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## MISSIONS IN THE NINETEENTH CENTURY.

BY REV. NORMAN MACLEOD, D.D., BARONY CHURCH, GLASGOW.

At this season of "May Meeting," when the results of missionary labour at home and abroad during the past year are reported by all our great English societies, and when missionaries from every part of the globe, and of "every kindred and tongue" tell "what things the Lord hath wrought," it may be both interesting and profitable to our readers to glance at the revival of the Protestant Church, and its missions during the present century.

The beginning of the nineteenth century marks an epoch of revival in the Protestant Church. It would be going beyond the limits prescribed by our subject to consider the causes of that remarkable reaction into indifference of life, or of positive error in doctrine, which followed more or less rapidly the stirring period of the Reformation. Such tides, indeed, in the affairs of men—now rushing with irresistible waves to the utmost limit of the land; then receding and leaving behind but a few pools to mark where the waters once had been; and again, after a longer or a shorter interval, advancing with a deep flood over the old ground,—are among the most striking phenomena in history.

The last century witnessed the Protestant Church at its lowest ebb. We thankfully acknowledge that God did not leave himself without holy men as living witnesses in every branch of that Church. And we record, with deepest gratitude, how, more than in any other country, he preserved in our own country both individual and congregational life, with orthodox standards of faith. Still, taken as a whole, the Protestant Church was in a dead state throughout the world; while, during the same period, infidelity was never more rampant, never more allied with philosophy, politics, science, and literature. It was the age of the acute Hume and learned Gibbon; of the ribald Paine, and of the master of Europe, Voltaire; with a host of *litterati* who were beginning to make merry, in the hope that God's prophets were at last to be destroyed from the earth. Rationalism triumphed in all the Continental churches.

Puritanism in England became deeply tainted with Unitarianism. The descendants of the Pilgrim Fathers had, to a large extent, embraced the same creed in America. The Established Churches in England and Scotland, though preserving their confessions, and having very many living men in the ministry, suffered, nevertheless, from that wintry cold which had frozen the waves of the great Reformation sea, and which was adding chill to chill. The French Revolution marked the darkest hour of this time; yet it was the hour which preceded the dawn. It was the culminating point of the infidelity of kings, priests, and people;—the visible expression and embodiment of the mind of France, long tutored by falsehood and impiety,—it was Satan let loose on earth, that all might see and wonder at the Beast! That Revolution inscribed lessons in letters of blood for the Church and for the nations of the world to learn. Christians accordingly clung nearer to their Saviour amidst the dreadful storm which shook and destroyed every other resting-place, and were drawn to the throne of mercy and grace, thereby becoming stronger in faith and more zealous in life. The indifferent were roused to earnest thought by the solemn events which were taking place around them. Speculative infidels even, became alarmed at the practical results of their theories. Mere worldly politicians trembled at the spectacle of unprincipled millions wielding power that affected the destinies of Europe, and recognised the necessity of religion to save the State at least, if not to save the soul. Men of property, from the owner of a few acres to the merchant prince, and from no higher motive than the love of their possessions, acknowledged that religion was the best guarantee for their preservation. In countless ways did this upheaving of society operate in the same direction with those deeper forces which were beginning to stir the churches of Britain, and to quicken them into new life.

The history of Europe during the first part of the present century, is a history

written in blood. It is one of war in all its desolating horrors, and also in all its glorious achievements and victories in the cause of European liberty and national independence. Never was war so universal. It raged in every part of the earth. For years, the Peninsula was a great battle-field. Belgium and the plains of Germany were saturated with blood. Allied hosts conquered France. Armies crossed the Alps and ravaged Italy, and were buried beneath the snows of Russia. The contest was waged from the Baltic to the Bosphorus. The old battle-fields of Greece, Egypt, Palestine, Asia Minor, Persia, and the Crimea, were again disturbed. War swept the Peninsula of India to the confines of Cashmere. It penetrated beyond the walls of China, and visited the islands of the Eastern Archipelago; touched the coasts of Arabia, and swept round Africa, from the Cape to Algiers. It marched through the length and breadth of the great Western Continent, from the St. Lawrence to the Mississippi, and from Central to Southern America. Every kingdom experienced its horrors *but our own*; every capital was entered by the enemy *but our own*! During all this terrible period, our Sabbath services were never broken by the cry of battle. The dreadful hurricane raged without, but never for a single hour disturbed the peace of our beloved island-home. No revolution from within destroyed our institutions, and no power from without prevented us from improving them. The builders of our spiritual temples did not require to hold the sword. Our victories, with their days of national thanksgiving, and our anxieties, with their days of national fasting, tended to deepen a sense of religion in every heart. Men of God, in rapid succession, rose in all the churches. A pious laity began to take the lead in advancing the cause of evangelism. In Parliament there was one man, who, by the purity of his private life, the noble consistency, uncompromising honesty, and unwearied philanthropy of his public career, along with his faithful published testimony for the truth as it is in Christ, did more, directly and indirectly, than any other of his day for the revival of true religion, especially among the influential classes of our land,—that man was William Wilberforce.

But without dwelling upon the fact of the great revival which has occurred in the Protestant Church during the present century, let us notice one of its more prominent results. We mean the increased activity manifested by all its branches in advancing the Redeemer's kingdom.

At the commencement of this century, the whole Protestant missionary staff throughout the world amounted to ten societies only. Of these, however, two only had really entered the mission-field with any degree of vigour,—viz., the Society for the Propagation of the Gospel in Foreign parts; and, above all, the Society of the Moravian Brethren. The Wesleyan, Baptist, London, and Church Missionary Societies, though nominally in existence, had hardly commenced their operations. There were, besides the above, two small societies on the Continent; two in Scotland; and not one in all America! How stands the case now? The Protestant Church, instead of ten, has fifty-one societies; the great majority of which have each more labourers, and a greater income, than all the societies together of the Protestant Church previous to 1800!

If the last sixty years be divided into three equal periods, nine societies belong to the first, fifteen to the second, and twenty-four to the third.

The following facts, collected from statistics of the great missionary societies up to 1861, will afford—as far as mere dry figures can do—a general idea of the present strength of the mission army of the Protestant Church, with some of its results:—

There are now 22 missionary societies in Great Britain; 14 in North America; and 15 on the Continent of Europe; in all, 51. These employ, in round numbers, 12,000 agents, including ordained missionaries, (probably 2000) teachers, catechists, &c.; occupy 1200 stations; have 335,000 communicants from heathendom; 252,000 scholars; 460 students training for the ministry, and are supported by an income of £860,000 per annum.

The greatest results have been attained by England. Connected with her great societies, there are nearly 7000 agents, 630 stations, 210,000 communicants, 208,000 scholars, with an annual income of £510,000.

But in order to enable our readers still

more clearly to realize the advance which the Church has made during the last half century, let us consider the progress of one of those societies, and take as an illustration the Church Missionary Society. It was founded a few months before 1800. Its income in 1802, was £356. It now amounts to £104,273. In 1804, it had one station abroad, two ordained European missionaries, but no native assistants. It has now 148 stations, 258 ordained clergymen (many of whom have studied in the English Universities), a large staff of native clergy, with 2034 other agents, most of whom are natives. In 1810, it had 35 male, and 13 female scholars in its schools; it has now 31,000 scholars. In 1816, the good Mr. Bickersteth had the privilege of receiving its first converts, amounting to six only, into the communion of the Church. Its communicants now number about 21,000.

Let us, however, examine the missionary labours of the Protestant Church during this century, from another point of view. Take the map of the world, look over its continents and islands, and contrast their condition, as to the means of grace, in 1800 and 1862.

In 1800, the only missions east of the Cape of Good Hope were in India. These were confined to the Baptist Mission, protected in the Danish settlement of Serampore; and the missions in Tanjore, in southern India. The former was begun by Carey and Thomas (in 1793), who were joined by a few brethren in 1799. The first convert they made was in 1800. The latter mission had existed since 1705, and numbered about nine labourers at the commencement of the century.

Of the East India Company's chaplains, Claudius Buchanan alone had the courage to advocate in India the missionary cause; and his sermon preached upon the subject in 1800, in Calcutta, was then generally deemed a bold and daring step. Hindustan was closed by the East India Company against the missionaries of the Christian Church. China, too, seemed hermetically sealed against the gospel. The Jesuit mission had failed. Christianity was proscribed by an imperial edict. Protestant missions had not commenced. The language of the nation, like its walls, seemed

to forbid all access to the missionary. In Africa there were but few missionaries, and these had lately arrived at the Cape. In the black midnight which brooded over that miserable land, the cry of tortured slaves alone was heard. New Zealand, Australia, and the scattered islands of the Southern Seas, had not yet been visited by one herald of the gospel. A solitary beacon gleaming on the ocean from the missionary ship, "Duff," had indeed been seen, but not yet welcomed by the savages of Tahiti. The mission was abandoned in 1809, and not a convert left behind! No Protestant missionary had preached to those Indian tribes beyond the Colonies, who wandered over the interminable plains which stretch from Behring's Straits to Cape Horn. Mahometan states were all shut against the gospel; and to forsake the Crescent for the Cross, was to die. In this thick darkness which covered heathendom, the only light to be seen—except in India—was in the far north, shed by the self-denying Moravians,—a light which streamed like a beautiful aurora over the wintry snow and ice-bound coasts of Greenland. To this gloomy picture we must add the indifference of the Protestant Church to God's ancient people. No society then existed for their conversion; and of them it might indeed be said, "This is Israel whom no man seeketh after!"

How changed is the aspect of the world now! There is hardly a spot upon earth (if we except those enslaved by Popery) where the Protestant missionary may not preach the gospel without the fear of persecution. The door of the world has been thrown open, and the world's Lord and Master commands and invites His servants to enter, and, in His name, to take possession of the nations. Since 1812, India, chiefly through the exertions of Mr. Wilberforce, has been made accessible to the missionaries of every Church. Christian schools and chapels have been multiplied; colleges have been instituted; thousands have been converted to Christ; and tens of thousands instructed in Christianity. The cruelties of heathenism have been immensely lessened; infanticide prohibited; Sutteeism abolished; all Government support withdrawn from idolatry; and the Hindu law of inheritance has been altered to protect the native convert; while a new era seems

to be heralded by the fact that a native Christian Rajah has himself established a mission among his people.

All the islands in the Eastern Archipelago are now accessible to the missionary; most of them have been visited. Ceylon has flourishing congregations and schools; Madagascar has had her martyrs, and has still her indomitable confessors.

China, with its teeming millions, has also been opened to the gospel. The way had been marvellously prepared by Dr. Morrison, who as early as 1807 had commenced the study of the language which he lived to master. Accordingly, when the conquests of Britain had obtained admission for, and secured protection to the missionaries as well as to the merchants of all nations, the previous indefatigable labours of Morrison had provided, for the immediate use of the Church of Christ, a dictionary of the language, and a translation of the Word of God. The Christian religion is tolerated by law since 1844, and may be professed freely by the natives! The gospel is now advancing in that thickly-peopled land of patience and industry, and native preachers are already proclaiming to their countrymen the tidings of salvation.

Africa has witnessed changes still more wonderful. The abolition of the British slave-trade in 1807, and of slavery in the British dominions in 1834, have removed immense barriers in the way of the gospel. The whole coasts of Africa are being girdled with the light of truth. It has penetrated throughout the south, where the French and German Protestant Churches labour side by side with those of Britain to civilize the degraded Bushman, the low Hottentot, and warlike Kaffir. The chapel in Sierra Leone, built from the planks of condemned slavers, and containing 1000 worshippers, is a type of the blessings brought through Christianity to injured Africa.

Abyssinia has also been visited with every prospect of success.

And how glorious has been the triumph of the gospel throughout the whole Pacific! In 1837, Williams was able to address royalty in these noble words—"It must impart joy to every benevolent mind to know, that by the efforts of British Christians upwards of *three hundred thousand* of deplorably ignorant and savage barbarians, inhabiting the beautiful islands of the

Pacific, have been delivered from a dark, debasing, and sanguinary idolatry, and are now enjoying the civilizing influence, the domestic happiness, and the spiritual blessings which Christianity imparts. In the island of Raratonga, which I discovered in 1823, there are upwards of 3000 children under Christian instruction daily; not a vestige of idolatry remains; their language has been reduced to a system, and the Scriptures, with other books, have been translated. But this is only one of nearly a hundred islands to which similar blessings have been conveyed." Tens of thousands of souls more have been added to this number since these words were written! In no part of heathendom has the gospel produced, in so short a time, such wonderful fruit as in Polynesia. The labours and sacrifices of the converted natives are more striking than in any other missions. Many islands have been converted solely by means of a native agency, and are superintended by native preachers only. Let us take the Sandwich Islands as illustrating what has been accomplished for the natives, and by them. The American mission was commenced in 1824. These islands have been converted long ago to Christianity, so that not a vestige of idolatry remains, and not only do they support their own clergy and schools, but have their own Bible and Foreign Missionary Society. They raise for these objects about £4000 per annum, and support six missionaries to the heathen islands around them. The communicants in the islands amount to upwards of 25,000, and the children who attend the common schools to a still greater number.

