our sheet tracts are posted up on the walls in every part of the town. This station and *Tsai-tieu* are both important in reference to the regions beyond. We have now taken possession of both streams, and it is our duty never to rest till we have reached their sources. I trust that the day is not very far distant when the banks of the *Yang-tsi* and the *Han* shall be lined with temples reared to the Lord of Hosts. The difficulties are many and formidable. I see them and feel them. They sometimes rise up before me like huge mountains, whose summits are lost in impenetrable clouds: they seem to defy our puny efforts to remove them or even to scale them. Still I believe that these obstacles shall be removed, and that righteousness and peace shall flow through these regions like a river some day.

"During the past year eleven have been admitted into Church fellowship. In addition to these, there are several who have been candidates for baptism for some time, among whom there are a few that will soon be enrolled among our number. There have been baptized in all, in connection with our Mission, forty-six. Of these, two have been excommunicated, and two are deceased; so that our present number is forty-two. Many of the members do not reside at *Hankow*, and a few have left for distant parts of the country. From my notices of *Lo Hiang-yung* and *Yü Ki-fung*, you will be able to form some idea of the moral and spiritual status of this infant Church. All the converts are not equal to these two excellent men; but there are some who would

compare well with them, and there are not a few who are trying to imitate their good example. The character of the Church is, on the whole, very satisfactory.

(Signed)

“GRIFFITH JOHN.”

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## SOUTH SEAS.

### ARRIVAL OF THE “JOHN WILLIAMS” AT MELBOURNE AND GEELONG.

IN our Number for August we published letters from Capt. WILLIAMS and the Rev. J. P. SUNDERLAND, announcing the safe arrival of the new Missionary Ship in Australia, and detailing the incidents that took place on the occasion of her visit to Adelaide.

We have now the pleasure of giving insertion to a second letter from Mr. Sunderland, in which he resumes the thread of his narrative by recording the proceedings which occurred when the ship, in the further prosecution of the objects of her voyage, touched successively at two others of the Australian colonies—Melbourne and Geelong.

“Hobart Town, June 25, 1866.

“TO THE JUVENILE FRIENDS OF THE MISSIONARY SOCIETY.

“DEAR YOUNG FRIENDS,—The new missionary ship is the object of talk and interest to thousands in Australia, as well as to tens of thousands in England. She has proved herself to be a good storm-bird; for, after we left Adelaide, with a fine fair wind, and carried it with us for a day or two, then the winds began to blow, and all on board were very much discomfited by the heavy gale which we encountered between Adelaide and Melbourne. The ‘Messenger of Peace’ was tossed about by fierce winds, but she struggled on her way; and when the winds moderated, with all sail set, we soon came in sight of the welcome light at Cape Otway. When we saw that light on Saturday morning, we knew we should soon get to Melbourne Heads. The missionaries were all delighted when there was a prospect of reaching Melbourne on Saturday afternoon, May 19, 1866. The pilot directed our vessel, and with a fair wind and all sail set, we drove swiftly up Hobson’s Bay. A good minister, the Rev. J. C. M’Michael, was waiting to give us welcome. The electric telegraph had made known our coming, and friends were prepared to receive us. Many eyes were directed to our ship, and the captain and sailors said, ‘What a beautiful barque!’ We had our work marked out, and on Sunday the missionaries preached in the various churches in Melbourne and its suburbs. On Tuesday there was a large public meeting in Melbourne. The Christian friends in Victoria feel a great interest in the South Sea Missions, and they were delighted to see so many young servants of Christ going as Christ’s messengers to the help of God’s servants in the Mission field. The ship had to anchor at Sandridge, about three miles from Melbourne; so that we had to ask the railway managers if they would take down the Sunday

scholars to see the ship for a small sum. They consented, and the children were delighted with the prospect of a railway trip and a visit to the ship, towards whose outfit many of them had subscribed.

"The Queen's Birthday, May 24, was fixed upon for visiting the 'John Williams.' Many young hearts beat high with expectation, and early in the morning many were preparing for the train. From ten o'clock in the morning until five in the afternoon, the decks of the vessel were crowded. Upwards of 5000 persons visited the ship, and the great proportion was from the Sunday Schools. The children behaved very well; they looked so happy. They examined everything of interest in the ship and about her. They thronged the saloon from morn to night; they cheerfully put their money into the Mission boxes on the table, and more than ten pounds were collected. Many friends of the Mission visited the ship on the days she was open for inspection; and there was only one opinion, 'Well, the "John Williams" is a good vessel.'

"We are glad we have so nice a ship, and we hope the children will feel a deep interest in all her movements. She is devoted to a great work, and we hope the children of England and Australia will pray that she may be kept from all dangers by the way.

"After the Melbourne people had seen the ship, she sailed for Geelong on Wednesday, May 30th. Geelong is about forty miles from Melbourne. We expected to reach that place in a few hours; but strong winds began to blow and rain to fall, and we let go our anchor in Hobson's Bay. The children of the Sunday Schools at Geelong were to visit the ship the next day, but they were all disappointed; the bad weather prevented us reaching Geelong until Friday morning. Some little boys were so anxious that the ship should come in on Thursday, they were seen on the Geelong wharf looking for the vessel. The pilot said to them, 'What are you looking for?' They replied, 'Oh, sir, we are so anxious to see the new missionary ship, that we have come to see where she is, that we may go on board in the morning.' The pilot said, 'She is not in; the wind is against her.' But the little boys said, 'Oh, but she must be in to-morrow, for we are all going on board.' The ship did get in, but not on Thursday; so it was arranged that on the following Sunday we should have a gathering of children, and on Monday they should see the ship.

"It was a delightful sight to see the bands of Sunday scholars walking to the Mechanics' Hall, a large room that would hold 1800 children. The hall was filled, and about 500 more children outside. They were asked to assemble in an adjoining church. The missionaries had to speak at both these places, and the way it was done was this. Mr. Saville and Mr. Davies spoke at one place, whilst Mr. Sunderland and Mr. Chalmers spoke in the other. Then they changed places. The day will be long remembered.

"On Monday the ship was thrown open, and all day long the decks of the 'John Williams' were crowded, as at Melbourne. On June 5th sail was made; we had a fair wind and we directed our course to Hobart Town. I will speak of this in my next.

"Your friend,

"J. P. SUNDERLAND."



## MEMOIR OF THE REV. JOHN McLEOD.

SOME few particulars of the last illness and death of this gifted and promising young missionary were published in our Number for July. From a natural desire that Mr. McLEOD's high Christian character and singular zeal and devotedness to the cause of the Saviour should become known and appreciated beyond the circle of his immediate family and friends, his bereaved widow has favoured us with a narrative of her excellent husband's brief missionary career, to which we feel much pleasure in giving insertion:—

MR. McLEOD's health broke down about a month before his ordination, and after medical examination he was pronounced to be in a very delicate state of health, and physically quite unfit for Mission work in India. His hopes had centred upon India, his earnest spirit longed with the greatest intensity to go to Benares and preach Christ to those multitudes who serve gods of their own handmaking, who fall down and worship gods having eyes, but seeing not, having ears, but hearing not; but God had ordered it otherwise. Mr. McLeod's short missionary life was to be spent in Africa; and when told by the physicians that his lungs were very much diseased, and that his only chance of recovery was in going to the more salubrious climate of South Africa, it cost him one half hour's hard struggle. For about a year he had studied incessantly to gain some knowledge of the Hindustani language, and of the customs and philosophy of India. This hard study had cost him his health, perhaps his life; and now it is all useless: he has another language to learn, another life to live. The half-hour's struggle past, some bitter tears of disappointment shed, and then he said, with firmness and cheerfulness, "I delight to do Thy will, O God." It never cost him another sigh or regret, except once. About a year afterwards he forthwith set about making preparations for the voyage. We embarked for South Africa, October 11, 1864. The voyage was long, and of necessity wearisome; being a small sailing vessel, we were eleven weeks ere we reached the Cape; the winds, I believe, unusually foul, causing the motion of the vessel to be exceedingly unpleasant. Mr. McLeod's health improved a little the first six weeks of the voyage, then he grew weaker; the cough increased, occasionally he expectorated blood. All this was very painful and trying to himself and wife, but he never complained; his spirit was naturally gentle and trusting. He knew he was in the hands of a loving Almighty Father, and that the winds and waves were at His command. The vessel remained at anchorage two weeks at Simon's Bay, near Cape Town: then we went on board again. At last a fair wind came, and in three days we were so near to Algoa Bay that, had the wind continued fair, a few hours would have finished the monotony of our long voyage; but a foul wind sprung up, we were driven far to the south, and for about eighteen days we beat about trying to get into harbour, which we did, after having had five weeks of board-ship life from Simon's Bay to Algoa Bay, making our passage in all sixteen weeks.

With grateful hearts we awoke the next day, being the Sabbath, in the land of our adoption; we were awakened by singing; it was Mr. Robson's

coloured congregation holding their early morning prayer meeting. At nine o'clock we went to Mr. Robson's chapel; it was the first coloured congregation we had ever seen; the service was conducted in the Dutch language. The interest a missionary feels at the first native service he attends in a foreign land I believe is ever afterwards fresh in his memory. He contrasts it with the ever sacred, but now more sacred and precious spot at home, where he was wont to worship God surrounded by white faces, nearly all known to him, and some very dear to his heart. In Port Elizabeth we were the guests of the Rev. G. Rency, the minister of the Presbyterian denomination in Port Elizabeth, who, together with the missionaries, Messrs. Robson and Edwards, showed us great kindness.

Mr. McLeod proceeded, after a few days, to Hankey. Whilst there he acquired (through the Rev. T. D. Philip) some knowledge of the Dutch language; but, being very anxious to commence his labours among his own people, he left Hankey for Kruis-Fontein, after being at the former place about three months. His friends feared he was too weak to begin his labours; but he was not to be hindered. In about three weeks after reaching Kruis-Fontein he preached his first sermon in the Dutch language. The people were delighted, Mr. McLeod much more so; his soul was filled with adoration and gratitude to God for bringing him thus far; and from that time he continued to preach once on the Sabbath, besides administering monthly the ordinance of the Lord's Supper; he also held a Bible-class every Sabbath evening.

There were some fifteen inquirers when he commenced his labours; these had increased to seventy when his labours closed, besides some whom he had admitted into the church. These inquirers he saw twice a-week, devoting two evenings every week to that purpose. When the mornings were cool, he would ride round on horseback to see his people in their own huts and cabins, asking them about the welfare of themselves and families, wishing all the members of the family to come out to him that he might see them all, as he was too weak to alight from and remount his horse. He would inquire about the prosperity and management of their lands; then, before leaving, would ask, with an earnestness never to be forgotten, "Well, now, my friend, it is well with you in temporal things, how is it with you in spiritual things?" Pointing to the lands, he would add, "These will all perish, your houses will perish, yea, your bodies will perish, but your soul will live for ever." Before Mr. McLeod died, he said to his wife, "I have warned every man on the station." He took only two itinerating tours; one a short journey to the Fugees, where no white man had ever preached Christ before; the other occupied about seven days, travelling and sleeping in an ox-wagon. These labours were performed under the greatest possible bodily weakness. In the long itinerating tour, on the Sabbath, when opening the service with prayer, he nearly fainted when he had got half through the prayer, from weakness and pain; but his perfect knowledge that it was the first and last time he should visit this portion of his flock away on the distant mountains, that months had passed since they had heard of Jesus, and that many more would pass before they could hear that precious name again, so affected him that he preached long and earnestly. Many were the tears shed by minister and people

on that day, and many were the earnest prayers offered for Mr. McLeod's restoration to health. We left the following day; the people crowded round us, men and women weeping aloud and saying, "When shall we hear a shepherd's voice again? We live here in the mountains; no man careth for our souls. So come again soon; we will get so hungry and thirsty for the bread and water of eternal life."

For a long time Mr. McLeod had entertained hopes that his life would be spared, at least for some years; he did not believe himself to be as ill as others thought him to be; he would often say: "I do not think my life will be a long one, and I am almost certain I shall never be a strong man again; but I think God will spare my life for a few years, and His strength will be perfected in my weakness." He would add, "I have one great ambition and desire; it is to obtain money to build a new church, to live to see it built, and to preach in it once; but, nevertheless, not my will, but Thy will be done." From the commencement of his illness to his death, all who knew him were greatly astonished and benefited by witnessing his entire submission to God's will, and his cheerful, almost triumphant acquiescence in all God's dealings with him. His active labours continued till within about three months of his death, though in great weakness, often leaving his bed for the pulpit, and returning to it immediately after the service was ended, so exhausted that he was not able to speak or to see any one during the remainder of the day. When his wife would urge him to give up the pulpit services, saying to him, "God does not require it of you in your present weak state of health, and the people cannot expect you to preach," he would turn and say, "My dear, let me alone in this matter: the night is nigh, my little day is nearly ended, 'tis evening time with me now, and my preaching does not hasten on the night." On another occasion he said to his wife, "Were it God's will, I would so much like to die in harness, to leave the work for the reward." "I shall soon be with the disciple John, leaning this weary aching head on the loving Saviour's bosom;" then, looking down with much affection into the peering eyes of that wondering coloured assembly, he would say to them, "Some of you perhaps have a long piece of the pilgrimage yet to tread through, trial and suffering, but be thou faithful until death, and God will give thee a Crown of Glory."

For a month before his death he was perfectly helpless, the throat and mouth so ulcerated that he could scarcely swallow, yet never complaining, never weary, yet never getting any rest. Once, when his face was distorted with pain, his wife said, "You are suffering a great deal of pain, dear;" he said, "No, not so much; God makes all my bed in my sickness, He giveth His beloved sleep." His nights were very bad, yet in the morning he would say to his wife, "You must praise God for His goodness to me through another night." His faith and confidence was always strong and simple; it never failed him; he had had great disappointments and sufferings. No young man ever rejoiced more in his youth and strength than Mr. McLeod; almost, as it were, in a day he was robbed of it, and for nearly two years carried about a body so weakened by disease that to walk even a very short distance wearied him beyond measure; his voice quite failed him from the time he reached Africa, yet he never repined, and never would allow that God dealt

ardly with him. Once, when asked if he did not feel it hard, having just obtained that for which he had studied so hard and given so much time, to be called just as that work had commenced, to leave it and die. "No," he said; "God's will is my will: He knoweth how dear the Mission work is to my heart, and has always been; but if He calls me to leave it, for me to die is gain; and, since the Master is satisfied, there is no reason why the servant should not be. God can be glorified in my death as much as in my life." And those who were privileged to witness that long triumphant death-bed can testify that God was glorified by his continued cheerful resignation, his loving and unshaken confidence in a Saviour's love, his earnest entreaties to Christians to live up to their privileges, and his solemn warnings to those who rejected Christ. The last hours of his life were hours of excruciating pain; the disease was so much in the throat that breathing was very difficult; for nearly twelve hours he endured the agonies of suffocation, but he gave no sign of impatience, no word of repining. A lady friend who was there, said to him, "These pains will soon be for ever ended: you will soon be in the bosom of your Lord." He said, "Yes, yes," clasped her hands, and looked up with a sweet trusting smile.

About ten minutes before he died the pain ceased, and he breathed easily; we thought he had gone to sleep. When he opened his eyes, he looked up with a bright smile, shut his eyes, and was not, for he had risen to dwell forever with Jesus. No sigh, no struggle, no movement whatever took place to all the moment of his translation. He entered into his rest on a Thursday morning, April 26th, 1866, aged twenty-seven. Before his death he expressed a wish to be buried at Kruis-Fontein, to be borne to his grave by his coloured men, and to be buried with the natives, where no white man had ever yet been laid; so there they buried him the day after his death (in hot climates it is impossible to keep the body longer). The natives bury their dead in some waste piece of ground that is unfit for cultivation; they do not plant trees or inclose the piece of ground, but, I believe, distinguish their own dead by stones laid in some particular direction near or on the grave; but they promised to inclose Mr. McLeod's grave with a stone wall, and to plant roses. On either side of the wall we planted trees; and we hope that it will lead the people to have more respect to the burial of their dead.

The last Sabbath Mr. McLeod spent on earth the people were singing, and a friend asked him if he liked to hear their singing (the chapel was close to our house). "Yes," he said; "but I shall now soon hear the song of Moses and the Lamb." I should have mentioned above that his great desire to be buried with the natives was because he said he believed God had given him some souls for his hire, and at the resurrection day he would like to arise with the children God had given him.



## DEPARTURE OF MISSIONARIES.

Rev. W. J. Wilkins and Mrs. W., and Rev. T. E. Slater and Mrs. S., appointed to Calcutta, East Indies, embarked, per "Clarence," August 27th.

Rev. James Smith and Mrs. S., appointed to Belgaum, East Indies, embarked, per "Dilharree," September 6th.

Rev. Charles Williams and Mrs. W., appointed to Kruis-Fontein, and Rev. Henry Kayser, appointed, *pro tem.*, to Hankey, South Africa, embarked, per "Norseman," September 8th.

Rev. Henry de Vere Gookey and Mrs. G., appointed to Vizagapatam, and Rev. Stephen Organ and Mrs. O., appointed to Trevandrum, East Indies, accompanied by Miss Dawson, embarked, per "Lord Warden," September 19th.

Rev. John Naylor, B.A., appointed to Calcutta, embarked, per French Packet, September 19th.

## ACKNOWLEDGMENTS.

Thanks of the Directors are respectfully presented to the following; viz:—

- For Rev. J. H. Badden, Almorah:—To Ladies at Kensington, per Mrs. Holborn, for a case of Clothing and Needlework, value £90.
- For Rev. J. Kennedy, Benares:—To Friends at Paddington Chapel, per Miss Wilcox, for a case of Clothing and useful articles, value £18.
- For Mrs. Bradbury, Berhampore:—To Miss Lings, Ventnor, for a parcel of Embroidery.
- For Mrs. Corbold, Madras:—To the Missionary Working Party, Park Chapel, Camden Town, for a case of Clothing and Needlework, value £28; To the Ladies' Missionary Working Society, North Street Chapel, Brighton, for a case of useful articles, value £26; To the Clapham Ladies' Missionary Working Society, for a case of Clothing and useful articles; To Miss Hill, Cottingham, for a parcel of useful articles; To Ladies of Downing Street Chapel, Cambridge, for a box of useful articles.
- For Rev. W. G. Mawbey, Cuddapah:—To Friends at Commercial Street Chapel, Northampton, for a case of useful and fancy articles, value £22; To the Juvenile Missionary Working Society, Sandwich, for a parcel of Jackets.
- For Rev. W. E. Morris, Salem:—To the Juvenile Missionary Working Class, Brunswick Chapel, Bristol, for a case of useful and ornamental articles.
- For Mrs. Haslam, Pullachy:—To the Ladies' Working Society, Hare Court Chapel, Canonbury, for a case of Clothing and useful articles, value £40.
- For Rev. E. Lewis, Bellary:—To the Rev. F. Beckley and Friends, Sherborne, for a case of Clothing and useful articles.
- For the Native Teacher, J. G. Hughes, Pareychaley:—To the Rev. J. G. Hughes and Friends, Maldon, for a box of Books.
- For the Madagascar Mission:—To two Friends of the Rev. B. Bruce, Highfield Chapel, Huddersfield, for a box containing a Communion Service and useful articles; To Mr. J. Banks, Cocker-mouth, for Communion Cups, &c.
- For Mrs. Briggs, Madagascar:—To Rev. S. Dyson, and Friends, Idle, near Leeds, for a box of Clothing and useful articles.
- For Rev. B. Toy, Madagascar:—To the Juvenile Missionary Working Party, Wychita Chapel, Devonport, for a Parcel of Clothing.
- For Rev. B. G. Hartley, Madagascar:—To the young people of the Rev. T. Gasquin's Church, Oswestry, for a box of Clothing and useful articles; To Mrs. J. W. Shelly and Mrs. Henry Oresk, for a box of Clothing and other work.
- For Mrs. Pool, Madagascar: To Mrs. Pearson, Pimlico, for a parcel of Clothing.
- For Mrs. Taylor, Cradock:—To the young people of Swan Hill Chapel, Shrewsbury, for a box of Clothing and useful articles.
- For Rev. J. L. Green, Tahaa:—To Friends at Sharwell Chapel, Plymouth, per Miss Dury, for a parcel of Clothing.
- For "Laha," Saratonga:—To two Friends, Chatham, for a box of Slates, Pencils, &c.
- For Rev. J. Milne, Jamaica:—To the Juvenile Missionary Society, Milton Road, Cannonbury, for a box of Clothing.
- To E. Perkins, Esq., Bronsgrave, for two lots of Nails; To Rev. W. Clarkson, Bideford, for 25 copies "Christ and Missions."
- To Mrs. Delf, Beccles; To Miss Cubitt, Foulham; To Messrs Masie and Price, Canberwell, and to a Friend, for volumes and numbers of the Evangelical and other Magazine, &c., &c.

MISSIONARY CONTRIBUTIONS.  
From August 15th to September 17th, 1866.

THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

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y. Eq. .... 10 10 0 Source ..... 5 0 0 Ita. .... 0 5 0	<b>Newhouse, Ivybridge.</b> Miss G. Northmore 0 20 0	<b>Askyrd.</b> Congregational Sabbath School, per Mr. J. Grout ..... 2 8 8	<b>MILBURN SCHOOL.</b> Rev. S. D. Bartlet, M.A. Collections ..... 4 15 4
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<b>YORKSHIRE.</b>  <i>Leeds.</i> Auxiliary Society. S. Hick, Esq., Treas. On account ..... 47 0 0	<b>WALES.</b>  <b>CARDIGANSHIRE.</b> Auxiliary Society. Per Rev. D. Davies. Balance ..... 1 3 2	<i>Leith.</i> Congregational Church. For Support of Rev. W. Fathras, Benares. Mrs. G. Swan ..... 10 0 0 Mrs. H. Swan ..... 10 0 0 For Zenana Schools, Cal- cutta, per Dr. Muilens. Mrs. H. Swan ..... 5 0 0 Constitution Street Sabbath School, for Rev. W. Muir- head, Shanghai ... 2 6 0	<b>AUSTRALIA.</b>  <i>Melbourne.</i> Per R. Smith, Esq. Hon. W. Peacock, Treasurer, Ade- laide, on account 50 0 0 Mr. Marcus' Bible Class, Adelaide ... 0 0 0 Mr. Slack ..... 0 3 8 "Missionary Enter- prises," sold on board John Wil- liams' Adelaide ... 2 10 0 Mission Ships, Ade- laide ..... 6 4 0 Balance in Mission Boxes, Adelaide ... 1 15 0 Melbourne ..... 3 0 0 Mrs. J. Wood, Mel- bourne ..... 1 0 0 Richmond Church (D.) ..... 6 0 0 Yarraberg Sunday School, Melbourne 5 1 1 Castlemaine Con- gregational Sun- day School ..... 7 11 1 Collection ..... 4 0 0 Chewton, Rev. F. Pitman's ..... 1 10 0 Mission Boxes on board "John Wil- liams," Geelong ... 11 0 0 Books, "Mission Ships," Geelong ... 4 2 0 Collection at Bap- tist Chapel, Gee- long, Rev. W. R. Landells ..... 3 10 0 Public Meeting at High J. Church, Geelong ..... 0 1 5 Reformed Presby- terian Church, Geelong, Rev. A. M. Moore ..... 2 8 8 M. Killop Street Congregational School ..... 4 17 6 Collection at Me- chanics' Hall Sun- day School Meet- ing, Geelong ..... 6 0 1 132s. 19s. 5d.
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THE  
**Missionary Magazine**

AND  
**CHRONICLE.**

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JAMAICA.

NOTWITHSTANDING the severe ordeal to which the Christian part of the population of this Island have been recently exposed, it is a matter for sincere congratulation and thankfulness that the several churches and congregations connected with the Society have remained true to their social obligations.

A pleasing view of the state and progress of the cause of the Gospel in the station and district of Chapelton is presented in the following letter from the Rev. John Dalgliesh, who, from his long and valuable experience, both in British Guiana and in Jamaica, is peculiarly well qualified to form a correct estimate of the character and sentiments of the coloured population, amongst whom he has laboured in the Gospel.

“Chapelton, July 7th, 1866.

“When I last wrote you, we had just finished our chapel; and I am glad to say that its erection has told favourably on the interests of the station.

