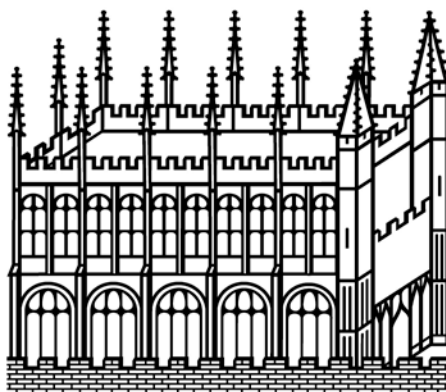




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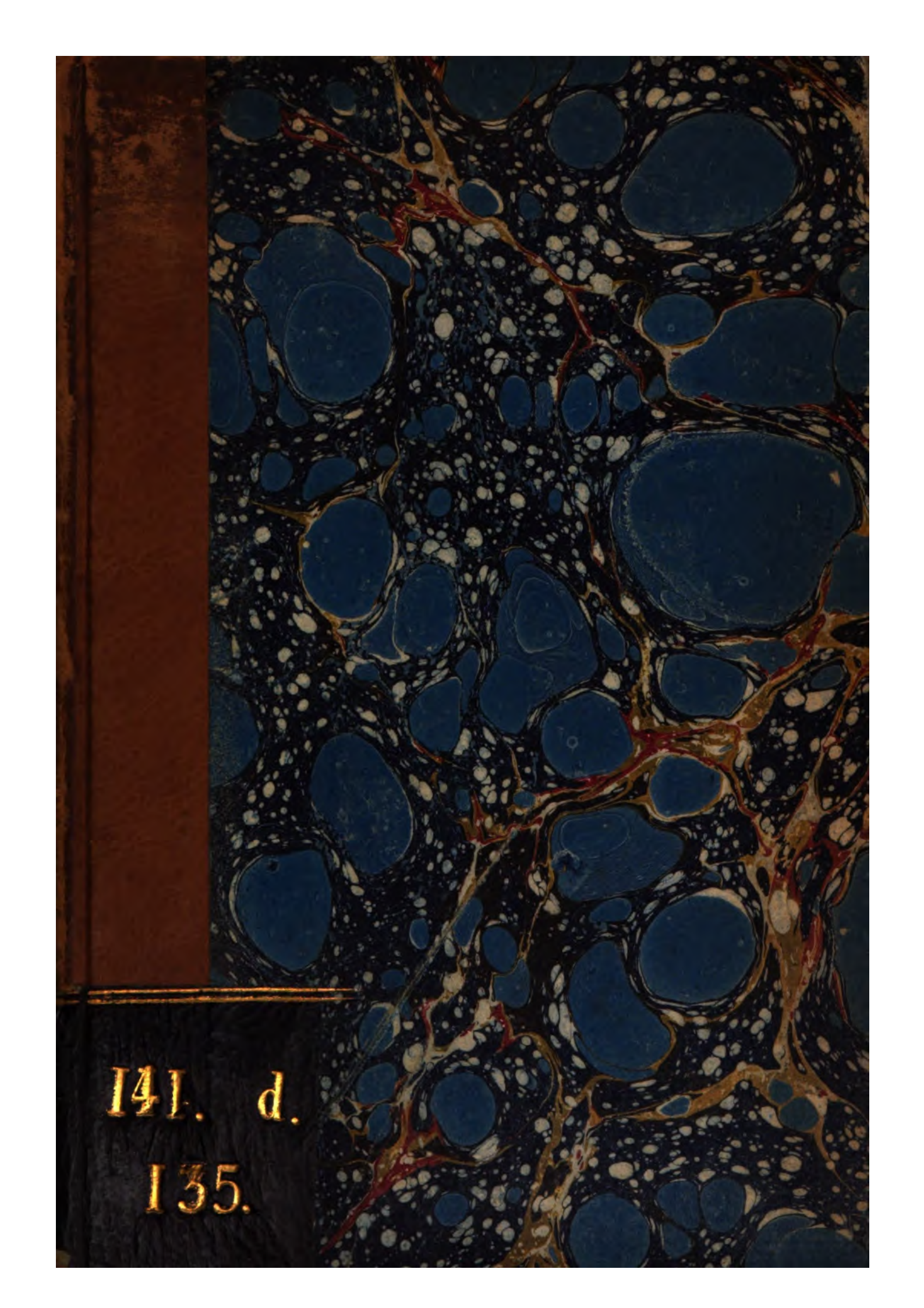
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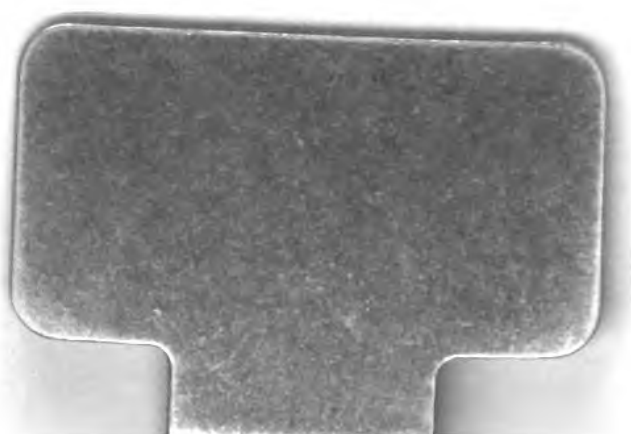


