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Established June, 1832.

NEW SERIES, VOL. VIII. No. 93.—OLD SERIES, VOL. XVI. No. 184.

THE
CALCUTTA
CHRISTIAN OBSERVER.

SEPTEMBER, 1847.

** The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 6th of Sept. at the Union Chapel. Service to commence at $\frac{1}{2}$ past 7 P. M.

The Monthly Native Missionary Meeting will be held at the Vestry of the Union Chapel, on Tuesday Evening, Sept. 21, at $\frac{1}{2}$ past seven o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

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IN

The Calcutta Christian Observer.

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We announce, with deep sorrow on account of the great loss sustained by the Church of God in India, the decease of the Rev. J. Macdonald, of the Free Church Mission, and one of the Editors of this periodical. He entered into his rest very early on the morning of the 1st of September, a few minutes after midnight.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VIII. No. 93.—OLD SERIES, VOL. XVI. No. 184.

SEPTEMBER, 1847.

I.—*Missionary Piety.*

To the Editors of the Calcutta Christian Observer.

We proceed to consider the evils resulting from the feeble piety, which we have too much reason to believe is characteristic of us as a body, whatever exceptions may be made in favour of individuals. These evils cannot be discerned in their extent and magnitude without exciting our grief, and calling forth our efforts for their removal. Painful then though the subject be, we must not avert our eyes from it. We must give it the attention its importance claims, assured that the result will be profitable, though the process be painful.

We have had occasion to speak of the low piety generally found even in those who dwell in Christian lands, surrounded by every privilege, and exposed to no peculiar temptation. Their sphere is often narrow; it is not exclusively occupied by any; the failure of one or of several, is in some measure compensated by the devotedness of others, and yet many and marked are the evils, which result from the absence of a high-toned piety. The worldly are encouraged and established in their worldliness by seeing their own spirit so actively at work in those who profess to have their treasure in heaven. The thoughtless see and hear little fitted to awaken them to the reality and importance of unseen things, and that little is deprived of half its force by the much which meets them, seeming to justify their favourite opinion that religion is an idle pretence. The more flagrant transgressors of the Divine law pursue their course with a more steady step and unabashed brow, on account of the weaknesses and inconsistencies visibly adhering to many, who profess to regulate their lives by the

word of God. The means possessed for extending the kingdom of Christ are to a very limited degree consecrated to their proper object. Christians are by the weakness of their faith, and the coldness of their love deprived of many joys provided for them. Thus the name of God is dishonoured—the Gospel is rejected—the impenitent pursue their downward course, and the righteous themselves are scarcely saved. If in countries long blessed with the light of the Gospel, the lovers of darkness are encouraged to remain in the gloom so agreeable to their nature by the common failure of Christians to shine with a heavenly effulgence, how much more encouraged in their love of darkness must those be, who by their undisturbed enjoyment of it have obtained dispositions and habits thoroughly congenial to it, when either a constant haze surrounds those sent to illuminate them, through which the rays of holiness and goodness with difficulty struggle, or dark spots may be discerned, which throw discredit on the light actually emitted? If in countries where an extensive system of means is in operation for spreading the knowledge of the truth, and drawing sinners to the Saviour, the inefficient working of these means on the part of many, though in some measure compensated by the zeal and devotedness of others, is found by experience to be so serious an obstacle in the way of success, how can success be expected in a country like this, where the means for advancing the kingdom of Christ are so limited, and the force of opposition so mighty, if those most prominent in conducting these means are by a feeble piety deprived of half their strength? In persons situated as we are, the evils resulting from having little conformity to our Saviour's image are greater than can be told.

Is it not a great evil to leave this people unwarned of their danger? Are they not alienated from God, and enemies in their minds by wicked works? Are they not lying under the curse of a broken law, and passing on to judgment unsanctified and unsaved? Do they not habitually commit sins, which their own consciences would pronounce offences against heaven, had they not been deadened by the opiates so industriously administered to them, and so much relished by them? Are they not strangers to the holiness, without which no one can see the Lord? Will a feeble representation of their danger arouse them from their false security? How can we sound an alarm in their ears, in a manner fitted by God's blessing to awaken them, and which shall at least free ourselves from their blood? This can be done only by a vivid realization of their danger, and by a deep sympathy with the mercy of our Divine Saviour, which in the view of the danger of the human race brought

him from heaven to earth. These feelings, so essential to the proper warning of this people, cannot possibly be found in those, whose piety is of a low order. They may indeed believe that the danger exists. They may contend for it strongly against all gainsayers. They may declare it in plain and strong terms to those exposed to it. So far from being either concealed or palliated, it may be thundered forth in the harshest form language will supply. All this we know to be in fact consistent with a life of little communion with God, and much conformity to the world. But there is something wanting to give the element most fitted to impress those to whom it is addressed. The peculiar tenderness is wanting, which gives a tone to the voice, an expression to the look, an earnestness to the entire manner, suited above every thing else to move and melt the heart. When the danger is vividly realized, it will be as vividly described; words of course, suitable enough for ordinary themes, will be dismissed for words of life and power congruous to the appalling interest of the subject; the spirit will be kindled, and will kindle our language and manner; and yet, as our piety will keep pace with our impression of the danger, there will be no indication of harshness, but our words and manner even when most excited will be pervaded by an affection, which will make itself seen and felt. Have we in this manner warned the people of their danger? Must we not acknowledge that on innumerable occasions our warning has been so little characterized by either earnestness or affection, that we might have been surprised, had it been successful? Have we not reason to tremble at the evil thus done to ourselves, and others? God says to the prophet Ezekiel that if the watchman see the sword come, and blow not the trumpet, the people shall die in their iniquity, but their blood shall be required at his hand. If however he discharge his duty, and the people heed not his warning, their blood shall be on their own head, and he has delivered his soul. This is as applicable to us as it was to Ezekiel. If we either fail to blow the trumpet, or when we blow it give an uncertain sound, which conveys not a clear and impressive intimation of danger, the people will die in their sins, but we expose ourselves to the charge of occasioning their destruction, as we used not the means best fitted to prevent it. An eminent degree of love to our Saviour can alone enable us to escape this dreadful evil.

Is it not a great evil to fail in giving to this people a just representation of the Gospel? By the views they now have of God and his ways, their hearts are hardened against every thing holy and good; every barrier to the commission of sin, which comes from the consideration of God and eternity is cast down

—they are strangers to the feelings, which give true dignity and happiness to man—and within their borders, wide though they be, and containing though they do many esteemed wise and learned, no movement can be discerned, which the most sanguine can regard as promising the renovation of their character. Thus, so far as they themselves are concerned, notwithstanding the ponderous learning of which they are so proud, and the distinguished men in whom they boast, there is nothing but the dreary prospect of generation passing on after generation, in ignorance of God, and estrangement from him. The Gospel alone inspires hope regarding them. The prospect of its diffusion casts a cheerful light on the future, which but for it would be covered with the densest gloom. It shows men to be so fallen, so depraved, so obnoxious to danger, and yet so unable to avert it, as to be eminently adapted to impress them with a sense of their sinfulness and peril. It shows the provision for their salvation to be so ample as to be well fitted to awaken hope. It represents God as at once so great, so wise, so holy, and so just, and yet so merciful and gracious, as to be admirably fitted to inspire them with the reverence, the confidence, and the love, which when directed to so glorious a being cannot fail to purify and ennoble the character. How is this glorious Gospel to be worthily ministered? Nothing is easier than to say that Christ came into the world to die for sinners. Nothing is easier than to preach evangelical doctrine. But to present the truth as it ought to be presented, in a form suited to its nature, breathing its own holiness and love, and expressing its heavenly features, is as difficult as it is rare. In order to impress a people like this, whose views of the Divine character and government are so directly opposed to those which the Gospel presents, we ought to preach in the authoritative, and yet loving and winning manner, which becomes our message. As foreigners, who bring to the people a new doctrine which they have not formerly heard, and from attention to which they may suppose themselves exempted by the possession of doctrines elaborately wrought out by their own learned men, we are placed under great disadvantages, which are increased by the impossibility of our entering into all the feelings of a race so different from our own. Nothing can prevent the Gospel from taking its place among the common herd of doctrines in the estimation of the people, and thus failing to produce any effect, but its being declared with affection and power. Whenever we declare it in a cold, formal, and uninteresting manner—whenever we fail to cherish the love and purity it so forcibly inculcates, and thus deprive ourselves of the tenderness and dignity these graces impart, however clear and full our state-

ments may be, however much we may on the occasion bestir ourselves to speak with earnestness and energy, and however faithfully in one sense our message may be delivered, we do not give a just representation of the truth, on which all hope of the regeneration of India rests. This can be done only when it is incorporated with our every thought and feeling, and the whole soul beats in unison with it. When this is the case, we obtain a power in assisting its claims, which no learning, no talent, no knowledge can supply. It is sad to think how grievously we fail in bringing the doctrine of Christ crucified to bear on the hearts and consciences of the people, owing to the distance at which we often live from God. The instrument is most excellent: it is divine, it is thoroughly adapted to secure the wished-for end, but we use it so feebly and unskillfully, that according to the divinely appointed arrangement, which connects the attainment of the end with the use of suitable means, we cannot expect to be successful to a great degree.

Is it not an evil to fail in illustrating the excellence of Christianity in its influence on our character and life? We are inculcating on the people that Christianity is a holy living religion, which by uniting its subjects to God renovates their character, and adorns it with every excellence. We have then a double duty to perform. We have to preach to the people the Gospel so freely, fully, and affectionately that they may understand it, and discern its infinite superiority to the doctrines hitherto prevalent among them; and we have to present in our own character a practical illustration of its influence, which will verify, in the form most fitted to secure conviction, the strong language we employ regarding its heavenly origin and heavenward tendency. It will not be enough to eschew the grosser vices, and practise the mere social virtues, as this is a degree of excellence of which among themselves they may find many instances. We must present a superiority of character, to which they have not reached, and which may be seen to arise naturally from the truths we hold. How great is the superiority presented, when the character is in every part moulded by the truth! How superior is the knowledge! Instead of being conversant with subjects, which however curious do not extend to our highest interests, and leave those engaged in investigating them ignorant of the highest good, it embraces the points which it most concerns man to know, and which at once satisfy and elevate the mind. How superior is the regard manifested towards God! Instead of framing vague and misty speculations, on which the energy of the soul is expended, but which inspire no reverence, kindle no affection, and draw forth no service, it is shown by love to his character, trust in his

providence, and obedience to his will. How superior is the benevolence shown to man! It has a tenderness, a breadth and a steadiness distinguishing it from the benevolence, which has for its origin either the kindly feelings of our nature, or the impulse of an earth-born religion. It embraces far higher objects, and pursues them by more appropriate means. How superior is the mastery shown over self! Instead of its being obtained by the destruction of our nature along with its corruption, the mastery is won by the application of the highest principles which are directed only against what is manifestly wrong, and leave all that is estimable in our nature not merely uninjured, but purified and ennobled. Before such excellencies earth-born virtue hastens to the shade. A character of this order is a means of usefulness, which cannot be exceeded. It will penetrate hearts impervious to our preaching. Can we say that by our lives we have uniformly and fully verified our doctrine and thus given it the highest possible recommendation to the heathen mind? Must we not acknowledge with shame and grief that while the heathen see no gross impropriety in our lives, we do not manifest in our intercourse with them the positive excellence they have reason to expect, and which would have so great a tendency to remove their prejudices, and subdue their hearts? This great evil of an imperfect representation of Christianity in our lives is traceable with the other evils we have mentioned to our limited attainments in godliness. If we cannot on this account preach the Gospel as it ought to be preached, we must be still more unable to present an example in full accordance with it, which we ought to present. Can we think of all the injury caused, and all the good prevented by an imperfect example, without mourning over the feeble piety, which so mars our usefulness?—While it has a direct tendency to render our efforts inefficient, it tends in many ways to limit it and restrain them. The quality is injured, and the quantity diminished. How many are the opportunities for doing good presented to us, which owing to the coldness of our love and the languor of our zeal we sometimes fail to discern, and at other times have not strength to embrace? Ardent love to our Saviour would make us quick in discovering opportunities for telling of his worth, and ingenious in finding out the best mode for accomplishing our purpose. In the evil done and good prevented by our slowness in discovering these opportunities, and our still greater slowness in embracing them, we see the bitter fruits of a low, stunted piety.

While a feeble piety is thus opposed to the best interests of those with whom we come in contact, it is equally opposed to our own happiness. In a work like ours, so beset with difficul-

ties, and encountered by obstacles, in addition to the supports which with ordinary Christians we require to enable us to prosecute our journey heavenward, we stand urgently in need of an unusual measure of the joy of the Lord, to sustain our spirits amidst the trials which befall us, to keep our minds in perfect peace amidst so much tending to disturb them, to animate us with the greatness of our undertaking and the certainty of its future triumph, to assure us of the presence and approbation of our Lord, whatever may await us, if we continue faithful, and thus to give us an impulse sufficient to carry us vigorously over all opposition and difficulty. Can this joy be ours, when we come so seldom to the fountain of joy, and are satisfied when we come with such scanty draughts? Can we obtain this strength, while we so seldom seek it in the only way in which it can be found?

Our enumeration of the evils caused by our low attainments in godliness would be very incomplete, if we omitted to mention its tendency to prevent the blessing of God from descending. The success of our work is entirely dependent on the blessing of heaven. Scripture observation and experience shut us up to the truth that from God alone can come the increase. With this truth is associated another truth, that the blessing descends in answer to believing prayer. God will bestow it, when his people know its value, and earnestly desire it. The best omen of success then is our waiting at the throne of God in a fervency of spirit, which will show at once how great a value we attach to the blessing sought, and how firm a trust we place in God's readiness to impart it. This fervency of spirit is as alien to low attainment in grace, as light is to darkness. In proportion to our worldliness and our distance from God we restrain prayer before him, however regular we may be in observing the forms of devotion. Must we not confess that owing to the weakness of our faith and the coldness of our love we have often restrained prayer before God? Have we not thus withholden good things from ourselves and others? Though the arm of God is not straitened that it cannot save, and his ear is not heavy that it cannot hear, have we not by our cold and formal prayers invited as it were a refusal to our requests? We are told that at Capernaum our Lord could do no mighty work on account of the unbelief of the people. May we not fear that on account of our unbelief, as shown by our deficiency in prayer, our Lord may not do mighty works in this country? Regarding the evil spirits we have to exorcise we may truly say, 'This kind goeth not forth but by prayer and fasting,' and if we do not bring the right spirit to the work, we have more reason to attribute our failure to ourselves

than to the efforts of our most embittered foes. Their efforts must be futile, when opposed to a cause which God's blessing guards and prospers, but our worldliness keeps away the blessing, without which it is the height of folly to expect our undertaking to succeed. Here, if in any thing, we may discern the evil which results from not following the Lord fully.

We have looked at a feeble piety, as affecting the heathen, and have dwelt on it so long in this aspect, that we can merely mention its aspect towards the Christian community. Is it not of the utmost importance that the piety of our Native Christians be of a high order, both for themselves and for others? Are they not exposed to many temptations, before which they will fall, if not upheld by divine grace? As our temptations to outward impropriety of conduct are not so great as theirs, may we not retain a fair exterior, when in a state of mind, which would plunge them into gross sin? Can we look on them drawn from the fearful pit and the miry clay of idolatry and will-worship, without earnestly desiring that they may maintain their footing on the rock which they seem to have reached, and may not again be cast into the mire? For the sake of their benighted countrymen, whom by a holy walk they may draw to Jesus, and whom by unworthy conduct they may confirm in their sins, as well as for their own, must we not earnestly desire that they be strong in faith, and fruitful in every good word and work? If we wish them to have an advanced position in the divine life, we must lead the way. Is it reasonable to suppose that they will rise above our level or even that they will often reach it? Does not our low piety operate in many ways injuriously on them, and ought we not on this account to press on to a position more worthy of the office with which we have been invested?

The benefits which would flow from the full sway of divine truth over the soul have been already stated, though somewhat indirectly, when considering the evils which attend an imperfect submission to the truth. If the same mind were in us, which is in Christ Jesus, driving far from us every thing uncongenial with itself, we would with the utmost tenderness and faithfulness warn sinners of their danger; we would speak to them in terms, and in a manner fitted to startle them out of their false security—we would speak of our Lord and his work with a clearness, a fulness, and an unction which would show that we were declaring what we knew and felt—we would deliver our message in a way somewhat corresponding with its importance and excellence; we would uniformly manifest its leading features, deeply engraven on our character—we would be quick in discovering and em-

bracing opportunities for doing good—we would find the joy of the Lord to be our strength amidst disappointment and sorrow, and while putting forth our every power, and employing our every talent for the advancement of Christ's cause, we would never for a moment confide in ourselves, but would look above, in a simple, earnest, believing spirit, for the blessing which alone can realize our hopes. Then too we would exercise a most beneficial influence over our fellow-Christians in leading them to aim at a higher standard, and inducing them to consecrate their every talent to the cause of God. The good would not be confined to them. We might expect to see the kingdom of Christ advanced—the poor bewildered Hindus awaking from the sleep of ages, and opening their eyes to the impossibility of salvation through their worthless gods and ceremonies—looking with affection and trust to the Son of God, and pressing into his kingdom—the haughty Musalmáns bowing to the only Saviour, and clinging to his cross—a goodly company of pilgrims closely knit together, and treading firmly the path to heaven—the truth spreading on every side, and subduing all classes to itself, and Satan and his votaries exerting themselves, but in vain, with the vigour of despair to arrest the rising tide of allegiance and love to the King of kings.