“The attendance is very good indeed, and a considerable number of persons, who had withdrawn previous to our arrival, have returned, whilst the prejudice that existed against the Mission has entirely disappeared. Some of those who were greatly opposed to it subscribed liberally towards the new building, whilst others have taken sittings and attend the evening service regularly. To this I do not attach much importance, as few of that class are likely to become permanently connected with us; nor is their connection perhaps to be desired: but still, if their good-will can be secured without the sacrifice of any principle, I have always felt it to be my duty to secure it, and it affords the *opportunity*, at any rate, of doing them good. A young man of that class, brought to a knowledge of the truth since we came here, has joined the Church, and is very useful. He had a great desire to be engaged in missionary work, and was prepared to give up very good worldly prospects with that view; but, although I was satisfied that he would make an excellent missionary, yet I



felt it to be my duty to advise him to continue in business, as we are more in want of decidedly religious merchants than missionaries. And in the former capacity he will be able to exercise a greater influence for good, perhaps, than in the latter. He is engaged almost every Sabbath in conducting service at one or other of the stations, and is a most liberal contributor to the cause. There is a good deal connected with the station that is very encouraging. The eagerness of the people to receive instruction is very gratifying, and a large number, I think, are trying to do what is right themselves, and trying to get others to do the same. There may not, perhaps, be a great deal of what might be called enlightened piety, but I think there is not a little sincere piety, connected with a fair amount of religious knowledge, which is perhaps as much as, under all circumstances, could be expected. Our expectations, twenty or thirty years ago, were high—too high; but that was our mistake, and for it I do not feel disposed to blame the people. They certainly gave us what appeared to be solid grounds for these high expectations; and, that being the case, we were, I think, quite justified in entertaining them. Perhaps we ought to have been more of philosophers, more cool, more calculating, less enthusiastic; but in that case I fear we should not make very effective missionaries.

“I sometimes think that we are apt to get discouraged when there is no real ground for it. Those who have been long in the Mission field, and whose constitutions, it may be, are yielding to the effects of climate, and continuous hard work, are in danger of taking a desponding view of things: they are not able to bear disappointments as they could do once, and, after labouring so long, don't expect, perhaps, that they should have any, and when they occur, look upon them as strange things; and this, I am afraid, gives a tinge of melancholy to their communications, which possibly tends to discourage the hearts of the Directors. I do not know if it would be right to say that the Saviour met with disappointments, but he often spoke to the disciples as though they might have known better, and ought to have acted otherwise; and we know well what Paul's experience was. When I look at the feebleness of our efforts, and the many imperfections connected with them, I am often surprised to think that so much should be accomplished through such instrumentality.”

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### SOUTH SEAS.

In the following extracts from a long and interesting letter from our well-known missionary, Mr. Murray, it will be seen how steadfastly the various portions of our South Sea Mission continue to grow. The system of **MAY MEETINGS**, inaugurated in Tahiti in the days of POMARE, continues to flourish; though it is a rare thing for a May Meeting to be attacked by “a war party” in the midst of its Christian festivities. Native teachers still form a chief element in the extension of the Mission among “the regions beyond,” and in five of the **LAGOON ISLANDS** recently occupied by the Samoan Mission, it is, as heretofore, the native brethren on whom have devolved the work and

of bringing a new people into the Church of Christ. The labours of the devoted and honoured brethren must be matter of continued and of interest to all friends of the Society.

### SAMOAN MISSION.

FROM THE REV. A. W. MURRAY, UPOLU.

“Apia, Upolu, Samoa, June 12, 1866.

In our missionary meetings here on the 10th of last month, and on the 15th and 23rd at Saluafata and Fangaloa. Large numbers assemble at these meetings and they are regarded as occasions of special interest, and not only do no attempts are made by evil-disposed persons to create disturbance or mischief. These are very often made by our popish neighbours. I received a check, however, this year, which I trust will prove a useful example for the future.

#### UNEXPECTED ATTACK OF NATIVE WARRIORS UPON A CHRISTIAN CONGREGATION, AND ITS RESULTS.

Falefa, a large village near Saluafata, a priest is stationed, and a number of the natives call themselves papists. On former occasions attempts were made in various ways to annoy and disturb our proceedings when meetings (as they are called) have been held; but this year they determined to do the thing effectually. The whole affair was characteristic of the system in connection with which it was planned out. We had assembled under a grove of bread-fruit trees close to the shore. The company was much too large to be accommodated in any one place, as a matter of necessity, our meeting was held out-of-doors. A very large gathering on the occasion referred to; the day was pretty fine and everything seemed to promise a very interesting meeting. We were aware that evil and anxious eyes were watching our movements, and mischief was close at hand. A hymn had been sung, and I was reading a portion of Scripture, according to our custom, when we were surprised by the blowing of shells, and singing and shouting as of a war party indeed it was. A large boat soon made its appearance, some thirty or forty people in it, all fully armed, and by words and labours endeavouring to provoke an encounter. Some of our people went bravely to them, telling them that we were engaged in holding a religious service, and begging them to pass on and leave us unmolested. They made a fierce onset on our people, all unarmed and unprepared as we were. The attacking party rushed on shore, and a skirmish commenced, defending themselves as best they could, with whatever came to hand. Some of our people were repulsed, some were seriously injured, while their boats were scattered. The protestant chief of Falefa, with the assistance of the other chiefs, had succeeded in getting the fight stopped, and the hostile party fled off in their boat, and were about to retreat, when the man who had made himself especially conspicuous throughout the attack leaped from the boat and rushed on shore, apparently reckless

of consequences, and resumed the attack. He was followed by others, and in the encounter which ensued he received a mortal wound, of which he died on the following day.

"The popish party, as a body, disclaim any connection with the affair, as also does the priest. They profess to be greatly ashamed, and say that their people got just what they deserved for disturbing a religious service. Hence they show no disposition to revenge the death of the unhappy man, who so recklessly rushed upon destruction. It is certain, however, I suppose, that but for the kind of instructions given by the priests to their people, no such outrage would have been attempted.

"I kept my place during the affray, and the bulk of the people also remained; and after it was over we proceeded with the service. Had the meeting broken up, it is probable the consequences would have been much more serious. It is a great mercy that the thing passed off as it did. The universal expectation among our people is, that it will exert a very beneficial influence; the hand of God was so marked in shielding and protecting them, while their enemies received so serious a check. God grant that this expectation may be abundantly realised.

#### GOOD NEWS FROM THE LAGOON ISLANDS.

"From our new Missions among the Lagoon Islands we have just received very cheering intelligence, fully realising the hopes expressed in the report of the first voyage. The two islands, Vaitupu and Nui, which I visited, but was unable to occupy, have since been supplied with teachers, as you will doubtless have heard before this reaches you. So we have now five islands of the range under Christian culture, and hope, when the new ship arrives, to take up the remaining three. Of one of these, Niutao, I have just had information from a captain who has lately visited it. It is the next island to Nui, and is said to contain a population of about 2000. I should think this estimate must be high. It is deeply interesting to think that the people, following the example of the other islands, have burnt their heathen temple and their objects of idolatrous worship, and are waiting for some one to teach them the knowledge of the true God. Truly God has gone out before us, and by unmistakable signs is beckoning us to follow. A few extracts from letters just received from the teachers on the islands visited last year will make this increasingly manifest, and will, I am sure, interest you and the Directors.

#### ELEKANA'S REPORT OF THE MISSION.

"Our friend Elekana writes, under date April 3rd, 1866, from Nukuhiva as follows. After expressing satisfaction that teachers had been sent to Vaitupu and Nui, he proceeds to speak of his own people thus:—'The people are all professedly Christians; the principal chief and the rulers are very attentive to religious services. I am occupied continually in teaching. Some are able to read, and some are striving to learn. There is one difficulty—we are short of books. I have divided the classes into ten, and each class has only one book.' He then goes on to give an account of sales of books, Bibles, &c., for which he had received 3976 dried cocoa-nuts, and twelve shillings in money. The agents of a merchant here receive the cocoa-nuts on the spot.

and he allows us at the rate of two shillings per hundred. I should think the twelve shillings which has been forwarded here is probably the first money the people ever owned, and it has been spent in the purchase of the Bible.'

"After imploring a further supply of books, slates, pencils, and a *black board*, he proceeds to say that the people are exceedingly kind to him. They have built him a house forty-eight feet long by twenty-four broad, and are supplying him with everything necessary, as far as they are able. On the whole, Elekana's prospects are bright and cheering. Polygamy and other heathen practices have been abandoned, and he thinks there is good reason to hope that in some cases the truth has taken saving hold of their hearts.

LETTER FROM ANOTHER NATIVE TEACHER.

"The next letter of greatest interest is from the teacher of Viatupu, a young man named Peni, the son of one of our earliest pioneers to heathen lands. From Viatupu this young man writes as follows:—'We reached Viatupu on the 2nd of November. We were joyfully received by the whole land. You know that the whole land had abandoned heathenism, and were desiring Christianity. We found only one thing that they were practising when we arrived—a great many, both old and young, had two wives. When we arrived, they asked whether it was true (as they had been told by a foreigner) that it was bad in the sight of God to have two wives. I told them it was. Then they consulted together, and concluded that it would be well to have only one wife each; and so it is now.' He goes on to say that the people take great delight in learning; that they are exceedingly kind to him and his family, and that they have built a chapel sixty feet in length by thirty-nine. He says the chapel was only three weeks in building. The rulers of the little community are careful to manage their political matters in accordance with the Word of God. Great respect is paid to the Sabbath, and the conduct of the people in the house of God is rather like that of an enlightened Christian community than of a people who are but just emerging from the darkness of heathenism.

CONCLUDING REMARKS ON THIS PROMISING MISSION.

"But I shall weary you. The view given by these extracts and remarks is a fair specimen of the state of things throughout all the five islands. Among other interesting things, Elekana mentions that when he wrote they were about to hold their May (*Missionary*) Meetings! and tidings of our new missionary ship had reached them and delighted their hearts. Peni remarks:—'We are greatly pleased to hear that the new mission ship is expected shortly. May God be gracious and bring that useful ship soon to extend His own work.' Peni has under daily instruction fifty-five boys and forty-four girls. For Bibles and other books sold he has received 5129 dried cocoa-nuts, and for these, and those from the other islands, £10 8s. have been realised; altogether we have received £12 from these infant Missions; this includes £1 received from the teachers of Nuhulaelae, obtained from a foreigner who resides there, for Samoan Bibles and hymn-books. Perhaps it will strike you as premature to be selling books to a people so recently Christianized as the people of these islands. We have fully tested both plans—that of giving and that of selling—and have found that, wherever practicable, the latter is

greatly to be preferred. We are careful to adapt the prices to the means and circumstances of the people, so as to avoid whatever might tend to the prejudice of our work. Small publications, such as spelling-books, &c., we give, especially in the early stages of our Missions.

(Signed)

"A. W. MURRAY."

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### RABOTONGA.

LETTER FROM "ISAIA PAPEHIA," NATIVE MISSIONARY.

"Arorangi, April 9, 1866.

"MY DEAR FRIEND DR. TIDMAN,—Blessings on you and on all the Directors of the London Missionary Society, from our Lord Jesus, the Messiah.

"I, Isايا, your friend and brother, now write to you these few words to acquaint you respecting things which are taking place during my present dwelling in Rarotonga.

"I am still doing the work of the Lord Jesus, and a portion of that work is being prospered; but there are still evils in the land; the good and the evil continue to grow together.

"My dear friend, I never forget your great kindness to me during my sojourn in England; my desire is that you will not forget me, or my work here. Pray for me, that my work may yet be more prosperous.

"I have now to tell you of a terrible hurricane which has devastated our land. It came upon us the 27th of March. It was very terrible, and as destructive as the one which occurred in the year 1846. Large trees were uprooted, the fruits of our plantations were destroyed, many houses are in ruins, and the windows of my stone house are broken in; the land is desolate; our calamity is great.

"You will compassionate us, and if you could send us a few things to repair the desolation we will be glad. Nails, glass, tools, and some of the many suitable things which are so abundant in London would be of great use to us now in Rarotonga.

"You kindly sent me a present of tools, &c., last year, but it has not reached me. I received the letter, but not the property. The native brethren from Maré have told me that they saw the parcels, with my name, among the goods of the missionaries at Maré. I just mention this that you may know.

"My friends, compassionate me, and continue to help me in doing the work of God in my country.

"We are now diligent in getting in our annual contributions for the Society. Very many of our young men are desiring to take the word of salvation to the heathen, but the ship has not yet reached us. Pray you all to God, and seek out the means by which a portion of the heathen may be overtaken, lest they all die. 'The harvest is great, but the labourers are few.' In conclusion, I am glad to say that my wife and three children are well. We are strong in the strength of God.

"My dear Friend,

"Blessings on you,

"ISAIA PAPEHIA."

In a letter bearing the same date with the above, and addressed to the Rev. Wm. Gill, our friend Isaia observes :—

“ I wish you to know that your letters of last year reached me, and our hearts were rejoiced as we read them. I read them also to the people, and their love was greatly excited as they remembered you.

“ Many of the old people whom you knew are dead: the present generation are children and young people, many of whom are growing prosperously in our churches and schools.”

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### NORTH INDIA.

VARIOUS missionaries, on returning to England from our Indian Empire, have given strong testimony to the great progress made by the Empire in all its chief interests during the past eight years. Whether regard be had to the stability of the government, the able legislation of the Imperial Council, the growth of the Universities, the spread of education, the increase of trade, or the increased employment of labour, in one and all of these great interests, conducing to the comfort and security of the two hundred millions of India, we see advance of the most solid kind. Scarcely a kingdom or an empire, in the history of the past, can exhibit so great a progress during the same brief time. Mr. BUDDEN, who recently returned to North India, after his visit on sick-leave to England, gives the following clear and decided testimony to this progress, and we draw the attention of our readers to his words. A special notice of the Almorah Mission from his colleague, Mr. Hewlett, will follow in our December number.

FROM THE REV. J. H. BUDDEN, ALMORAH.

“Almorah, June 12th, 1866.

“ MY DEAR DR. TIDMAN,—Though you did not express, when I left England to return to this country, any particular wish to hear from me in regard to the impressions I received of the general progress of our Master's work in the country at large, or in this station in particular, nevertheless I suppose you will not object to receive a few statements from me on this subject, and I feel sure you will give them as much attention as they deserve. An absence of two years from the country, and the opportunity of visiting different stations, and the effect of residence among English Christians while away from India, combined with former observations and experience, should enable one to form some opinion on this subject, at least worthy of being considered by those at a distance who are interested in knowing the real state of the case. And the fact of receiving other statements, from other quarters and of different complexions, while it will help you to judge rightly among them all, and to modify one by the other, will not, I am persuaded, induce you to disregard any.

“ On so wide a subject it is not easy to put into a few words what has to be said, while a lengthened dissertation would be altogether out of place. It

will be better, therefore, to notice, as far as possible, those points which are *not* most frequently dwelt upon, and to do this as briefly as possible.

#### A RETROSPECT: CONSOLIDATION OF BRITISH POWER IN INDIA.

"To one who first reached the country five-and-twenty years ago, and passed through the precarious period of the mutiny in it, nothing, on returning to it, appears more striking than the absolute manner in which, under Divine Providence, the English government has been re-established. One of the most conspicuous results of the suppression of the mutiny appears to me to be the greater consolidation and firmer establishment of the British power.

#### SOCIAL PROGRESS.

"There has also been a great increase of activity in many of the departments of government, both legislative and executive. The reports of the discussions held in the Legislative Council on all important measures affecting the welfare of the people, as 'The Remarriage of Native Converts Bill,' &c., are an important means of gradually preparing the people to take such share in the government of the country as from time to time they may prove themselves qualified to take, and must act beneficially on the legislator. In the introduction of the great modern scientific inventions and means of social progress, as railroads, telegraphs, agricultural exhibitions, sanitary regulations, and municipal improvements, the last few years have witnessed an astonishing advance, and the effect of all these things on the native mind, and on their modes of thought and speech and their manners and customs, is very obvious. Compared with twenty years ago, it does not seem like the same country or the same people.

#### COMMERCIAL ENTERPRISE, &c.

"It would be interesting to notice in detail the great changes, commercial, social, and intellectual, which have taken place and are rapidly progressing before our eyes, and the relative effects of these upon the European and native community; and, did time allow, I should like to make the attempt; for it is our happiness to know that all these things are under the direct control of Him whom we serve, and who is 'Head over all things to His church,' and that He is controlling them with a view to the establishment of His kingdom in this land. But I believe you would prefer my pointing out, as far as I can, the manner in which these things have affected or are affecting, directly rather than indirectly, the object we have in view.

#### PECULIAR ASPECT OF THE MISSIONARY WORK.

"In the department of direct missionary work there does not appear to me to be an increase of activity, and vigour, and efficiency, at all corresponding with that pointed out in the departments referred to. I believe there has been, in connection with other societies, some considerable extension of the sphere of missionary operations, especially in the direction of the North-West provinces. New Missions have been commenced in various places, and I do not know that any stations have been abandoned. Where Missions exist, they are, I believe, adequately supported and carried on with the usual amount of encouragement. The feeling of the European community generally towards missionary effort is no less favourable, perhaps is even rather more so, than

formerly. But I have seen as yet no great and manifest increase of missionary ardour, or vigour, or efficiency, or hopefulness, or expectation of a speedy and successful issue to the enterprise. The predominant feeling appears to me to be, that the work to be done is very great, that it is of God, that it will ultimately be accomplished, that there are indications that it is progressing; but that it will require much more effort, and patience, and faith, and self-sacrifice in the Church of Christ both at home and abroad, before we can reasonably expect the results we desire to see realised.

“So far as I have been able, from general observation and inquiry, to ascertain the feeling of the native community on this subject, I should say there is much to encourage the belief—the conviction, that the changes already spoken of as progressing among them, are all in favour of our higher object, and are accompanied by other, no less deep and real, though less obvious changes, on religious subjects. The astonishing power of reticence, and the inscrutable reserve, together with the faculty of simulation which are so natural to the people of this country, render it extremely foolish to speak with any degree of confidence on this subject. But I believe the conviction is very deep and widespread, if not universal, that Christianity is destined to triumph, and that at no very distant period; that it is quite useless to make any attempt to prevent this; that the hostile religions are not worth contending for; that it will be a good thing for India when they and their foolish and pernicious observances are utterly abolished; and that the universal diffusion of Christianity will be a great blessing to the people. Therefore, there is now little or no opposition made to the efforts of missionaries, such as was often made formerly, nor are they often now suspected, as they used to be, of attempting to accomplish their object by underhand methods. But there is the same apathy about practical morality, and the same powerlessness of individual action, and the same absorption in worldly pursuits which have always in essence constituted the chief difficulty, and which nothing but the Spirit of God can overcome.

CONDITION AND PROSPECTS OF THE ALMORAH MISSION.

“In regard to the state of the work here in Almorah, and this province generally, I am happy in being able to assure you that, to the best of my judgment, whatever there may be encouraging in the above statement, regarding the country at large, may be understood and accepted in the fullest sense, regarding this particular sphere of our Society’s operations. It gives me great pleasure to bear my cordial testimony to the zeal and fidelity, and diligence and faith, and prayerfulness with which Mr. Hewlett has fulfilled the duties that have devolved upon him during my absence, the reward of which he is already reaping in the respect of the whole community, and in many indications that the work he has done has not been in vain. It is perhaps not necessary for me to go into details regarding the separate departments of the Mission work here, as conducted during my absence. You will no doubt receive, if you have not already received, from Mr. Hewlett all needful information on that subject. Since my arrival the school department has, by mutual consent, been left chiefly in the hands of Mr. Hewlett, with the assistance of Mr. Shrewsbury in the Lower school. They have also both taken their turn in the Sunday service at the Leper Asylum, and Mr. Hewlett



has sometimes taken the Hindustani service in the Mission Chapel. We are generally all present with the native brethren at the preaching in the Bazar on week-days, and the other week-day services and private classes are divided between us. The English service, and generally the Hindustani service in the Mission Chapel on Sunday, have fallen to me, and my time has been a good deal occupied with improvements which are being carried out in the Leper Asylum. (Signed) "J. H. BUDDER."

## CHINA.

FROM THE REV. F. S. TURNER, CANTON, SOUTH CHINA.

"Canton, 21st May, 1866.

"Three months having elapsed since my return, I think I should re-open correspondence with you, by giving some account of the state of affairs here.

### THE MISSION AS HE FOUND IT ON RETURNING FROM ENGLAND.

"I was very glad to find my old friends Dr. Legge and Mr. Chalmers in good health, and to make the acquaintance of two new missionaries added to us since I left. Of Mr. Anderson I entertain high hopes, that, if his health is continued to him, he will excel many in usefulness, and be a power for good in Hong Kong. Mr. Eitel I had met before, and his wife also. Their accession to our Society I regard with much satisfaction. The Pok-loh district is placed under Mr. El's charge. It has been matter for regret that a field where the good seed was planted so remarkably, and watered with blood, was comparatively neglected; but now we have every reason to hope it will flourish under our new friend's exertions. I am unwilling, however, to allow the Society to overlook the fact, that there are two distinct languages spoken in this province, the Punti, and the Hakka. The Hakka is largely spoken in Pok-loh, and is perhaps more useful there than the other. In Canton city and neighbourhood the great majority of the people are Punti, and it is their language Mr. Chalmers and I have studied, while Mr. Eitel has acquired the Hakka. In consequence of this, Mr. Eitel's work goes on parallel with ours, does not mingle with it.

### THE CHURCHES AT CANTON, &c.

"The Chinese Church, under Mr. Chalmers' care, has much increased in numbers, and I am happy to hear a good account of the behaviour of its members. There have been occasional exhibitions of human infirmity, but on the whole the state of the Church is hopeful.

"In our chapels we have no cause to complain of lack of hearers. The branch chapel at Tai-ts'ah-p'o has been placed under my charge as before. During my absence a native brother has carried on the work there, and with some good results. I found several persons wishing to receive baptism, whom I hope to see added to our Church in due time. My assistant preacher never received any regular training for his position, and had originally but a poor education. Oftentimes he tries me by vulgarities, and by self-complacency, and other defects; but I hope he is doing good, and so continue him in his office.

## STATION AT CH'IK-NI.

"The little station at Ch'ik-ni, in the Fa-une district, is still carried on. The twenty-four pupils in the day-school there are gaining some knowledge of Christianity, which I hope will bear fruit in after years. The village is small, but any from the surrounding villages congregate to the market, and a knowledge of the Gospel is being thus gradually diffused throughout the district.

## INQUIRIES RESPECTING THE SELECTION AND PREPARATION OF NATIVE AGENTS.

"I regret I was absent from China during the visit of Dr. Mullens, whom I would gladly have consulted on some points as to which his long and wide experience of Indian Missions would have made him an authority. There are very important matters about which I can come at present to no final conclusion. I am deeply impressed with the importance of training up a native ministry; and if I saw any young men, giving good evidence of their piety and fitness, I would gladly devote the chief part of my time and strength to training them. But there are no such within my reach. Would it be well, then, to take those who have given no sufficient proof of their suitability, and train them with the *hope* that some of them may turn out useful men in the end? There are many objections to this course; but an apparent necessity is led formerly to its being tried (without much success, I believe), and some missionaries are resuming it now. Again, it is very desirable that we should have a boys' school, especially for sons of Church-members; but our little church cannot supply a teacher. Would it be well to employ a man who has not embraced Christianity, to give the secular education, while the missionary would give Christian instruction? How far would the Society approve of its expending its funds on such schools?

"The foregoing and other questions connected with the practical conduct of our work have been occupying much of my thoughts lately. Mr. Chalmers and I have discussed them together, and I find that his opinion is against establishing such a seminary for training assistants as I have mentioned. In the meantime, in the prospect of his leaving for England next year, I do not feel urged to commence any new undertaking at present. The work of our station will be quite enough for me while he is away.

"This is truly a day of small things in China, and at times the aspect of weakness which our Mission presents, combined with a sense of my own insufficiency, disheartens me. 'But God hath chosen the foolish things of the world to confound the wise,' and in Him is our trust.

(Signed) "F. S. TURNER."

## SOUTH AFRICA.

THE friends of the Society in former years often heard of the GRIQUAS on the Orange River, and their chief, Adam Kok. For many years they prospered in their own land, and their Churches were flourishing and full. But reverses have fallen on them. Encroachments by the Boers and the Free State, and continued drought, have thinned their original settlements, and

sent the people wanderers to other lands. Some four years ago, a large party of them, under their chief, emigrated to a territory on the north borders of Kafirland, called No Man's Land, and tried to establish themselves there. Recently the missionaries, Messrs. Solomon and Read, paid them a visit, and in the following letter, which speaks for itself, these brethren tell us what they saw.

" Bedford, South Africa, 30th June, 1866.

**PROJECTED VISIT TO THE EMIGRANT GRIQUAS IN NO-MAN'S LAND.**

"In compliance with the frequently expressed desire of the Griquas themselves, and at the request of our brethren at a meeting of the Voluntary Evangelical Association, we willingly agreed to visit our Griqua friends at their new location in No Man's Land. We, however, made one condition: that the Griquas should themselves furnish us with a conveyance from the boundaries of the Cape Colony to their encampment and back, which they agreed to do; and we are happy to say that they honestly and promptly fulfilled their promise, and by this means the expense of our trip was merely nominal, scarcely exceeding ten pounds.

