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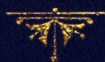
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THE
MIDSHIPMAN
AND
THE MINISTER





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QUARTER-DECK AND THE PULPIT.

“Antiquity is worthless, except, as parent of experience; that which is useful is alone venerable; that which is virtuous is alone noble; and there is nothing so illustrious as the dedication of the intellect and affections to the great end of human improvement and happiness; an end which will be the ultimate test and touch-stone of our institutions; by a reference to which they will be judged, and either perpetuated or swept away.”—*Westminster Review*.



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PATERNOSTER ROW.

1867.

210. g 144.

TO THE
ELDERS, DEACONS, MEMBERS, AND HEARERS OF
BETHESDA CHAPEL,
TATHAM STREET, SUNDERLAND,
DURHAM,
THIS MEMOIR,
AS A
TRIBUTE OF PERSONAL ESTEEM FOR THEIR
EXCELLENT PASTOR,
IS RESPECTFULLY INSCRIBED,
BY
JAMES EVERETT.

PREFATORY REMARKS.

A SERIES of "CRAYON SKETCHES," as they were designated, appeared in the "CHRISTIAN WORLD" a short time since. One of these was of the Rev. Arthur Augustus Rees. This renders the appearance of the present Memoir the less obtrusive, as the subject of it does not come before the public as an entire stranger. The question naturally presses itself upon the reader, "Why repeat what has been given before?" The fact is, the author of the sketch referred to, whoever he might be, was bound to brevity, in consequence of the small space necessarily allowed in a weekly journal, for biography. Besides this, persons who have been indulged with a taste of the agreeable, are generally left with a desire for more; or, to pursue the sketcher in his own vocation, there are many who prefer the landscape, with its lights and shades, to the mere outline,—the full-length portrait, to the head-and-shoulder profile.

Hitherto, the present writer, with one exception,—and that one among the Modern Poets, has confined

himself, in his biographies, to his own people; but having often felt the advantage of going from home, like Wordsworth in his "Excursion," he has, in this instance, stepped out of his ordinary track, and, in so doing, has derived not a little pleasure and profit in prosecuting his self-imposed task.

But how dare to enter upon ground so delicate as that which is yet instinct with life? The answer is, the writer, in his various "Takings," has had to do with both the dead and the living; and there is nothing more common in the present day, than "Pen and Ink Sketches" of active life, from the prime-minister downwards, in the political world, or than portraits of the more notable, in the religious world, from C. H. Spurgeon to his less popular, but still eminent fellow-ministers. Apart from the talents, the genuine moral and religious worth of A. A. Rees, he would probably have been left for others to sketch more fully—if his personal history had not presented an instance of episcopal tyranny, which ought to be held up to public execration, and which cannot be too widely known. In the "Crayon Sketch," it is but slightly touched, for the reason assigned.

To supply what is lacking—the present writer, having himself tasted the bitters of priestly domination, resolved on furnishing a fuller account of personal narrative and ministerial character, than the "Crayon Sketch" admitted, with a view to show more fully the

unprovoked virulence with which Mr. Rees has been pursued. All despotism ought to be exposed. Exposure is not unfrequently a salutary check to its progress. It affixes, as part punishment, a brand on the forehead of its perpetrators, and operates as a warning to others. In the latter case, publicity becomes a public good. Much good was effected by the publicity given to the cases of Messrs. Shore, Gorham, Jukes, and others; and here is another case, which ought to have been published in detail, and in a form to be preserved, five and twenty years ago, which is urged as a reason why it is now given—being pushed on by other cases, varying as to cause, character, and detail, of more recent occurrence; all showing the necessity of a radical and speedy reform. Conviction deepens as cases multiply. The public mind is moved as knowledge is acquired. Persecutors are evil doers—"Wherefore rebuke them sharply"—"Exhort and rebuke with all authority;" so says ST. PAUL.

The writer, in the prolonged course of his life, now extending over a period of more than eighty years, has repeatedly enjoyed the privilege of recording, in a biographical form, the operations of divine grace in remarkable individuals; and he has been delighted to recognize the same substantial effects in persons of widely different characters, attainments, and circumstances. In his portrait of Adam Clarke,—his description of "The Wallsend Miner,"—his biographies of

“The Village Blacksmith,” “The Polemic Divine,” and “The Yorkshire Farmer,”—his narrative of “The Camp and the Sanctuary,”—and *now* in his memoir of “The Midshipman and the Minister,” he has beheld “the self-same spirit” producing the self-same results, in the sons of Mars, Neptune, and Vulcan—in the learned Commentator and the ignorant Miner. He has also been struck with the fact, that—in these, as well as in other cases, how completely God has cut to pieces the red-tape of human systems and institutions. The subject of each respective memoir could say with Amos, “I was not a prophet, nor the son of a prophet.” Their parents did not designate them for “holy orders,” yet they were true preachers in their own fashion, for they were called and sent by God. Human systems may, in any number, fabricate bishops, priests, and deacons, and writers and readers of essays—but God only can make a PREACHER; nor does He confine Himself for materials to the college, or even the school; and, as to the designation of parents, He generally refuses the choice of men. Abraham chose Ishmael, but God chose Isaac, while Jesse thought of all his sons before David, the Lord’s anointed. Learning, or the lack of it, presents neither help nor hindrance to Him! Spurgeon, the prince of preachers, never sat at the feet of Gamaliel, and Samuel Hick, the “Village Blacksmith,” who preached before he could even read, brought more sinners to Christ, than many a reverend

divine. The "Midshipman," too, as will be seen in the narrative, was cut off from school at the age of thirteen, and owes most of his attainments to his own industry after his conversion to God, which is a living commentary on the text,—“How shall they preach, except they be sent?” In homely phrase, “a bushel of wheat is worth a cart-load of chaff;” and one preacher of the true stamp is of more value—to employ another homely phrase—than a hundred of the “Birmingham make;” nor does the writer doubt, that one main reason of the spread of Ritualism is, a consciousness, on the part of men-made ministers—that since they cannot preach, and must, in these days, do something for their money, they are shut up to ecclesiastical millinery, perfumery, and gymnastics.

JAMES EVERETT.

January, 1867, Sunderland.

THE
MIDSHIPMAN AND THE MINISTER.

BIOGRAPHY is a mirror in which human nature is seen in all its moods, phases, features, attitudes, and actions, good or bad, debasing or meritorious, and in which he who looks may obtain glimpses of himself. "*Men of like passions with ourselves*" is a thread that runs through the whole web of human life. We see, to return to our first allusion, what we *were*, what we *are*, and what we may *become*. The individuals contemplated were inheritors of the same infirmities, assailed by the same temptations, sustained the same conflicts, and had the same difficulties to surmount as ourselves; thus, leaving us inexcusable if we do not, according to ability, means, and opportunity, attain the same height which they attained, in our own particular line, and arrive at the same enjoyments in our own devotions and religious experience. Biography, it has been justly observed, sets before us the whole character of a person who has rendered himself conspicuous, either by his virtues or his vices—shows us how he came first to take a right or a wrong turn—the prospects which invited him to aspire after higher degrees of glory, or the delusions which led him from the path of purity and peace; the circumstances which raised him to dignity and honour, or the rocks on which he split, and sunk to infamy. As to the subjects portrayed, we

are, generally speaking, instructed by their wisdom, warned by their miscarriages, and encouraged by their virtues.

In every nation, in every large district, and in almost every town, there are individuals whose names, associated with the name of the place, have a spell to arrest and to fascinate every visitor, or way-farer passing through, and which, like epic themes, as has been observed, preserve, as by prescriptive right, perpetual freshness and recollection. Who could pass through Bedford without thinking of its gaol, and the Divine Dreamer within its walls, penning his day-dream, "The Pilgrim's Progress," rich in all the realities of Christian life; who, through Stratford-upon-Avon, without being reminded of Shakespeare; who, through Epworth, without John Wesley appearing in vision before him; who, through Lichfield, without remembering the colossal figure and authoritative voice of Dr. Johnson? It will be long, by way of illustration, and taking a wider verge, before Germany will hear the last of Luther and his table-friends; America of the Pilgrim Fathers and the "May-Flower;" England of the Marian Martyrs, and the heroic Puritans of the Commonwealth; and it will be long before even matters and persons of minor importance will be effaced from the memory, in different localities, in which the events occurred or the individuals lived, in connection with different subjects.

Biography merits not only the title of a MIRROR, but also that of a REMEMBRANCE. We meet with many pleasant memories, which we love to cherish, and which we carry with us through life.

ARTHUR AUGUSTUS REES is one of these men, who, as a Christian, is giving full proof of his ministry—obeying the command of his Divine Master, by preaching the Gospel, and showing by his spirit and general conduct, that he loves his neighbour as himself,—the two great propelling feelings and principles by which

he is actuated,—the one setting him to work, and the other keeping him at it; a work in which all the powers of the mind, the feelings of the heart, and the activities of life, are deeply engaged, imparting a peace which the world can neither give nor take away.

For what constitutes the *narrative* of the present sketch, the writer is chiefly indebted to a Lecture, delivered by Mr. Rees, entitled, "Personal Recollections of a Naval Officer," between the years 1828 and 1833, delivered in his own place of worship, Tatham Street, Sunderland, in aid of a fund for building a Foreign Seamen's Chapel at the South Dock, a site for which had been kindly granted by the River Wear Commissioners." To this may be added, a second Lecture, with less incident, delivered by the same gentleman, entitled "Twenty Years a Preacher in Sunderland, in the Establishment and out of it; or Lights and Shades of a Pastor's Life." The ground, therefore, so far as *fact* is concerned, may be considered safe, and worthy of confidence.

In describing Mr. Rees' ministerial character and qualifications, the writer has depended on his own observation and knowledge, not doubting that his views will be confirmed by many who will say—"That which we have seen and heard, declare we unto you."

Mr. Rees was born at Carmarthen, South Wales, February 22, 1815. His father, who had been a naval officer, was a gentleman of large landed property. He was midshipman in the navy in the commencement of the French Revolution, and was present at the battles of Camperdown and Copenhagen. He was the father of seven boys and girls, all older than Arthur; the oldest brother possessing the family estate, and being for many years a highly influential county magistrate. Mrs. Rees, the mother of the family, was of French-Dutch-American descent.

Owing to peculiar circumstances, Arthur's father lived in France, and his mother in England; and as

soon as he was able to repeat his alphabet, he was sent to school. For some years he had no settled home, and pleasantly observed, that "from sheer hunger, he had frequently picked the crumbs from under the table, and played at pitch-and-toss for bread and butter." A somewhat amusing incident occurred during his school-boy days. Having made free with the apples in the school garden, he was doomed to pay the penalty incurred by the act. When in class, reciting the ten commandments, he saw that the eighth came to his turn, to avoid which, he slipped out of his place, and took a turn lower down. The master saw him, knew the motive, and cried "Conscience," till he made him blush. Here, rebuke and punishment were ingeniously blended, without the humiliating circumstances so often attendant upon the latter. From the age of five to thirteen, he was tossed about the country at various schools, without either parents, friends, or others, paying the least attention to his personal religious instruction. He might have adopted the language of David—"No man careth for my soul;" and what was worse, he knew as little of it, and cared as little for it, as those around him. He was emphatically, "without God in the world."

At the age of thirteen, his father took him from school, and obtained for him, by the interest of Sir George Cockburn, the position of a first-class volunteer, March, 1828, when he entered the navy, and was appointed to H.M.S. WASP, of eighteen guns, then moored alongside of a hulk, where little else met the eye but scenes of profanity, and as little accosted the ear but the most revolting language. What a school for a youth to enter—an heir of poor fallen humanity! whose father was glad to get rid of him, and who was equally glad to get rid of his father,—the son having been made to feel he had been a burden to his father. The one was estranged from the other. The father's transfer of him to other hands, removed him from no

restraint. He had lived without parental authority; and now, the only fear upon him was naval discipline, which allowed ample scope for the indulgence of all the follies and vices of sea-faring life.

On leaving for Portsmouth, he had no opportunity of bidding farewell to either his father, mother, brothers, or sisters. This, however, was the less painful, as the scattered state of the family allowed so few opportunities for cultivating the tender affections, which belong to relationship, and are ever showing themselves in the interchanges and amenities of the social circle. He was not the less prepared by this estrangement to meet the more untoward occurrences of his naval life. The hulk was quitted for the ship, and the berth assigned him was a hold ten feet long, six feet wide, and five feet high—destined to accommodate twelve human beings! In this prison he remained upwards of three years. What a history would the thoughts of that young mind, and the feelings of that young heart, unfold, cooped up in that small space, in that brief period of time?

At length the ship was ordered off to the Mediterranean. Here young Rees, one of her crew, was found among others, when she arrived—as little likely, from his training, of ever becoming a preacher of the gospel, as Paul on his way to Damascus. How inscrutable are the ways of God! And how many, equally unlikely as the sailor-boy, or the pupil of Gamaliel, has “it pleased God,” who has separated them from their mother’s womb, to call by his grace, and commission to preach the unsearchable riches of Christ.

The *Wasp* was commanded by Captain Dickenson, and the crew consisted of about 120 hands, including twenty marines. On the anchor being weighed, the ship set sail; but the very first night she was suddenly taken aback, near the Needles, and was almost laid on her beam ends before the yards could be rounded. Young Rees was asleep below, and heard nothing of

the peril to which he had been exposed till next morning. In the Bay of Biscay he suffered from sea-sickness more than a week. At length they rounded Cape Finisterre and St. Vincent, and bore for Cape Trafalgar, by which time he was able to take his turn in the maintop, and began to take his watches by night and day—service not a little trying for youths of a puny habit of body. Shortly after, they anchored at Gibraltar, whose precipitous heights and calcareous rocks were surveyed with astonishment, and, in after-life, described by him with vivid precision. Next, they sailed for Malta—the scene of St. Paul's shipwreck. But that which would have excited the deepest interest in more advanced life, produced but little emotion, owing to his want of personal religion and scriptural knowledge. Though he went ashore, the place had no charms for him; it was fearfully hot—scarcely a tree was to be seen—soldiers, priests, beggars, and great guns appeared to be the only things visible. His more enlightened mind would have found various matters of interest in the odoriferous plants of the more cultivated parts, on the eastern side of the island—in its cotton, lemons, almonds, olives, and vines—in the history of the “Knights of Malta”—and would have led him to scan, with inquisitive eye, the northern point of the entrance of the port of St. Paul, marked by tradition, as the part where the vessel was wrecked in which the Apostle sailed, when sent a prisoner to Rome, to appear before Cæsar. But thus the scene found and left him.

The vessel weighed anchor from thence for Greece and Navarino, the scene of the famous battle, which was often visited by the crew, but for the sight of which battle, they were a few months too late. Their commission was to watch for pirates, and many a questionable-looking lugger they overhauled. At this period, our young voyager visited Corfu, one of the most important of the Ionian Islands, the seat of their

government, famed for its wine, oil, honey, and salt, and for its fine harbour, and its castle.

After a short stay here, the vessel proceeded to Zante, Cephalonia, up the Adriatic, and again to Greece, which familiarised all the capes and headlands of that part of the Mediterranean to young Rees—round Cape St. Angelo, up the Gulf of Nafoli, back again, across the Gulf of Egina to Athens. Greece was then in close possession of the Turks. But to a curious eye, and an inquisitive mind, without any great store of knowledge, acquired in the reading of voyages, travels, and history, a base might be laid for a very respectable superstructure in after years; and there is no doubt, from Mr. Rees' retrospective glances on early days, that such scenes had a beneficial influence on the studies and reading of riper years. Zante, one of the Ionian Islands, with its currants, rivalling those of Corinth, its unequalled peaches, and choice wines, would invite the juvenile taste, and be certain to be remembered; nor would its petroleum springs, celebrated for ages, be forgotten. Cephalonia, the largest of the Ionian Islands, had its history and objects of attraction, together with the separate Gulfs of Angelo, Nafoli, and Egina. But Athens, styled the "Eye of Greece," while Greece itself was styled the "Eye of the World," was certain to excite more than ordinary interest, as to its orators, philosophers, and architecture, and to revive in his recollection what he had met with in books put into the hands of youth trained in respectable schools. Here, the crew landed; and his description, several years after, of the visit he and others paid to the Pasha, accompanied by a mounted guard of honour, himself—being the youngest officer—clapped behind one of the horsemen, for want of a sufficient number of horses, showed, with other incidents and occurrences, the impression made upon his mind, and the gradual enlargement of his sphere of useful knowledge. Though somewhat singular, yet

circumstances still more singular have distinguished other cavalcades, than Arthur Augustus Rees entering the capital of Greece mounted behind a Turkish horseman. During this visit, the Parthenon, the temples of Theseus and Eolus, and Mar's Hill, where Paul was tried for preaching, together with other objects of attraction, for which this capital is so famed, were objects of close and curious inspection ; and no one of his years in the procession, would be able, from the quick, clear, tenacious, and all-grasping construction of his mind, to take in and retain more than young Rees. Such visits and such scenes were congenial to his taste, and furnished him, without being conscious of it, with what became serviceable to him, when he stepped out of the cabin of a ship of war into the pulpit, to engage in the work of the Christian ministry ;—with reminiscences, under impressions and in a spirit to which he was a stranger, at the moment he might possibly have been pointing his foot on the spot, whether at Malta or on Mar's Hill, on which the Apostle Paul stood, centuries before. The recollection of these historic facts, in connection with his own visit, when years had passed away, gave vividness to his picturings, and freshness to his feelings, which no cold rehearsal could impart, without personal cognizance. The places themselves were revisited in mind ; and in this way, youth came to the aid of maturer life ;—one part of life helping another, a fact only revealed in the event.

On leaving the classic ground of Athens, they sailed for the Island of Egina, whose Gulf they had before crossed. Here, our young voyager nearly lost his life. He could swim before he was twelve years of age, and delighted to sport and bathe in the warm waters of the Egean sea, when he arrived there. He had often jumped from the mizen chains after a piece of holy stone thrown into the water, fathoms deep, caught it before it reached the bottom, and returned with it to the top. Close to the shore was a rock, under the surface of the

water, with a natural arch several feet wide. One day, while amusing himself by diving beneath the arch, and coming up on the other side, which he had succeeded in doing several times, he dived once too oft. Not having dived deep enough, and the water buoying him up to the top, kept him there till nearly suffocated. Happily, he had the presence of mind to dive down again, and make his way up to the light. On a previous occasion, when about ten years of age, he was saved from drowning, while bathing in South Wales.

While at Egina, sporting in the waters, he discovered the body of an unfortunate Turk, buried underneath the sand, who, he supposed, had been drowned. On one occasion—which shows that his superiors reposed confidence in him—he was sent on a perilous undertaking into the town at night, in search of a missing sailor, with two armed marines. He found him drunk, and prevented him from becoming the prey of the thief or midnight assassin.

His father, for whom he could cherish little or no affection, in consequence of his heartless neglect of him, had made no arrangements for transmitting means for his support. This, of course, not only embarrassed him, for want of sufficient mess money, but had a tendency to degrade him before his fellow officers. His pay was only £1. 2s. per month, which fell short of the demands made upon him. But a kind providence raised him up a friend in the person of the second lieutenant, who, some years afterwards, became post-captain—J. B. H. Hay. Another thing in his favour, in a civil sense, was his voice—being a good singer, it made him a favourite among the officers, who frequently had him in the gun room, to sing such songs as the "Merry Swiss Boy," "The Sea, the Open Sea," "The Death of Nelson," "Will Watch," "The Minute Gun at Sea." The second lieutenant perceived his occasional dejection, and, on learning the cause, said "Never mind, whatever money you want, I'll advance

you, and if you can repay me, well, if not, well." He also taught him navigation and seamanship.

About this time, Captain the Hon. W. Wellesley, a young man of twenty-two, son of Lord Cowley, and nephew of the late Dr. Wellesley, Rector of Bishopwearmouth, succeeded the previous captain. This youthful commander possessed a measure of true religion, which originated, as he afterwards told Mr. Rees, in the contemplation of the horrors of the battle of Navarino, at which he was present. Yet, notwithstanding his piety, he found it necessary to tell the gunner one day to give young Rees a "good rope's end," for having mischievously damaged his pistols. This officer, some years afterwards, left the navy from conscientious motives, and became a preacher of the gospel; otherwise, had he continued in the service, in process of time, he would have been one of the youngest admirals in the navy. But God had other employment for him; and after Mr. Rees became a minister, and had a place of worship of his own, his old shipmate frequently occupied his pulpit. What a change, and how mysterious the workings of divine providence, as well as those of grace!

During this cruise, the subject of our remarks visited the Pass of Thermopylæ, where he fell in with the celebrated geographer, Col. Leitch, and his lady, and afterwards breakfasted with them on board their yacht. This place, like Athens, possessed more than ordinary interest; not so much from present appearances and occurrences, and the hot baths in the neighbourhood, from which it derived its name, as from the past, being celebrated on account of a battle fought there nearly five hundred years before the Christian era, between Xerxes and the Greeks, when three hundred Spartans resisted, for three successive days, the attacks of the most courageous of the Persian army, which, according to some historians, amounted to five millions; and for another battle fought in the same place, between the

Romans and Antiochus, King of Syria. This small pass, leading from Thessaly to Locris and Phocis, with its historical recollections, was more likely to interest a youth, like Arthur, destined for the navy, in time of war, in a ship of war, with probable conflict before him, than if he had been occupied in the merchant service.

From thence they sailed to Salonica, the ancient Thessalonica, where St. Paul was again brought to recollection, who afterwards became his model as a preacher, and whose Epistles to the Christians in this place, he delighted to expound and illustrate. This ancient capital of Macedonia was another place of special interest, with the history of its Philip and its Alexander.

On weighing anchor, the Wasp sailed to the Hellespont, now known as the Dardanelles. Here was rich food, and fine scope for an imagination like that of the youth before us, who, if he had not been rendered familiar with the whole before, would be certain to hear of Helle, from whom it derived its name, and who was drowned in its waters on her voyage to Colchis—the love and death of Leander—the bridge of boats which Xerxes built over it, when he invaded Greece—the folly of the same monarch in flogging the waves with rods, in order to fetter Neptune—and the loss of his ships, which, through his impetuosity, rendered all his labour ineffectual. On the arrival of the Wasp, the commander and his crew found the English and Russian fleets at anchor. Russia, at that time, was at war with Turkey, and the British fleet was instructed to oppose the Russian fleet forcing the passage of the Dardanelles. While there, peace was restored.

Various other cruises followed; and, by this time, he had tasted what was denominated, “the sweets of the mast head.” His kind friend, Lieut. Hay, did him this favour more than once. Having, on one occasion, remained longer below than was prudent, on going on deck, the lieutenant—William Fordyce Blair, after-

induce him afterwards to warn others against frequenting such places.

Such were the circumstances in which he was placed, that he thought once more of going to sea, and applied to various quarters for employment, but in vain. Providence had been with him from the beginning; and so far the work of the Divine Being was perfected. But still the sentiment held good—"Help yourself, and heaven will help you." The further development of providence, and the means of improvement, were now placed in his own hands. He might become good or bad, wise or foolish, not always, perhaps, in the degree which he, as an individual, might choose, but, with a will perfectly free, so far as the state of things around him enabled him to decide. He knew that, to allow his hand to lie in the ice, providence would ordain it to be frozen, that if he were to hold it in the fire, providence would ordain it to be burnt. He knew also, that if he returned to the sea, the same providence might permit him to be drowned; but he was equally aware, that to remain on land, without exertion, providence might ordain him to starve. He next thought of applying for compensation for the injury he had sustained while in the service. Among others, he spoke to Sir Thomas Hardy, Nelson's old captain at Trafalgar, but could obtain neither ship nor pension. Other applications failing, he concluded on trying his hand at the guitar, which had ministered both to his own pleasure and that of others, and might, in time of need, supply his wants; and forth he went to Bryanston Square, with his instrument and a Greek capote, as high in expectancy as Oliver Goldsmith with his flute. No sooner was he about to salute the ear, than a servant maid put her head out of the kitchen window, and told him her mistress was not at home. He proceeded to the next door, but on touching the strings of his instrument, he found one of them out of tune, screwed it up, and snapped it. This put an end to his

trees. Traces were to be seen of the foundation of a splendid theatre, on the slope of a hill, an ancient aqueduct, and on a gateway belonging to the castle, was to be seen a statue of superior workmanship, though much mutilated, supposed to be that of the amazon Smyrna, from whom the city is reported to have derived its name.