Far be it from me to say that if the piety of every Missionary in India were of the highest order compatible with our state in this world, these scenes would be immediately and necessarily seen. God has instituted a close connexion between the means and the end, and where the means are suitable, the end may be expected. Immediate and visible success, however, is by no means proportioned to the immediate effort put forth. Sometimes we see success long withheld where to us the means seem eminently fitted to secure it, and at other times it is bestowed, where to our eyes the means are less suitable. It would be presumptuous, then, to expect immediate success in proportion to the piety of the agent, and to make the degree of his success the standard by which his piety is tried. We read in Scripture of one sowing and another reaping, and these seasons are so far separated from each other, that they are found in different generations. On this account a superficial observer who lives in the time of the sower, and sees nothing but the seed deposited, may conclude that the labour is lost, while an observer of the same kind at the time of harvest who sees only the reaper may suppose that to his exertion all the praise is due. At the best we can follow the effect of effort a very short way. It is soon concealed from our view, but the all-seeing eye of God follows it to its utmost limit, and assigns to every indi-

vidual the exact amount of good which he has been the instrument of accomplishing. We have no reason to believe that rightly directed effort proceeding from a right spirit is ever lost, however unable we may be to account for appearances. The Kingdom of God embraces all ages, and the efforts of God's people constitute a system of instrumentality, of which the various parts closely fit each other, though the connexion is not always obvious to our narrow vision. From the nature of the case our ability to follow its course is very limited, but the manner in which God speaks of it in his word assures us that it is never offered in vain. This view of effort and prayer is most cheering to the faithful labourer, who wears himself out in apparently fruitless exertion. While, however, when we have the right spirit, and put forth the right effort, we are entitled to draw comfort from these thoughts amidst our trials and disappointments, we have no title to use them for this purpose, when by a faithful examination of ourselves we may know that we are greatly deficient in the character, from which alone the right effort can proceed. In this case faithfulness requires that our failure be attributed to ourselves. Though we must guard against considering immediate success as necessarily attending a high order of piety, and must above all things avoid making success the test of individual character; it is an unquestionable fact to which Scripture testifies, and which the history of the Church in every age confirms, that eminent piety is often attended with great and visible prosperity, and that when such piety is characteristic of a body of men, the most glorious results may be expected to appear at no distant period. With such a spirit animating the whole Missionary body as one man, could we fail to have the liveliest hope that the time for India's conversion was at hand?

Shall we not then arise from the dust, and put on our beautiful garments? Can we endure the thought of being chargeable with the blood of this people? Can we evade the fact that by our feeble piety we are impeding the cause of God among them, and placing new obstacles in the way of their return? Can we unmoved consider either their condition or their prospects? Will a half-hearted attachment to our Saviour draw from us the effort imperatively demanded? Must we not have the same mind that was in him, if we would be fit instruments in his hands for advancing his kingdom? It is high time to wake out of sleep. The claims of God on our love and service—the dishonor done to his name by this people—their present degradation and misery—the ruin which awaits them, if they continue impenitent—the glory, honor and immortality to which by the reception of the Gospel they may be

raised—the expectations and desires of the Christian bodies whose messengers we are, combine in calling upon us to aim at a higher devotedness than we have yet attained. If we would please our Master, act in a manner worthy of his claims, fulfil our high calling, and have the inexpressible joy of being instrumental in saving this people, let the call sink into our hearts, and impel us to an habitual devotedness, which will make us ashamed of the apathy and worldliness of our past lives.

There are some, we are aware, to whom such language, as we have employed appears very objectionable. They think it represents God as standing by—interested in the salvation of man—earnestly desiring it, but so dependent on man, that by the non-fulfilment of his duty the divine purposes are frustrated.* Such a representation of God is opposed to just views of his character and government, and is inconsistent with his word. If our remarks have any such bearing, they deserve to be severely censured. We cannot suppose that under the government of a wise and holy God anything is left to chance and probability. Above all it is to us revolting to suppose that any conceivable uncertainty can attach to the redemption of man, for the accomplishment of which such wondrous provision has been made. He has his purposes regarding his people, which all the wickedness in the universe cannot frustrate. The means for the accomplishment of his purposes are ordained by his wisdom and secured by his power, and in them there can consequently be no possible failure. The end and the means are alike certain. Such views of God's government are the stay and solace of our souls. If however we dwell on these views, exclusively important though they be, and our feeling and language be formed on them, apart from the truths with which they are connected in Scripture, we shall fall into serious error. There we are taught that God carries on his work by reasonable moral agents, capable of being influenced by motives, and essentially different from mere unconscious instruments. All actions, whether good or evil, are under the control of God, and made to promote his glory, but the character and tendency of actions may be viewed apart from their results, as well as

* See this charge most forcibly urged by the late John Foster in his letter to Dr. Harris. *Memoirs*, 2nd Vol. pp. 440—442. His own writings contain many instances of the mode of speech he so strongly condemns; e. g. in his work on *Popular Ignorance* he strikingly depicts its evils, and lays the blame chiefly on the higher classes, who by one-fifth of the energy put forth on less important objects might have brought about a very different state of things. He, in his own peculiar style, supposes how different would have been the character and condition of the people of England, had the clergy and gentry done their duty.

connected with them, and are often so viewed in Scripture.* This we have endeavoured to do. We have reason to adore the freedom as well as the fulness of Scripture, and we ought not to adopt a rigidity of language foreign to its entire tone and bearing. This is often done for the purpose of maintaining some truth in its integrity, but the effect is the sacrifice of another truth, equally scriptural, although in our present imperfect state the consistency of both cannot be discerned. It is wiser to embrace both truths, and to wait for the light of heaven to scatter the ignorance which now prevents us from seeing their full connexion. An illustration will best develop the spirit of our remarks. Let us suppose a person suffering under a dangerous but curable malady. He is attended by a physician, who either from negligence or incompetency does not use the means adapted to check the disease. It makes progress, and carries its subject to the grave. To what cause is the death of the patient attributable? Three answers may be returned. 1st. His death was caused by the disease. 2nd. His death may be attributed to the carelessness and the incompetency of the physician. 3rd. It may be traced to God's appointment. He is the arbiter of life and death. There is a time to die, and that time is appointed by the most High. When his purposes in reference to men are accomplished, he says, Return, ye children of men. The death may be viewed in these three aspects, and we never for a moment deem them inconsistent with each other. The degree of attention given to each would depend upon circumstances. If we had to do with the physician, we would naturally attribute the death to his improper treatment, and would think him egregiously trifling with us, if instead of vindicating the treatment of the patient, he in self-defence referred on the one hand to the virulence of the disease, and on the other to the appointment of heaven. Both might be acknowledged, and yet the charge against him remain unshaken. The spiritual ruin of this people may be attributed either to their love of sin—and this is beyond question the proper cause—or to the defective efforts made to stop them in their downward career—or to God's not having in his inscrutable wisdom purposed to convert them. When speaking to them, it is well to dwell on the first reason. When speaking to each other, it is more profitable to dwell on the second reason mentioned, and in reference to the third, it becomes us to bow in reverence before the throne of God, assured that what we know not now, we shall know hereafter. Our present object has naturally led us to dwell on the second reason, but not, we

* Romans, xiv. 15. 1 Timothy, iv. 16, &c.

trust, to the denial or the questioning of the other aspects in which the subject may be viewed.

The too great length of this article precludes our entering on the consideration of the means by which our piety may be improved. We can merely mention that we require something more than excitement of feeling. This we get on several occasions, and speedily fall back into the position which we had hoped to have finally left. Nothing but the daily and earnest cultivation of piety will give us the character we ought to possess. That our piety may be cultivated, we must allow no engagement and no work to deprive us of a daily season for the perusal of Scripture, for meditation, and secret prayer. Without a high importance attached to such stated retirement, we believe we can never have piety of a high order. In addition it is highly desirable to appoint more special and prolonged seasons, during which we may give ourselves to prayer. We ought to read practical works, which though they may not add much to our knowledge, warm our hearts and stimulate our zeal. We must ever keep a high standard before us, to which it is our unwearied effort to rise. Holy habits must be strengthened by daily exercise, and against every thing tending to weaken them we must diligently and anxiously guard. Thus waiting on God, placing our entire dependence on him, obeying with alacrity every intimation of his will, and longing for the coming of his kingdom, we shall grow in grace, and we may expect God, even our God, to bless us.

In conclusion the writer of these remarks would deprecate his being considered as assuming superiority over his brethren, on account of the liberty which he has taken of addressing them on a subject of vital importance, more intimately connected with the success of Missions than any which can be named.

S. Y.

July 13th, 1847.

II.—*The religious experience of Dugald Buchanan.*

(Continued from page 470.)

On the 10th June, 1841, being the Sabbath day, when in the twenty-fifth year of his age, Dugald Buchanan, as was his wont, went forth to idle away his time in the open fields. Somewhat in the spirit of the first wanderer of the human race, he went forth, "neither having nor finding rest." But there the Lord, who had never left nor forsaken him, graciously met him

by a special providence, and there he was led to find what he sought not for. In a moment and from a quarter least expected, a gleam of heaven's own light was made to shine upon him. The Lord having purposed to make him a chosen vessel, fitted for the Master's use, had been causing him to pass through a succession of purifying trials and exercises, of a singularly sharp and searching character. And now, when about to interpose in the way of deliverance, He,—whose ways are not as our ways nor his thoughts as our thoughts—and whose sovereign pleasure it is to choose "the weak things of the world, to confound the things that are mighty"—was pleased to employ the humble instrumentality of the wanderer's own sister, to achieve what the voice or the pen of the eloquent had not effected, nor the most rousing appeals from the pulpit or the press. On the Sabbath evening, when walking through the fields, his sister, who had evidently been treading in the footsteps of her pious mother, providentially met him, and seizing the favourable opportunity, instantly began to expostulate with him concerning the sin and impiety of profaning the Sabbath day. But we must leave it to himself to give the substance of what transpired:—

"What do you think will become of you, if you will die in your present condition? You will certainly perish.' At first I began to mock her for her exhortations. But she still insisted, and told me again 'that without repentance I would inevitably perish.' I answered that 'she need not tell me that, for that I was fully aware of it myself.' 'O! strange,' remarked she, 'do you know that you will perish? Are you in despair, or what is the matter with you?' She intreated me to apply to the blood of Christ which cleanseth from sins of crimson dye. I told her that 'I had counted his blood an unholy thing and done despite to the Spirit of grace.' She then inquired 'If I prayed at all, and when I prayed last.' I replied that 'I did not bow my knee for the last four years.' She then asked 'If I would pray that night;' to which I answered, 'No! I will never pray.' Which indeed I had fully resolved. For at the period alluded to, I could not as much as ask a blessing on my common mercies, nor presume to mention the glorious and fearful name, the Lord thy God, in my mouth. She, however, continued intreating me to go and pray and humble myself before God, who would at last lift me up as a person condemned but rescued. O what heart-condemnings! What terrible thoughts of God I had! I stood like the publican afar off, and said 'God be merciful to me a sinner;' not out of mere compliment, as I said before, but out of a real sense of my guilt and misery. I had but few words in this prayer, for although I prayed, I did not expect to be heard, Satan and my unbelieving heart saying that I was the greatest fool in the world to think that ever the Lord would show mercy to the like of me. However, I thought that I could not be worse than I was, for I saw it was death if I sat here, and that it would be but death should I have recourse to duty: and I further thought that if I gave over prayer again, my torments would be seven times more increased than ever, therefore I intreated the Lord to keep me from backsliding any more. The Lord at the same time instructed me with a secret and powerful conviction that my sins were pardonable, notwithstanding their heinous aggravations and that his name would be more glorified in pardoning the like of me than a less sinner."

He was now in some measure convinced of the evil of sin, and the absolute necessity of salvation; but, not yet having savingly learnt Christ, through whom alone that salvation is to be found, he strove by a return to prescribed duty, to do something towards saving himself;—being ignorant of the righteousness of God, he sedulously set about the establishment of a righteousness of his own. But though he thus missed the main mark, such strenuous endeavours to work out a salvation for himself, by a compliance with the demands of the moral law and other legal observances, effected a great revolution in the conduct and demeanour of the *outer* man. The sudden and palpable reformation in his external life and manners naturally enough made a great noise in the country, because he was before so remarkable for his wickedness. His former acquaintances and companions were exasperated at the change. Upon him they heaped every reproachful epithet, and to him they attributed every motive the most vile. That he had lost his judgment, had become useless, or downright mad, were among the more sober of the calumnious aspersions on his character and good name. These reproaches of the wicked he felt so keenly, that, “if the forsaking of the form of religion which he had assumed, would cause them to be at peace with him, he believed he would have done it.” But he soon saw, that to forsake his professions anew, under the influence of mockery and scorn, would never enable him to regain his good name with his former associates, but rather increase his infamy with all. The effect, however, which the assaults of ridicule and insult had produced on his mind, served to convince him that he had not originally sufficiently counted the cost. So now he strove to do it; and in this he was greatly fortified by a consideration of the way in which “the saints of all ages had their names cast out for the name of Christ; and also what slanders the holy Jesus himself suffered, who, when he was reviled, reviled not again.” The treatment to which he was thus subjected also tended to make him perceive more clearly than ever the enmity between the seed of the woman and the seed of the serpent, “when even the very show of religion, for at this time he had nothing more, was persecuted with slanders and reproaches.”

For about six weeks, his hopes of obtaining mercy daily increased. He imagined that he “had got his heart to so good an order as to be able to regulate his thoughts according to the rules of the ten commandments.” But this structure of self-righteousness, which he was laboriously and complacently rearing for himself, was destined soon to dissolve and vanish away like the baseless and airy fabric of a vision. While at work one day in the fields, he was surprized with “most

horrid temptations to blasphemy." So violently did they press upon his spirit, that he was almost distracted. He thought that he was "a living emblem of the damned in hell, blaspheming the name of God." He went into an adjoining wood to pray, saying with Peter, "Depart from me, for I am a sinful man, O Lord;" and wondering exceedingly that "the earth did not immediately cleave asunder and swallow him." His audible utterance then was, "O Lord, I have lived too long on this earth already, therefore cast me out of thy sight and suffer me no longer to be a monument of thy mercy, since I am blaspheming thee to thy face."

Twice or thrice every day, for the space of five weeks, did this fearful temptation continue to assault him; till at last he was "so far cast down, on account of it, as to despair of deliverance." In the end, however, Satan was rebuked and put to flight. It was the sword of the Spirit that struck the decisive blow. The following was the text which gave wing and efficacy to the thrust, "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, &c." Being now in some degree delivered from the sore temptation, he felt "a great deadness and coldness in his duties, with great hardness of heart and strong desires after his former idols." All his duties were blasted to him, and he became altogether unfruitful. Then followed various exercises, one of which is thus depicted by himself:—

"While reading one day in my Bible, I turned to the fifth chapter of Isaiah, when the threatenings therein were brought home to my soul with such weight, and were so applicable to me, that I could not help thinking they were directed to myself in particular; especially these words: 'What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard,' &c. &c. I said, true, Lord, thou hast used many means with me; yea thou hast been at more pains with me than with thousands who have obeyed thy voice, and complied with the motions of thy Holy Spirit. Long hast thou borne with my sinful ways in this wilderness; thou hast come for more than three years seeking fruit and found none but wild grapes; and I have been this long time cumbering thy ground, therefore thou mayest cut me down. And shouldst thou let me alone for sometime without cutting me down, yet in justice thou mayest cause the clouds of thy grace that they rain no rain upon me; and make the heavens to be brass and the earth iron to me. All these things thou mayest do, for I have sinned. The considerations I had from these things led me to the brink of despair, for the following words bore hard upon my soul: 'I also will command the clouds that they rain no rain upon it.' 'O sad thought,' said I, 'thus to have my roots dried up, and to bear no fruit any more; but to have briars and thorns growing up again!' 'Who is rejected, and is nigh to cursing, whose end is to be burnt.'" Heb. vi. 8.

After this, however, he had exercises of a more joyous description. On one occasion, when retired for meditation and

prayer, these words of Isaiah came with "overcoming sweetness and power" into his mind, "shall I bring to the birth, and shall I not cause to bring forth? saith the Lord." Along with these words there came a great calm upon his soul. Before, he was like the troubled sea, but now he found great serenity of mind. Others he had often heard talking of "the new birth," and that "there were great pangs in it;" and this led him to think that the trouble he was now in might be the pangs of the new birth. The very thought that it might be so, filled him with inexpressible joy. He felt as if the Lord had "brought him near to the mercy seat," his mouth was filled with arguments, his hands appeared as if falling off, he was wholly melted into tears of gladness, and came away "more happy than if he was made emperor of the whole world."