If we turn our eye to the great Western Continent, we see the gospel preached to its wandering Indian tribes; while the condition of Mexico and of California affords every prospect of the rapid extension of truth through kingdoms long benighted.

Mahometan countries have also been opened to the missionary. Through the influence of Lord Aberdeen and Sir Stratford Canning, the Sultan was induced in 1844 to give religious toleration to his subjects; so that now, for the first time, a Mussulman may change his faith without incurring punishment. Several societies labour in Algiers, Egypt, Palestine, Asia Minor, Greece, and Constantinople. The Euphrates is being dried up. The Maho-

metan power is tottering, and ready to fall! When it dies and is buried, who will wear mourning at its funeral?

And how strange is the meeting between the distant East and West, the distant past and near present, visible in the fact, that it is missionaries from America who now unveil to the dwellers in the land of the Chaldees, and to the wanderers among the mountains which shadow the birthplace of the human race, that blessed faith and hope which dwelt in Abram, as he journeyed at the dawn of history from that old land, and which has returned thither again in Christian men embued with Abram's faith, after having accompanied civilization around the globe! God's blessing has signally attended the American mission among the Nestorians. The revival of religion in their schools and churches has been great and glorious.

To all these facts we must add the labours of the Church during the last sixty years in the salvation of *Israel*. Much, very much, has been accomplished, in spite of immense difficulties, by upwards of twenty-six societies; and it has been computed that no fewer than 8000 have, during the above period, been added to the Church of Christ.

May we not exclaim, What hath God wrought! Yet how can any statistics carry to our hearts a sense of what has been done for immortal souls by the gospel during this eventful period? What homes have been made happy by it; what families united in the bonds of love; what sick-beds soothed; what dying beds cheered; what minds illumined, and what hearts filled with joy unspeakable, and full of glory!

The British and Foreign Bible Society may be adduced as forming the most remarkable illustration of the progress made during the present century, in leavening the world with the Word of God. Previous to its formation, in 1804, there was not one society in existence, whose sole object was the distribution of the Bible in all lands. There are now upwards of 50 principal and 9000 auxiliary Bible Societies. In 1804, the Bible was accessible to only 800 millions of men. Now it exists in tongues spoken by 600 millions. The London Bible Society alone sends forth annually upwards of 1,787,000 copies.

During the last sixty years it has issued 39,315,226 Bibles, in 163 different languages and in 143 translations never before printed. Its receipts for 1862 amount to £168,443.

It surely cannot fail to fill the heart of every Christian with deepest thankfulness, to contemplate the glorious achievements of the last sixty years, in circulating the Word of God. The Church, like the angel seen in prophetic vision, has been flying with the everlasting gospel to every nation, and kindred, and tongue, and people. It has given the Bible to the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia Minor, and Persia; to the indomitable Circassian; the mountaineers of Afghanistan; to tribes of India speaking thirty-two different languages or dialects; to the inhabitants of Burmah, Assam, and Siam; to the islanders of Madagascar and Ceylon; to the Malays and Javanees of the eastern seas; to the millions of China, and the wandering Kalmuck beyond her great wall; to the brave New Zealander; to the teeming inhabitants of the island groups which are scattered over the Southern Pacific; to the African races, from the Cape to Sierra Leone; to the Esquimaux and Greenlander, within the Arctic circle; and to the Indian tribes of North America. All are now furnished with a translation of that wonderful volume, which, with the light of the universal living Spirit of God, at once reveals to man, in every age and clime, his lost and miserable condition, and tells him of a remedy that is adapted to meet every want of his being,—to redeem him, by a moral power it alone can afford, from all sin and misery, and to bring him into the glorious fellowship of the holiness, the blessedness, and joy of Jesus Christ, and all the family of God in earth and heaven!

But the labours of the TRACT SOCIETIES, during the last sixty years, also deserve our attention.

Foremost in this great work has been the Religious Tract Society of London. That Society was formed in 1799. During the first year of its operations, ending in May, 1800, it had issued 200,000 tracts. What is its present working power! Its annual income from sales, and benevolent contributions (£12,500), is £95,000. Its annual distribution of tracts, including hand-

bills, from the London Depository is, in English 20,870,074, and in Foreign languages 537,729, making an annual total of 21,407,803. It publishes tracts in 117 different languages. Taking into account the circulation of affiliated societies, the total probable *annual* distribution of tracts, British and Foreign, in connexion with the Religious Tract Society, amounts to 28,500,000.\*

What a mighty agency has this been for the dissemination of religious truth! How extensive the influence, how grand the immortality, which the printing-press, employed with such evangelic Christian zeal, secures to the labours of men of God! Their holy words, which, without such an agency as this, could have reached a few minds only, and in some limited spot of earth, now circulate like the air of heaven over the wide world; they enter every dwelling, and are on the tongue of every tribe. An old minister, nearly two hundred years ago, was brought before a cruel and bloodthirsty judge, who said to him, before sending him to prison, "Richard, thou art an old rogue, and deservest the halter." Yet this same Richard has never ceased to preach from that day till this; and every year now, he addresses millions in every land. Richard Baxter's *Call to the Unconverted* has been eminently blessed for the conversion of sinners, and his *Saint's Rest* has been equally blessed for the consolation of believers. The same judge seized a tinker, who would not stick to his soldering and hammering, but would make known everywhere the grace of God, and what great things God had done for him. Twelve years he lay in jail; and there, having nothing to disturb him, he fell to dreaming. That dream was afterwards printed, and has gone through more editions than any other uninspired volume. John Bunyan's *Pilgrim's Progress* has

\* Several religious bodies in the United States maintain Tract or "Publication" Societies. But the "American Tract Society" (founded 1825) is the largest and most influential in the United States and has a catholic constitution similar to our own Tract Society. It is supported by more than 700 auxiliary societies, those in Boston, Philadelphia, and New York, being large and efficient. We may add that its circulation is not confined to the United States, but extends to Mexico, Central and South America, and to those districts in the East and Asia Minor, where the American missionaries are labouring. It has issued upwards of 200,000,000 publications since its commencement.

travelled through all lands, and its victories over Apollyon have been more than can be numbered.

And now let us ask, What shall be the history of the Church during the rest of this century? Without attempting with a profane hand to uncover what God has concealed, it is surely a comfort to be able to take our stand on the immovable rock of his promises to Christ, and to rejoice in the assurance, that, sooner or later, his name must be glorious in all the earth!

But when? Is it too much to assert, that before the end of the present century, the gospel shall have been preached to all nations, the Bible translated into all tongues, and the last visible idol on earth cast down amidst the triumphant songs of the Church of Christ? We might expect this blessing judging only from the past, and the constantly increasing ratio with which society advances. Yet, as revolutions in the physical world anticipate in a single night the slow progress of ordinary causes, so, for aught we know, may God, by some evolution of His Providence, make one year do the work of many. There is doubtless a tendency towards "catholic humanity;" but God has decreed most righteously, that there is but one bond of union which can permanently unite humanity, and that is Jesus Christ the Son of God and Son of man!

But while we do anticipate the most glorious results ever attained by the human race during the next forty years, we anticipate, also, from the signs of the times, a desperate conflict of opposing systems, both of truth and error. It is not a little remarkable, that never before was there such a life and strength in every system as at this moment. Protestantism, Popery, Infidelity, and even Judaism, † were never so alive; and never were alive together before. Does this not look like a coming struggle? But we know what the glorious end will be!

† It is only within twenty-five years that preaching has become common in all their synagogues, while, during the same period, ten periodicals have been started by the Jews, in different parts of the world, in defence of Judaism, in some forms or other.

‡ In a conversation which we had with Neander in 1848 (immediately before the continental revolutions), he said, "I believe we are entering a period of unprecedented warfare, which will issue in the increased glory and purity of the Church. The light and darkness will every year be more and more separated; the one becoming more bright, the other more densely dark."

## WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this Society was held at Exeter Hall. There was a crowded attendance. Dr. G. Smith of Camborne, was called to the chair. In opening the proceedings, he said that the more he looked at this Society, both at home and abroad, he felt they had to the full the Divine blessing. After some earnest remarks, he urged that every exertion should be made to increase their resources, and he saw no reason why they should not raise during the present year £150,000.

Dr. Hoole read the financial statement and general summary, from which it appeared that the contributions to the Society for the year ending 31st December 1861, amounted to £187,280, 0s. 7d. The home receipts were £101,613, 0s. 9d.; and the foreign receipts, £35,666, 19s. 10d. New donations or annuities amounting to £1325 have also been received, but are not reported as income until they become available.—

The payments and general expenditure, including the cost of the China Mission for the year, £136,067, 16s. 4d.; special contributions for the extension of the mission in China, £2500; the balance of 1860, £248, 7s.; made together, £138,811, 4s. 1d, leaving a balance of £1531, 3s. 6d. due to the general treasurer. Amongst the legacies were the late Thos. Farmer, Esq.; £1000, free of legacy duty; G. B. Chappell, of Manchester, £900; Jas. Lee of Mirfield, Yorkshire, £900; and numerous other legacies, varying from £500 to £50. There had been among the donations one from a Wesleyan lady of £1000; John Robinson Kay, Esq., £1000; Thos. Farmer, Esq., £700; in memory of the late Richard Ripley, Esq., £500; by Mrs. Ripley, for the same purpose, of £105; anonymous, £500, etc. The legacies amounted to £5720, 12s. 10d.

The Rev. Jno. James read the report, detailing the progress of the various missions throughout the world. Twenty-five missionaries have been sent out during the year—1 to Germany, 3 to Italy, 1 to Spain, 1 to Madras, 1 to China, 7 to South Africa, 1 to Sierra Leone, 1 to Antigua, 1 to the Gold Coast, 1 to St. Christopher, 1 to Tortola, 2 to Barbadoes, 4 to Demerara, 3 to Jamaica, 1 to Honduras, 1 to the Ba-

hamas, and 1 to Newfoundland. Seven missionaries have been removed by death.

The following is a general summary of the Society's labours and agency:—

Central or principle stations, called circuits, occupied by the Society in various parts of the world, . . . . .	565
Chapels and other preaching places, . . . . .	4,379
Ministers and assistant-missionaries, including thirty-nine supernumeraries, . . . . .	849
Other paid agents, as catechists, interpreters, day-school teachers, etc, . . . . .	1,025
Unpaid agents, as Sabbath-school teachers, etc, . . . . .	15,303
Full and accredited church members, . . . . .	142,285
On trial for church membership, . . . . .	13,492
Scholars, deducting for those who attend both the day and Sabbath-schools, . . . . .	147,638
Printing establishments, . . . . .	8

In Spain Mr. Alton, after visiting Lisbon, Madrid, and Gibraltar, has paid two visits to Cadiz, where he has discerned some remaining fruit of the Society's former labours, and is encouraged to attempt additional efforts for the benefit of his countrymen and others. His plans are not as yet completely formed; and if they were, it might not be proper to publish them while the Spanish Government continues to display a spirit of intolerance.

In Italy, Mr. Piggott, in company with Mr. Green have been employed in exploratory tours, with a view to ascertain how the operations of the Society in the interesting country to which they are appointed might be most effectually and economically carried on without interference with the labours of other evangelical bodies. No definite conclusion has yet been reached, but the Committee would have been much assisted in their deliberations by having a larger number of missionaries at their disposal. "A great door, and effectual," is undoubtedly open.

Returns from most of the Asiatic, and African stations show a small but steady and gratifying increase in the numbers of converts, and considerable additions to the scholars.



The resolutions were moved by the Rev. John Rattenbury, the President of the Conference; the Rev. Dr. Tidman, Secretary of the London Missionary Society; the Rev. Jno. Baker of Pontefract; the Rev. G. Perks of Bristol; the Rev. Dr. Cairns of Berwick; the Rev. Dr. Hannah, the Rev. T. Adams, a Missionary lately returned from the Friendly Islands; the Rev. A. T. James of Birmingham; the Rev. W. M. Punshon, the Rev. Thomas Jackson, the Rev. John Scott, and others.