Other scenes awaited him at Tunis, on the coast of Africa, whither the vessel sailed, where he visited the ruins of old Carthage—scenes in many respects differing from those, as well as their histories, he had witnessed in Asia.

If the father of young Rees had purposely sent him from home on his travels, as in the case of some of our nobility, with a view of enlarging his knowledge of the world, he could not have selected portions of the globe affording a richer treat than those to which reference has been made, for an intellegent and inquiring mind. He might have disposed of him in many ways, if he had been at all solicitous about his morals, in which there would have been fewer risks; but few from which he could have drawn, and turned to better account in after life, whether for personal gratification, or useful information, as a public teacher. It was one of those schools to which the providence of God, rather than his father, had sent him, to lay up for a future day, treasures of knowledge, of which he himself was not aware at the time, but the full advantage of which he felt, when, in the course of his reading, and in the exercise of his ministry, his mind was thrown back upon the history and scenes of early days.

Tunis, five miles in circuit, with its lofty wall, its five gates, its thirty-five mosques, its nine colleges, and mixed population of Moors, Turks, Arabs, Jews, and Christians, merchants and slaves, could not but present objects of interest oven to the juvenile mind. It is situated in Barbary, a country 200 miles from north to south, and 120 from east to west. The mountains

...ordered him to the mast head for a
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—his solace. Other books, in which he had delighted, were laid aside. He had many inward struggles, but occasional seasons of joy. After close attention to the Word of God, a growing sense of natural depravity succeeded. This he was determined, so far as he was able, by earnest prayer and self-denial, to eradicate. He painfully watched his thoughts, words, and actions, and resolved on conservating himself to God. In all his efforts, there was a mixture of self. He sought, and hoped to achieve, that which the grace of God alone can effect. At length, stript of self, he came naked to Christ; ceased from his own works, and in the exercise of faith, experienced lasting repose, where it was alone to be found, and was clothed with that raiment, in which he could alone appear acceptable in the sight of God. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." He experienced the truth of that statement— "We have redemption through his blood, the forgiveness of sins." From the time he made a free surrender of himself to God, his confidence remained unshaken. His peace flowed like a river—ever flowing—because of its issuing from the Rock which GOD had *stricken* for man.

Previously to this, any knowledge he might be said to have had of religion and its Divine Author, was a mere notion, or floating opinion, taken up without examination, entertained without the least conviction of its truth, and a matter which belonged to others rather than himself, in which he had no personal or immediate interest. His sister's remonstrance had more of the "early dew" in it, than the "former" or "latter rain;" more of the sudden flash, than the abiding light: while the appeal of his brother had more of the light of prophecy than the "light of the world" in it—belonged to the Old, so to speak, rather than the New Testament,—to the Jewish, rather than the Christian dispensation. In one view of the subject,

JESUS CHRIST was to him, what he was to the Jews—like the sun hid behind a cloud, the cloud of Jewish types and shadows standing before: in the other, the same JESUS was to him, what he was to the Apostles, like the sun unveiled to the eye, the cloud of Jewish types and shadows being thrown behind, and in effect saying, as the angel said to Jacob,—“Let us go, for the day breaketh.” And a blessed day it was, when Christ was made manifest to man! It was like the sun bursting from behind a cloud, scattering rays of light and glory on all around. Even in His humanity, as one expresses himself, He looked like the sun through a sea of vapours—veiled, but not extinguished—shorn of his beams, but not diminished in glory. Next to His manifestation in the flesh, is His manifestation in the spirit, when received by faith, and “formed” in the soul. “CHRIST in you the hope of glory.” Arthur Rees had received this Saviour, and now walked in the light. But he wanted employment and Christian fellowship.

He felt, from the strength* of his religious impressions, and the class of persons he was likely to be associated with, that he could not again join the navy, and wrote to his father, to that effect, venturing, in the warmth of his new-born feelings, to direct his attention to the weighty matters of personal religion. His father, with the same indifference to his welfare which he had manifested for years, but somewhat piqued, replied, if he wanted medicine, he would not go to a quack, and, as he had found him one profession, and he did not like it, he might find himself another.

In this state of destitution, he coupled with the improvement of his religious feelings, the improvement of his mind. He had learned French before he went to sea, but knew nothing of the Greek or Latin, without which, he was not prepared to enter college; and being low in finance, he could not afford to engage a master. Accommodating himself to circumstances,

he purchased two grammars, one in the Greek and another in the Latin tongue ; and, locking himself in his room several hours in the day, mastered the rudiments of each of these languages. Divine light was to him, as to others, a great help to the acquisition of knowledge. He laid aside his guitar and his pipe,—the one now of as little service to him, as the other was pernicious and expensive. As he advanced in grace and religious knowledge, his heart was drawn to the Christian ministry ; and that he might be guided in the matter, he made it a matter of prayer, that a door might be opened to receive him.

He proceeded to Bristol, and there he attracted the attention of some clergymen, who, after investigating his history, as to character and abilities, raised money (which, as a debt of honour, he afterwards, in great part, returned) and sent him to college in Wales. His chief tutor was afterwards Bishop of Landaff. To his credit, he obtained a scholarship of £20 a year, and passed his curriculum at the close of 1839. He then went to Bath, where he first met her who had been his guardian angel up to the present period.

While at Bath, he received a letter from the Rev. W. Webb, Rector of Sunderland, inviting him to become his curate, to whom he had been recommended by his tutor. On acceding to the request, he proceeded to the North, and was examined by Bishop Maltby, in person, and also ordained deacon by him, at Auckland, in January, 1841. He preached his first sermon in Sunderland Church, without manuscript, or any notes whatever, being suddenly called to officiate ;—a task, it is believed, which the bishop himself—if the after-dinner extemporaneous effusions which have been heard from him are to decide the case—could not have performed. This sudden call to the pulpit was on a week night, when his fellow-curate, whose duty it was to officiate, was unexpectedly prevented. Without any written preparation, therefore, with little thought, and

no great stock of theological knowledge, he ascended the pulpit, and preached for the first time in his life. He was young, with a heart fresh for the work. The congregation was small, and he "gained the attention, if not the admiration, of those that heard him," as he afterwards observed. It was an earnest of what was to follow. An influential parishioner asked him whether he had not taken lessons in speaking when at college? "No," was his reply; "I speak off hand, as God helps me." He preached twice the Sabbath following; in the parish church in the morning, from 2 Cor. iv. 1, 2,— "Therefore, seeing we have this ministry, as we have received mercy, we faint not;" and in the evening, at St. John's Chapel, from Ezekiel xxxiii. 7, 9,— "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." This was high ground for a comparative youth, and reminds the writer of another young preacher, who, in the warmth of his zeal, took for his first text,— "Nay, but as captain of the host of the LORD, am I now come." In both cases, the texts were characteristic of the men, who were personally known; expressive of their sincerity, fearlessness, and the strong conviction they had of their call to the work of the ministry; a fact confirmed by the toil and fruit of succeeding years. Mr. Rees characterised himself as possessing "a rough-and-ready style of address;" the other preacher, to whom reference is made, had a considerable amount of finish, in matter, manner, and style. The fact is, Mr. Rees was plain, rather than "rough;" and, as to readiness, all would be correct enough, if after years are allowed to give evidence, for there was no "smell of the lamp"—nothing like rehearsal—no appearance of the *memoriter* school.

In the month of December of the same year that Mr. Rees was ordained deacon, he was also ordained priest; and in social conversation, would not hesitate

to notice a touch of the *tar*, which inadvertently distinguished him after he left the navy, by asking the bishop, in the frankness and generosity of his heart, to drink wine, to the astonishment of a very long table lined on each side with ecclesiastics, who were at liberty to attribute it to either a sailor's carelessness, or his ignorance, owing to the circumstance of his having been shut out of society, in which other etiquette than that on shipboard was observed.

He no sooner commenced his public ministry, than he attracted more than ordinary attention, owing to his zeal, fidelity, and manner. He offered a full, free gospel to his hearers; salvation to the vilest sinners, through faith in the vicarious sacrifice of Jesus Christ. He showed that he cared more for the salvation of souls than the mere proprieties of the established ritual. The congregations increased each succeeding Sabbath. He also undertook a week-night service, on the Thursday evenings, in St. James's Chapel, and issued a printed address, inviting the inhabitants to attend. Some hundreds responded to the invitation, and at the close of the sermon, he requested such as were impressed with what they had heard, to remain behind, to hear a short address suited to their case. Mr. Hampson, one of the preceding rectors, had been schooled in Methodism; but it now appeared as though the spirit of Wesley himself, conjoined with the warmer zeal of Whitfield, had visited the town. Numbers of men and women were awakened to a sense of their moral wretchedness, and the necessity of personal piety. There was "an off-hand style of speech," an intense earnestness in manner, an undoubted sincerity, that gave reality and life to all that was said. While he pleased and profited the many, he gave offence to the few, by his "plain dealing."

He was invited, in the month of November, 1841, to preach a missionary sermon at Houghton-le-Spring, the scene of the apostolic labours of the celebrated

BERNARD GILPIN, still known by the name of "The Apostle of the North." Old friendship, as well as popular favour, appears to have led the way to this invitation, the curate of the parish having been a fellow midshipman on board the *Britannia*, in 1832. Mr. Rees took for his text, "My spirit shall not always strive with man," And being on REFORM soil, so to speak, where GILPIN and others had lived and laboured, it was not remarkable that some of the old WORTHIES should pass in vision before him, and, with their names and persons, that some of their remarkable sayings should occur. Bishop Latimer was one to whom he adverted; and, quoting one of his sayings, observed, many prayed, "Our Father, who art in *heaven*," who ought to pray, "Our Father, who art in *hell*," being, in scripture phrase, the children of the devil, whose works they did; and, at the close of his discourse, instead of saying, "The peace of God, that passeth all understanding, keep your hearts and minds," he said, "keep the hearts and minds of his people." Such "irregularities," as they were designated, could not be tolerated. He admitted, while showing human nature in its true colours, that he "had painted a snake in old Bernard Gilpin's church," but he had to complain that his "copyists had added legs" to it, in their misrepresentations to the bishop. The bishop wrote to him, first requesting an explanation, and afterwards the manuscript of the sermon itself. A correspondence was the result, comprising far on to a score of letters, which were published. Mr. Rees gave his own version of what he had advanced at Houghton; but not being in accordance with the high church and classic notions of his lordship, he was "prohibited from preaching in any other church in the diocese, except that to which he was licensed;" and ordered also, in reference to what he stated, as to his habit of writing only "brief notes," to "write his sermons in future," at full length. As Mr. Rees had cut out for himself a sufficient por-

tion of work for the employment of his time at home, the prohibitory part of his lordship's letter, was likely to prove less acceptable to others, than to his own flock and to himself. The injunction to write out his sermons, and read them, was another matter. There was little hope of him making that a point of conscience. Nature and custom were at variance; and he was more inclined to attend to the dictates of the former, than to obey the mandate of the latter. He was a bird of air, and shunned the cage; a free man, and despised the shackles of the slave. However, as he had stated to his lordship, that he had preached the same sermon a short time before, in his own parish, referring, of course, to his "brief notes," and extemporaneous remarks, without giving offence to his own hearers, the whole was to be forwarded—the notes so far as they had been written, and the remarks, so far as they could be recollected. His lordship took special care, in his letter, dated, "Auckland Castle, January 16th, 1842," to state, in reference to the enclosure, "If it be not bulky, it may come by post *pre-paid*, or in a parcel by the coach, so that in either case I may receive it by Tuesday." His lordship, to save himself from any expense, wished it to be "*pre-paid*." If his feeling of thrift had extended to the curate, he might have suggested, as the cheapest mode of conveyance, that of the "common carrier," instead of by "coach," though it would not have comported with the dignity of a "castle." Anyhow, government was not to receive anything *directly* from himself, much as he was indebted to that government for the position in which he was placed. It was only to be sent by "*post*," if *pre-paid*; if otherwise, by "coach." The cost to either was trifling, the distance being only about thirty miles; but look at the man, his position, and the spirit which dictated the thing. It was before his lordship was cut down to eight thousand per annum, out of which he might, in homely phrase, have "picked up a living,"

even in "hard times;" but at the time when his revenue could not be less than twenty thousand pounds per annum, while the poor curate, who was requested to pay the postage, was in the annual receipt of only one hundred pounds! The "penny-postage," under such circumstances, could not be otherwise than hailed as a boon at "Auckland Castle." But such an injunction, left little ground to hope, that, if the curate had been ordered to appear in person, with his sermon in his hand, he would have found the "bishop" so far "given to hospitality," as to press him to take a seat at his table.

In the course of the following year, the popularity of Mr. Rees was greatly on the increase, and God owned his labours in the conversion of sinners. His week-day meetings were more numerous attended than before, and anxious enquirers for salvation were multiplied. This, as is usually the case, roused opposition, both from beneath, and from among persons professing to be the friends of the church. It was considered by some of the more respectable part of the parishioners, unbecoming in one so young, one in such a subordinate position as that of a curate, to take a part so prominent as the one in which he was leading the way, to publish an invitation to the parishioners, without the concurrence of his seniors and superiors. What added to these "irregularities," as they were considered, the bishop was just then about to visit the parish, to administer the rite of confirmation, and Mr. Rees was required to prepare a class for the ceremony. He soon found, however, that the catechism, in which he had to instruct the young people, was not in accordance with his habitual preaching in the pulpit, and, instead of teaching them the catechism, he began, in the warmth of his zeal, and anxiety for their everlasting welfare, to preach CHRIST to them. This was noised abroad, and characterized as a sin. About the same time, the rector, with his intended wife, went to

hear one of his week-evening addresses, adapted to the class of people that were in the habit of attending, and, with this, the rector was so much offended, that he gave him three months' notice to quit. As soon as the intelligence of the notice reached the public ear, a petition was drawn up, and signed by fourteen hundred of the parishioners, praying the rector to continue him in the parish. The press took up the matter, one journal speaking of him as "the instructor, the spiritual physician, and the friend of his flock;" and another declaring, "that he had laboured with extraordinary faithfulness and zeal in the parish, and that from the earnest and powerful character of his preaching, he had drawn an immense congregation around him." A third class stepped in between the masses and the more refined portion of the parishioners, hoping to reconcile them, by proposing that he should be continued as a *reading* curate, but not to *preach*. Though this was calculated to reconcile the fastidious, and such as disliked to see themselves in the mirror of Truth held up to their view, it neither suited the persons who acknowledged themselves to be his children in the gospel, nor yet his own free-born spirit. What! confine the midshipman to the drill of the marines! Gag the off-hand speaker, and tie him down to the repetition of other men's words! Such a destiny was incompatible with his notions of a *call to preach*—to cry aloud and spare not. He neither belonged to the stereotype fraternity, nor could his free, bounding spirit be transfixed to stereotyped materials, without being allowed to mingle with them his own thoughts, the feelings of his heart, and the suggestions and inspirations from above. God had given him mind, as well as the persons to whose stereotyped thoughts he was sought to be bound,—mind for use, and for the free and proper exercise of which he was accountable to the giver. So he felt, and so he conscientiously proceeded.

An earnest hope was still cherished, that he would not be compelled to leave Sunderland. A place of worship belonging to the Scotch Presbyterians, in Monkwearmouth, having been offered for sale, there was a desire on the part of many to purchase it for him; and a memorial, signed by 7,364 persons, was forwarded to the bishop, Dr. Maltby, praying him to grant a licence to enable him to preach in it. The grant was refused, and he declined to officiate in it without a licence. Still, he was the man of the people: and the popular favour which accompanied him in his ministrations, was that of which Dr. Chalmers speaks, when he says, "the best kind of popularity is a peaceful popularity,—the popularity of the heart—that is won in the bosom of families, and at the side of death-beds; not the popularity of stare, and pressure, and animal heat, and the hosannahs of a drivelling generation." Of this kind of popularity Mr. Rees was a sharer; and, instead of inflating the mind, it only added to his fidelity and his zeal. In addition to the Thursday evening services, on which occasions he preached and read prayers, the Monday evening was set apart, between the hours of six and eight o'clock, when he privately conversed with sincere enquirers after truth, respecting their eternal welfare.

It is impossible—though anticipating the thread of the narrative—not to perceive the providence of God at work in the occurrences taking place. Nor did Mr. Rees himself fail to acknowledge God's hand in them. Looking on the past, after a series of years, and advert- ing to "all the way which the Lord had led him," he observed, in reference to Dr. Maltby's interference and restrictions, "On I went with my work, and being, I suppose, born to be a Dissenter—that is, in High Church vocabularies, a rebel, a rogue, and a reprobate, —I sought to separate the precious from the vile, by forming a church *within* the general congregation." Accordingly, he invited those who benefitted by his

ministry, and whom he believed to be true Christians, to meet in his house once a week, for special prayer and religious instruction; and this was the germ of the Christian community, which afterwards composed his own church in Tatham Street, of which church he became sole pastor. The people whom he had gathered, were preserved together, in Christian fellowship, for his fostering care in after days—encouraging him with a knowledge of the fact, that what he had wrought was not lost, and that the hand which sows shall also reap. The temporary separation entwined the one around the other more closely than before. The trees of righteousness put forth a richer verdure, and yielded more abundant fruit, on being transplanted. Though the training hand was the same, the soil, the situation, the atmosphere, seemed more adapted to the nature of each. At all events, both vine and vine-dresser appeared to sun themselves in each other's smiles. Whatever the one gave, the other repaid with interest.

To return to the narrative. A short time after he commenced his ministerial labours, he caught a severe cold—which nearly resulted in a brain fever—from officiating at a funeral with his hat off, on a severe snowy day in January; but he happily escaped the threatened danger, and afterwards took the precaution of wearing a velvet cap during the ceremony—such as is seen mounted on the head of an old puritan divine in a portrait preceding the title page of his works. And here, by the way, it was not long before he entertained some scruples respecting the "Burial Service," in being compelled to commit "Jews, Turks, Heretics, and Infidels" to the grave, "in the sure and certain hope of the resurrection to eternal life"—persons, in short, who were known to have died in their sins; stating it to have often been a "bitter dose to him." Nor did Infant Baptism, in process of time, become less objectionable to him, stating that he had baptised hundreds of all classes, and, on some occasions, with

strange godfathers present—Jack tars, or colliers, or scavengers—called in for the nonce, to promise and vow three things in the name of some infant that they never saw before, and would never see again. This, also, was characterised as “a bitter dose.” He noticed, in addition, emergencies in which sexton or clerk had been known to be called in to give away the bride. While these things tended to loosen the ties which bound him to the Establishment, they rendered—with the exception of the discreditable manner in which he had been treated—ultimate separation the less painful, when, as he observed, he “washed his hands of this profane trifling with God’s name—this Babylonish compound of religious—nay, saintly phrases, and obviously wicked persons.”

In the correspondence which passed between Dr. Maltby and Mr. Rees, a printed copy of which lies on the table, the following advice is given by the former to the latter, dated, “Auckland Castle, Feb., 1843 :” “Certainly, the best plan you could pursue, would be to retire awhile, and, if possible, place yourself under the guidance of some judicious person, who could assist you in the study of Scripture, and draw you off from those extravagant and overstrained views of the truth as it is in Jesus, which you have unfortunately been led to entertain.” His lordship might have been addressed in the appropriate language of—“Physician, heal thyself.” Whatever might be the attainments of the curate in scriptural knowledge, as to extent, he was not inferior to the bishop himself in correctness. But admitting him to be as defective as he is stated to have been, the question may be asked, how his lordship came to ordain and so palm him upon the church, as a proper candidate for “Holy orders,” to administer the sacraments, and expound the word of God? His lordship was the very person who *examined* and *ordained* him, both as *deacon* and *priest*! The discovery and exposure of unfitness, therefore, came too late. His lordship, on

his own testimony, was to blame for allowing him to pass through the "strait gate," without detection! The third year had been entered upon before his lordship discovered the unfitness and ignorance of the person he had examined. What does this say for the mode of examination? What, for the wisdom and qualification of the examiner? What, for his fidelity to the church? Did Dr. Maltby maintain the character of what a "bishop" ought to be, as described by St. Paul, in his First Epistle to Timothy? Could he be applauded for his penetration, in not discovering earlier the candidate's unfitness to instruct the people in the word of God;—or be said to be "apt to teach," in allowing the young man to remain in ignorance, while passing him off as an accredited minister;—be "blameless," in the performance of such an act;—or expect to be had of "*good report of them which are without,*" to say nothing of those that are *within*, when it was known that he had ordained a person for the ministerial work, whom he professed to have examined, and yet, whose defects were such, as subsequently declared, to his own discredit, as rendered him unfit for the pulpit? His lordship's culpability appears the greater, in allowing him to remain in office so long unmolested. But on looking a little more closely into the subject, the bishop himself might possibly be found somewhat defective.

It may be deemed a little uncourteous, perhaps, to test his lordship's own claims to pre-eminence in biblical knowledge. In attempting to combat an opinion expressed by Mr. Rees, his lordship remarks, "You quote Matt. vii. 13, 14. Has it never occurred to you that throughout the New Testament, especially in the discourse of our Lord, and in this very Sermon on the Mount, are many passages more *peculiarly* applicable (some *exclusively*) to the condition of things and persons in our Saviour's own time than in after periods of the gospel? so that the passage you quote may refer, and I believe does refer, to the comparative numbers of

those who embraced and who rejected the gospel at its first preaching. You see, at least, that we should be careful not to adduce passages of doubtful interpretation in support of doubtful and offensive doctrine." (Letter, Jan. 14, 1842.) The passage referred to, reads thus, in our regularly received version:—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it." This, among others, is one of the passages, which belongs exclusively to "our Saviour's own times." And this is the opinion of a "teacher in Israel;"—an English bishop, in the receipt of, at least, £20,000 per annum for teaching it! Can there be a more striking illustration of the fact, that "the natural man receiveth not the things of the Spirit of God,—neither can he know them, because they are spiritually discerned?" or a more humiliating spectacle than that of a professed *scholar* taking his stand among the "unlearned and unstable," who "wrest" such passages as the one under notice, "as they do also the other scriptures, to their own destruction?" His lordship seemed to have overlooked the fact that "whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope;"—that our Lord's Sermon on the Mount was not *restricted* to his *disciples* any more than to *apostolic times*, but was delivered to the "*multitudes*," and was intended for *all* PEOPLE, in *all* PLACES, and in *all* AFTERTIMES, to the exit of TIME itself;—for *all*, in short, that should be found in the "broad way," and capable of entering into the "narrow," by passing through the "strait gate." If the "broad" and "narrow way," together with the "wide" and "strait gate," are to be set apart as "*peculiarly* applicable," and, by possibility, to be classed with the "many passages" which belong exclusively to "our

Saviour's own time," it is natural for his lordship's readers to infer, from such utterances, that both *gates* and *ways* ceased to exist at the termination of the apostolic age, and that now, neither are to be found. But say, what becomes of the *end* of these *ways*—the "destruction" that closes upon the one, and the "life" that opens upon the other? Was his lordship not aware, that human nature is the same in every age;—that the gospel, which Christian ministers are commanded to preach, is an "everlasting gospel;"—that "the way of transgressors" is as "hard" now as it ever was;—that the "path of the just" shines as bright as it ever did;—that the "broad way" continues to widen in the same proportion as passengers are found disposed to throng it;—and that the same cross is to be taken up, and the same self-denial to be practised in the "narrow way," as when St. Paul exhorted the Corinthians to "come out from among" the wicked, and to "separate" themselves from them.