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The image shows the front cover of an antique book. The main part of the cover is decorated with a marbled paper pattern. This pattern consists of large, irregular, dark blue or black 'stones' or 'cells' that are separated by a network of fine, branching veins in shades of tan, cream, and reddish-brown. The overall effect is reminiscent of natural stone or biological tissue. On the left side, there is a vertical strip of plain, dark brown leather or cloth, which forms the spine of the book. In the bottom-left corner, on a dark, textured background, the text '141. d.' is stamped in a gold-colored, serif font. Below this, the number '135.' is also stamped in the same gold-colored font. The text is slightly worn and the gold has some patina.

141. d.

135.



VALEDICTORY SERVICES

AND

Farewell Sermon

OF

PROFESSOR FINNEY,

OF THE OBERLIN INSTITUTE, UNITED STATES.

WITH

CRITICAL OBSERVATIONS ON HIS PREACHING.

BY

JOHN CAMPBELL, D.D.

LONDON :

JOHN SNOW, 35, PATERNOSTER-ROW.

MDCCCLI.

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PREFACE.

THERE is always something due to the instruments of eminent usefulness in the cause of God. To honour the servant is, in effect, to honour the Master. Among such instruments a very high place is due to the Rev. C. G. Finney, who has left behind him, in England, an impression such as was never made by any other American among the British Churches. The visit of the celebrated Dr. Mason was memorable in the circles of genius; British Biography has accorded to that most eloquent man a niche in her temple in connection with the record of the life of one of her most illustrious sons; but we have yet to learn that Dr. Mason was the means of turning even one soul to God. In his case attention was fixed on himself rather than on his Master. It is, however, but justice to say, that Dr. Mason came not to the Mother Country for the purpose of labour but of repose, that he might recover the health he had lost in the work of his Master. It was otherwise with Mr. Finney, who came with the express purpose of sounding the Gospel trumpet, that he might both animate the living and quicken the dead; and, we presume, he is the first American minister that ever visited England solely with that view,—unless an exception must be made for that amiable, and, in his way, celebrated enthusiast, Lorenzo Doe. The just and beautiful conception of Burke, relative to Howard and his philanthropic pilgrimages, is most strikingly applicable to Finney. The great Orator said of the former, “He visited

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all Europe and the East, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or to collate manuscripts:" so may we say of Mr. Finney; he came not for these things, but to point lost men to the Cross of Christ. He has left London with little more knowledge of it than he possessed on his arrival.

It was under the influence of these feelings, of what is due to men by whom it pleases God to bless their fellows, that the present publication was projected. Although in itself small, yet from its subject, and its relation to the highest of all causes, it is precious, and, notwithstanding its frail aspect, it will survive when all who have been concerned in it will have mouldered into dust. It will tell the generation to come of an event which, in connection with the cause of God, was considered at the time as far from unimportant. It will, moreover, explain the history of a volume from the pen of Mr. Finney, which has just been added to the catalogue of English Theology.

The Observations on his Preaching first appeared in the *British Banner*, as also the account of the Valedictory Services. The Sermon, which was delivered amid the heavy pressure of manifold engagements, and not without a measure of personal indisposition, was taken by a Special Reporter, and revised by the Preacher himself.

J. C.

TABERNACLE-HOUSE, LONDON,

April 4, 1851.

CRITICAL OBSERVATIONS.

Now that Mr. Finney's course has reached its close, it may be permitted us to utter a thought or two relative to a man for whom we have conceived a very high regard, and in whose labours and history we feel the deepest interest. Well, we cannot say that we are much gratified by the idea of Mr. Finney's returning to college duties, and the general ministry of a rural charge. We do not consider that such is the place for the man; and we must be allowed to think that fifteen years ago a mistake was committed when he became located in the midst of academic bowers. In our view, there are few living men to whom such an element is less suited. He is made for the millions,—his place is the pulpit rather than the Professor's chair. He is a heaven-born sovereign of the people. The people he loves, and the mass