But, alas, for the frailty and instability of the heart of man, even in its best estate. Scarcely four days had elapsed, when these joyous convictions and hopes gave way to impressions of discouragement and sadness. The word, from which he had received so much comfort, now grew tasteless; and seeking through the whole of the Bible he could find nothing suitable to his case. On the contrary, his fears were greatly increased, by reading that scripture, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed." From a self-application of this passage, he concluded that the book of God was sealed from him, and that he was an entire stranger to the glorious mysteries which are revealed in it. This new state of mind and discovery of ignorance we find thus represented:—

"When at secret prayer, I used to bewail my sad state before the Lord, in such words as the following: 'O Lord! I am an entire stranger to the mysteries which are in thy revealed will. All thy saints have other eyes than I have to see and read thy word. They see great beauty and loveliness in the Lord Jesus Christ, while I see nothing in him that is desirable. They find great delight in thy service, but I find none. O Lord! open thou mine eyes to behold the wonders of thy law.' The conclusion I drew from this was, that I was as yet utterly ignorant of that saving knowledge with which the very least and weakest of God's children are endowed. For when I heard them speak of their communion with God, and of the reality of another world, they spoke so feelingly and lively of these things as made me conclude that I never knew any thing of what they said. I compared the people of God to travellers who had been in another country, and who, when they came home, were giving descriptions of it to those who had never been from their native land; and myself to a man who had never travelled, but had only read of the nature and appearances of the country; and, by means of a map, could speak more fluently of it than some who had travelled through it. But there was a great difference between their description of it and mine; not only in manner, but also in matter. They could say that they saw such and such things with their eyes, while all that I could say was, that I heard of these places, but never saw them, only that I believed the truth of the description.

But because I was never there, my knowledge could not be real, but only notional."

Sometimes, "a great weariness would fall on his affections;" and he would endeavour to "spend the day in ejaculations till such time as he could get an opportunity of imploring the Lord in private." At other times, he was "plagued with slothfulness and backwardness." It was not so much "aversion to the duty itself," as a sluggish inertness which prevailed to such an extent that he "thought he could sooner travel many miles barefooted on frost and snow, than go to prayer." And whenever a desire was strongly felt to delay that duty till a more convenient time, it usually happened that something or other occurred, by which the duty was altogether omitted. Then would follow increased coldness and indifference. A reasonable warning this to all the sluggards in devotion.

In this mood of mind, the following text struck home with great terror, "because thou art neither cold nor hot, I will spue thee out of my mouth." "Thou art the man"—was the suggestion of conscience, and he was stunned by it. In himself he could find nothing of what others were telling him they found in themselves, and that was, "the love of Christ constraining them to obedience." As to the word of God, it still continued to him as a sealed book. But one day when walking through the fields, these words forcibly came into his mind, "Behold, the lion of the tribe of Judah, the root of David hath prevailed to open the book." He then rejoiced to think that the Lord Jesus had prevailed—prevailed against all devils, whose work it is to shut men's eyes from seeing the things that belong to their peace—*prevailed* to open the book to all true believers. This re-invigorated him with the hope that the Lord would yet "both open the book and his understanding to know it." And it is worthy of note to mark through what medium this opening was first effected. In the sacred canon, there was one book on which he "could never look with delight." That was the song of Solomon. Having heard some people say that it was a song composed on the marriage of Solomon with Pharaoh's daughter, he had no belief in its divine inspiration. And yet this was the very book, which was honoured of God in first opening his eyes to see somewhat of the Saviour's beauty. His own account is as follows :—

"One Sabbath morning while praying that God would bless the public ordinances to me, and that he would make dark things light, I had some impressions on my mind that the Lord would give me directions that day how to walk. Therefore I went cheerfully all the way to the Kirk, hoping that God would show wonders to the dead; and during the time of worship, I was waiting impatiently for God to send a portion of his word with light into my soul, but when the sermon was near a close I was as dead and dark as before. I then

began to despair more than ever, calling myself a fool for believing any impressions I felt at prayer in the morning. While I was thus perplexed the minister was discoursing of the believer's exercise when under desertion, and said, that they made it their study to attend every place where they thought to meet with their beloved; and that it was their language, O that I knew where I might find him! Then he cited these words: 'Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy* flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.' Song i. 7, 8. The only thing which my soul wanted to know, viz. where I might meet with Christ, was here expressed to me in the former of these verses, while the answer was given in the latter; so that before I arose from where I was sitting, I was both directed and comforted. I beheld also several glorious things afterwards in this book. One thing in particular I learned from these scriptures, was, that I should still wait upon God in the use of means, and follow the footsteps of the flock."

This persuasion, that it was his duty to be "in the way of all means, because he knew not what means the Lord might bless unto him," kept him, always at prayer and other exercises. These, however, did not avail to settle his soul in well-grounded peace, as he went about every duty in the spirit of self-righteousness. He had read and heard of the necessity of the grace of faith, in order to obtain salvation. He admitted the necessity, but was "certain that he had never as yet believed." And then he thought it would be "presumptuous to believe his sins would be forgiven, till he should find a certain measure of humiliation, and sanctification of nature." At one time, he would endeavour to believe, but could not, "not being convinced that it was his real duty to believe, till he should be better qualified." At another time, he wished that God "would send an angel, or give him some visible manifestation from heaven," to warrant his venturing to believe. Then he felt that it was in vain to look for miracles now, and that if he did not believe the truth of Jehovah's word, he would perish for ever. Next, the doctrine of *free* grace sadly puzzled him. He wished to know what it meant, read all the books on the subject he could get, and still remained in the dark. His vague apprehension was, that it meant "to perform sincere obedience to the commands of God, and that wherein he came short, God, for Christ's sake, would forgive." Thus the hankering of the old man after some plea of merit or self-justification still predominated. When he saw his former companions continuing in sin, particularly those whom he had been instrumental in the hands of Satan, in teaching the way of death, he was at times seized with horror. He suddenly felt that God must punish him, not only for his own sins but for their's also, whom he had led fatally astray. He would then exhort such men, by all the joys of heaven and all the terrors of hell, to return from their evil ways; but he had the mortification

and anguish to find that his words of exhortation proved to them like idle tales.

The scripture passage, "but the hypocrites in heart," was, at this time, very terrifying to him. When he felt himself as if "bound in chains of strong lusts," he durst not but pray against them; and yet he seemed as if almost "afraid that God would hear him." In his heart there was still such "an aversion against holiness," that it appeared ready to cry out, "O Lord, I am afraid that thou wilt hear me, and thus deprive me of my idols." When he heard the people of God complaining of their state, saying, "Oh that it was with me as in months past! There was a time when I could say, my beloved is mine and I am his, but now I am in great darkness;" he was filled with grief and heaviness of spirit, which found vent in such expressions as these:—"O happy people, who can say that there was a time when he shone upon your tabernacle, whatever your case may be now! If I knew what communion with God is, I would patiently bear whatever lot he might appoint me, but it is quite otherwise. Ye complain of an absent God, and I complain of a God with whom I had never been acquainted. O that I knew where to find him, but, to all appearance, I never will." Meanwhile, such was the decided change in his outward conduct, that many "took him for a real saint." But this only grieved him the more, as his own conscience told him, that he had "only a name to live, being as yet dead." When the people of God showed great love to him, he was only the more perplexed, seeing that, when "the rough garment wherewith he had deceived others and himself, should be taken off, they would abhor him, and that devils and damned reprobates, would have him in everlasting derision, and say, 'How are you fallen from your profession? Art thou become like unto us.'" At the same time, he had a "full persuasion of the justice of God, for he could not see how God could be just, if he should save him, although the whole race of Adam were saved." Yea, if he were sent to the pit, he felt that he could justify God, for that scripture closed his mouth, "And if thou say in thine heart, wherefore come these things upon me? For the greatness of thine iniquities are thy skirts discovered, and thy heels made bare." When in this spiritually depressed state of mind, he went one sabbath day, after coming from church, into the fields to lament his sad case, and began to think on that question, "what is the chief end of man?" The answer was, "to glorify God and to enjoy him for ever:"—

"Then said I, how shall I glorify God, for I can never hope to enjoy him as my happiness,—nor could I see how God could ever be glorified by me but by.

my damnation, and thought that, could I speak after receiving my doom at the day of judgment, I would cry aloud in the hearing of men and angels, and number up the mercies and favours the Lord had bestowed upon me, and what means he had used to convert me from my sinful ways, and how often his Holy Spirit strove with me; and again show how I despised the riches of his goodness and forbearance towards me;—how much I slighted all the means of grace;—grieved the Holy Spirit, and resisted Him; and then call all the saints and angels to approve of the sentence passed against me. I thought this was the only way in which I could glorify God."

When at prayer, he was sometimes seized with the fear of "immediate destruction, the thoughts of which made his flesh to tremble." As he was one night in the fields praying, there came a sudden flash of lightning; and when it was passed, he "looked for a clap of thunder, which could crush him to pieces!" Almost fainting away, he thought that "if he died in this place, he would die on his knees, pleading for mercy." It then occurred to him that "many of these slavish fears came from Satan, who wished to terrify him."

After that night he was not again so much troubled with this particular kind of slavish terror. But then he found himself speedily lapsing into "a stupid frame of soul." To rouse himself from this stupor, he resorted to the following expedient:—

"I then wrote a catalogue of my sins and read it every morning, but was not in the least moved. Afterwards I sought out all the threatnings which were directed against such sins, and likewise read them every morning, but still found that they had no effect upon my heart. I felt discontented with all the ministers I heard preach, because they did not preach more terror. I said to myself, 'Poor soul! how can thine heart endure, or thine hand be strong, in the day that I shall deal with thee? I the Lord have spoken it and will do it;' Ezek. xxii. 14. I applied this text to myself and saw that my heart could now endure all this, but that the time was coming in which my heart would fail within me at the wrath to come. Satan was tempting me to commit more sin, and that I would then mourn to no purpose, but by considering its hardening effects I escaped this temptation. When one means failed I bethought me of another: I thought if I could get a cottage in a wilderness that there I would live alone, and fast every third day until the Lord would show mercy unto me, but this I could not get. Then I thought upon my last project, which was to see if I could 'cause my heart to despair of all the labour which I took under the sun.'" Eccl. ii. 20.

The canker worm at the root of his religious exercises was the fast-cleaving self-righteous impression that he dare not go "empty-handed to Christ"—that he must at least be first "humbled and broken for sin"—and that without some such qualifications to make him desirable in his sight, he could not venture to "roll his soul" upon the Saviour, or take comfort from any of the promises. He thought he saw Jesus Christ to be every way suitable for his soul, but that he himself was in every way unsuitable for him. The sense of this unsuitableness on his part,—instead of leading him to throw himself at once into the arms of an infinitely gracious and compassionate Redeemer, and from him to derive that suitableness which he

could never work out for himself—only tended to restrain and keep him back from the Rock of his salvation. About this time, he met with a private Christian, to whom he told his exercises. Of the conversation which ensued, he himself thus records the substance :—

“She desired me to apply to the free and absolute promises of the new covenant, ‘I said that I could not do it, as I had no qualifications to render me worthy.’ To which she replied ‘that God never looked for any worthiness in the creature; that it was only for Christ’s sake we were accepted, and not for our own; and that the offer of grace was altogether free, and upon the lowest terms possible.’ ‘Whosoever will let him take of the water of life freely;’ Rev. xxii. 17. But I said ‘that there was a willingness and thirsting required in that offer which I could not find in myself, and therefore how could I come?’ I said ‘that I could not deny but it was the earnest desire of my heart that God would make me willing to do his will.’ ‘Then,’ said she, ‘that willingness is not in us by nature: for we are altogether unwilling to come to Christ, and therefore, the promises of the new covenant are absolute. It does not in the least depend upon the creature’s doing.’ ‘Thy people shall be made willing in a day of thy power.’ ‘A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you an heart of flesh;’ Ezek. xxxvi. 26. She further observed as to the conditional promises, ‘that Christ had fulfilled all these for us, and that believers were now under a better covenant than Adam was.’ She also opened up the nature of justification to me in a way I was totally ignorant of before, and desired me to study the Shorter Catechism with the Confession of Faith, in which I would get sound knowledge. I was greatly comforted and instructed by this conversation,—found my heart going out more and more after Christ in all his offices, and thought also that I loved this way of salvation very well. I found mourning which I had not before for sin, and my love increased towards all good people. Yet my whole heart did not close with Christ; I had still a secret hankering after the law, and wished for a righteousness of my own.”

He now felt like the man who had his eyes half opened and saw men as trees walking. He seemed to himself to be moving in a sort of twilight. But he had afterwards to bless God that it was “like the twilight of the morning and not of the evening, and so the morning star at length arose.” Ever and anon, however, his fears would return, and, by their suggestions, obscure the light which had begun to twinkle feebly athwart the gloom. Amongst these suggestions, there was one which now occasionally oppressed him, “What! if thou art not elected, Christ will never save thee, though thou shouldst weep tears of blood for thy sins.” Often in the midst of his prayers, the thought, “What! if thou art not elected,” would arise and choke his utterance. For the next thought naturally was, “why trouble yourself about a thing so uncertain?” This he tried at first to silence, by the reply, “Have I not as much ground to believe that I am, as that I am not.” But such a reply he soon found to be a broken reed, that could in no wise repel the violence of the temptation. Next he would set apart a day for humiliation and fasting. But being ignorant of a true fast, he was wont to “go about the duty in his own

strength," and so the Lord, who "never left off pursuing the design of his grace in him, blasted the design, and showed him how loathsome all his duties were in the sight of a holy God." The truth is that he was secretly haunted with the idea that he ought to do and to be something, ere he could obtain a full salvation. He had "great thoughts of the mercy of being saved;" but not yet having clearly apprehended the infinite gloriousness to God of a *free* salvation, he was only "confounded to think that it should ever be bestowed on him, since he was no ways *worthy* of such an exceeding great mercy."

On the second sabbath of July 1742, the sacrament of the Lord's supper was to be administered at Muthil. Desiring to join in the ordinance he went there. The "action" or preparatory sermon was preached by Mr. Hally, from Heb. vi. 18. "That we might have strong consolation who have fled for refuge to lay hold on the hope set before us." In the course of his sermon he was led to clear up several stumbling blocks that Satan frequently throws in the way of those who are fleeing to the city of refuge. Among others he made the following observations:—

"If you are a man who is fleeing to the city of refuge the devil will do his endeavour to stop your journey, by telling you that you are not elected; and that you need not run, for that it will be in vain. But say you to him, that he does not know who is elected, or who is not; and that he never was admitted to read the Lamb's book of life.' 'But this will not serve his turn, he will tell you that you have continued too long in your sins, that the day of grace is now past; and therefore that it is too late for you to run. But tell him that it is the property of the gates of the city of refuge that they are not shut either by night or by day. So that, at whatever time the man-slayer will come, he will find the gates of the city open. Again, he will tell you that you are not safe after you are entered; and that the avenger of blood will lay hold of you some time or other. But tell him that the man-slayer's right is committed to the Levites and priests; and that the man-slayer has free access to read them when he comes there; and that his right and security is no less than the immutable promise and purpose of God who cannot lie. So that if the man comes there, he is secure enough.'"

In his audience there was at least one trembling sinner, who was melted into tears, when he found "the secrets of his heart" thus made manifest before him, and so many of his stumbling blocks removed. Still as he could not find in himself "so much as the least evidence of faith, love, or any other grace," he had no courage to go forward to the Lord's table. He then went out to hear sermon at the Tent, when he heard Mr. Mackie, proclaiming these words to the congregation, "Whoever among you is willing to accept of Jesus Christ in all his offices, without exception, he is welcome to the Lord's table this day." By these words, which proved like nails hit with a sure hammer, he suddenly felt his heart drawn out towards the Lord Jesus in all his offices, not only as a prophet to instruct

him, and priest to save him, but as king also to rule over and subdue him. He then said in his heart, with the penitent prodigal, "I will arise and go to my father." But no sooner did he arise to go into Church, than "Satan was at his right hand to resist him, saying, 'have you not sin enough already upon you, and will you go there also?'" This stopped him, and he sat down again where he was. Soon, however, he again found his "heart pressing him to go to the Church." Consequently he arose, but was instantly "detained again by the same temptation." While thus greatly perplexed, this scripture came into his mind, Chron. xxi. 13. "I am in a great strait, let me now fall into the hands of the Lord, for very great are his mercies." Thus fortified he went forward; but afterwards he "came away from the ordinance in great darkness." On the day following, however, when engaged in private prayer, his soul was enlarged and instructed as to several things from 2 Pet. i. 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure." From these words he saw that it was not his duty to inquire *first* about his election, but to see if he could come to the knowledge of being called: "For whom he did predestinate, them he also called."