Mr. Rees, like other ministers, taught of God, taking the bible for his guide, entertained a very poor opinion of human nature; and his views were not improved in looking on the moral condition of the masses. His lordship to correct his views on such passages as the one referred to,—"*broad is the way, which leadeth to destruction, and many there be which go in thereat,*" and other parallel texts,—"*many are called, but few chosen,*"—observed, "I do not hesitate to say that the doctrine of so very few professing Christians being ultimately saved is at variance with the whole spirit of the doctrine of the church. She may, for the wisest reasons, not have expressed a formal opinion upon a point in which the limits of solemnness and humility may be so soon transgressed; but the whole tenor of the Liturgy points against such a doctrine, as well as the conclusion of article xvii, and the homilies on salvation, as I understand them. But why do I talk of authorities respecting the doc-

trine of the church, when the notion which you have unfortunately imbibed is at once opposed to common sense and common justice." (Letter, Auckland Castle, January 19th, 1842.) Without entering, at present, upon the debateable ground that lies between Calvinism and Arminianism, and to confine our remarks to the moral aspect of the subject, Mr. Rees pronounced all to be in the "broad way," who gave evidence of it by their transgressions. The bishop hoped better things of "professing Christians." Professing Christians, in his view, were *real* Christians. Taking the Liturgy instead of the Bible for a guide, which his lordship appeared to have done, he was pretty correct. The Liturgy introduces the child into the "way" by "INFANT BAPTISM," wherein he is made a "child of God," and an "heir" of the kingdom of heaven; on arriving at the end of which—Confirmation stepping in between—when old and grey-headed, he is committed to the grave, in the "BURIAL SERVICE," without any reference or enquiry into character, while walking along the line, "in sure and certain hope of the resurrection to eternal life." Mr. Rees, on the other hand, seeing "the world lying in the wicked one," and taking the bible, as well as general observation, for his guide, pronounced the majority of "professing Christians" in the "broad way, that leadeth to destruction." "By their fruits,"—not the opinion of Dr. Maltby—"ye shall know them." They were to be classified with those "whose ways were crooked." It was the great business of Mr. Rees to draw men from the "broad" into the "narrow way," and to place them side by side with those who "walk by faith"—"walk uprightly"—"walk not after the flesh, but after the Spirit;"—knowing, that "the steps of a good man are ordered by the Lord:" we may well doubt, therefore, whether Dr. Maltby was exactly the person to examine Mr. Rees respecting his knowledge of the Scriptures, from what has been noticed of his own knowledge of them—

having given it as his opinion, "that the greater part of the Sermon on the Mount is addressed especially to the disciples only, and made applicable to their peculiar situation."

His lordship, who professed to have "been studying the scriptures for half a century," seemed to be as little disposed to have the piety of the people fed, through the instrumentality of the curate, as he himself was unfit to instruct him in a correct knowledge of the "Oracles of God." "It is stated to me," says his lordship, "that you have, at certain times in the week, meetings of your former parishioners, for prayer and the exposition of Scripture. If this be true, you must be aware that it is not consistent with the discipline of the church to which you profess to belong." (Auckland Castle, Jan. 25, 1843.) These meetings had been carried on for a considerable length of time, and the account given of them to his lordship by Mr. Rees, is found in a letter, dated the 30th of the same month.

"MY LORD,—I was not aware that meetings *such as mine* were contrary to the discipline of the church, especially under the peculiar circumstances in which I am necessarily placed.

"My meetings are of this nature:—After I had ceased to officiate in public, many individuals whom I personally knew, came to me, from time to time, for spiritual counsel; and, in order to save myself the time and trouble of speaking to them separately, and at no stated times, I desired them to come at a fixed hour on certain days, not 'to expound the scripture to them,' but to impart that advice to them which their case needed, and they asked. My house was not thrown open to *any* who might wish to come, but only to such as I personally knew, and who were in a peculiar state of mind.

"Now, my Lord, unless I had adopted this plan, I must either have refused these persons counsel altogether, or I must have been liable to continual and

unnecessary interruption from their desultory visits. I could not think, therefore, my Lord, nor did several of my clerical friends think, that I was acting irregularly in merely seeing *together* those whom I should otherwise see apart, especially as it was a *strictly private meeting*.

“If, however, *such meetings as these* be indeed contrary to the discipline of the church, then, my lord, there are great numbers of the clergy, both in your own and in other dioceses, who do not conform to it; for it is well known that many parochial and other ministers of the church are in the habit of holding public and private meetings, both in their own and other houses; and, I apprehend, it is equally contrary to the discipline of the church to hold meetings of this kind, in the case of licensed as of unlicensed clergymen.”

Mr. Rees being, at this time, about to remove from Sunderland, added, “I hope, therefore, your lordship would not allow the continuance of *these meetings* to prevent you countersigning my testimonials.” No “countersigning,” however, could be obtained for an offence so great as that of holding prayer meetings, and administering instruction and comfort to the ignorant and disconsolate in private! What must be the state of the church, whose “discipline” disallowed it? It is scarcely to be supposed, that St. Paul, had he been now living, and had occasion to write to his lordship, would, in tendering his respects, have appended to his greeting, “and” also “*to the church in thy house.*” There can be little room to doubt, however, from the known spirit and habits of the subjects, which of the two—whether the bishop or the curate—had they lived in olden times, would have been most frequently found at the prayer meeting “by the river side.” How beautiful, how simple, how pure, how devotional!—“And on the Sabbath, we went out of the city by a river side, where prayer was wont to be made; and we

sat down, and spake unto the women that resorted thither," An allowance, of course, must be made for times, position, circumstances. On the one hand was the castle, the mitre, the cathedral, and the cathedral service; on the other, the curate, his "hired house," and the poor of the flock.

His lordship's views of the matter and manner of teaching, were not less refined and elevated than his choice of places for prayer. Mr. Rees was told to "be careful not to adduce passages of doubtful interpretation in support of doubtful and offensive doctrine." If care was to be observed in *doubtful* cases, why not in those which were *certain*? Why?—because being "offensive," they were the more likely to give offence. What, has it come to this, that the Divine Being, by implication, is to be charged with commissioning his ministers to preach "offensive doctrine"—"doctrine offensive" to his sinful creatures, hardened in crime; and that care must be taken not to offend them? As well go to the judge on the bench, and tell him to treat, with profound respect and delicacy, the worst specimens of rascality brought to the bar! Tinsel was not the article in which the curate dealt; sinful tampering was not that in which he indulged; he was afraid of healing falsely.

The time of Mr. Rees' departure from Sunderland at length arrived, when he closed his public services in the town, in St. John's Chapel, Sabbath evening, Dec. 4th, 1842. The sermon was taken down in shorthand, and published from the writer's manuscript. The spacious chapel was crowded to excess, and many hundreds stood outside, unable to gain admission. The text was Acts xx. 26, 27,—“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” He observed, in connection with a preliminary remark or two, that he intended to confine his address chiefly to those persons who had regularly

attended his ministry; intimating, by way of quiet rebuke, that the time was past for addressing such curious, or critical hearers, as might have dropped in for the occasion. His regular hearers, he, in imitation of our Lord, in one of his parables, divided into four distinct classes, and pathetically addressed himself to each. The sacred edifice was described as a "*Bochim*,"—*a place of weeping*, by the public press, because of the tears shed by the people, through excited feeling; bringing to recollection two affecting separations in the history of St. Paul, where, in the one case, it is said—"And they all wept sore, and fell on" his "neck, and kissed him;" and in the other, when, in impassioned tones, he asked—"What mean ye, to weep, and to break mine heart?" Ah, few partings are to be compared between that of a pastor and his flock, especially when the hand of violence is in it, and they are warmly attached to each other;—the one with the yearning tenderness of a father over his children, and the other, who, under God, owe the salvation of their souls to that pastor.*

The question returns—why should a useful minister, for what is called a little "irregularity," without a blot upon his moral character, heresy in his creed, or dereliction in duty, be abridged in his usefulness, not to say be altogether deprived of office and means of subsistence? This was Mr. Rees' case. In the same diocese, another official, separated from his wife, a drunkard, involved in debt through his extravagance, creditors meeting him at every point—dunning him in

* To prevent a lengthened interruption of the narrative, the PETITION of the people to the bishop of the diocese, for Mr. Rees' continuance, and an abridgment of the FAREWELL SERMON, will be found at the close of the narrative;—the one showing the esteem in which Mr. Rees was held by the parishioners,—and the other, beside his style of address, expressive of his fidelity, earnestness, intelligence, and the deep concern he had for the present and eternal interests of those to whom he held forth "the word of life."

vain for payment, his parishioners ashamed of him, the church next to deserted of hearers ; and yet this man could set the bishop at defiance, and preserve his "living," so called, despite of all ; the same diocesan, having it in his power to turn a poor curate adrift, at a moment's warning, without serious offence ! What would be the influence of two such cases upon the public mind, and upon the Establishment, being in the same neighbourhood ? Where is the public to look for the cause and the cure ? In the "discipline," of which Dr. Maltby seemed to be so tenacious, and on which he set so high a value, we find the cause, and it is only in a radical reform we must look for the cure.

There is not a commander-in-chief possessed of more absolute power over the rank and file of his army, than the bishops of the Church of England have over their curates, many of whom are fully their equals in intellect, and some of them their superiors in birth and religious knowledge. On the other hand, no feudal barons, in the days of the Plantagenets, were more independent of their king, than are the incumbents of the Church of England of their bishops. The curates may be dismissed from the pastorate to the poor-house, without any reason assigned, while the incumbent, as in a certain local "divorce case," which might be noticed, has it in his power to defy religion, morality, and episcopacy to eject him. Mr. Rees was driven out of his Sunderland curacy by the rector, in opposition to the wishes of his congregation. On going to Bath, he had to wade through not a little obloquy which followed him from the north. His talents and character, however, gained him the offer of an independent charge from the Rev. Sidney H. Widdrington, rector of Walcot. To confirm him in this charge, a license from the bishop of the diocese was necessary ; in order to obtain which, it was equally necessary that his credentials should be signed by a certain number of beneficed clergymen. To his honour, the testimo-

nials amounted to twice the number the law required. The Bishop of Durham was required—not to sign Mr. Rees' testimonials, but to *countersign* them—that is to bear witness to the genuineness of the signatures, and the trust-worthiness of the character of the signatories. This duty his lordship arbitrarily refused to perform, which was not only a serious personal injury to Mr. Rees, but an insult offered to his own beneficed clergy. The law did not, in this case, require the recommendation of his lordship, but the recommendation of the clergy of his diocese; the former was withheld, and the latter was freely given—given by those who best knew Mr. Rees and his walk. His lordship, by his refusal to countersign, stepped out of his province, inasmuch as he was not required to accredit the *testimonial*, but the *persons* that signed it. They might have *demand*ed his counter-signature, but they did not. The result was, Mr. Rees was turned out of his second charge, despite of both rector and congregation, and also of religion; it may be added, to use a phrase of the bishop's own,—in spite of "common justice." Yet not a clerical voice was raised against this tyranny.

But suppose Mr. Rees to have been presented to a *living* in the diocese of Durham, and to have obtained the legal testimonials—in that case, the bishop's arbitration would have been *vox et præterea nihil*. He could not have prevented institution, and the *quondam* curate would have been rector or vicar of ——— in spite of the bishop of Durham, and of all the bishops on the bench, as Mr. Gorham became vicar of ——— in spite of the bishop of Exeter.

As curate, Mr. Rees laid hold of heaven alone, and the bishop sent him swinging; as an incumbent, he would have stuck fast in his glebe, if even an incumbent, where no episcopal power could have moved him. The higher, therefore, the minister in the Church of England, the firmer the earth holds him. Hence the bishops are more deeply rooted and grounded in

the soil than any of their subordinates, of which Bishop Colenso furnishes an instance among others.

The spirit of Dr. Maltby seemed to haunt the curate wherever he went. We have seen his hostility to him when under his own jurisdiction ; and no sooner did he remove from Sunderland, than it was felt elsewhere. The bishop of Bath and Wells refused to confirm his appointment at Bath, in consequence of the bishop of Durham objecting to countersign his testimonials, and Mr. Webb, his late rector, under the same unhallowed influence, refused to affix his signature to the testimonial, which his clerical brethren had so freely signed ; while others, through fear, shunned him, as if infected with the plague. The Rev. William Henry Bulmer was a noble exception, among those whom he left behind, who held out his hand, with his heart in it, to the last. He soon gathered a congregation at Bath. But, as has been observed, and will again be noticed, in opposition to the people whose affection and esteem he had won, as well as the incumbent, he was again ousted out of the pulpit. The feelings of the incumbent on the occasion may be gathered from the following note :—

“Northfield House, Feb. 13, 1844.”

“MY DEAR SIR—I do most cheerfully bear testimony to the zeal and energy with which you carried on your ministry, especially among the poorer population ; I found you, on all occasions, ready to render me, as rector of the parish, all becoming deference and respect. You acted up to every pledge you gave me when we formed our engagement, and I found you, in all respects, such as you described yourself to be. In taking leave of my parish, you will convey with you the regrets of many to whom you ministered, as well as my own most affectionate wishes for your welfare.

“Your affectionate brother in the ministry,

“SYDNEY H. WIDDRINGTON.”

What was he to do? He wrote a protest, in which he said:—"Farewell, Church of England! not thy doctrines, for I love and shall preach them still, but thy misgovernment and bad administration; not thy truest children and most faithful friends, for with them I shall still be united in the universal church of Christ; not thy wholesome discipline, but the *hand-foot-and-tongue-captivity*, which some of thy rulers impose. Hail, liberty of conscience, controlled by the Book of God! Hail, liberty of action, restrained by the law of Christ! Hail, liberty of speech, directed by the word of Truth! Church of England, farewell! for though I was born in thee, and nourished on thy breast, yet now that I am grown up, and, within thy walls, have 'begotten others in Christ Jesus, through the gospel,' yet, at length, thou hast cast me off. Church of England, farewell! Thou hast been a cruel step-mother to me, but as I am now fledged, I shall fly out of thy nest, and, like Wesley, take 'the world for my parish.'"

What had this good man done or said, to excite such virulence? His morals were unimpeachable, his doctrine was evangelical, his industry was beyond that of many of his brethren, his ministry was owned of God in the conversion of sinners, and he carried with him the affection and esteem of the people. Among the most serious charges brought against him, the following may be specified:—

1.—Intemperate ZEAL. Admitting it. It was not "zeal without knowledge." He knew what he was doing, and so did others. It was that kind of zeal, of which many have too little, and of which it would be to the advantage of the church and the world, as well as themselves, if they had more. It was a quality, also, in which he shared with his Divine Master, who is represented as saying of Himself, "The zeal of thy house hath eaten me up," and who gave evidence of it in driving the "buyers and sellers" out of the temple;—a class of persons still infesting the "temple," in the

sale and purchase of "livings," and who are equally worthy of the whip. Besides, he had read in that Book of which Dr. Maltby concluded him to be so indifferently versed, that, "It is good to be zealously affected always in a good thing." He knew the gospel to be a "good thing," having felt it to be "the power of God to his salvation." That which he felt of benefit to himself, he was anxious to impart to others; and as life was uncertain, and sinners were perishing for "lack of knowledge," he could not but be "affected,"—and, being "*zealously* affected," it was not surprising to find him "always" in working mood—labouring, in fact, "more abundantly" than many who did less work and had higher wage. No wonder that his zeal should carry him occasionally across the line—say, from his own parish into that of another, from Sunderland to Houghton, as well as Newcastle-on-Tyne. Hence the charge of

2. IRREGULARITY, and the propriety of tethering him down to his own parish, at the mandate of his bishop. One of these irregularities, as has been seen, was the publication of a circular, inviting the parishioners to the house of God, which many neglected, and to which many responded, but who, it should seem, had better have remained unmolested, than disturbed in that *irregular* manner. All that appears proper to be said here, is, that it was to the shame of the complainants, that they themselves were not among the foremost to gather in the "outcasts," and that they should leave not only the work, but the expense to the curate; thus exposing him to the charge of vanity by fault-finders, as though propelled by a sense of personal superiority, in requesting persons to come and *hear him preach—himself* above all others! The best things are capable of being turned to a man's reproach. David felt this, when his *fastings* and his *prayers* were turned against him. Another of those irregularities, was private meetings for prayer and Christian instruction. Why

object to these? What is to be done with the "Communion of saints" in the Liturgy, if these have to be done away? A sprinkling of formalists at the "Lord's Table," once a month, once a quarter, or once a year, does not meet with what is implied in the term; still less does it meet with the practice of apostolic times:—"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer;—continuing daily with one accord in the temple, and in breaking of bread from house to house, did eat their meat with gladness and singleness of heart." The curate, with his sabbath services—Monday and Thursday evening meetings, furnished Dr. Maltby with another proof, that he was better acquainted with the bible than he gave him credit for, by attending to the injunction—"Let us go on unto perfection." He laboured, not only to perfect himself, but the people; and to attain this *end*, he employed the *means*,—obeying the admonition, "Let all things be done decently and in order."

3. "COARSE and VULGAR expressions." This is a charge preferred by Dr. Maltby; a point already referred to, in reference to the offence given at Houghton-le-Spring, by what his lordship described as "a profanation of the Lord's Prayer, although not so intended" by Mr. Rees. In the present reference, Mr. Rees, in self-defence, is allowed to speak directly for himself. His lordship, having employed the term, "profanation," Mr. Rees asks, "Do you say so, my lord? Then a bishop and a martyr of your own church is guilty of the same offence, for I merely quoted his words. Hear Bishop Latimer, in his second sermon on the Lord's Prayer, p. 344, Parker's Society:—'Such proud persons never say the Lord's Prayer with good mind; yea, God is not their Father, for he abhorreth all proudness. Therefore, such stubborn fellows, when they will pray, they should not say, 'Our Father which art in heaven,' but rather, '*Our Father which*

art in hell.' Let the bishops settle this quarrel between them." Mr. Rees appends to this note, a "Query—'the devil,' 'hell,' and 'damnation?' If not, what? But see Matt. xxiii. 33; Acts xiii. 10."

A quotation from another writer is not the criterion by which a man is to be judged, as to his own style. Reverse it, and a mere dolt, quoting a passage from Burke, might be pronounced eloquent. "Proper words in proper places," according to Swift, "make the true definition of style." Without entering minutely into the question at present, as it may be adverted to in another page, it may be stated here in refutation of the charge of coarseness and vulgarity, that the style of Mr. Rees was not formed on a model for a select class of hearers, but for the masses; adapted equally to a score of persons, male and female, in his own "hired house," in Sunderland, as to the largest congregation in the world, crowding the TABERNACLE of the Rev. C. H. Spurgeon, in the metropolis, in which he has officiated on several occasions, and whose style, by the way, is as easy, natural, intelligible, and acceptable as that of Mr. Spurgeon's own. He calls things, like that popular minister, by their proper names. A spade is a spade with each. As to style, a child may understand them. Simplicity characterises both; and simplicity of style, like simplicity of manners, according to a popular writer, shows the man; shows, without disguise, his sentiments and peculiar turn of mind. There is nothing studied, nothing artificial, in either. Ceremonial of behaviour, and splendour of diction, as to style and manner, would destroy their natural beauty. Each appears in his ordinary costume, so to speak, and, like a person of distinction at home, each is free and easy in his conversation, and natural in his manner. Neither of them can be pinned down to paper. In vain Dr. Maltby said to Mr. Rees, in reference to the sermon preached at Houghton—"Send me the manuscript of the sermon *exactly* as it was preached." All the reply

which the Dr. could obtain, as noticed elsewhere, was, "As I am not in the habit of preaching from written sermons, but from *notes* on the subject of my text, I shall not be able to afford your lordship the satisfaction your lordship requires of perusing *verbatim* the sermon I preached." The commission which Mr. Rees had received from a higher authority than that of Dr. Maltby, was, "Go ye into all the world, and preach the gospel to every creature." He was to "go," the word conveying with it an air of unfettered freedom,—"into all the world," allowing him to proceed beyond the precinct of his own parish; "and *preach*—" not to sing, chant, write, or read the gospel, but to *preach* it, with all the force and freedom of a proclamation, and not like a school-boy, reading his lesson to his master. We find, in addition to language,

4. DOCTRINE matter of objection. There was a leaning, in the interpretation of some texts, towards John Calvin, rather than to Arminius and John Goodwin—the latter in his "Redemption Redeemed." Admitting this in its fullest extent, it was not a sufficient pretext for the treatment dealt out to him by Dr. Maltby. The best of men, for ages, have been ranged on both sides of the question. The Arminianism of Wesley, Grimshaw, Walter Sellon, Fletcher, and others, neither prevented them from entering, nor yet unfitted them for the work of the pulpits of the Establishment, any more than the Calvinism of Romaine, Toplady, and others, proved to be an obstacle in their way. At all events, his interpretation of Luke xiii. 23, 24, is to be preferred to that of Dr. Maltby on Matt. vii. 13, 14. In the one case, the curate, with his Calvinism, gave his sanction to no one entering heaven but to such as were in the way to it, and who showed, by their *fruit*, that they were prepared to enter it, very few of whom were to be found among the masses; while, on the other hand, his lordship made the "narrow way" so broad, as to allow a mere profession of Christianity in Christendom, to be

a sufficient passport to heaven. Whatever might be the leaning of Mr. Rees towards Calvinism, Dr. Maltby was not justified in stating that he had preached against the doctrine of the church in so doing, still less in making it a plea for prohibiting him from preaching. Both had subscribed to the following Article of the Church of England :—“ XVII. Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made of honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God’s purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk righteously in good works, and at length, by God’s mercy, they attain to everlasting felicity.

“ As the godly consideration of Predestination, and our election in Christ, *is full of sweet, pleasant, and unspeakable comfort to godly persons*, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth kindle fervently their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

“ Furthermore, we must receive God’s promises in

such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God."

From hence, it should seem that the bishop was as ill prepared to examine and pronounce on the curate's correctness in doctrine, so far as the Church of England was concerned, as on his knowledge of Scripture.

Mr. Rees, it has been seen, was more summarily dismissed from the pulpit at Bath by the bishop of that diocese, than at Sunderland, by the bishop of Durham. Had he been appointed to a *living*, instead of a curacy, he could have *compelled* the latter to countersign the testimonials of only three of the beneficed clergymen who had subscribed their names. On what ground, then, could his lordship refuse, when he had the names of seven incumbents attesting to character? Connect this case with that of the authors of the *Essays and Reviews*, all of whom were condemned by the bench of bishops; and yet because of their happening to be incumbents, were allowed to retain their separate charges! Connect with it also the Puseyite and Rationalistic clergymen, by scores, who eat, in quietness, the bread of the church, while this curate, much more sound in the faith than the Bishop of Durham himself, if article xvii of the Church of England is to be the test, is ousted from two charges, in which he was heartily sanctioned by the people!

It excites a smile to hear Dr. Maltby talk of the "Discipline of the Church of England," in the face of the "Commination Service," which has been lamenting for a period of three hundred years, that only *threats* can be denounced against notorious transgressors in the Establishment, and in the face too of the fact, that "flat popery," to employ a puritanic expression, in defiance of dead articles and live bishops, is spreading, like a plague—nay, daringly avowed infidelity, throughout the same church, and in the same defiance, is cross-

ing swords with all opponents. "Discipline," indeed! Where would Dr. Maltby himself have been if, as the "Commination Service" expresses it, "the godly discipline of the primitive church" had been known in the Church of England? He would have been expelled for his combined heterodoxy and tyranny. Is it not a known fact, that he subscribed to a volume of UNITARIAN SERMONS, and was taunted with it when promoted to the bench? And is it to be supposed, that he would have subscribed to that which he either did not, or *could not approve*? It might have had a salutary influence on his mind, if he had given the "Commination Service" another serious and attentive perusal, to refresh his memory, before he proceeded to menace Mr. Rees, and still more before he reduced his threats to practice. He would there have found the minister authorized to deal out such denunciations as these:—"Cursed are the unmerciful,"—"Cursed is he that removeth his neighbour's landmark,"—"Cursed is he that maketh the blind to go out of his way." Dr. Maltby, in his wisdom, looked upon Mr. Rees as *blind* or ignorant; and, instead of taking him under his fostering care, and enlightening him, turned him "out of his way,"—a way in which he might not only have received benefit himself, but given spiritual eye-sight to others, as he had previously done. As to *mercy*, the doctor did not barely remove "the landmark," so to speak, but was so "*unmerciful*," as to remove "*land*," living, and all, and to "turn" him, with wife and family, "empty-handed," upon the world—refusing even to sign a testimonial in his favour for admission into the "*next parish*!" Think of this in connection with TWENTY THOUSAND POUNDS per annum!

To go back to his first residence in Sunderland, just after he delivered his farewell address, and while holding his private meetings, he received a letter from the Hon. and Rev. Montague Villiers, Rector of St. George's, Bloomsbury, inviting him to become his curate, having

been recommended to Mr. Villiers by a mutual friend in London. Mr. Rees replied by asking what duties he would be expected to perform. The answer was, to preach once a fortnight on Sunday afternoons, and to take the occasional services, that is, the burials, marriages, and christenings. He rejoined, that he did not feel called to take a charge where there was so much surplice work, and so little of the gown—a reply which was sufficient to convince any one that he did not enter the church for “the loaves and fishes,” as this, humanly speaking, might be deemed a somewhat imprudent refusal. Had he accepted the offer, he would at once have been introduced to the *élite* of the metropolis, and have been placed in intimate connection with the most influential ecclesiastics. Mr. Villiers afterwards became Bishop of Carlisle and Bishop of Durham, the latter the very diocese in which his predecessor had treated Mr. Rees so roughly.