of the people all but idolise him. He seems specially created for oral labour. The structure of his mind is altogether peculiar. The logical faculty is developed in an unusual degree, and hence there is a tendency to argument in excess. He reasons on and on to the extreme of redundancy, often labouring to explain that which requires no further explanation, and to prove what needs no further proof. He is, moreover, strongly addicted to the metaphysical and analytical, and hence whatever he touches becomes more or less arrayed in a dialectical costume. These peculiarities might, at first sight, seem somewhat to unfit him for pulpit labour among the millions: but it is otherwise; he succeeds either through, or in spite of them. Whether he be understood or not, he is listened to, and complaints are not generally heard on the score of his being unintelligible. These rare gifts are of signal service in enabling Mr. Finney to fathom the deepest recesses of the human heart, and to throw light on the darkest portions of human character. For moral anatomy he has no equal among the multitude of great and successful ministers whom it has been our lot to hear. An assembly often quivers under him as does the living subject under the knife of the operator, whom experience has rendered skilful and habit made callous. Multitudes have stood amazed at themselves, as presented in the mirror

he exhibits to their astonished view. This peculiar power alone would have rendered Mr. Finney remarkable among public instructors; but this is only one feature of his very complex and multifarious character as a preacher. His declamatory are fully equal to his logical powers. In this walk, we think, he has no superior. He thunders and lightens when his subject requires it, in a manner to shake the heart of an assembly, rousing the most apathetic, and awing the most careless. He would have ranked as a prince among that class of zealous and most useful men whom a godless world has scornfully denominated—Ranters!

But even this is not all; he possesses another quality seldom found in combination with the foregoing; he is occasionally, although but seldom, strongly pathetic,—the voice falters, and the eyes become suffused with tears. Thus, then, Mr. Finney largely combines in himself the qualities necessary to constitute the three great classes of public speaking, and is capable, with proper application, of the highest success in them all; but we believe it is only justice to his great character to say, that he never thought five minutes upon the subject. Whatever he is, he is from nature and the gifts of God; art has done nothing for him. The result of the whole is, an extraordinary range of mental and moral contact with the assembly. There is something for men of every class; all, in

turns are gratified, and all are occasionally disappointed, according as throughout the discourse the one quality or the other may predominate. Sometimes during an entire sermon he is dry and logical in the extreme, addressing himself to pure intellect, making no provision whatever for either heart or fancy. At other times, both are regaled in a very high degree, as an interdict is then placed on the logical faculty; and there have been a few discourses, also touching and pathetic throughout. In these respects he is the most varied of preachers, and in all respects the most unequal.

There is another peculiarity about the public speaking of Mr. Finney, which renders it noticeable, and even striking. The style of address, the accent and intonation, and the whole air, is American, and such as presents a striking contrast to that of England. At first, it is unpleasant to the English ear; but that ear soon comes to like it, and at length is charmed with it. The general cast of his preaching is simple even to plainness, and good taste is occasionally violated for the purpose of illustration. The whole air of the man, and of his address, is deeply marked by homeliness and simplicity. As everything beyond the mere outline of his discourse is extemporaneous, there is an utter absence of obvious effort, whether of thought or language. The elaborate, the exquisite,

and the ornate, have no place in his pulpit performances. Nature is everywhere apparent in her modest, every-day garb. There is no exhibition,—no speaking for speaking's sake. Mr. Finney may say with Whitefield (whom, in many respects, he resembles), "I use market language." There is no room for display of any description. Self seems annihilated. The subject is everything, and the salvation of men is the supreme concern. To crown all, Mr. Finney, beyond the great run of public speakers, is endowed with a voice of remarkable clearness. Its faintest accents were heard in the remotest corner of the edifice where he has been labouring, although eighty feet square, while it is capable of acquiring the swell of the martial trumpet. It is not sweet,—not melodious, but possesses a penetrating clearness of tone, with a distinctness of enunciation, which would render him audible in the largest edifice in Europe. He finds his account exceedingly in this attribute. When he has spoken three hours, there is often no symptom whatever either of hoarseness or fatigue. Indeed, he has appeared to us, not seldom, the only person who was not exhausted! It is certainly a pity that a man so singularly endowed for evangelical labour should be chained down by the dull routine of college duties. If we mistake not, there are a thousand men to be found in the United States, that would perform Mr. Finney's professorial

duties as well, perhaps in many respects better, than he ; but we doubt if, amongst the three-and-twenty millions of American citizens, and the forty thousand ministers, more or less, that labour among them, there are many, if one, that possess all the qualifications above enumerated. Thus much for the attributes of Mr. Finney as a public instructor ; and the opinion is given after hearing him incessantly for months.

But what may be said of the effects of his labours ? For, after all, this is the point both with him and with the Church of God. On this point we have little to say at present, in addition to the very copious statements already made in our columns. The attendance, and the visible impression of his labours, have grown rather than diminished up to the present hour. There has, of course, been a great and constant change going on in the audience ; but still the crowds are unabated, and the number of inquirers has considerably increased. We are not yet in a position to speak with particularity on the subject of conversion in connection with his second visit. In the former case, it was not till his departure that the effects became fully apparent ; and, perhaps, it will be largely so again.