Soon afterwards he attended the administration of the Lord's Supper at Callender—longing to hear something which might lead to the full deliverance of his soul from its darkness and its troubles. His own account of what he there experienced is as follows:—

"On the Saturday I heard a very comfortable sermon by Mr. S——h, from these words: 'A bruised reed shall he not break.' He observed, 'that the believer might sometimes be, as to the exercises of his grace, as weak as the smoke of a candle after it is blown out; but,' said he, 'will the Lord Jesus Christ quench that smoke? No; he will cherish and take care of it, and blow upon it with the wind of his Holy Spirit, till it burn up into a flame.' I was greatly revived by this sermon. I heard another from these words; Josh. iii. 5. 'Sanctify yourselves, for to-morrow the Lord will do wonders among you.' I heard some expressions deduced from these words, by which my affections were warmed with love to the Lord Jesus. Among other things the preacher remarked, 'the devil said, skin for skin, all that a man hath will he give for his life.' 'But behold your exalted Redeemer, who freely and willingly laid down his life for you.' Again, 'Zipporah said, when she circumcised the child, a bloody husband art thou to me. But Christ may say a bloody Church art thou to me. I paid dear for thee.' Upon hearing this I thought my heart was inflamed with love to the Lord Jesus Christ, who loved me at such a dear rate. I arose immediately to go to the table, while the congregation were singing the fifth verse of Psalm xxiv., which were the sweetest words to me I ever heard, and I said, 'O my soul, come and sit down under the covert of this atoning blood, and receive the blessing from the Lord, which is purchased at such a dear rate!' O the wonderful view I had of the sufferings of the Lord Jesus! But shortly after this a great mist and darkness fell upon me; and I had many heart-challenges for having come to the feast in strange apparel. I was no less cast down by a sermon I heard preached from 1 John i. 3, from which some marks were given of those who had fellowship with the Father and the Son; to which I could lay no claim."

About this time, the great work of revival at Cambuslang—as mighty a manifestation of the divine power in the conversion of sinners, as has taken place in the Church of Christ since the days of the apostles—began to be universally noised abroad. In his state of mind, it may well be imagined with what eagerness Buchanan would long to witness it. And witness it he did. On the occasion of his visit he had the privilege of hearing Whitefield. But mighty as was the address of this mightiest of revivalist preachers, and overwhelming as was the spectacle of the entranced multitudes that hung upon his lips, Buchanan, from the feeble manner in which he felt himself affected, was led to see, more clearly than ever, that “unless the Spirit of God wrought upon him, it was beyond the reach of any mortal to do it.” Still, he could not but greatly rejoice in spirit at the Lord’s conquest in the land, by making a willing people in the day of his power. After this, for several months, his mind experienced a rapid succession of lights and shadows. The expression, “And ye are complete in him,” made him feel that it was by Christ, and in him alone, and not in himself that he could be complete. But, though he saw something of the fulness of Christ and the emptiness of himself and all his duties, he would often doubt his willingness to communicate of his glorious fulness to one so unworthy as he was. At times he would feel himself suddenly enlarged in prayer, and his “soul drawn out after a whole Christ,” and he would come away “rejoicing in the Lord and his goodness;” then again, unbelief would arise against hope, and darkness would follow. At times he began to think well of himself, and “become proud of his duties;” then, again, would the Lord discover to him “more of the hidden mysteries of iniquity in his heart”—thus humbling him in the dust—blasting all his gifts, so that he could “scarcely ask a blessing on common mercies”—leaving him to wrestle with his heart-idols, by withdrawing from him, in some measure, his restraining grace—and permitting such “a darkness and deadness on his spirit that he could not think, desire or do any thing that was good.” Thus he went on, wrestling with his own corrupt nature,—often thinking that he “was given up to evil affections and to a reprobate mind”—till the second of January 1743, being the sabbath, on which the Lord, in some degree, loosed his bands and set him at liberty.

The passage of scripture, which was the medium of letting in fresh light on his hitherto faint glimmering vision, was 1 Cor. i. 30. “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification,

and redemption." But we must leave himself to express his reflections on this subject :—

" I beheld such a glorious sight of the Lord Jesus Christ, revealed in these words, as I will never be able to express. First, I viewed Christ as wisdom or a prophet, sealed of the Father to this office; namely, to teach me the will of God; and that I had lost communion with God, and all saving knowledge of him; and that the Lord Jesus Christ was made of God unto me wisdom, to teach me the true knowledge of the unknown God whom I ignorantly worshipped, Acts xvii. 23; and that when the devil had ruined Adam in a state of innocency, he might more easily deceive me now, to take the shadow of religion for the substance; especially as I am void of all spiritual wisdom.

" I saw also that he was made of God unto me righteousness, or a Priest; and likewise saw my need of him as such, having no real righteousness of my own in the sight of a holy God. The Lord convinced me of the extent of the divine law, which reaches to the very thoughts of my heart, as well as to the actions of my life. My mouth was thus stopped, and I became guilty before God, Rom. iii. 19. At the same time I was convinced that I could never by my own doings or sufferings, satisfy God's justice in my own person. But the Lord was pleased to show me his own dear Son, as he is 'holy, harmless, undefiled, and separate from sinners; as a lamb without blemish to satisfy essential justice in the room of sinners;' and that it was by this sacrifice of infinite value, that my sins could be pardoned; and that it was the obedience of Christ to the whole demands of the law, in doing what it commanded, and in suffering what it threatened, that I was to be acquitted from condemnation; that it was the active and passive obedience of the Lord Christ, by which I could stand complete before his justice; and that this righteousness must be imputed to me, and received by faith alone.

" I now saw that he was as just in saving me when brought within the new covenant as he would have formerly been in damning me, while I remained under the old covenant. 'He is faithful and just to forgive us our sins,' 1 John i. 9. When I considered the complete righteousness of the eternal Son of God, made over unto me, in a covenant way, from him as the covenant head, my very soul rejoiced within me. I opened my eyes as it were in a new world, and saw glorious things which were hid before. At this time I had marvellous light in reading the epistles of Paul to the Romans, Galatians, &c. &c. I saw that the bed was long enough for my weary soul to rest upon; and that this covering was broad enough to wrap my naked and guilty soul in. 'I rejoice in Christ my righteousness.'

" I beheld Christ as being made unto me redemption, or a King; and myself a slave sold to the devil, and to my own heart's lusts. I saw that the debt which I had contracted was so very great that nothing less than the treasure of a very rich king could pay it; and that the strong man who kept the house was a mighty tyrant, well armed and fortified in every way, so that nothing less than a stronger man than he could overcome him. 'But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee,' Isa. xlix. 25.

" I saw that Christ as a Redeemer was in every way fit for the undertaking; that he had fulness of merit to pay the price; and fulness of power to overcome his enemies. 'For in him it pleased the Father that all fulness should dwell.' He is able to save to the uttermost; and who knows what that uttermost is? Methinks I see the mighty conqueror coming down from heaven, and laying hold on the dragon, that old serpent, and spoiling him of that armour he had in my heart and nature, wherein he had his great trust, namely, darkness, ignorance, unbelief, enmity, &c.; and placing his own armour in their room; namely, light, knowledge, faith, love, &c.

" Then I saw that the ransom of the soul was a thing which all the angels in

heaven, and all the men on earth could never pay with all their riches and strength; yea, that nothing less than the unsearchable riches of Christ could pay the debt; and that nothing less than the Almighty power of Christ could prevail against Satan.

"I saw that Christ was not only wisdom and righteousness unto me; but that he was sanctification and redemption also. Therefore I gloried in mine infirmities, that Christ and all his offices might be magnified. I was made to see Christ to be all in all, and myself nothing.

"This is the foundation of my hope, my comfort, my peace, and my safety. And now, O my soul, what think you of Christ? Is not he the fairest among ten thousand and altogether lovely? Is there any thing wanting in him? Is he not all thy salvation and all thy desire? Yea, he is indeed.

"That Sabbath evening, after I had spent the greater part of the day in meditating upon the fulness which is in Christ, I saw how suitable he was for my case in every way; and, as it were, called for my former unbelief, to see if it could object any thing against this complete Saviour, who was now revealed unto me in the gospel; but at this time unbelief durst not appear. I have, many a time, called the forementioned Scripture to be my charter for heavenly inheritance; for I saw it contained more than I can write or express. O it is wide!

"When hearing a sermon from that Scripture, Acts xxvi. 18. I found great power and life coming along with the preached word. And when some Scripture marks were given of those who had received the remission of their sins, the Spirit of the Lord witnessed with my spirit that I was among that happy number. The preacher remarked, 'all who have received the remission of your sins come and admire the riches of that grace whereby your sins are pardoned.' My soul was then filled with such wonder at the riches of divine grace to me the vilest of sinners, that I could scarcely contain myself from speaking in the presence of the congregation."

Though, from the very nature of the case, this ecstatic frame of mind could not be lasting, it would seem that the savour and unction of it never wholly left him. Thenceforward, the light of heaven was never wholly obscured to his mind, nor his hold of an all-sufficient Saviour ever wholly lost. A great stride had been made in the journey Zionward. He got extricated from much of the mud and mire in which he was previously bestuck. Many of the mists and fogs of earth's carnal atmosphere had been cleared away by his being elevated to a loftier stage of the Divine life, where his prospect was clearer, and his experience more heavenly and serene. Still, though in looking back he had a distincter view than before of the dangers and miseries which he had escaped, in looking forward, he could also discern much of his way beset with new and peculiar dangers. He had, like the Pilgrini, escaped the city of destruction, emerged out of the slough of despond, had most of his doubts solved by the heavenly interpreter, dropped the burden of his sins at the foot of the cross, climbed the hill of difficulties, and now enjoyed a magnificent perspective, onwards in the direction of the heavenly Canaan. But he was soon made to experience that the course of his pilgrimage was not yet run, nor the warfare of his faith accomplished. Before him yet lay a long rough road,—with many a thorny entanglement, and darksome valley, and precipitous ravine,

peopled with giants and other foes,—ere he could reach the Delectable mountains, and thence obtain a more immediate vision of the shining walls of the New Jerusalem and the antient glories of Immanuel's land. But, relieved by the dropping of his grievous burden of sin and guilt, and cheered by his having already surmounted so many difficulties, he felt mightily emboldened to prosecute his journey, with augmented energy and delight.

One of the first enemies that again annoyed him was "*self*." "This," says he, "is the enemy that mingles water with my wine continually. It robbed God of the glory of his grace, and me of the comfort which I might have enjoyed." But notwithstanding the occasional intrusion of the "*woeful enemy self*," he continued to advance—gaining, as he went along, clearer and clearer views of his own *helplessness* and *hopelessness*, as he was in himself by nature. His next happy exercise he thus portrays:—

"I made the following Scripture for some time the subject of my meditations : 'None eye pitied thee to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, Live; yea, I said unto thee, *when thou wast* in thy blood, Live.' Ezek. xvi. 5, 6. O the love I saw expressed in this chapter, is far beyond anything I can express! When I saw, as it were, the compassionate Jesus passing by me when wallowing in my own blood, and saying unto me, Live. This time was indeed a time of love to me a vile worm. When he saw me bound in the pit, wherein there was no water, he set me free by the blood of the everlasting covenant. O boundless love! I only draw a veil over it when I begin to speak upon the subject. O my soul, come and be swallowed up in admiring this love; this boundless love to thee the chief of sinners! O my soul, wonder at the freeness of it! Free, without any merit. O my soul, was it anything he saw in thee that made Him to love thee? and not only love thee, but take thee to himself in a marriage covenant! Be astonished O ye heavens, at this love! O ye angels! behold the wonderful match. O ye saints and redeemed of the Lord, whose near and peculiar privilege it is, not only to view the match, but to be the bride, the Lamb's wife! O come and view the love that is between you and your husband! 'For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called,' Isa. liv. 5. Oh! my soul, be ashamed to meet such an husband in the filthy rags of thy own righteousness; accept of the robe which is offered to thee in the gospel; for it is that robe and none other that will render thee acceptable in the sight of God.

"The same night I was so much taken up in admiring the love of God in Christ, that sleep departed from mine eyes; I never had such a night before. In the morning I went into the fields to pray, and to praise God for what he had done for my soul. If there be joy in heaven over one sinner that repenteth, O what must be the joy of the sinner himself! My joy was unspeakable and full of glory, for the peace of God which passeth understanding filled my heart. After I came home to the house, and had read the 103d and 104th Psalms, I thought that I could join with the Psalmist in calling upon every thing that had a being to praise the Lord. 'The Lord is the portion of mine inheritance; the lines are fallen unto me in pleasant places. Yea, I have a goodly heritage.'

“The following morning I went out to meditate in the fields, my soul being filled with love to God, and meditating good matter. The wind blew indeed upon my garden, and the spices thereof were made to flow out. After prayer I began to look to those places where I was wont to seek the Lord in secret; and said, ‘Oh my soul, look at the place where thou used to mourn for an absent God; view it now to be a Bethel, where thou art enjoying communion with him!’ Again, O my soul, view this place where thou wert walking in the depths of darkness; view it now to be the place where the Sun of Righteousness, that shines in the highest firmament of glory, has dispelled the clouds, and shines into thy soul, and makes thee to walk in the light of his countenance! O my soul, view the place where thou wert once filled with distracting thoughts; view it now when these thoughts are gathered in and placed on the everlasting object and admiration of saints and angels, even the Lord Jesus Christ! These views were unspeakable, and more in number than I can write.”

Another of these refreshing gales of the Spirit is thus recorded:—

“I enjoyed much of the Lord’s presence in every duty, but, on the 22d of February, when I was going to prayer, was, in an especial manner, filled with wonderful admiration at the freeness of Divine grace to me the vilest of his creatures. And while meditating on these things, this scripture came into my mind with overpowering sweetness; ‘Who art thou, O great mountain? before Zerubabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, grace, grace unto it.’ Who art thou, O great mountain of iniquity? before the Lord Jesus Christ thou shalt become a plain. Who art thou, O great monster of wickedness and filthiness, whom this grace cannot cleanse? Who art thou, O hard-hearted sinner, whom this grace cannot soften? Oh! this wonderful sovereign grace, free grace, which reacheth to a blood-thirsty Manasseh, and a persecuting Saul, and to me the chief of sinners. Who art thou, O dead sinner, whom this grace cannot quicken? Who art thou, O captive sinner, whom this grace cannot set free? Who art thou, O poor sinner, whom this grace cannot enrich? &c.

“Oh! my soul, come and admire this sovereign grace, which pulls down the strongholds of Satan, and every imagination that exalteth itself, to the obedience of Christ. Here is an ocean that swallows up all my thoughts, for what can a finite creature comprehend of that which is infinite? O thou my soul, wait patiently on the Lord, and be always looking out for the coming of the head-stone with shouting; yea, with the shout of the archangel, and sound of the last trumpet, calling to thee to arise out of thy dust, to cry grace, grace unto it. O my soul, look unto this living corner-stone, ‘which the builders rejected; the same is become the head of the corner!’ O my soul, look unto this foundation-stone which is laid in Zion, on which thou mayest venture to build thy eternal all! O my soul, wait till grace be crowned with glory, and till the lovely corner-stone be set upon the head of the corner; then shall I cry, Grace, grace unto it, to all eternity.”

But these exercises of heavenly joy were not wholly uninterrupted. The very thought of returning to “an ensnaring world and a tempting devil,” after such visions and tastings of bliss on the mount of communion with God, was often very burdensome to him. “Alas, alas,” he would say, “I’ll be obliged to sit down again by the river of Babylon and weep; and hang my harp upon the willows with the rest of my brethren. But blessed be the name of the Lord, who hath given me this name to encourage me in my journey.” At other times,

he would "burst into a flood of tears;" for, "whenever," says he, "I looked on him whom I had pierced, I mourned, and could not contain myself more than snow before the sun. I found a great difference between this and my former legal mourning. The former was pressed by the voice and arguments, but this was free and genuine; I found a weight of love overcoming my heart; and thought that all the faculties of my soul were like the inside of a watch, all moving quick; for the words of Christ were spirit and life." Then again, when, from the heavenly nature of his exercises, he concluded that his "warfare was in a great measure accomplished, and that his sins had got their deadly wound, so that he might take some rest," he would be suddenly seized with surprize and confusion, to find "the sins which did formerly so easily beset him reviving again, and threatening to break forth into action." Now, however, such a discovery only tended to bring him more speedily to the Rock that was higher than he. For experience had by this time taught him that "nothing was so effectual to break his hard heart as faith's views of a wounded Jesus for his sins." Of the nature and source of his relief on such occasions, the following may be taken as an example:—

"I went with my sad plague to the great physician, and cried, 'O wretched man that I am, who will deliver me from this body of sin and death.' My sin had taken such a hold of me that I was not able to look up. Several passages of Scripture occurred to me, and that in 1 John ii. 1. came with great sweetness. The Lord gave me great views of Christ as an advocate, which afforded meditation for several days. First, I saw that an advocate of the session* was an eloquent and able speaking man who could plead his cause before the lords, and was commonly employed by such as could not plead for themselves. Then I viewed the Lord Jesus Christ, the glorious advocate for sinners, as having the tongue of the learned, and knowing how to speak a word in season to the weary soul, so that all who heard him bare witness, and wondered at the gracious words which proceeded out of his mouth; for when he spoke, it was not as those advocates do, for He 'taught as one having authority, and not as the scribes,' Matt. vii. 29.