Though the occasion of Mr. Rees' removal from Sunderland has been adverted to, there are two or three points which require a little more prominence given to them, in defence of his conduct and proceedings.

Mr. Webb, the Rector of Sunderland, who had very seldom heard Mr. Rees preach, was present on one occasion, when the divine sovereignty was the subject of discourse; and to some of the doctrinal statements advanced in this sermon, he took exception. A friendly discussion followed; and as neither party, which is not uncommon in such cases, was convinced, Mr. Webb intimated the propriety of a separation, and soon after, as previously observed, gave him three months' notice to vacate the curacy. Mr. Rees not being able to leave Sunderland immediately on the expiration of the term, in consequence of domestic affliction, the persons accustomed to sit under his ministry, and who had received benefit from him, sought every opportunity to see him; hence the *private meetings* in his house to which the

bishop objected. For the space of three months he regularly attended St. John's Chapel, in which he had officiated, as a *hearer*, and met as many of the devout worshippers as could be accommodated in his own house for prayer and exhortation. What else could he do? He was *obliged* to remain in the town, and, as a Christian minister, he felt it his duty, as far as possible, to feed the flock of Christ.

During his suspension, not only did the laity forward a petition to the rector, signed by 1,400 persons, stating the high esteem in which Mr. Rees was held for character and usefulness, requesting a reversal of the notice of his removal, but several of the most approved of the clergy in the neighbourhood, went to Mr. Webb, the rector, with a view of procuring his re-instatement in the curacy. Among the clergy favourable to Mr. Rees may be noticed the Rev. Dr. Davies, Rector of Gateshead,—Rev. H. W. Wright, Incumbent of St. John's, Newcastle,—Rev. Thomas Dixon, of South Shields,—Rev. B. Kennicott, Perpetual Curate of Monkwearmouth,—Rev. F. James, of Monkwearmouth,—Rev. R. Clayton, of Newcastle,—and the Rev. W. H. Bulmer, of Deptford, Bishopwearmouth. This list might be enlarged. But all was of no avail; the judgment of a *single clergyman*—that of the rector—outweighed the whole. His letter to Mr. Rees on the occasion, which was published, himself being in London at the time, is as follows:—

“*London, October 9th, 1843.*”

“MY DEAR MR. REES,

“I am very ready to certify my belief in the sincerity of your character, and to give testimony to your zeal and devotedness in the ministry, according to your own views of the gospel; but I confess, that with my views, and looking at past events, I do feel a difficulty in signing the usual form of testimonial in your case.

"All I can say at present is, that I may communicate with the bishop on the subject, and let you know the result. At the same time let me add, that I shall always have the greatest pleasure in assisting you in any way consistent with the conscientious difference which existed between us.

"I remain, my dear Mr. Rees,

"Very truly yours,

"WILLIAM WEBB."

On the receipt of this letter, some of Mr. Rees' clerical friends had an interview with Mr. Webb, to induce him to change his mind, but to no purpose. Several other incumbents voluntarily offered to sign; so that out of *eight*, the rector alone refused to sign. While Mr. Webb was in London, providentially for Mr. Rees, he met with two of Mr. R.'s most intimate friends, the one the Incumbent of St. Phillip's, Pentonville, and the excellent author of "Spiritual Life Delineated;" the other the Incumbent of St. Jude's, Glasgow, and the worthy compiler of "The Voice of the Glorious Reformation," who both remonstrated with him on his refusal, but he was unmoved, nor would he, in compliance with Mr. Rees' earnest request, state his *specific reasons* for refusing. It may be added, that a few days after this, when Mr. Rees was in London, the Incumbent of St. Phillip's assured him, in the presence of Mr. Basil Mariott, of the City, that in his interview with Mr. Webb, the latter had nothing to say against Mr. Rees.

A short time after this, Mr. Webb sent Mr. Rees word, through a mutual friend, that while it was a point of conscience with him not to sign, yet he should be sorry if the Church of England should be deprived of Mr. Rees' services. Where is the consistency of the message? For if Mr. Webb conscientiously thought Mr. Rees preached contrary to the doctrines of the

church, he ought not to be "sorry if the church should be deprived of his services."

On the reception of Mr. Webb's letter of Oct. 9th, Mr. Rees wrote to him, when he received the following as a reply:—

"Holloway, 13th October, 1843.

"MY DEAR MR. REES,

"I must beg leave to say, that you are under a very great mistake, on the occasion to which you refer. When you mentioned your testimonial, I did not speak positively, either the one way or the other, because, though reluctant to give a refusal, I felt in my own mind that that was a matter which required consideration. I am very certain that I made no promise, and while I regret that you should have misunderstood me, my conscience is perfectly at ease on that score.

"And let me further say, that if you imagine that I agreed with you, when you affirmed that there was nothing specific in my objections to your doctrine and ministry, you are greatly mistaken. It may be your opinion, but it is not mine, that you had to leave Sunderland on account of some trivial and unimportant difference.

"But to return to the testimonial: you cannot have forgotten the circumstances which occurred, while you were in Sunderland—I allude to the communications with the bishop in your behalf, and their result. But if it be not clear to you, it is perfectly so to my mind, that I cannot with propriety proceed with this matter independently of my diocesan. I am ready to write to him as favourably as may be, and I should recommend you to consent to this course.

"I remain, my dear Mr. Rees,

"Yours very truly,

"WILLIAM WEBB."

"Conscience," among Christian people, is respected, and is found a very convenient article by the wearer,

in warding off an assailant, as well as closing the mouth of importunity, when an argument is not at hand, or there is not a disposition to grant relief, or impart actual aid. It is then either "hands off," or "be ye comforted," without a touch of real sympathetic feeling. It is not difficult to perceive a "tangled thread" in the web before the reader. Mr. Rees, on the score of professed friendship, only requested the signature of his late rector to his testimonial. This, which was all he requested, was that which could afford the relief required, while the lack of it continued to fix him in his present painful position. Of what value to Mr. Rees was Mr. Webb's "My dear Mr. Rees,"—"I shall always have a great pleasure in assisting you,"—"I am yours very truly?" The old adage, "a friend in need, is a friend indeed," often obtrudes itself on the recollection in such cases. Mr. Webb's "always," was "pray have me excused; not just now:" while his "very truly" was anything but the *true* thing of which Mr. Rees was in quest. "I am very ready to certify my belief in the sincerity of your character, and to give testimony to your zeal and devotedness in the ministry," might serve as a compliment to Mr. Rees, but it availed him nothing, while a "*conscientious* difference" compelled the rector to withhold his signature, when required, and when it would have been of service. The fact is, Mr. Webb had to "communicate with the bishop on the subject." The bishop withheld his own signature in a case in which it was required. What was the consequence? Listen to Mr. Webb—"I cannot with propriety proceed in this matter independent of my diocesan?" The bishop was the subject of petty prejudice, the rector was the slave of the bishop, and a Christian minister was to be sacrificed between them.

The moral of the narrative would be imperfectly drawn, if the Bishop of Durham and the Rector of Sunderland were alone held up to blame. As individuals they did wrong: but the CHURCH, of which they

were chief officers, is equally culpable, for not having provided a Court of Appeal in such cases. Mr. Rees had his head held under water by Episcopal and Rectorial hands, and the Church of England stood coolly by, and saw him drowned. Let no churchman, under such circumstances, attempt to disburden himself from a share of the guilt of such injustice, under the plea that the active agents were alone responsible. They were unquestionably responsible—but *not* alone. The *system*, and the *adherents* of the system, were, in their measure, accountable before God. For the same reason, the adherents of the system, are chargeable for the monkish follies of Brother Ignatius—the monkeyish antics of the ritualists—the rationalism of the Essayists—the infidelity of the Colensoites—and the unpurged immoralities of certain Incumbents. And this is the Church that claims the homage of the nation! “*O tempora, O mores!*” Talk of the “discipline of the church!” Where is it? When the “whip of small cords” is required, it is not to be found. What clergyman stepped forward to protect the subject of the present narrative from the hand of violence? A quarter of a century has elapsed, and he has not yet made his appearance; leaving evil doers at liberty to perpetrate the same acts of indiscretion, tyranny, and injustice.

It has been intimated that, while at Bath, he had made no less than fifteen applications for employment, including one to the Bishop of Chester, who had once expressed himself interested in his case, but, for some reason or other, had succeeded in none. At length, when an opening offered, he took the duties of two clergymen for about two months, and at the termination of that period, when the people were able to judge of his fitness for the work of the ministry, he was presented, through the unsought interposition of a friend, with the sole charge of Thomas Street Chapel, by the Rector of Walcot. But providence had another place in store for him—his old sphere of usefulness. During

the first four months at Bath, he had not officiated more than three times, in consequence of his credentials being unjustly withheld; and in the case of the last four months he preached three times a week to an increasing and attentive congregation, *every individual* of which was purely a voluntary hearer—the chapel having, as stated, been just purchased from the dissenters, and himself being the first episcopally-ordained minister who officiated in it. What was the surprise of Mr. Rees and Mr. Widdrington, and what the distress of the congregation, when, like a thunderbolt, and without one note of warning, a letter came to the rector from the Bishop of Salisbury, the acting bishop of the diocese, strictly charging him to take care that Mr. Rees should not officiate *a single day longer* in any church or chapel in his parish. The succeeding history of the chapel, its minister, and congregation, unfolds a sad tale. Mr. Rees' successor committed suicide, and the minister that followed him, attempted in vain to fill the place; it was re-decorated and enlarged, but all to no purpose; being subsequently shut up for years. It may be remarked, as a happy contrast, that part of the fruit of Mr. Rees' ministerial labours at Bath, was the conversion of an excellent female, who subsequently went to Demerara as a teacher, with her husband, Mr. Gregson Huntly, a missionary.

On Mr. Rees' return to Sunderland, he might have adopted the language of Job—"Then I said I shall die in my nest." His own "familiar" crowded round him. The dissenters in general hailed his appearance, and opened their chapels for him to preach in; but the church-people looked shy, and especially his *quondam* clerical brethren, who cut when they were likely to meet him in the streets, with the exception of his truly right honourable friend, the Rev. William Henry Bulmer.

He threw back the charge of dissent upon his old friends in the Establishment. "I know not how to

characterise the assumption and assurance," he observed, "which, on the ground of a worldly *status*, and *pretended* superior ecclesiastical authority, looked down on, or askance, at non-conformists. Dissent, indeed! Why church people are as much dissenters as I am, for they dissent from me as much as I dissent from them. If, then, there is anything wrong in dissent *per se*, both parties are equally to blame. The question is, Who is in the right? And it is rather presumptuous for the gentlemen referred to, to beg that question by asserting that *they* are. Moreover, if dissent is wrong *per se*, or dissent from an establishment, then the founders of the English Church were wrong in dissenting from the Catholic Establishment. I repudiate, therefore, with indignation, all hauteur and showing of airs on the part of the state sect. As I am a gentleman, I am the equal of a lord bishop. As I am a Christian, I am the equal of my fellow-Christians in every church; and as I am a dissenter, I am the equal of all who have dissented from the Church of Rome, and of all who dissent from me. It is high time that clergymen and laymen of *soi-disant* ecclesiastical elevation should be brought to their proper level, and that level is, the common ground of unsectarian, unworldly Christianity."

We have been furnished with a painful and humiliating instance of un-Christian feeling toward a Christian brother; and now begin to open upon the triumph of Christian character over prejudice and passion. Prejudice has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind, and find only here and there a fitness of reception; but "prejudice," says Montague, "like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which a spider will not live. So let the mind be as naked as

the walls of an empty and deserted tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking; let it be hot, cold, dark or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live like the spider, where there seems nothing to live upon. If the one prepares her food by poisoning to her palate and her use, the other does the same; and as several of the human passions are strongly characterised by the animal world, prejudice may be denominated the spider of the mind."

Mr. Rees now considered himself a non-conformist, and preferred that designation to the term dissenter; dissenter implying opposition to doctrines, whereas he was not opposed to the doctrines of the Establishment, but to its *discipline*, polity, and rites, which he considered to be more immediately included in the term—Non-conformist: and to its discipline, it was not remarkable that he should be opposed.

With the call of God upon him, and the harvest-field before him, it was not for him, with his active habits, to say, "*Take thine ease.*" He proceeded immediately on his arrival in the town, to engage a school-room in Nicholson Street, to preach in on Sundays and week-days. This was in March, 1844. Private meetings, for prayer and religious counsel, were also established, as in former times, and the carpet had to be taken up in his house, in consequence of the numbers that attended. The school-room was soon crowded, and became too small to accommodate the hearers; reminding him of other days, when St. John's was crowded from side to side, and from end to end, which has never been the case since.

It was a great mistake, on the part of the episcopalians, to exclude him from the pulpits of the Establishment; nor was it less foolish, as he playfully said, "to turn a rugged young colt adrift, which a little cautious management might have trained into a noble steed." However, though he was precluded from preaching in

a State-church, in which he might, after the lapse of a few years, have become rector or vicar of some large parish, he was not prevented from preaching in the town. The "CONVENTICLE" was open for him; and of this he had no occasion to be ashamed—of either building or inmates—pulpit or pews. As bright an array of scholars and divines could be selected from the "Lives of the Puritans," Fuller's "Worthies," the "Nonconformist Memorial," and other works, as any of whom the Church of England had to boast;—men who as far surpassed Dr. Maltby for scholarship and divinity, as he himself was surpassed by Dr. Joseph Butler, one of the bishops that preceded him in his own see.

As of old, when "the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us," so said the worshippers in Nicholson Street school-room, to their teacher—"the place is too strait for us." God had given the testimony of His grace to the word; and before four months had elapsed, pastor and people concluded on the erection of a commodious chapel. Just at this crisis the father of Mr. Rees died, and left him property, which was immediately available for any purpose he might be disposed to apply it. This, with the subscriptions of a few friends, led to immediate action. But their intention, as of old, was no sooner known, than Sanballat and Tobiah were equipped for war. A letter appeared in one of the local papers, whose paternity was traced to members of the Establishment, warning the people against schism; and the Mowbray family were dealt with, at the same time, to refuse a plot of ground on which to erect the proposed building. Mr. Rees, however, and his hearers, happily fell into the hands of the Society of Friends, who showed themselves worthy of the designation of their community—"Friends," who were neither to be awed nor cajoled. A garden was purchased of the "Caleb Wilson" family, and in the

month of June, the foundation stone of Bethesda Chapel, Tatham Street, was laid, and the building itself was completed, and opened for divine service, March 1845,—only twelve months elapsing from the first occupation of Nicholson Street school-room, to the occupation of the chapel! All was commenced, carried on, and completed, without, what he called, “a flourish of trumpets!” No one—neither Member of Parliament nor Mayor of the Borough, was requested to lay the foundation-stone. It was laid by the mason, who, wishing to know the person appointed to perform the ceremony, was told to perform it himself. The same unostentatious course was observed at the opening, the introductory sermon being preached by Mr. Rees himself. A report was widely circulated, to prevent persons from attending, viz., that the walls were defective, and would not support the roof; but now, upwards of twenty-one years having passed away, it still stands a firm, stately fabric, and is likely to remain so, till it is replaced by another, which the large Sabbath evening congregations have long since rendered necessary.

Neither at the laying of the foundation stone, nor at the opening, was there any placarded announcement or newspaper advertisement,—not even a collection. He was averse to what he designated—“money-preaching and preacher-puffing.” The chapel was finished and paid for, March 1845, without a fraction of debt left upon it, to be a burden to others. And yet this is the man who, according to the advice of Dr. Maltby, ought to be committed to the charge of some “judicious person,” to instruct and take care of! It would have been well if his lordship himself had been placed under the care of some “judicious person;” under such superintendence, he might have been taught to conduct himself with greater tenderness and discretion towards his subordinates. Admitting, however, as an apology for his lordship’s conduct towards Mr. Rees, that the latter

was short of the episcopal standard set up by his superior, it is a remarkable fact, that, for a period of five-and-twenty-years, while from under his jurisdiction, and walking alone, so to speak, without either bishop or rector to control or direct him, he has maintained a steady, Christian walk, conversation, and spirit—sustained the respectability of the ministerial character—reared, under God, the largest Congregational church in the North of England—and continues to be one of the most popular preachers in the town and neighbourhood. How is this to be accounted for? Was he in his right place in the Establishment, or rather, was Bishop Maltby the right person to deal with him? Though a hard and useful labourer in his first position, he worked better, in homely phrase, *out* of the episcopal traces than *in* them, and has been more extensively useful than before. Let the HEAD of the CHURCH, in whose hands he placed himself, and who has evidently affixed HIS seal to his ministry, have all the praise.

One thing must not be omitted, viz., that the chapel was licensed by Dr. Maltby, for divine worship, his lordship being compelled by law to do what, to him, must have been a somewhat unpleasant task. The law, in this case, turning, as it were, its front towards him, commanded him to obey, and placed him in the mortifying position of a man unexpectedly finding his worst enemies to be those of his own household. If Mr. Rees had sought a triumph over his oppressor, this was one. While his position was the most agreeable of the two, that of his lordship compelled him to legalize Nonconformity, to add to its strength, and thin the ranks of his own party, by throwing open a door for dissent,—nay, the very “dissidence of dissent.”

At this time, Mr. Rees still used portions of the Liturgy; and though he had discarded the surplice, he continued to wear the black gown. Towards the close of 1845, he changed his views on Baptism, and sent for his friend, the Rev. GEORGE MÜLLER, of Bristol, to

baptize him. Since that period, he has baptized upwards of twelve hundred persons ; and his church, for the most part, is comprised of baptized believers. Though it has never been formally united to the Baptist denomination, it affords support to most of the institutions belonging to that body. Soon after his own baptism, he threw off the gown, and laid aside the prayer book.

The chapel, from the first service held in it, was filled with hearers. Every seat was free, and no collections were allowed to be made, from seat to seat, during service, as in other places of worship. It was a principle with him, from the time that the bishop broke his bonds, to preach the gospel *gratis*, and to throw himself upon the Lord for support. He felt that it was unscriptural and impolitic to exercise his gifts on any pecuniary condition. The word of God was, "Freely ye have received, freely give;" and he was sensible that this injunction was inconsistent either with the exclusion or the discomfort of any, for want of means. The seats, therefore, were all made equally good and equally free, and the rule of accommodation was, "first come, first served." Yet, as the "Lord had ordained that they who preach the gospel should live by the gospel," and had declared the "labourer is worthy of his hire," he placed boxes at the door for the contributions of all voluntary donors. To this principle he adhered. It was not an *expedient*, but a *principle*, and therefore he held it the more tenaciously. Such persons as are desirous to know how it has succeeded, have only to look at a large family, with the enjoyment of every social comfort, and, from all that can be learned, with resources to meet all demands. In the absence of pew-letting, bazaars, tea-parties, annual collections, occasional sermons, &c., the voluntary principle, in its results, is certain to be affected by the weather, the season, the poor, the stingy, and other causes ; but as his sole object has been the glory of God and the good of souls, his principles and his

plans have been honoured, and attended with success. The difference in the contributions, occasioned by the weather, are pretty fairly balanced, as the conscientious absentees make up for their lack on their return. But the object here, is not to enter into little niceties; the broad facts of the case are these:—Mr. Rees is loved and respected by his hearers; there are some who contribute regularly, present or absent; and to the honour of the members of his church, the Sabbath morning contributions are those to which Mr. Rees is chiefly indebted for his support. His friend, the Rev. George Müller, once said to him, in reference to non-givers,—“If you give out that you intend to live by faith, these people will put you to the test—they will let you live by faith.” But while he proceeded in his “labour of love,” the members of his church added their *works* to his *faith*, and they continue to proceed with harmony and satisfaction. The voluntary principle is not to be contemplated from a worldly “stand-point:” it must be associated with higher views and motives, by those who act upon it. There are persons who contribute much more, when influenced by it, than they would if they were under any kind of compulsion or compact. The stream flows freely.

The chapel, from the time of its opening, continued to be filled, “but not,” said he, “without strange reports about my style of preaching. As far back as when I preached in St. John’s Chapel, it was widely circulated that out of my lips proceeded the following tender sentiment and elegant similitude, viz.—That ‘little children of a span long were hung up in hell like strings of onions.’ Certainly he who originated this tale deserved to be hung up himself, for such a thought never entered my head, and my brain is not quite so idiotic as to forge such a comparison. Most slanders have some shadowy foundation on which to stand, but this had not the shadow of a shade: however, though it had *no legs to stand upon*, it had *wings to fly*, and it

has been flying ever since, in company with a dense flock of birds of the same feather." He closed with—"In spite of evil reports, the chapel filled, and the church went on increasing;" appending a significant sentence from an old author—"He who has warm friends, who would die for him, and warm foes who would burn him, is a man of some worth."

On the occasion of his public Baptism, and the renunciation of his canonicals and the Book of Common Prayer, he lost several of his friends. Adverting to these, he pleasantly observed, "I verily believe that if I had stuck to the white and black robes, together with the prayer book, the whole prayer book, and nothing but the prayer book, I should have gathered one of the most showy congregations in Sunderland; but I had not long tasted ecclesiastical liberty, ere I felt all remaining shackles too heavy, and 'cast them to the moles and the bats.' I must confess I seemed *small* without my gown, but I felt *free*. I never liked the rustling of the huge silk sleeves; the sound was too official, and appeared to befit a much greater man than I. I believe, too, that if, when my cock-boat was sent adrift from the great ship of the Establishment, I had rowed her alongside another sectarian vessel, and had been hoisted up to the quarter, that is, if I had adopted some *ism*, and thus been identified with this or that sect, I should have been a man of more mark than I am now, for who am I in this solitary boat, without other ensign but the simple cross, unadorned by the red, green, or blue of surrounding *isms*? Depend upon it, 'tis hard to stand alone, and not be pushed down. Yet here I still stand. 'Tis hard to be a speckled bird, and not be shot by sectarian sportsmen, or pecked by gregarious fowls. Yet still I take my independent flight; fired at, but not hit; pecked at, but not wounded."

Despite of the voluntary principle, which gives free scope to the covetous, to secure what they can, and give nothing in return, the pastor and his church

resolved from the beginning, not only to benefit each other, but to go out from among themselves, and by their collective efforts, to do all in their power to promote the welfare of others. They avoided, in the first place, involving themselves in debt. In the next place, they supported, more or less, several Sabbath schools, numbering about five hundred children, together with several missionaries at home and abroad. Add to this, they supported the poor of their own church,—had a Dorcas institution, a tract depository, a library, and lent assistance to various religious and philanthropic societies, with which they had no denominational connection. The Established Church proceeded in its own quiet, orderly way, as before; but would this potent piece of machinery have been constructed and set in motion, and the same amount of good have been effected, if Mr. Rees had remained in the shackles forged and imposed upon him by Dr. Maltby? The old Pharisees were charged with not only not going into the kingdom of heaven themselves, but with preventing others from going into it. How does this apply here?

There is no systematic mode to be pursued in saving sinners. God will not be fettered with man's forms. What would have been thought of the commander of the Wasp or the Britannia, if he had found fault with young Rees, for leaping overboard, and dragging a drowning man out of the water by the hair of the head, instead of taking him gently by the hand, on his attempt to save him? The mode or manner is of no importance in such case. Let the grasp be instantly made at that part of the body which makes its first appearance, and which is within reach. Life is at stake—despatch is essential. Time was, when Mr. Rees was taught to save perishing sinners systematically,—to employ no “private meetings” for the purpose,—to guard against every thing “offensive” in “doctrine,”—in short, to proceed in all matters as

by "rule and square," according to the "discipline of the church." And pray, how many sinners are saved in this way? Look around. Institute an enquiry into the annual increase of hearers and converts in each episcopal edifice, unconnected with "private meetings," and in which "offensive doctrine," so called, is never heard. Whatever may be the result of the enquiry, progress can be reported in the case of Bethesda, both as to church and chapel.

A front gallery was erected in the chapel in 1847—paid for as soon as it was finished, and occupied as soon as it was opened. In 1852, two side galleries were added to that of the front; and these also were paid for as soon as they were erected, and occupied. In 1866, the upper part of the chapel, without removing the roof, was converted into a large room, from back to front, and from side to side, for the education of children, holding prayer meetings, accommodating Scripture readers, and in which to hold the various church meetings; all being fitted up in the most ingenious way, with apparatus and convenience for holding a large tea party, without in the least interfering with a single seat in the gallery or body of the chapel below. The whole cost of this also, amounting to £360, was paid as soon as the work was finished. This must have surprised, if not mortified, the "*So would we have it*" prognosticators, as to the fact of the *walls* being *unsafe* on the erection of the building, on finding that they were capable of sustaining not only floor, benches, and additional timber, but the weight of some hundreds of human beings, with their moving, heavy footfall, on leaving the place. The whole establishment may be consulted as a MODEL for any other secessionist from the episcopal to the non-conformist ranks, who, through despotic treatment or change of opinion, allowing for difference as to time, person, and place, may find it necessary to change his position.