Mr. Finney's mode of dealing with men is peculiar, such as, at times, to subject him to the charge of not preaching the Gospel. What he does, how-

ever, is done upon principle. He gave, last Lord's-day morning, a most masterly defence of his own course in descanting on the words of the Prophet, "Break up the fallow ground, and sow not among thorns." Mr. Finney is not disobedient to the heavenly voice; he breaks up the fallow ground, as with a steam-plough, turning-up, crushing, and destroying whatever of roots or weeds may stand in the way.

Of his theology, after what we have said on former occasions, we need here say nothing beyond re-asserting its radical soundness on all the great points of Evangelism. His mode of statement, at times, are not such as a sound, erudite English divine would approve or adopt; he may be occasionally the victim of his own logical subtlety, his statements may sometimes appear to be rash, and his deductions daring, but he always and quickly rights himself, and, with a powerful hand, never fails to vindicate the ways of God to man. On the subject of man's responsibility, he has, in our view, no equal; never was it our lot to see the human spirit so completely divested of every plea, and so shut up to the faith! He may often, with justice, be charged with a limited or defective exhibition of the grace of God. We have heard sermons from him, in which the name of Christ was never mentioned, nor his work so much as referred to,—sermons which might have

been preached by a Jew or a Turk ; but, in setting forth the claims of justice, he has no superior and few equals ; and, when he does preach the Gospel, it flows like the river of the water of life !

But our space forbids enlargement, which is needless, as Mr. Finney will shortly speak for himself deliberately, and upon a large scale. As we stated before, Mr. Tegg has purchased the copyright of Mr. Finney's great work on Theology, which, during his residence in London, he has carried through the press, severely revising, and, to a considerable extent, re-writing it. In a few days, that goodly volume of nearly a thousand pages will be before the public, who will then be in a position to judge for themselves.

It is but proper to say, that the extraordinary audiences of Mr. Finney, through so long a period, have not been the sole fruit of mere pulpit attraction. He has been sustained as never was preacher before in this Metropolis nor in these lands. In addition to the aids he derived from the journals under our conduct, other means have been adopted on an unusual scale to awaken public attention. In addition to the issue of two large Addresses, written by the Pastor, of eight thousand copies each, distributed from house to house throughout the surrounding neighbourhood, the young men of the Tabernacle have laboured most laudably, and even heroically, to excite the attention of the care-

less, and to bring them to hear the Word of Life. They actually subscribed among themselves between thirty and forty pounds to work the Press! Fifty thousand copies of another Address, prepared by the Pastor, were circulated by them and the young females throughout the city, and large numbers of other addresses. Besides all this, large bills were extensively posted, and not only so, but carried on the shoulders of men throughout the numerous thoroughfares. There can be no doubt that these measures had a mighty effect in calling together the best sort of material to work upon—the unsophisticated, the men not Gospel proof and sermon hardened, the men with whom Whitefield and Wesley dealt, and who formed the staple of their original converts. These boards, which were borne through the streets, created considerable scandal to not a few worthy people, who are not quite so wise as the children of this generation. And there were not wanting those to blame both the Pastor of the Tabernacle and Mr. Finney, although neither of them had aught more to do with the matter than the Presidents of France and the United States. Neither of them so much as even knew of the thing till it had been some time in operation; but we believe, looking at the subject not through the medium of a diseased decorum, but of common sense, and even of sound discretion, they felt less disposed to censure than to

applaud the deed. Would that the spirit which prompted it may extend throughout the length and breadth of the land: Delicacy and propriety are, in their places, virtues to be highly prized; but delicacy may be false and cruel; propriety may be spurious and fatal; and, through an undue regard to them, immortal men may be suffered to go down to hell through a dread of violating the proprieties of an ungodly world and a slumbering Church!

VALEDICTORY SERVICE.

It is now our painful duty to announce the close of the evangelical labours, for the present, in England, of Mr. Finney. To complete our previous notices of this distinguished stranger, we shall, therefore, add the facts which have attended the termination of his services. Last Lord's-day morning he preached from James ii. 22,—“Seest thou how faith wrought with his works, and by works was made perfect?” The weather was favourable to attendance, and the congregation accordingly was large, although both the services of the day were signalised by one of those things which generally tend somewhat to winnow metropolitan assemblies,—collections were made at both times, for the Christian Instruction Society. The subject of faith in relation to works was one with which Mr. Finney is peculiarly fitted to deal, and accordingly it was wrought out with consummate ability.