"Secondly, I saw that if I, who was ignorant of law, should come before the lords of session to plead my own cause, they would not hear me, as being ignorant of law terms and other forms. But if I retained an advocate, I saw that he would sympathise with my weakness and converse with me in private about my cause, so that when he came before the lords my defects would not be known, being represented by my advocate, who appeared in their presence as it were in my person. Then I saw if I came before God Almighty, who is of purer eyes than to behold the least iniquity, that He could not hear me by reason of his holiness; and that, should he grant me a hearing, my own mouth would condemn me. Then I saw the glorious advocatè the Lord Jesus Christ, that blessed daysman, who lays his hands on both parties, 'appearing in the presence of God for me,' Heb. ix. 24, there to represent me and plead my cause; and that he could sympathise with my infirmities. O the views which were given me of an incarnate God! O with what boldness may I draw near to God in the person of Christ? Glory to God for this 'new and living way which he hath consecrated for us, through the veil, that is to say his flesh.' I saw this to be the only way to the Father; and that it was by my union to Christ, having taken on

* The Court of Session—the Supreme Civil Court of Scotland.

him my nature, that I could call God my Father. 'The fulness of the Godhead dwells in him bodily.' How joyful is it to think on a God in my nature! how wonderful is that union of both natures in Christ! Faith's views of this are clear, when the light of nature is dark as a dungeon.

"Thirdly, I saw that these advocates of the session sometimes saved the lives of the criminals who employed them, and brought them off by quirks and wresting the law; at other times that they could not by any means do them service; and often kept many poor creatures for a long time in great suspense. But I saw the incomparable prerogative of this glorious Advocate of sinners to be, that he saved his clients or criminals not sometimes, but at all times, and that to the great honour of both law and justice, having fulfilled and obeyed the law in all its precepts by his holy birth and righteous life; and also satisfied divine justice by his meritorious death and sufferings; and, therefore, that Christ is not only an intercessor to plead for mercy, but an advocate to plead the law, the Lord being well pleased for his righteousness' sake, &c.

"I saw, that when a poor law-condemned person came to retain this adorable Advocate, that he did not keep their minds in suspense as other advocates do; no, let their case be never so desperate-like and hopeless, yet, if this Advocate be employed, and the matter put into his hands, there is no fear of it, for he has given them his word, and also his oath which is truth, that they may comfort themselves in believing that they shall be more than conquerors through his intercession. Heb. v. 17, 18.

"*Lastly.* I saw that when a countryman, altogether unlearned, came to employ an advocate, he would understand the man's meaning although he was confused and could not set his language in a proper order, therefore that he would add to, or take from it as he thought proper, because he knew best what should be in such a petition. So I likewise saw that when I came to employ this matchless Advocate, or rather when he made me employ him, and tell him my cause, (although he very well knew it before,) he would understand my stammering speech, and pick out the meaning of my prayers, though I could not set my words in a right order before him; and I saw that it was my wisdom to despair of my petitions, as they came from myself, but to look on them as being heard when represented by my Advocate. I observed, that if any came who were rich and offered money, viz. their own righteousness, they were rejected, for this Advocate has an immense treasure—his complete righteousness, and therefore capable of no addition; and that he delighted to enrich the poor without any recompence to be given, except that of gratitude and praise, therefore I saw that it was my glory and happiness to be drowned in the debt of free grace to all eternity. These thoughts were sweeter to me than honey or the honey-comb. 'Who shall lay anything to the charge of God's elect?' &c. Rom. viii. 33, 34.

"I have often endeavoured to express in words the rest which my soul findeth in Christ, and the inward act of the soul closing with him, but could never find words adequate for such purpose. Sometimes when conversing with Christians I would wish to unfold my thoughts about this inward exercise, but could not; only they understood what I would fain speak, and I understood what they wanted to discover. I find, however, 'Guthrie's Trial of a Saving Interest in Christ' comes the nearest in expressing my thoughts on this subject of any I ever saw. He says, page 48, that 'there is somewhat common to all gracious persons which may be supposed by all the forementioned actions of faith, wherein the nature and essence of justifying faith consist, and that is, the heart being satisfied anent God's device of salvation by Christ in whom all fulness doth now dwell by the Father's pleasure; and that when the heart and soul of man acquiesce in that, then he believeth unto salvation. As at first the Lord made man suitable to the covenant of works by creating him perfect and so putting himself in a capacity to perform his will in that covenant: Now under the new covenant, when God giveth the new heart

to a man, he setteth the seal and stamp of all his device in the covenant upon the man, so as there is a consistency of God's will there. Thus he beareth the image of the second Adam, Christ Jesus. Faith is the very shaping out of a man's heart according to God's device of salvation; so let Christ turn which way he will, faith ariseth and pointeth that way. "He that believeth that Jesus is the Christ, is born of God." I shall now add something more about this rest which my soul has found upon closing with Christ.

"It is a believing that Christ and all his fulness are really exhibited unto me in the new covenant, and that all the promises are yea and amen in him, which causes a patient and sweet rest, in waiting the accomplishment of the promise in God's own time. The soul beholds a wonderful beauty and excellency in Christ and his undertaking; God and the soul become of one mind in Christ; God says, 'this is my well-beloved Son, in whom I am well pleased;' and my soul says, this is my beloved Saviour in whom I am well pleased. I appeal unto God, that these are my thoughts of the eternal Son of his love. When I meditate on the Lord Jesus Christ in the covenant relation to me, as he is held forth in the Scriptures of truth, such as wisdom, righteousness, sanctification and redemption, or prophet, priest, and king, husband, and brother, &c.; and consider my own need of him in all these offices, and their suitableness to my case as a lost and perishing sinner, I am constrained to say with the spouse, 'because of the savour of thy good ointments, thy name is as ointment poured forth, therefore doth my soul love thee.' There is nothing wanting in him; he is all my salvation and all my desire. There is a rest which none knoweth, saving they who are entered into it by faith; for we who have believed do enter into rest. 'To him that overcometh will I give to eat of the hidden manna,' &c. Rev. ii. 17. 'The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy,' Prov. xiv. 10. These are some of my thoughts concerning this rest, yet I still find want of expressions to set it forth; so all that I can say about it is this, namely, that it is the soul's coming entirely out of self, and leaping, as it were, into Christ, and there finding a full rest. It is an union between the soul and Christ, just as a marriage that cannot be dissolved."

These are simple but precious statements of the actual experience of a believing soul. Those, whose hearts can truly respond to the meaning and substance of them, will rejoice to find some of the exercises of their own renewed spirit thus embodied in intelligible language. Those, to whom such language is utterly unintelligible, because the inward experience which it pourtrays has been practically unfelt, would do well to pause and ponder, ere they shut their ears against the voice which is thus addressing them, or reject the all-important message which it conveys, under the ready plea of the light-hearted trifler, that it is the utterance of a dreamy mysticism, or the raving of a senseless fanaticism. Let such be assured, if any such there be among our readers, that the utterance now recorded may safely be smiled at as dreamy mysticism, or denounced as raving fanaticism, only when the gay trifler has succeeded in rationally persuading himself that the lofty Himálayas are but an accumulation of airy vapours, and the mighty Ganges that rolls its waters to the main, an illusion as unsubstantial as the mirage of the desert.

A. D.

(To be concluded in the next).

III.—*Anniversaries of Religious Societies in Great Britain.*

For the last year or two, it has been our custom to give, in the *Observer*, a short account of the religious anniversaries held in the month of May, in our native land. Such a record is calculated to draw our thoughts towards the scenes and labours, in which many, now in India, formerly took a part. With the Societies carrying on those labours, many also are directly connected, and they thus hold a peculiar place in our affections and our prayers. Apart from these things, the solemn meetings, which the Churches annually hold, claim a special interest in our regard, as bringing forth, in distinct and official form, the details of the labours which those Churches are carrying on in obedience to the Master's will for the conversion of the world. To enlarge and extend the kingdom of Christ, is the object for which the Church exists, and to which He has set it apart. And the record of all that is being done by the people of the Lord for this end, must possess a value in their eye, which it can in no other. Love, obedience, faith, humility, are all tested and shown forth by them. The triumphs of grace, encourage to further exertion, and animate to renewed acts of zeal and self-denial. To what varied spheres of labour does the spirit of Christian benevolence impel the church. Heathens and Musalmáns, infidels, idolaters and nominal Christians; the aged and the young; the widow and the fatherless; the deaf and dumb; the slave, the drunkard; soldiers and sailors; the despised Jew, the Papist,—all are brought under the invitations, the blessed influences of the gospel of Christ. The living voice, the written word; preaching in the public assembly, homely converse by the road side, all kinds of plans are put in requisition, if by any means some may be saved. May the Spirit of God, from whom alone all good proceedeth, sanctify the labours whose record is now presented, and from the seed which has been sown, cause fruit to spring up to the Redeemer's praise!

The following is a digest of the *reports* of the various Societies, presented at the annual meetings. In many respects it is imperfect, as the operations of some important Societies find no place in it. We have endeavoured, however, to make the most of our limited materials. The reports may be arranged under the following heads:—

I.—Those relating to HOME MISSIONARY LABOUR.

1.—*Home Missionary Society*, in connection with the Congregational Union.

The report stated, that the labours of this society extended over nearly every county in England, and some in Wales. Through its

instrumentality, chapels had been erected, churches formed, schools established, and a multitude of souls converted to Christ. Many of its former stations had now become pastorates, and many brethren who commenced their labours as Missionaries in rural districts, had become settled pastors.

Various changes had taken place during the past year in the agents and the stations. Sixteen Missionary and grantee stations had, from various causes, been relinquished, and fifteen new ones had been adopted. Some that before were grantee stations had become Missionary stations, and numerous applications had been declined or postponed for want of funds. Seven Missionaries had, from various causes, left the Society during the year. The present number of Missionaries was 45, the grantees 60, students at Cotten End 6; making a total of 111. The number of stations occupied by the Society, or temporarily supplied by it, was 123; the Missionaries and grantees laboured among a population of nearly half a million, and had, under their superintendence, 50,591 persons; 115 churches had been formed, containing 5,000 church-members, 630 of whom had been admitted to fellowship during the past year. That was not the actual numerical increase, as in many of the churches there had been removals. The Sunday-schools, connected with the Society, amounted to 190, containing 14,270 scholars, with 1,854 teachers. There were also 34 Day-schools, gathering within them 1,705 pupils. The number of Bible-classes formed was 109; a large number of tracts and periodical publications had been distributed, and 3,271 copies of the Scriptures had been purchased. In nearly all the stations God was greatly blessing the labours of the Society, and the opposition now met with by the Missionaries arose, not from the mob, but from the people who were considered genteel. (Hear, hear.) The temporal condition of the poor at many of the stations, was grievous in the extreme, and the amount of temporal relief afforded during the past year was 267*l.* 10*s.* The martyr's spirit, and almost martyr's suffering, had been witnessed at many of the stations. The Report then adverted to the retirement of the Rev. E. A. Dunn, from the office of Cash-Secretary, and to various other changes contemplated in the Society.

2.—*Baptist Home Missionary Society.*

After referring to the trying circumstances, in which many of the Missionaries had been placed, in consequence of the distress prevailing in some of the agricultural districts, the report went on to state, that their chief difficulties, however, had arisen from another source. They had been made to know that there was an Established Church in this country; that it had assumed a position of earnest antagonism to Dissent; that many of its friends were wealthy, influential, and determined to promote its ascendancy at any cost of personal sacrifice; and that many more, besides possessing these or kindred advantages, were not very scrupulous in using means which every truly honourable and enlightened mind must condemn. In North Devon, the agents had laboured abundantly, and notwithstanding the discouragements arising from their peculiar position, many additions had been made to the

churches. From Gloucestershire, Somersetshire, and Wiltshire, there were similar reports. In the Northern Auxiliary, the principal stations were Carlisle, Darlington, Hamsterley, Hartlepool, Middleton, Monk Wearmouth, Stockton, and Sunderland. With few exceptions, the reports from all these stations were encouraging; and the Committee were thankful to be able to state, from the observation of the Secretary, who visited the station in May last, that the churches, which, through the patronage of the Society, had become self-sustaining, both justified their expectations, and rewarded the efforts of their agents. During the past twelve months, Mr. Pulsford had been principally occupied in revisiting places where his labours, as an evangelist, had been remarkably successful, and where he was regarded with considerable esteem and affection. Scarcely any churches, however, not previously visited, had applied for his services; neither had the Committee received any special contribution towards his support. Under those circumstances, and standing pledged to their constituents "that Mr. Pulsford should not visit any churches without the cordial concurrence, and, indeed, earnest request, of both pastor and people; and that the expenses incurred by his movements, when assisting churches not otherwise aided by it, should not fall on the Society," only one course was open to them,—namely, to intimate to him their conviction that the system with which his name was so closely identified, had been brought, by providential circumstances, to a close. The Committee have employed, during the year, ninety agents who had laboured at about as many principal, and, by the valuable assistance of many "fellow-helpers to the truth," at 223 subordinate stations. They had given assistance also, both in England and Wales, to several occasional applicants, whose statistics were not included in the Report. Upwards of 500 persons had been added to the churches, not as the result of special movements, but as the fruit of the ordinary, unpretending, but often toilsome, persevering efforts of the agents. The majority of the missionaries reported a considerable number of inquirers. Instruction had been given in 111 Sabbath-schools, by 1,196 teachers, to 7,500 scholars. Partly through the operation of causes, from which all denominational institutions had suffered, the Committee had been compelled to borrow £400. This, together with £200 borrowed to meet the deficiency in 1845, left the Society in debt £600.

3.—*The Church Pastoral Aid Society*

Supports 301 ordained clergymen, and 73 lay assistants in destitute localities in England.

4.—*London City Mission.*

The Report began by alluding to the extension of the Society's labours, during the year, by the occupation of thirty-four additional districts. It had been found necessary to increase the number of examiners; and the Committee had obtained the valuable services of the Rev. R. W. Dibdin, and the Rev. Dr. Steane. Both the present Secretaries had agreed to relinquish their pastoral engagements, and devote their entire time and attention to the work of the Mission; and the Missionaries would now have a more efficient oversight. All

new Missionaries would receive a course of instruction on the evidences of Christianity and the doctrines of the gospel, and additional means would be adopted to qualify them for their important labours. Among the thirty-four new districts were portions of St. George's in the East Shadwell, Greenwich, and Deptford, and parts of St. Pancras, Marylebone, and White-chapel. The Committee had resolved, in certain cases, to consent to the appointment of Missionaries within twelve miles of St. Paul's, but in every case beyond their ordinary boundary of eight miles, they would require the entire support of the Missionary to be guaranteed; they had accordingly appointed to Richmond, Chigwell, North Cray, and the neighbourhood of Barnet. A very large number of Ragged Schools had been established, more or less through the instrumentality of the Missionaries. A Society having been formed, of which the Bishop of London was President, for the erection and management of lodging-houses for the poor, the Committee had made over to it the lodging-house they established in King-street, Drury-lane, and if the rules of that Society had permitted it, they would have done the same by the female lodging-house in Newton-street, Holborn, satisfied with having stirred up others to undertake an incidental work of this kind. But the latter would still remain on their hands; it had cost the Mission 47*l.*, but it was likely in future years to support itself, and the Committee felt the more justified, because, connected with its maintenance, the support of a Missionary was promised, to labour in and around it. Since the admission of one of the Missionaries to the Marylebone Workhouse, access had also been allowed to those at Whitechapel and Stepney. The four Missionaries who visited each of the thirty wards of Lambeth Workhouse once a fortnight, reported that it contained more than 1,000 inmates; 261 persons died in it in the year; the Missionaries were listened to with attention in the refractory wards—three very decided cases of conversion to God had occurred during the year in this workhouse; the workhouse visitation involved expense without any return, but the Committee had confidence that they were doing right. The most perfect harmony had again prevailed in the Committee throughout the year. The deplorable condition of London seemed to become more and more apparent to them. In Horace-street (late Cato-street), of the 132 families resident therein, there were only two that were not either without religion, or infidels, or of any religion at all, Roman Catholics. In a district newly occupied in the highly-favoured parish of Islington, all but three of its twenty-six shops were open for trade on the Lord's-day; and out of its 540 families, not the odd forty regularly attended public worship. The Missionary to the Italians was labouring to the full satisfaction of the Committee; of the Missionary to the cabmen, an account was given in the Society's Magazine for the month. The Missionary to the police had obtained access to the force in general, far beyond what was anticipated, and his visits were most thankfully received, many of the men saying, "At last some one is about to care for our souls." It was quite affecting to find how many dated their declension in religion from their first entering the force. Encouraged by the receipt of 72*l.*, and the great good effected, the Committee had also appointed a Missionary

to the City Police. During the year, 16,825 visits had been paid to the police, 1,374 being to the sick and dying. It must be left to the great day to reveal all the evil prevented by the Mission, but several cases had occurred during the past year, in which the visits of the Missionaries had evidently prevented self-murder. Their general labours might be judged of by the summary of the year's work of one of them, the Missionary at Battersea-fields :—Paid 8,226 visits, 1,676 being to the sick and dying ; spent in domiciliary visitation 2,155 hours ; held 155 meetings, at which an average of ten adult persons attended ; prevailed on ninety-three adults regularly to attend public worship ; sent seventy-three children to schools. Through the labours of one of the Hackney Missionaries, twenty-seven individuals had been admitted as communicants in the year, and sixty-three other cases had occurred of hopeful conversion to God in health, besides forty-three others in affliction, and ten in death with nineteen other cases of outward reformation. *Very nearly half a million of the population of London was now under the visitation of the Missionaries.* The Missionaries paid, during the past year, 674,151 visits, 72,532 being to the sick and dying ; religious tracts distributed, 827,183 ; number of meetings held for prayer and exposition of the Scriptures, 14,448 ; number of adults induced regularly to attend public worship, 2,312 ; number of children sent to school, 6,387. During the year, the Missionaries had met with very painful illustration of the active and soul-destroying efforts made in some parishes by the ministers of religion, in inculcating what could scarcely be called semi-Popery, since it much more nearly approximated to direct Popery itself ; in some of these parishes the Missionaries had met with great opposition, and were branded with the worst of names. The Committee ventured to remind the meeting that this Society could go into these parts of London, when all other Societies connected with the Church of England must, by their constitution, refrain from giving the people any instruction. The Report then proceeded to detail some individual examples of the Society's usefulness. Some hundreds of cases of outward reformation had occurred during the year ; in 388 instances persons had become communicants ; 2,997 adults under visitation had died, of whom 1,025 were visited in their last sickness and till their death by the Missionaries alone ; 191 persons who had gone back in the world, had been restored to church fellowship, most of them being individuals who lived religiously in the country, but on coming to London gradually lost their religious impressions, because here "no man cared for their souls." The meetings held by the Missionaries had been useful in the conversion of souls in so many instances, that the Committee felt more and more strongly how important a part they were of the system of operation adopted by the Mission. The receipts of the year, exclusive of the contribution (225*l.*) to the Disabled Missionaries' Fund, and of 200*l.* appropriated for the Model Female Lodging-house, by A. Gordon, Esq., amounted to 13,929*l.* 14*s.* 8½*d.*—being an increase of 2,213*l.* 17*s.* 7½*d.*, over the previous year's ; but the financial position of the Society was by no means satisfactory ; the increased expenditure for new Missionaries was greater than the increased receipts by some hundreds of pounds, and the

balance in hand was less than two months' pay of their salaries. The ordinary receipts had been gradually more and more exceeded by the expenditure during the last three years, till in the year just closed the deficiency reached 951*l*. For several months the Committee had been compelled to refuse every application for an additional Missionary, unless his entire salary was guaranteed, and were thus prevented from appointing Missionaries in some quarters where the need was very urgent. The expenses of the Society were 1,300*l*. per month; and the year's increase of receipts consisted mainly in guaranteed sums towards the support of new Missionaries, the remainder of the salaries having to be paid from the General Fund. What the Society especially needed now, was contributions to the General Fund—with an appeal for which the Report concluded.