The last enlargement has been found very useful.

The room is neatly fitted up with a reading desk—moveable seats, with backs to them—moveable tables, with convenient places at the sides, in which to place them, concealed from the eye, when not in use—a space at one end of the room, with seats rising above each other, as in a gallery, but without backs, for children, under instruction—and a space at the other end, with fire-place, boiler, oven, tap, with a plentiful supply of pure water, the whole of which is curtained off during tea, without any appearance of preparation, and every convenience for stowing away the tea apparatus when not in use—the kitchen itself constituting one uniform portion of the room the moment the curtain is withdrawn.

Here Mr. Rees meets the members of his church twice a year, males and females apart, and takes tea with a certain portion, say one hundred at a time. Visitors are appointed, who wait upon the members, and such as can make it convenient to attend, receive a token, by which is ascertained the precise number to be provided for. A box is placed in the stair-case, with "For the Tea" painted upon it, to receive the voluntary offerings of such as are able and willing to defray the expense incurred. At six o'clock p.m. the members appear with bible and hymn-book in hand. Tea is served out, and Mr. Rees, who appears in the midst of them, invokes a blessing, which, after tea, is succeeded by prayer, and reading a portion of Scripture. Mr. Rees having descended from his pulpit heights in the chapel, is now in the reading-desk, more on a level with his auditors than when preaching, and with somewhat more of the social feeling between pastor and people, than when more widely sundered in the great congregation,—a feeling induced and heightened in consequence of having been seated at the same table, over a social cup of tea.

The writer having been privileged with being present at some of these meetings, is able to furnish a brief

account of their general character and effects. Take those consisting of a portion of females. They were of all ages, with one or two exceptions, on the other side of twenty—sedate, matronly, Christian in their appearance and demeanor, without the gait and fashions of the day. Mr. Rees read for the evening, the PARABLE of the TEN VIRGINS, Matt.xxv.1-13, a suitable subject for the sisterhood, most of whom had their bibles before them. After a few general remarks, he, with a view to draw them into conversation, and to ascertain their familiarity with the sacred page, took occasion to propose several questions, which any one was at liberty to answer, and which might furnish ground for remark by way of explanation, illustration, or otherwise. For instance, he asked—

What was meant by the word, "THEN?" which referred to some particular *time* or *occasion*, and adverted to the close of the preceding chapter for an explanation.

What kind of "LAMPS" they were that were mentioned? One female, fashioning her reply on the model of the modern oil lamp, was corrected by the fact, that it was a *torch*, which Mr. R. described.

Whether the word "TEN," which, like seven, was a particular scripture number, was mentioned in any other place, and in reference to other subjects? There being not fewer than thirty special instances, several voices were heard giving utterance to such instances as the "Ten talents,"—the "Ten commandments"—the "Ten pieces of silver,"—the "ten horns,"—Jacob, whose wage was changed "ten times." Some of these gave rise to useful remark.

Whether the Lord's name, being repeated—"Lord, Lord," there were other instances in which names were repeated? One replied, "Saul, Saul,"—a second, "Abraham, Abraham," &c. Having thus drawn the good sisters out, in this easy, unpretending way, without any intention to puzzle, or to show his own supe-

rior wisdom—making himself one of them, he then gave an exposition of the whole parable, applying it as he proceeded, which he invested with such interest, as rivetted the attention of the sisterhood, and also that of the writer,—so much so, in the latter case, as to induce him to give up another meeting, which, being spell-bound, he left to take care of itself. In this way, he had proceeded for a series of years. How much better would it be for the Church of England, if the clergy were to imitate his example! The Midshipman is no discredit to the “train-band” gentleman, or the “Apostolical Succession.” The “Quarter-deck,” with such Midshipmen upon it, is as well furnished as the pulpit. A specimen of the general exposition is reserved for a future page.

Besides preaching, and other services, Mr. Rees employs the press pretty freely, two specimen modes of instruction are placed in the Appendix, one entitled “MEMORANDA for MEMBERS,” and the other “PASTORAL COUNSELS,” many of which are found glazed and framed, and suspended against the walls of the houses of the members of the church; and there, as constant monitors, they speak to the eye, and are “profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

After 1848, no particular change distinguished the views or proceedings of Mr. Rees. The members of the church enjoy weekly communion every Sabbath morning, when the elements of bread and wine are handed round by the elders and deacons; and the terms of union with the church are suspended in different parts of the chapel.

A remark on the advantage of the voluntary principle and free sittings, which, of course, must be taken in connection with a popular preacher, will bear looking at. Mr. Rees observes in his lecture on “Twenty Years a Preacher in Sunderland,” which was intended for a “friendly,” rather than a critical audience—and

to such it was delivered : " One advantage is, that the congregation is not stereotyped ; we have new and revised editions now and then. Every Sunday, in fact, presents some new faces, which give new interest to the preacher. Thus, although there is a nucleus of regular attendants, and of regular contributors, so regular that again and again there has been, to a penny, the same amount in the boxes for several Sundays in succession, and always in fine weather, the sum is pretty close to the high-water mark ; yet there is a continual influx of fresh blood, a new incrustation of wayfarers, stragglers, and strangers, whose attentive countenances indicate the novelty of the sight they see, and the sound they hear. Another advantage is, that when people who habitually go *nowhere* take it into their heads to go *somewhere*, they prefer a place where there will be no bother about a seat. Thus, I preach the gospel to hundreds, and, in the course of years, to thousands, who but for our free seats, would never hear my voice."

Though the " MINISTER," on leaving the naval department of the narrative, has chiefly occupied attention, and governed the style adopted, the reader is not to conclude that the " MIDSHIPMAN" has been forgotten, or that he has never appeared on the " QUARTER-DECK," in his own peculiar phraseology, as well as in the " PULPIT," in sedater mood, and in language befitting its dignity and its sanctity.

Listen to a few nautical expressions, while the vessel of the church was resting in the calm, or making its way through the breakers,—the crew, to pursue the metaphor, being busily engaged in delivering a cargo of the choicest blessings, taking in passengers, defending the vessel against piratical encroachments, or settling some point in dispute ;—expressions, be it observed, to be met with in the "*Friendly Lecture*," rather than in the *Sermon* ;—to be found in alliance with the *polity* of the church, rather than the *pulpit*,

and its sacred communications. Here, in this division of labour and office, the requirements demanded both Minister and Midshipman, and both were found at their post. It is necessary to preserve this distinction in mind, to defend Mr. Rees from Dr. Maltby's charge of employing "coarse and vulgar expressions" in the pulpit. The pulpit had its own distinct style; the following extracts belong more immediately to the *colloquial*, explanatory or illustrative of existing circumstances, or passing events, and show the influence of early associations and training on after life:—

"About twelve hundred have been admitted to fellowship since I saw the difference between the churches of man and the church of God. There are nearly six hundred now in communion, the rest have 'gone the way of all the earth,' many, I doubt not, to heaven. But, as the ranks are thinned by desertion, death, and expulsion, they are filled up by conversion, at any rate by seeming conversion, for we are not solicitous to *get* numbers or to *keep* numbers; what we want is *quality* rather than *quantity*, sterling Christians, not those who have stolen Christ's livery to serve the devil in. But we have had some rogues in our vessel, since I hoisted my flag. I have shipped in my small craft villains who have tried to scuttle her and swamp us all, but we tossed them overboard in the nick of time; and we have had, and still have, some of 'the excellent of the earth,'—men and women with whom it is a delight and privilege to be in communion.

"Since I have been in Sunderland, besides the grape-shot of numerous newspaper letters and articles, I have counted the cannon-balls of a dozen pamphlets, all of which were levelled at my poor head, but all missed their mark, except two or three which flew to pieces against my obdurate skull, smashing themselves, but only tickling me. One of these missiles, I don't mean the treacherous little squib of this year, that went out as soon as it was fired, but the thirteen-inch bomb-shell

of 1859, cast in the foundry of damnation, filled with the small and jagged iron of a thousand lies, charged with the powder of diabolical malice, fused with the brimstone of mortal revenge, fired with the match of conscious guilt, and thrown from the mortar of apostasy into the very centre of the church; but marvellous phenomenon, instead of bursting, it rebounded, flew back to the artilleryman, then burst, struck off his head, and the heads of all his fellow-gunners. This was not only a very wicked thing, but a very foolish thing.

“The crews of the great sectarian ships looked down on my little solitary boat, wrestling with the winds, and buffeting the waves of satanic and human assault, and wondered that she was neither capsized nor swamped. The secret was, there was an invisible pilot who took the helm, and made and shortened sail.

“I suppose that now that twenty years have elapsed, the novelty-and-curiosity explanation is abandoned, and that it is pretty generally admitted, that there is some sense and some piety at Bethesda. Still the need of more room is felt, especially during a course of sermons, as we are obliged to fill the aisles with moveable forms; and it is acknowledged that, considering the increase of population, and the continued demand for more sittings, if a chapel twice as large could be erected, it would speedily be occupied. I simply *state the fact*, without note or comment, only I will affirm that I never condescend to *entrap* an audience. From the beginning I have spoken and *acted* with a single eye to God’s glory and man’s good. I have thrown out no bait to catch fish; they have swum into my net of their own accord. If, therefore, large numbers float to the chapel, I can only say what Mr. Spurgeon rejoined when he was upbraided for being so young a man, whilst making such a stir: said he, ‘I can’t help being a young man.’ So I may say, I can’t help having

a large congregation. So pass 1854, '56, '57, and not smashed yet, for

' A poor little sparrow can't flounder, d'ye see,
 Without orders that come down below,
 And many such things do prove clearly to me,
 'Tis Providence that takes us in tow.
 Let waves rock the ship, and let storms e'er so oft
 Take the topsails of sailors aback,
 There's a sweet little Cherub that sits up aloft
 To keep watch for the life of Poor Jack.'

"The year 1860, and not smashed yet, for a man is immortal till his work is done. Neither have I found any good come to those who have tried to quash my testimony in Sunderland; not because Arthur Rees is *anything*, but because his work and witness are *something*, and, if it would not appear egotistical, I could tell a tale on this point that would throw some light on Gamaliel's advice to the Jewish nation,—'And now I say unto you, refrain from these men, and let them alone, for if this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.'

"Although I have been called to hold an independent position, yet I do not occupy an *antagonistic one*. Though I am a privateer, I am not a pirate; my aim is fair traffic, not plunder. I wish to be on good Christian terms with all denominations. I have joined with all the Borough to promote Christian union, and to effect the general good.

"1861 has arrived, and not smashed yet, and what is *more*, I don't intend to be smashed, and by the *grace* of God, I *never shall be* smashed; *so don't you expect it*. If I had been doomed to be smashed, I think I should have gone to pieces before now; and you may depend upon it, I have not been without danger, considering my isolated standing and the malice of satan.

From the bottom of my heart I give God the glory, and can sing—

‘ I have no skill the snare to shun,
But thou, oh Christ, my pilot art ;
I ever into ruin run,
But thou art greater than my heart.

* * * * *

‘ When all thy mercies, oh my God,
My rising soul surveys,
Transported with the view, I’m lost
In wonder, love, and praise.’ ”

“ So here I stand ; but I do not expect to be let alone in the future any more than I have been let alone in the past. I still look for some who ‘ eat bread with me, and with whom I take sweet counsel, to lift up their heel against me.’ I still expect letters, articles, and pamphlets to be let fly at me now and then ; but my humble confidence is that, however I may err in judgment, I shall be kept from *actual sin*, for *that*, I *do dread*. Let come opposition from without and from within,—let come sickness, poverty, bereavement, death, but Lord, *save me from sin* ; yea, save me from every thing that would dishonour Thy holy name. Amen ! It shall be ! I live to-day, but I ‘ boast not of to-morrow.’ ‘ Let us work, then, while it is day, for the night cometh, when no man can work.’ ”

‘ ’Tis not for us to trifle ! life is brief,
And sin is here ;
Our age is but the falling of a leaf—
A dropping tear.

We have no time to sport away the hours ;
All must be earnest in a world like ours.

‘ Not *many* lives, but only *one* have we—
One, only one :
How sacred should that one life ever be—
That narrow span !
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

‘ Our being is no shadow of thin air—
 No vacant dream—
 No fable of the things that never *were*,
 But only *seem* ;
 ’Tis full of meaning as of mystery,
 Though strange and solemn may that meaning be.’ ”

“ Farewèll! dear friends, [at the close of the lecture]
 and God grant that—

‘ When our body’s under hatches,
 Our soul may go aloft.’ ”

Leaving these little traits of the Midshipman, when Mr. Rees, owing to the occasion, was led to indulge in other than ministerial phraseology, the pulpit again invites attention. His sympathy with royalty was awakened on the death of the Duchess of Kent, the Queen’s mother, and he preached a sermon on the occasion. This he did, without the smallest idea of it being noticed in high quarters; but a gentleman was present, who thought that the Queen ought to see the discourse, and so forwarded it in a letter to Prince Albert’s equerry. Thus, the man that was turned out of the Establishment, as unfit to preach within consecrated walls, was deemed worthy of being presented to Her Majesty, in *print*, if not in *person*. It may be noticed here also, that a magnificent copy of the Sermon preached by Mr. Rees on the occasion of the death of the Prince Consort, especially printed for presentation to the Queen, and elegantly bound in morocco, was graciously accepted by Her Majesty; being presented by one of the ladies in attendance at Court.

Now that the pulpit comes more immediately under observation, a delineation of ministerial character, so far as *preaching* is concerned, will not be deemed out of place. The subject of the narrative was destined for the pulpit; but he is not to be judged by one hearing, but to be listened to by the year—at the close of which, undiminished attention will be maintained as at the beginning.

It is stated in the "PULPIT ANALYST," that "There are thousands of excellent essayists and very fair readers of pulpit-tracts, but natural, urgent, mighty orators are rarely to be found in the pulpit. The English Independents have not a great orator, though they have many useful readers of fairly-written essays, and not a few easy and graceful speakers. The greatest pulpit speakers in England to-day are the Baptists, next to them are the Methodists, and next to the Methodists may be placed the Presbyterians. In the Church of England, there are a few very powerful preachers, but while the quality is good, the number is limited. The explanation is, that preachers are born, not made. The universities never yet made any man a preacher: they have done much to educate and refine the intellect, but they cannot supply what nature has left out." No, no; preachers are neither made by others, nor yet by themselves. They spring up from the Quarter-deck, from out the hovel, and elsewhere, as unexpectedly as comets in the heavens, but with a glare much more enduring, and not less attractive and imposing. They are among nature's varieties. There is no intention to claim for the subject of this narrative the title of an ORATOR; and yet, if the claim were attempted, it might be sustained by no mean authority. Sheridan Knowles, with whom the writer was personally acquainted in later life, after he became a preacher, and with whom he was associated in opening a new place of worship in Nottinghamshire, pronounced Mr. Rees, whom he had heard at different times, an orator, and expressed himself as not surprised at finding him commanding such large congregations. He is a PREACHER; and what in this is lost in display, is gained in usefulness. The one commands the multitudinous shout, the other the enduring feeling.

Dr. Bushnell, speaking of preachers, observes, that "there is a great obscurity resting over the public mind as to what constitutes genuine pulpit power.

According to the general idea, there are four talents needed in the ministry—(1) high scholarship, (2) metaphysical training, (3) rhetoric, or what is called style, (4) voice and manner. These may be called the four canonical talents necessary in the candidate for the preacher. But a man may have high scholarship, and be no preacher. He may be an acute metaphysician, and be no preacher. He may have what is called a finished rhetoric, and be no preacher. He may have a fine voice and manner, and be no preacher. And hence it follows, that a man may have all these, and yet be no preacher.” The doctor adds, that which goes to make a man of commanding influence in the pulpit, is

“1. A capacity for growth. Of some preachers we may say, that they grew, and that was the end of them. There is no law of increment in their being. They are like capital, so invested as to yield no interest. But a man, in order to be a powerful preacher, must grow. He must find his powers little by little, and be conscious of steady enlargement.

“2. He must have individualising power. Some men will go before an audience and preach, and see nobody. Another man’s eye will flash over the whole house, and find every person in it. A man may have learning enough, so that he might, if possible, preach by wholesale. But another man may retail truth in quite a humble way, and yet make a far greater impression of the power of truth.

“3. He must have a great soul. There are preachers, it must be confessed, whose whole natures are mean and small, whose prejudices and resentments are petty and contemptible. Paul had a great soul.

“4. He must have a great conscience—a finely-balanced moral nature. There can be no great authority in a man without a great conscience. In some men, conscience is simply an irritant; it has no kingly power. But in a finely-regulated moral nature, this element bears imperial sway.

"5. Faith in unseen things must be a dominating quality to every great preacher. Luther had no great power till he broke into God's liberty, and a great faith filled and animated his soul.

"6. The next point is, what used to be called a man's air; but as this word has been changed from its original meaning, it may be expressed as the peculiar atmosphere which surrounds the man. The effect of this quality, which is more easily felt than described, was finely illustrated by reference to Summerfield* and Dr. Channing.

"7. Administrative ability—the power to get on—capacity of being and doing. A man, however learned, without this administrative talent, is a mere boy. It is, therefore, concluded that there is a much larger number of talents needed in a great preacher, than the four canonical talents."

Mr. Rees, as a preacher, possesses all the characteristics noticed by Dr. Bushnell, and that in no ordinary degree, entitling him to a niche among the popular ministers of the day.

In his official character, however, EXPOSITION must be blended with PREACHING; two qualities but rarely combined—at least in a high degree, in the same person. It is considered an advantage in mechanics, and not less in social life generally, to be possessed of an instrument that not only wears well, but that can be

* The present writer enjoyed social intercourse with this amiable and extraordinary young minister, when on a visit from America to England, his native country; and not long after his return to his charge, had the melancholy task of accompanying his biographer, Mr. John Holland, of Sheffield, to the Moravian Establishment, near Ashton-under-Lyne, Lancashire, in quest of materials for his biography. The writer may also add, that he possesses, and holds as a precious relic, Summerfield's Pocket Testament, with the leaves doubled down by his own hand, at 1 Corinthians, chap. xv., and Rev., chap. xiv. 13, on which he had been dwelling just before his death.

usefully employed for different purposes, with the same beneficial effect. Apply this to the case in hand, in matters of religious instruction. There are more good preachers than distinguished expositors; and happy is the church that enjoys the two in one.

From the manner in which Mr. Rees conducts his ministry, his people, it may be added, seem to reap the advantage of three persons in one man? This is not extravagant. Listen to what follows.

On the Sabbath morning, during the "breaking of bread," which is a standing ordinance, JOHN, "the beloved disciple," seems to be personified by the minister in his addresses, surrounded by the members of his church, who are accosted, if not as "little children," yet in the endearing language of "beloved," or "Christian friends;" the subject being generally that of an *experimental* character,—tending to direct, counsel, caution, encourage, support, and succour, in the midst of the joys, sorrows, temptations, perplexities, difficulties, vicissitudes, anticipations, hopes, and fears peculiar to Christian life; thus answering the twofold purpose of a "DIRECTORY" and a "CLOSET COMPANION," which, taken in connection with the memorials of our Saviour's Passion, carries the believer through the remaining calm of the Christian Sabbath, in a frame of mind somewhat similar to that which characterised the mind of the "beloved disciple," in the Island of Patmos, when "in the Spirit on the Lord's day." No better plan can be adopted to inspire a devotional feeling, to warm the affections, and to enable the Christian to sit "in heavenly places in Christ Jesus."*

* This *weekly* commemoration of our Lord's death—"Do this in remembrance of me," would not be countenanced by ministers who intimidate, when encouragement is required. An elderly female, in Scotland, felt it on her heart to approach the table of the Lord, and went to the manse to obtain a token from the minister. In passing through the ordeal of examination, as to fitness, the minister proposed several theological questions, which she was unable to answer, being more suited

Accompany him to the pulpit in the evening of the same day, and there the *John* of the morning is transformed into the BAPTIST in the evening, intent upon "preparing the way of the Lord," when—say, his six hundred communicants, are congregated with a mixed multitude, amounting to three times the number of the morning, among whom are to be found not a few of the "generation of vipers," who require to be differently dealt with, and whom he "warns to flee from the wrath to come," with all the fidelity, force, and fire of his prototype—of the "leathern girdle and camel's

to a candidate for the ministry than an uninstructed old woman, though seriously disposed. The examiner refused to give her a token. Disappointed and depressed, on reaching the room door, she turned round, and looking towards the reverend gentlemen, said, falteringly, and with a heavy heart, "Aw canno' *speak* for JESUS, but aw can *dee* for JESUS." She was instantly called back, and received a token. There are many who *feel* what they fail to *express*; and this was one of the *unutterable* ordinances of Bethesda Church, many of whose members could sing—

" I have been there, and still would go,
'Tis like a little heaven below."

A reference has been made to the number of communicants at Bethesda; but though that is very considerable, yet the strength of a church is not always to be measured by the length of its roll. A church may be large and weak, or small and strong. The real prosperity of a church is to be tested, not solely by its additions, but also by its subtractions, as the cultivation of a garden is to be estimated, not only by the choice plants introduced, but also by the weeds eradicated and cast out. The Establishment, for example, has additions, as to numbers,—but whoever heard of any exclusions, except, indeed, the self-exclusion of good men? Are these additions an augmentation of spiritual strength? Are they not rather fresh grains in a rope of sand? On the contrary, if reports be true, the discipline at Bethesda considerably subtracts from its number; and were it not for this discipline, or were the said discipline as lax as in some nonconformist churches, the communicants would, ere this, have been double their present number. Yet the pruning process has proved the health and strength of the church.

hair." What a change!—not less than that of the lamb transformed into a lion,—Barnabas into a Luther!

Follow him again, through his intermediate church and other meetings, together with pastoral visitations, and he is once more found in the pulpit, on the floor of the chapel, with the seats well filled on a Thursday evening, when he frequently takes an Epistle, part of the Gospels, or other book of the sacred canon, on which he occasionally delivers a series of lectures, and on which occasion another transformation seems to take place, when he assumes the character of a TEACHER, like another PAUL—not as an orator before the crowds at Lystra, Philippi, Ephesus, or on Mars Hill, but Paul, as it were, settled down in his own "hired house," "receiving all that come to him—and teaching those things which concern the Lord Jesus, with all confidence."

A chapter, or other portion of scripture, is always read before sermon, accompanied by a short, instructive, impressive exposition. Among the many which the writer has been privileged to hear, portions of two may be selected, in detached sentences, one from the Old, and another from the New Testament, as specimens of Mr. Rees' expository manner.

OLD TESTAMENT.—Genesis i. 26.—"And God said, Let us make man." The Hebrew is "Adam," which here means "mankind," including both sexes. It is the proper name of the first man, and also the generic name of the whole race. The *plurality* of the name here, is clearly shown in what follows—"Let *them* have dominion," which is the race, Adam.

Again, in verse 27:—"So God created man (Heb. *Adam*) male and female;" or rather, "a male and a female created He *them*," as in Matt. xix. 4.

Verse 28.—"And God blessed *them*, and God said unto *them*, Be fruitful, and multiply, and replenish the earth, and subdue it." This blessing is strikingly dif-

ferent from that pronounced on Noah, *after* the fall. Mankind *before* the fall were to "exercise *dominion* over the creatures," and "subdue" them; and accordingly, Adam gave them names;—but this new head of the race—Noah, in a fallen world, has very limited power; "the *fear* of man and the *dread* of man, should be upon every beast of the earth,"—a fear which they did not feel towards Adam—nor *shall* feel towards the Second Adam—see Isaiah xi.; a fear, too, which would not prevent them from attacking and killing man in an emergency; as we see in chap. ix. 5, "And surely your blood of your lives will I require; at the hand of every beast will I require it."

Adam, moreover, is limited to vegetable food, for *death* had not yet entered; but Noah is permitted to eat flesh, without blood.

With regard to the name—Adam, it is worthy of note, that when man is spoken of *sexually*, he gets another name—not "Adam," but "Ish,"—the feminine of which is "Ishah," and is applied to the woman, as a female.