In the course of a speech of great eloquence, the Rev. W. Morley Punshon said:—"In spite of all that sceptics may say, there is not an idolatry that ever cursed mankind which did not embody, amidst all its filth, wailings of the benighted in their darkness and of the polluted in their shame. And it was just this latent confession of need and earnestness for delivery which saved those idolaters from utter destruction so long. They professed to give refuge to the troubled soul, though they brought weariness and aching on the spirit, and any refuge was better than none. Incarnation is not a new thing; sacrifice is not a new thing. They existed all of them in the ancient and colossal forms of error, against which we war; traditionally imbibed, perhaps, from early revelation; but there they are. Buddhism and Druidism, what were they but confessions of a felt need? an earnestness for the application of a healing balm? Then we have an ally in the heart of our enemies. We can go confidently to every man on earth, and say to him, 'You are not at rest; you are not satisfied: you are at enmity with God.' and we feel there is something in him which gives a response and an answer to our appeal; and it is only for us to show that we have the gospel of grace and salvation as a remedial scheme, which can and does avail, and the gospel will assuredly prevail. Surely we have no reason to fail, or to be discouraged, because the conversion of the world does not go on quite so rapidly as we should like; because our impatience would fain have 'the fulness of time' come too soon. God works by means. No doubt He could have converted the world long before this by an exercise of His own omnipotent power; a flash of His wing would have shadowed all the nations in light; an utterance of His voice would have bid the darkness vanish

from the world for ever. But he has not chosen to do this; He works by human instrumentality. Even in the conversion of the blessed apostle St. Paul, there was a human instrumentality recognized; even in the call of Cornelius there was a human instrumentality recognized. Why could not the angel at once have told Cornelius the tidings, and preached to him the gospel? Because God works by human agency; and all that man can do man must do. That is God's ordinance; and when man cannot work any longer God steps in and does the rest by his own unaided strength. We cannot, any one of us, raise the moral Lazarus from the dead. That is beyond our power. But we can roll away the grave-stone; and we can remove the grave-clothes after the resurrection.—We come close on the miracle on both sides of it, and then man falls back, and God stands out and says:—'Lazarus, come forth!' and he lives. Then, if we have this gospel, and want to find out what it can do, we have only to listen to Mr. Adam's statement of how it has converted Tonga, and we have only to look at an illustrious instance, as I take it, near at home. We have only to look at those large, swarming, crowded towns in Lancashire, where the people are pining and black with coming famine and want of bread, and we find no Chartist riots, no great disturbances now, as there would have been before the Gospel pervaded that region. Discontent repining, and insurrection would have arisen; but we find a people hearty in prayer; a people pliant under suffering; a people disdaining to take advantage of a seeming difficulty and of the pressure of want to violate international law; a people who 'fret not themselves in anywise to do evil.' I take it that that is about one of the grandest instances of the power of the Gospel that we can point to in the experience of these our modern times. Then if we have a Gospel so adapted, as I agree with Dr. Cairns it is, I hope he will agree with me that we have right and warrant and authority to take this Gospel into our hands, and to offer it all the world over.—Yes, the promise is:—'Good will to men' in the alien whose life has been a discord in the universe; to the wayworn pilgrim wearied with his travels to many altars; to the earnest blind who have almost

into darkness if they might haply find some gleam of hope for the soul; to the dying, on whose glassy eyes the film is gathering, and through whose veins a mortal languor creeps. 'Good will to men!' To all men! Oh, it is exquisitely beautiful. Let no experimentalist dislocate its perfection of beauty. Oh, it is a grand proclamation of universal love. Let no man dare to Judaize it! 'Good will to men!'—how ever fevered, however leprous, however hoary the man; however persistently he may have rebelled; however remote he may have wandered;—to men, although they have done their worst to ruin themselves, either degrading themselves into the indifference of the brute; or although, like the demon, they have kindled into the frenzy of despair. And there never was a time when it behoved us, the great Methodist people, solemnly, and before God, in a spirit of vaunting, but in the spirit of earnest and holy resolve, to take our pledge, our gage, and battle with sin, and the devil, and the world, more thoroughly and more heartily than we do this day. There are signs around us at home; and there are signs around us abroad. When I look around us at home, I see, as it were, a reproduction of all the old elements that were present at the time of the Saviour's advent. There is the austere and courtly Herodian; the gay and flippant Sulduee; the proud Pharisee gathering up the ruffled fringes of his ecclesiastical prestige, flouting scornfully past me into the sanctuary. I see them all,—as the Jewish opposition are present amongst us; active, earnest, bitter, some of them, unfortunately, malignant at this day. There is a dread and fell infidelity, an infidelity of whose existence in its blasphemous form I was hardly aware; but some one honoured me by sending me one of their publications the other day. There is a terrible onslaught against all that we consider of good report and lovely amongst the churches themselves. There is,—alas! that it should be so,—a disposition to whet, to sharpen the sword of controversy, when charity unhappily goes, bleeding from the contest, smitten with many wounds.— Now, when Slander has unfortunately come out among the Aids to Faith, and needs to be rebutted by Aids to Truth and Charity, there never was a time when there was greater need, in looking at the signs of the

times at home, that we, as good Methodists, by God's grace, should go on our steady—private, if you like—unostentatious, but unflinching way, preaching the glad Gospel of Christ, and spreading scriptural holiness throughout the land and throughout the world. I think that we are prepared to do it. Our zeal is not to be an occasional thing. It is not to evaporate in ebullitions of this sort at a public meeting. The Church is ill served by the heat of occasional passion; but it should be a continual energy which, in lowly imitation of the Great Master, opens its hand, pours out its wealth and blessing, and never says it is enough. I am afraid sometimes there are fears of a Christian investing his energy as he invests his money—as if a dead, unworthy, sordid coin, with the image of its Cæsar, were at all equivalent to a man, with a heart, with a faith, and with a will. We want personal service; we do not want recreants from the personal service of the Redeemer. We do not want any one to go away from service, condoning for his forsaken labour by his willingness to direct and to subscribe. If the work is good it is always good. It is good for all people; it is good for all times; the portion of the rich as well as the treasure of the poor; good by whomsoever recommended, good by whomsoever disgraced; good although the stammerer advocate it in his painful words; good although in eloquent words, it speaks in living thunder. It is good always, on all occasions; and we are going, sir, on this occasion, under your presidency, to bind ourselves to this work to-day. We shall do it; we will not forsake the cause which has been honoured and hallowed by God's blessing of old. Our kings uncrowned are in the midst of us to-day, and their royal example shall come to us from the past. Is it so, that of the founders of this Society, not one remains? Is it so? Are we entering on another generation? or have we venerable men, who yet linger amongst us like birds of paradise, of whose beauty we are not quite conscious until we catch the last gleam of glory that flashes from their parting wings. Are they in the midst of us just to remind us of the past; to show us how holy and how powerful and how near to God men used to live in the days of our fathers? O, do not let us shame our ancestry! Do not let us live, or rather

have a name to live, with an effete and languid Christianity, which we have suffered to die out! The wish of the noble Roman matron was, "Do not let me be remembered as the daughter of Scipio; but do something that I may be remembered as the mother of the Gracchi." This is the Church's message to her sons. Do not let us repose on the virtue and renown of our ancestors; let us work ourselves. Let us, by God's grace, give ourselves afresh to toil, and thought, and prayer, and liberality, and labour, and O! who shall estimate the result? When this zeal really comes down on the Church, imbued with the spirit of her Master, each member shall become a missionary of the Cross. There shall be no silence, no faltering in the testimony. The cords of love, which are the mightiest bonds of a man, shall enclose thousands upon thousands in Gospel fellowship. The Church, imbued with purity and strength, shall become a dominion of ever-widening authority, and the world, charmed with the spectacle, shall bow her rank and intellect at the feet of Jesus; then He shall reign, whose right it is, over a willing empire, made willing in the day of His power. And then cometh the end; the finished mystery of the Cross, the consummated glory of redemption, the world without a rebel—grand, solemn, hush of the universe waiting the coronation of the triumphant Son—the cession of the Sonship into the Godhead—the eternal seraphic rule—God all and in all."—*News of the Churches.*

## BIBLE AND RELIGIOUS PUBLICATION SOCIETIES.

### BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society was held in Exeter Hall. The attendance was very numerous. The Right Hon. the Earl of Shaftesbury took the chair. The following abstract presents the salient points of the report:—The issues had been 83,000, and an increase in the receipts of £136. At Berlin, the Committee rejoiced that the present King, like his predecessor, had expressed himself favourably disposed to the Society, and as taking a lively interest in its welfare. A large quarto Bible had been presented to the Crown Princess of Prussia,

and a gracious reply had been received through the Earl of Shaftesbury. The action of the agent in Denmark had been necessarily limited, but considerable progress had been made in the distribution of the Scriptures, and the issues, which last year amounted to 6,000, amounted this year to 10,000. No portion of the whole field of the Society's operations had been more blessed than Norway. The people of that country read with eagerness and received with faith the principles of the Gospel. 4,300 copies of the Scriptures had been circulated at Christiania, and at the other depots there were also indications of steady progress. In Sweden, the circulation, which the agent thought last year had reached its maximum, had exceeded it by 19,000 copies, the total issue being 91,000. In Russia, the reign of the present Czar was distinguished by events, such as the emancipation of the serfs, which were calculated to give a fresh stimulus to the operations of the Society. In Spain the action of the Society was altogether suspended, in consequence of the opposition from the Government, and the violent persecutions to which the recipients of the bibles were exposed. A similar course had been pursued with regard to Portugal. With regard to Italy, it was impossible to take even a hasty glance over that land, so long the scene of moral degradation and spiritual darkness, and to mark the contrast between its present position and its past, without exclaiming "This is the Lord's doing, and it is marvellous in our eyes!" Wherever the good seed of the Word was sown in that country there were indications of a speedy harvest. In India the work was proceeding with some vigour. In Calcutta, 29,000 copies of the Scriptures had been circulated, missions were multiplied, and the Christian element was being recognised to an extent that has never before been known. In Northern India large numbers of the Bible have been distributed in the vernacular, and a money grant had been made from the Society to encourage colportage. In Madras, 52,000 copies had been circulated; and in Bombay, though the work of distribution had proceeded in consequence of the ignorance of vast masses of the population, little progress had been made, and the great hope of the society rested on the spread of vernacular

education. In China, among those places where rebellion continued, and where the horrors of war were experienced, all action for good was well-nigh paralyzed; but, in parts where the war had not reached, the good seed was being sown, and there was no doubt of a fruitful season. At Shanghai, the copies circulated were 23,000; at Canton, 7000; and at Ningpo, 7000. In the latter town a vernacular edition of the Scriptures had been published. In New Zealand, the restoration of peace gave hopes of good being effected, and the entire Bible in the Maori dialect had been revised and sent to England to be printed. Madagascar is once more thrown open to missionary enterprise, and the Committee is hastening to reprint the Malagasy Scriptures. Looking at the present sad position of affairs in the United States, the Committee, anxious to sympathize with the American brethren, and to co-operate with them in the great work of Bible distribution, had placed at the disposal of the American Bible Society the sum of £2000. The proffered help, however, had not been needed, and had been declined with every sentiment of gratitude and cordiality. Turning to the domestic record of the Society, the Committee reported that three Vice-Presidents of the Society—namely, the Bishop of Durham, Messrs. John Thornton, and Thomas Farmer—had been called to their rest. The Bishop of Gloucester and Bristol, and the Bishop of Madras, had permitted their names to be enrolled as Vice-Presidents.—The receipts of the year, ending March 31, 1862, have exceeded those of any preceding year, (excluding the special funds).—The amount applicable to the general purposes of the Society is £90,923, 3s. 8d., being an increase of £6668, 12s. 4d. over the preceding year; while the amount received for Bibles and Testaments has been £76,760, 17s. 8d., or £6148, 17s. 7d. less than in the preceding year. The total receipts from the ordinary sources of income have amounted to £167,684, 1s. 4d., being £519, 4s. 9d. more than in any former year. To the above must be added the sum of £631, 13s. 8d. for the Chinese New Testament Fund, and £128, 0s. 5d. for the Special Fund for India; making a grand total of £168,443 15s. 5d. The amount of the Society for the year are as follows:—From the depot at home, 999-

957; from depots abroad, 595,291—1,595,248 copies. The total issues of the Society now amount to 40,610,474.