5.—*Christian Instruction Society.*

The Secretary read the Report, which stated:—That an urgent necessity existed in London, for efforts to gain the attention of the people to the glad tidings of the Gospel, was but too evident a fact. The moral and spiritual destitution of a large portion of the inhabitants was but little (as concerning practical and saving knowledge) better than that of the far distant heathen. One single illustration of this might be adduced in the well-ascertained fact, that, out of a population of more than two millions, there was not, on any service of the Lord's-day, in churches and chapels of all denominations, a greater attendance than one fifth, or about 400,000 persons. If inquiry was made as to the occupation of the rest, the crowded state of steam-vessels, railway-carriages, public-houses, tea-gardens, club, and even gaming-houses, would furnish a melancholy reply. Such a desecration of the Sabbath, in its influence on the Sabbath-breaker, and example on others, was sufficient to prepare the way for the dismal catalogue of crimes which the moral statistics of London brought under public notice. The ordinary means of public religious instruction were inadequate to meet the circumstances of those who had no thought of God, and who will not attend his house. The operations of the Society in the several districts of the metropolis had been as follows:—Associations, 98; families visited, 50,867; number of visitors, 2,084; prayer-meetings, 80. It then went on to give from the reports of the agents some most gratifying instances of usefulness, at the same time that it exhibited an appalling amount of spiritual destitution in the metropolis. It had always been a leading object in the operations of this Society to induce the poor to attend the public worship of God, and the preaching of the Gospel. The returns of the past year stated that 1,033 persons have been prevailed on to observe this duty; but few churches and chapels provided suitable accommodation for the humble poor. To meet this, services had been held in school-rooms, and in the apartments of the poor themselves, at which the families under visitation were invited to attend; such services had been conducted at eighty stations during the past year, in some instances weekly, and in others more frequently; and in connexion with which many pleasing results had been witnessed. During the summer months, religious services had been conducted in

the open air, and many thus heard the Gospel who could not be induced to enter even an apartment in their own neighbourhood for that purpose. The labours of the visitors of this Society had proved auxiliary to the religious instruction of children. 1,748 have been obtained during the year for the Sabbath, Infant, or Day-schools, and Local schools had been opened in several cases in the sections under visitation. An old stable had been taken, and fitted up by the Association at Mile-end New-town for a Ragged school, which, when completed, would accommodate from 180 to 200 children; the present attendance was about 120. The visitors have been instrumental in promoting the distribution of 1,759 copies of the sacred Scriptures (either Bibles or Testaments.) The Report then states: "The past winter was a season of much suffering among the poor, and the sympathies of the visitors were called into lively exercise by the scenes of distress which they witnessed. A Report from the Islington-green Association states,—'The condition of the people living in our district is most deplorable; Ireland itself could not exhibit scenes of greater wretchedness and destitution. The people are literally starving; the visitors have a most self-denying task.' In the quarterly returns furnished to the Committee, 2,699 cases of distress are reported to have received relief through the interference of the visitors." The tents of the Society were erected, during the past summer, at Kennington, Peckham, Gravesend, and Poplar; the attendances were orderly, and many appeared to be interested in the services. A course of fourteen lectures to young persons, on interesting and important subjects connected with sacred history, were delivered, during the winter months, at Claremont Chapel. The Committee had continued to receive applications for help in the formation or support of associations in the country, to which they had always readily afforded all the assistance in their power. It concluded thus: "Your Committee, in conclusion, would further ask the assistance of those churches with which their associations stand connected, in supporting the general objects of the Society by pecuniary as well as personal co-operation. The state of the Society's finance is a matter of constant regret. The constitution of the Society, untrammelled by party or denominational restrictions, would enable it to prosecute many valuable schemes of Christian benevolence, had it at command the necessary funds for the payment of incidental expenses. A small annual contribution from each of the Associations, or a congregational collection from each of the churches in every alternate or third year, would readily supply this deficiency. The Committee cannot believe that the pastors and churches of the metropolis will be insensible to the claims of this Society."

6.—Free Church Home Mission Scheme.

The Report stated that after all that the Church has been enabled to do, it is well known that there are still about *one hundred and forty* congregations unsupplied with ministers. Some of these are not yet prepared to ask for sanction; but were it possible to hold out the prospect of a speedy supply of preachers, the Committee have no doubt that not a few of them would speedily take up the position of fully-equip-

ped ministerial charges. In the meantime, the probationers of the Church, about eighty in number, have been allocated among these congregations by the Distributing Committee, according to the plan adopted by last Assembly, and carried on during the past year with eminent success.

But the preachers, who are at the disposal of the Committee, were not nearly equal to the task of overtaking the work; and to supply the lack, about sixty catechists have been employed in the Highlands and Lowlands during the past year. Supplementary to all this, ministers were sent to preach the gospel in different parts of the country during the past summer, whose labours, your Committee have reason to know, were blessed for good to not a few.

The number of vacant stations in the extensive territory assigned to the care of the Gaelic Committee, is about 100, but owing to the difficulty of providing a full supply, it is deemed expedient in a few cases to join together two of the small stations, so that thus the number of districts was reduced to 84. A few of the more important stations, however, required and obtained more than one supply.

Of the Gaelic-speaking ministers 92 have been engaged in deputation work since last Assembly; and of the 84 districts above referred to 80 have been visited. Twelve of the ministers were loosed from their charges for six months. All of them entered on their work. Some of them completed the full time, others nearly so; and a few are at present engaged. Besides them there have been since last Assembly 80 ministers engaged in visiting vacant stations for 5 or 6 weeks. The Church has been enabled, to some considerable extent, to supply the vacant stations with catechists. There are 44 in actual commission, including 5 railway catechists. The committee have reason to believe that these all are diligent and useful in their several stations.

We are unable to state any particulars concerning the itinerancy labours of the Congregational Union and the Secession Church in Scotland.

7.—British Reformation Society.

The Report stated that the Society was formed to promote the principles of the Protestant Reformation. The intentions of the Society were carried out by distributing Tracts, Bibles, Prayer-books, &c., amongst the Roman Catholic population of England, and by holding public meetings for explaining the errors of the Church of Rome. The Committee, in their Report, expressed the regret they felt at witnessing, notwithstanding all the efforts made, the growing influence of the Church of Rome. During the past year the Society has distributed 20,624 tracts, and 120 controversial works; and had sent to clergymen 18,814 tracts, and 44 controversial works. On the motion of the Rev. Edward Bickersteth the Report was adopted.

8.—National Temperance Society.

The Secretary read the Report, which, after acknowledging the Divine assistance during the past year, expressed satisfaction at the

growing public opinion in favour of temperance principles. From all parts of the world, the Committee continued to receive cheering accounts in reference to their principles. Among the particular events referred to, was the license question, which had been brought to the ballot-box in America, leaving the people to decide whether there should or should not be licensed houses in the towns and villages. It then referred to its proceedings in Vermont, Stockholm, Sweden, Norway, and Germany. The British Association had eight travelling agents employed in the north of England. In Scotland, great progress had been made, and they were now engaged in collecting a large fund for more extended operations, 2,000*l.* of which had already been obtained. The Bristol and Somerset Association was also in vigorous operation, as was that of the Central Association. Among the most important of the transactions of the year was the holding of the World's Temperance Convention. Above 300 delegates were there present, including several distinguished friends from America. One Missionary was devoting his time to seamen in the port of London, and as the result, 2,673 persons had signed the pledge. In addition to these labours, and those in reference to the young, the Committee had decided upon issuing a series of addresses from the pens of Mrs. Ellis, Rev. W. Reid, of Edinburgh; the Rev. B. Parsons, and Mrs. C. Bal-four. The Report then, after referring to their periodical literature, the distress in Ireland, the medical certificate, and the railway labourers, concluded by a reference to the death of their friend and Vice-President, Joseph John Gurney, whose sympathies were unlimited by clime, colour, or country, not repelled either where drunkenness had debased or crime degraded.

(*To be continued.*)

IV.—*Letters from Berhampore, Orissa.*

(The following letters, addressed to the Rev. J. G. Pike, by Messrs. Stubbins and Bailey, have been kindly communicated to us and will, we doubt not, be acceptable to our readers).

MY DEAR BROTHER PIKE,

I had not thought of writing you this month, but as I have a little information which I trust will be interesting, it seems best to send it at once. Last month I gave you a few particulars respecting the only son of our dear old disciple Erun. I have since requested him to commit some particulars of his history to writing; a translation of which I now send you. I then told you that the great object of his wicked mother had been to keep the family in the bazar till the good old man should exchange earth for heaven, when she would expend, if necessary, all she could command to purify the family from the supposed pollutions induced by the father's christianity, and restore them to caste. With a view to this object she had recourse to every imaginable scheme, good, bad, and indifferent. If he determined to leave the bazar and live among the christians, she abused him with the utmost violence, or promised to come with him at some future time, urging a variety of excuses for not consenting to come at present, &c. Indeed it was

impossible for him to break through without making his home more like a second hell than any thing else. Few in England can understand the nature of a heathen female's opposition, duplicity, abuse, and a thousand other practices as wicked as Satan himself could desire. But her greatest device was to get the children married to idolaters; this however in consequence of the determined opposition of the father, she found it difficult to accomplish. At length she took her daughter with a youth that worked for them, and her son with a little adopted girl about six or seven years of age, to the house of a friend at a distance, and there clandestinely married them. Now she thought she had it all her own way. All her children were married to idolaters and all united in opposing and abusing the good man, while he was obliged to bear from them every indignity and insult, and could only plead with God and rejoice in his favor. His counsels were all despised, and the ridicule he met with was from his own family; so true it is that "a man's foes shall be they of his own household." Upon the wicked character of the son developed itself at midnight and idolatrous revels, in resorting to the houses of prostitutes, and indulging in every abomination. His licentious course soon induced disease, and then his mother with the utmost coolness, proposed providing him with a woman from the bazar to live with him till his infant bride should be of age. This plan she mentioned to me with all the sang froid imaginable, never dreaming apparently that I should not fully approve of it. It should be observed that it is a course frequently pursued by the Hindus, but the idea of a *mother* proposing it, is truly abhorrent to every feeling of civilized humanity, not so however to these degraded beings. But "praying breath shall ne'er be spent in vain." The prayers of the man of God could not remain unanswered. The Divine Spirit was not unobservant, but from the very wickedness of the wicked produced such an effect as led all to feel that this effect is from the Lord. But a few months ago the conduct of this young man was so disgusting, and his bearing so contemptible and insolent, that one could not look upon him but with a degree of hatred. I confess no person ever came near my house that I so thoroughly disliked to see, and about whom on the whole I felt so hopeless, as this young man. And I believe this was the feeling of all my brethren, both European and native. We longed even to love him for the sake of his dear father, who amidst much opposition and insult had maintained an honourable and consistent christian course in the bazar, where all was dark as Egyptian night, for nearly twenty years, but his wickedness forbade us. Imagine then what were my feelings last Saturday afternoon, when in the presence of a thousand spectators, young and old, rich and poor, male and female, I led him down into the water and baptized him in the name of the Father, Son, and Holy Ghost—and then again on the following day, when he was received into the church of Christ. You will better imagine my feelings than I can describe them. As we surrounded the table of the Lord, there sat the venerable father, some 84 years of age, and here the once wicked son, but still the child of many prayers, rejoicing together in Christ. There sat the mother by whose wicked devices he had been led on in sin, and but for next to a miracle, had killed himself; she tried hard to suppress the tear, as I addressed him and the church and congregation, and for some time she succeeded, but at length her cheeks would wrinkle and the big drops would roll down the involuntary furrows! O it was a scene that I shall never forget! There too sat the two sisters and their husbands, gazing with deep interest upon the deeply impressive scene. The chapel was crowded to excess, and every avenue was blocked up by some hundreds of spectators of all castes. But I shall not attempt to describe the scene more fully, as brother Bailey has promised to do that, but shall merely state that the whole of Erun's family, consisting of ten souls, are now living in Christian-grām and some of them evince a pleasing degree of concern about their souls. This is especially the case with the elder sister and her husband, but even the mother, yes, the mother herself, gives us hope that she may yet be brought to Christ. Her conduct lately has surprizingly altered. A week ago I preached from

Ruth's determination, Ruth, i. 16,17. The subject seemed peculiarly interesting to her, and on the following day she told sister Buckley that she understood all the sermon and was very delighted. Sister B. asked her to tell her what the sermon was about; when she replied "it was about one who was formerly an idolatrous woman like myself." But what was most interesting to notice, was her extremely altered demeanour. The Lioness seemed changed to a Lamb. The subject had evidently produced a powerful effect on her mind, and had led her to think and feel more perhaps than she had ever done before. Will not you, my dear brother, unite with her husband, her son and ourselves in praying for her conversion? Yes, I assure you will.