In chap. ix. you get the *first* covenant sign—the bow, which is far away from man—in the clouds. The *second* covenant sign—circumcision, is in man's flesh—but confined to the male. The *third* covenant sign—baptism, is administered to male, and also to female.

NEW TESTAMENT.—Matthew xxv. "Then shall the kingdom of heaven be likened unto ten virgins"—when? not always, but "then"—on which note of time depends the solution of the parable.

"Then"—at the time spoken of in the preceding chapter, namely, on the eve of the second advent. See chap. xxiv. 36—51.

"Which took their lamps," or rather torches, like those of Judas and his band, in the garden of Gethsemane.

Verse 2. "And five of them were wise," rather prudent and provident—for they made provision for a

possible delay of the bridegroom, by taking an *extra* supply of oil in their vessels,—with their “torches.”

Verse 5. “While the bridegroom tarried, they all slumbered and slept.” The Greek is more graphic—they all *nodded* (in the preterite tense)—and were sleeping (in the imperfect tense).

Verse 8. “And the foolish said unto the prudent, Give us some of your oil, for our torches have gone out.” This is a bad rendering—it should be, as in the margin, “are going out.” Superficial expositors teach, that the folly of the foolish consisted in their having no oil at all, which they interpret—no grace at all, and that this was the distinction between them and the “prudent.” But the fact is, they had *some* oil, when the midnight call was heard—but not *enough*; their torches were not extinguished—but “going out.” Had the bridegroom, therefore, come as early as he was expected, the foolish would have been as ready as the wise. It was the *delay* that confounded them—during which the oil in their torches was consuming, and nearly spent. A warning, then, against the lack of grace, is not the moral of the parable—that warning is needed at *all* times; whereas, *this* warning is limited, at least, in its primary application, to the “Then” of the approaching Advent—which “Then,” however, is not to be postponed—because the second Advent is always impending; in a word, preparedness, not of the world, but of the church, for Christ’s sudden return, is the moral of the parable.

The expositions of Mr. Rees, of which these are mere scraps, give strong evidence of a profound reverence for the sacred volume, a close study of its contents, and a clear insight into the design, meaning, and spirituality of its several parts; in short, the great end for which God has given it to the world. As the expositor proceeds, the hearer is treated often with a rich assortment of imagery, graphic illustrations, strik-

ing incidents, useful renderings—the whole showing extensive information, sobriety of judgment, and no small amount of critical acumen and logical power. He abounds with antitheses, which is the apparent tendency of his mind. There is great originality; but this does not appear, as with many others, in the mere trimmings and ornaments, so to speak, of a subject, but in the body and framework. The whole exposition is mingled with observations of a practical and experimental character, tending to enlighten, and feed the life of the “inner man.” The chapter, or portion of scripture, selected for the lesson, is like a cabinet richly stored with rare and valuable treasures, and the exposition is the key which opens the door and lets the hearer into it; an agreeably varied, instructive, and appropriate preparation for the more solid and lengthened discourse, which has to follow.

Mr. Rees reminds the writer, in some respects, of an old friend, now reaping the fruit of his labours in heaven, who was endued with all the skill and susceptibility which would turn to the best account the advantages offered by recurring circumstances and passing events. Like the friend referred to, he may be somewhat deficient in that exquisite taste, which characterises the sermons of some of our modern divines, without adding to their usefulness; but he stands in the foremost rank, in respect of strength and clearness, while the whole course of his ministry is marked by that deep sensibility of heart, which enables him to pour forth the effusions of his mind with resistless effect. Whatever may be the thought or expression of a subject, as presented to the people, it receives a particular mould and cast, in passing through his own mind, which gives it a perfectly distinctive character. He loves to *roam* rather than *nestle*, and thus a variety is furnished for that creature designated by a heathen, “An animal fond of novelty;” but the whole of the pursuit may be resolved into a “Search after Truth.”

He clings with jealous tenacity to the great verities of religion, and the realities of life, and never wanders, in respect of his hearers, from the instruction of their minds, and the improvement of their hearts. He possesses something of the wondrous power attributed to Keats—that of recognising truth as it were by the mere sense of touch. A current of electric sensation plays vividly along different lines of remark and expostulation. A hearer will sometimes become as sensitive to the change of mental atmosphere, to change the allusion, attendant on the introduction of a new thought, as to the shock consequent on violent sympathetic emotion. Truth is often sent home by him to the mind with irresistible force. In all his sermons may be perceived the cultivated growth of a strong, acute, and original mind, and not the laboured eliminations of one of an ordinary character. His great aim is, to discharge all the duties of a Christian minister; and of him it may be said, as of the worthies in the “olden time,”—“He taught in Judah, and had the book of the law of the Lord with him.” When he enters the pulpit, you see a man whose mind has been evidently hovering over the sacred page, as over holy ground; and, perceiving a portion of truth, which forcibly arrests attention, he urges his descending flight, and, seizing it, instantly, like the eagle—that bird of the sun, bears it away to his charge.

As a minister, he is, generally speaking, plain, pointed, searching, faithful, and affectionate. Vice is assailed in every form with an unsparing hand. It is tracked into the abodes and places of resort of the rich, where it appears in all its silken finery, extravagance, and licentiousness;—into the garrets, alleys, and dens of the poor, where it sometimes meets the eye with all that is filthy, loathsome, degrading, and beastly;—into the counting-house and shop of the tradesman, where deception and dishonesty are met at every turn;—and so on, through all grades of society,

and every place where it can find a home, or meet with a "night's lodging." No wonder that Popery—a State Church—Socinianism—Intemperance—the Theatre—Infidelity, and other evils, should meet with merited rebuke, while thus attempting to reform the manners of the people, and prepare the way for better times.

As it regards the Established Church, he has been deemed by its adherents, and especially those who have never felt the lash, as somewhat too severe in his censures and strictures: and yet even among these, there might possibly be found an occasional apologist for the trodden worm that turns upon the foot that crushes it; and Arthur Rees is not a worm; neither does Christianity convert its subjects into stoics, of which the complainants themselves furnish ample proof, by their awakened sensibilities on the behalf of "Mother Church." Paul is not to be censured for censuring "Alexander the Coppersmith," who had done him "much evil," any more than his Divine Master, for exposing the misdeeds of the Scribes and Pharisees." Reproof may be administered without bitterness; and in the hand of a skilful physician, very often becomes the balm to heal the sore.

Though the outline of his discourses may be perceived, yet there is nothing of the "rule and square" at work, the whole having an air of spontaneity thrown around them, as if the thoughts had just struck him for the moment, and the verbiage was ready to clothe them as they successively appeared. To an ordinary sermon manufacturer, they might occasionally be pronounced loose in the detail, and filling-up, while his own might be greatly improved by the same fault. But even in his deviations, he is full of interest, distinct in his conceptions, and the hearer never fails to accompany him,—delighting to find himself taken home, as it were, by another route than that anticipated, both as to head and heart. The preacher having had a good classical education, is able to accom-

pany the regularly authorized version with the original, and to point out any shade of difference existing, and being possessed of a rich vocabulary, ready utterance, and a good voice, with a good cadence, attended with free and appropriate action, it is not surprising that he should command one of the largest congregations in the North of England; nor is it surprising that such a ministry should be owned of God.

Take an entire service, which is simple, solemn, natural, and apostolic. The good man enters the rostrum from a door behind, attired in his plain, neat, regular costume, with a hymn-book in his hand—disposes his cushion for kneeling, and after continuing some time in silent devotion, rises from his knees, and announces the hymn, generally reading a couple of verses to give the hearers time to find the number or page. The chief singer leads the way, on which a fine swell of voices fills the ear, from the entire congregation, all influenced apparently by the Spirit which touched the *heart* of David, though without either “Harp of solemn sound,” or other instrument than that of the human voice. A chapter is then read from the sacred volume, as a kind of precursor to the sermon, when an exposition is given. The expository remarks, as will have appeared, are often lighted up with gleams of sunshine, not to be met with in the sermon. The whole may be compared, as to the hearers, to excursionists passing through a district distinguished for rich and varied scenery. Then follows a solemn pause, preparatory to prayer, when the expositor, by his matter and manner, conducts the people as into the Holy of Holies—into the more immediate presence of God;—on bended knee—solemn—tender—reverent—imploring;—entering, in reference to the persons present, into every variety of character, condition, and want, that each may be supplied, as the case requires. A fine spirit of devotion is produced; and a solemn, lengthened “Amen,”

as the voice of one man, proceeds from the congregation, on the invocation of a general blessing at the close. Next succeeds a hymn as before, and then the sermon, which, though different in its handling and its matter from the exposition, is distinguished for the same characteristic variety and originality as the lesson. The lightning flash upon the conscience of the sinner, is sometimes as withering as one of his sudden thunder-claps is startling to the ear; and the fact of the same immoral persons giving him a repeated hearing, without yielding to what is denominated the "gospel call," can only be accounted for on the ground of the spell-bound way in which they are held by the matter, manner, and powers of the preacher. It would seem, on some occasions, as if the congregation were lost to him, and as if he had before him a single sinner, the slave of some one special sin, with whom he was personally in contact,—descending to language and thoughts, with a view to meet the case of the person whose benefit is sought, and who could be reached in no other way, he throws at once aside his educational, classical, and otherwise ministerial dignity. He will not hesitate to state, "that the troubled conscience of a sinner, when relieved of the guilt of sin, is similar to the relief and comfort experienced by a patient, after an ulcer has been pressed and freed from the feculent matter." What more true, and what more easily understood? Directing attention to past and present experience, in cases of declension, such cases may be met with,—
"Then, your conscience was as tender as the skin of an infant, but now, as tough as the hide of an ox. Formerly, your eyes were a fountain of tears, but now they are like dried brooks." Urging the sinner to instant action, under an awakened conscience, he will ring in his ear,—
"Smite, while the iron of your soul is warm, and mould it unto God." A striking thought, on a week-day evening, when in more colloquial mood—his own flock constituting the major part of his con-

gregation, will occasionally flash out, as though he had been communing with William Gurnall,* or some other devout man of that day, and of his school; at other times, a passage will be read or recited, with fine effect, from good old George Herbert, or other poet, touching to the Christian heart, or illustrative of the subject in hand.

He is not one of those men, who, in the phraseology of certain "church-goers," simply "*does duty*," and which "duty" too often consists in a mere lifeless form, in which there is no motive power, no direct aim, no yearnings after success, and in which the "burthen of the Lord" is unfelt, unheeded, and unknown;—where there is no travailing in birth for the salvation of souls. He ploughs and sows in hope, and expects to reap. He rests his faith on the promise of God—that the word preached *shall not return void*, and therefore lives in constant expectation of seeing "the blade, the ear, and the full corn in the ear;" and, that not a single "blade" may escape notice, for a single week, the ground, so to speak, is constantly and closely watched:

* Gurnall, for whose biography we may seek in vain, whether in Fuller, Neal, Calamy, or others, is a favourite with the subject of the memoir, from whose works he published a beautiful little volume, very properly entitled, "A COLLECTION OF RARE JEWELS, from the Mines of William Gurnall (1680), Dug up and Deposited in a Casket, by Arthur Augustus Rees (1853)." There are, in this "Casket," no less than 500 gems of exquisite beauty and value. It is published by Bins and Goodwin, 44, Fleet Street, London; and by Oliver and Boyd, Edinburgh and Dublin. As "a man is known by the company he keeps," so a man may be known by the books he reads. He selects books for his library and for perusal, as he selects a choice friend from the masses—one with whom he can converse and commune in spirit. Hearers, as a general remark, may be known by the ministry under which they sit. A heartless ministry will produce heartless hearers. "As we preached, so ye believed." Like begets like. Fallen Adam begat a son in his own likeness. The minister whose sermons have the smack of those of the old "Worthies," will have a finer flavour than those who savour of LAWRENCE STERNE.

—he sets apart two hours every Monday evening, from seven to nine o'clock, when, like a medical gentleman, he sits to receive serious INQUIRERS after truth, like so many patients seeking advice. This is part of the regular way in which he "does duty." But even this, in *his* view, is not sufficient to answer his purpose. To give something like completeness to it—after watching the influence of the word preached on the minds of the people, week after week, in the course of the year, he adds a slight but important appendage to it.

At the close of the year, he avails himself of the season, for the purpose of "*winding up accounts*," as he terms it, in mercantile phraseology, in order to ascertain, as far as possible, whether any, and what amount of good, is to be calculated upon, as the result of his ministerial labours in the course of the preceding months, which has been in silent operation in the minds and feelings of his hearers, and which it is desirable to ripen into decision, and bring to the surface. For this purpose, the public religious services of the month of DECEMBER are rendered available. As an example, take the evening of the first Sabbath of the last month, at which service the writer was present. The text selected was 1 Kings **xxi.** 1—3, of which Mr. Rees gave a useful and appropriate exposition, combined with the context, giving particular prominence to Ahab's *proposal* and Naboth's firmness in meeting it with a prompt and positive *denial*, to which he adhered at the cost of his life; making the same the turning point of a series of solemn, weighty, important, and practical remarks on the events, changes, seasons, vicissitudes, and circumstances of human life, pregnant with *good* or *evil*, either in themselves or in their bearings, and at once demanding a decisive *yes* or *no*, on which two apparently insignificant monosyllables *heaven* and *hell* were suspended, in the destinies of man. At the close of the sermon, persons under serious impressions, and desirous of consecrating themselves to

God, were requested to remain behind—especially the *young*, though the invitation was intended to apply generally. After all had retired, who were so disposed, the body of the chapel below was well filled. Mr. Rees took his place in the lower pulpit, and delivered an affectionate, well-timed address, to sincere seekers of salvation, and urged the propriety of an instant, solemn, free surrender of the soul to God, through faith in our Lord Jesus Christ. He told his hearers that he did not request any visible sign in attestation of their having received God, and having resolved to consecrate themselves to Him—as standing up, holding up the hand, or coming up to what was called the “penitent form;”—these were things he could dispense with, for if one sincere person held up the hand, another, less sincere, would be sure to follow: what he wished was—that they would resolve to give themselves, from that hour, to God. It was between God and themselves, in the solemn silence of the soul. It was heart work. God had given all HE had—His *only* SON; and He required in return, our ALL—the *heart*—“Give me thy heart.” The advantage in the exchange was *ours*. Though the speaker pressed it upon all, he especially addressed his exhortation to the YOUNG; and accompanied the same with prayer, in which some of the deacons and elders audibly joined. Other meetings were appointed to succeed, as well as other occasions for private enquiry and consultation. Many gave evident signs of being impressed with the necessity of earnestness in the matter of personal piety. They were exhorted, as in apostolic times, to give themselves first to God, and then to the church by the will of God; and the succeeding services, in the course of the month, would show the depth and permanency of the impressions made. The writer could not resist associating with the discourse of the evening, another Sabbath evening discourse, from the same pulpit, a few weeks before, on our Lord’s Temptation in the wilderness, in which Mr. Rees, in his

peculiar way, rendered the Devil's "*If*," in his address to our Lord, as effective as the "*Yes*" and "*No*" of man on the present occasion, for man's instruction. As the "*If*" in tampering with fallen humanity, might prove the ruin of the tempted, so the "*Yes*" or "*No*" to the enemy, with regard to good or evil, sin and holiness, might decide the fate of some one—for heaven or hell. They were exhorted to decide for heaven. "Thy people shall be my people, and thy God shall be my God." It was in this way that the preacher brought matters to a crisis, with the sincere, yet undecided.

Mr. Rees is a man of active habits, and has a highly inventive faculty; shaping out work on the one hand, and executing on the other. Like Oberlin, Wilberforce, Elizabeth Fry, and others, he knows nothing of the meaning of dyspepsia. With him, there is but one cure for laziness, and that is—work; but one cure for selfishness, and that is—sacrifice; but one cure for timidity, and that is to plunge into a disagreeable duty before the shiver has time to come on. He acts under the conviction, that God has given him powers, and faculties, and affections with which to serve him; and his unflinching resolve is to use them,—aware that these limbs of the soul will become as powerless, without exercise, as the limbs of a fever patient who has not left his couch for a fortnight. He knows that there is nothing like hard, self-denying work, spent in business-like devotion, reading, study, and pastoral visitation, for exciting a healthy appetite for the ordinances and work of God, and especially the Sabbath service. His example is a standing rebuke to the apathetic and lukewarm.

He has been misunderstood on some theological points, by careless as well as superficial hearers. For instance, on Calvinism and Arminianism, or say, by way of example, faith and good works. But so far as the writer has heard and understands him, he balances

matters somewhat in the way that Dr. Arnold reconciles St. James and St. Paul, in the following extract:—
“St. Paul insisting on faith only, and James on works, stand not face to face fighting against each other, but back to back, fighting opposite foes; they are both on the same side, although, for the time, they look and strike in opposite directions. Paul’s argument is not truth at rest, exhibiting her countenance in full; but truth in conflict with the heresy of legalism. In like manner, the argument of James, in his Epistle, gives not a portrait in full, but a glimpse of truth in the act of doing battle with the Antinomian heresy. In that combat you see one side, and in this another, of the same truth. James’s confession is like a picture in which the face of faith appears full and still; with all its features in view, but none of them in motion: the Bible, on the contrary, is the real battle-field, where living warriors fight. Various and ever-shifting are the attitudes of the combatants: in the mazes and evolutions of the fight, some of them seem at times to be arrayed against their comrades; but they were only pursuing to extremities certain deviations of the foe, and fully executing each his own portion of the great Captain’s plan. Neither the argument of Paul concerning faith, nor the argument of James concerning works, could be inserted in a confession. The confession, being only a picture, must hang stiff and motionless on the wall; but in the bible, the soldiers fighting against heterogeneous, ever-shifting hosts, and under the eye of their living Head, exhibit a freedom of movement, which is not possible in any representation. When the strife is over and the victory won, Paul and James will stand side by side before the Captain of their salvation, and receive in common the same reward. ‘Well done, good and faithful servant.’ Paul divides the world into two: those who seek to be justified through faith in Christ, and those who seek to be justified by other appliances. It is with the division

that Paul pronounces right, that James deals, and that only; and shows that faith without obedience is dead, and that dead faith does not save."

But Mr. Rees—except in cases of necessity, or when pressed upon him by the subject in hand, rarely enters the arena of controversy. He dwells on the plain, the substantial, and the generally useful, and leaves the work of hair-splitting to others, whose taste and inclination lead in that direction, showing, nevertheless, on special occasions, his capabilities for such work, when so disposed.

Though his general style has been already adverted to, he may be looked upon as acting somewhat on the advice of John Wesley to a clergyman, in 1764, of the name of Furley;—advice which will prove helpful to anyone desirous of cultivating a good manner, whether of writing or speaking their thoughts:—

"What is it that constitutes a good style? Perspicuity, purity, propriety, strength, and easiness joined together. When any one of these is wanting, it is not a good style. Dr. Middleton's style wants easiness. It is stiff to a high degree. And stiffness in writing is full as great a fault as stiffness in behaviour. It is a blemish hardly to be excused, much less to be imitated. He is pedantic. 'It is pedantry,' says the great Lord BOYLE, 'to use a hard word where an easier will serve.' Now, this the Doctor continually does, and that of set purpose. His style is abundantly too artificial: *artis est celare artem*; but his art glares in every sentence. He continually says, 'Observe how fine I speak.' Whereas a good speaker seems to forget he speaks at all. His full, round curls naturally put one in mind of Sir CLOUDESLEY SHOVEL's peruke, that 'eternal buckles takes in Parian stone.' Yet this very fault may appear a beauty to you, because you are apt to halt upon the same foot. There is a stiffness both in your carriage and speech, and something of it in your very familiarity. But, for this very reason, you should

be jealous of yourself. If you imitate any writers, let it be South, Atterbury, or Swift, in whom all the properties of a good writer meet. I was myself once much fonder of PRIOR than POPE, as I did not then know that stiffness was a fault. But what, in all Prior, can equal, for beauty of style, some of the first lines that Pope ever published?—

‘ Poets themselves must die, like those they sung ;
Deaf the praised ear, and mute the tuneful tongue,
E’en he whose heart now melts in tender lays,
Shall shortly want the generous tear he pays.
Then from his eyes thy much-loved form shall part,
And the last pang shall tear thee from his heart,
Life’s idle business at one gasp be o’er,
The maze forgot, and thou be loved no more.’

Here is style! How clear; how pure, proper, strong, and how amazingly easy! This crowns all: no stiffness, no hard words; no apparent art, no affectation; all is natural, and therefore consummately beautiful. As for me, I never think of my style at all, but just set down the words that come first. Only, when I transcribe anything for the press, then I think it my duty to see every phrase be clear, pure, and proper. Conciseness (which is now, as it were, natural to me) brings *quantum sufficit* of strength. If, after all, I observe any stiff expression, I throw it out, neck and shoulders. Clearness, in particular, is necessary for you and me, because we are to instruct people of the lowest understanding. Therefore we, above all, if we think with the wise, yet must speak with the vulgar. We should constantly use the most common, little, easy words (so they are pure and proper) which our language affords. When I had been a member of the University about ten years, I wrote and talked much as you do now. But when I talked to plain people in the Castle [in his visits to the prisoners] or the town, I observed they gaped and stared. This quickly obliged me to alter my style, and adopt the language of those I spoke to.

And yet, there is a dignity in this simplicity, which is not disagreeable to those of the highest rank." Glimpses of this easy style and manner will be found in the Rev. A. A. Rees, by those who are accustomed to sit under his ministry.

Persons in quest of a lady at her toilet, or a gentleman in the drawing room, must go elsewhere than to Bethesda Chapel. They will be treated respectfully, but treated as sinners; and must be prepared, not for entertainment, but for *work*—to enter upon the important business of personal religion in a kind of workshop, where they will find a "workman" as the chief actor, with a host of diligent, sensible, unassuming subordinates, all usefully employed in the several departments, as teachers, deacons, visitors, tract-distributors, &c.—the chief himself, "a workman that needeth not to be ashamed," whether it regards matter or manner.

It would be as easy, though scarcely necessary, to multiply quotations,—to show the power which he occasionally manifests of condensing thought into a single line or sentence, with all the terseness and point of an epigram, and the fancy that enriches and illuminates the subject with gleams of sparkling imagery. He can give brief sketches and incidents, and bring out, without any effort or apparent preconceived labour, in clear relief, the features of the facts or persons he wishes to portray.

To show that the ministerial process—without sameness or tameness, is constantly maintained, a few extracts from the writer's jottings—a practice followed upwards of half a century, especially with regard to pulpit celebrities—will illustrate the character of Mr. Rees more fully, in his pulpit ministrations.

Heard Rev. A. A. Rees.—"January 23, 1859. Text, Heb. xi. 25. The pleasures of sin strikingly depicted—the short period of their duration—and the frightful close. The preacher, as usual, was present in all his gifts, utterances, and earnestness,—his oneness of pur-

pose for good. The present discourse exceeded, perhaps, its predecessor, in range, force, discrimination, graphic effect, imagery, clearly defined grounds of remark, and pathos. The pleasures of sin assumed every variety of form in his handling—sin, in all its fascinations, forms, deceptions, sources, cravings, pains, penalties, power, and issues. O, what an opening out—what homestrokes—cutting—slashing—crushing—blasting—explosive effects. He pursued the serpent into every nook and corner.”

1859.—“On this occasion, he illustrated different points from the poets with extraordinary effect. Several parts of the discourse were in the first style of eloquence, showing him, as a speaker, to be a man of superior intellect, and a preacher that must be heard more than once to be duly appreciated. His resources appear to be endless. Now, grave—solemn—weighty—rivetting attention by personal appeals,—then, shooting away like a meteor, startling by its sudden, unexpected appearance,—after which, during a brief pause, on the subsidence of the momentary surprise,—leaning forward with his breast upon the cushion, and in colloquial mood, will talk his hearers into the necessity and propriety of giving themselves up to the claims of God and religion.”

August, 1859.—“Luke xix. 41, 42. We had Jerusalem's *day*,—‘in this thy day.’ JERUSALEM'S *ignorance*,—‘had'st thou *known*.’ JERUSALEM'S *doom*,—‘but now they are *hid* from thine *eyes*.’ Unusually discursive;—startling—highly imaginative—instructive—and close in his application.”