**THE TRAVELLERS REACH THE SETTLEMENT.**

"We left this on the 16th April, met our Griqua friends with their mule-waggon at St. Mark's, a station connected with the Episcopal Church, on the 21st, and reached the Griqua location on the 30th. The distance is considerable and the road far from good, yet, through the kindness of our Heavenly Father, we had a prosperous and, upon the whole, a pleasant journey, both in going and returning. We found some parts of the country in a very disturbed state, and there has been much serious fighting among the natives; but, though we passed through the very heart of the disturbed country, we were in no way molested, but, on the contrary, met with kind and courteous treatment from all the natives we met.

"We cannot, of course, give you any account even of the leading incidents of our journey, within the limits of a letter. We shall, therefore, confine ourselves to one or two matters in connection with the Griquas, which we consider will interest you and enable you to decide what should be done in the way of re-establishing the Mission among them.

**FAVOURABLE ASPECT OF THE CHURCH.**

"We received a very hearty welcome from our old friends, and were liberally supplied with all we required during our stay of eighteen days among them. The impression produced upon our minds by what we saw and heard among them was of a mixed character. There were several things to cheer and not a few to depress; but, taking into consideration that the Griquas had been for nearly four years without a missionary, and had passed through the very severe ordeal of removing from one country to another, which, at least in this country, has a disorganizing and demoralizing tendency, we certainly found things better than we had ventured to expect. The Church, as a whole, appeared in a satisfactory state, and there were indications that God was reviving His work in their midst. There was but little external excitement, and no noise; but there were many deeply serious about their souls, and diligently and fervently attending the means of grace. Not a few of the young women

were in a very interesting and satisfactory state of mind, and we had the very great pleasure while there of receiving into Church fellowship forty-nine additional members, many of them young persons.

#### FIDELITY AND ZEAL OF THE NATIVE DEACONS.

“Our native brethren, the deacons of the Church, had nobly discharged their duties. They are really excellent men. One has been a deacon in that Church for nearly twenty-five years, and is a man of irreproachable character, of sound judgment, and earnest, enlightened piety. These deacons have continued *all* the regular services, both on the Sunday and the week-days, with the utmost regularity, and the influence of their character and labours upon the Church has been very considerable and beneficial. Through their instrumentality have most of the newly received members been led to the Cross of Jesus, and they have been unwearied in attempting, at the regular meetings of inquirers, to instruct them in the grand doctrines and sublime precepts of the Gospel.

“But there are several circumstances of a discouraging nature which came to our notice, which we must in candour bring to your notice.

#### IMPOVERISHMENT OF THE PEOPLE.

“The people have been greatly impoverished by their removal. Many who were in prosperous circumstances are greatly reduced, and some even in poverty. Their cattle died in large numbers, owing to the change of pasturage, and many of their horses and sheep have been stolen, either while on their journey or since they settled in their new country. They are, consequently, far from being in the position in which they were when we left them at Philippolis, and this poverty will cripple their movements in various ways.

#### INTRODUCTION OF ARDENT SPIRITS.

“Again we regret to say that brandy has been largely introduced among them, and has already done a very large amount of injury. Several, who were formerly altogether opposed to the use of strong drink, have to our sorrow fallen into the snare. Among these are some of the leading men, whose example and influence cannot but be very prejudicial. We did all in our power to place before them the importance of overcoming this enemy.

#### APPREHENDED COLLISION WITH THE KAFFIR TRIBES.

“We are also very fearful that the Griquas may be brought into collision with some of the neighbouring Kaffir tribes. Up to the present this has been avoided; but unless the chief, Adam Kok, exercises much prudence and wisdom they will drift into it. Several of the petty Kaffir chiefs have expressed a desire to become subjects of the Griqua government; and, though this may be very flattering to the pride of the Griquas, and may seem to give them a position among the surrounding nations, it may, if acceded to, be the source of much mischief; for this will be the most likely means of embroiling them in the disputes and strife now unhappily so prevalent in that country. We expressed our views on this point plainly and fully to the Griqua chief.

#### A FINE SPHERE FOR MISSIONARY EFFORTS.

“But with all these drawbacks, the Griquas may form a very fine sphere for missionary labour. They occupy a fine well-watered country, well adapted

for cultivation. With a fair share of industry, they can raise all the grain requisite for their support, and can even dispose of a quantity. Though the markets are distant and the price of grain low, yet it is to be hoped that in the course of time these matters will improve, and the Griquas have a good outlet for their surplus grain. A new province has been added to Natal, and, as that is immediately adjoining the country occupied by the Griquas, as soon as it is inhabited by a European population, it will tend much to develop the resources and promote the prosperity of the Griqua territory.

RESOLUTIONS OF THE CHURCH, WITH A VIEW TO OBTAIN MISSIONARIES.

"But the great want at present of our Griqua friends is the presence of missionaries among them. This want is deeply felt by all. From the chief down to the poorest we heard but one feeling, and that was that missionary teaching and influence were required. At meetings of the Church and congregation, held on the 7th and 15th May, 1866, meetings which were largely attended, the following resolutions were unanimously adopted:—

"I. That a minister for this Church is highly desirable, and indispensably necessary.

"II. That the Church binds itself to support the minister that may be chosen.

"III. That this Church and congregation would be glad to receive Mr. Philip and Mr. Kayser as ministers, provided that one of these two ministers be supported by the London Missionary Society as a missionary among the surrounding heathen.

"IV. That, in case of any misunderstanding between the minister who may come here and the Church, other ministers of the London Missionary Society and Church officers shall be invited to examine into the matter in dispute, and that both the minister and the Church should bind themselves to abide by their decision.

"V. That, in case the London Missionary Society is not prepared to support one minister, this Church and congregation would be glad to receive either of the two ministers afore mentioned as their pastor."

STRONG CLAIMS OF THE MISSION.

"You will see from these resolutions that two ministers are desired for this sphere of labour, and this quite approves itself to our judgment. The amount of work to be performed in this sphere is great. The Griquas number about 4000 people, and the Kaffirs among and around them, who are either their subjects or considerably under their influence, will be at least 10,000. These people are scattered over a wide extent of country; we should estimate about 3000 square miles in extent. The population is likely ere long to be considerably increased, and no *one* man can possibly do justice to the work or the people. Besides this, the isolated position he would have to occupy must be taken into consideration. He would be far removed from any of his brethren. It would be difficult, if not impossible, frequently to meet them, and any one person would often be placed in circumstances where counsel and sympathy would be indispensably necessary. We have both had some experience in missionary work, and have spent years among the natives; but we should feel very reluctant to go *alone* into the position a missionary in 'No Man's Land' would have to occupy.

"We also think that a good Mission among the Griquas would be a good nucleus for extensive operations among the heathen tribes of South-eastern Africa. We cannot but feel that such a sphere is far more inviting than any among the Fingoes, who have recently left the colony for the Transkeian territory. There the Episcopalians, the Wesleyans, the Moravians, and Presbyterians are already in the field, and they are more than sufficient to do the work before them. Were a Mission commenced in No Man's Land, a new sphere would be opened up, where there would be no fear of being in the way of or coming into collision with other societies.

PREFERENCE FOR MISSIONARIES OF THE LONDON MISSIONARY SOCIETY.

"We have thus very briefly placed before you the results of our late visit to No Man's Land. We do trust that something may be done to supply the people there with missionaries. Bishop Twells, of the Episcopal Church, has visited them, and offered to send them a minister, which they declined, as they wish to remain in connection with the London Missionary Society. The Wesleyans also have occasionally visited them; but the Griquas would be very unwilling now to have the missionaries of any other Society among them than that which has so long laboured among them. May the great Head of the Church open up the way by which their wants may be supplied!

"We hope to hear from you at your earliest convenience, that we may know your views on the various topics embraced in this letter.

(Signed) "EDWARD SOLOMON.  
"JAMES READ."

—◆—  
MADAGASCAR.

A RECENT inquiry by the missionary brethren in Madagascar, has furnished the Directors with very full and reliable tables of the churches and schools now existing in and round the capital. From these it appears that the Christians in Church fellowship number altogether 4374 persons. These represent a total Christian population, young and old, of about 16,000 to 18,000, and show how great the increase since the day of freedom dawned upon the once persecuted followers of the Saviour.

"Amparibe, June 30th, 1866.

"I have been deputed by the missionaries to forward to you the accompanying papers, showing the statistics of the various agencies under our care. No time has been lost in obtaining these; but immediately on the receipt of your communication to Mr. Toy, intimating that the Directors wished for full information, steps were taken to procure them. Each missionary has filled up his own schedule; but, for the convenience of those who may wish to examine these, the whole have been arranged on a separate sheet in the form of a summary. I think no further explanation is required than this. You will see at a glance wherein the strength, and, on the other hand, the comparative weakness, of our Mission lies. The total number of Churches and Church members is much larger than we had anticipated, and we know that Christians in England, who have freely given of their wealth, and who have never ceased from praying for this country, will rejoice together with us, who are labouring on the spot, in such tokens of the progress and power of Christianity

amongst the Malagasy. Some, however, on learning that our schools are few and small, may feel disappointed. They cannot feel more disappointed than we are; but unless there is one wholly employed in the work of education, we cannot make very great progress; and we continue to hope that a school-master may appear in our midst.

"G. COUSINS."

STATISTICAL SUMMARY OF CHURCHES, SCHOOLS, ETC., IN MADAGASCAR.  
JUNE 30, 1866.

Missionaries.	Churches.	Pastors.	Communi- cants.	Candidates.	Schools.	Teachers.		Scholars.		
						Male.	Female.	Boys.	Girls.	
Rev. R. Toy . . . .	18	21	1030	258	3	6	1	100	80	
Rev. R. G. Hartley, M.A.	9	13	505	82	1	1	0	29	4	
Rev. W. E. Cousins . .	30	34	1041	85	4	4	1	81	89	
Rev. B. Briggs . . . .	4	6	471	37	2	3	0	69	63	
Rev. J. Pearse . . . .	8	6	582	31	6	6	2	162	88	
Rev. G. Cousins . . . .	10	15	745	56	3	3	1	72	56	
					Antana- narivo Central School.	1	0	37	6	
Totals . . . . .	6	79	95	4274	549	20	24	5	550	386

STATISTICS OF CHURCHES, SCHOOLS, ETC., IN ANTANANARIVO, JUNE 30, 1866.

Missionaries.	Churches.	Pastors.	Members.	Candidates.	Schools.	Teachers.	Scholars.
Rev. R. Toy . . . . .	Ambohipotsy . . . .	2	470	190	1	3	100
	Ambatomitsangana .	2	28	1	0	0	0
Rev. R. G. Hartley, M.A.	Avaratr' Andohalo .	0	142	4	1	1	33
	Ambohitantly . . .	2	169	5	0	0	0
Rev. W. E. Cousins . . .	Amparibe . . . . .	1	624	31	1	2	115
Rev. B. Briggs . . . . .	Ampamarinana . . .	0	190	18	1	2	73
	Ankadibevava . . .	2	233	16	1	1	59
Rev. J. Pearse . . . . .	Analakely . . . . .	0	370	16	1	3	105
Rev. G. Cousins . . . . .	Ambatonakanga . .	1	301	14	1	2	61
					Central School.	1	43
Totals . . . . .	9	10	2527	294	8	15	539

“ Amparibe, June 22nd, 1866.

THE CHURCH AT AMPARIBE.

“ As we are sending you by this mail statistics showing the number of Churches under our care, together with their members, pastors, schools, &c., I take this opportunity of making a short report of our progress at Amparibe during the past six months. The Church has continued steadily to increase. The number of members at present on our Church book is 624, being an increase of forty-four since my last report. Of these, forty have been admitted since March, as, owing to the new arrangement about which I wrote to you, there could be no admissions during the earlier months of the year. We have reason to rejoice that our plan for teaching more systematically those who are candidates for baptism and Church fellowship is likely to be productive of much good. Each new member will have been under our own personal instruction and supervision for at least four months, and in many cases for a considerably longer period. The catechism, which has been prepared for the use of our classes by Messrs. Toy and Hartley, contains a short account of the nature and institution of Baptism and the Lord's Supper, and also of repentance, faith, the new birth, the character of true Christians, and the nature and work of Christ. It also contains the Ten Commandments, the Lord's Prayer, and the Apostles' Creed. We endeavour as far as possible to get this catechism learnt by our candidates; but to the older ones this is a difficult task, and very few of the younger ones can learn the whole. By constant repetitions and explanations, however, they learn much, and will make much more intelligent members than they would if left to themselves or to the deacons. Mr. Parrett has printed a revised edition of 3000 of this catechism, so that each Church member may have one gratis. We find, however, that we underrated our Church members who are unable to read, and shall require another edition to supply them all. I am glad to find that I have 450 readers in my Church. Many of the remaining 170 are quite old people, and many of the younger ones are learning. Our efforts to induce the people to learn to read have done some good. The number of readers is constantly on the increase, and our publications are helping to foster a taste for reading and a desire for information.

“ *June 29th*, 1866.—Since my last letter we have found it necessary to add to the number of deacons. We have now twenty-three. I was very unwilling for a time to consent to the election of so many, but there seemed no other way in which we could take any systematic oversight of all our members. My congregation is composed of people from all parts of the town, and most of the deacons are men whose time is frequently taken up by fanompoana, or government service. The whole of the Church members are now divided into twelve divisions, and any cases of illness or bad conduct are at once attended to. Many of the deacons, too, help as preachers, both in the town and in the villages.

VILLAGE LABOURS.

“ We send preachers every Sunday to two villages, and occasionally to three or four others. I should explain, in reference to the number of villages given in the paper which will be forwarded to you, that one (Amboniloha) is near the



town, probably within three miles; another (Ambohitrabeto) is about six or seven miles away; but, with these exceptions, all on my list are at greater distances. The five following (from Ambohitrarimo to Avaratr' Ampanana) are in the district of Marovatana. The nearest of the five is Ambohitrarimo, which is about ten or twelve miles distant. The remaining four are as much as sixteen, twenty, or twenty-five miles from the capital. Most of the remaining villages on the list are forty, fifty, or sixty miles away. They have fallen to my lot because they are situated north-west of Antananarivo; but I cannot claim to have done much for the greater part of them. I supply them with books, and give them advice and instruction upon any matters that trouble them, and have helped several of them by giving a little money towards building chapels. It is seldom I can induce the native preachers to go the longer distances. As you already know, I have twice visited the nearest town in the district of Vonezongo. Andriambelo, too, has just spent a fortnight there, and before the close of this good season I hope to pay them another visit myself. I was unwilling to send home a list of thirty Churches as under my care, without making the above explanation. It would be unfair to my brother missionaries, as some of them, whose villages are situated at more convenient distances have done far more for their villages than I have for mine, both in preaching on Sunday and holding classes during the week.

#### VONEZONGO AND ITS REMINISCENCES.

"As I have mentioned Vonezongo, I would again call the attention of the Directors to this district. When I visited it in 1863 there were 600 Christians. At present there are more than 900. In 1863 there were 122 communicants: there are now 230. The people most earnestly desire a missionary, and, were one sent to them, he would find a most interesting people ready to give him a hearty welcome and to profit by his instructions. Mr. Johns, I am informed, took particular interest in this district, and the seed he was allowed to sow has borne abundant fruit. The very Bibles which were presented by the old missionaries to some of the Vonezongo Christians were preserved, and often stealthily read during Ranavalona's long reign; and I have a copy in my own possession at the present time in excellent preservation. The Bible has been carefully read by the people, and they seem to have had men of solid and intelligent piety to guide and instruct them, and to these the prosperity of the Churches in the district, under God's blessing, must be ascribed. This district, too, formed a hiding-place for many of those who fled from the capital, and from it many of the most steadfast of the martyrs came. Nothing would so rejoice the Christians of Vonezongo as the appointment of a missionary to reside amongst them, and take the charge of the Churches in the district.

#### IDLE RUMOURS AFLOAT IN THE VILLAGES.

"The village congregations have been much unsettled of late by the circulation of reports that the Queen intended to stop the praying. These reports seem to have originated in the recent kabary of the Queen, sending away all pigs to long distances from the capital, and in the summoning of all the people to hear the new code of laws publicly read. The former movement certainly savours of heathenism and retrogression; the latter is evidently a sign of progress; for, although laws have been written since the time of the first

Radama, they have never, I believe, been publicly read before the people till yesterday. At one village a man told the Christians that the works at Ambatonakanga had been stopped, and that no natives were to work for Europeans. The sound of the bell, however, reassured the Christians. In some directions it was said that the Queen bought up all the rope at last Friday's market, that she might have plenty to bind the Christians yesterday. The circulation of startling reports seems almost a necessity to the Malagasy. We have seldom been longer than five or six months without hearing something very extraordinary, and are beginning to see that it is not well to place any reliance upon the stories we so often hear. I have no doubt, after the present series of kabary is over, the congregations will settle down as quietly as possible.

## ILLNESS OF MRS. COUSINS.

"I am sorry to have to tell you that since my last letter Mrs. Cousins has twice been laid up for a time by illness. Immediately after the birth of our little boy, who is now nearly four months old, she was dangerously ill for some days, and very weak for a considerable time. She is now recovering from an attack of fever, which, though not very violent, confined her to her room for a fortnight. I hope she will now, under God's blessing, recover her strength, and find the climate not unsuited to her. Our little boy is very well.

(Signed) "W. E. COUSINS."

## DEATH OF THE REV. CHARLES BARFF, OF HUAHINE.

In September of last year this Chronicle recorded the decease of the Rev. G. Platt, of Raiatea, at the age of 76. We have now to record the removal of his venerable colleague and fellow-labourer, Mr. Barff. Even before his visit to England, Mr. Barff was well known as one of the most faithful, steadfast, and earnest missionaries of the Society. He entered the South Sea Mission soon after the baptism of the first converts in Tahiti, and he has lived to see it prosper and grow until all the great groups in the South and Central Pacific have been christianized. The one Mission of his early days has become four, conducted by the greatest Missionary Societies of England and America. The contemporary of Nott and Davies, of Darling and Platt, of Ellis and Williams, he had survived nearly all the brethren by whom the Mission in the Society Islands was commenced and consolidated. Many younger brethren, like Buzacott and Heath, have gone to rest before him. "Precious in the sight of the Lord is the death of these, his saints." Very fragrant is their name among all who love His cause.

Mr. Barff sailed for the South Seas in July 1816, arrived in the Island of Eimeo, *via* Sydney, in September of the following year, and removed to Huahine in July 1818. At the close of 1846 he left the Islands with his family on a visit to England. He again reached Huahine in April 1848, and, with the exception of a short intermediate residence at Tahaa, while

in charge of the Training Institution on that Island, he continued to occupy the station at Huahine until March 1864, when, in consequence of advancing age and infirmity, he retired with Mrs. Barff to Sydney, where he died on the 23rd June, ult.

FROM THE REV. J. GRAHAM, OF SYDNEY, NEW SOUTH WALES.

"Sydney, July 23rd, 1866.

"Our venerable brother Rev. C. Barff ended his course in perfect peace on June 23rd ult. His end was hastened by a fall down stairs, in a fit, it is supposed, about a fortnight before. I saw him immediately after, when he was evidently much shaken, and could with difficulty articulate. He expressed himself as perfectly resigned to the all-wise and good will of his Heavenly Master. I saw him a few hours before his death, which was perfectly calm and happy. For forty-nine years he had unostentatiously, contentedly, and successfully laboured for the salvation of the South Sea Islanders, and now he rests from his labours and his works do follow him. Till a fortnight before his death he was, for an old man of seventy-five, active in body and mind. His habitual contentment and characteristic cheerfulness never forsook him. His attendance at our services with his aged partner was constant and exemplary. Never did I meet a man in whom ambition and self-will appeared more utterly extinct. To please God and bless men appeared his only aims in life. All who knew him respected him highly, as the great concourse of rich and poor at his funeral and at his funeral sermon testified. At the latter our largest theatre was crowded, while I preached from Rev. xiv. 13.

(Signed) "JOHN GRAHAM"

MISSIONARY CONTRIBUTIONS.

From September 17th to October 17th, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

E. B. A. .... 50 0 0	Carlisle Chapel, Kennington. .... 0 11 4	Holloway Congregational Church. ....	Mrs. Galloworthy, Box ..... 1 0 0
W. Jaques, Esq. (L.S.) ..... 10 0 0	Sunday School ..... 0 11 4	Rev. Mark Wilks. ....	A Friend of Missions ..... 1 0 0
A. S. Hobson, Esq. .... 1 1 0	Claremont Chapel. ....	D. McNeil, Esq., Treasurer. ....	Ditto ..... 0 0 0
Hon. Mrs. Herbert's ..... 1 0 0	Rev. W. Guest. ....	Contributions on Account ..... 23 15 0	Miss Roberts's Box ..... 2 0 0
Sale of Jewellery ... 0 15 0	Wheatheaf Branch Sunday School ... 1 0 7	Kingland Congregational Church. ....	Miss Shaw's Box ... 0 0 0
J. L. L. .... 0 10 6	Rev. E. Mantering. ....	Rev. T. W. Aveling. ....	Juvenile Missionary Class ..... 2 2 1
Inmate of a Work-house ..... 0 1 0	Bishopsgate Chapel. ....	Sunday School, Second Instalment 7 11 8	Collection for 1866... 1 1 3
Rev. E. Mantering. ....	Craven Hill. ....	CUMBERLAND. ....	Mr. Roberts ..... 0 10 0
Auxiliary Society, on Account ..... 6 14 3	Rev. A. McMillan. ....	Silloth. ....	Mr. Robinson ..... 0 10 0
Buckingham Chapel, Fimlico. ....	T. S. Fisher, Esq., Treas. ....	Rev. H. Perfect. ....	Collection for 1866... 1 10 1
Rev. W. H. Jellie. ....	Miss Palmer ..... 1 1 0	Collection ..... 2 10 0	117. 6s. 3d.
Sunday School ..... 3 15 0	Miss Manning ..... 1 1 0	ASHBOURNE. ....	Rev. H. Hollis. ....
Camberwell Auxiliary Society. ....	2l. 7s. ....	For Native Teacher John Wigley, per J. Wigley, Esq. .... 19 0 0	MARPLE BRIDGE. ....
Rev. J. Pillans. ....	Ebenezer Chapel, Shadwell. ....	Rev. S. Drakeford. ....	Collection, less 12s. 6d. expenses... 7 11 4
Miss Edwards, Treasurer. ....	Rev. J. Bowrey. ....	DEVONSHIRE. ....	
Auxiliary Society, on Account, including 10s. 6s. for Madras Female Schools ..... 17 10 0	Sunday School ..... 0 11 0	DERBYSHIRE. ....	
Mrs. D. S. Dykes ..... 20 0 0	Hanover Chapel, Peckham. ....	Alfreton. ....	G. R.—, Devon ..... 20 0 0
Miss Edwards ..... 21 0 0	Rev. E. W. Betts. ....	Rev. T. Galloworthy 6 10 0	
667. 10s. ....	Juvenile Society. ....		
	Miss T. E. Haws, Treas. ....		
	On Account ..... 9 0 0		

