

the Congregational body. I have known Dr. Vaughan twenty years, having been a constant contributor to the *British Quarterly Review*. There is no relation in life more difficult than that in which a contributor stands to an editor. But in all that time I have never stood in dread of his rod, and have never felt that the relation of master and servant existed between us. Throughout all his career, there has always beamed forth from his lips, not only a truly Christian and religious spirit, but also a tolerance and kindliness of disposition to consider the motives and views of others, which have marked him as the perfect man and the perfect gentleman." Rev. J. Stoughton: "I can speak in terms of great gratitude for the kindness which he manifested towards me when I was introduced at Kensington as his successor, and I know that his career at Kensington as a pastor was just as prosperous and as honourable as his subsequent career as a professor, author, and editor. I think he is a man of the same make as Owen, and that in future days the name of Vaughan will be linked with that of Owen, and will be remembered with great interest and gratitude." Mr. C. E. Mudie: "I speak merely as a carrier and distributor of books. When the *British Quarterly* was started, my professional opinion was asked as to whether there was room for a new review. I said there was not much, but if a good one were started, it would make its own way; but when I was told in confidence that the editor was to be Dr. Vaughan, I said at once that there was an open field for it and a great success. I can bear my testimony that it carried a knowledge of our denominational principles into circles in which they never found their way before. Publishers hold it in great respect for the discriminating and generous attention it has always paid to the literature of the day in the 'Analysis of Books.'

Dr. Vaughan's reply was what such a man might be expected to make in such a meeting of his friends. We can take but a few sentences from it. "What you have done, you have done, I understand, as a means of indicating that you think that my public life has not been without its uses. If I know anything of my own mind, the great question has not been, 'What course will bring yourself most profit?' but, 'What course will render the best service to liberty, humanity, and religion?' When I began my career, making light of suggestions and overtures from the Established Church, to be known as a Dissenter was to lose caste in a very remarkable degree. It is to do so to some degree even now. A literary reputation, or a reputation of any kind, in this country, gained by a known Nonconformist, has to be gained under special disadvantages. However, I found that within me which told me that I should not be at home in the Established Church. I was first of all for six years at Worcester. I was for sixteen years after that pastor at Kensington, and then I left Kensington to go to Lancashire College. Soon after I started the *British Quarterly Review*. While at Kensington, those noble, generous people never thought of calling me to account or saying, 'Why is he writing books? Why has he taken this professorship?' No; they knew that I was at home in hard work, and that they could trust me; and never a breath of complaint ever arose there about my connecting with my pastorate the sort of things I was connecting with it. So in Lancashire I knew very well that I should discharge my other duties in the class-room the more effectually for the free ventilation of my mind over things which did not come just directly into the lectures of the class-room. The prophecy of friends and enemies was that the thing would be terribly expensive, and that I should get awfully in debt, and bring disgrace