1860, Jan. 11.—“John iii. and last verse. He sowed seed beside all waters, in this discourse; laying contributions on everything suitable for his purpose—occasionally wandering without the hearer being able to know whither he was leading him, yet always instructive and impressive, and then, by a sudden turn of thought and expression, coming direct upon the text

as his rallying point, elucidating and enforcing its solemn truths. . Some of his outbreaks were like sudden flashes of light, accompanied with great force and originality of thought, pressing upon the conscience and understanding, with an experimental and practical bearing. He delivered an address to a select number of persons after the service; such as were seriously enquiring after truth, and desirous of salvation; inviting them, either collectively or individually, to meet him on the Monday evening, for spiritual advice. This is the way to rivet the nail of Sabbath preaching, when it penetrates the heart."

Feb., 1860.—"John vi. 37. His divisions, though not in the order in which they seemed to rise out of the text, led—barring some of his *outgoings*, to a well-arranged discourse, telling with good effect upon the *incomings* of many of his hearers. There were some nice distinctions, accompanied with 'plainness of speech,' appropriate illustrations, powerful appeals, and an occasional spice of wholesome puritanism, with great freshness. He never appears to have *written* a single sermon."

August, 1863.—"The preacher having been from home a few weeks, was greeted with an intensely crowded congregation, among whom were the *Lady* of the late GENERAL HAVELOCK, her son, Sir Henry, and her daughter. Mr. Rees read for the lesson, 1 Sam. xvii., stating that he had been much impressed on hearing it read, while from home, and intended to preach a course of sermons upon it, some successive Sabbath evenings. The text for the evening was Heb. xi. 7, and the discourse was divided into four parts:—I. The *ground* of NOAH'S *faith*—'being warned of God,' he was 'moved with fear.' II. Its *object*,—'things not seen as yet,' the coming flood, &c. III. Its *deeds*,—'prepared an ark.' IV. Its *effects*—1 'The saving of his house.' 2 'Became heir of the righteousness which is by faith.' 3 'Condemned the world.' A highly enlightened and impressive discourse."

The same year, heard him on Luke xv. 16—19. "One of a series of sermons on the *Prodigal Son*. Somewhat loose, but varied, original, and graphic. Never boggles at a homely phrase, provided he can make it subservient to his purpose. The general subject had cost him serious thought, yet from his manner and readiness, all was as free as if of mere pulpit growth. It was one of his more energetic—say, tempestuous efforts, taking the conscience and understanding by storm. The midshipman was at his post in every quarter;—action—attitude—voice—fire—force—all in the height and heat of an engagement. The sinning *swine-feeder*, and the *husks* on which he fed himself, were portrayed in their true colours. A tender address was given after the general service, to sincere seekers for salvation. Very appropriate after such a discourse."

He gives annual *Recitations* for the benefit of the Infirmary, the proceeds of which are given to the funds of the institution. These extracts might be multiplied, but they are sufficient to show the Man, the Christian, and the Minister; while the general narrative, in no ordinary degree, furnishes striking examples of the providence and grace of God.

The very attempt to discharge duty, whether in the pulpit or out of it,—whether in rebuking, instructing, consoling, or what else, imparts strength. When fairly achieved, the sense of *having done it*, sends an exquisite thrill of satisfaction through the soul, and becomes a source of one of the purest joys that can be known on this side of heaven. It is a question whether any Christian man, referring to duty generally, ever realizes a sweeter delight than when he stands beside some heaven-directed undertaking fairly accomplished—or some painful task nobly wrought out—or some trying testimony manfully borne—or some bitter persecution manfully weathered out into the repose and sunshine of prosperity. Mr. Rees is living in the discharge of

duty; he has borne a testimony for God and for Truth creditable to himself; and now, having survived a storm which threatened shipwreck, is basking in the sunshine of prosperity,—presenting the example of a hard worker, feeding both himself and his people on wholesome Gospel-diet.

When in the navy, he recollected the dying charge of Nelson, and acted upon it—“England expects every man to do his duty.” And now, under God, he only lives to feed the people of his charge with “knowledge and understanding.” The Bible is his delight. It is in his head and in his heart; in his study and in the pulpit; in his expositions, his sermons, and his exhortations. He is anxious that this Word of God should dwell richly with his flock. Listen once more to his teaching:

“The law of the Lord, David tells us in that beautiful Psalm, the nineteenth, is perfect, converting the soul. By the law is here meant, not merely the law of Moses, but the entire revealed word of God. With respect to this, Paul says, ‘All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.’ But every book in the bible has its own specific object. The four Gospels are not written merely to reproduce the same sound upon the same string, but by striking the same chord on different stops to bring out the most delightful tune. The Four Gospels are written to give us various pictures of the same glorious being, our Lord and Saviour Jesus Christ, that we may have a perfect comprehension of Him whom we are bound to obey. So with the Five Books of Moses, each has its own specific object; so with the Books of Judges, Ruth, Samuel and Kings, so with the Books of Chronicles; so with the Psalms, and so with the Proverbs, to which last, attention is particularly directed. In other parts of Scripture we obtain general

principles, but here we have not only general principles, but the same carried out into the most minute details, in social, domestic, and civil life. Here we have a guide not merely for the journey as a whole, but for every step of the way. We have wisdom for children, wisdom for parents; wisdom for masters, and wisdom for servants; wisdom for rulers, and wisdom for subjects; wisdom for employers, and wisdom for the employed; wisdom for all men, of all grades, of all circumstances, of all vocations; and he who thoroughly studies this book, and takes these lessons to heart, must be a wise and prudent man in all his path. I know a Christian who has read portions of this book to his family every Sunday for forty years."

This is the man, who, when under the jurisdiction of Dr. Maltby, Bishop of Durham, was commiserated for his lack of scriptural knowledge. Had not the Doctor examined Mr. Rees personally, which was an act of no ordinary condescension, instead of turning him over, which is the usual case, to his examining chaplain, or had he himself, like Apollos of Alexandria, been "mighty in the Scriptures," the charge might have had some weight with it. As a *scholar*, the Doctor stood high, and was well qualified for the office he assumed on the occasion; and, therefore, on the ground of *scholarship*, examined him in his attainments in the languages, and passed him as competent in all. To render the examination more complete, his lordship gave him a LATIN theme, which he also undertook, and acquitted himself with equal satisfaction. In confirmation of his lordship's satisfaction, as to his competency, it has already been shown, he was ordained by his examiner both as deacon and priest. Now, if he passed creditably as a *scholar*, is it to be supposed that the *divine* was not included in the examination? The "cure of souls,"—the "priest's office, to administer the sacraments and expound the word of God," was the sole object of both examination and ordination. Did

the bishop, whose office it was to watch, with sacred jealousy, the "door" of the "fold," to see that no "wolf"—no "hireling"—no "robber"—should seek to obtrude, examine the candidate as a *divine*? If not, why not? If not, then follows a dereliction of duty, which renders the complainant the less to be respected. If he were examined, found unfit, and passed, it aggravates the offence of the examiner. If incapable of undertaking an examination in biblical and theological knowledge, he was as unfit for the bishopric as the candidate for a curacy. But the fact is—and it is lamentable to have it to state, that the superior light of the candidate outshone, on the score of divinity, the "lesser light" of the diocesan. At all events, if this were not the case, he shed a brighter and more steady light, when away from the bishop's power and influence, than when under it. In Mr. Rees himself, the MINISTER commanded greater respect, exercised a greater influence, and was more extensively useful than the MIDSHIPMAN. The Midshipman was no disgrace, as a successor, to the Holy Fishermen of Galilee. When God made him a "fisher of men," he gave "full proof of his ministry," and showed that he knew which was the "right side of the ship," on which to cast the net, and secure the largest draught. While exalting the Minister over the Midshipman, there is no disposition to disparage the latter. He acquitted himself with credit in each situation. Hence his old friend, Lieut. Hay, on hearing that he was going into the ministry, congratulated him on the change, stating, "that he had no doubt he would shine as much in his new profession as he would have done in the old." He had given, in *promise*, in the first, what he realized in the second. Nor less complimentary was the remark of the principal of the college in which Mr. Rees was educated, who is now Dean of St. David's, and who told a mutual friend, not long ago, when speaking of his old pupil, that, "the worst he had to state was, he was

master of every study that was set before him." Connect with this, that the vice-principal, Dr. Ollivant, now Bishop of Landaff, recommended Mr. Rees, as has been stated, to the Rev. W. Webb, Rector of Sunderland.

In the course of this memoir, some severe reflections have been called forth on the constitution and discipline of the Establishment—such, perhaps, as may be ascribed to the "dissidence of dissent." But it has often been remarked, that the worst foes of the Establishment are "those of her own household." What, for example, can be more severe than the following paragraph in an article, in the "Fortnightly Review," from the pen of Lord Amberley, the son of Earl Russell, an ex-premier, who, during his premiership, had the appointment of bishops? He says—"The Church of England is simply and entirely the creation of the State. The basis of its authority is entirely secular. No remote antiquity, no apostolic or patristic origin can be pretended in favour of its doctrines. They may, indeed, in some cases, have an accidental coincidence with beliefs of an ancient date; but their authority in this country rests not upon their conformity either to Scripture, or to the Fathers, or to the general opinion of Christendom, but upon the will of Parliament. The Church of England is built up from its foundation solely upon act of Parliament. There is no doubt that Parliament may either add to or take away from the sum-total of doctrines which the clergy are required to hold. There is no doubt that the interpretation of those doctrines is committed to secular courts, and that the church has no legal voice in the decision of their scope or meaning. It is the more necessary to insist upon these facts, because we sometimes hear appeals to some vague, extra-legal tribunal, which is supposed to condemn particular opinions as inconsistent with the position of a clergyman, or with the teaching of the Christian church. Thus it is occasionally said,

that the Bishop of Natal is acting dishonestly in not resigning the position he holds, because he no longer believes in the infallibility of the Pentateuch. Those who argue in this way, appear to have in their own minds some unknown and unauthorised standard of belief, by which they think proper to judge. At any rate they completely overlook the fact, that there are means by which an heretical clergyman may be tried and punished, but that they have not the smallest right to adjudicate upon the question what tenets are contrary to the formularies of the church, or to blame any man for remaining in an ecclesiastical office, so long as his opinions have not been condemned by the recognized tribunals of the land. The belief to be demanded of the clergy is, therefore, a matter which, in this country, the State has power to determine. Had the arrangements made in King Edward's reign continued in force, every clergyman must have believed three more articles than he does at present. Were Parliament to abolish subscription to the xxxix articles, and to take away the penalties for teaching in opposition to them, there is no reason to doubt that they would all of them sink into an oblivion as complete as that which has befallen those omitted from the series in the revision of 1562."

If this be the system which has provoked censure, and from which Mr. Rees has seceded, then, not only is the present writer entitled to take his stand among the more moderate opponents of a State church, but Mr. Rees may be congratulated on the fact of his having changed his position. The reader is referred to the Appendix, the last article, for a glance at the temporalities of the Establishment, which will awaken many serious thoughts, as to its spirituality, and the probable issue of such a system and state of things.

It may be noticed, that when Mr. Rees seceded from the Establishment, he became acquainted with several of the leaders of the Plymouth Brethren, and was strongly urged to join their body; but like his friend,

George Müller, he kept the *via media* between old-established denominations and the new sect that professed to be no sect, and yet has become, as some would say, the most sectarian of all sects. The path which providence marked for him, was a bye-path, though not a crooked one; and there are certain circumstances which would lead to the conclusion, that he has walked as well in it, if not better, than if he had joined any denominational throng in their old beaten track, though trodden into smoothness by the foot of time. His desire has been to be regarded as a Christian pastor, feeding a Christian flock, and to receive into his fellowship all who love Christ, without respect to their distinctive views.

No doubt, those who conclude their sect to be the only true sect, will denounce Bethesda as an additional schism; but, on their own principles, what are *all* existing churches but schismatic bodies? What is the Roman church but a schism from the Greek? and the Greek but a schism from the Asiatic? What is the Church of England, as before stated, but a schism from the Roman? Bethesda, then, as a schism, stands precisely in the same position to the Church of England, as she herself stands in to the Church of Rome.

In a recent charge, the Bishop of Oxford, in tender pity to the Ritualists, gives the following deliverance on church discipline:—"That no events from without, and no timorousness within, would lead any of the rulers of their church to aid in driving out anyone who could, consistently with truth and faithfulness, be kept among them, he most earnestly desired, lest they repeated again their fathers' fault, and lost their brethren as they had lost John Wesley and his noble fellows." It would have been well for the church, if the rulers, twenty-five years ago, had been of the Bishop of Oxford's mind, in reference to the subject of this memoir—for if the Anti-Protestants of a Protestant church may, in spite of "events from without, and

timorousness within," be kept within the pale, surely so thorough a protestant as Mr. Rees might have been retained. But, alas! as "Wesley and his noble fellows" were "lost," through unrighteous discipline, to the Establishment, so have many more, as well as the pastor of Bethesda. Though some may be disposed to find fault with his lordship of Oxford, for his indulgent feelings towards Ritualists, it may be taken as evidence, that he would have been still less disposed to countenance the proceedings of Dr. Maltby in the case of Mr. Rees; nor would he, in his kindly leaning towards John Wesley, have tolerated the dire conduct of one of John Wesley's successors—JABEZ BUNTING, at whose resentful *fiat*, men and women, young and old, were driven from the Wesleyan Church, to the number of one hundred thousand, for no other offence than that of sympathising with the victims of his own intolerance and injustice, the victims themselves having suffered the penalty of ecclesiastical death for not approving of his destructive policy;—a policy equally fatal to the peace and prosperity of the Wesleyan body. It is pleasing, in the meantime, to hear a good word spoken in behalf of the venerable Wesley by a prelate, whose equally venerable father—WILLIAM WILBERFORCE, owed not a little of his personal religion to the sentiments, labours, and followers of Wesley.*

* Thomas Thompson, Esq., M.P. and banker, of Hull, a Wesleyan local preacher, and father of (now) General Peronet Thompson, was a friend and correspondent of the Hon. W. Wilberforce. Several letters passed between them, in which Mr. Wilberforce unbosomed his religious feelings, in reference to his conversion to God. These letters fell into the hands of James Henwood, Esq., afterwards a partner in the bank, who forwarded them (so he informed the present writer) to the sons of Mr. Wilberforce, when writing the life of their father; but like Cowper's letters, giving an account of his conversion, sent by Cowper's nephew—Dr. Johnson, to Haley, they were not published; nor were they, in either case, returned. Let us hope they are not burned, and may yet turn up as a testimony for God.

It has been already noticed, that Mr. Rees has neither pew-rents, nor specific salary,—but it may be desirable to add, that a remark of his own, publicly made, namely, that “he spent in Sunderland all that he got out of it, and much more besides,” which clearly reveals that, in every sense, Sunderland is the richer by his advent and labours, which, it is apprehended, is more than can be said for the diocese of Durham, by the advent of Bishop Maltby, whose anxiety respecting the postage is not to be forgotten, if carried into other matters.

Mr. Rees, as far as numerous adherents are concerned, has certainly been a successful minister, but, unlike—say, successful physicians, lawyers, merchants, and tradesmen, he has brought a fortune to the sphere of his success, and spent it, instead of making a fortune out of that sphere, and keeping it; a striking contrast this to some of the dignitaries of the Establishment, who, like two recent archbishops, contrived to save out of their church-income, and bequeath to their survivors, princely fortunes, with suitable furniture and equipage. But it is not in reference to stipend that these men are to understand the “saying,” “If a man desire the office of a bishop, he desireth a good work.” “WORK” is to guide the *desire*. The good man looks for his reward in heaven, and it is there that Mr. Rees looks for his.*

* In looking over the wills of some of the English bishops, the personal property is sworn from one to two hundred thousand pounds. On a gentleman observing to Lord Erskine, that a friend of his had died worth upwards of one hundred thousand pounds, his lordship significantly replied—“That is a large sum to commence business with in the other world.” Apply this to ecclesiastics. Archbishop Harcourt is stated to have realized one million and a half sterling, during his occupancy of the See of York.

How different with John Wesley, who, in the course of fifty years, is calculated to have given away in charities between twenty and thirty thousand pounds! More than once he declared, that his own hands should be his executors; and he

Having invested his fortune in Bethesda Chapel, the property is his own ; but from that property he derives no interest. Had he secured for himself the interest of five per cent. on from three to four thousand pounds, with the addition of pew-rents, he might, with his large congregation, have realized a very large income. But no such interested considerations influenced him. He rested his faith on GOD, who, he knew, would sustain His own cause in faithful hands, and had faith also in the *voluntary principle*; in neither of which has his faith failed him; he has weathered every storm, and in looking back upon the whole, the Minister, as it ought to be, stands as an improvement on the Midshipman.

has left it on record,—That if he died worth more than ten pounds, independent of his books and the arrears of his fellowship, which he then held, he would give the world leave to call him “a thief and a robber.”

APPENDIX.

I.

PETITION OF THE PEOPLE OF SUNDERLAND.

1st Petition, signed by 1,400.

“To the Rev. W. Webb, Rector of Sunderland.

“We, inhabitants of Sunderland and the neighbourhood, humbly express to the Rev. Wm. Webb, rector, our earnest and heartfelt desire that the Rev. Arthur Augustus Rees may be retained in his present position as Curate of Sunderland, being forcibly convinced that his labours have resulted to the glory of God, and under the conviction that greater benefits may flow from his unwearied exertions for the salvation of souls.”

2nd Petition. The Sunderland Herald.

“The Rev. A. A. Rees and the Bishop of Durham.—Our readers are already aware of the removal of Mr. Rees from the curacy of Sunderland, and also of the circumstances attending that removal. Many of them too, well know that for some time past great exertion has been making by some of the friends of this popular and devoted clergyman, to obtain for him a building, in which he might still prosecute the onerous duties of his sacred calling, and still be extensively useful to his fellow-townsmen. The Scotch Church, in Monkwearmouth, having been recently publicly offered for sale,

negotiations were entered into for the purpose of obtaining it for Mr. Rees, and it was deemed expedient (previous to the completion of these negotiations) to ascertain whether the Bishop of Durham would grant his licence to that gentleman. The following is a copy of the Memorial addressed to his lordship on the subject:—

“‘To the Right Rev. the Lord Bishop of Durham.
—The memorial of the undersigned inhabitants of the parishes of Sunderland, Bishopwearmouth, and Monkwearmouth, sheweth, That the Rev. Arthur Augustus Rees has, for the last two years, been one of the curates in the parish of Sunderland, and has gained the esteem and affection of your memorialists, by the zeal and ability with which he has discharged his official duties. That Mr. Rees’ ministry is distinguished by its scriptural simplicity and power, and has been attended by large congregations, including many who were not in the habit of attending the service of the church, and that many profess to have derived from it much spiritual advantage, and give evidence by their reformed lives. That your memorialists are strongly of opinion, that it would tend greatly to the religious and moral welfare of the parishes in which your memorialists reside, if Mr. Rees’ services could be continued in the neighbourhood. That with this view, some of your memorialists have entered into preparatory negotiations for the purchase of a building situated in Monkwearmouth, and formerly used by a congregation connected with the Church of Scotland, but which negotiations depend for their further progress on your lordship’s approval. Your memorialists, therefore, request the favour of your lordship’s direction, and would respectfully ask your lordship to inform them whether, in the event of the above-named building being purchased, your lordship will grant a licence to enable Mr. Rees to preach therein, in connection with the Established Church.’

“This memorial was signed by the large number of 7,364 persons, many of whom are of the highest respectability, and strongly attached to the Church of England; and there is no doubt if it had remained for signature two or three days longer, that number would have been nearly doubled.”

II.

FAREWELL SERMON. Extracts.

ON Sunday evening, the Curate of the parish of Sunderland, delivered his concluding sermon, before leaving his present ministerial office in St. John's Chapel, in this town. There were between three and four thousand persons present.

After the usual service, Mr. Rees ascended the pulpit, and announced as his text:—

Acts xx. 26, 27.—“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”

And first, let me address myself to those—(mark to whom I speak now! let consciences be awake—eyes be fixed—and ears be opened!)—to those who, notwithstanding all the solemn warnings, the awful threatenings, the earnest entreaties, the pressing invitations they have heard—who, notwithstanding the whole counsel of God hath been declared unto them—are yet to all intents and purposes, at this moment, just as unconcerned about their eternal welfare, as they were at the beginning. Consciences be awake! the consciences of those whose character I have described. Unhappy men, unhappy women, unhappy children, unhappy sinners! you have long heard my warnings, you have long heard my entreaties and invitations: you will hear them no more. I have long warned you to flee from the wrath to come; I have not played with you; I have not trifled with you—much less has God

trifled with you ; but you have trifled with God, and you have trifled with me. What I have said, I have been in earnest in saying ; what I have said, I have not said as a matter of course—I felt all true that I have spoken. He who tried to trouble you for your souls' good, will trouble you no more ; he who tried to disquiet you, will make no more attempts to do that ; he who tried to shake you out of your false ease and ruinous security, will now leave you alone, and for aught he can do, you may sleep on now and take your rest. I have spent all my darts ; I once had a quiver full of arrows—but that quiver is empty now. The last is spent. They have flown over your heads, but they have fixed in the hearts of some. You have heard the same truths which have awakened them, which have aroused them, which have made them flee from the wrath to come, and which have brought them to the knowledge of Christ, whilst they have left you as you were at first, sunk in impenitence and unbelief. I have done. Whether God has done with you or not I cannot tell ; whether God is leaving you or not I cannot tell—if God does leave you, if God does abandon you, if His Spirit ceases to strive with you, then you are undone, then you are hopelessly lost, then you are even now sure of hell, for he whom God forsakes, he whom God abandons, he whom God delivers over to his own heart, is as sure of perdition as if he were in hell now. But this is not certain : I told you I would leave you a hope—this is not certain. God's long-suffering may not yet be wearied out ; God's patience may not yet be expended ; ye are yet in the land of hope, ye are yet on the ground of mercy—black though your sins be, even now the blood of Christ is able to wash them away. Ye are not yet actually in the flames of hell, though ye are on the brink ; ye are still where mercy is to be found, and therefore I make one more appeal to you—my last appeal. Because God's long-suffering is not yet wearied, because you

are in a land of hope, because you are where the blood of Christ and the Spirit of God are at work, I make one more appeal to you, and I say to you—repent, repent! Unawakened sinner, repent! You know what is before you; you know you will perish. Impenitent sinner, lost sinner, repent, repent, or you will perish! Repent, or you will be lost! Repent, wretched sinner, repent; break down before Almighty God! Have you not resisted Him long enough? Have you not resisted Him all your life? Have you not nearly wearied his patience out? Repent, O repent! How can you bear the flames of hell?

[At this portion of the sermon, several persons wept loudly, others fainted, and were carried out of the chapel, and great numbers of the congregation were deeply affected by these solemn and awakening appeals. An extraordinary feeling pervaded all; and amidst the heavy sobs of many penitents, the reverend gentleman proceeded in a pathetic and impassioned tone.]

Oh, my people, I call upon you, I beseech you, I entreat you, in the name of the Lord Jesus Christ—I call upon you once more—I say, repent, and flee from the wrath to come.

[During the whole of this stirring part of the sermon, the deep-felt emotion of a great portion of the auditors gave vent to itself in heavy sobs, and in tears.]

Next, let me address those who, though they are not satisfied with their state before God, yet are not so thoroughly dissatisfied with it as to be infinitely in earnest to flee from the wrath to come. Now attend! I address those secondly who, though they are not quite satisfied with their state—who, though they do not think if they were to die at present they would go to heaven, yet who are not stirred up, who are not so thoroughly disquieted, who are not so thoroughly broken down, so contrite in spirit, so broken in heart, as to have no rest until they are assured of their salvation. Sinners, you have long heard my warning voice;

you have long heard me warning you to flee from the wrath to come; and you have long heard me warning you against half-heartedness in religion; you have often heard me tell you that although many shall seek to enter in at the strait gate, yet that none shall be able but those who STRIVE; you have long heard these warnings from me—I have done all that I could; I have used all possible motives to induce you not to halt between two opinions, but to be on the side of God altogether, and let go the world and the devil: but now my warnings have ceased—now my voice is hushed. You will hear these warnings no more from me, and therefore, for aught I can do to stir you up to be concerned to secure your eternal welfare—for aught I can do, you must be among the number of those who shall seek to enter in and not be able. But ye are in the land of hope—ye are on mercy's ground, and therefore I make one last appeal to you. What! only partially concerned to flee from the wrath to come—only a little in earnest to escape eternal woe! What! only a little disquieted when you have the chains of the devil about you—only a little troubled when a thread suspends you over perdition! O what madness is this! Is not this trifling with God? God will not be trifled with: no, no,—“No man who having put his hand to the plough and looking back, is fit for the kingdom of God.” Awake, awake! Oh, half-hearted sinner, awake! Give yourself wholly to the Saviour—Oh, rest not satisfied! Your eyes are only half-opened now; a gloomy mist is before you; you cannot see fully; you are neither thoroughly satisfied nor thoroughly dissatisfied, but you hang between satisfaction and dissatisfaction, instead of giving yourself fully in spirit to secure your eternal welfare. Do you hope to be saved? Do you hope to be saved because you seek to be saved? Many shall seek to enter in and shall not be able. It is Christ who has said—Strive to enter in at the narrow gate into which few enter, and I know few enter,

for many shall seek, half-hearted Christians shall seek, to enter in and shall not be able. If you perish, "you perish willingly, you perish perversely, and I take you to record this day, that I am pure from the blood of you all, for I have not shunned to declare unto you all the counsel of God." I have not shunned to declare God's counsel is to reject half-hearted sinners—I have not shunned to declare unto you it is Christ's purpose to say to many at the last day, who shall cry, "Lord, Lord, open to us," "I never knew you,"—I have not shunned to declare unto you the various delusions by which Satan endeavours to deceive your souls. I have kept nothing back from you. If, therefore, you perish, I am pure from your blood. We part, but not for ever. Yet once again we meet. We shall be confronted before God, and then your consciences shall feel, and your hearts shall feel, what they may not care so much about now, that I am pure from your blood. Nay, you shall confess before God, and admit, my friends, that your damnation cannot be laid to my charge. Your blood will be upon your own heads. Sinner, half-hearted sinner, will ye ever rest until "ye are Christ's, and Christ is yours?" We meet once again—till then, farewell !