The Earl of Shaftesbury then briefly addressed the meeting, stating that Lord Stratford de Redcliffe had been requested to attend and take part in the proceedings. The good man, when ambassador at Constantinople, gave the weight of his personal character and the dignity of his great office to this Society, and took the chair of the Turkish branch in the capital of Turkey. The noble Earl added: "I have also to announce to you a contribution to the funds of the Society of £50 from Lord Palmerston. You may well cheer, for let me tell you that a more patriotic and thorough Englishman never lived. I will give you his own words, which he said to me yesterday. He said, 'I am most happy to do anything I can for your admirable institution.'

In the course of his speech the Rev. Dr. Turner, from Samoa, said:—"In 1850, you favoured us with an edition of the Samoan Scriptures, which cost you £1388. We arranged our sales accordingly, and within seven years we had paid you the last instalment of the amount. We sold 7000 copies of the Old Testament, and 25,000 copies of the New. I speak, therefore, with confidence, when I say that we hope within seven years to be able to repay you your entire outlay on this edition. The simple fact in the past history of the circulation of our Samoan Bible, that these books have been bought and paid for by the natives, will be proof sufficient, to any man's mind, that they are not only valued, but read; ay, and that the truths they contain, blessed by the Divine Spirit, have led many a heart to the Saviour they reveal. But if any be sceptical on that point, I wish you could go to Samoa, and see and judge for yourselves. I frankly admit you would find much there of ungodliness and sin, of various descriptions, over which you would mourn; but you would also see cause to rejoice and to be exceeding glad. You would find the entire system of heathenism, which prevailed twenty years ago, swept away throughout the whole 250 villages there are in the Samoan islands. You would not find ten houses in which there is not at least a copy of the New Testament; you would find that out of a population of 34,000, we have 3000 men

and women in full communion with Christ's Church; you would find the Word of God read every day in the houses of the people at family worship; you would find it used also in our day-schools, in our Sabbath-schools, at our various classes, at our various meetings, and at our services on the Lord's day. Ah, and if you were to go into the cottages of the natives, you would see the Bible also at the bed-side of the sick and the infirm, and if you could understand their language, you would find the last whispers of the dying, in many cases made up of texts of Scripture, which were their guide and their strength in the dark valley. Seeing these things, you would thank God afresh for the British and Foreign Bible Society, and you would labour, too, with more earnestness than you do at present, that the great object at which it aims might be speedily accomplished.

#### DUNLOP, SCOTLAND.

The work of revival in Dunlop went on week after week for a long time with unabated vigour. As the report of the work spread all around, many came from long distances, influenced by various motives to see for themselves, little dreaming that the Lord, who is "excellent in working," was "leading them by a way that they knew not," to obtain the "pearl of great price." The joy or the dejection manifested in others was often the means by which the Spirit brought conviction home to such; and men that in all probability had never bestowed one serious thought on religion, could not help saying one to another, What meaneth this? Some obtained pardon and peace the very first time they were present, while others came night after night, till at length they could return home to tell the joyful news that they had met the Lord. It was a happy harvest of ingathering before the stormy trials of winter came on. It was never to be expected that this was to go on always, although some seem to think that any abatement in the length or number of meetings or conversions is a clear proof that the revival is the effect of mere human excitement, and will soon pass away, leaving people as they were. But

this can never be: a time of revival above all things else drifts some on the one land nearer salvation and eternal glory, but others nearer spiritual shipwreck. However, up to this time there are still conversions happening now and again about Dunlop. We are still able from blessed experience to say that the "Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." And there are still frequent prayer meetings well attended all around, which manifest that the work has not been "like the morning cloud or the early dew that passeth away." To tell the extent of the good done would be an impossibility. But that there has been good done, even those that have the least sympathy with the movement do not deny. I could count the converts, not by the dozen or by the score, but by the hundred, many of whom I have known for years. I do not say that all that made a profession of faith in Jesus were truly converted, or are continuing to adorn their profession by a holy life. Some fix on this as an indubitable proof that the work is all spurious. But I would ask such to point me out a revival without this accompaniment. Certainly it is not to be found in the Bible, or church history. Still, after making all allowance, there remains a large majority who are true to their profession. I have seen the beggar turn from the door of the convert with a face beaming with delight, and a mouth full of blessings, where formerly it would have just been the very opposite. Personal and family strifes, some of long standing, have been mutually adjusted or entirely forgotten. I could point you to many who would gladden your heart with a recital of their conversion, and who carry in their heart a warm love to the God of grace. Efforts for the conversion of relations and neighbours are without number. The parochial statistics have shown the great diminution of cases of immorality. These are facts patent to every unprejudiced person acquainted with Dunlop, and which are readily granted, even by many that do not see in it the work of the Holy Spirit. I did not intend to enter into a justification of every thing said and done in connection with the movement; my aim has been to show that the work was a work of the Spirit of God.

## OPEN-AIR PREACHING IN GLASGOW.

Dear Sir,—On Sabbath night, at the head of Buchanan street, as Mr. Greatrex was going up to the lamps to speak, he observed about half-a-dozen policemen stationed at the corners of the streets. As soon as he took his position, a lieutenant stepped up to him and told him he would not be allowed to speak. He asked for their authority, and they said they had got orders to that effect. He said he would not stop, as he had the authority of God for speaking, and would speak. He then gave out the Hundredth Psalm, and when he had read two lines, they took hold of him and took him away to the Police Office. On arriving there, the Act was read about obstructing the thoroughfare; but the fact was, that he had been stopped when there were not above fifty persons round him. He was released at once and told that he would be served with a summons. There were four or five persons in different parts of the city, taken up in the same way. I understand that the magistrates have got nothing to do with this affair, and that it has emanated solely from the police authorities. I may mention, in connection with Buchanan street, that as soon as Mr. Greatrex was taken away, Mr. J. Watson went up and led the psalm which had been interrupted in singing, and he in turn was ordered to desist, but would not; and managed notwithstanding a policeman on each side of him, to carry on the meeting for some time. After he was done, a young man, who had never spoken in public before, was moved to testify for Jesus, and spoke nobly and well. Bless the Lord, the martyr spirit has not died out. The Victoria Hall was crowded afterwards, and a blessed and refreshing time it was for all.—Yours faithfully, ANDREW DUNCAN.—[At the prayer meeting in the Religious Institution Rooms on Tuesday, it was announced that a deputation of gentlemen had waited on Captain Smart, that day. Captain Smart disclaimed having given orders to any one whatever on that subject. The conduct and motives of the inferior officer who should thus assume such grave responsibility, call for a rigid investigation.]

## RELIGIOUS TRACT SOCIETY.

The sixty-third anniversary meeting of the subscribers to the Religious Tract Society was held in Exeter Hall. Lord Radstock occupied the chair; and on the platform were General Alexander, Colonel Walker, Colonel Patteson, Mr. J. Gurney Hoare, the Rev. Dr. Tidman, the Rev. Francis Tucker, the Rev. Canon Stowell, the Rev. Messrs. Birch, Killick, Mantering, Robinson, Thoday, etc. After prayer by the Rev. W. W. Robinson, the secretary (Dr. G. H. Davis.) read an abstract of the report, which stated that the publications issued from the Society's depot during the year amounted to 41,661,097. Of these, 21,715,260 were English tracts, and 490,318 were foreign. The total issue since the commencement of the Society was given at 959,000,000. The number of new works published during the year was 314. The grants to Great Britain and Ireland had amounted to 5,085,693 publications, valued at £6013, 3s. 5d. The total amount of grants for the year has been £13,574, 15s. 8d., and the benevolent receipts are amounted to £12,790, 9s. 3d. The chairman said he earnestly desired that the meeting should lead to practical results.—He was afraid that sometimes they came to large meetings, from which little was produced. They had begun the meeting by confessing that the kingdom of Jesus was established, and he believed, that just in proportion to the extent that they realized that truth would they be stirred up to prosecute their work. They did not desire to disseminate any sectarian opinion; on the contrary, their great object was the dissemination of God's truth. Men's minds were now excited in order to procure the true rest, and if it was not furnished to them, there was the greatest danger that they would fall into scepticism on the one hand, or into Roman Catholicism on the other. There was, therefore, the greatest call for them to be earnest in the work of spreading God's truth. On the motion of the Rev. Francis Tucker, seconded by Canon Stowell, the report was adopted.

To criminate and re-criminate never yet was the road to reconciliation; do you make trial of the soft answer which turneth away wrath?

## THE GOOD NEWS.

JULY 15th, 1862.

## MISSIONARY INTELLIGENCE.

We have in this number of the *Good News* devoted a larger space than usual to Missionary intelligence.

In future we purpose to devote more space than we have for some time to matters of this kind, as we find that it is appreciated by a large class of our readers, and we believe it to be well calculated to stimulate them to greater activity in the Redeemer's Kingdom.

In order that men may give of their substance liberally and intelligently, and may pray earnestly for the cause of missions, they require to make themselves acquainted from time to time with the wonderful doings of the Lord in the earth. We feel that the reading of missionary intelligence stimulates ourselves, and we trust that it may have a corresponding effect on our readers.

We know of some congregations who set apart one Sabbath evening each month, for the reading of missionary intelligence, and for prayer for the success of missions and the encouragement of missionaries; and we were strongly impressed the other day with the value of such a means on the cause of missions, by reading that in one congregation in the city of Rochester where this monthly concert for prayer has been kept up for forty years, not only has the congregation prospered in the highest sense of the term, but God has honored it by sending out from among them an unusually large number of ministers and missionaries to foreign lands. In some instances there is a lack of labourers to supply our foreign mission-field, and in other instances a lack of liberality among professing christians, but if this plan were gen-

erally carried out, a greater number of men would be disposed to say, "Here am I, send me," and the coffers of the church would be more largely replenished by the offerings of the Lord's people.

## THE LORD HAS HIS OWN WAY OF DOING HIS OWN WORK.

"LORD DO THY OWN WORK IN THY OWN WAY, we wont dictate to thee"—the fervent request we once heard uttered by one who was a brand plucked out of the fire, during the eventful "year of grace," in the North of Ireland—is a request well-becoming all those who are really desirous that the Father's kingdom should come, and that the Father's will should be done on earth as it is done in heaven. By a strange perversity, however, many, who would fain be regarded as seeking the establishment of God's reign on earth, are ever arrogantly saying to Him: "Not *thy* will but *mine* be done." Actuated by a self-sufficient, self-righteous spirit, they cut and carve for God. They prescribe to Him how He must do His work, before they will accredit it as divine. All their revivals and conversions must come in stereotyped, preconceived orthodox fashion. What is outside their line of experience, or deviates from the established order of God's procedure, according to their confused apprehensions thereof, must be stigmatized as heterodox, or, perhaps, as diabolical.

They seem to imagine that they can comprehend all Jehovah's plans and operations within the nutshell of their own reason. They limit the Holy One of Israel. They give the model types of conversion and Christian experience, to which all else that is genuine must in every minutest detail confirm. They know nothing of the endless and glorious variety and uniformity, which characterizes all the works of God in creation, providence, and grace.

If such people themselves become anxious about their souls, they have got the idea that they know beforehand about all the way by which they should be led. And so they propose to themselves a certain amount of knowledge, feeling, conviction, which they must consciously possess ere they proceed a step towards Christ. Their felt want of these keeps them waiting.

from week to week, in the hope that they may get themselves prepared for coming. They try to be anxious, and to be sufficiently convinced, in order that they may have a right to accept the Gospel invitation.— In other words, they seek for a subjective instead of an objective warrant for faith.— A self-righteous conceit of their being able to obtain a title to come to Christ for salvation, through their much feeling and deep conviction, keeps them ever looking to themselves for internal qualifications.

Instead of having their attention directed to Christ—faith's glorious object—and to the free, full, and precious invitation of the Gospel, urging to Him, and coming to Him just as they are, they remain in a state of rebellion, because of unbelief, bargaining and stipulating with God as to certain conditions He must fulfil in their religious experience, ere they will consider themselves warranted to obey the Gospel command. Instead of yielding immediately and implicitly to the authority of a God of love, speaking to them in the Gospel, they lay down the terms of surrender, they seek to bring the Lord under obligation to save them in their own way. Instead of placing themselves at once in His hands, to be led by Him as blind ones in the way which "they know not," and to be thus constrained at every step to a more child-like trust in the "known guide," who can make light arise to the upright when in darkness they demand that they should see clearly to the end of the journey before they make the least progress forward.