<b>Braunton.</b>		<b>ESSEX.</b>		<b>Horwich.</b>		Collected by Misses Gray and Potter.	
Rev. E. Thomas.		Auxiliary Society.		Lee Chapel.		Mrs. Allenby ..... 1 0 0	
Sermons ..... 2 15 5		T. Daniell, Esq., Treasurer.		Rev. M. Hardaker.		Miss Gray ..... 1 0 0	
Public Meeting ..... 3 5 11		Maldon, per J. Wood, Esq. .... 75 1 11		Collections, Subscriptions, and Missionary Boxes 7 11 8		Sums under 10s. .... 0 10 8	
Miss Skinner's Box ..... 1 0 4		Dunmoe, Rev. H. Gammidge, .... 12 1 6		Park Independent Chapel.		Collected by Misses Hemming and Smith.	
Mrs. Rider's do ..... 0 16 7		887, 3s. 6d.		Rev. J. Anyon.		Jos. Johnson, Esq. 0 10 0	
Exs. 5s. 6d.; 7s. 13s.		<b>Canning Town.</b>		Collection ..... 13 0 0		Mrs. John Gray ..... 1 0 0	
<b>Chulmleigh.</b>		Barking Road Chapel.		J. R. Kay, Esq. .... 1 1 0		Proceeds of Missionary Basket ... 10 10 0	
Rev. J. Woolgar.		Rev. T. Perfect.		187, 1s.		By Miss Gray and Pupils ..... 5 1 2	
Collection ..... 1 0 4		Collection ..... 1 7 0		<b>Manchester.</b>		Sums under 10s. .... 3 2 0	
<b>Boxes.</b>		<b>GLOUCESTERSHIRE.</b>		For Hope Town Chapel, Herbioc.		<b>Missionary Boxes.</b>	
Miss Norrington ... 0 5 4		<b>Bristol.</b>		J. Sidebottom, Esq. 2 0 0		Miss Forman ..... 3 3 0	
Miss Buckingham ... 0 5 7		Auxiliary Society.		William Lee, Esq. .... 1 1 0		Miss Flowers ..... 0 10 0	
11, 3s. 6d.		H. O. Wills, Esq., Treas.		31, 1s.		Miss Pinney ..... 0 15 0	
<b>Ezter.</b>		On Account ..... 800 0 0		<b>LINCOLNSHIRE.</b>		Miss Barwith ..... 0 8 0	
Castle Street Chapel.		Miss Brewin (D.) 25 0 0		<b>Brigg.</b>		Mr. F. Gray ..... 0 12 8	
Rev. D. Hewitt.		Ditto, for Leper Asylum, Almorah 5 0 0		T. Freer, Esq., Treasurer.		Cannon Street Sunday School ..... 4 6 0	
Collections ..... 23 10 1		Ditto, for Leper Asylum, Almorah 5 0 0		Collections ..... 7 14 0		Fotherby, ditto ..... 1 11 10	
<b>Ilfracombe.</b>		2		Miss M. Sergeant's Box ..... 0 7 0		Public Meeting ..... 4 12 0	
Rev. G. Waterman, M.A.		3		Public Meeting ..... 4 12 0		Proceeds of Public Breakfast ..... 7 13 0	
Collections ..... 6 10 2		4		Collected by—		Communion Services ..... 3 5 2	
Public Meeting ..... 5 3 4		5		Mrs. W. Croxey ..... 2 18 0		Ex. 69s. 4d.; 98s. 13s. 5d.	
Exs. 9s. 8d.; 11s. 9s. 7d.		6		Miss Barrett ..... 0 12 0		<b>MIDDLESEX.</b>	
<b>Sidmouth.</b>		7		Children of Rev. A. L. Mitchell, from various savings ... 0 10 0		<b>Brentford.</b>	
Rev. J. Lucas.		8		Pence Jug ..... 0 13 10		Boston Road Chapel.	
Collection, less Expenses ..... 1 12 0		9		Collection at Cadney Meeting ..... 2 6 11		Sunday School ..... 2 14 10	
Miss Tancock's Box 3s. .... 0 7 0		10		<b>Boxes.</b>		<b>Enfield.</b>	
<b>Witheridge.</b>		11		Mrs. Evison ..... 0 15 0		Chase Side Church.	
Rev. J. Smith.		12		Miss Evison ..... 1 2 9		Rev. H. S. Toms.	
Public Collection ... 2 2 1		13		Ex. 15s.; 22s. 7s. 9d.		Mrs. H. Storer Toms, Treasurer.	
<b>Boxes.</b>		14		Ladies' Working Society, for Native Teacher William Martin, half-yearly payment 5 0 0		Annual Collection ... 12 0 0	
Sunday School ..... 0 14 8		15		Ditto, towards the expenses connected with the Protestant department of the Paris Exhibition ..... 1 0 0		Public Meeting ..... 5 0 10	
Master John Partridge ..... 0 3 1		16		6s.		Master Godfrey's Box ..... 1 0 0	
Mrs. Lee ..... 0 3 2		17		<b>Lancashire.</b>		Exs. 13s.; 17s. 6s. 10d.	
Mrs. Dinner ..... 0 4 0		18		<b>Lancashire.</b>		<b>Zion Congregational Chapel.</b>	
Mrs. Smith ..... 1 3 10		19		<b>West Lancashire Auxiliary Society.</b>		Rev. J. Stribling.	
4s. 10s. 10d.		20		T. B. Job, Esq., Treas.		Missionary Sermons ..... 4 0 0	
<b>DORSETSHIRE.</b>		21		On Account ..... 240 0 0		Juvenile Society, for Native Girl Ann Stribling, (Molety of Subscription) ..... 1 10 0	
<b>Sherborne.</b>		22		<b>Liverpool.</b>		Mrs. Jude's Box ..... 0 9 4	
Rev. F. Beckley.		23		A Friend, per Rev. John Bruce ..... 10 0 0		Collected by—	
Miss E. Chandler, Treas.		24		<b>Lancaster.</b>		Mrs. Stribling ..... 2 0 1	
On Account ..... 7 17 0		25		E. Dawson, Esq., and Mrs. Dawson, for Hope Town Chapel, Herbioc. .... 10 0 0		Mr. J. S. Stribling ..... 2 13 11	
<b>Upway.</b>		26		<b>Churchtown.</b>		Mr. S. R. Stribling ..... 2 12 10	
Rev. A. Perkins.		27		Per Mr. J. Rimmer.		Mrs. O. Clarke ..... 0 8 4	
Missionary Boxes.		28		Collection ..... 2 4 0		Exs. 7s.; 13s. 7s. 6d.	
Miss Mary Gale ..... 1 1 0		29		<b>Liverpool.</b>		<b>NORFOLK.</b>	
Miss Symmonds ..... 0 14 1		30		Mrs. Goe ..... 1 0 0		<b>Denton.</b>	
Master Charles Thomas ..... 0 14 0		31		W. G. Allison, Esq. 1 0 0		Mrs. Blowfield ..... 0 15 0	
Mr. Walter Rogers ..... 0 7 1		32		Mr. Colbridge ..... 0 10 6		<b>NORTHUMBERLAND.</b>	
Miss Dinah Gibbs ... 0 3 4		33		Jos. Larder, Esq. ... 0 10 0		<b>Alwick.</b>	
<b>Subscriptions.</b>		34		Falkner Allison, Esq. .... 0 10 0		Ston Meeting House.	
Mr. Homer ..... 0 10 0		35		Sums under 10s. .... 5 2 0		Rev. J. T. Shawcross.	
Mr. Thomas ..... 0 10 0		36		Collected by Miss J. Gray and Mrs. Herbert.		Contributions ..... 20 0 0	
Mrs. Croker ..... 0 5 4		37		Mrs. Goe ..... 1 0 0		For Native Teacher Mary Alwick ..... 2 0 0	
Miss Subb ..... 0 2 4		38		W. G. Allison, Esq. 1 0 0		22s.	
Collection ..... 0 13 8		39		Mr. Colbridge ..... 0 10 0			
5s. 7s. 3d.		40		Jos. Larder, Esq. ... 0 10 0			
<b>Wimborne.</b>		41		Falkner Allison, Esq. .... 0 10 0			
Rev. J. Keynes.		42		Sums under 10s. .... 5 2 0			
Collections ..... 7 2 0		43		Collected by Mrs. Colbridge and Miss Gray.			
Lychett Collection ..... 1 5 0		44		Mrs. Hourne ..... 1 0 0			
Exs. 30s. 1d.; 7s. 6s. 10d.		45		Mrs. Titus Bourne 1 0 0			
<b>DURHAM.</b>		46		Mrs. Lucas ..... 1 0 0			
<b>Durham.</b>		47		Mr. C. G. Smith ..... 1 0 0			
Rev. S. Goodall.		48		Mrs. C. G. Smith ..... 1 0 0			
Contributions, on Account ..... 25 0 0		49		J. B. Sharples, Esq. 0 10 0			
		50		C. E. Lucas, Esq. ... 0 10 0			
		51		Sums under 10s. .... 4 1 0			

**Howdon.**

Rev. W. Stead.

Mrs. H. Wilson ..... 1 0 0  
 Mr. R. Fenwick ..... 1 0 0

Collected by—

Miss Stead ..... 2 17 0  
 Miss Strachan ..... 1 17 1/2  
 Collection ..... 1 17 8  
 Sunday School ..... 0 12 0

**North Shields.**

St. Andrew's Chapel.

Rev. Archd. Jack, Rev. James Wills.

Collections after Sermons ..... 15 17 0  
 Public Meeting ..... 12 1 10  
 Miss Emily R. Hadaway's Missionary Box ..... 0 14 0  
 Exs. 20s.; 20l. 4s. 4d.

**SHROPSHIRE.**

Acton Burnell.

T. J. .... 1 2 6

**SOMERSETSHIRE.**

Taunton.

North Street Chapel  
 Sunday School ..... 5 0 6

**STAFFORDSHIRE.**

Leek.

Rev. J. Hankinson.

J. Alsop, Esq., Treasurer.

Contributions on Account ..... 25 0 0

**Newcastle-under-Lyme.**

Rev. W. Chambers.

Contributions, per Mr. Bullock ..... 0 3 0

**Wolverhampton.**

Queen Street Chapel.

S. Dickinson, Esq., Treas.

Subscriptions on Account ..... 30 10 0

Snow Hill Congregational Church.

Sunday Collection ..... 8 15 1  
 Annual Collection ..... 0 14 6

**Boxes.**

Sunday School, per Mr. B. Jones ..... 3 6 1  
 Henry Marten, Esq. Temple Street Sunday Schools ..... 1 0 2  
 E. Freakley ..... 0 10 0  
 Miss Jessie Lester ..... 0 6 3  
 Miss E. C. L. .... 0 2 0  
 24l. 12s. 7d.

**SUFFOLK.**

Auxiliary Society.

L. Webb, Esq., Treasurer.

**Beccles.**

Per Rev. J. Flower.

Miss Barrett ..... 0 5 0  
 Mr. Delf ..... 0 5 0  
 Rev. J. Flower ..... 1 0 0

Miss Hopkins ..... 1 0 0  
 Mr. Elk ..... 0 10 6  
 Mr. Read ..... 1 1 0  
 Emily Utley ..... 0 5 0  
 Mr. J. Kent ..... 0 10 0  
 Mr. Ward ..... 0 10 6  
 Mr. Mayhew ..... 1 0 0  
 Mr. Hoddingham ..... 0 5 0  
 Collection ..... 5 3 4

**Boxes.**

Miss Mobbs ..... 0 2 0  
 Mr. Blomfield ..... 0 10 5  
 Miss Pratt ..... 0 6 3  
 Mr. Hickman ..... 0 10 0

Collected by the late Miss M. Flower, for Isaiah Pappahia's School, Barton-tonga ..... 0 7 6  
 Exs. 6s. 3d.; 17l. 0s.

**Bramfield.**

Mr. Robt. Haward ..... 2 2 6  
 Mrs. Robt. Haward ..... 0 10 0  
 2l. 12s.

**Ipswich.**

Crown Street Chapel.

Rev. John Gay.

Missionary Collection ..... 11 0 0  
 Public Meeting ..... 8 0 0  
 Exs. 45s.; 16l. 15s.

Nicholas New Independent Chapel.

Per Mr. W. Moffatt.

Monthly Penny Collection ..... 20 14 5  
 Congregational and Juvenile Collection ..... 14 5 10  
 California Collections, Boxes, and Subscriptions ..... 2 4 0  
 Rev. J. Haven ..... 0 10 6  
 Mrs. Haven ..... 0 10 6  
 Messrs. Ludkin and Cooper ..... 3 0 0  
 Mr. O. Franice ..... 2 0 0  
 Mr. J. Collins ..... 1 0 0  
 Mr. H. Clarke ..... 1 0 0  
 Mr. E. Elliston ..... 1 0 0  
 Mr. W. Moffatt ..... 1 0 0  
 Mr. Hatton, sen. .... 0 10 0  
 Mr. Roy ..... 0 10 0  
 Mr. Girling ..... 0 10 6  
 Mr. G. Hatton ..... 0 5 0  
 Mr. Hammond ..... 0 5 0  
 Mr. Allan ..... 0 10 0

**Missionary Boxes.**

Nicholas Sabbath School ..... 6 15 8  
 Burrall ..... 0 15 0  
 Mr. Thurston ..... 0 17 6  
 Mrs. W. Moffatt ..... 0 8 0  
 Mrs. Norfolk ..... 0 3 0  
 Mrs. Lion ..... 0 3 0  
 Young Women's Association ..... 7 10 0  
 Young Men's Association, collected by Mr. Finch ..... 1 10 1  
 68l. 16s. 10d.

**Lavenham.**

Rev. H. Davis.

L. G. for Native Teacher Isabella Meeking ..... 10 0 0  
 Miss Meeking ..... 1 1 0  
 11l. 1s.

**SURREY.**

**Richmond.**

Auxiliary Society.

Miss Blyth, Treasurer.

On Account ..... 4 5 4

**SUSSEX.**

St. Leonard's.

T. Spalding, Esq., for Horse Town Chapel, Berltice ..... 1 0 0

**WARWICKSHIRE.**

Birmingham Auxiliary.

Mr. Joseph Williams, Treas. Mr. J. B. Williams, Sec. Public Meeting ..... 12 17 0

Bordesley Street Chapel.

Rev. S. Carter.

Collected by Mrs. Carter.

Mrs. Avery ..... 2 0 0  
 Rev. S. Carter ..... 0 10 0  
 Mr. Haynes ..... 0 10 0

Miss A. Ratcliff's Box ..... 0 0 8  
 "Gather up the Fragments" ..... 0 0 1  
 Female Bible Class ..... 1 11 8  
 Female 1st Class ..... 2 0 0  
 Young Men's Cl ss ..... 2 12 0  
 Sunday School ..... 1 13 11  
 Collections ..... 3 1 7  
 15l. 5s. 10d.

Carr's Lane.

Rev. R. W. Dale, M.A.

Thomas Avery, Esq. .... 5 5 0  
 Mrs. T. Avery ..... 10 10 0  
 Edw. Barnes, Esq. .... 5 5 0  
 Miss S. A. James ..... 1 0 0  
 Mrs. Piercy ..... 2 2 0  
 Mr. Jos. Williams ..... 5 5 0  
 "Thy Kingdom Come" ..... 5 0 0  
 "It is more blessed to give than to receive" ..... 5 0 0  
 Rain from Heaven Quarterly Subscrip- tions ..... 12 10 5  
 Boys' School Teachers ..... 8 0 0  
 Ditto Scholars ..... 3 4 1  
 Girls' School Teachers ..... 6 15 11  
 Ditto Scholars ..... 17 8 0  
 For N. T. Cottingham ..... 30 0 0  
 General Purposes ..... 5 8 0  
 Female Adult Class ..... 1 0 0  
 Gooch Street Schools and Sermons ..... 6 8 10  
 Newton Road Schools ..... 1 0 0

**Boxes.**

Mrs. Done ..... 0 7 0  
 Mrs. Hawkes ..... 1 0 0  
 Mrs. Piercy ..... 0 6 0

Collections after Sermons ..... 105 2 0  
 204l. 12s. 1d.

**Edgbaston.**

Rev. G. B. Johnson.

Collected by Miss Charlotte Avery.

Mr. W. H. Avery ..... 20 0 0  
 Mr. E. Phipson ..... 20 0 0  
 Mr. Warden ..... 20 0 0  
 Mr. A. Keep ..... 2 0 0  
 Mr. F. Rayner ..... 1 1 0  
 Mrs. F. Rayner ..... 1 1 0  
 Mr. Beaufort ..... 1 1 0  
 Mrs. Phipson ..... 1 1 0  
 Mrs. Pettford ..... 1 1 0  
 Mrs. W. H. Avery ..... 1 1 0  
 Mrs. Syson ..... 0 10 0  
 A Friend ..... 0 10 0  
 Mr. Ordice ..... 0 10 0  
 M. A. Hopkins ..... 0 5 0  
 Mr. J. Simpson ..... 0 5 0  
 Miss O. Avery ..... 0 5 0  
 Mr. Edwards ..... 0 5 0  
 Mrs. Goodman ..... 0 5 0  
 Mr. Hetherington ..... 0 5 0  
 Mrs. Hetherington ..... 0 5 0  
 Mr. Range ..... 0 5 0  
 Mrs. Range ..... 0 5 0

Mrs. Grove ..... 6 4 0  
 Mrs. Ashford ..... 0 1 0  
 Mr. D. Taylor ..... 0 1 0  
 Mrs. W. Rayner ..... 1 0 0

Collected by Miss Burton.

Miss Burton ..... 2 0 0  
 Mr. J. Burgess ..... 0 4 0  
 Mr. W. Churley ..... 0 10 0  
 Mr. E. Corfield ..... 0 10 0  
 Mr. A. T. Derby ..... 0 10 0  
 Mrs. A. T. Derby ..... 0 10 0  
 Miss Hurdman ..... 0 5 0  
 Mrs. W. Kershaw ..... 0 5 0  
 Mr. Langbeor ..... 2 2 0  
 Mr. W. H. Peagott ..... 0 10 0  
 The Misses Wright ..... 0 5 0  
 Miss Lea ..... 0 4 0

Collected by Mrs. Kershaw.

Mr. Lodge ..... 1 0 0  
 Mrs. Maschweitz ..... 0 5 0  
 Miss Tomlinson ..... 0 10 0  
 Mr. Hopkins ..... 0 1 0  
 Duchess Road ..... 1 1 0  
 Mrs. Hollingsworth ..... 0 5 0  
 Mr. B. Jones ..... 1 0 0  
 Mrs. J. S. Keep ..... 0 5 0  
 Mrs. J. S. Keep ..... 0 5 0  
 Miss Buckton ..... 1 0 0

Collected by Miss Merrick.

Mr. F. Keep ..... 1 0 0  
 Mrs. Sermon ..... 0 20 0  
 Mr. Hinkley ..... 0 20 0  
 Mrs. Sherman, the ..... 0 2 0  
 Mrs. Clark ..... 0 20 0  
 Mrs. Wood ..... 0 2 0  
 Mrs. Jones, Francis Road ..... 0 10 0  
 Miss Wood ..... 0 4 0  
 Mr. Ashford ..... 0 2 0  
 Mr. Whitehead ..... 0 5 0  
 H. Bell ..... 0 1 0

**Subscriptions.**

Rev. G. B. Johnson ..... 1 0 0  
 G. B. J., for 1855 ..... 1 10 0  
 Mr. G. Short, for 1855 ..... 2 0 0

**Boxes.**

Mr. Bird ..... 2 20 0  
 Mrs. Johnson's Children ..... 0 14 6  
 Mrs. Kershaw's ditto ..... 0 5 0  
 Percy Keep ..... 0 5 0  
 Mr. F. Keep's Servants ..... 0 16 0  
 M. G. K. .... 0 15 3  
 The Children at Westmore ..... 2 5 0  
 S. W. Plowright ..... 0 8 3  
 Mrs. Rayner's Children ..... 0 13 0  
 Mr. Warden, Servants ..... 0 11 6  
 Mr. Warden's Family ..... 0 14 5  
 Mrs. Avery's Children ..... 0 12 0  
 Miss Williams, ditto ..... 2 4 4  
 Mrs. Phipson's Family ..... 0 11 11  
 Mr. Payne, for 1855 ..... 0 10 0  
 Sunday School ..... 15 1 0  
 Young Women's Class ..... 0 15 0  
 Young Men's ditto ..... 0 5 0  
 Miss Lucy Avery ..... 0 10 0  
 Collection, Morning ..... 54 12 0  
 Ditto, Evening ..... 15 10 0  
 207l. 12s. 10d.

**Erdington.**

Rev. H. J. Heathcote.

Collections ..... 8 11 6  
 Missionary Box (Sarah Baker) ..... 0 4 8

**Annual Subscriptions.**

Mrs. Beesley ..... 1 1 0  
 Mrs. Beaton ..... 0 2 0  
 Mrs. Collier ..... 0 2 0  
 Mrs. Fairfield ..... 0 1 0  
 Mrs. Felton ..... 0 2 0  
 Mr. Wm. Fowler ..... 1 1 0

Mr. G. J. Hawkes...	1 1 0
Mr. Palmer .....	0 10 6
Miss Parkes .....	0 2 0
Miss L. Parkes .....	0 2 0
Mrs. Pye .....	0 2 0
Mrs. A. Rollason .....	0 10 0
Mrs. Yates .....	0 10 0
Exs. 16s. 9d., 12s. 6d.	

Hampton-in-Arden.

Mr. Atkin .....	2 0 0
Miss Johnson .....	0 5 0
Miss M. A. Brown .....	0 2 8
Miss H. J. Cox .....	0 8 10
Miss Thomson .....	0 4 9
Mr. G. Fulford .....	0 6 8
Mr. C. Poole .....	0 5 0
Miss S. Whitehouse .....	0 5 6
Sermons .....	1 19 2
5s. 9s. 3d.	

Highbury Chapel.

Rev. W. F. Callaway.	
Annual Collections	16 0 10

Subscriptions.

Rev. W. F. Callaway	1 1 0
Mr. Jas. Pattison	5 0 0
Miss Bywater	1 10 0
Mr. Wm. Rooke	1 1 0
Mr. J. Fildia	1 1 0
Mrs. J. Fildia	0 10 0
Mr. S. Fildia	1 1 0
Mr. T. Jones	1 1 0
Mr. S. Homeyard	1 0 0
Mr. T. Beedoes	1 1 0
Mr. Andrews	0 10 0
Mr. Wm. Brown	0 10 0
Mrs. Cooke	0 10 0
Mr. W. C. Chalton	0 10 0
Mrs. Icke	0 10 0
Mr. P. Knighon	0 5 0
Mr. Mathews	0 5 0

Boxes.

Master Edward B. Wilde	1 10 0
Mrs. Harris	1 0 0
Miss Stone	0 10 0
Miss E. Tongue	0 10 0
Miss H. C. Wright	0 7 8
Miss L. Randall	0 4 8
Mrs. McPie	0 4 4
Miss S. Cashmore	0 1 8

Schools.

Boys	4 6 2
Girls	4 14 6
Infant	0 4 0
Young Men's Class	4 12 0
Young Women's do.	6 2 0
87s. 15s. 10d.	

Lozell's Chapel.

Rev. J. T. Feaston.	
Subscriptions.	

The Misses Rogers	2 2 0
Pupils of ditto	1 0 8
Mr. and Mrs. F. Lines	2 2 0
Mr. F. J. B. Lines	0 10 0
Miss E. F. Lines	0 10 0
Mrs. Butler	1 1 0
Mrs. Feaston	1 1 0
Mr. and Mrs. Wm. Robinson	3 3 0
Mrs. Ann Robinson	0 5 0
Mrs. Fenton	0 4 7
Mr. George Barber	0 10 0

Missionary Boxes.

Miss Emily Mason	1 6 0
Mr. Gorman	0 16 8
Miss Eliza Baddeley	0 14 0
Mr. Van Campin	0 13 0
Misses Ashmore	0 12 8
Miss Ann Hind	0 11 8
Miss Eliz. Williams	0 11 4
Miss Eliz. Twiss	0 11 1
Mr. Bennett	0 10 1
Mrs. Worthington	0 9 0
Mrs. Mitchell	0 8 10
Mrs. J. H. Barber	0 7 8
Miss Clara Phillips	0 7 6
Miss Bates	0 6 0
Miss Caroline Hale	0 6 0

Miss A. W. Robinson	0 6 0
Miss Ellen Rogers	0 5 10
Miss Pritchard	0 5 2
Mr. H. Pendleton	0 5 2
Mrs. James Williams	0 5 1
Mrs. Richards	0 4 9
Mr. Thos. Woodall	0 3 10
Master Rutherford	0 3 8
Mrs. Grove	0 2 5
Teacher John Lawton	0 1 3
Additional Sum, per W. K.	0 0 5
Sunday School Contributions	15 16 4
Collections after Services	53 4 7
70s. 2s. 11d.	

Moseley Road.

Rev. M. Maule, F.R.G.S.	
Sermons	28 6 0
Schools	5 15 0
34s. 1s.	

Palmer Street.

Mr. Worton.	
Boys' School	4 0 0
Girls' School	5 8 3
Boxes	1 13 0
Sermons	4 15 10
15s. 10s. 7d.	

Salley.

Mr. G. Ingall.	
Collections	6 4 0
Boys', Girls', and Infants' Sunday Schools	10 18 8

Boxes.

Mr. Alsebrooke	0 5 4
Masters P. and E. Derrington	0 5 0
Miss Smallwood	0 5 0
17s. 15s. 9d.	

Small Heath.

Rev. S. Thoday Allen.	
Collected by Mr. & Miss Nichols	4 8 0

School Boxes.

Boys	0 11 6
Girls	1 16 6
Dicky	0 2 7
Collections	5 16 0
12s. 15s.	

Steelhouse Lane Chapel.