But I must now proceed to the account the young man gives of himself, which runs thus:—

"In the town of Berhampore lives a weaver named Erun. When Bamp-ton Sâhib came to preach the gospel at B., Erun, hearing the Lord's word and believing, was baptized. He had then two wives, but in consequence of his embracing the Christian religion his elder wife separated from him. The younger and a daughter remained with him, but much opposed his religion. Afterwards to him I Erabhân was born. As I grew up, I too much opposed religion, and consorting with idolaters worshipped various gods, and in seeing wicked sports and festivals derived great pleasure. I regarded as nothing the words of my father, and in my nature became so vile, that taking rupees out of the house and giving them to prostitutes, I daily lived in sin. My mother with myself, two sisters and their husbands, desired that after my father's death we might be restored to caste, which the caste people induced us to hope might be accomplished for about 100 Rs. My father, knowing this, daily prayed earnestly to the Lord for us. Through practices of sin and uncleanness my body became greatly diseased and I experienced much distress of mind, I then called upon the gods in whom I trusted, upon Nîla Kantheswara, Chandra Shankeswara, Râm Lingeswara, &c., saying 'I have served you many times, I have given you fine rice and delicate pulse, ripe plantains, and cocoanuts. I have also given money and offerings to the brâhmanas. Now in return heal me of this disease. If you do, I will serve you much more abundantly, and my offerings shall be far more numerous even till I die.' In this way I called upon these gods, but my disease, instead of diminishing, greatly increased, and my sorrow was excessive. My father giving me much instruction said, 'not regarding my words, you have lived in sin and worshipped stone and wooden gods, therefore in this life you experience this suffering, and in eternity you will suffer the eternal fire of an eternal hell. Believe now in Christ, so shall you obtain eternal salvation.' The preachers of the gospel also giving me much instruction, said, 'from sin there is much suffering even in this life, and in the world to come eternal woe; believe now in the Lord Jesus Christ, and then you will be happy both for time and eternity.' Receiving this instruction, I thought in my mind, if these gods were true, they would certainly relieve me from this suffering, but they are only wood and stone, dead gods without any life, but the God whom my father worships, even he is the only true Lord. If he will deliver me from this suffering, then him will I worship. Having thus resolved I soon began to recover. But two or three months after this, my wicked nature again tempted me to sin, and forgetting my former suffering and vow, I again committed the same sins (alas how like some who may see this account.) Then my father became very angry with me, and reproving me, said, 'from committing sin before how much suffering you experienced, but again have

you delighted to commit the same sin, I must therefore punish you.' Hearing this I abused him greatly, when he told my elder brother-in-law to beat me, which he did at eleven o'clock at night. Then being in a fury of rage, I thought, it is not well that I should live any longer; I will destroy my life this night. I therefore went and jumped into a well 60 feet deep, just before my father's door, but the Lord preserved me from injury. The people of the street immediately running together said, 'is he alive or dead? quickly descending see!' Then my elder brother-in-law descending into the well, saw that I was alive, and said, "forgive my crime in beating you, and till my death I will obey your words. Whatever you say that will I do." I was then taken safely up. Hearing what I had done, the police sent some peons who called together the people and after ascertaining that my brother had beaten me, proceeded to bind him, but afterwards said, 'if you will give us 50 Rs. we will release you.' Hearing this I said why should he give you this sum? I have brought no action before you. With this they liberated him. After all this, I again indulged in my former sins, and became more diseased than at first. From this I suffered so much that I thought, it is not well that my life should longer remain, therefore when no one is near, hanging myself I will die. While I was meditating upon this, a certain brāhman came and said 'how much suffering you endure! If you will give me a rupee, I will offer it in food to the god in your name, and you will obtain deliverance from your disease.' I replied, these gods are unable to do any thing; I have already worshipped them very much and have called upon them many times, but they have not afforded me the least assistance. I know what you brāhmans are! You only call yourselves brāhmans for the sake of what you can get by deceiving people. Get out of the house quickly, or I will beat you with my sandal! Saying this I took off my sandal and threw it at him, at which he became very angry and cursing me said, "may destruction befall you!" Thus cursing he departed. After this I remembered the vow I made to the Lord, when ill before, that if I recovered I would serve him; and remembering this I said, "I am indeed exceedingly sinful. O Lord! not serving thee I have served dead gods of wood and stone, and have forgotten the vow I made to serve thee, but now confessing my sin, I pray to thee, O God! Thou art my creator and preserver, forsaking thee I have committed unnumbered sins, the fruit of which is eternal hell, and should I now die, into that hell I should fall! Now I pray that thou wouldst forgive all my sins and deliver me from my present affliction, then until death will I serve thee. As my father serves thee, so will I serve thee. If thou will restore me this time and I should thus sin again, then let me certainly perish!" Thus I resolved and prayed. In a few days after this I recovered from my disease and forsook my wicked associates. I then consorted with a worldly wise man. For two months I talked much with him about my soul; I also occasionally attended the Mission-Chapel. One day I had a slight quarrel with my mother, then I thought it is not well to live in the house, for quarrels will arise, and I shall not be able to serve the Lord, I will go to another village. Thus resolving I took off my Linga (an idolatrous sign worn by the weavers as worshippers of Mahādeb) that was on my neck and broke it to pieces with a stone. I also took off all my ornaments, thinking in my mind, why should this body be adorned with jewels? The service of the Lord is the only proper ornament. I then took out of the house two clothes and a rupee and so departed. At eleven o'clock I arrived at Chetterpore and remained there that day, but at seven o'clock at night my brother-in-law arrived and persuaded me to return. When I reached home, I thought, if I eat food I shall again fall into sin, but if I eat not, I can serve the Lord, and thus serving him should I die, I shall go to heaven. Then I took no food, but after two or three days my mother told many people that I had become an idiot or was possessed of an evil spirit. The people then coming said to me, eat your rice—why should you not eat?—eat now, &c. but I said, I will not eat, neither will

I regard your words. Should I eat, my body will be strengthened, and I shall again fall into sin, and my soul will be destroyed. Tell me how I may obtain salvation? They all said, he has doubtless become an idiot, and thus saying they shouted, wrung and clapped their hands and departed. Then all the people in the street, calling me an idiot, reviled and mocked me, but I said nothing. I thought, if I remain in the town, the people will ridicule me in this way. I will therefore go into the jungles where my mind can be steadily fixed on the worship of the Lord. But I thought, if I should go at once, I should be afraid. I will therefore first wander about the town at night alone. This I did, and for seven days lived without food, except a little fruit. My mother wept much about me and went to tell the preachers, saying, "it is seven days to-day since he ate anything except two mangoes a day, do go and give him some instruction." Then Báláji and Dína Bandhu, Dámodar and Banamáli came and talked much with me. They said, do not remain with these people of darkness, but come with us and you will receive much instruction, when your mind will become steady. With joy I came with them to Christian Grám, where the Holy Book was read and I received much instruction; my doubts and difficulties were all removed, I then certainly believed that Jesus Christ was the only Saviour, and resolved that whatever difficulties might attend it, I would serve the Lord. Báláji wept and prayed with me. Early the next morning my mother and sister and her husband came to see me, and gave me much evil counsel, saying, "leaving this religion, come home with us." My mother called me privately aside and said, because you have not a wife to live with, your mind has become thus, but if you will come home, I will get you a woman, till your wife is old enough, and whatever she may require a month, that will I give her." Hearing this evil counsel I replied, I will never thus sin again! I know too well the fruit of thus sinning. I will never follow your wicked advice again. Forsake your own works of darkness and believe on the Lord Jesus Christ, then you will obtain salvation. While my mother and friends sorrowed greatly on account of my becoming a Christian, my father was exceedingly delighted.

After twenty days my mother and sisters, their husbands and children, in all ten of us, left our houses in the bazar and are now residing in Christian Grám. Give my loving salutations to the brothers and sisters in England, and ask them to pray for me that I may never again turn to sin."

Such, dear brother, is the account this interesting and promising young man has furnished of himself. Earnestly do we hope that it may encourage the hearts of the friends of Missions, and also the hearts of those servants of God whose children may still be walking in the ways of darkness. This good old man knows nothing beyond the merest rudiments of Christianity, but his faith in the power of prayer is great, and after near twenty years of daily prayer he finds himself and wife, his children and grandchildren living among the Christians! His joys seem to overleap all bounds, and he is now willing and ready to depart to his Father's house on high. The Lord give him to see still greater things, even to see all his family walking in the heavenly road, that all may rejoice together in Christ here and with him hereafter. Praise God from whom all blessings flow, shall still be our song. Let all who love Zion pray for us and not grow weary in well doing.

Yours affectionately,

J. STUBBINS.

Berhampore, via Ganjam, 4th Aug. 1847.

To the Rev. J. G. Pike, Derby.

MY DEAR SIR,

I am not aware that I have any important intelligence to communicate by the present mail, as brother Stubbins has given you a full and particular account of the recent additions to our Church and congregation; I may however say that the conversion of our old friend Erun's son to Christianity is a remarkable fact; a few months past he appeared to be an enemy of all righteousness; he committed some of the grossest sins, but that glorious gospel which is the power of God unto salvation, has changed his heart, and the change is great indeed. He will have many trials and difficulties to pass through in consequence of his wicked mother, he will need much grace and patience to sustain him, therefore I hope our friends will remember him in their prayers.

During the last twenty years you have heard much from various parties about our dear old friend Erun. He is certainly an extraordinary man; how he has managed to live so long amid so much wickedness, and at the same time to maintain his standing as a Christian, I am at a loss to know. Surely in his case we have abundant evidence that God is able to preserve his people from sin under the most trying circumstances. The Lord knoweth how to deliver the godly out of temptations. "My grace is sufficient for thee." The old man knows very little comparatively speaking about the Christian religion; but this need not be wondered at, when we consider that he was about sixty years old, when he became a Christian. He knows that the idols of the heathen are all false, and that Christ Jesus is the only saviour of sinners. I have had many interesting conversations with him, and have always felt satisfied in my own mind, that he is a Christian; come what may, you invariably find old Erun cheerful and happy. He often refers to Bampton and of the great joy he felt when he first heard the gospel from Bampton; tell him that he will meet with Bampton in heaven, and he is enraptured with the idea.

The old man is very much respected by his heathen neighbours, and they without exception will bear testimony to the integrity of his character. I have often heard them say Erun is "a true Christian, he never tell a lie."

Sometimes he accompanies us to the bazar, and now and then he ventures to say a word or two to the people; his tale is always the same, nevertheless he delivers it with great earnestness. The gods are all false; I would set my feet upon them and smash them to pieces; Christ is the only saviour for sinners. Come to Christ, he will save you.

A short time ago brother Stubbins preached a sermon upon repentance in our chapel, and in the application some cautionary remarks were made upon the liability of self-deception, upon this momentous subject, just before the preacher sat down. Old Erun arose much affected with the sermon, and as the tears rolled down his cheeks, he said that during his Christian course he had had many fears lest he should have deceived himself after all; the remarks he made from a full heart were well-timed, and produced a good impression upon the congregation.

The old man now unfrequently comes to our house and takes a cup of tea with us, but before he partakes of any thing he always asks a blessing; from some of the words that we overheard him use we were led to fear that he had many heathenish notions mixed up with religion. Curiosity led me to converse with the old man upon the subject of prayer; I said, I should like to know how you pray; so we sat down together, and he told me. I will give you an honest translation, and then you will be able to judge for yourself. "O Lord, thou art the creator of all, thou art the giver of all life, how true, how holy, how merciful art thou; thou art a spirit, thou art almighty, thou art an exceedingly holy Father. I am sinful and am depraved, put far away my wickedness.

Thy wisdom is boundless, I cannot comprehend it; at this time I worship at thy footstool, I worship at thy footstool. The Lord Jesus Christ being merciful, became our surety and shed his own blood: how shall I discharge the debt under

which I am laid, (i. e. for the Saviour's kindness ?) When thou wast crucified, the earth quaked, the rocks were rent, the heavens trembled, and the sun was darkened. By thy command, O Lord, the Lord Jesus Christ arose from the grave ; angels bore witness and after remaining forty days upon the earth he ascended to heaven ; but in the last day he will come again, when the angel of the Lord will blow the trumpet, then all people will arise : at that day he will set all believers on his right hand, but all unbelievers on the left. To all believers he will give immortal bodies, he will give them glory, he will take them to the holy city, the walls of which are garnished with all manners of precious stones. O Lord, how true, how holy, how merciful art thou. I am not able to understand thy character ; I worship at thy feet, I worship at thy feet. O Lord, quickly accomplish thy will, destroy all the gods. Give my brethren wisdom and save them, save my 1st brother and his wife (brother and sister Stubbins), save my 2d brother and his wife (brother and sister Buckley), save my 3d brother (brother Bailey), save my four brethren and their wives (the native preachers and their wives), save my brother and my sisters, save my wife, save my adopted son, save my daughters, save my own son, save his wife, save all my friends and relations, this blessing I will always ask, save all thy servants, save thy Church. O Father, save me ; I worship at thy feet, I worship at thy feet, with my eyes closed I pray to thee. Amen."

Last Saturday afternoon the young man referred to at the commencement of this letter was baptized in a large tank about half a mile from the mission premises ; an immense crowd came to the water's side to witness the ceremony, several addresses were delivered. Last Lord's-day was one of peculiar interest at Berhampore ; at 7 o'clock A. M., we held our usual prayer-meeting, the prayers were very appropriate, the meeting was lively and a good feeling prevailed ; at half-past ten brother Stubbins preached an affective sermon from, " Choose ye this day whom ye will serve." Many powerful appeals were made by the speaker, which we trust will not be lost upon the hearers. At four o'clock in the afternoon the ordinance of the Lord's supper was administered ; long before the service commenced, the heathen were seen wending their way to our sanctuary, and when the service began, the chapel was crowded to excess, very many were anxious to come inside but were unable, so they crowded themselves together at the doors and windows, so that we might have said with perhaps greater propriety than the Irishman did, that the chapel was full outside and in. The scene was most imposing. O it was a glorious sight. Brother Stubbins delivered a very suitable address at the table of the Lord from, ' Let us hold fast the profession of our faith without wavering.' Some encouraging and apt remarks were made to the young man, when he was received into the Church ; at the close brother S. turned to the mother and sisters of the young man and invited them to cast in their lot with us ; the poor old woman, bad as she is, could not refrain from weeping. The heathen conducted themselves with great propriety during the whole of the service. On the whole it was a high and happy day. At the close a collection was made for the poor, when something more than five Rupees was collected. When we saw the immense number coming out of the Chapel compound, we could hardly persuade ourselves that it was a reality. Sister B. said, she never expected to witness such scenes at Berhampore, that it was like being at home ; various parties collected themselves together in little groups, after they left the Chapel, when our dear Christian people conversed with them upon their immortal interests, until the shades of evening drew on, when they returned to their homes. It was a day that we shall not soon forget, but brighter scenes are in reversion for us. The kingdom of darkness is shaken in this neighbourhood, the leaven is at work in the hearts of very many, people are coming to our house almost daily from every quarter to converse about religion. May the little one become a thousand.

Your's very affectionately,
W. BAILEY.

REVIEW.

Elliott's Horæ Apocalypticæ. London, 1846. *Stuart's Commentary on the Apocalypse.* London, 1845. *Mede's Clavis Apocryptica.* London, 1833. *Bossuet.—L'Apocalypse, avec une explication.* Paris, 1689. *Vitringa.—Apocalypseos Anacrisis.* Amstelodami, 1719. *Newton (Sir Isaac). Observations, &c.* London, 1733. &c. &c.

(Continued from page 491.)

CHAPTER II.

The Date of the Apocalypse.

The date of the Apocalypse is established by like testimonies, not less clear and not less unanimous. With one single worthless exception, all the Fathers of the first four centuries, and a large majority of critics in after times, concur in assigning it to the end of the reign of Domitian. Mr. Stuart represents the current of modern German criticism to be in favour of a much earlier date, and he gives the names of Eichhorn, Heinrichs, Herder, Ewald, Lücke and Guerike as examples. These are all able and learned men; and nowhere are there to be found learned men, more accomplished, more profound, more honest and large-hearted, than the Germans; and yet a school has arisen among them, resembling nothing so much as that of the ancient Sophists. The combat with evil it leaves to common men; but to unmake (if possible) a plain fact, or to unsettle a fixed truth, is (with it) to be famous. With all the brilliancy and all the ingenuity of their prototypes, the modern sophists far excel them in research and erudition. Unfortunately for his own fame, Mr. Stuart has followed after these wandering lights, until they have landed him on ground most dangerous, unsuitable and insecure for the feet of a christian Minister.

It will not surprise any one who has read the frivolous pleas on which they reject the unanimous verdict of history in regard to the authorship of the Apocalypse, to learn that they reject in like manner the historical evidence for its date: but as if determined to deny every thing, Lücke denies that the author was banished to Patmos, and Eichhorn denies that he ever was in Patmos at all.

“The banishment of John to Patmos,” says Eichhorn in 1810 (as quoted by Mr. Stuart, I. 256), “must be a mere matter of imagination.—Real history nowhere says that John was banished to Patmos; and what ecclesiastical tradition says concerning this, has no other source than the Apocalypse interpreted in an unpoetical manner, which has substituted fact in the place of fiction.”

Now supposing we were to allow with Eichhorn and others, that the Apocalypse was neither inspired nor prophetic, but only an imaginative poem, somewhere half way between Virgil's *Pollio*, and Goethe's *Faust*, or even that it was (as Mr. Stuart unhappily terms it), "a moral epopee," it may well be asked, what æsthetical fitness requires that John, wishing to comfort his persecuted brethren, should *pretend* to be their companion in tribulation, and *feign* that he had been sent to Patmos "for the word of God and for the testimony of Jesus Christ?" As to the fact, Eichhorn had already answered himself. For he writes on his commentary on the Apocalypse, pp. 31, &c. "That you should entertain doubts (respecting the exile of John to Patmos) the testimony of Tertullian, Origen, Eusebius and Jerome forbids; unless you utterly abandon all credence in those who are not our contemporaries, however probable may be the things which they declare, and however constantly asserted by the tradition of subsequent times. *But this would be to give up all faith in ancient history.*"—Stuart I. 257.

Lücke again will have it, that Rev. i. 9, means that John was transported (in the spirit?) to Patmos for the purpose of there seeing, or writing the Apocalyptic visions. But, without stopping to inquire why Patmos should be selected for such a purpose, we shall find in Rev. vi. 9, that the same phraseology is used, and that therefore "the souls under the altar" must have been "slain," for the purpose of seeing, or writing the Apocalyptic visions!