Next, let me address those who are thoroughly dissatisfied with their state before God, and who, thoroughly stirred up to secure their eternal welfare, can find no rest at all till they are assured of their salvation; whose consciences the Spirit of God has awakened, and made them sensible not only that they are sinners, but that they are ruined sinners, who cannot even lay hold of the remedy which God has provided. Let me address those souls, of whose salvation I have some hope, because they are striving to enter in at the strait gate. My friends, I have little to say to you, and I will tell you why. Because I have been accustomed to speak to so many of this class regularly for some time, to see as many of you as I personally know, and

to speak to you according to your condition, and therefore anything I may now say will not be new—you have heard all I can say to induce you to come to Christ; nevertheless, because there may be some in this state whom I do not personally know, because there may be some who are giving up all for Christ, but who have not yet found him, whom I do not know by name, and with whom I have not had private intercourse, I will say a few words to you. But mark, they are only to you. Let none others take to themselves the counsel I now impart. You have two evils to guard against—false peace on the one hand, and despair on the other. When Satan sees a soul beginning to escape from his dominion, he tries generally by violence to bring it back. He stirs up his ungodly children, that they may by ridicule and scorn interfere with the work of God; if he cannot succeed by these means, he endeavours to seduce the soul from Christ by establishing it in a false peace, by making it rest on something that is not Christ; by even giving it some comfort it may be—for we know that as Satan quoted the Scriptures to deceive our Saviour himself, so he may inwardly suggest something or other from the Scriptures on which to lead the soul to rest, and give it comfort, in order that it may not rest on Christ. But if Satan cannot succeed by these means (yet he often does succeed by them), then he tries to drive the soul seeking to escape from his dominions, into the other extreme of despondency; and this is a danger against which I warn you. You are not so likely to sink into a state of false peace as others—your hearts are too broken, your spirits too contrite, to be content with any healing except that of God himself. Guard then, my friends, of whose salvation I have hope—guard your souls against this evil; hold fast, and never rest satisfied until you are assured of your salvation. Some of you have seen others who have mourned with you over their sins, who have wept and prayed with

you, brought to Christ, and rejoicing in the hope of His glory, and therefore let this encourage you to hold on—never to give way; wait patiently till God lift you up from your wretchedness, and give you peace. I know not how to say to you, as I have to two classes already, if you perish, you perish wilfully—ah, I hope you will not, because I hope you will endure to the end—because I hope you will persevere, till God in his sovereign mercy breaks your bonds, and casts your cords from you, and brings you to the saving knowledge of Jesus. But if you do perish, “I take you to record this day that I am pure from your blood, for I have not shunned to declare unto you all the counsel of God,”—I have not shunned to declare unto you that it is God’s counsel to destroy none but those who persevere in impenitence and unbelief. Broken-hearted, earnestly-enquiring sinner, we part, but not for ever! We meet again—we shall stand before God: till then, farewell!

Lastly. Whom am I to address now? Who else is there to address? One class of hearers that have heard the word effectually—one class of hearers into whose hearts the seed has dropped, and has brought forth fruit abundantly unto their eternal salvation. True believers in Jesus, of whatever name, rank, sex, or age, whether I know you or not, whether I hold sensible communion with you or not—true believers in Christ, I have not been accustomed to address you from this place, for this reason—because your numbers are few. It has been my object to awaken from sleep those whose damnation slumbereth not. But now I address you to show the whole congregation how different I esteem your condition to be from that of others. Ye then, whose faith in Christ stands not in the wisdom of man, but in the power of God; ye that are the living among the dead; ye in whom the Holy Ghost dwells, who are His living temples; ye in whose heart Christ dwells by faith; ye whose consciences the Holy Ghost has cleansed by the application of the blood of Christ; ye who are

justified by faith, and have peace with God, and rejoice in hope of God's glory—we are one, and we ever shall be one. We are one in Christ, we have one hope, one faith, one spiritual baptism, and one God and Father of us all. Who shall separate us from the love of Christ? I am persuaded that neither life nor death, nor things present, nor things to come—nor height, nor depth—nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, or the love which we inwardly bear as Christ's people to each other. What matters it then that we part now; we are one in God, and one in spirit, and from this union nothing can separate us; if neither life nor death can separate us, how much less can a mere parting of body?

My believing brethren, whether high or low, rich or poor, men, women, or children, ye who are in Christ—ye who have taken Christ for your portion—ye who love Christ with all your hearts, and with all your souls, and with all your strength—ye who are ready to give up all for Christ, and count it all but dung that you may be found in Him—ye who have a hope full of immortality—ye who live for heaven—I have a word of counsel for you. You have one object, and but one object, to live for—to promote the glory of Him who died for you, the glory of Him who hath delivered you from the wrath to come. Oh, my brethren, remember my parting counsel! Oh, never dishonour Christ, your only hope—He who hath made you to differ from the rest of the ungodly world—He who hath rescued you from the grasp of the destroyer, never dishonour Him! Give yourselves to Him, He will lead you by His in-dwelling Spirit to glorify Him before men, that they may glorify your Father who is in heaven. Oh, my friends (turning to the three classes already addressed), if I could address you ALL in this way. Oh, if I had any hope of seeing you all at the right hand of Jesus in that day. Oh, my God, what a sight!

Look at the eyes now beholding me. How will they behold me at that day? Will you take this warning? Oh, how many then will be ashamed. Sinner, now is your time—now is your time! But I have done.

Let me return to those who are saved. I need not say to you, I am pure from your blood, and that I have not shunned to declare unto you the whole counsel of God, for your blood is neither on your heads nor on mine—your blood, that is, your guilt, has been laid on the head of Jesus. Therefore, I repeat, I need not say I am pure from the blood of you. Brethren, we part, but not for ever. We shall meet to part no more—we shall stand with each other at the judgment-seat, and at the right hand of the Judge. Till then, for a little season, farewell! God have mercy on all impenitent sinners!

III.

MEMORANDA FOR THE MEMBERS.

1st. Principles of the Church.—All applicants for fellowship are received, who make a credible profession of “Repentance towards God, and faith towards our Lord Jesus Christ.”—Rom. xiv. 1—6. Members who “walk disorderly” are excluded from fellowship, and are not re-admitted without evident repentance.—2 Thess. iii. 6; 1 Cor. v. 1—5; 2 Cor. ii. 6—10; 1 Tim. v. 20.

N.B.—See “Pastoral Counsels,” for a guide to a consistent walk.

2nd. Finances of the Church.—All the expenses of worship are defrayed by voluntary contributions, either in the “Chapel Expense Boxes” at the door, or in quarterly sums paid over to the district visitors when they call for them. “The labourer is worthy of his hire.”—Luke x. 7. And “The poor ye have always with you.”—John xii. 8; Rom. xv. 26

N.B.—Boxes for both objects are placed at the door.

ADMONITION.—Temporary absence does not exempt from the duty and privilege of contributing; all arrears, therefore, arising from absence, should conscientiously be made up at the first opportunity.—Malachi iii. 8. The financial accounts of the church will be publicly read by the treasurer twice a year.

3rd. Office-Bearers of the Church.—Arthur A. Rees, pastor and teacher; elders—Henry W. Cothay, John Miller; deacons—Thomas Iley, George Lax, Henry Watson, Wm. Stafford, Wm. Earle, Thos. Harrison, and John Harper; treasurer—William Longstaff; deaconesses—Mrs. Stephenson, Mrs. Cothay, and Mrs. Lambert; chapel keeper—Mrs. Oxberry.

4th. Services of the Church.—1. The Lord's Supper and teaching every Lord's-day, at half-past ten in the morning. Be punctual—Acts xx. 7. 2. Worship and preaching every Sunday evening, at half-past six. 3. A prayer meeting every Tuesday evening, in the upper room, at seven o'clock. 4. Worship and teaching every Thursday evening, at seven o'clock.

N.B.—All accredited Christians, who express their desire to any of the officers, are welcome to break bread with us.

5th. Institutions of the Church.—1. A Town Mission and a Sailors' Mission.—The two brethren engaged in this work receive no salary, either from the church or from any other source. They serve God with a single eye, and depend on Him only for support. Nevertheless, it is the privilege of the members to contribute towards their maintenance, and the treasurer will receive any contributions in their behalf, or they can be put into boxes at the door, appropriated to their use.

N.B.—These brethren give an annual account of their labours.

2. A brother and his wife went out from us, some years ago, to labour amongst the negroes in Demerara, for whose benefit we make an annual collection in December.

3. A Sunday School in the chapel, open every Sunday afternoon, at two o'clock. Parents are invited to send their children. None but members are admitted to teach.

N.B.—There are special classes for elder scholars.

4. A Tract Society, for the loan of tracts in the most neglected parts of the town.

5. A Free Library, accessible to all attendants in the chapel, and opened every Thursday evening, in the upper vestry, after service. The rules are printed inside the books.

6. A Dorcas Society, for distribution of garments to the poor. Mrs. Earle, treasurer; Mrs. Rees, manager. Accounts are read and contributions received twice a year.

N.B.—Members are invited to work.—Acts ix. 36-43.

6th. Instructions.—1. One of the tickets supplied to the members on admission must be put into the ticket box in the lobby, on every attendance at the Lord's Supper.

2. When any member desires to be visited by either of the officers, a message to that effect must be sent to the chapel keeper or district visitor.—James v. 14.

3. As the seats are free, no one can claim a particular sitting; nevertheless, it is desirable that the same places should be occupied by the same persons, especially at the Lord's Supper; and at all times there should be an accommodating and courteous spirit, both towards fellow-members and others.

4. As there is nothing but conscience to regulate the contributions, members are recommended to obey Paul's directions, in 1 Cor. xvi. 2, and rightly to divide their gifts.

5. The church meets, in different sections, to take tea together, to worship, and to read the scriptures, in the upper room, twice a year, in spring and autumn. These meetings are most profitable. The expense is defrayed by voluntary contributions at the time,

6. The children of the members are addressed by the pastor, in the upper room, once a year, at midsummer.

7. The parents will assemble in the same place, once a year, in December, to pray for the conversion of their children.

8.—As all the service connected with this church is free and unpaid, there is no bond of co-operation, but the inward law of conscience towards God. Prompted by that monitor, all who can, should help in our various institutions, according to their ability, and having once put their hand to the plough, they should not look back.

9. The pastor sits in the upper vestry, every Monday evening, from seven to nine, to be consulted either by members or others.

IV.

PASTORAL COUNSELS.

Public means of Grace.—1. Never be absent when you can possibly be present.—Heb. x. 25.

2. Whenever you are absent, let God be your witness that you have a good reason for it.—Psa. cxxxix. 1–12.

3. Never be behind time, if you can possibly avoid it.—1 Cor. xiv. 40.

4. Be collected in mind and reverent in demeanor before God.—Psalm lxxxix. 7.

5.—At the end of each prayer, respond, in an audible voice, Amen.—Psalm cvi. 48.

6. As singing is as much an act of worship as prayer, let it be attended with equal reverence.—Ex. xv. 11.

7. Beware of the frame of mind in which you take the Lord's Supper, and rather take it not at all, than take it contrary to your conscience.—1 Cor. xi. 23–34.

Intercourse with others.—1. Make companions of none but those who help you in your heavenly course, 1 Cor. xv. 33; and marry none but decided Christians, 1 Cor. vii. 39; 2 Cor. vi. 14; 1 Peter iii. 7; Amos iii. 3; Nehemiah xiii. 23, 27.

2. Attend no parties which are not specially designed for spiritual benefit.—2 Cor. vi. 17.

3. Do not employ your spare time in unprofitable visits.—1 Tim. v. 13.

4. Bridle your tongue always.—James iii. 2—12.

5. In your necessary connection with the world, let them see nothing in your conduct which they can justly condemn.—Matt. v. 16.

6. Withdraw from every brother (or sister) that walketh disorderly, and have no company with them, that they may be ashamed! yet count them not as enemies, but admonish them as brethren.—2 Thess. iii. 6, 14, 15.

Profession.—I do hereby solemnly profess before God and this church, that in a feeling and full conviction of my own complete sinfulness, misery, and impotence—the utter insufficiency of my own righteousness, or of any thing in myself to recommend me to God's favour—and my just dessert of His eternal wrath,—I do sincerely repent of and renounce all known sin, and entirely and heartily depend on the Lord Jesus Christ for salvation. And I do now give up myself wholly and for ever to Christ, to love, serve, and obey Him as my Blessed Saviour and King; cleaving to, and, with the help of His Holy Spirit, keeping all His commandments with my whole heart, as well those which are most difficult and mortifying to the flesh, as those which are most easy to perform. And in humble expectation of the joy of the world to come, I do renounce and forsake all the vain and sinful enjoyments of this present world. And lastly, in sincere forgiveness of all who have injured me, I do unite my heart to all the true people of God of every name, to cleave to them and love them as my brethren; and to follow Christ in union and fellowship with them as members of the same family of God, and of the mystical body of His dear Son. Amen.

Private Means of Grace.—1. Neglect not the daily reading of the word.—Acts xvii. 11.

2. At stated times, every day, engage in secret prayer.—Psalm lv. 17.

3. Endeavour, by watchfulness, to keep up through the day, the good frame produced by reading and prayer.—Proverbs iv. 23.

Domestic Life.—1. Do not sleep too late in the morning.—Proverbs vi. 9—11.

2. Avoid all unnecessary indulgence in food and raiment.—1 Cor. ix. 25—27.

3. Leave off bad habits, such as smoking and snuffing merely for pleasure.—1 Cor. x. 31.

4. Buy nothing you do not want.—Matt. vi. 31.

5. Keep from debt.—Romans xiii. 8.

Conduct towards the Saints.—1. Love them unfeignedly.—1 Peter i. 22.

2. Bear with their infirmities.—Ephesians iv. 2.

3. Receive no accusation against them, whilst they are ignorant of the charge.—John vii. 51.

4. If they offend you, tell them of it before you tell others.—Matthew xviii. 15.

5. If you are conscious of giving them just offence, immediately confess it to the party offended.—Matthew v. 23, 24.

6. Obey them that guide you (margin), and submit yourselves: for they watch for your souls; as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you.—Heb. xiii. 17. We do all things, dearly beloved, for your edifying.—2 Cor. xii. 19.

V.

THE TEMPORALITIES AND SPIRITUALITIES OF THE ESTABLISHED CHURCH.

Patrons of Benefices.

The King is patron of	-	-	-	93
Do. as Prince of Wales	-	-	-	35

APPENDIX.

131

The King as Duke of Lancaster	-	-	-	52
Do. by the Lord Chancellor	-	-	-	824
				<hr/>
In all	-	-	-	1,004
Bishops are patrons of	-	-	-	1,298
Deans do.	-	-	-	70
Chapters do.	-	-	-	694
Dignitaries and Prebends are patrons of	-	-	-	291
Oxford do.	-	-	-	432
Cambridge do.	-	-	-	312
Eton do.	-	-	-	42
Winchester do.	-	-	-	15
St. David's do.	-	-	-	4
Private Patrons and Lay Corporations, do.				6,549
				<hr/>
Total in England and Wales				10,711
The more usual statement is to abide by the technicalities of the subject:—				
Clerical benefices	-	-	-	2,353
Collegiate do.	-	-	-	805
Lay patrons do.	-	-	-	7,553
				<hr/>
Total	-	-	-	10,711

What a reflection! The power of doing good, possessed by some men over others, is immense; and rightly employed, will heighten their happiness in heaven; if otherwise, the responsibility is terrific. All may do good, but not to the same extent. Take, for example, the British monarch, who, in the disposal of benefices, commands a power next to that of the whole bench of bishops. Admitting the patrons to introduce into the separate pulpits of the Established Church, men truly converted to God, and burning with zeal for the salvation of sinners—and say, what would be the result? On the other hand, let men be inducted into the sacred office, unrenewed in “the spirit and image

of their minds," intent only on the "*living*," and what is to be expected? In the latter case, the responsibility, when brought before "the judgment seat of Christ,"—for there it must come at last, is frightful to contemplate, whether it regards *patron* or *priest*. The present and eternal happiness of millions of human beings is suspended on the *choice* that is made. Extend the thought, with a view to meet the designs of God in Jesus Christ, to promote the salvation of the human family. Here is a converted patron—say, who selects a zealous, apostolic man, to minister in holy things, and places him over a Christian church. How easy would it be—taking a general and Christian view of the subject, in connection with the capabilities of the people, for each church, or Christian congregation, to select a destitute locality, whether home or foreign, as a field for missionary labour—to patronize and support? There is nothing Utopian in this. It is within the range of possibility. Such a work would be acceptable to God, and beneficial to man. Little are many of the patrons aware, it is to be feared, of their responsibility in the sight of God. Each patron is a son of fallen Adam. Unchanged, he carries in his nature the taint of human depravity. Now, as the carnal mind is enmity against God, and sinners, to preserve each other in countenance, as well as from the general bias and promptings of human nature, cling to each other, who are the persons that unconverted patrons are the most likely to patronize? They are regardless of their own personal piety, and it is not to be supposed that they will be anxious to promote that of others. But look at the thousands of appointments that have been made—are constantly making—and the advertisement of livings offered for *sale* to the highest bidder, when the "chief of sinners"—should his bid be the highest, is preferred to that of the saint. Sinning patrons will select men from their own class to the pastorate.

The position of PATRONS, viewed in the light of the

day of judgment, is no trifling matter. But what is to be said of STEWARDS, when, at the same fearful AUDIT, the demand will be made—"Give an account of thy stewardship, for thou mayest be no longer steward?" "The gold and the silver are the Lord's.

Say, what is the INCOME OF THE CHURCH?

Total net income of the Bishops of England and Wales per annum, subject to temporary changes	-	-	-	£160,292
Total net yearly income of cathedrals	-			208,239
Separate yearly incomes of dignitaries in cathedrals	-	-	-	66,465
Total annual income of the Archdeacons	-			4,878

Grand total - - - £439,874

Total net income of incumbents in England and Wales	-	-	-	£3,004,693
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Total number of livings, 10,719.

Of these livings, there are under £50, the number of 297

Do.	do.	100,	do.	1629
Do.	do.	150,	do.	1602
Do.	do.	200,	do.	1358
Do.	do.	300,	do.	978
Do.	do.	400,	do.	1326
Do.	do.	500,	do.	830
Do.	do.	750,	do.	954
Do.	do.	1000,	do.	323
Do.	do.	1500,	do.	134
Do.	do.	2000,	do.	32
Do.	upwards of	2000,	do.	19

Number of parishes in which there are no glebe houses	-	-	-	2878
Number of parishes in which there is none fit				1728
Number of parishes in which there are fit				5947

In this the Irish Church is omitted. An honest and faithful account will be required, not only as it regards the *deserving* character of the agents employed, but the

appropriation of the moneys. For the present, this must "stand over," with other *unsettled* accounts.

But we may be allowed to enquire, as constituting a part of the public, called upon by the State to contribute to the support of the Establishment, into the probable amount of good effected by it: and here, we have something in the shape of facts on which to build our conclusions. It may be reasonably presumed, that the communicants of the Established Church are the pith and marrow of the system—the aggregate fruit of the labours of the great clerical host. Well, what is their number? A mere handful in comparison of the myriads of nominal "churchmen;" and, as these communicants are nearly all unexamined and unaccredited, we must take a large discount from even this small amount, in order to arrive at the *residuum* of really converted souls. The mountain of the Establishment, therefore, labours with all its vast machinery, multitudinous workmen, and immense wealth to bring forth—what? a monstrous inadequacy. The writer knows churches of nonconformists numbering more members—every one of whom has been closely examined, than the communicants of two or three large parishes in the same locality, combined; and there can be little doubt that the members of Mr. Spurgeon's church alone outnumber the communicants of nearly all the parish churches on his side of the Thames.

Add to the 10,719 bishops, dignitaries, incumbents, &c., already enumerated, all the curates—some single parishes having from three to four, and then we have—according to general calculation, at least 20,000 clergymen, each of whom, agreeable to his *call*, *profession*, and *keep*, ought to be a "*workman that needeth not to be ashamed.*" Why, the THREE MILLIONS FOUR THOUSAND SIX HUNDRED AND NINETY-THREE POUNDS, expended on these gentlemen in only *one year*, would keep the PRIMITIVE METHODISTS—yielding an annual increase of thousands to the CHURCH of the living GOD,

in active operation for *half a century*. "And the books were opened." So it is said, in reference to the "Judgment of the great day."

Though the Irish Church has been omitted, it is not because its discipline is more rigid and freely exercised—its clergy are more fully consecrated to the work of the ministry—or that its revenues are more equally and appropriately applied, but because the English Church attracted attention to a special case, and led us to animadvert on other matters. That the Irish Church is not without its faults—as all state-churches must necessarily have them, since the kingdom of Christ is not of this world, the following "ANOMALY" will show, which appeared in the "LIBERATOR" for January 1st, 1867, p. 2:—

"A correspondent writes as follows to the *Cork Examiner*—"Sir,—To describe the beauty of the Black-water scenery would be a piece of pleasing sentimentality; but as your readers have got enough of that, I will offer to your notice just a small specimen of the "sentimental grievance," lately dilated upon by his Lordship, the Protestant Prelate of Killaloe. Within a few miles range of Youghal there are no less than six clergymen to look after the spiritual wants of from sixty to seventy souls, and for so doing they receive in the aggregate not less than £1,700 per annum. In Clonpriest there are perhaps a dozen protestants; and from that parish the Rev. Mr. Hartley, late of Tamworth, receives nearly £600 a-year. The Rev. Mr. Shaw receives a yearly salary of £180 for attending on Sundays at the church near the Ferry Point. The congregation of the district may amount to ten or twelve. Contiguous to that church resides the Rev. Mr. Woods, rector of Grange, a parish without church or congregation, but which, nevertheless, pays the rev. gentleman a yearly stipend of £280. In addition he receives one guinea every Sunday he attends the vacant

place of the absent rector of Cashmore, a parish of few souls and many pounds. The Rev. Mr. Bagge receives £180 per annum for attending the church of Temple-michael, where three families sometimes meet. Finally, the Rev. Mr. Fitzgerald, rector of Ardagh, receives, I believe, £480, though his congregation consists chiefly of his own family. Can men with a sense of common justice look on such a state of things and not cry shame on those who uphold it? Shall the day ever come when a spirit of religious fervour will urge them to go where work is to be done, instead of remaining at home to eat the bread of palpable injustice in undignified idleness? I have heard that in the town of Youghal, there are no less than seven Protestant clergymen, four of whom, at least, have no connection with that parish, and little to do in their own.' ”

If the *labourer* is *worthy* of his *hire*, of what are the “Irish Labourers” worthy, noticed in the above, from the *Cork Examiner*? It is to be feared, that, in olden times, they would have been classed with such as were found in the market-place, who were accosted with—“Why stand ye here all the day idle?” And yet, like many of the same class on this side of the Channel, they demand their “penny” with those who have “borne the burthen and heat of the day.” Is it marvellous, that dissent should be on the increase, and that church-rates should be resisted?