Rev. S. Pearson, M.A.	
Rev. S. Pearson	1 1 0

Collected by—

Miss Gibson	8 0 0
Miss H. J. Hardy	1 9 8
Miss Leonard	3 15 8
Miss Boot	0 15 4
Miss E. W. Pater-	4 11 6
son	1 16 0
Miss Smith	3 7 0
Miss Standish	2 3 0
Miss Tearne	1 11 0

Missionary Boxes.

Miss Aston	0 7 0
Miss W. Butler	0 4 4
Annie Chadler	0 10 1
Dr. Keyworth's Family	1 15 0
Mrs. Taylor	8 0 0
A. Wilkins	0 5 3
Mrs. Jenkins	0 8 1
Collections after Sermons	34 6 5
Juvenile Meeting	5 17 10
H. Mantou, Esq. & Mr. J. H. Mantou, for Native Teacher Robert Alfred Yaughan	10 0 0

Girls' School, for Native Teacher Sarah Mansfield Glover	10 0 0
Ditto, for General Purposes	13 6 0
Boys' School, for Native Teacher Charles Mansfield Glover	10 0 0
Ditto, for Native Teacher John Lawton	10 0 0
Ditto, for Native Teacher James Alfred Cooper	5 0 0
Ditto, for General Purposes	4 0 4
Exs. 74s.; 15s. 10s.	
799 6 5	
Less Expenses	14 15 2
784 8 3	

WILTSHIRE.

Horsingsham.

Rev. J. P. Mansfield.	
Collections	2 10 10

Boxes.

Sabbath School	1 1 10
Elizabeth Tucker	0 7 0
Theodosia Olympia Mansfield	0 4 6
Orlando Augustine Mansfield	0 4 7
A departed Friend of Missions	0 2 0
4s. 11s. 3d.	

Mere.

Auxiliary Society.	
Isaiah M. Jupe, Esq., Treas.	
Subscriptions, &c., on Account	80 0 0
For Widows' Fund	14 7 0
Isaiah M. Jupe, Esq., for ditto	30 0 0
114s. 7s. 9d.	

WORCESTERSHIRE.

Auxiliary Society.

Edward Wall, Esq., Treas.	
Bromsgrove.	
Rev. Mr. Jones.	

Classes.

Mr. Silvester	1 4 0
Mr. Laughton	0 12 11
Mr. Halfpenny	0 8 10
Mr. James	0 8 6
Mr. Amis	0 7 10
Mr. Cox	0 8 0
Mr. Scriven	0 2 11
C. Amis	0 2 2
Miss Amis	1 13 0
Miss Albert	0 16 0
Miss Brown	0 7 3
Miss Parry	0 6 8
Miss Jones	0 5 8
Miss Witheford	0 2 11
Miss Jones	0 2 10
Miss Warner	0 2 10
Superintendent	7 4 11

Boxes.

Mrs. Munn	0 15 0
Mr. Warner	0 14 6
Miss Amis	0 13 6
Mr. Sealey	0 9 8
Mrs. Albert	0 6 2
Mr. Weaver	0 6 8
Mr. Hughes	0 2 9
Mrs. Scriven	0 2 0

Wichbold.

Collected at Bible Class	1 6 0
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Classes.

Mr. Barber	6 7 6
Miss Finch	0 2 0
3rd Class Boys	0 1 6
Mr. Beck	0 1 0
Sundries	0 1 4
Mrs. Bennett	0 1 3
Mr. Fincher	0 1 3

Donations.

Mr. Perkins, 2 Casks Nails	5 17 11
Mr. Silvester	1 1 0
For Widows' Fund	1 7 8
Offering on Sabbath Day	3 1 0
Collection after Meeting	5 0 6
Exs. 92s.; 32s. 15s. 2d.	

Dudley.

For Widows' Fund	5 0 0
Collections after Sermons	16 7 10
Collected after Address to Schools	1 12 11

Annual Subscriptions.

Miss Wood	1 1 0
Mrs. Guat	1 1 0
Mrs. Jukes	1 1 0
Mr. Hall	1 1 0
Mrs. Tandy	1 1 0
Mrs. Hamer	1 1 0
Mr. Cooper	1 1 0
Ladies' Association	0 2 1
Do. Sunday School	6 11 0
Bible Classes	1 9 3
Proceeds of Missionary Boxes, Sunday School	1 4 10
Do. do. Families	2 13 4
Subscription for Orphan Children, a Boy and a Girl, in Mirapora	0 0 0
Collected by Richard Pickler (a blind man)	0 7 6
Collection after Public Meeting	2 10 5
Thank-offering, by a Friend	4 0 0
Subscription for Native Teacher James Dawson, by J. Whitehouse	10 0 0
Exs. 52s.; 71s. 14s. 11d.	

Stourbridge.

Rev. J. Richards.

Collections	8 0 0
Sunday Schools	10 12 6
Missionary Boxes	0 15 0
Rev. J. Richards	2 0 0
Mr. J. Taylor	1 1 0
Mr. Northwood	1 1 0
Exs. 19s.; 2s. 12s.	

Kidderminster.

Rev. J. Marsden.

Public Collection	12 16 0
Mr. Lea, Esq.	2 2 0
Miss Lea	1 1 0
Collected by Miss Favrett	2 7 5
Miss Butler	1 15 3
Miss Sheffield	2 3 8
Miss Naylor	2 1 0
Miss Nathan	0 13 9
Misses. Condie and Perkins	0 16 10
Miss Turton	0 6 11
Miss Perkes's Class	0 10 0
Exs. 16s.; 26s. 9s. 3d.	

Worcester.

Rev. J. Bartlett.

For Widows' Fund	8 16 10
Omberley, ditto	0 6 10



THE

# Missionary Magazine

AND

## CHRONICLE.

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NEW SERIES OF THE "MISSIONARY CHRONICLE."

THE DIRECTORS of the LONDON MISSIONARY SOCIETY take advantage of the new arrangements recently completed in the management of the Society to commence a new series of their MISSIONARY CHRONICLE. The CHRONICLE was the successor of an earlier record of the Society's work, and has now lasted as a separate publication for thirty years. During that period it has contributed very largely to convey to the members of the Society the current facts of its history, the proceedings of its missionaries, numerous incidents illustrative of their trials and successes, and the contributions to the Society's funds. It has described the opening of new fields, and the cessation of long-continued persecutions. It has displayed the triumphs of grace in the conversion, not only of barbarous tribes, but of the educated and enlightened classes of civilized lands. It has told of the removal of honoured labourers "whose praise is in all the Churches," and has pleaded the claims of the ever-extending Missions of the Society upon English Christians for larger sacrifices both of means and men.

During this period the MISSIONARY LITERATURE of the day has received a marvellous development. Instead of standing alone, as its predecessor did, or being surrounded by a select band, as in the earliest period of its own history, it is now one of a host of publications, some partially, some exclusively devoted to the spread of information respecting the missionary cause. Every Missionary Society has its own periodical; several most ably edited serials discuss the missionary work at large, and describe fields of labour not generally known to the English Churches; and numerous periodicals are specially devoted to informing and cultivating the missionary spirit among the young. Amid this host of friendly competitors, and in a Christian society no longer ignorant of the simplest facts connected with missionary



life and the results of missionary labour, it is not unnatural that the large circulation of the missionary periodicals of former days, including the **CHRONICLE**, should have diminished, and that the circulation should now be confined principally to those who endeavour to maintain, by pains and care, a continued acquaintance with the growth of missionary work.

Nevertheless, there remains open for a periodical of this class a clearly defined sphere of usefulness, viz., the work of the Society itself. The Directors therefore desire to see their **CHRONICLE** made more completely than ever a faithful and complete record of all the transactions of the Society, and of the matters which affect its interests both at home and abroad. They think that this record should be prepared with a special view to convey such complete information to the Directors of the Society, the officers of the Auxiliaries, the Pastors of our Churches, and those generous supporters of our Missions who take a practical and devoted interest in the Society's welfare. With a view to secure the desired end, they propose to introduce the following improvements into the **CHRONICLE** from the beginning of the coming year:—

1. Each Number will contain a **SPECIAL PAPER**, giving in full detail the story of a particular station or Mission, with incidents of importance and interest in past days or of recent occurrence.
2. All **EXTRACTS** from the **MISSIONARIES' LETTERS** will be carefully edited, arranged in due order, preceded by headings descriptive of the station, country, people, and labour to which they refer, and accompanied by such other explanations as may be needed to render the information contained in the letter clear and plain.
3. Every three months the **CHRONICLE** will contain a **MAP** of some city or district in which the Society has a Mission; these maps will be taken from the best sources, and made as full and correct as practicable. As they grow in number, and the series becomes complete, it is proposed to gather them into an **ATLAS**, specially illustrating the scenes of the Society's work.
4. Statements will be given from time to time of the proceedings of the Society **AT HOME** as well as abroad; **RESOLUTIONS** passed by the Directors on important matters; **EXTRACTS** from the **Minutes** of their proceedings; **EXTRACTS** from the **Minutes** and papers of **Committees**, and of the **District Committees** abroad.
5. Occasionally an account may be given of the **Missions** or stations of other **Missionary Societies**.
6. **PAPERS** may also appear from time to time addressed to the missionaries of the Society on various questions connected with their work; discussions of their plans; the state of the **Native Churches**, as affected by national character, habits, and traditions; papers on the increase of the **Native Ministry**; on the increase of **Self-support** in the Churches; on the **Association of Native Churches**; on changes

in the forms and localities of missionary labour, required by the progress of time, and similar topics.

7. The CHRONICLE will contain TWENTY PAGES monthly; and, with a view to devote this space entirely to information connected with the work itself, it may perhaps be wise to reserve the acknowledgment of CONTRIBUTIONS for the ANNUAL REPORT.
8. DR. MULLENS has been appointed Editor of this new series of the CHRONICLE, and he will be aided by those, especially missionary brethren, to whom all the circumstances of the Society are thoroughly known.

While thus endeavouring to improve the periodical which constitutes the chief record of their labours, the DIRECTORS ask the special attention of the pastors of Churches and the officers of Auxiliaries to its circulation among the Society's supporters. Its cost is small, one shilling a year, and it is within the reach of all. They earnestly desire that its information should reach all; that its details should stir the hearts of all; and that the record of what the Lord is doing in heathen lands should animate the faith, draw forth the gratitude, and increase the consecration of all who believe and accept His command to preach the Gospel to every creature. They commend this periodical specially to the pastors of all the Churches; they ask them to read its pages at their Missionary Prayer Meetings and at week evening services. It is only as Christian men learn what God is doing by the hands of His servants that their interest in the work can be maintained, their longings for its success satisfied, and their willing gifts called forth. "When they HEARD these things, they glorified God, saying, Then hath God UNTO THE GENTILES ALSO GRANTED REPENTANCE unto life."



#### MISSIONARY DEPARTMENT—PARIS EXHIBITION.

SOME time ago the representatives of various Missionary Societies in England agreed to accept an invitation made to them from PARIS to take a share in the forthcoming Exhibition. They were informed that close to the main building, in an excellent position, a piece of ground has been set apart for the erection of a MISSIONARY HALL, in which may be exhibited the most tangible results of Missionary labour. The literature of Missions, as seen in the TRANSLATIONS of the WORD OF GOD, and the production of CHRISTIAN BOOKS, will be exhibited in the main building by the Bible and Tract Societies. But the fruits of Missions in the destruction of idols, the cessation of war, the cultivation of industrial arts, and the introduction of education, will be illustrated by articles gathered in this separate MISSIONARY HALL.

The various Continental Societies are exceedingly anxious that the project shall be carried out, and the English Missionary Societies, as a body, have

entered into it. The former regard the Exhibition, in its moral and religious departments, as a favourable opportunity for showing what Protestantism is doing for the conversion of heathen nations. In Roman Catholic countries, and specially in France, the Romish priests are accustomed to tell their people that Protestantism is a dead system; that it has no power of expansion; that it cares nothing for humanity; and that it has no Missions among barbarous nations! These calumnies, it is thought, can be powerfully and practically answered by the exhibition proposed, and another proof be furnished to the numerous Catholic visitors of the Exhibition that Protestant Christianity is both active and blessed in seeking the highest good of mankind.

The HALL of Exhibition will cost, for its erection, about £1600, and, at the close of the Exhibition, become the property of the contractor. It is proposed that the English and Continental Societies shall share the cost between them, and that each Society shall bear the expense of the carriage of its articles, and of the fittings, cases, &c., in which they are placed. In accordance with this scheme, the Church Missionary and Wesleyan Missionary Societies have each agreed to contribute £200 towards the building.

The DIRECTORS of the LONDON MISSIONARY SOCIETY have also agreed to take part in this Exhibition: While feeling that the highest and most enduring fruits of missionary labours are spiritual, and that the gathering of Churches, the moral elevation of tribes and nations, and their social improvement are incapable of exhibition, they yet believe that some important uses may be served by the scheme in which they are called to share. They have therefore agreed to bear their part of the cost, and to contribute to it largely from their stores. A Committee has been formed, to whom the conduct of the Exhibition is committed. They propose to place in the Hall their large collection of Tahitian and Rarotongan idols; several idols from India, and Buddhas from Burmah and China; the spears of the South Sea chiefs; specimens of native manufactures, both before and after the change in their moral condition; an African house and waggon; the dresses and instruments of the Devil worshippers in Travancore; and similar objects. An important element in the Exhibition will be a collection of the works published by the missionaries in various parts of the world; translations of the Bible, dictionaries, grammars, school books, and books illustrative of the life and manners of nations, or of the missionary labours carried on among them.

The Directors have contributed £100 towards the erection of the Missionary Hall. Fittings and carriage will cost from £100 to £200 more. And as they deem it undesirable to take this money from the general funds of the Society, they will be glad to receive SPECIAL CONTRIBUTIONS from their constituents that may provide entirely for the expected outlay.

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## NEW YEAR'S SACRAMENTAL OFFERING

FOR THE WIDOWS AND ORPHANS OF MISSIONARIES

AND

MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY.

FOR sixteen successive years the Directors of the London Missionary Society have appealed specially to the Churches affiliated with the Institution, on behalf of the several classes of claimants above named, on their Christian sympathy and affection. They have regarded the communion of saints around the table of their Saviour on the first Sabbath of the year as a most suitable opportunity on which to invite the exercise of such fraternal love, and they are thankful that the Appeal has invariably been received with much affection, and answered by the exercise of Christian generosity.

This Appeal has never been intended to set aside, even for a single occasion, the duty of every Church Member to his poorer brethren; but the Directors have asked only THAT AT THE FIRST COMMUNION SERVICE IN THE YEAR, EACH CHRISTIAN COMMUNICANT WHO IS WILLING, MAY HAVE THE OPPORTUNITY OF MAKING SOME ADDITION TO HIS USUAL CONTRIBUTION, AND THAT THE AMOUNT CONTRIBUTED OVER AND ABOVE THE AVERAGE OF THE ORDINARY SACRAMENTAL COLLECTION MAY BE APPROPRIATED FOR THE RELIEF OF THE WIDOWS AND FATHERLESS CHILDREN OF DEPARTED MISSIONARIES, AND OF THOSE VENERABLE SERVANTS OF CHRIST WHOSE YEARS AND ENERGIES HAVE BEEN SPENT IN THEIR DIVINE MASTER'S SERVICE.'

The Directors very urgently and specially request the 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 soliciting their kind compliance with the application.

It is hoped that should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

It is respectfully requested that the amount specially contributed in reply to this Appeal be *transmitted separately and without delay to the Rev. ROBERT ROBINSON, Home Secretary.*

Signed on behalf of the Directors,

ARTHUR TIDMAN, D.D.,	} Secretaries.
WILLIAM FAIRBROTHER,	
ROBERT ROBINSON.	
JOSEPH MULLENS, D.D.,	

## SOUTH INDIA.

## NILGHERRY HILLS.

A FEW Christian gentlemen visiting the Station of Koonoor, in the Nilgherry Hills, have recently issued a circular, setting forth the claims of India on the Christian Church for larger means and agencies to secure its conversion to Christ. In that circular they dwell on the need of making these claims a subject of SPECIAL AND EARNEST PRAYER to the footstool of Him by whom alone that wondrous renovation can be accomplished. They enumerate a variety of topics, all important, all bearing on the progress of our Indian Empire, which may furnish matter for definite petitions; and they desire that in the usual annual week of prayer, ONE DAY shall be set apart by the Churches at home for offering these petitions. May many hearts in the numerous Churches and Societies labouring for India respond to these appeals! May every year find that great empire securing a deeper hold on their affections, sympathies, and gifts; and may larger blessings attend the labours so carried on for the Lord's glory and by the Lord's aid!

## APPEAL ON BEHALF OF INDIA.

“Koonoor, India, October 1866.

“DEAR BRETHREN IN CHRIST,—A few Christian friends from various parts of India, representing various denominations and missionary societies, unite in sending forth this Appeal on behalf of India and its perishing millions.

2. “We have forwarded a request to the Committee of the ‘Evangelical Alliance,’ signed by the Lord Bishop of Madras and a goodly number of chaplains, missionaries, and influential Christian laymen, asking the Committee, in arranging the programme for the forthcoming annual concert for prayer, to invite the Lord's people everywhere, to observe one of the days of the ‘week of prayer’ as a day for special prayer on behalf of India, and to co-operate with us in our efforts, in entire dependence upon the Divine blessing, to rouse the Church of Christ to put forth more strenuous and united exertions for the evangelization of this ‘land of idols.’

3. “We would remind you, at the outset, that India was the birth-place, so to speak, of the annually recurring hallowed season of refreshment and blessing to the Universal Church, the week of prayer; and we feel sure that the remembrance of this fact will help to enlist the sympathy and prayers of God's children, and secure a universal response to our request.

“In urging upon your attention, dear brethren, the claims of India, far be it from us to ignore the claims of other nations, still, like India, shrouded in the gloomy shades of heathen night. No; ‘the field is the world,’ and we unite with you in the prayer that soon ‘all the ends of the earth may see the salvation of our God.’ We are, nevertheless, deeply impressed with the conviction that, at the present time, India has special claims upon the Church of Christ.

4. “In support of these claims, we would remind *British Christians* of the

awful responsibility resting upon *them*, in the fact that, in this great continent, of all England's possessions the greatest and the richest, there are upwards of 200,000,000 of immortal beings, sharing in Britain's progress, and governed by British rule, still groping their way amid the darkness of heathenism, perishing for lack of knowledge.

4. "We appeal to the Church Universal, and we ask: Has not India and her teeming millions, under present circumstances, special claims upon us: claims irresistibly pressed upon us by the voice of Providence, by terrible things in righteousness, by the triumphs of the Gospel already achieved, and by the bright prospects of greater triumphs to be won?"

5. "Look at INDIA, and you behold a nation struggling in the throes of spiritual emancipation. Listen to the confessions which have but lately fallen from the lips of the votaries of her religion, sublime for its antiquity, 'Hindooism is sick unto death;' and, again, 'We are letting our religion go;' and again, 'We can place no confidence upon what our shastras teach, they are but a heap of rubbish;' and yet again, in 1864, previous to the passing of the Bill in the Legislative Assembly of Calcutta, which severed for ever the connection of the British Government with idolatry in Southern India, in public and in private, the confession was made, 'We cannot get the people to support their own religion; we cannot get trustees to take the responsibility; our temples are crumbling into ruins; and, if the Government cut off their support, our religion will soon be numbered among the things that were.' And, while amid such clear intimations that Hindooism is tottering to its fall, we hear the piercing cry, 'Father, Father, give us light;' while national calamities are subduing the minds of the people and an earnest spirit of inquiry is abroad; while an unprecedented desire for English education, and for the cultivation of western science and literature is awakened; while so many powerful influences are in operation, and so many encouraging indications are visible, surely, at such a time as this, INDIA, as a sphere for missionary enterprise, possesses claims upon the Church of Christ generally, and upon British Christians in particular, which dare not, with impunity, be resisted. 'For if thou holdest thy peace at this time, then shall there enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this?'"

6. "Never before has there existed such an urgent need for prayer for Indian Missions. Blessed are our eyes; for they see what many faithful men before us longed and laboured for, but did not see, namely, the beginning of a native pastorate, the establishment of a self-supporting, self-governing native Church. The tender shoot has just been planted in the soil, and the dew of the Spirit must descend upon it, if it is to take deep root and its branches to fill the land; and in no way can we contribute more effectually towards the strengthening of our native brethren and their Churches than by earnestly pleading with God for the special blessing which, we cannot doubt, will be bestowed, in answer to the united prayers of the whole Church.

7. "Another result of missionary labour in India ought to call forth the earnest prayers of the Church for an outpouring of the Holy Spirit upon this great nation. We refer to the deep, wide-spread general impression which

has been produced by the preaching of the Gospel for so many years. The precious seed has been sown broadcast over the land, and the direct results are, that upwards of 200,000 professing native Christians have been gathered out of heathenism, a native Church has been established with upwards of 50,000 communicants, and between three and four thousand native agents are labouring along with us for the enlightenment and evangelization of their fellow-countrymen. But there is another result, the value of which, in its bearing upon the future, when God shall be pleased to pour out His Spirit from on high, cannot be over-estimated; thousands on thousands there are who know the truth, who are convinced that Christianity is true, who have no faith in their idols, nor in the traditions of their ancestors, but who are afraid or ashamed to acknowledge openly their convictions. Millions there are, in this heathen land, who have heard the sweet story of redeeming love, into whose hearts the seeds of Divine truth have fallen. Let the blessed showers of the Spirit descend upon this precious seed, lying at present dormant in the soil, then, indeed, the wilderness will be turned into a fruitful field, and the fruitful field be counted for a forest.

8. "While there is much to encourage, and to call forth our adoring gratitude and earnest believing prayer, we would not conceal the fact, that perhaps no field of missionary enterprise presents greater obstacles, and, humanly speaking, more insurmountable difficulties than India. Foremost among these hindrances stands that masterpiece of Satan's devices, caste, with which he has bound the nation for ages past, and which rises as a mighty barrier at every step of evangelistic effort. Then there are her hoary systems of religion and superstition, which, having held their undisputed sway over the thoughts and habits of men for so many centuries, have so corrupted the heart and blinded the mind, that, from every stand-point, save that of faith, the general conversion of India seems a more than hopeless enterprise.

9. "Then there is the weakness and deceitfulness of the native character, which so often blasts the hopes and chills the energies of the faithful labourer, and leads him oft-times in mournful despondency to say, 'I have laboured in vain, I have spent my strength for nought and in vain.'

10. "But, over and above all, there is the mighty extent of the field, while the labourers are so few. Standing before the proud fortresses of Satan, confronted by 200,000,000 of the hosts of the enemy, your little band of 500 men have fought nobly and well, and have won glorious triumphs for Christ; but, brethren beloved, think it not strange that at times our hearts sink within us, and we feel well-nigh overwhelmed when we see here and there great breaches made in the walls of the citadel, and the gates of the enemy's stronghold either open before us or prostrate in ruins, with only a handful of men to seize the opportunity and 'go up and possess the land.'

11. "In view of all these opposing influences, we fear not the result. 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.' Let it be remembered, however, that God carries on His glorious work through human instrumentality. What a high honour! What a glorious privilege! Called to be fellow-workers with God! '*Walk worthy the vocation wherewith ye are called.*'

12. "In God's name, and in the name of Him who hath redeemed us to God by His blood, we appeal for help.

13. "Young men in our churches, colleges, and universities, we appeal to you. 'Come over and help us.' Let our appeal sound throughout our churches, and in our halls of learning, as the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' and may many of you, willing to consecrate your life, your talents, and your energies upon the altar of missionary service, respond, 'Lord, here am I, send me.'"

14. "Dear brethren, pastors, and office-bearers of churches, we appeal to you for help; you *can* help us much, and you know best how. Under God, the success of this effort depends much upon *your* sympathy and aid.

15. "To the Church of Christ throughout the world we appeal; and we ask, while God's voice is heard urging us on, while Heaven's watch-word is, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation, spare not, lengthen thy cords, and strengthen thy stakes,' shall your response to this appeal be, 'Retrench! limit your operations; we cannot supply the men; we cannot afford the means; our faith is too weak to undertake such a mighty work?' 'Ye are my witnesses, saith the Lord.' Oh that the Church of the living God would rise in her majesty and power, and, calling forth all her mighty resources, in the name of the Lord her God, unfurl her banner, and 'go up and possess the land.'

16. "Brethren, we ask your prayers, we ask your sympathy, and we ask you to *prove* the sincerity of your sympathy and prayers by laying your gift upon the altar. 'Bring ye all the tithes into the store-house, that there may be meat in mine house, and 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.'

"Signed on behalf of the brethren who met at Koonoor on the 13th of August, 1866.

"JOHN G. HALLIDAY, Lieut.-Col., *Chairman*.

"JOHN LOWE, M.R.C.S.E., Medical Missionary, L.M.S., South Travancore, *Secretary*.