The conversion of B. Apoodoo, at a station in India, is given, in the hope that, by the blessing of God, it may help to dispel this delusion, and may lead anxious souls to act up to the measure of light and conviction at present enjoyed; to look at once away from themselves to the Lord of light, righteousness, and strength, in the confidence that by thus instantly doing the will of the Father, they shall know the doctrine that it is of God, and in the Lord's time and way shall attain to the comfortable assurance of their personal interest in the everlasting covenant. Proceeding upon the known truth that they are sinners, whether they feel much or not (and perhaps, they feel more intensely than they are aware of, as they are very improper judges of the depth of their own conviction),

eagerly looking to Jesus Christ, and honestly desiring to obtain a full, intimate, and saving knowledge of Him, they shall know if they follow on to know. Present grace, duly improved, will bring more grace.

## CONVERSION OF B. APOODOO.

"My birthplace is Chittionsah: my father's name is B. Narayoodoo. We were accustomed to agriculture from my youth, and my father used to send me to school. We used to worship idols—at that time I knew nothing of Christianity. Catechist Poorshotum used to come to Chittionsah to preach the Gospel. I heard him two or three times as he preached in this way, but I did not know at that time whether it was true or false, yet I left off serving idols and began to worship and pray to the true God thus:—O Father I do not know who Thou art—I am a sinner—I do not know who Jesus Christ is. Grant me knowledge to ascertain Thy truth, and also grant me a knowledge of Thy Son Jesus Christ.' In this way I used to pray. It appeared to my mind that this was true. I told all this to P. Samuels. He told all this to David Poorshotum. He asked me how I knew all this. I then told him—'Your father used to come and preach here—I heard him two or three times. I then prayed to God, and I began to think what I heard was true.' Then David P. said—'Well, I will give you a Bible that contains the Word of God; if you will read it carefully you will understand; if you have any doubts of any part, come to me, and I will explain it as well as I can to you.' So I took the book and read it, and used to pray, and the more I read and prayed, the more convinced I felt that this religion was the true one, and the stronger was my desire to embrace it—I then thought that perhaps if I joined the Christian religion my relations and friends would mock and laugh at me, and would not let me come into their house, &c. After this I heard the Catechist Poorshotum preach; so I thought that there is nothing impossible with God, and that if I believed in Him, He would accomplish the desire of my heart.—So from time to time I used to go to David P. and tell him my doubts, and we often prayed together. This circumstance became known to Poorshotum. He asked me how this thought came into my mind. I told him I heard him preach two or three times, and I prayed that I might know if it was true or false; I soon felt it to be true. He then told me some things to encourage and strengthen my mind. This fact became also known to Mr. Minchin. I went to him three times. He asked me how I thought about this matter, and why I wished to forsake my religion. To which I explained—'Those who are in my religion do not serve and worship the true God—they worship many gods; but if we consider their actions



they show that they are not the true God; besides this, they worship many little idols which we cannot believe to be gods.' Mr. M. then said to me—'Well, you say you wish to forsake your religion and to follow Christ—can you tell me who Jesus Christ is, and what He did for sinners?' I replied, 'Jesus Christ is God's only begotten son. He gave His life as a sacrifice for our sins. He removed by His death, the obstacles which our sins presented. All who put their trust in Him and turn their hearts to Him will receive eternal life, as God has promised in His Word.' Mr. M. then asked me if I believed all this with my whole heart. 'Yes,' I replied, I believe it all with whole heart.

"The next day my father and uncles came to see me, and tried to take me back again; and they offered to give me half their property, to the value of 100 rupees, if I would go back again with them; they even fell at my feet, and, with many tears, begged I would go back with them; but, by the grace of God, I remained firm. So now I am living with the Catechist Poorshotum, and learning more of the Word of God."—*Wynd Journal.*

## REPORT ON REVIVAL.

### FREE CHURCH ASSEMBLY, SCOTLAND.

The Assembly took up the report of committee on the State of Religion and Morals, of which the following is an abstract:—

The returns received by the committee this year are above fifty, and they come from thirty-eight Presbyteries. They may be classed as furnishing information on one or other of these three points, viz:—1st. The results of the awakening as tested by the experience of the past year. 2nd. Any second remarkable gracious visit of the Holy Spirit in His quickening and refreshing power. 3rd. Instances of a religious awakening where none had been enjoyed before.

I. With regard to the results as tested by time, the testimony is uniform and satisfactory.

II. In not many places as yet does there appear to have been a second wave of blessing—a new, fresh, outpouring of the Holy Spirit full as at the first. But it is not thus everywhere. There are places which are enjoying a second gracious visitation of the Spirit of God.

III. In several congregations and districts where there had been no revival before, a blessed work of awakening and conversion has taken place during the past year.

Dr. James Julius Wood, Convener of the

committee on Religion and Morals, addressed the Assembly. The first question was, Had there been a continuation and extension of the work during the year since last Assembly? and his answer was, There had. The committee had returns during these two years, showing a work of revival in 103 congregations of the Church, and these by no means bringing before them all that had been done. With regard to the results, had these been permanent or evanescent? Permanent, he answered promptly and distinctly. In all places where an awakening had occurred there had been a real addition—in many instances a large addition—to the living Church of God. It was amazing and delightful to think how many more living Christians there were in Scotland now than there were two years ago. The world was altogether mistaken when it said that the revival season in a place had passed away without leaving good fruit. It was as if, in the inundations of the Nile, men were only to fix their attention on the overspreading of the waters, and then, when these had subsided, were to ignore and deny the glorious fertility that was left behind. The conclusion to which he had come was, that multitudes had been converted during this period of revival, and were going on well, abandoning former sins, and walking in newness of life; but still the great majority had not savingly felt the power of this revival season. The revival movement was spreading, though more slowly than it did a year ago, and it was reaching places which it had not reached before. The excitement and fervour formerly manifested had in most places passed away, but still there was a large ingathering of souls, much more than was wont to be before these revival times.

Mr. Howie, of the Wynd Church, Glasgow, wished to bear his testimony to the fact that in the city of Glasgow there were indications at this moment of as real and true a work of revival as they had had in the previous part of the history of this movement.

Dr. James Buchanan said—I have been privileged to witness the effects of the revival in the country district in which I reside in summer—a district contiguous to the sphere of Dr. Wood's labours. For the last seventeen years, during which I have had the summer at my own disposal, I have

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been in the habit of preaching regularly on the Lord's-day evening, in the open-air, in Dumfriesshire. During these seventeen years, I had no evidences of fruit resulting from my labours. I had no doubt that the seed sown was not thrown away, but I could not lay my hand on a single case of decided conversion. Last year, suddenly, and without any apparent human instrumentality to account for it, the whole district was visited with an outpouring of the Spirit of God. And now in my immediate neighbourhood I can point to many households where, for the first time, family worship has been established and is now regularly maintained. I was struck last summer with one circumstance that the rural police mentioned to me, namely, that during the whole year they had only two cases of petty theft. The whole morals of the district seemed to have undergone a complete change, and, as the rural police expressed it to me, their office was all but a sinecure.

Mr. Stevenson, Pulteney town, said it was more than two years since the awakening began there. There had been a week of prayer previously, in connection with the Lodiania mission week of prayer. On the last day of the week, being the Sabbath, the work assumed the most marked and decided character. During the course of his usual lecture in the forenoon of the day, there arose from all parts of the church loud cries of distress; audible weeping continued until the close of the service. And when the congregation dismissed, he found in the vestry, awaiting for him a husband and wife, the parents of a large family, who were so enfeebled as to be unable to return home; and he afterwards found that many who were able to repress outward demonstrations dated their awakening from that day. During three months after this remarkable awakening, there was almost no service either on the Sabbath or week day that there were not some impressed, or some finding peace to their souls. With regard to the state of morals, Mr. Stevenson observed that the fishermen only go to sea five nights a week, in order that there may be proper preparation for the Sabbath. On the Saturday they spread their nets, and in the forenoon may be seen, properly attired, attending in large numbers the interesting services conducted by the deputations sent down by the Assembly.

It is the remark of those who have been much engaged in the Lord's work for years in London, that this year the "power from on high" is not manifested in an equal degree in its gracious influences to what was apparent a year ago, or still more two years ago. We must expect an ebb and flow will always be affected by the amount of importunate supplication with which the throne of grace is besieged; and if the Church were faithful, there need never be a receding tide; for whilst it is not of "him that willet, nor of him that runneth, *but of God that showeth mercy,*" we are inclined to believe that He who loves "to be enquired of by the house of Israel to do it for them," would never give a smaller show than His people *asked and expected.* This year, with much effort to counteract the evil, there is undeniably (in London at least) much of creature exaltation, in viewing the marvels of human skill, and power and knowledge; and small wonder if a jealous God should view with displeasure His own glory given to another, or that the god of this world should have a busy time of it, ensnaring unwary souls. Without asserting anything in disparagement of "the world's fair,"—which it would be deemed narrow-minded or over-scrupulous to assert,—it needs occasionally that a warning voice should be raised against that new "gospel, which is not another," and whose disciples in this country are rapidly on the increase, which teaches that the elevation of the masses is to be brought about by the exhibition of art, collections of picture galleries, and of all that is beautiful and harmonious in nature. What, we ask, have all these things accomplished for the peoples of Vienna, of Munich, or of Paris; and of what avail will be a life labour in such a cause, apart from the Gospel; and would any man who ever imbibed the spirit of the Gospel, condescend to adopt that as his department in the Master's work?

At the house of a gentleman who has done much to promote the Lord's work among the poor, especially in the south and east of London, the friends and supporters of additional theatre services, had the privilege of meeting one evening this week, and found a large drawing-room filled with those who had in various ways helped for-

ward this department of work during the past winter. Hymns of praise and words of thanksgiving for special mercies occupied a portion of the evening; and the remainder of the time was filled up with deeply interesting details about the conversion of souls. It was stated that, at the close of the services this spring, the converts and others who had found a blessing, were all asked at the concluding service to come upon the stage at the City of London Theatre, for conversation and encouragement and a parting word of counsel. To the number of 200 or 300, there was a ready response; and much affectionate and brotherly intercourse ensued. The results of the after conversation have been most gratifying; and one point seems to be established, that the word of exhortation from a working-man to working-men; the word of comfort from a working-girl to a working-girl; or the simple entreaty from a child to another child, is infinitely more effectual (by God's blessing) than the address from men of another class in society, or than the words of different age or sex spoken to the anxious and inquiring. Female agency among females, and the agency of the young among youthful companions, appears to be much owned of God. From a young French-woman we had a most interesting statement; herself a convert of 15 months standing, she had been active ever since at the Rotunda Theatre and elsewhere in endeavouring to bring others in. One evening she spoke to four young women of the "unfortunate" class, who were passing the theatre door; they were bent on keeping some other engagement, but she persuaded them to come in; they did come in and got a blessing, and with different experiences, they all found peace. Two of them are now earning a scanty livelihood in a laundry establishment, and the others are tradesmen's servants. Many of the converts are at work, and some of them, now that the warm weather has set in, are preaching the Word in the New-cut and similar wretched places; and of a very large number there is good proof that they are standing fast in the faith. The meeting was privileged to listen to the remarks of John Hambleton, as well as of others whose preaching has been honoured of God; and several gentlemen connected with the committee bore a testimony to the genuine nature of the work,

gathered from actual conversation and personal dealing with those who had been awakened. The Lord who keepeth Israel will keep these converts; although the difficulty remains that they are for a time dispersed and lost sight of, there is the counterbalancing advantage that many loving Christians are now raised up to bear a testimony in the home of poverty and near the haunts of vice; and very many there are whom poverty keeps outside of church and chapel, who, if inside, might be less alive to the value of privileges, and less ready to bear a testimony for Christ. He is adding to His flock year by year; and we expect and pray that, ere many years have revolved, in the multiplication of humble instrumentalities which commend themselves to Him who saith, Not by might nor by power, but by my Spirit, we may behold our poor neighbours rising up to bless Him—an exceeding great army.

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#### THE BRAN AND THE FLOUR.

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New religious enterprise had been commenced in a certain district, and things looked so hopeful that the little company that had been gathered together made up their minds to build a church. Subscription papers were accordingly made out, and one of these was taken round to the mill by the deacon, in order to see what the well-to-do owner would contribute for so important an object.

The visitor introduced his errand by suggesting that no doubt the Miller, 'for the sake of his growing family would be glad to hear there was a prospect of their having a church, and all the blessings that came in the wake of a Church.'

