

and, vowing her child to the Lord, 'called his name Jabez.' Full oft did that pious mother put up for her little one the prayer of Jabez, 'O that thou wouldst bless me indeed and enlarge my coast, and that thine hand might be with me, and that thou mightest keep me from evil, that it may not grieve me.' While he was yet an infant, she carried him to Oldham Street Chapel, Manchester, and there presented him to John Wesley. Well stricken in years, the evangelist took in his arms the child, and pronounced upon it a blessing.

It is a remarkable fact, that Dr. Bunting entered the ministry the same year with his celebrated contemporary, Dr. Newton. He was first stationed in Oldham, then in Macclesfield, then in London, and successively in the most important posts in the Methodist Connexion. In each place his ministry excited universal admiration. No man ever rose so swiftly in the esteem at once of people and of preachers.

The two great *natural* elements of his power were a transcendent judgment, and a rich fund of passion. The first led him always to set forth his subject in the most impressive aspect, never bewildering the hearer with abstruseness, never losing his respect by weakness, but ever keeping before him something worthy of being looked into, and enabling him to see it more clearly than he had ever done before. The second diffused through the whole subject a genial fervour, gave to each look, each tone, the expression of a purpose, and gushed forth ever and anon in thrilling, irresistible emotion. But behind those natural elements of power, the hearer ever felt there was a spiritual something, which obeys no analysis, but wonderfully commands the soul.

Soon after Dr. Bunting had begun to lead in the Conference, a signal occasion arose for eliciting both his popular and governing talents. Dr. Coke died at sea, bequeathing to the Methodists a 'thriving but portionless family of missions, for which his personal influence had theretofore mainly provided. They must either be abandoned or organized. Among the foremost to advise the latter course was Dr. Bunting.

In working the new Missionary Society, Dr. Bunting proposed to have laymen joined with ministers. This many of his most influential seniors opposed; but he prevailed. Thus successful in one liberal measure, he proceeded in the same direction, till, upon every Connexional Committee, laymen were placed in equal number with ministers. He also proposed and carried the admission of laymen into the district meetings. So that, through his legislation, no matter of Connexional finance is settled by the Conference; all this being done by mixed committees, and the Conference merely acting as a court of record for their measures. 'It is a fact but little known,' says a writer whose pen had the whole Atlantic between it and English controversies, and whose readers were to be the republicans of America, 'and by those who have been accustomed to hear this man railed at as a priestly dictator, not even suspected, that nearly every measure which has popularized the institutions of Methodism, which has given to the people a more liberal representation, has originated with Dr. Bunting.'

Another feature of Dr. Bunting's legislation has been the giving to Methodism all the ordinances of a church complete in itself, so removing it from the position of a supplement to the Establishment. The opening of colleges for training the ministry; the use of imposition of hands in ordination; and the placing of the various Connexional funds on permanent bases, all directly tended to give to Methodism a position wholly independent. Dr. Bunting speaks of William Thompson as his father in ecclesiastical polity. He was the first President of the Conference after John Wesley's death; and his influence is believed to have mainly decided that English Methodism, instead of following the Episcopal model, already established in America, took the Presbyterian form which it retains.

ERRATA.—We beg our readers will make the following corrections—p. 244, Mr. Thomas J. Scott received not £18. 15s. but £10. 15s.. P. 245. The balance due Mr. Fayette was not £59. but £5. 9s. With reference to Mr. S. Balmer, £3. 17s. was not to form his claim, but to be deducted from his claim, in consideration of his declining appointments on two Sabbaths. In our report of the Synod's proceedings, p. 214, it is said that next meeting of Synod is to be held on the first, instead of the second. Tuesday, 8th of June, 1859.