"G. STAPLE DOBBIE, Lieut.-Col., *H.M. 14th Regt. M.N.I.*

"SAMUEL MATEER, Missionary, L.M.S., *Trevandrum*.

TOPICS SUGGESTED FOR PRAYER ON THE DAY FIXED FOR SPECIAL PRAYER  
ON BEHALF OF INDIA.

"For the Government.—The viceroy, governors, and all in authority. For guidance in legislating and administering the laws. For rajahs, native princes, dewans, &c. For peace and prosperity.

"For Europeans, Americans, residents of other nationalities and Eurasians in India, civil, military, and commercial, for grace to enable them to be living witnesses for Christ.

"For bishops, chaplains, and ministers of the Gospel, whose special sphere of labour is among our fellow-countrymen in India. For our soldiers and sailors.

"For missionaries and their families; that grace, wisdom, and prudence



may be imparted; that all may be united in heart, love, and zeal, for the accomplishment of the one great object, the advancement of the Redeemer's kingdom. For their health, help in the acquisition and use of the language, and in gaining a knowledge of the people, so as to promote more effectually their social, moral, and spiritual advancement.

*"For the Native Church.*—That it may receive a rich baptism of the Holy Spirit. For native missionaries, pastors, evangelists, and catechists, that their preaching and teaching may be characterised by greater earnestness, power, and success. For church members. For young converts exposed to temptation and persecution. For all who have renounced heathenism and are under Christian instruction, but as yet are merely nominal Christians. For the children of native Christians, and the rising generation in India.

*"For educational institutions.* For government colleges and universities, Seminaries and training institutions. Zenana work, mission boarding-schools, village schools, &c. For a blessing on young men's Christian and literary associations, lectures, bible teaching, and Christian vernacular literature.

*"For the Heathen.*—That the higher classes may be more effectually reached and influenced by the truth. That the spirit of inquiry awakened in the minds of the educated classes may lead to a saving knowledge of the truth. For the speedy overthrow of Mohammedanism, Popery, and every other prevalent system of error and superstition. For a rich blessing on bazaar preaching, Bible and tract distribution, Medical Mission work, itinerances among the heathen, and every other evangelistic agency in operation.

*"That God would sanctify all the painful dispensations of His providence which have affected, or may still be affecting, the people of India, and overrule all for the promotion of His own glory.*

*"For British, American, and Continental Missionary Societies and their Directors, and for all auxiliary organizations for the advancement of the Lord's work in India. That Christians everywhere may be stirred up to take a deeper and more prayerful interest in the cause of missions to the heathen, and that a host of young devoted men in our churches, colleges, and universities, may be moved to consecrate their life and energies upon the altar of missionary service."*

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## TRAVANCORE.

### QUILON.

Among the re-arrangements carried out in the Travancore Mission during the present year, the re-opening of the Quilon Mission occupied an important place. Since the decease of the late Mr. Thompson, in 1852, no English missionary has been resident there, the Mission having merely formed an outpost of the Trevandrum Station. But such a plan has not done the Mission justice. A native Church already established requires pastoral care; the children require constant supervision in local schools; and there is abundance of work on every side among the heathen and the Syrian Chris-

tian population. It was therefore with great satisfaction that the missionary brethren found one of their number, the Rev. F. Wilkinson, willing to enter heartily on this sphere of labour. Mr. and Mrs. Wilkinson had lived among most attached people in the Station of SANTHAPPOORAM; but as the great spiritual growth of the southern Stations and the increase of native pastors rendered the same amount of superintendence there unnecessary, our friends most readily surrendered their position at Santhapooram to open new ground at Quilon. The members of the Society will be glad to find that their first year already sees a good beginning in this promising sphere of usefulness.

LETTER FROM MRS. WILKINSON, QUILON.

“Quilon, September 7th, 1866.

“MY DEAR DR. MULLENS,—We have been at Quilon for five months, and never sent you a line yet; but it would have been very poor accounts we could have sent had we written before, as almost ever since our arrival we have had sickness in the house; two of our dear children were brought very low by constant dysentery, but our Heavenly Father spared them to us, and we are now, through His mercy, pretty well, and trust we may long continue so, in order to be able to carry on His great work in this comparatively new sphere with activity and joy.

“The people all gave us a very hearty welcome; all the chief men, dressed in their best, came to the landing-place, and accompanied us to our new house, where we found the women collected to receive us. I am sorry so much illness has prevented me from doing all I wanted among them; but, if our health is spared, I see a great opening for me as well as my husband here.

“We commenced a day-school very soon after we came, which has been regularly attended by sixteen girls and seven or eight boys; most of these are the children of people in our own congregation, but two or three of them the daughters of the officers' servants. The Christians show a great desire to get their children educated, but we find great obstacles in collecting those of other creeds. The heathen at present have not sufficient confidence in our motives to send their *daughters*, and the Romanists, though *professedly* very glad of the opportunity, hold back in fear of the anger of their priests. Romanism does indeed hold its sway here; they have nine or ten fine churches and a *great* number of converts. Many in the out-stations long to send their girls to my boarding-school. I visited all the out-congregations with my husband. At one place (where a number of Syrian Christians had come over) it was the first time their women had ever attended public worship the Sabbath I went. We spoke to them earnestly, and tried to get them to attend every Sunday; at last they said they would if their husbands consented; but it was not so easy to get them round. They said only on condition—that there was a wall built up the middle of the chapel to screen them. Of course we could not agree to this. We felt it would not do to force them, but try by degrees to overcome their prejudices. I want very much, as a great step towards improving this interesting class, to educate their daughters, and shall try hard to get some to send their girls to me.

“ It has just been decided in Committee that I should apply to sixteen of the former subscribers of the Santhapooram school to transfer their subscriptions to this place. I have therefore been very busy writing to them.

“ The girls' schoolroom is undergoing great repairs, which were much needed; but we hope in another month (D.V.) to open the boarding-school. My husband has been working hard at the language, and has already preached his first sermon; but much of his work can be carried on in Tamil, so he has not been much hindered. I too am studying diligently, and can already read and write it tolerably. My attempts at speaking are often mixed up with Tamil terminations; only practice will soon enable me to get over that difficulty. The worst of it is, so many here understand Tamil, that there is always the temptation to speak what comes the easiest.

“ May I, in conclusion, ask you to remember us in our work at the throne of grace, that, while we labour for the advancement of this people in all that is good and holy, we ourselves may day by day enjoy a greater share of God's Holy Spirit in our hearts, to strengthen, encourage, and invigorate us for His service.”

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## NORTH INDIA.

### ALMORAH.

EXTRACTS FROM A LETTER FROM THE REV. J. HEWLETT, ALMORAH.

“ Almorah, August 15th, 1866.

“ With much pleasure and with heartfelt gratitude to God for His providential goodness in prolonging our evangelistic efforts in this place, I communicate to you an account of the annual public examination of our schools, which took place on the 4th ult., marking the progress we have been enabled to make during the past year in the educational portion of our work, a branch of labour by which the gracious and sovereign Disposer of events continues to give our Mission a great and increasing influence on the native inhabitants, causing thereby both a vast amount of knowledge of His blessed truth to be diffused amongst them, and their characters and lives to be outwardly, at least, greatly purified and exalted.

#### REPORT OF SCHOOL EXAMINATION.

“ The examination was conducted under the presidency of our much esteemed friend and helper Colonel Ramsay, C.B., and numerous attended by both the other European friends of the Mission and the native residents, many of the latter being former pupils, and others parents of children in present attendance. After prayer for the Divine blessing upon the proceedings, each of the classes was brought forward separately and examined briefly, *videlicet*, in such of the subjects taught them during the year as the time would admit of. The number of classes in each school was seven; of pupils on the list in the English and vernacular school, 110, and in the exclusively vernacular school, 168; in both together, rather more than the preceding year. The highest class of the upper school was detained the longest; for, being the most advanced, its examination showed the extent to which education is pursued by the scholars, as well as proved the greatest source of interest to the

parties present, all of whom appeared to view the progress made with much gratification and delight. The subjects prepared by this class were the Second Book of Samuel; the Gospel of Luke; a portion of the 'Poetical Instructor,' containing selections from our best English poets; thirty-five pages of 'Allen and Cornwell's Young Composer;' a portion of Murray's 'History of India;' the First Book of Euclid; and, by three of the boys, algebra, as far as simple equations—all in English. One of the pupils both recited from memory and paraphrased remarkably well the description of the journey to Emmaus in Cowper's poem on Conversation. Another recited very well Bishop Heber's 'Providential Care of God.'

#### DISTRIBUTION OF PRIZES.

"As the classes retired from being examined, one by one, the first three boys in each were presented with the usual prizes, and the first boy of all with a gold medal, the gift of Colonel Ramsay, for which they had been previously arranged, according to their comparative knowledge, by means of private examinations, conducted by Major Smyth, Mr. Budden, Mr. Shrewsbury, and myself. To the highest competitor at a voluntary translation examination of Hindi into English, and from English into Hindi, a nicely bound copy of Elphinstone's 'History of India' was next awarded, which was kindly presented by T. B. Cann, Esq., for the purpose he promised it when, as Acting Director of Public Instruction, he visited the schools in September last. A prize was also given to the second best at the same examination. Captain Fisher, one of the Government officials present, and a contributor to the Mission, kindly offered a prize of £5 to be given at the examination next year for the best essay on 'The Evil Effects of Bribery, both upon the Giver and the Receiver,' one of the prevailing national crimes, of the pernicious influence of which it is scarcely possible to form an adequate conception in England. The competition for this prize is to be thrown open not only to those whose names will be on the attendance list at the next annual examination, but to all who have ever studied in the schools, which is undoubtedly an excellent way of our retaining some hold upon those who have left for employ, and of following up the good impression they formerly received. One of our old pupils next read an admirable essay, which strongly advocated the claims of female education, the composition of a Hindu resident engaged in Government education, who would have read it himself, but was unavoidably prevented from attending.

#### ADDRESSES TO THE PUPILS.

"All assembled were then addressed by a native gentleman of influence in the place, expressing the gratitude he and his countrymen felt for the inestimable blessings that had resulted to them through the education of our Mission. Practical and stirring addresses were also delivered by Major Smyth, D. M. Gardner, Esq., C.S., and Colonel Ramsay, all strongly encouraging the pursuit of a good education, for the attainment of which they pointed out wise rules both to the pupils and to their parents. They also enlarged upon the true object of education as being something far better and nobler than merely gaining a livelihood or earthly distinction and honours; and entreated them to consider the disinterestedness and zeal of the mission-

aries in labouring amongst them for their moral and spiritual well-being, endeavouring to stimulate within them the desire and resolution to ever keep the arrows of their aim directed towards its blessed attainment.

CHRISTIAN EDUCATION AND ITS SUPPORTERS CONTRASTED WITH  
HEATHENISM AND ITS VOTARIES.

“Never before had there been anything known by the heathen of these parts like this annual gathering to witness the progress and results of moral improvement. It therefore presents a most hopeful, as well as pleasing contrast, to their other assemblages, for their degrading festivals and their religious fairs, where the Hindu religion is seen in reality, and not in profession only, to consist chiefly in ‘meat and drink,’ and not in what the Apostle Paul describes the kingdom of God to be, ‘righteousness, and peace, and joy in the Holy Ghost.’ That such great numbers of the natives take pleasure in being present at the examination of our schools, the professed object of which is to overthrow heathenism and to establish Christianity—that they hear, with the outward appearance at least of reverence, prayer addressed to ‘the God and Father of our Lord Jesus Christ’ for the realization of the blessings of His salvation by all assembled—that they see their own children thus show a greater knowledge of the Christian Scriptures than they can for the most part of Hinduism, and a young man of the most highly respected family in the neighbourhood, and acquainted with Sanscrit literature, recite publicly ‘the Journey to Emmaus’—that they also listen with attention and apparent interest to addresses by one of themselves, urging upon them female education—are facts which, in the absence even of outward conversions, cannot but be indicative, to a careful observer, of a gradual though silent progress of the Gospel, for which we should thank God and take courage.

“We possess now a further source of encouragement and hope in the advantage of having three Christian teachers as fellow-labourers in the schools, two of whom came from Calcutta, and the third is one of the fruits of our Mission, Prabhu Dáss, who was baptized by us last November.

OPEN-AIR PREACHING.

“Increased attention has been given since Mr. Budden’s return to other departments of our work, among which especially has been preaching in the open air to congregations of adult heathen twice a week by our native brethren, Prosonna Kumár Roy, Debi Prasád, together with Mr. Budden and myself. Numbers of natives from the district, who are visiting Almorah, as well as the adults of the town, whom we could reach in no other way, have at these meetings heard of God’s plentiful provision of salvation and invitations of mercy for lost souls.”

## SOUTH SEAS.

## SAMOA.

LETTER FROM REV. S. J. WHITMEE.

"Leulumoega, Samoa, July 2nd, 1866.

## 1. MAY MEETINGS.

"The May Meetings in my district have been very successful this year. We have had good attendance at them all, and good contributions; the results being as follows:—

	£	s.	d.
Leulumoega . . . . .	32	6	0
Manono . . . . .	12	16	10
Falelatai . . . . .	25	5	8
Lefaga . . . . .	25	0	5
	<hr/>		
Total . . . . .	£95	8	11
	<hr/>		

"Last year we had from the whole district £81; so our increase this year is £14 8s. 11d.

"I don't feel ashamed to place this contribution against the gifts of our richest churches at home. Nay, I may go beyond the negative, and say positively, I feel *proud* to place the gifts of our poor Samoans in contrast with the meagre offerings of many at home. You will remember that, in addition to this free-will offering to the London Missionary Society, each village supports its native pastor. The contributions in *money* made by our people, to assist in extending the Redeemer's kingdom, is one result of missionary labour which we can point to, and from which we can take encouragement; but we are by no means confined to this.

## 2. PIONEERS OF THE GOSPEL.

"You will see from the minutes of our last meeting that we hope to send eight more Samoan teachers to extend the newly-opened Mission to the N. N. W.; and I believe that, when the time comes for choosing these men, we shall have AT LEAST THREE TIMES THAT NUMBER of candidates to choose the eight from. This is another result of missionary labour; and, as a Mission, we cannot help rejoicing to think of Samoa, not merely as a Mission field, but as the parent of many other Missions; viz., the Loyalty Islands, the New Hebrides, Savage Island, Tokelau, and now the 'Ellice' and 'Marshall' groups.

## 3. A FAITHFUL CHRISTIAN.

"But we have still better results to show. While we sometimes get discouraged at the instability of character manifested by some who profess to be followers of the Saviour, we are not unfrequently called to rejoice over others who are faithful unto [death, and concerning whom we can feel the fullest assurance that they have had given to them by their glorified Saviour the

crown of life which is promised to the faithful. Since writing to you last I have lost one of my deacons, concerning whom I feel this confidence.

"When John Williams first came to Upolu, this man received him. He soon became his right-hand man, and gave evidence of the power of Divine truth on the human heart, however degraded it may be by heathenism. This man, although a chief of importance, was one of the first native teachers appointed in the early stage of the Mission. From the time of his first appointment as a teacher to the day of his death, I believe his character has been in keeping with his early profession. He was acting as a teacher when John Williams fell on Erromanga, and when the news of his death came to Samoa, he took the honoured name of Williams (Uiliamu), in remembrance of his father in Christ. When I came to this station Uiliamu had retired from the active duties of the teachership, on account of old age, but he was still acting as deacon in the Church at Leulumoega, and was much more active than many young men. His age, his standing as a chief, and, above all, his consistent Christian character, gave him great influence in the Church as well as in politics. In cases of political difficulty, or anything else requiring special tact and caution or force of character to carry it through, Uiliamu was the man to whom all eyes turned. He was respected by all. For my own part, I learned to feel an amount of reverence for the good old man, and I never saw him without having my heart warmed and my hope strengthened by the evidence which he presented of the power of Divine grace. He looked up to me as his missionary, but I have never yet seen another Samoan to whom I have felt so much inclined to look up as to him.

"Uiliamu's death was in keeping with his life. He felt himself to be a sinner; but he expressed a calm confidence in Jesus as his Saviour, and a joyful hope of a glorious immortality through what He had done for sinners. Although there are comparatively few Uiliamus, yet there are many who give evidence that they have become 'new creatures' in Christ Jesus, that with them 'old things have passed away,' and we cherish the fond hope that many of them will one day be our 'crown of rejoicing.'

"If one looks alone at what Samoa is now, there is much to depress the spirits. If one thinks what Samoa was thirty years ago, and what it is to-day, there is much, very much, to strengthen one's heart and encourage one's hope. I try to realize the past condition—I know the present, and, with my hope firmly anchored upon my Saviour's promises, I *labour*, and *pray*, and *hope* for, and *expect* yet greater things in the future.

(Signed) "S. J. WHITMER."

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## SYDNEY.

THE "JOHN WILLIAMS."

"Sydney, July 25, 1866.

"THE REV. DR. TIDMAN, LONDON.

"We left Tasmania on the 28th June, and reached Sydney on the 4th July. We have been kindly received by the friends of Missions in New South Wales. Captain Williams was confined to his cabin by illness all the way from Hobart Town to Sydney, and the vessel was brought up under the direction of the

first mate, Mr Turpie. I am happy to say the captain is rapidly gaining strength, and has resumed his duties.

"It was my intention to have gone on at once to Queensland, but the interests of the Society required that I should remain here until the departure of the ship to the islands. I have been engaged, in conjunction with the Rev. J. Graham, in making arrangements for meetings and Sunday services. We have been fully employed up to the present time.

"The Rev. Mr. Lawes has sent the MSS. of the Niué New Testament for me to carry through the press in Sydney. I have met the Committee of the Auxiliary to the British and Foreign Bible Society, and they have undertaken to pay the expenses of printing, binding, &c. I intend to commence this work on my return from Queensland. It will occupy me two or three months; and as the Society wishes the work to be done in Sydney, I shall be obliged to reside here for that period. The cost of the printing and binding, exclusive of paper, will be about £300. Rev. Mr. Lawes is very urgent for the edition to be completed as soon as possible.

(Signed) "J. P. SUNDEBLAND."

EXTRACT OF LETTER FROM REV. JOHN GRAHAM, DATED SYDNEY, AUGUST 24, 1866.

"On last Tuesday, the 21st instant, the 'John Williams,' at 12 o'clock, was towed out of Port Jackson by the 'Breadalbane' steamer, till she got an offing of some six or seven miles to the open sea. A favouring wind then sprung up, and with full sail she sped her way on her beneficent career. May it be long and happy!"

## SOUTH AFRICA.

### SECHELE'S TOWN.

LETTER FROM THE REV. R. PRICE.

["Logageng, Sechele's Town, July 6th, 1866.

"To the Rev. Dr. Tidman.

"I trust Mr. Moffat has lately written to you; and if so, you will probably not be surprised to find me addressing you from this place at this date. It was my intention to leave Kuruman in the last week of May, but it being the opinion of Mr. Moffat and all the members of his family that the decision of the Directors, with regard to the Mission at Sechele's, might certainly be expected by the then next mail from England, I was induced to wait for it. This caused a delay of about three weeks, and after all we were disappointed, there being no letter from yourself to anybody. We were all of one mind, that it was of the utmost importance that Sechele should have a missionary without delay. In the absence of any instructions from you, we were led to consider seriously what could be done for the present. We all felt that I could not, with any good grace, again pass Sechele without being able to give him any answer whatever to his oft-repeated and earnest appeal for a missionary. Under these circumstances, though very reluctant to act without instructions from the Directors, I took upon



myself to remain at Sechele's Town until the decision of the Directors could be obtained. Accordingly, I left Kuruman on the 15th June, and hurried on to this place, arriving here on the 15th day. I soon had reason to be glad that I had come to such a decision, for on my arrival here I found that there was a fresh importation of Hanoverian missionaries, and that Sechele had been sent for to meet the superintendent, Mr. Hohls, and his brethren at Kolobeng. On that occasion Mr. Hohls wrote a letter for Sechele, addressed to Mr. Moffat, the purport of which is, that Sechele requests of Mr. Moffat, at once, a decisive answer to his application for a missionary; and if Mr. M. is unable to send a missionary, application will at once be made to Mr. Hohls, who engages to supply one forthwith. This letter, a copy of which (now in my possession) was given to Sechele, crossed me on the road.

"Sechele and his people received us very cordially. On the following day, Sabbath, great crowds of people came together for the morning service, far more than the church could hold. Sechele proposed that a certain native should take a part of the congregation and address it elsewhere. Knowing the kind of display they had been accustomed to, I proposed that I should preach outside, and that the congregation should remain together.

"On the ensuing Monday Sechele took me to the place which he had set aside for a missionary station, a place which, by the way, Livingstone had fixed upon, and where he had commenced leading out the water for irrigation. Sechele at once gave orders for a hut to be made for us. I hope it will soon be ready. We shall just take up our abode in this till we hear the decision of the Directors, and do what we can to teach the Bakuena the word of life.

"The state of affairs at the Bamangwato is by no means cheering. Since my last to you, the Christian party has had to succumb. Kame was invited to return to the town; but his two brothers, his father-in-law, and his uncle, with some others, fled for refuge to Sechele. On their arrival here a great meeting was called, at which Sechele expressed his determination to kill Kame's father-in-law, and did so in direct opposition to the will of most of his people. Shortly after this, Sekome sent for his brother Macheny, who was a fugitive at this place, to come home and become king. He has gone, and the next thing we expect to hear is that Sekome and Macheny are fighting. Under these circumstances, the Bamangwato Mission is necessarily making but slow progress; still the seed is being sown, and we do not despair of a rich harvest.

"*Monday, July 9th.*—Things are going on very smoothly thus far. Yesterday the congregations were very large, both services having to be held outside. But the tug of war has yet to come. Sechele has yet to learn that he is only king, and not prophet and king, as his Lutheran teachers had constituted him. He has further to learn that I am not a confessor, as his Lutheran teachers. It is a well-known fact that Sechele, after the most outrageous conduct, could go to his missionary on Friday, confess, and get absolution, and on the following Sabbath have the sacrament administered to him. Thus, whilst the prospect at present is cheering enough, should the Directors decide on giving Sechele a missionary, he will have stern difficulties to encounter when he comes to decide which of the members of the Lutheran

Church are to be members of the Church of Christ. At present I recognise nobody as a member of the Church, although I believe there are a few here who are worthy to be such.

"I trust that ere this the Directors have decided on giving Sechele a missionary; if not, I would once more strongly urge them to do so. His position amongst the numerous tribes around him, to say nothing of the *downright eagerness of many* of his people to have a missionary of our Society, ought to commend him to the serious attention of the Directors.

"I am happy to inform you that my dear wife was safely delivered of a daughter at Kuruman on the 23rd April; and that through the mercy of our Heavenly Father we are all in the enjoyment of good health, as were also our friends the McKenzies, when last we heard.

(Signed) "ROGEE PRICE."

## JAMAICA.

LETTER FROM THE REV. W. T. GARDNER.

"Kingston, Jamaica, October 8th, 1866.

"I forward you by the present mail a copy of the 'Jamaica Guardian,' in which you will find the address presented by our Mission to the Governor. We were received with the greatest courtesy, and, in the course of a protracted conversation, had the opportunity of expressing our views, chiefly in answer to questions put to us on many subjects affecting the well-being of our congregations, and the class to which they belong. We were urged to communicate freely with the Government on any subjects in which we felt an interest, and which in our judgment affected the prosperity of the people. We could not but feel that an entire change had taken place in the spirit which animates the Government. Hitherto the Governor has been crippled by the House of Assembly; but, now this incubus on our social and moral advancement is removed, there is evidently a desire on the part of the Executive to adopt such measures as shall be likely to prove advantageous to the community at large.

"ADDRESS TO SIR J. P. GRANT, K.C.B.

"At a meeting of the missionaries of the London Missionary Society, held at Four Paths, on the 12th instant, it was resolved that an address should be prepared to his Excellency Sir J. P. Grant, and that the Revs. J. Milne, W. J. Gardner, and J. Dalglish should be appointed a deputation to present it. These gentlemen accordingly waited upon his Excellency on Wednesday last, the 26th instant, and were most courteously received. The following is the address:—

"To his Excellency SIR JOHN PETER GRANT, K.C.B., Captain-General and Governor-in-Chief of the Island of Jamaica, &c., &c.

"May it please your Excellency,

"We, the undersigned Missionaries connected with the London Missionary Society in this island, beg to approach your Excellency, to express

our loyalty to her most gracious Majesty the Queen, our sincere respect for your Excellency, her Majesty's representative, and the gratification we feel at your appointment to the government of this colony in the present important crisis of its history.