'Why, yes, I suppose I am, or ought to be,' answered the Miller; 'but building a church is a serious undertaking. Hadn't we better wait till we get more beforehand?'

'Can't afford to wait till then,' said the Deacon, 'for nobody would ever get beforehand enough for that. The matter has been up before the people for some time, and they pretty generally have a mind for the work. You've thought it all over, I dare say; how much, neighbour, shall I put your name down good for?'

'Well, I reckon I'll think more. We've lived so long without a place of worship we need not hurry. I've got an expense

family, you know, and must look a little forward. However, I'll buy a pew when it is done.'

'Ah, neighbour, I see how it is,' said the Deacon gravely, '*mind ye, when you grind your corn don't give the flour to the Devil and the bran to God.*'

The little church was built, no thanks to the Miller. But his lukewarmness and evil forebodings of the matter, so chilled his family that they felt no interest in taking a pew when it was done, and a sale of the pews took place. However, the brave little band of men and women who did build it, laying every stone and rearing every rafter in faith, and prayer, and self-sacrifice, were owned and blessed of God. He sent His Spirit down upon their sons and their daughters, and there was a great spiritual ingathering into the little Church with gladness and great joy.

Again the Deacon called upon the Miller.

'Well neighbour,' said the Deacon, 'I want you to come to our meetings, they are good.'

'I don't know about so much meeting-going,' said the Miller gruffly, 'religion don't all consist in meetings I reckon.'

'No,' said the Deacon, 'but a person who loves religion will love to go to the house of God.'

'That's not certain,' returned the Miller shortly.

'You believe in religion, don't you, neighbor?' asked the Deacon.

'Of course, I intend to serve God before I die. As soon as I can cease off from such a power of work on hand I mean to 'tend to the business of religion, I and my family,' said the Miller with an air of dignity.

'Ah, neighbour,' said the Deacon, 'see to it that *when you grind your corn you don't give the flour to the Devil and the bran to God*, as too many folks do to their own evil-doing.'

Time passed on, bringing cares and crosses to the Miller. His sons troubled him; his wife died; his affairs went wrong. To make bad worse, he took to drink, and after a while his mill and his grist went for debt. A little further on and he died a drunkard's death; his wild, hard, spend-thrift sons scattered to parts unknown.

The Miller of this story was a worldly wiseman. His theory of life was, *first business then religion*. Churches were

very well in their own place and time, but they were not of such pressing importance as to require that people should proceed to build them before they were perfectly at leisure to do so. And as for meetings convened for prayer or spiritual instruction, practical men such as he could afford no time for such unprofitable gatherings.

There are many among us who hold views very like those of the Miller—many too who are so entirely satisfied with their way of life, thinking it the wisest, the most prudent, the most sensible they could pursue, that they even take it upon them to sneer or laugh at all others who are foolish and fanatical enough to remember that there are such things as death, and judgment, and eternity! This seems to us very melancholy laughter. As we look at it, the man who directs all his thoughts and energies to provide for the present life, and regards all time wasted which is spent in preparing for another world, has more claim to the title of fool than of wiseman. But that is not the only side on which the unreason of an irreligious life appears. We believe that, even in regard to ordinary temporal prosperity, the well being and well doing of families in the world, it is the worst policy possible to give 'the flour to the Devil and the bran to God.' No man can do that without, beginning to damage his own soul. If he has children, his unfaithfulness will inevitably tell by and by upon them. The Home Influence will thus become quietly but surely demoralising in its effects, and he who commenced by departing, in perhaps the very slightest degree, from the golden Scripture rule, 'Seek ye first the Kingdom of God and his righteousness,' may end in misery, degradation, and ruin.

The Miller whom we see in the picture does not know it; he thinks his mill will be best kept up and his expensive family best provided for by keeping all his earnings to himself, and spending Sunday and Saturday in looking after his grist; but the real truth is, he is just taking the most effectual means to bring the first to the hammer and the last to beggary. God is not mocked; whatsoever a man soweth that shall he also reap. He who neglects the laws of God, and the claims of religion, will generally be found to have been 'penny wise and pound foolish.'

## STORIES FROM THE BOOK.

(FOR THE LITTLE ONES.)

## BLIND BARTIMEUS RESTORED TO SIGHT.

MARK X. 46-52.

Jesus the town of towering palms,  
With multitudes has passed,  
And on towards the capital  
He wends his journey last.

Not far from Jericho there sits,  
As wont from day to day,  
A beggar asking charity  
Of all that pass that way.

He's blind—'tis Bartimeus!  
Whom all the people know,  
And travellers, as they pass along,  
Their alms on him bestow.

But as he sits as usual,  
His rug about him wrapt,  
A sound arrests his list'ning ears,  
Which ever thus were apt.

The noise is still increasing!  
Distinctly tongues he hears,  
And as he lists, the tramp of feet  
Falls louder on his ears.

He hears that it's *The Nazarene*,  
Of whom he'd oft been told,  
To whom he often wished he could  
But all his griefs unfold.

"Jesus," at once aloud he cries,  
"Thou Son of David great,  
Have mercy on a helpless one,  
O pity my estate."

The multitudes rebuke him,  
And bid him hold his peace,  
But he in earnest louder cries—  
He will not for them cease.

At length the Son of David  
Has heard the beggar's cry,  
And stops at once to lend his aid,  
He cannot pass him by.

He orders them to bring him forth,  
That he his wants may see,  
At once the comfort they impart,  
"Rise, Jesus calleth thee."

Aside his garment quick he throws,  
There is no time to waste,  
And to the Son of David  
All breathless comes with haste.

"For thee what wilt thou have me do?"  
The feeling Saviour said.

"Lord, that my sight I may receive,  
I now implore Thine aid."

He's poor, but now his greater grief  
A place can only find,  
He asks not now for riches,  
But only thinks he's blind.

With words that fell like music

Upon the suppliant's ear,  
Jesus the words of kindness spake,  
The beggar joyed to hear.

"Henceforth let peace thy way attend,  
Thy faith thee whole hath made."  
And strange to tell, his sightless orbs  
Aside their darkness laid.

And now he looks all wonder,  
At sun, and earth, and sky,  
But chief *The Healer* at his side,  
Attracts his beaming eye.

He hastens not to tell the news,  
'Mong friends he ne'er had seen,  
But henceforth follows Jesus, who  
His greatest friend had been.

And so it is with sinners still  
When Jesus speaks them whole,  
They follow on to know the Lord,  
The healer of the soul.

X. Y. Z.

## TWO KINDS OF PREACHING.

"Do not these two words *affection* and *earnestness*, include the very essentials of a successful ministration of the gospel? They are intimately related, for can there be affection without earnestness, or earnestness where there is no affection? In listening to some preachers of the gospel, you perceive a deplorable want of both of these. All is didactic, heartless intellectuality. The preacher is a lecturer on the gospel; and the sermon is a mere lecture; all true, perhaps clear, but there is nothing which makes the audience feel that the preacher loves them, or is intensely anxious to save them, and is preaching to them the gospel for this very purpose. No minister can be a good and effective preacher of the gospel, who does not produce on the minds of his hearers the conviction, 'This man is intent on saving our souls. He would save us if he could.' What can interest us like the interest manifested for us! How mighty a motive power is the exhibition of a sincere and ardent affection! To see a man rousing up all the energies of his soul to do us good, using all the powers of persuasion, the tear starting in his eye, the flush spreading over his face, the very muscles of his countenance work, till we seem to feel his very hand laying hold with a grasp of our soul to save us from perdition! Oh, the force there is in such preaching! This gave the charm, the power, and in subordination to the Spirit of God, the success to Whitefield's preaching."

—A. A. A.

Overver.

## HOW THE REFORMATION SPREAD.

Luther's writings were read in cities, towns and even villages; at night by the fireside the schoolmaster would often read them aloud to an attentive audience. Some of his hearers were affected by their perusal; they would take up the Bible to clear away their doubts, and were struck with surprise at the astonishing contrast between the Christianity of the Bible and their own.—After oscillating between Rome and Scripture, they soon took refuge with that living Word which shed so new and sweet a radiance on their hearts. While they were in this state, some evangelical preacher, probably a priest or a monk would arrive. He spoke eloquently and with conviction; he announced that Christ had made full atonement for the sins of His people; he demonstrated by Holy Scripture the vanity of works and human penances. A terrible opposition would then break out; the clergy and sometimes the magistrates would strain every nerve to bring back the souls they were about to lose. But there was in the new preaching a harmony with Scripture and a hidden force that won all hearts and subdued even the most rebellious. At the peril of their goods and of their life, if need be, they ranged themselves on the side of the Gospel, and forsook the lifeless and fanatical orators of the papacy. Sometimes the people, incensed at being so long misled, compelled them to retire; more frequently the priests, deserted by their flocks, without tithes or offerings, departed voluntarily and in sadness to seek a livelihood elsewhere. And, while the supporters of the ancient hierarchy returned from these places sorrowful and dejected, and sometimes bidding farewell to their old flocks in the language of the anathema, the people, transported with joy by peace and liberty, surrounded the new preachers with their applause, and, thirsting for the Word of God, carried them in triumph into the church and into the pulpit. If they could not preach in the church, they found some other spot. Every place became a temple. At Husam, in Holstein, Hermann Tast, who was returning from Wittenberg, and against whom the clergy of the parish had closed the church's doors, preached to an immense crowd in the cemetery beneath

the shade of two large trees, not far from the spot where, seven centuries before, Anshar had proclaimed the gospel to the heathen. At Arnstadt Gaspard Guttel, an Augustine monk, preached in the market-place. At Dantzic, the Gospel was announced on a little hill without the city. At Gosslar a Wittenberg student taught the new doctrines in a meadow planted with lime-trees; whence the evangelical Christians were denominated the *Lime-tree brethren*.

While the priests were exhibiting a sordid covetousness before the eyes of the people, the new preachers said to them, "Freely we have received, freely do we give."—The idea often published by the new preachers from the pulpit, that Rome had formerly sent the Germans a corrupted gospel, and that now for the first time Germany heard the Word of Christ in its heavenly and primal beauty, produced a deep impression on men's minds. And the noble thought of the equality of all men, of a universal brotherhood in Jesus Christ, laid strong hold upon those souls which for so long a period groaned beneath the yoke of feudalism and of the papacy of the Middle ages.

Often would unlearned Christians, with the New Testament in their hands, undertake to justify the doctrine of the Reformation. The Catholics who remained faithful to Rome withdrew in affright; for to priests and monks alone had been assigned the task of studying sacred literature. The latter were therefore compelled to come forward! the conference began; but ere long, overwhelmed by the declarations of Holy Scripture cited by these lay-men, the priests and monks knew not how to reply. . . . . "Unhappily Luther had persuaded his followers," says Cochlæus, "to put no faith in any other oracles than in Holy Scriptures." A shout was raised in the assembly, and proclaimed the scandalous ignorance of these old theologians, who had hitherto been reputed such great scholars by their own party.

Men of the lowest station, and even the weaker sex, with the aid of God's Word, persuaded and led away men's hearts.—Extraordinary works are the result of extraordinary times. At Ingolstadt under the eyes of Dr. Eck a young weaver read Luther's works to the assembled crowd.—

In this very city, the university having resolved to compel a disciple of Melancthon to retract, a woman, named Argula de Stanfen, undertook his defence, and challenged the doctors to a public disputation. Women and children, artisans and soldiers, knew more of the Bible than the doctors of the schools or the priests of the altars.

The ancient edifice was crumbling under the load of superstition and ignorance; the new one was rising on the foundations of faith and knowledge. New elements entered deep into the lives of the people.—Torpor and dulness were in all parts succeeded by a spirit of inquiry and a thirst for instruction. An active, enlightened and living faith took the place of superstitious devotion and ascetic meditations.—Works of piety succeeded bigoted observances and penances. The pulpit prevailed over the ceremonies of the altar; and the ancient and sovereign authority of God's Word was at length restored in the Church.

The printing-press, that powerful machine discovered in the 18th century, came to the support of all these exertions, and its terrible missiles were continually battering the walls of the enemy.

The impulse which the Reformation gave to popular literature in Germany was immense. Whilst in the year 1515 only 35 publications had appeared, and 37 in 1517, the number of books increased with astonishing rapidity after the appearance of Luther's theses. In 1518 we find 71 different works; in 1519, 111; in 1520, 208; in 1521, 211; in 1522, 347; and in 1523, 498. . . . . And where were all these published? for the most part in Wittemberg. And who were their authors? Generally Luther and his friends. In 1522, 130 of the reformer's writings were published; and in the year following, 183. In this same year only 20 Roman Catholic publications appeared. The literature of Germany thus saw the light in the midst of struggles and contemporaneously with her religion. Already it appeared learned, profound, full of daring and life, as later times have seen it. The national spirit showed itself for the first time, and at the very moment of its birth received the baptism of fire from Christian enthusiasm.