The subject was such, of course, as to admit of little originality in its mode of treatment, and it was selected, not for exhibition, but for usefulness. The primary object was to state the truth comprised in the given text, and to press home its consequences. But only to have done this would not have been fully to meet the demands of the occasion, in a day of general, superficial, cheap, and easy profession. The subject is one of immense importance in the economy of redemption, as entering fully into the very essence of true religion. It is a point on which millions have erred to their own eternal undoing. The error comprises two extremes; men on the one hand have relied on a faith that produces no works, and on the other they have rested on works that did not proceed from faith—works which had no regard to the Gospel of Jesus Christ. Either extreme is alike certainly fatal to all who are the subjects of it. To prevent the occurrence of either evil is, therefore, the business of the public teacher; but this is not enough,—it is also a matter of the utmost moment to recover such as are fallen into one or other of these errors; and accordingly this was not forgotten by Mr. Finney, who, with characteristic penetration, distinguished between things that differ, and, with his accustomed point and vigour, pressed home the great lessons upon all whom the several matters concerned. The refuge of lies was

swept away as with a hurricane, while the honest and earnest—those betaking themselves to works of faith and labours of love—had much to encourage and fortify them. The Evangelical System was strikingly exhibited in all its grace and loveliness. The tendency of all such discourses must be to purify real religion and to elevate it. In the evening, Mr. Finney took for his text Acts xxiv. 24, 25. On this occasion the house was much crowded, and the preacher rose with the occasion. He has repeatedly equalled, but never exceeded, the power of the discourse then delivered. Blending a good deal of mental and moral philosophy, which was rendered subservient to theology, he came exceedingly close to the conscience of the audience. One copious passage fell with a weight on the assembly superior to anything we ever heard him utter, putting us in remembrance of some of those outbursts of intellect and emotion which were wont to characterize the preaching of Dr. Chalmers on great occasions, and which frequently signalize the pulpit labours of Mr. Parsons. After about an hour and a half of a mingled stream of argument and address, the preacher paused, giving place to the Pastor; who addressed the assembly on certain matters of arrangement. This was followed by devotional services; when the congregation was dismissed, it being intimated that all who chose to remain for a further address

might do so. Accordingly, overborne by heat and fatigue, a multitude withdrew ; but when they were gone scarcely a sitting seemed to be left vacant, curiously exemplifying how closely human beings may be packed together.

It may be observed, that, as last Lord's day was that appointed for taking the census, the audience was carefully counted, both morning and evening, by two individuals at each entrance, who took each a separate account, afterwards comparing their computations. The attendance in the morning was 2,100, and in the evening, in round numbers, 3,200 ; these numbers refer to adults, as the Sunday-schools were not present either morning or evening, there being for these a separate service.

The tea-meeting, at which upwards of 600 sat down, took place in the Royal British Institution, Cowper-street, City-road ; Mr. and Mrs. Finney, of course, being present. We say Mrs. Finney—for the wife of the great Evangelist accompanies him. Not having had occasion till now to mention this excellent lady, it may be proper to say a word concerning her. This may be considered due to her own personal worth, and useful as serving to open her way elsewhere to humble efforts at public usefulness. Mrs. Finney is a woman of wholly kindred spirit with her husband ; she sees everything in the same light, estimates all matters by the same standard, and by the same means seeks

the same ends. Her heart is strongly set on the advancement of the kingdom of God ; and to that end, like him, she perseveringly labours. She established the daily morning female prayer-meeting, which has been held in the Tabernacle for the last nine months, and over which she has, while in London, uniformly presided. In addition to this, she has on a number of occasions addressed meetings of mothers and other females in the Tabernacle and in other places, besides occasionally addressing Ragged and other schools, and Temperance Societies. In this and other ways Mrs. Finney is in a high degree a helpmate for her husband.

The tea-meeting occupied from five to seven o'clock ; when, for the accommodation of the friends assembled, and others who were expected to join, although unable to attend the tea-meeting, the assembly adjourned to the Tabernacle, which was very considerably filled, both in the pews and in the galleries. After the devotional exercises, in which Dr. Brown, of Cheltenham, offered prayer, the Pastor, in the chair, having addressed the meeting on subjects which had been suggested by the occasion, turning to Mr. Finney, said :

“ My dear Friend, you must now for a moment allow my character of President to merge into that of representative of a body of people among us to whom you are peculiarly dear. You will, therefore, please to consider me as their embodiment.

Whatever I now feel, speak, and do, you will kindly consider as felt, spoken, and done by them. They are anxious to assure you, that by them you will never be forgotten; and they are very unwilling that they should be forgotten by you. They have, therefore, devised a means by which, in some measure, to prevent this: they have provided the copy you see in my hands of the "English Hexapla," comprising the Greek Text of the New Testament, with six translations subjoined, on which is inscribed the following:

'Presented to the Rev. C. G. Finney, as a token of respect and affection, by his friends in the Tabernacle, London, March 31, 1851, on his departure for his native land.'

"Permit me, then, my dear Brother, to present to you this book in their names, as a memorial of your British visit and of your London friends. The thing and the deed are both to be considered solely as monumental—as '*in memoriam*.' It will serve at times to remind you of another clime and of other men than those of the New World. It will also serve to apprise your posterity that their ancestor visited the Fatherland in 1851, and that there it pleased God to give him favour in the eyes of many of the excellent of the earth, and to honour him through the conversion of souls to add to their numbers. Accept, then, the book as a token of love. Such it is—nothing more—nothing

less. The question of its pecuniary value was wholly excluded from their thoughts, as it will be wholly excluded from yours. Its character is altogether spiritual; its object is entirely moral; you will accept it in the same spirit in which it is given, with the strong desire, with the earnest prayer on their part that you may continue for many years to publish its truth with increasing success, fidelity, and power, and that through life, and at the close of life, its doctrines may be your support and your consolation."