Of Guerike what shall we say? Guerike is the man whom Mr. Stuart, arguing against the Domitianic date, selects as his most redoubtable antagonist;—when, lo! as his work is passing through the press, a later publication (1843) of Guerike's is put into his hands, and he finds that his opponent has given up Domitian and has become an ardent partisan for Nero. The only new cause alleged for this sudden somersset is the following: Eusebius, quoting Irenæus, writes that the Apocalypse was seen towards the end τῆς Δομητιανοῦ ἀρχῆς "of the reign of Domitian." Now, according to Guerike, if *Domitianus* be an adjective, (as, since it has no article prefixed, it must be) then it must be formed from *Domitius*, not from *Domitianus*. But Domitius was a name of Nero. Therefore Irenæus himself assigns the date to the time of Nero; and all the world, Greek, Latin, German and English, has hitherto completely mistaken his meaning! "Very ingenious," says Mr. Stuart, "or, if we must rank it higher, the criticism is acute and discriminating." I. 283. How a criticism, every syllable of which is contrary to fact, can be called acute or discriminating, we

leave Mr. Stuart to explain. For 1st, Eusebius himself explains this to mean Domitian. 2, Nero is nowhere spoken of as emperor under the name of Domitius. 3, Eusebius frequently uses such phrases, as *περι της Ιωαννου αποκαλυψεως*, where *Joannes* has not the article prefixed, yet is not therefore an adjective. 4, Suetonius and Tacitus (Ann. xv. 23), writing of Nero's family, use *Gens Domitia*, not *Domitiana*. And lastly, Stätius calls a road made by Domitian, *Via Domitiana*!

It may be said that we have devoted too much attention to vagaries so absurd and self-contradictory; but let the reader remember, that this is the very best and highest form of the criticism before the shadow of which weak Christians stand aghast, while enemies and half friends boast, or affect to lament, that it is likely to overthrow the religion of Jesus.

It would however be most unfair to represent that no greater names and no stronger arguments were in favour of a date earlier than the time of Domitian. The learned Grotius, the illustrious Sir Isaac Newton, Hammond, Lightfoot, Tilloch, Bishop Newton, and in our own days, Professors Lee and Stuart assign it to the reign of Nero (Grotius, Hammond and Tilloch indeed making it earlier still); while Lücke, Ewald and others of the Germans postpone it to the days of Galba.

On the other hand, Bossuet, Dupin, Le Clerc, Lardner, Bengel, Dupin, Basnage, Spanheim, Mill, Turretin, Lampe, Whitby, Neander, Woodhouse, Burton, Elliot, Fynes Clinton, and others, following the great stream of historical testimony, declare, with one voice, for the age of Domitian.

It will be observed, on comparing these lists, that the latter consists entirely, either of those who have written no theory or expression of opinion as to the interpretation of the Apocalypse, or of commentators, whose theories are nowise affected, whether the date belongs to the reigns of Claudius, Nero, Galba, or Domitian; while, if we except Bishop Newton, all in the former list are pledged to certain theories or statements, to the accuracy of which the earlier date is indispensable. Mr. Stuart himself admits that the historical evidence is entirely against them; and that they must look elsewhere, that is, to conjectures and assumed coincidences, for any thing like support. I. p. 269. He indeed labours, as did Tilloch and others before him, to reduce the whole external evidence to the single testimony of Irenæus;—with what success we shall soon see.

The earliest testimony of the fathers is that of Irenæus. It is found in the original Greek, as quoted by Eusebius, iii. 18, as follows: *Ει δε εδει αναφανδον εν τῳ νυν καιρῳ κηρυττεσθαι τούτομα τουτο, δι' εκεινου αν ερρεθη, του και την αποκαλυψιν έωρακοτος' ουδε γαρ προ πολλου χρονου έωραθη, αλλα σχεδον επι της ημετερας γενεας, προς τῳ τελει της Δομετιανου*

αρχῆς. "If indeed it were necessary that this name (of the beast) should be openly announced in the present time, it would have been declared by him, who saw the Apocalypse: for it was seen no long time ago, but almost in our own generation, towards the end of the reign of Domitian."

This seems a plain story enough. The passage is admitted to be genuine, and is felt to be decisive. The dignity of the Apostle, the publication of the Apocalypse, the address to the seven Churches, the proximity of Patmos to them all, and the connection of Irenæus with Polycarp and all the localities of the Apocalypse and the exile, are things too notorious to leave any room for mistake or forgetfulness. This indeed is put beyond dispute by Irenæus himself in a passage also quoted by Eusebius, iii. 23, and most unaccountably passed over by almost all writers on this controversy.

Writing of John's return from Patmos to Ephesus, after the death of Domitian, Irenæus says (Hæres, ii.) "And all the elders that were conversant in Asia with John, the disciple of our Lord, do testify that John delivered it to them; for he continued among them till Trajan's time." Can the testimony of one man be stronger or more decisive?

The treatment of this evidence by contending critics may teach us what to expect, when the difficulties of the Apocalypse itself come under our consideration. Nothing surely but the blinding influence of pre-conceived theories can account for the untenable and far-fetched cavils, which are employed to set aside the plain meaning of these plain declarations. One would think it clear enough that the thing, whatever it was that John "saw," was the thing that "was seen." Not at all! *Welstein* says, it is the Apostle himself that was seen. *Storr* will have it, that it is the name that was seen; and *Knittel*, as quoted by *Elliott*, i. 36, explains in the following fashion how this happened. The word Titan, ΤΙΤΑΝ numerically in Greek represents 666: but the prænomen of Domitian was Titus, which was discovered to be the same with Titan, (that is "seen") towards the end of Domitian's reign, Irenæus all the while expressly saying that it was not discovered at all!

Harenberg thinks it is the Book that was "seen" then for the first by the Christians in Gaul, where Irenæus was when he wrote. This, even if correct, would be an odd way of describing a book written 30 years before.

Bachmair, quoted by *Tilloch* p. 7, asserts that Domitius was the name of Nero, while in private life, and that Irenæus originally wrote Domitius, and that, "by some *fatality*, the name was lengthened to Domitianus,—the difference being only two letters!"

Guerike, as we have seen, believes that Domitianus (as it stands) means Nero. It must be confessed that German criticism does not shine in connection with the Apocalypse.

Even the illustrious Newton has nothing stronger to advance than one or two unsupported conjectures. "Irenæus," says he p. 235, "*might perhaps* have heard from his master Polycarp that he had received this book from John, about the time of Domitian's death, or indeed John *might* himself at that time have made a new publication of it, from whence Irenæus *might* imagine it was then but newly written." Finally, Mr. Stuart allows that all these attempts are either absurd or untenable, and that the thing "seen" means undoubtedly the Apocalypse: but he thinks that, by a slip of memory, Irenæus confounded the persecution under Nero with the persecution under Domitian; which, even if it could be proved that Nero banished any one of the Christians, is quite as likely, as that Mr. Hallam should mistake the Scotch rebellion for the American, or the battle of Culloden for the battle of Bunker's Hill. That Irenæus here declares that John saw the Apocalypse in the time of Domitian is expressly asserted by Eusebius and Jerome; and that his words will bear no other meaning is from the foregoing interpretations abundantly evident. Nay, allowing with Mr. Stuart, that Irenæus may have made such a gross mistake, is it possible even *theoretically* to suppose that "all the elders of Asia" should have been equally forgetful?

Victorinus of Pettau, about 100 years later, affords the next direct testimony. "When John saw this," says he, "he was in the island of Patmos, having been condemned to the mines (or quarries) by Domitian Cæsar." Again in explaining Rev. xvii. 10, he states that "Domitian, under whom it was written, was the *sixth* from Nero," being preceded by Titus, Vespasian, Galba, Otho and Vitellius. And though his commentary is perhaps interpolated, all the additions are known to refer only to Millenarianism. This testimony is quite independent of that given by Irenæus, who makes no mention of John's condemnation to the quarries.

A little later, we have the testimony of Eusebius himself: and through him the less direct evidence of Tertullian and Clement of Alexandria. In his Ecclesiastical history, Eusebius twice relates that John was banished to Patmos by Domitian; and in his Chronicon, he adds the new independent evidence, that this event occurred in the 14th year of Domitian.

Clement of Alexandria, in relating the well known story of the young robber who was reclaimed by the apostle, writes; "For after the death of the tyrant, John returned from the island of Patmos to Ephesus." Eusebius tells us (iii. 23) that

Clement had just before mentioned the time, and that "the tyrant" was Domitian.

Tertullian's evidence is more indecisive. He writes that Rome was fortunate in having learned her doctrine from Apostles, and in having witnessed Peter's death like that of his master, Paul's like that of John the Baptist, and John's banishment (relegatio) to an island, after having escaped unhurt from a caldron of boiling oil. Pseudo-Prochorus, in relating this story, adds that the Emperor Domitian ordered the proconsul to inflict this punishment before the Latin gate.

Tertullian in another place relates, that Domitian had begun to persecute the Christians, "being partly a *Nero* (portio Neronis) in cruelty; but, being partly also a *man*, he soon desisted from the enterprize, and recalled those whom he had banished (relegaverat).*

Finally, in the 4th century, Sulpicius Severus declares for the Domitianic date; and Jerome closes the evidence by assigning it, in his *Lives of illustrious men*, to the 2d persecution and the 14th year of Domitian.

On the other side, we have nothing but an anonymous fragment of no authority, which asserts that Paul followed the example of John in writing to seven Churches,—and the testimony of Epiphanius.

This very careless writer lived early in the fourth century, and twice asserts that John prophesied in the isle of Patmos, in the reign of Claudius Cæsar. It is a very sufficient answer to this to show that his testimony, besides being unsupported and therefore far too late, is historically impossible. For though Claudius drove the Jews from Rome, and very probably the Christians also, the example of Aquila and Priscilla shows that they had perfect liberty to travel and to reside wherever else they pleased. Luke's narrative further proves that there was then no Roman persecution; therefore no affliction to share in, and no banishment to Patmos. Again, when this decree was issued, and consequently when John is supposed to have been banished, there was *no* church at Ephesus. It was not until Paul's second visit to Ephesus (Acts xix. 2, 7) at least two years after, that the church there was first formed: and Paul then continued with them nearly three years. (Acts xx. 31). But as the edict was issued A. D. 51, and Claudius died A. D. 54, it is evident that John could have no connection with the church at Ephesus, either before, or during the reign of Claudius Cæsar. To the like purport, Irenæus relates that Paul founded the church at Ephesus, over which John afterwards presided.

* Origen's testimony is inconclusive. He merely says, that a Roman Emperor banished John to Patmos for the word of God and the testimony of Jesus.

The story of Epiphanius is therefore not only unsupported, but manifestly untrue; and Jerome, who must have seen it, does not even allude to it, or to any other tradition, differing from the unanimous decision of the church.

Having now traced the matter down to the 4th century, what amount of evidence, it may be asked, has been discovered for assigning the date of the Apocalypse to the time of Nero? The answer is surely decisive;—not one word!

History indirectly is equally against it. Suetonius, noticing the Neronian persecution, speaks of tortures and capital punishments,—but only in Rome. Tacitus relates like cruelties, and adds that the burning of Rome was the crime falsely alleged as the cause. Tertullian says that “Nero raged with the imperial sword.” But in no early writer is there a word of banishment, or indeed of any persecution as extending to the provinces at all. On the other hand, banishment is the very punishment attributed by all historians to Domitian, who banished his own cousin Domitilla (a Christian)* to an island on the coast of Italy; and who is said by Hegesippus to have summoned our Lord’s kinsmen to Rome, supposing probably that the Christians were implicated in the alleged conspiracy for which he put his cousin Flavius Clemens to death. At such a time it was impossible that such a personage as the last surviving Apostle could escape notice. And thus all known history concurs in rendering the banishment of John by Domitian as nearly certain as any historical fact can well be.

Is there then no evidence of weight for the time of Nero? Sir Isaac Newton brings forward not a few most striking coincidences of expression between the Apocalypse, the Epistles of Peter and the Epistle to the Hebrews; from which he infers the priority of the former. Tilloch greatly weakens the force of this argument, by proving that like coincidences occur in *all* the Epistles of Paul. Many of these however may be referred to a common stock in the prophecies of the Old Testament; and, for the rest, John is as likely to have alluded to the writings of the other apostles, as they are to have alluded to his. The question however may be set at rest historically. If John was banished by Nero, the Apocalypse could not well appear until after that tyrant’s death: but Peter and Paul perished in that persecution, and, if tradition and probability go for any thing, in the very beginning of it. They could not possibly therefore have seen the Apocalypse; and it is altogether vain to raise the question whether they quoted from it, or not.

The only remaining and the only plausible evidence for the

* Bruttius, quoted by Eusebius, says, “she was banished to Pontia, because she confessed herself to be a Christian.”

time of Nero is that certain theories require it. If the destruction of Jerusalem be foretold in the Apocalypse, then it was written before that event. What may not be proved by an "if?" Mr. Stuart is an able, learned, and generally dispassionate writer, and, we believe, a sincere believer in Jesus. Let his example be a beacon of warning to all whom theory would warp from the sober paths of history and truth. He has permitted himself to write after the following fashion:—"To whom besides (Nero) can Rev. xiii. 3, be applied?—We cannot indeed rationally suppose John to have believed the heathen predictions, that Nero would rise from the dead, and actually re-appear as Emperor. The most that we can reasonably suppose is an allusion to the common report." Vol. i. pp. 277, 278.

"I saw," says the word of inspiration, "one of its heads as it were wounded to death: and the deadly wound was healed." This means, according to Mr. Stuart, that Nero was to be wounded to death, but afterwards, according to a *heathen* prediction, to revive again; which was *false*. Therefore John wrote in the reign of Nero! We must protest against such a manner of dealing with God's word amongst Christians, how strongly soever we may be persuaded that no offence is intended.

To conclude, so far as the writer's own opinion is concerned, his wishes were all in favour of a Neronian date, which, apart from history, has much to recommend it: but the evidence appears to him altogether irresistible, which establishes that the Apocalypse was written at the end of the reign of Domitian.

W. S. M.

(To be continued.)

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state, that the Rev. J. Paterson, of Calcutta, has been compelled, by ill-health, to return to Europe. He sailed in the *Windsor*, August the 24th.

MADRAS.—We regret to record the departure, from Madras, for England, by the ship *Worcester*, on the 30th June, of one of our valued fellow-labourers, the Rev. A. Leitch, of the London Missionary Society, in consequence of the continued illness of his wife.

The Rev. John Gostick, of the Wesleyan Missionary Society, has also, we regret to say, been obliged to leave his station in the Mysore country, and to proceed to England in the Barque *Mary Ann*, on account of very severe domestic affliction.

2.—RA'DHA'KA'NT DATTA AND THE SUPREME COURT.

A few days ago, Rádhákánt Datta, a student of the General Assembly's Institution, left his parents' house and went to the Rev. J. Ogilvie the

Superintendent of the Institution, expressing his wish to profess Christianity. Mr. Ogilvie, satisfied of his fitness, allowed him to remain in his house. The lad's father soon followed and after various visits being unable to induce the lad to return home, he applied for a writ of *habeas corpus* from the Supreme Court. The writ was issued, and the return made to it on Friday August the 20th. After hearing various affidavits on both sides, the *Chief Justice* pronounced the decision of the Court as follows:—

“This case is governed by the properties properly and strictly applicable to the writ of *habeas corpus*. The question before the Court is not what the power of a Hindu father is or what is his practical remedy; but only whether there is a continuing illegal restraint of this child. It was decided in *Rex v. Greenhill*, that when an infant is brought before the Court by *habeas corpus*, if he be of an age to exercise a choice, the Court leaves him to elect where he will go. I have never heard it asserted that an English father had a right to compel his son to reside in his house until the legal age of majority (twenty-one), though he may have a preferable right to his guardianship and custody. It has been decided that a child, though under the age of majority is, for many purposes, competent to act for himself, nor do I think that in the present state of society in England, a contrary doctrine would be tacitly submitted to. The true test, therefore, is not minority. As to Brijonath Ghose's case, if I had found that case contrary to the decision of the King's Bench, I should have been bound to defer to the higher authority, and especially where this case is consonant to all the former decisions on that point. This Court will render the Hindu parent the same assistance that it would an English one. This Court is bound to pay respect to the religious rights of the Hindus; but nothing can turn here upon the question of the faith or the expected conversions, all this was very properly abstained from in argument.

The right of the Hindu father, whatever it may be, similarly with that of an English father, is not by *habeas corpus*, which is a summary remedy of a peculiar nature, and exercised in cases of restraint of person and forcible detention only, and not to be extended to cases where there is no necessity for it. Therefore, on *habeas corpus*, the Court look only to the age of the child, coupled with its general intelligence. On a writ of this nature we cannot try the Hindu father's right to the possession of his child. Though no doubt the father has some rights of possession; but he has other remedies. One mode of remedy is by resort to a Court of Equity. The son could not maintain trespass against the father for taking him with him gently where he imperfectly refuses. The father might perhaps be legally justified in so doing. And so the father would have a remedy where a stranger improperly interfered.

Here there is no ground to suppose that the son is devoid of proper intelligence. I shall therefore only ask him where he wishes to go, and assure him that he shall be protected in going there.

The boy Rádhákánt was then brought before the Court. And being first informed that the Court did not go so far as to say that his father was not entitled to have charge of him, the following questions were put to him.

By the Court.—Where do you wish to go, you are at liberty to go where you please, to your father's or Mr. Ogilvie's?

Rádhákánt.—I do not wish to go to my father's house, but would rather return to Mr. Ogilvie's.

The Court.—For what reason do you not wish to go to your father's house?

Rádhákánt.—Because I think I should not get salvation, and for no other reason.

The Court thought there was no reason to doubt his capacity, and ordered him to be protected to the place from whence he came.—*Hurkaru.*

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