“The assumption of the government of this island, so soon after the deplorable events which have recently occurred, and the inauguration of a new form of government, devolve upon your Excellency no ordinary amount of responsibility; but, knowing the distinguished ability and eminent success with which, under somewhat similar circumstances, your Excellency discharged the duties of your exalted station in India, we sincerely trust and pray that your Excellency's administration may be the means of restoring public confidence, encouraging industry, and promoting the prosperity of all classes of the community.

“As missionaries, we have not felt ourselves called upon to take any prominent part in the politics of the country, but it has always been our anxious desire to promote social order, education, and religion in our respective spheres of labour; and to the advancement of these important objects our best energies will constantly be directed.

“There are, however, important questions which will no doubt soon engage the attention of your Excellency's government, seriously affecting the moral, social, and religious progress of our people, and upon which we have strong conviction, but at this early stage of your Excellency's administration we refrain from obtruding them upon your attention.

“Fervently praying that your Excellency's life may be long spared, your health preserved, and that wisdom and grace may be given you from above to guide and sustain you amidst the responsibilities and duties of your government,

“We are your Excellency's obedient Servants,”

“(Signed by all the Missionaries of the London Missionary Society.)

(Signed) “W. J. GARDNER.”

#### ACKNOWLEDGMENTS.

- THE thanks of the Directors are respectfully presented to the following; viz:—
- For Mrs. Corbold, Madras:—To Young Ladies' Working Society, East Parade Chapel, Leeds, for a Bale of Skirts and useful articles.
- For Rev. C. Campbell, Bangalore:—To Messrs. Brown and Polson, Paisley, for two Boxes of Corn Flour.
- For Rev. J. Duthie, Nagercoil:—To the Bunyan Meeting Missionary Working Party, Bedford, for a Box of Clothing and useful articles.
- For Caste Girls' School, Madras, To friends at the Poultry Chapel, for Parcels of Work, value £28: To friends at Wood Street Chapel, Barnet, for Parcels of Work, value £16.
- For Rev. G. Shrewsbury, Almorah:—To Tottenham Court Road Sunday School, per Mr. Howe, for a case of useful articles value £25.
- For Rev. G. John, Hankow:—To friends at Kentish Town Congregational Church, per Rev. J. Fleming, for a case of useful and fancy articles, value £40: To Rev. E. Jacob and friends, Ebdley, for a Box of useful articles.
- For Rev. R. B. Taylor, Cradock:—To Miss Smith, Camberwell, for a Box of useful articles.
- For Mrs. Pearce, Madagascar, to The Young Ladies' Missionary Working Society, Anerley Chapel, for a Bale of Clothing, value £8.
- For Rev. W. E. Cousins, Madagascar:—To Miss Nettleship, Wolverhampton, for a Box of useful articles.
- For Rev. G. Cousins, Madagascar:—To the Church at Waterloo, near Liverpool, per J. Oliver Jones, Esq., for a Communion Service.
- For Rev. R. G. Hartley, Madagascar:—To Miss Scott, Esq., Bradford, for a Harmonium and a Bale of useful articles.
- For Mr. W. Pool, Madagascar:—To Miss Abbot, Pensarn, Abergele, for two Boxes of useful articles.
- For Rev. J. Jones, Maré:—To Mr. J. Knox, St. Columb, for a Basket of Seeds.
- To Miss Dudman, New Cross, and to a friend, for Volumes and Numbers of the Evangelical and other Magazines.
- The Rev. E. A. Wareham, Belgium, gratefully acknowledges the receipt of a Parcel of Books from the Religious Tract Society, for the use of the Schools.

MISSIONARY CONTRIBUTIONS.

From October 17th, to November 19th, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

<p>Legacy of the late Miss Elizabeth Young, of Clapham, per Miss R. E. Chisner, Exec., less duty ..... 20 0 0</p> <p>Joseph Forster, Esq., for Schools in Madagascar ..... 20 0 0</p> <p>A Friend, per Rev. J. Sewell, for the new Central Girls' School, Bangalore ..... 10 0 0</p> <p>S. M., in Memory of a departed friend ..... 2 2 0</p> <p>Mrs. Bulghurst for Rev. E. A. Wareham, Belgrave ..... 2 0 0</p> <p>J. D. B. .... 1 1 0</p> <p>Miss Jacob ..... 1 1 0</p> <p>Miss G. Jacob ..... 1 1 0</p> <p>A Friend ..... 0 10 0</p> <p>A Fellow Worker ..... 0 5 0</p> <p>A Voice from the Duff ..... 0 2 0</p> <p>Ditto, for the Ship... 0 2 0</p> <p><b>Society for Promoting Female Education in the East.</b></p> <p>For Mrs. Muirhead, Shanghai ..... 25 0 0</p> <p>For Mrs. Corbold, Madras ..... 13 0 0</p> <p>For Mrs. Rice, Bangalore ..... 10 0 0</p> <p>For Mrs. Jaganatham, Chitacoe ..... 3 0 0</p> <p>For Mrs. Sturrock, Fecilton ..... 5 0 0</p> <p><b>Abney Chapel.</b> Rev. J. Jefferson. Mr. Wheeler, Treasurer. 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Buzacott, B.A. For Widows' Fund 2 0 0</p> <p><b>St. John's Wood Congregational Church.</b> Per Mr. B. W. Webb. Half-year's Subscription, for Native Girl Harriet Maria Watkins, in Mr. Mateer's School, Tevandrum, from 1st Class Senior Bible Class, ..... 1 15 0</p> <p>Ditto, for Native Girl Annie Headland, in do., from 2nd Class ditto ..... 1 15 0</p> <p>Clement Morgan, Esq. .... (A.) 2 2 0</p> <p>T. S. Briggs, Esq. .... (A.) 1 1 0</p> <p>6d. 15c.</p> <p><b>Surrey Chapel.</b> Rev. N. Hall, LL.B. E. Howard, Esq., Treasurer. Collections ..... 40 15 7</p> <p><b>BEDFORDSHIRE.</b> <b>Woburn.</b> Rev. I. Andrews. Collections ..... 5 18 10</p> <p>Shep Lane, ditto... 0 4 0</p> <p>Public Meeting ..... 3 6 4</p> <p>Mr. Thomas Southam, of Eppington, ..... (D) 0 5 0</p>	<p><b>Boxes.</b> Mr. Fisher ..... 1 17 6</p> <p>The Misses Botsford ..... 1 14 0</p> <p>Miss Reddall ..... 1 1 0</p> <p>The Misses Phillimore ..... 1 0 7</p> <p>Miss Odell ..... 0 18 4</p> <p>Miss Andrews ..... 0 14 6</p> <p>The Misses Green ..... 0 11 3</p> <p>The Misses Perkins ..... 0 10 10</p> <p>Mr. Fisher's Class ..... 0 8 2</p> <p>Mrs. McKay ..... 0 7 2</p> <p>Miss Gooding ..... 0 7 8</p> <p>Miss Gee ..... 0 6 6</p> <p>Sarah Shaw ..... 0 5 10</p> <p>Miss Mary Bell ..... 0 2 6</p> <p>Exs. 2s. 17s. 12s.</p> <p><b>BERKSHIRE.</b> <b>Farrington.</b> Per Mr. S. Clayden. Subscribers. Mr. A. Ballard ..... 0 10 0</p> <p>A Friend ..... 0 10 0</p> <p>Mr. Barfield ..... 0 4 6</p> <p>Mrs. S. Clayden ..... 0 3 6</p> <p>Mr. S. Clayden ..... 1 1 0</p> <p>Mrs. Fidel ..... 1 0 6</p> <p>Mr. G. Fidel ..... 0 10 0</p> <p>Mr. O. Gerring ..... 0 10 4</p> <p>The Misses Lewis ..... 2 0 6</p> <p>Mr. G. Lewis ..... 0 10 0</p> <p>Miss Lale ..... 0 7 0</p> <p>Mrs. Peale ..... 2 0 1</p> <p>Miss Partridge ..... 0 4 6</p> <p>Miss C. Partridge ..... 0 4 6</p> <p>Mr. J. Smith ..... 1 1 1</p> <p>Mr. and Miss Wells ..... 1 0 0</p> <p>Rev. J. Young ..... 0 10 0</p> <p><b>Missionary Boxes.</b> Collected by— Miss Bayly ..... 0 8 4</p> <p>Miss Fanny Clayden 0 7</p> <p>Miss Tryphena Gerring ..... 1 13 0</p> <p>Miss Mary Tryphena Smith and Master Frederick Smith 3 5 4</p> <p>Miss White ..... 0 12 3</p> <p>Collections at Meetings ..... 5 3 6</p> <p>Sunday School Collection ..... 0 7 6</p> <p>Collected by Miss Myers of Langford. Mr. Myers and Family ..... 0 14 1</p> <p>Mr. Tombs ..... 0 4 6</p> <p>Mr. Walker ..... 0 1 4</p> <p>Miss Tankwell ..... 0 4 0</p> <p>Exs. 9s. 3d.; 14s. 15s.</p> <p><b>Reading.</b> Rev. W. Legge, Secretary. Reformed Wesleyan Church, Hosier Street Contributions ..... 6 7 6</p> <p><b>CHESHIRE.</b> <b>Haslington.</b> Collection ..... 1 0 7</p> <p>Mr. B. S. Bostock 0 10 0</p> <p>Spencer Bostock 0 5 0</p> <p>Herbert Bostock 0 5 0</p> <p>1s. 6s. 1d.</p>	<p><b>CUMBERLAND.</b> <b>Auxiliary Society.</b> W. Wilson, Esq., Treasurer <b>Alston.</b> Public Meeting ..... 2 1 17</p> <p>Sabbath Collections 5 6 2</p> <p>Sabbath School ..... 1 11 6</p> <p>Subscriptions ..... 3 14 0</p> <p>Collection at Garrigill ..... 1 10 4</p> <p>Exs. 5s. 3d.; 13s. 19s. 5d.</p> <p><b>Aspatria.</b> Collection, less expenses..... 13 10 7</p> <p><b>Carlisle.</b> <b>Lowther Street Church.</b> Per G. Hodgson, Esq. Missionary Sermons ..... 6 7 10</p> <p>Public Meeting ..... 2 10 9</p> <p><b>Subscriptions.</b> Messrs. P. Dixon &amp; Sons ..... 5 0 0</p> <p>J. Nanson, Esq. .... 2 2 0</p> <p>T. H. Hodgson, Esq. 1 1 0</p> <p>Missionary Boxes. 3 0 2</p> <p>Exs. 9s.; 10s. 17s.</p> <p><b>Cockermouth.</b> Rev. W. Lewis. Collected by— Sarah Ann Hodgson 5 12 0</p> <p>Jane Ivson ..... 1 0 11</p> <p>Ann E. 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Master and Miss Mason	1 3 1
Collections after Sermons	41 18 0
Public Meeting	21 3 2
Sabbath School	3 19 10
Exs. 12s.; 7s.; 12s. 9d.	

**Workington.**

Rev. J. Rennie.	
Sermons	4 9 10
Sunday School	0 10 0
Public Meeting	2 9 8

**Collected by—**

Miss Mordy	2 0 0
Mrs. Westray	1 7 0

**Boxes.**

Joseph Hetherington	0 13 6
John	1 0 0
Miss Conley	1 0 0
Miss M. A. Rennie	1 0 0
Exs. 6s. 6d.; 15s. 2s. 7d.	
	168 8 4

**DERBYSHIRE.**

**Brassington.**

Collection	0 11 6
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**Derby.**

Joshua Denston, Esq. for Hope Town Chapel, Berdice	0 10 0
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**Ilkeston.**

Rev. W. W. Jubb.	
Collection	5 15

**Missionary Boxes.**

Miss Nelly Merry	1 10 6
Miss Annie Mary Sudbury	1 10 1
Baby Jubb	1 8 6
Miss Lizzie Mason	0 11 6
Willie Bennett	0 7 0
Willie Blench	0 7 0
Miss Pressland	0 6 8
Small Sums	0 8 10
Exs. 7s. 6d.; 12s. 1s. 1d.	

**Matlock Bath.**

Glenorchy Chapel.	
Per Mr. J. Boden.	
Collections	5 1 0

**Collected by Miss Smith.**

Mrs. Waller	0 8 0
Miss Smith	0 8 0

Collected by Miss Skidmore	
Mr. Chadwick	1 0 0
Mrs. Ward	0 11 6
Mr. Poplis	0 4 4
Miss Britton	0 4 4
Mr. Joseph Boden	0 4 4
Girls' Junior Class	0 11 6

**Boxes.**

Miss Smith	0 8 4
Miss Mary Boden	0 2 6
St. 11s. 4d.	

**Little Eaton.**

For Hope Town Chapel, Berdice.	
Mrs. Smith	0 10 0
Mr. G. Smith	0 10 0
12	

**Wirksworth.**

Rev. W. Young.	
Collected by Miss Wright.	
J. Wheatcroft, Esq.	1 0 0
Mr. Seeds	1 0 0
Mr. Hunt	0 10 0
Mr. T. W. Hunt	0 10 0
Miss Wright	0 10 0
Mr. Adams	0 5 0
Mr. Elora	0 3 0
Miss Wright's Missionary Box	0 3 0

Collected by Miss Marsh.	
Mr. Marsh	0 5 0
Mr. John Seeds	0 5 0
Mr. Seeds	0 4 4
Mrs. Clough	0 3 0

Collected by Miss Wheatcroft.	
Native Girl in Mrs. Gnatway's School, Travancore, to be called Douglas Wheatcroft	5 0 0

From Teachers in Sunday School, for China.	
Miss Wright	0 4 6
Mrs. W. Tomlinson	0 4 6
Miss Walker	0 4 6
Mr. W. Tomlinson	0 4 6
Mr. T. W. Hunt	0 4 6
Mr. G. Hanson	0 4 6
Wheatcroft	0 4 6
Mrs. Wheatcroft	0 4 6
Miss Robinson	0 4 6
Miss Wheatcroft	0 4 6
Mr. J. W. Hall	0 4 6
Mr. N. Wheatcroft	0 4 6

Sunday Scholars' Boxes.	
Mary Brown	0 3 7
Mary Fox	0 5 0
Ediza Hatfield	0 3 2
Sarah Hall	0 2 7
Elizabeth Marples	0 2 0
Mary Brewell	0 1 1
John Horobin	0 6 0
Samuel Mould	0 2 7
William Marsh	0 1 10
Elizabeth Marsh	0 5 0
Margaret Wild	0 5 4
Sarah Shenton	0 3 0
Catherine Carr	0 1 1
Emily Spencer	0 3 0
Bible Class	0 2 6
A. Wain	0 2 1
Sydney Melbourne	0 2 4
Under 1s.	0 3 4
Missionary Sermon	2 0 6
Public Meeting	2 5 0
Exs. 1s. 5d.; 10s. 14s. 8d.	

From Teachers in Sunday School, for China.	
Miss Wright	0 4 6
Mrs. W. Tomlinson	0 4 6
Miss Walker	0 4 6
Mr. W. Tomlinson	0 4 6
Mr. T. W. Hunt	0 4 6
Mr. G. Hanson	0 4 6
Wheatcroft	0 4 6
Mrs. Wheatcroft	0 4 6
Miss Robinson	0 4 6
Miss Wheatcroft	0 4 6
Mr. J. W. Hall	0 4 6
Mr. N. Wheatcroft	0 4 6

Collected by Miss Wheatcroft, for Native Girl in Mrs. Gnatway's School, Travancore, to be called Douglas Wheatcroft	5 0 0
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Mrs. W. Tomlinson	0 4 6
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Mr. G. Hanson	0 4 6
Wheatcroft	0 4 6
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Mr. J. W. Hall	0 4 6
Mr. N. Wheatcroft	0 4 6

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Mr. T. W. Hunt	0 4 6
Mr. G. Hanson	0 4 6
Wheatcroft	0 4 6

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<i>p's Stortford.</i>	Mr. C. Prior..... 0 10 0	Mrs. Ferguson..... 0 19 0	Inc. sd. for Madag-
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<i>rard, Treasurer.</i>	Mr. J. Mason..... 0 5 0		
<i>rvey and</i>	Mrs. Beckwith..... 0 8 8		
<i>r..... 4 4 0</i>		<b>Missionary Boxes.</b>	<b>Collected by</b>
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<i>rath..... 2 0 0</i>	Mrs. Vine..... 0 8 0	Miss Bentham..... 0 3 0	quoine and Miss
<i>rthbertson..... 1 1 0</i>	Miss Goodall..... 0 6 10		Ann Hummers..... 8 2 6
<i>r..... 1 1 0</i>	Miss Lock..... 0 11 0	Collections after	Miss Dawson and
<i>r..... 1 1 0</i>	Miss Gedney..... 0 15 2	Sermons & Public	Miss Eccles..... 11 0 0
<i>r..... 1 1 0</i>	Master and Misses	Meetings..... 10 1 2	Miss Gillett & Miss
<i>r..... 1 1 0</i>	Warner..... 1 0 8	Exs. 18s. 6d.; 20s. 8s. sd.	A. Mellor..... 0 1 0
<i>r..... 1 1 0</i>	Sunday School..... 0 5 0		71s. 17s. 8d.
<i>r..... 1 0 0</i>	Infants' Sunday	<b>Tonbridge Wells.</b>	Public Collection in
<i>r..... 1 0 0</i>	School..... 0 12 0	Per Mrs. Joshua Wilson.	East Bank Street
<i>r..... 1 0 0</i>	Exs. 18s. 17d.; 2s.		Chapel..... 0 9 0
<i>r..... 1 0 0</i>		Collection at Public	Total..... 147 3 3
<i>r..... 1 0 0</i>		Meetings, less	
<i>r..... 0 10 0</i>	<b>Royston District.</b>	Expenses..... 12 10 4	
<i>r..... 0 10 0</i>	<b>Auxiliary.</b>		
<i>r..... 0 10 0</i>	J. Fordham, Esq., Treas.		
<i>r..... 1 1 0</i>		<b>LANCASHIRE.</b>	<b>Bourne.</b>
<i>r..... 1 1 0</i>	<b>Foulmire.</b>	<b>Ashton-under-Lyne.</b>	Rev. D. Horcraft.
<i>r..... 0 10 0</i>	Rev. Robert Davey.	Miss Fanny Buck-	Sunday School Mis-
<i>r..... 0 10 0</i>	Collection..... 4 10 0	ley..... (A.) 10 0 0	sionary Boxes, for
<i>r..... 0 10 0</i>	Mrs. Wedd..... 1 0 0		Native Girl Pa-
<i>r..... 0 10 0</i>	Mr. W. Ellis..... 1 0 0	<b>Chorley.</b>	tience Fry..... 3 0 0
<i>r..... 0 10 0</i>	Mrs. Johnson..... 0 10 0	W. M. E..... 2 0 0	
<i>r..... 0 10 0</i>	Mr. Bacon..... 0 5 0		<b>Spilsby.</b>
<i>r..... 0 10 0</i>		<b>Eccles.</b>	Rev. W. R. Wagh.
<i>r..... 0 10 0</i>	<b>Missionary Boxes.</b>	A. Haworth, Esq.,	Collections..... 4 7 5
<i>r..... 0 10 0</i>	James Barker..... 0 6 0	for Hope Town	Mr. Stainton..... 1 0 0
<i>r..... 0 10 0</i>	Mrs. Baker..... 0 2 7	Chapel, Berbice... 5 0 0	Mr. Harrison..... 1 0 0
<i>r..... 0 10 0</i>	Exs. 3s.; 7s. 10s. 7d.		J. Searby..... 0 19 0
<i>r..... 0 10 0</i>		<b>Manchester.</b>	Miss Searby..... 0 5 0
<i>r..... 0 10 0</i>	<b>Sauebridgeworth.</b>	For the Lippo Asylum,	Miss Wagh's Box 0 19 0
<i>r..... 0 10 0</i>	Mr. J. E. Taylor, for	Almshouse.	Mr. King's ditto... 0 7 0
<i>r..... 0 10 0</i>	Hope Town Chapel,		Exs. 6d.; 7s. 18s. 5d.
<i>r..... 0 10 0</i>	Berbice..... 0 10 0		
<i>r..... 0 10 0</i>		<b>KENT.</b>	<b>Welton.</b>
<i>r..... 0 10 0</i>		<b>Faversham.</b>	Collections..... 3 18 1
<i>r..... 0 10 0</i>		Rev. W. H. Hill.	Missionary Boxes... 1 5 0
<i>r..... 0 10 0</i>		Sunday School..... 3 15 0	Missionary Rev... 0 11 0
<i>r..... 0 10 0</i>			Exs. 5s.; 1s. 9s. 7d.
<i>r..... 0 10 0</i>		<b>Folkestone.</b>	
<i>r..... 0 10 0</i>		Rev. E. Cornwall.	<b>MIDDLESEX.</b>
<i>r..... 0 10 0</i>		Contributions..... 10 0 0	<b>Edmonton and Tottenham</b>
<i>r..... 0 10 0</i>			<b>Chapel.</b>
<i>r..... 0 10 0</i>		<b>Margate.</b>	Rev. A. Hall.
<i>r..... 0 10 0</i>		P. W. Cobb, Esq.,	F. P. Murry, Esq., Treas
<i>r..... 0 10 0</i>		for Lepor Asylum,	On Account..... 25 0 0
<i>r..... 0 10 0</i>		Almshouse..... 2 2 0	
<i>r..... 0 10 0</i>			<b>NORFOLK.</b>
<i>r..... 0 10 0</i>		<b>Northfleet.</b>	<b>Hingham.</b>
<i>r..... 0 10 0</i>		Legacy under the	Rev. J. W. Brownjohn.
<i>r..... 0 10 0</i>		Will of the late	Contributions..... 0 12 0
<i>r..... 0 10 0</i>		Miss Elizabeth	
<i>r..... 0 10 0</i>		Foyster, less duty 360 0 0	<b>North Walsham.</b>
<i>r..... 0 10 0</i>			Rev. C. Goffe.
<i>r..... 0 10 0</i>		<b>Ramsgate.</b>	On Account..... 1 0 0
<i>r..... 0 10 0</i>		Rev. H. J. Bevis.	
<i>r..... 0 10 0</i>		G. M. Hinds, Esq., Treas.	<b>Thetford.</b>
<i>r..... 0 10 0</i>		On Account..... 37 0 0	Rev. H. Lloyd.
<i>r..... 0 10 0</i>			His Highness the
<i>r..... 0 10 0</i>		<b>Rochester.</b>	Maharajah Unleep
<i>r..... 0 10 0</i>		Vines Congregational	Sikh..... 25 0 0
<i>r..... 0 10 0</i>		Church.	J. Doggett, Esq..... 1 0 0
<i>r..... 0 10 0</i>		Rev. E. W. Shalders, B.A.	Mr. Hannan's Box 0 11 6
<i>r..... 0 10 0</i>		Collected by Miss Hopkins.	Public Collection... 4 14 2
<i>r..... 0 10 0</i>		Mr. Bell..... 2 10 0	Juvenile Society... 0 19 0
<i>r..... 0 10 0</i>		Mr. Bentham..... 2 0 0	Exs. 18s. 6d.; 21s. 9s. 8d.
<i>r..... 0 10 0</i>		Mrs. Ross..... 0 12 0	
<i>r..... 0 10 0</i>		Mrs. Shalders..... 0 10 0	<b>Yor-mouth.</b>
<i>r..... 0 10 0</i>		Mr. Everard..... 0 10 0	<b>S. C. Burton, Esq., Treas.</b>
<i>r..... 0 10 0</i>		Mr. Edwards..... 0 10 0	<b>Collections.</b>
<i>r..... 0 10 0</i>		Mr. Randall..... 0 8 0	King Street Chapel 0 8 4
<i>r..... 0 10 0</i>		Miss Scott..... 0 4 0	Grant Street ditto... 4 15 9
<i>r..... 0 10 0</i>		Mrs. Appleton..... 0 2 0	Public Meeting..... 4 9 5
<i>r..... 0 10 0</i>		Coll. by Miss Mullinger.	Gorleston Chapel... 1 5 1
<i>r..... 0 10 0</i>		Mr. Benton..... 1 1 0	Sunday School..... 6 1 7
<i>r..... 0 10 0</i>		Mr. Belsey..... 0 10 0	Master Pikes, Box... 2 2 0
			Exs. 20s.; 2s. 10s.

**NORTHAMPTONSHIRE**

*Ashley.*  
Rev. T. Coleman.  
Collections ..... 4 0 0  
Collected by Miss Burdett Wilbars-ton ..... 0 15 0  
Subscriptions.....  
Rev. Thos. Coleman 0 10 0  
Mr. Wm. Stafford 0 10 0  
Mr. Edwd. Stafford 0 10 0  
6l. 5s.

*Kilsby.*  
Rev. H. Ault.  
Collection ..... 3 6 0  
Miss Essen's School Box ..... 0 1 0  
1l. 5s.