Dr. Campbell, then turning to Mrs. Finney, said:

"My dear Friend, will you permit me to beg that you will apply to yourself what has just been uttered respecting your husband. As every way one, you cannot be separated, and assuredly it is not in the wish or the intention of those whom I now represent to attempt it. But, although one, you have your distinct personal identities, attributes, characters, and claims. I have, then, to assure you, on their behalf, that you are very highly esteemed, not simply for your husband's sake, but for your own. Those who have been privileged to hold intercourse with you, and to share your friendship, highly prize your worth, and greatly respect your character. They have also witnessed with delight your anxiety to be useful, and the efforts you have made for that purpose, both amongst ourselves and throughout the locality. They will long

remember you, and they desire that you should not wholly forget them. To prevent this, as far as may be, they adopt the same method towards yourself as your husband. I hold in my hands, the condensed "Commentary" of Ingram Cobbin, the best production of its class in the English tongue, bearing an inscription, the exact counterpart of that presented to your husband :

' Presented to Mrs. C. G. Finney, as a token of respect and affection, by her friends in the Tabernacle, London, March 31, 1851, on her departure for her native land.'

"Allow me, then, my dear Friend, to place this in your hands, and to beg your acceptance of it as a token of Christian affection. When far away from the white cliffs of Albion, it will remind you of intercourse which was profitable to others, and, it is to be hoped, pleasant to yourself. It will remind you of a place where prayer was wont to be made, in which you had long the privilege to lead or join. It will tell your children and your children's children, that their revered mother was once in England, and had friends in the Mother Country who prized her worth, and were stimulated by her zeal."

Turning to the audience, the Chairman said :
" In looking to these two beautiful and invaluable volumes, I am strikingly reminded of the fact of the decease of both the men whose honoured names

are inseparably connected with them—Samuel Bagster, as the projector of the “English Hexapla,” and Ingram Cobbin, as the author of the condensed “Commentary.” In connection with the subject of the Scriptures, Bagster and Cobbin are by far the two most remarkable men of their own time. Bagster founded the most complete Bible establishment the world has seen ; and for intense, prolonged, and useful labour, on the Sacred Scriptures, Ingram Cobbin had no equal among his contemporaries. Cobbin is no more ; he rests from his labours, and his works follow him. The turf was only just placed on his honoured grave, when it was announced that Bagster had followed him. The venerable publisher died last week, and is still unburied. Peace to their ashes, and honour to their memories ! My friends will excuse this digression, and, perhaps, consider that it is not wholly impertinent to the occasion. There is something due to the memories of those who have been distinguished as the benefactors of mankind upon a scale which embraces all nations, and which will extend to a distant posterity ; and more especially is it meet and grateful, while inscribing tablets to the worth of the living, that we should pay a passing tribute to the wisdom and the virtues of the dead who have aided us in our enterprise.

“ But let me now, before I close, ascend for a moment from the particular and personal to more

general views, and endeavour to impress upon you the fact, that this is not simply a night of friendly valediction. It is also, or it ought to be, a night of solemn individual self-inquisition. A voice is now sounding in the ears of the assembly: 'Let them assuredly know that a prophet has been among them!'

"You have for a long period been receiving from the lips of a stranger instructions the most precious, warnings the most solemn, enforced by considerations the most tender. You have been plied with every consideration that love, knowledge, and experience could devise. All the resources of Scripture, fact, and argument have been brought to bear upon you, with a view to detach you from the world, and bring you to the Lord. In no other spot in Europe, perhaps, no other on the earth, during the same long period, has there been such an amount of evangelical labour put forth upon such a multitude of people. Six nights a week the doors of this edifice have been thrown open; its walls have literally never cooled: and what is to be the issue? So far as Mr. Finney is concerned, this stupendous effort of pulpit toil is now at an end. Another service, and he is on the mighty waters, speeding his way for the land of the Pilgrim Fathers, to meet with the bulk of you no more till you meet in the solemn Judgment! What is the day to declare? What will eternity

reveal? Who among you are to prove his joy at the final audit? When the Lord shall write up the people, of whom will it be heard, this man, and that man, and the other, were born there? Concerning whom shall he say, 'Here am I, and the children whom thou hast given me?' May the result to him, to you, and to all that have heard him, be glory and joy for evermore!