What Luther and his friends composed, others circulated. Monks, convinced of the unlawfulness of monastic obligations,

desirous of exchanging a long life of slothfulness for one of active exertion, but too ignorant to proclaim the Word of God, travelled through the provinces, visiting hamlets and cottages, where they sold the books of Luther and his friends. Germany soon swarmed with these bold colporteurs. Printers and booksellers eagerly welcomed every writug in defence of the Reformation; but they rejected the books of the oppsite party, as generally full of ignorance and barbarism. If any one of them ventured to sell a book in favour of the papacy, and offered it for sale in the fairs of Frankfort or elsewhere, merchants, purchasers, and men of letters overwhelmed him with ridicule and sarcasm. It was in vain that the emperor and princes had published severe edicts against the writings of the reformers. As soon as an inquisitorial visit was to be paid, the dealers, who had received secret intimation, concealed the books that it was intended to proscribe; ever eager for what is prohibited, immediately bought them up, and read them with the greater avidity. It was not only in Germany that such scenes were passing; Luther's writings were translated into French, Spanish, English, and Italian, and circulated among these nations.

### The First and the Last.

Jesus, Sun and shield art thou;  
Sun and shield for ever!  
Never canst thou cease to shine,  
Cease to guard us never.  
Cheer our steps as on we go,  
Come between us and the foe.

Jesus, Bread and Wine art thou,  
Wine and bread for ever!  
Never canst thou cease to feed  
Or refresh us never.  
Feed we still on bread divine,  
Drink we still this heavenly wine!

Jesus, Love and life art thou,  
Life and love for ever!  
Ne'er to quicken shalt thou cease,  
Or to love us never.  
All of life and love we need  
Is in thee, in thee indeed.

Jesus, Peace and joy art thou,  
Joy and peace for ever!  
Joy that fades not, changes not,  
Peace that leaves us never.  
Joy and peace we have in Thee,  
Now and through eternity.

Jesus, Song and Strength art thou,  
Strength and song for ever!  
Strength that never can decay,  
Song that ceaseth never.  
Still to us this strength and song  
Through eternal days prolong.

## Sabbath School Lessons.

July 27th, 1862.

## THE BARREN FIG-TREE.

LUKE XIII. 6-9.

This is one of our Lord's parables. Like his other parables, it is constructed of those objects of nature, or of common life, with which his audience were familiar. Some expositors, and these those who are generally consulted, are of opinion that this parable is primarily referred to the Jewish church and nation, which the Lord had planted in the vineyard of the world, and that the three years spoken of were different periods in which he visited that people.

There have been various opinions advanced in connection with points in this parable, but as space prevents us to refer to each of them, we simply say our idea of the parable is simply this. The visible church is represented as the vineyard of the Lord. Professing members of the visible church, united by baptism and the Lord's supper, are represented by the fig-tree planted within its walls. The Lord Jesus Christ is represented as the owner of the vineyard. The visits he makes have been visits of mercy, providence, and grace, and the vineyard is the servant of the Lord, who has charge of that particular part of the vineyard where the fig-tree is planted.

Learn from this parable—

1. That those who live within the pale of the visible church are a highly-favoured people. They have the advantage of instruction which others have not. They have spiritual culture and improvement.

2. That God expects those who are so highly-favoured should bring forth fruits corresponding to their privileges. The professors of the gospel should bring forth fruits meet for repentance—the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Perfection should abound in these fruits in proportion to the means of grace which they enjoy. "Who planteth a vineyard, and eateth not of the fruits thereof."

3. That some despise the goodness, and long-suffering and forbearance of God. "These three years have I come seeking fruit on this fig-tree, and find none. Some remain altogether cold and impenitent under the means of grace, others are formal and careless, few are found bringing forth the fruits of righteousness.

4. That God is sorely provoked by such conduct. "Cut it down," says he, "why cumberest thou the ground." Why should it continue to fill the place that might with more advantage be filled by other trees. This conduct deprives God of that honour and rever-

ence to which he is entitled from his works. "Herein is my father glorified, that ye bear much fruit." There is no man who likes to see a spot on which he has been at great pains, and laid out great expense, which he has exposed and cultivated for many years, remaining altogether barren and unfruitful—it is bringing discredit upon him. So in respect of God, when those who enjoy high privileges are found acting in a manner unsuitable to them.

5. God is pleased sometimes to spare unprofitable members of the Church, and to extend their day of grace, notwithstanding all their provocations. "Lord, let it alone this year also." The Lord's silence is expressive. The period was doubtless allowed. "After that thou shalt cut it down." Unconverted members of Christ's church will be found at the last day to have had their special time of visitation, and to have been digged about by special providences at some periods of their lives. Hence their final condemnation will be greater.

August 3d.

## MOSES RETURNS TO EGYPT.

EXOD. IV. 1-23.

1. *Moses objects to his mission—The unbelief of the Israelites.*

The Lord had told Moses, Chap. iii. 18, that the children of Israel would hearken to his voice, therefore this objection betrays great unbelief. The spirit has revealed the infirmities of him who was to be the deliverer and lawgiver of Israel, the representative and type of the Messiah, that no flesh should glory in his presence.

2. *The Lord confers upon him the power of working certain miracles, as the credentials of his mission.*

Instead of being angry at the unbelief of his servant, the Lord conferred upon him the power of attesting his mission by the following miracles: 1. By changing his rod into a serpent and again into a rod. This rod was probably a common staff or shepherd's crook; it was now, however consecrated to God, as it was afterwards called 'the rod of God.' To Israel, it signified guidance and protection; but to the Egyptians, it was the token of desolating judgments. 2. His hand was the subject of the second miracle; he puts it into his bosom and takes it out leprous, he puts it in again and it is restored. This miracle might signify that God would deliver Israel by the most unlikely means, and that, through the instrumentality of Moses, he would inflict plagues upon the Egyptians, or remove them as he pleased. 3. The third sign was the changing of the water of the river into blood, v. 9.



### 3. Moses pleads to be excused from the work on account of his want of eloquence.

Moses though distinguished for his wisdom and learning was not eloquent. The Lord bestows a diversity of gifts upon the various members of his church; 1 Cor. xii. What he had denied to Moses he had conferred upon Aaron. The Lord's promise, v. 13, is similar to that given the disciples; Matt. x. 19. Luke xxi. 14, 15. The Lord condescends to obviate this objection by associating with him his brother Aaron. Thus Jesus sent out his disciples by two and two, and some of the couples were brothers.

### 4. Moses seeks and obtains the consent of his father-in-law to his return into Egypt.

Our duty to God does not exempt us from our duty to man. Though we should allow no consideration to interfere with our obedience to God's commands, yet it is highly improper to give any one unnecessary offence. It does not appear that Moses gave any intimation to his father-in-law of the Divine manifestations he had witnessed, or of the commission he had received. From this circumstance we see how the spirit of God had fitted him for his high office, by endowing him amongst other graces with that of humility; pride would have made him boast of the great honours which had been conferred upon him. Jethro at once consented to his departure. The Lord thus made his way easy.

### 5. The further encouragements and directions he receives from the Lord.

There probably lurked in the heart of Moses a fear of those from whom he had to flee for his life. This fear was now removed, v. 19. *I will harden his heart*, that is, by giving him up to his own will, "for God cannot be tempted with evil, neither tempteth he any man," James i. 13. *Thus saith the Lord, v. 22.* This is the first instance we have of a man being authorized to use this expression, which was generally afterwards the solemn preface to the sayings of the prophets. *Israel is my son.*—Compared with the privileges of the Christian, however mean may be his worldly rank and condition, the honours and titles of the highest earthly potentate dwindle into insignificance. All who have obtained faith in Jesus Christ have God for their father, and they are his sons; 2 Cor. 6, 18; 1 John 3, 1, 2.

### 6. Moses enters upon the active execution of his commission.

He hesitates no longer. Convinced of his duty he begins to do it. Living faith and good works are inseparably connected, James ii. 14-26.

Learn—1st. That even the best of men are subject to experience want of confidence in God; Matt. viii. 25, 26; xiv. 30.

2. That the Lord is very merciful towards

the infirmities of his people; Ps. ciii. 13, 14; Isa. xxxiii. 24; Hos. xiv. 4; Heb. iv. 15.

3. That God often confers the highest honours upon those whom man despises; 1 Sam. ii. 8; Luke i. 52; 1 Cor. i. 27; James ii. 5.

4. That those whom the Lord calls to a work he qualifies for that work; Jer. i. 5; 2 Cor. i. 3, 4.

5. How dear God's people are to Him; Ps. 91, 14; Zech. 2, 8; John iii. 16; Rom. 8; 8, 35; 1 John iii. 16.

## WARNING.

"If ye believe not on me," Jesus said one day to some people who were boasting of their church-privileges and church-position but who were not repenting of their sins "ye shall die in your sins." They were living in them; and, if they continued to live in them, they should die in them, and they should be "in them" through all eternity. This was damnation; and they were compelling God to damn them, because they would not leave their sins—would not mourn for them—would not lay them on the Sin-bearer and leave them there.

Oh! my friend; this is a grave question for you. It is a question of life or death—of life eternal or of death eternal. **Keep your sins, and God must damn you.** **Be** fuse—delay—neglect to lay your sins **down** **very hour** on Jesus, and God may damn you before to-morrow.

One night Felix Neff, on his way through a hamlet on the Higher Alps, heard from one of the cottages a sound of bitter weeping. He entered and found some ten or twelve young people—members of his own flock—to whom he had been expatiating a few days before upon the sufferings of the dear Redeemer. "We were thinking," said one of them, explaining the cause of their weeping, "that, if it was necessary for the Holy One and the Just thus to sink beneath the wrath of God—if he was overwhelmed with the condemnation and anguish which he endured—surely we who are the truly guilty should tremble when we come to feel the weight and burden of our sins."

Oh! my friend, has the cross not yet melted you? Have you been able to gaze upon his pierced side, and his transfixed hands, and his marred visage, and his forsaken heart, and then coldly to turn

your back upon him as if it were all a mere empty show? The blaspheming malefactor gazed upon him, and wept, and adored, and lived. The pagan centurion gazed upon him, and fell on his knees a wondering, rejoicing penitent. And *you* have gazed, but have *not* wept—have *not* been broken—have *not* adored—have *not* lived!

Friend! what meanest thou? God has "put him to grief," that he might not put thee to grief for ever. Jesus became the "Man of sorrows and acquainted with grief," that thou mightest not go into "the place of weeping and of wailing." And wilt not thou weep for thy sins *now*? Wilt not thou begin—even *to-day*, even *this very moment*—to "lament after the Lord?" Weeping afterwards will only drive thee farther away from him.

The Lord, we repeat, sets before thee, this hour, life and death. "Whoso findeth me," Jesus says, "findeth life;" "all they that hate me love death." This is plain speaking; it cannot possibly be mistaken or misunderstood. I am one of those who believe that the Lord, in his Bible, never tells any lies, "He that *hath* the Son," he says again, "*hath* life; and he that *hath* not the Son of God hath not life." It is for thee to choose, and to choose now, which *thou* wilt have. Keep thy sins on thine own person—delay to bring them, *one and all*, to Jesus—and wilfully, deliberately, and with thine eyes open, thou "choosest death." But hasten now with thy sins to Jesus; bring them *all* with thee, each one; bring thy burden, however heavy, and *lay* it, and *leave* it, confidently on him; and thou hast rest—immediate rest—perfect rest—rest complete as Christ's own rest—rest lasting as eternity—rest unbroken as heaven.