*Wellingborough.*  
Salem Chapel.  
Rev. W. J. Bain.  
Jno. Woolston, Esq., Treas.  
Mr. Humphrey Martin, Missionary Box ..... 0 7 3  
Ann Lawson, Missionary Supt. .... 0 10 0  
Boys' School ..... 5 8 2  
Girls' ditto ..... 0 3 9  
Night ditto, for China ..... 1 0 0  
Collection ..... 4 10 0  
United Collection ..... 6 14 0  
Public Meeting ..... 7 0 0  
Jno. Woolston, Esq. 10 0 0  
Exs. 10s.; 43l. 3s. 3d.

Cheese Lane Chapel.  
Rev. J. F. Poulter, B.A.  
Collection ..... 12 14 3  
Subscriptions ..... 7 0 0  
19l. 14s. 3d.

**NORTHUMBERLAND**

*Amble.*  
Rev. W. Nicolson.  
Missionary Boxes.  
Miss Forster ..... 0 10 0  
Mrs. Mason ..... 0 13 0  
Mrs. Nicolson ..... 0 12 0  
Miss E. Nearn ..... 0 3 0  
Miss J. Duncan ..... 0 3 2  
Miss M. J. Pitt ..... 0 4 0  
Miss F. E. Turnbull 0 4 1  
Miss McInnes ..... 0 5 10  
Mrs. Craig ..... 0 10 0  
Mr. Leith ..... 0 2 5  
Chapel Box ..... 0 2 10  
Public Meeting ..... 0 19 8  
Sunday School, for Native Girl at Far-chaley ..... 2 10 0  
Exs. 7d.; 7l. 7s. 3d.

*Newcastle-on-Tyne.*  
Auxiliary.  
D. H. Goddard, Esq., Treas.  
St. Paul's Chapel, Rev. A. Reed, Collection ..... 10 7 6  
Trinity Church, Rev. T. M. Brown, Collection ..... 0 0 0  
West Clayton Street Chapel, Rev. H. T. Robjohn, Collections ..... 10 11 0  
St. James' Chapel (including 1d. from Mr. Leadbitter), Rev. G. Steward, Collections ..... 23 17 6  
Annual Juvenile Meeting ..... 2 15 4

Public Meeting, including 1d., a Thank-offering from a Lady ..... 15 12 0  
J. C. Lamb, Esq. (D.) ..... 5 0 0  
Rev. S. S. Meggison, (A.) ..... 1 1 0  
Exs. 5s. 6d.; 70l. 4s. 10d.

*Rothbury.*  
Rev. A. Scott.  
Collection ..... 2 15 3

*Ryton.*  
Rev. W. Lawson.  
Collection, on Account ..... 1 0 0

*Newark.*  
Rev. T. B. Attenborough.  
Collected by—  
Mrs. Attenborough 7 1 0  
Miss Lizzie Rend-house ..... 4 7 10  
Miss Jane Morley ..... 3 14 2  
Proceeds of Missionary Basket, by Mrs. Attenborough and Mrs. Heaton ..... 15 15 5  
Grosvener Hodgkinson, Esq., M. V. ..... 1 0 0  
Collections on Sunday and at Public Meeting ..... 11 0 0  
Proceeds of Tea ..... 5 0 0  
Mrs. Deeping, for the Support of a Native Girl ..... 3 0 0  
A Widow's Mite, in response to the Special Appeal ..... 5 0 0  
Exs. 27s. 11d.; 55l.

**OXFORDSHIRE**

*Oxford.*  
George Street Chapel.  
Rev. D. Martin.  
Sunday School ..... 33 14 0

*Witney.*  
Rev. G. Bulmer.  
A Lady ..... 1 0 0

**SOMERSETSHIRE**

*Bath Auxiliary.*  
J. W. Templer, Esq., Treas.  
Dr. Bell, for India and China ..... 5 0 0  
Chinese Medical Mission ..... 0 15 0  
Mr. Joseph Daniel ..... 5 0 0

*Argyle Chapel.*  
Ladies' Association 23 0 1  
Native Teacher, W. Jay ..... 10 0 0  
Juvénile Association ..... 15 6 4  
Sabbath Schools ..... 8 15 5  
Comb Down Schools 0 5 3

*Percy Chapel.*  
Collection ..... 25 3 3  
Ladies' Association 53 0 1  
Widow's Fund ..... 14 14 11  
Sunday Schools ..... 4 14 0

*Vineyard Chapel.*  
Collection, per Mrs. Clarke ..... 2 5 0  
100l. 5s. 1d.

*Bishop's Hull.*  
Rev. S. Bater.  
Sunday School ..... 2 11 0

**STAFFORDSHIRE**

*Oldbury.*  
Per Rev. J. Hammond.  
Contributions ..... 1 15 0

*Rinton, near Gornal.*  
Rev. J. Willcox.  
Collection and Missionary Boxes ..... 2 12 0

*Tutbury.*  
Rev. J. Wolfendale.  
Collections ..... 3 10 0  
Subscriptions ..... 1 0 0

Sunday School.  
Miss L. Strutt ..... 0 14 0  
Miss E. Strutt ..... 0 10 0  
6l.

**SUFFOLK**

*Ipwich.*  
A Debtor to Divine Grace ..... 4 0 0

*Stansfield.*  
Rev. D. W. Evans.  
Legacy under the will of the late Rev. John Rutter, per Mr. George Rutter, executor, less duty ..... 45 0 0

**SURREY**

*Kingston.*  
Rev. L. H. Byrnes, B.A.  
Juvenile Association.  
For Rev. George Hall's Institution, Madras ..... 10 0 0  
For Mrs. Corhold's ditto ..... 0 0 0  
For the support of another Native Scholar in Mrs. Corhold's School ..... 3 0 0  
For General Purposes ..... 5 0 0  
24l.

*Lower Norwood.*  
Miss E. Scott, Secretary.  
On Account ..... 5 8 0

*Richmond.*  
Miss Blyth, Treasurer.  
Public Meeting ..... 8 4 6

*Wandsworth.*  
Rev. P. H. Davison.  
Mrs. Ashton, Treasurer.  
On Account ..... 8 12 0

**SUSSEX**

*Lewes.*  
Miss Thompson & Friends, for Hope Town Chapel, Berbice ..... 1 1 0

**WARWICKSHIRE**

*Birmingham.*  
Auxiliary Society.  
J. Williams, Esq., Treas.  
Legacy of the late Mr. Samuel Cochs, less duty ..... 27 0 0

*Bedworth.*  
Rev. S. Hillyard.  
Collections ..... 210 7

Subscribers.  
Mr. Gill ..... 1 1 0  
Mr. J. M. Linney ..... 1 4 0  
Mr. J. P. Gibbard ..... 0 6 0  
Sunday School ..... 0 3 1

Boxes.  
Misses Linnay ..... 0 5 5  
Misses Horobin ..... 0 4 8  
Misses Smith ..... 0 3 0  
Willie Horobin ..... 0 2 6  
Miss Clews ..... 0 1 0  
Articles made by Miss Ruth Brown's Pupils ..... 0 5 0  
Rev. S. Hillyard ..... 0 5 0  
Exs. 6s. 4d.; 5l.

*Leamington.*  
Spencer Street Chapel.  
Rev. J. M. Blackie, LL.B.  
Mr. Francis, Treasurer.  
Collection ..... 10 4 0  
Collected by—  
Miss Bosworth ..... 1 17 3  
Miss Bissel ..... 0 17 10  
Miss Francis ..... 1 0 3  
Miss Letta ..... 0 2 0

Boxes.  
Master Berry ..... 0 5 0  
Master Chattaway 0 1 7  
Miss M. Francis ..... 0 12 1  
Sunday School ..... 5 11 1  
26l. 14s. 4d.

*Warwick.*  
T. Snape, Esq., Treasurer.  
Sacramental Collection ..... 2 15 0

Subscriptions.  
Rev. J. W. Percy ..... 0 5 0  
Rev. G. J. Allen ..... 1 1 0  
Mr. K. G. Reading 1 1 0  
Mr. J. Bailey ..... 1 1 0  
Mr. T. Turner ..... 1 1 0  
Mr. T. Snape ..... 1 1 0  
Mr. G. Cotton ..... 0 10 8  
Mr. R. Laurie ..... 0 5 0  
Mr. W. Sleath ..... 0 5 0  
Mr. W. Goode ..... 0 5 0  
Mr. R. Hotchkiss ..... 0 5 0  
Mr. J. Wright ..... 0 2 6  
Mr. J. Harries ..... 0 2 6

Donations.  
Mrs. Lane ..... 1 1 0  
A. W. Peal, Esq., M.P. 1 0 0  
Miss Morris ..... 0 5 0

Boxes.  
Mrs. Turner ..... 0 5 7  
Master Willcox ..... 0 5 7  
Mr. Standish ..... 0 6 5  
Miss Brown's ..... 0 12 8  
Young Ladies ..... 0 1 0  
Master T. Squires ..... 0 1 0  
Miss Hart ..... 0 8 0  
Master Briscoe ..... 0 5 1

Miss Wallin.....	0	5	6
Miss M. Levens.....	0	5	6
Mrs. Allen's Bible Class.....	0	13	4
Mrs. Allen.....	0	4	2
Miss Weight.....	0	5	2
Sunday School.....	1	10	0
Collected by Miss Percy.....	0	6	0
Collections.....	5	3	8
Public Meeting.....	2	3	0
Exs. 64, 64, ; 254, 66, 74.			

**WILTSHIRE.**

Per Rev. T. Mann, <i>Birdush.</i>			
Per Mr. T. Gould, Boxes.			
Miss Leah.....	2	7	10
Miss Horder.....	1	1	8
Sunday School.....	0	16	0
Miss Gould.....	0	10	0
Miss Barter.....	0	8	0
Collections.....	1	12	4
94, 156, 160.			

**Bradford.**

Rev. W. H. Bassell, For Widows' Fund.....	2	0	6
Annual Sermons For Native Boy, R. Harris.....	3	0	0
Collected by Mrs. Harris, and Miss Taylor.			
Mrs. R. Harris.....	1	0	0
Miss Cadby.....	1	0	0
Miss Balgill.....	1	0	0
Mr. S. Taylor.....	1	0	0
Mrs. Sparks.....	0	6	0
Mrs. Summers.....	0	6	0
Mrs. Bishop.....	0	6	0
Sums under 6s.,	1	10	0

**Boxes.**

Sabbath School Girls' Sabbath School Boys' R.	1	0	6
Miss Hayward.....	0	5	6
Miss Summers.....	0	4	9
Thank offering.....	0	13	0
Exs. 6s., 15s., 16, 1d.			

**Broad Chalk.**

Miss A. Morris.....	0	7	0
Miss A. Storey.....	0	5	0
Emma Foote.....	0	1	0
Mrs. Collins.....	1	0	9
Collection.....	1	6	7
84, 1s. 1d.			

**Bulford.**

Rev. J. Protheroe, Mrs. Butler.....	1	0	0
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**Boxes.**

Emma Godwin.....	0	2	10
James Hyat.....	0	4	2
Mrs. Britton.....	1	8	10
Mrs. Hickman.....	9	10	5
M. J. Macklin.....	0	2	7
Fanny Godwin.....	0	1	10
Mrs. Swanton.....	0	10	0
Sunday School.....	0	16	11
Mrs. Hanger.....	0	10	0
Edwin Rolfe.....	0	4	8
Job Andrews.....	0	3	8
Anney Godwin.....	0	4	5
Master Protheroe.....	1	10	6
Patience Thorn.....	0	6	10
Frank Adlam.....	0	8	0
Johnny Sawyer.....	0	1	7
Collection.....	1	13	9
Fractions.....	0	0	4
10t. 1s. 2d.			

**Corsham.**

Rev. W. Cotton, Mr. W. Ring, Treasurer, Subscriptions,			
Mrs. Alexander.....	0	10	0
Mr. J. Stantial.....	0	5	0

Mr. W. Ring.....	0	10	0
Mr. J. B. Taylor.....	0	5	0
Mr. D. H. Marler.....	0	10	0
Mr. J. Dunsdon.....	0	10	0
Dr. Hooper.....	0	10	0
Mr. E. Williams.....	0	1	0
Mrs. Stantial.....	0	3	0
Mr. Freeth.....	0	2	0
Mrs. Hibbard.....	0	2	0
Mr. F. Gould.....	0	5	0
Mr. Berrett.....	0	2	0
Mr. K. Balch.....	0	2	0
Mr. G. Hayes.....	0	2	0
Mr. H. Spackman.....	0	2	0

**Boxes.**

Willie Bigwood.....	0	5	1
Mr. T. Freeth.....	0	12	0
Mrs. Andrews.....	0	3	6
Mrs. Bird.....	0	2	8
Mr. Missett.....	0	3	8
Mr. Bowden.....	0	3	2
Mr. Bryant.....	0	1	11
The Misses Little.....	0	13	1
Master Arthur Little.....	0	12	5
Mr. Tinson.....	0	4	0
Collections at Missionary Prayer Meetings.....	0	17	0
Subscriptions.....	3	10	0
Collections at Annual Meeting.....	2	1	9
Friends.....	0	3	8
10t.			

**Wootton Bassett.**

**Boxes.**

Johnie Angel.....	0	1	0
Miss Burdett.....	0	6	2
Robert Blanchet.....	0	2	0
Nancy Blanchet.....	0	1	3
Miss Bullock.....	0	3	2
Mrs. Clarke.....	0	1	5
Mrs. Chapman.....	0	0	0
Miss Cassel.....	0	6	0
Mr. Ellison.....	0	5	6
Miss Mackness.....	0	5	0
Mrs. Smith.....	0	12	0
Eliza Smith.....	0	4	0
Frederick Spackman.....	0	7	10
Mr. Charles Spackman.....	0	5	0

Mr. George Spackman.....	1	3	7
Richard Taylor.....	0	5	6
Mary Theobalds.....	0	0	0
Mrs. Thomas's Ladies School.....	0	10	3
Misses Wiltshire.....	3	1	4
Louisa White.....	0	7	0
T. P. Williams.....	0	5	4
Mrs. Thomas's Collection.....	2	1	0
94, 15s. 2d.			

**Purton.**

Mrs. Sutton.....	0	2	3
Mrs. Shepherd.....	0	6	10
Mrs. Tuck.....	0	6	2
Jane Cox.....	1	0	6
Collection.....	0	17	1
Exs. 6s., 12s., 1s. 6d.			

**Bradford.**

Legacy of the late Mrs. Hannah Maria Cannings.....	5	0	0
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**Chippenham.**

Rev. E. S. Hart, M.A., Rev. E. S. Hart, M.A., Mrs. E. S. Hart.....	1	1	0
Mrs. E. S. Hart.....	2	2	0
Mr. Rawlings.....	1	0	6
Mr. W. Stephens.....	1	0	6
A Friend, per Mrs. Rixon.....	1	0	0
Thank Offering, per ditto.....	0	5	0
Mr. Joseph Freeth.....	0	10	0
Mr. James Harris.....	0	10	0
Mr. Thomas Mills.....	0	10	0
Goatscote Chapel, per ditto.....	7	8	6
Collected by Miss Mills.....	0	12	4
Sunday Collections.....	10	0	6
Collection Public Meeting.....	0	0	6

**Boxes.**

Miss Brotherhood.....	2	2	1
Miss Rixon.....	1	5	0
Mrs. Wm. Little.....	1	13	1
Miss Margaret Mills.....	3	5	0
Miss Barrett.....	1	11	0
Sunday School.....	0	6	0
Wash School.....	0	6	0
Early Prayer Meeting.....	0	7	1
Mrs. Millard.....	0	13	1
Mrs. Lovett.....	0	8	3
A Friend.....	0	10	2
Susan Rees.....	0	12	0
Amelia Harier.....	0	9	0
Sarah Morris.....	0	9	0
Miss S. J. Smallcombe.....	0	5	10
Mr. Luther Harris.....	0	3	4
Master Fisher.....	0	11	0
Frank Badington.....	0	6	0
Master Frank King.....	0	15	0
For Widows' Fund.....	1	10	0
Exs. 21s. 2d., 50s.			

**Devises.**

Rev. K. Dawson, B.A., Annual Collections.....	29	6	6
Mr. Chandler (A.).....	5	0	0
Mr. Cunningham (A.).....	2	0	0
Mr. W. Cunningham.....	1	0	0
Mrs. Weeks (A.).....	0	10	0

**Ladies' Association.**

**Collected by—**

Mrs. Dawson.....	4	3	11
Miss Slade.....	3	8	2
Mrs. J. Ashie.....	2	7	0
Mrs. Dew.....	2	2	8
Miss L. Cunningham.....	1	10	2
Misses Elliott.....	1	9	3
Miss E. Cooper.....	15	19	9

**Missionary Boxes.**

Rev. R. Dawson.....	1	10	2
Mrs. Waylen's Pupils.....	1	7	4
Miss Pike.....	1	0	0
A Friend.....	0	15	6
Bessie Pearman.....	0	14	0
Miss Clark.....	0	11	3
Mrs. Jones.....	0	15	1
Mary Shipway.....	0	12	10
Mrs. Dawson's Servants.....	0	12	0
Mr. and Mrs. Dudamore.....	0	19	4
Mrs. Brunker.....	0	9	0
Mr. Cornwall.....	0	8	11
Anne Ferris.....	0	7	8
Mrs. Rumble.....	0	6	8
Mr. Cornwall's Pupils.....	0	6	7
Mr. Cornwall's Servants.....	0	6	3
Anne Ferris.....	0	4	2
Mrs. Dally.....	0	4	7
Maria Rolfe.....	0	4	5
Rebecca Few.....	0	4	8
Maria Coole.....	0	3	5
Mrs. Sainsbury.....	0	3	3
Mrs. Smith.....	0	2	11
Sarah Thomas.....	0	2	11
Samuel Hutchins.....	0	2	5
Martha Ferris.....	0	2	2

**Juvenile Association.**

Annual Collection.....	1	14	0
Girls' Sunday School.....	4	4	2
Boys' Sunday School.....	3	17	7

**Collected by—**

S. and M. A. Stevens.....	1	4	0
John Glyde Mullings.....	1	5	0
Sarah J. Farr.....	0	10	0
Emily Wheeler.....	0	14	2
Charlotte Harding.....	0	12	0
Charles and Kate Gilman.....	0	11	0
M. A. Wheeler.....	0	11	0
Richd. Cunningham.....	0	8	3
Sarah Dew.....	0	6	0
Lydia Cunningham.....	0	6	0
William Wheeler.....	0	5	0
Rev. K. Dawson (D.).....	1	0	0

Mrs. Waylen's Pupils.....	0	11	0
Fractions.....	0	1	0
Exs. 10s.; 84, 7s. 3d.			
Making, with sums previously acknowledged, 114, 10s. 3d., for the year 1865-6.			

**Salisbury.**

John C. Wheeler, Esq., Treasurer, Collections.....	10	1	5
Subscribers, J. C. Wheeler, Esq., T. Rend, Esq., Mr. J. Read, Mr. W. Read, Mr. S. Hill, Mr. Hill, Mr. Williams.....	5	0	0
5	0	0	
1	0	0	
1	0	0	
1	0	0	
1	0	0	

**Collected by—**

Miss Hill.....	1	13	6
Miss Great.....	1	0	0

**Boxes.**

Miss Buckles.....	1	12	1
Miss Horder.....	0	6	11
Miss Read.....	0	3	2
Miss S. Hill.....	0	8	8
Mr. Deventer's School.....	8	10	1
Mr. Williams's Bible Class.....	5	15	2
48s. 10s. 7d.			

**Worcester.**

T. R. Hill, Esq., Mrs. Hill, for Native Teacher at Naggeocoll, called Richard Evans.....	10	0	0
Ditto, for Four Girls in Mrs. Wilkinson's School, Quilon, named Mary Eliza, Sarah, and Hannah.....	12	0	0
Mrs. T. R. Hill, for Mrs. Nabbs, Salem.....	5	0	0
Mrs. Evans, for a Female Teacher at Naggeocoll, named Catherine Bucker, Ten Evans.....	8	0	0
55s.			

**YORKSHIRE.**

**Bradford Auxiliary.**

W. Milnes, Esq., Treasurer, On Account.....	517	0	0
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**Deesbury District.**

G. H. Marriott, Esq., Treas.			
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**Batley.**

**Rev. J. Rae, B.A.**

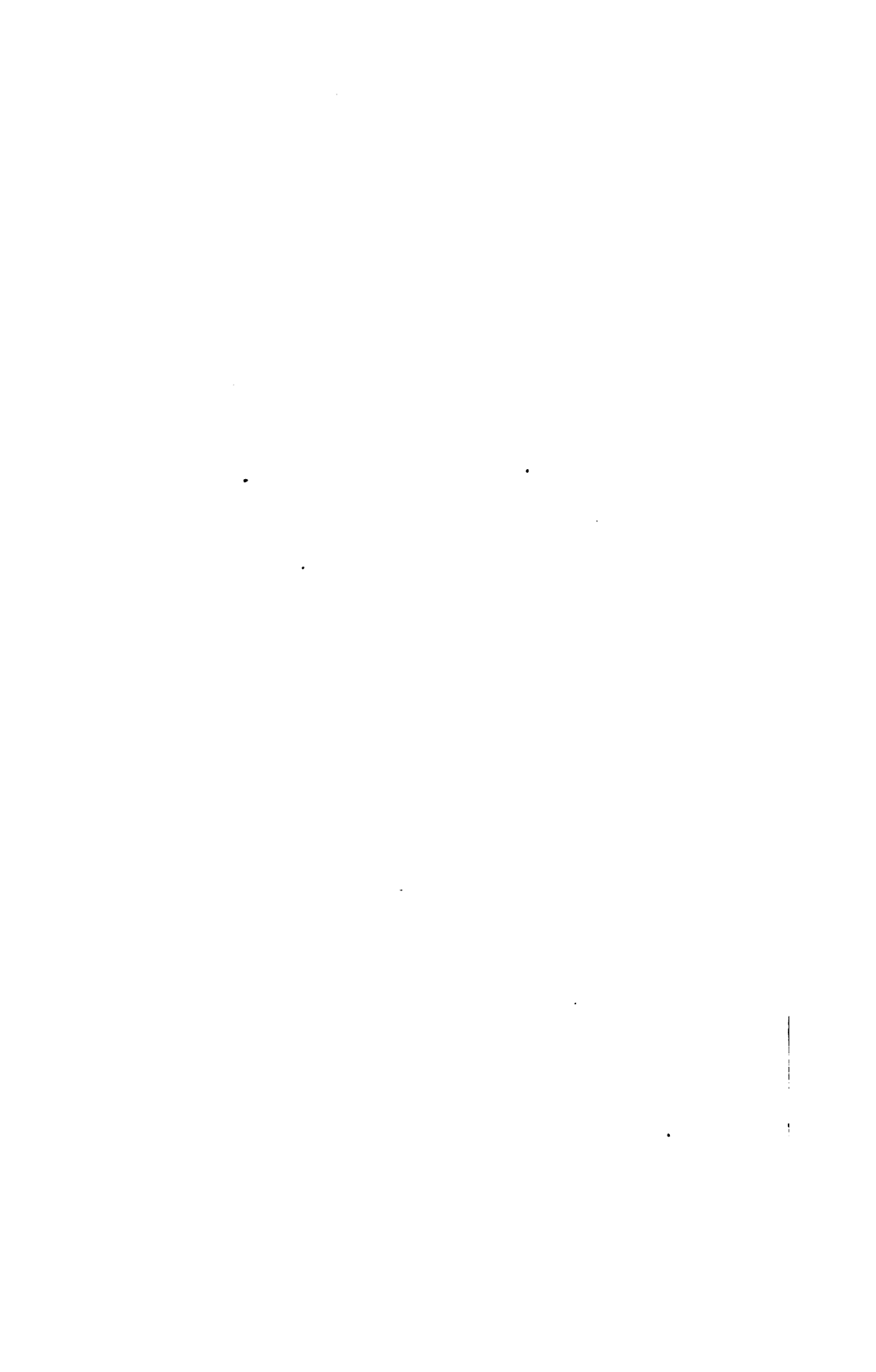
Missionary Boxes, Miss Rebecca Smith.....	0	8	0
Miss Jane Elizabeth Wildsmith.....	0	8	3
Miss Nancy Jane Wildsmith.....	0	0	3
Miss Martha Ann Smith.....	6	4	0
Miss Taylor.....	0	15	7
Miss Eliz. Stubble.....	0	8	0
Miss Mary Ibberson.....	0	12	0
Master John Taylor.....	0	12	0
Master C. J. Rae.....	0	12	0
Master Ernest Bailey.....	0	12	0













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[REDACTED]