"It was my wish for many years that Mr. Finney should visit the shores of England. His works had come before him, and, when his Lectures on Revivals appeared, I read them with avidity, and, as a portion of you will remember, for three months, from week to week, at special meetings, I read and expounded them in this edifice. Their value was not in my estimation at all lessened by their peculiarities, and by what might be called, not without truth, their occasional extravagance, both of thought and of language. These I considered, and still consider, but as the dust in the balance—as spots in the sun! The volume, as a whole, I have ever viewed as of extraordinary importance. The more I pondered, the more I perceived its inherent excellence. The book excited a very strong desire in me to see the man, and still more to hear him. The man I have seen, the man I have heard, and in both the expectations excited by the book have been more than realized. But I have not only seen and heard him: after the manner of the

ancients, we have eaten salt together. You all know the adage, If you would know a man, you must live with him. Mr. Finney and I have lived together for the space of some nine months; a period which, I suppose, will be admitted sufficient for the purpose in question. I think I may, therefore, say I have a tolerable knowledge of him, and that it is but simple justice to say that to increase knowledge has been only to increase regard. Throughout that long period, we have seen in him much to love and much to admire. I shall never cease to prize his friendship, and to think of him with unalloyed satisfaction and high pleasure. His virtues partake not a little of the old Roman, while his manners are strongly Republican. In everything good the reality exceeds the appearance, and, as the observation becomes closer, the esteem ascends.

“ But it is incumbent on me, on the present occasion, to say something on the subject of Mr. Finney's Theology; circumstances render this imperative. My own creed is, I believe, generally considered sound. I swear by the Sacred Scriptures, their plenary inspiration, and their supreme authority, holding, with a firm grasp, those views of their import which have ever characterised the Nonconformists of England. This is by me confessed; it is my boast and glory! While I call no man on earth master, I hesitate not to declare my very general concurrence with that illustrious

body of men, the most distinguished class of Britain's sons, the Puritans and Nonconformists of England. Such are my views and my avowal of them. Now there are those—and among them people of sense and worth—who think that Mr. Finney and I preach very different gospels. These have expressed their sorrow and amazement that he should have so long occupied the pulpit of this ancient edifice. Those worthy people are much mistaken, if they refer to *principles*: I am not aware of any tenet of Revelation connected with the hope of man on which we differ. We may differ in our views of many Scriptures, and in our modes of stating many truths, and the proportions in which such truths ought to be combined and presented. On these points we may differ; we do differ; but that difference, while a fact, is a proof of nothing but itself. I may think Mr. Finney would be improved, in some respects, by leaning a little more in my direction; and it is just possible my friend will conclude, that I should be improved by leaning a little more in his; and who is to decide? However, I believe we are both right. Were I to commence Evangelist to-morrow, I would most assuredly, to a great extent, run in the vein of Mr. Finney, the propriety, the expediency, and the necessity of which have been thoroughly made out under my own observation. On the other hand, were Mr. Finney to become a settled pastor

to-morrow, I think it is just possible that he would pursue the course which is now pursued by the bulk of the best of English ministers. For special efforts I think his method incomparable ; for settled pastorship I should deem it very defective. I view the ministrations of Mr. Finney as partaking of a special character ; I look upon them as admirably adapted, as special means, to accomplish a special end. The thing, however, is not to be determined by prior reasoning, it must be tested by its harmony with the Divine examples, and by its results as indicative of Divine approbation. I have encountered considerable obloquy in some quarters, on account of the course I have pursued with respect to Mr. Finney ; but assuredly none of these things move me. So far as I can judge, with the amplest means of ascertaining the fact, his creed is as sound, in all radical matters, as that of John Owen. Even his opponents being judges, Mr. Finney's faults have been mainly of a negative character. The regrets which have been felt—and regrets in which I have occasionally shared—have arisen, not from what he has said, but from what he did not say. When he has been, with his own peculiar vigour, ' breaking up the fallow ground ' of the human heart, it has been lamented that he did not, at the same time, both plough and sow ; but Mr. Finney had his reasons for his course, although these reasons were not always under-

stood. What he did not state it was presumed he denied ; but I need not tell the bulk of you, that when Mr. Finney did preach the Gospel, no man ever preached it more fully or more purely. The noble specimen of yesterday morning is still fresh in your memory.

“ I reflect with the utmost satisfaction on the course I have pursued respecting Mr. Finney, and cannot doubt but it has the approval of the Master of us both. Would that everything else I have done in connection with His cause were as sure to obtain from his lips—‘ Well done ! ’ I have not hesitated, both with tongue and pen, to defend Mr. Finney, and to promote the success of his labours to the utmost of my power. In all I have done I do rejoice, and will rejoice. I ask, on Mr. Finney’s behalf, candour and inquiry. Let this be granted, and I seek no more. For a long period I have stood alone in the face of the public in the character of advocate ; now, however, I find myself in the company of such as I highly value, and such as serve largely to fortify me as the advocate of our American friend and his potent labours. Dr. Redford, of Worcester, as a theologian second to none in these realms, has boldly prefixed his name to the English edition of Mr. Finney’s “ Theology,” just about to appear under the respectable auspices of Mr. Tegg. Dr. Redford has prefixed to the volume a preface, which I now

hold in my hand, and a portion of which I will read to you :