### HUSKS.

Many readers of the charming parable of the prodigal son have been perplexed by the mention of husks on which he fed in his extreme destitution. The following extract from the invaluable volume of Dr. Hackett, "Illustrations of Scripture," may relieve them:—

"The word 'husks' is an unfortunate translation of the Greek term for which it is employed. The word so rendered sig-

nifies 'little horns,' with reference to the extended and slightly curved shape of the pods of the fruit of the carob tree; that fruit being the article of food which the prodigal is represented as having eaten.—The carob tree is found not only in Egypt and Syria, but in Greece, and other parts of southern Europe. It is a large tree, with a thick foliage, and wide-spreading branches. I saw it growing on the Mount of Olives, and elsewhere around Jerusalem. The fruit is a leguminous product, resembling the pod of our locust tree, but much larger; it has a sweetish pulp when tender, but soon becomes dry and hard, with small seeds which rattle in the pod when shaken. It emits a slight odour when first gathered, offensive to those whom use has not accustomed to it. The poorer class of people employ it as food in the countries where it is produced. I was told at Smyrna that it is in great request in some of the Greek islands, as a nutritious article for fattening swine. It constituted a part of the provender (unless it was a very similar product) with which our camels were fed in travelling through the desert. I saw great quantities of this fruit exposed for sale in the market at Smyrna. Some specimens which I brought away with me averaged six and eight inches in length, though they are said to be often eight or ten inches long. It is not meant in the parable that the prodigal resorted to food absolutely fit only for swine; but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meanest fare."

### THE GREAT WORK OF THE AGE.

We ought forthwith to set ourselves to bring into exercise the unused talent, energy, and influence which exist in all our congregations; we ought to train the young of both sexes to take a kindly, Christian interest in others less privileged than themselves. We ought to introduce them to Home Mission work as a school in which they will study human character to the best advantage, and in which, while benefiting their fellow-creatures, they will be themselves sanctified and ennobled. Why should not our young merchants and professional men employ a portion of their spare time in the improvement of the young men of

the humbler classes? And would it not add a new interest to their life, and an additional charm to their character, if our young ladies, without neglecting their domestic duties, would spend a few hours of the week in patient and loving endeavours to purify and elevate the womanhood of those poor sisters of theirs who are to be found in the mills and closes of our towns, and in the cottages of our rural districts. Yea, this would be genuine refinement which the Gospel imparts, and would add a fresh grace and sweetness to their conduct in all the other relations of life. When does our gracious Queen appear most worthy of our love and reverence? Is it not when, laying aside the Sovereign, she visits and converses in their humble cottages with the hard-working peasantry of our land, as a woman and a sister. As an old woman,—herself an intelligent Christian peasant, roused into enthusiasm by the condescension of her Queen,—once said to myself: “Her humility gars her lose name o’ her royalty.”—REV. DR ROXBURGH.

### AWAKE! AWAKE! AWAKE!

Sinner, you are asleep! You are wholly unconscious of your true condition; you do not realize your eminent danger, and you do not apprehend the awful destiny that awaits the wicked! O, sinner, for one moment give us your attention. Heed the monitions of the Holy Spirit; listen to the teachings of the Bible; hear the voice of God!

“What meanest thou, O sleeper! Arise, call upon thy God.” Jonah i. 6. “Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” Eph. v. 14.

Every voice from Heaven cries, awake! the wailings of the lost cry awake! and the word and the Spirit cry, awake!

Reader, awake! *awake!* AWAKE! For the sake of your immortal soul *awake now! at once! this moment!*

1. Think of your condition. You are in sin, involved in guilt and condemnation. You are *condemned* of God this moment, and the wrath of God will very soon rest upon you for ever. “He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.” John iii. 36. “He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John iii. 18.

2. Reflect upon your eminent danger, the

great peril in which you live every hour. If you were to die as you are, you would go straight to hell, for you are not prepared to dwell with God in a holy heaven. You know and feel this truth. You may die any moment, and every moment you are exposed to hell! Every moment you are liable to lose your immortal soul and be *damned eternally*. This moment you are liable to die and be lost for ever! “For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape.” 1. Thes. v. 3. O, then, how *great* your danger! O *awake* to a *sense* of it!—*Realize* it to-day. May God help you while you read these lines.

3. But consider the awful destiny of the wicked. What is it? What will it be? It will be conscious suffering and *eternal misery*. The soul must exist for ever and ever—the soul of the wicked as well as that of the righteous, and the soul of the wicked must eternally suffer the torments of hell! “And in hell he lifted up his eyes, being in torments.” Luke xvi. 23. “The wicked shall be turned into hell, and all the nations that forget God.” Psa. ix. 17. How dreadful then must be the destiny of the wicked!

O, sinner, shall this be *your* destiny? I fear it will unless you *immediately* turn to God with all your heart and seek salvation. I tremble for you. You may be *now* standing right upon the brink of eternal woe. One step more in sin may seal your eternal ruin. O may God help you *just now* to awake and fly from ruin.

“Soon oh soon approaching night,  
Shall blot out every hope of heaven.”

### STOP POOR SINNER.

Stop poor sinner! stop and think,  
Before you further go!

Will you sport upon the brink  
Of everlasting woe!

Once again, I charge you stop!  
For, unless you warning take,  
Ere you are aware you drop  
Into the burning lake.

Pale-fac'd death will quickly come!  
To drag you to his bar;

Then to hear your awful doom  
Will fill you with despair;  
All your sins will round you crowd,  
Sins of a blood crimson dye;  
Each for vengeance crying loud,  
And what can you reply?

But as yet there is a hope,  
You may God's mercy know;  
Though His arm is lifted up.

He still forbears the blow;  
’Twas for sinners Jesus died,  
Sinners He invites to come,  
None who come shall be denied,  
He says, “There still is room.”

## CONCERNING PEOPLE WHO ARE TOO LATE.

BY THE REV. THEODORE L. CUYLER.

Esquire Tardy is one of the most exemplary members of the huge Tardy family. He regularly begins the week by being a few minutes too late at church on Sunday morning. We always know the full extent of our Sunday morning congregation when we see the broad-shouldered Squire enter his pew, for nobody comes in after him. And by the way they enter—with flushed faces, with collars awry, and shawls all on one shoulder—it is evident that they slept late in the morning, and have been hurrying ever since to overtake the lost hour. The Squire never hears the invocation, and so misses his share of the blessing; he never hears the “lesson” of Scripture, and so fails to get the thread of the text when it is taken from the morning chapter; he never fails to disturb the whole congregation either when he does arrive at last, puffing and out of breath.

A few days since we met Mr. Afterfair standing at a corner and gazing at a company of workmen who were excavating for a row of new buildings. “Ah! what a find I was!” said Mr. Afterfair; “I was once offered this whole plot of ground for two hundred pounds per lot, and now it is worth four times that sum; but that is my luck.” He was right there; it is always the “Luck” of the slow coaches to lose all the passengers. We have no pity for speculators, especially for the blundering laggards who are always just one week behind their fortunes. Mr. Afterfair has brought up his family to little work and great expectations. We fear that he will wear a poor man’s hair into the grave.

Every department of life is afflicted with more or less of the people who are always a little too late. Beautiful Paris abounds in memorials of the great Emperor who boasted that he was generally “fifteen minutes” a-head of his nimblest foes in getting into battle. But Paris, amid all her monuments to the heroes who have carried the French eagles to splendid victory, rears no pillar of Marshal Grouchy; for whatever services he had rendered before were all cancelled by the mortifying fact that he helped to lose Waterloo for Napoleon by

being an hour too late. The history of our Washington on the other hand is the history of a man who was never behind his time. Rembrand Peale once told us that, when the Pater Patriæ sat to him for his portrait, he regularly entered his studio while the State House clock was striking eight. When a tardy private secretary apologized for his delay by saying, “My watch is out of order,” “Then,” replied Washington, “You must get a new watch, or I must get a new secretary.” Who can tell what the history of the Revolution might have been if at Taunton and at Yorktown the American commander had been just a little too late? It is quite certain that during the present conflict the rebels have excelled the loyalists in two things—in terrible earnestness of purpose and in promptness of movement. They have not as many muskets as we, nor as much money; but they seem to have better watches than our officers, for in only one battle did their reinforcements come up too late.

But the subject of our brief paper has a bearing beyond the events of this life.—It takes hold on eternity. Men do not only lose fortunes and lose battles by unwise delays, but they have in unnumbered cases lost their immortal souls. For in the day of final judgment the dwellers in Christian lands will be divided into two classes—those who seized their opportunity and those who were too late. The happy hosts on the right hand of the Judge will be made up of those who “knew the time of their visitation,” who accepted the call of mercy, who improved the influences of the Holy Spirit, and pressed into the gate of salvation while the gate stood open. And among these rejoicing hosts the very happiest of the happy will be those earnest, fervent labourers for Christ who always seized every opportunity to do good, who redeemed their time and spoke the “word in season” that saved a soul from death.

On the left hand of the righteous Judge in that momentous day will be a vast multitude of those whose fatal sin was that they were too late. They had the clearest knowledge of their duty and abundant exhortations to perform it. Christ came to them with his offers, as He came to besotted Jerusalem; but they knew not the day of their visitation. The truths of heaven

often aroused them, as they once aroused Felix on his throne; but, like him, they put off repentance to "a more convenient season." The door of hope was opened widely to them by the hand pierced on Calvary; but they lingered without until that door was shut.

There will be an especial bitterness in the fate of those who destroyed themselves by their own procrastination. They will be tantalized for ever by the recollection of what they so strangely threw away. The spectre that will haunt them in their abode of despair will be the ghost of a LOST OPPORTUNITY! That spectre they can never lay. It will rise-up before them for ever. It will ring the peals of Sabbath-bells in their memories and remind them how they profaned those Sabbaths by refusing God. It will whisper in their ears the sweet voices of a mother or a sister who once urged them to a better life. It will point them back to the very time and place where they finally refused the tender of eternal life and sealed their own doom. The words which it will echo and re-echo in their hearing for evermore will be, "*too late—too late—too late!*"

We began this little essay in a playful vein, but you will perceive, my reader, that the subject has sobered us as we went forward. It is too serious a one for playfulness. It involves too vast results. We do not mean to intrude a sermon upon you, but we would affectionately warn you against meeting in eternity the skinny finger and the hollow voice of a lost opportunity. It may then point you to the distant city of the blest in its celestial glories, and say to you, "The time was when you might have had a seat in yonder heaven. The gate was open; but you closed it. The Cross was offered; but you despised it.—The Saviour called; but you refused Him. You were almost in yonder region of the raptured. You might have been there; but you were *too late!*" God grant that your future endless years may not be tormented by such memories as these.

"Of all sad words of tongue or pen,  
The saddest are these—*It might have been.*"

Those who would make the way of salvation difficult and free from sin impossible, should remember the evil report and fate of the tau spies.

## THE MIDNIGHT MOVEMENT.

The promoters and friends of the Midnight Movement Committee held their anniversary meeting on Monday evening, May 5th, at Freemasons' Hall. It was a scene and a season of jubilee to its promoters and friends.

The following is an authentic list of results of the Midnight Movement in London, since its origin in February, 1860:—25 meetings held. 6000 women have heard the gospel. 29,000 Scripture cards, books, tracts, and Mr. Noel's address circulated. 123 females restored to friends. 211 placed in service. 27 in homes. 2 set up in business. 2 emigrated. 8 married. 1 sent to France. 1 to Holland. 1 to New York. 30 left the "Homes" after a short residence. 36 enabled and assisted to obtain a livelihood. In London, 440 have been reclaimed; in the provinces, 600. Total, 1042.

To illustrate the working of the Female Prevention and Reformatory institutions in London, take the following statistics recently furnished by Mr. Thomas, the secretary of the "Home" at 200 Euston Road:—"Up to the close of 1861, 707 poor young women were admitted to the homes supported by this institution; of these 137 were fatherless, 114 motherless, 208 had both parents living, and 45 were uncertain about their parents' existence; 128 left the homes before the period of their probation expired, 509 were provided for or restored to their friends, and 80 were in the homes in December 31st, 1861. Income of the institution, £2464, 1s. 4d. Thus far has the Lord led his servants in the management of this cause; in many instances giving them to see the fruits of their labours in the true conversion of many poor outcast females." A remarkable instance of Christian compassion and courage has lately come to light. At a meeting of converts in the east end of the metropolis, a poor girl, who had been "lost," but now "found," instantly responded to a summons publicly made for a volunteer nurse to visit on a poor woman dying of infectious fever. That sufferer was a child of God, and died in Christ. The pillows were smoothed, the burning brow and parched lips of that woman and her six children were cooled by the ministrations of one who had lately been the devil's willing slave, but who now, amid the pestilential air of that chamber, fearless and loving-hearted, whispered to the departing one, who had often shared her scanty fare with penitent ones, of Jesus and his unsparing love, of an opening heaven and a joyful eternity. This incident is as true as it is touching, and is but one out of many instances of self-sacrificing devotedness on the part of converts who have been recently brought to Christ at George Yard Ragged School and Church, Whitechapel.