“ ‘ The Editor having had the pleasure and honour of forming a personal acquaintance with the Author soon after his arrival in this country, did not long remain ignorant of his Theological Lectures. After the first hasty perusal of them, he ventured strongly to recommend their publication, both for the sake of making the British churches better acquainted with the Author’s doctrinal views, and also on account of the direct benefit which students, and other inquirers into the theory of Gospel doctrines, would be likely to derive from a work so argumentative, and so unlike all the works on systematic and dogmatic theology known to the English schools. After due consultation and deliberation, the Author pressed upon the Editor the work of revision, and placed the Lectures in his hands with the request, that he would read them carefully, and suggest such alterations as he might deem desirable to adapt the work to the English reader ; and then submit the whole to the Author’s adoption or rejection.’ ”

“ ‘ There is another important circumstance with which the reader should be made acquainted, which will enhance the value of this edition, and render it highly preferable to the American,—it is this : on the publication of these Lectures, they attracted the attention of many able theologians in

America, and were severely attacked by the periodical press. The Author replied at considerable length to the most learned and distinguished of his critics, fairly and fully meeting every objection that had been urged against his views. The present edition incorporates the substance of these objections, with the replies of the Author.

“ ‘ The Editor, however, would not have ventured to recommend the publication of these Lectures in this country, if he had not deemed them, as a whole, eminently deserving the attention and examination of British theologians. When they first came into his hands they struck him as so pleasingly unlike all the other systems of dogmatic theology and moral philosophy it had ever been his lot to peruse, so thorough in their grappling with difficulties, and often so successful in the solution of them ; so skilfully adjusted to modern metaphysical speculations, and so comprehensive of what is valuable in them ; so manifestly the production of a masculine intellect and independent thinker, that he was not only pleased with the air of freshness and originality thrown over old themes of dry and elaborate discussion, but greatly benefited and instructed by some of the Author's views of important moral and theological questions. It may not be the same with all the Author's English readers ; but assuredly few will rise from the perusal of the whole work without confessing that,

at least, they have seen some points in a new and impressive light, have been constrained to think more closely of the opinions they hold, and in other respects have been benefited by the perusal.

“ ‘ As a contribution to theological science, in an age when vague speculation and philosophical theories are bewildering many among all denominations of Christians, this work will be considered by all competent judges to be both valuable and seasonable. Upon several important and difficult subjects the Author has thrown a clear and valuable light, which will guide many a student through perplexities and difficulties which he had long sought unsuccessfully to explain. The Editor frankly confesses, that when a student he would gladly have bartered half the books in his library to have gained a single perusal of these Lectures ; and he cannot refrain from expressing the belief, that no young student of theology will ever regret the purchase or perusal of Mr. Finney’s Lectures.

“ ‘ One recommendation he begs respectfully to offer to all readers, whether old or young ; it is this, suspend your judgment of the Author and his theology until you have gone completely through his work. On many subjects, at the outset of the discussion, startling propositions may be found which will clash with your settled opinions ; but if you will calmly and patiently await the Author’s explanation, and observe how he qualifies some

strong or novel assertions, you will most probably find in the issue, that you have less reason than you supposed to object to his statements.

“ ‘ In many respects, Mr. Finney’s theological and moral system will be found to differ both from the Calvinistic and Arminian. In fact, it is a system of his own, if not in its separate portions, yet in its construction ; and, as a whole, is at least unique and compact,—a system which the Author has wrought out for himself with little other aid than what he has derived from the fount itself of heavenly truth, and his own clear and strong perception of the immutable moral principles and laws by which the glorious Author of the universe governs all his intellectual creatures.’ ”

“ Now, my friends, what say you to this? Is not this going as far as I ever went on the subject of Mr. Finney’s Theology? This seems a tolerable testimony to be borne by such a man as Dr. Redford to a Republican heretic! But, seriously, Mr. Finney is a man of no human school ; he has framed his own chart, and made his own compass ; but, notwithstanding this, it will be found, that he is a safe guide on the ocean to eternity ! For his special work, what many worthy people have deemed his defects are really his excellences, and constitute, in no small degree, his strength. To point out the advantages which have arisen from them would take more time than

we can now afford, and therefore I shall not attempt it. Suffice it to say, that in this way he has commanded attention, excited inquiry, and awakened fears for the world to come, which could not have been awakened by a simple, polished, stereotype exhibition of the common salvation, as it is generally administered in these realms. Of the acceptance of his ministry in this city I need say nothing; the result is before the world. No such experiment has been made on the population of this great Metropolis in our times; and, so far as numbers and continued attendance are concerned, the experiment has been complete. Had a Council of the Ancients, of wise and experienced men in matters appertaining to Metropolitan Religion, at the close of March, last year, been convened, and their opinion solicited as to the likelihood of success, it is highly probable, that, with one consent, they would have predicted its utter failure,—they would have foretold the impossibility of any man whatever commanding audiences such as he has commanded so frequently, and through so long a series of months. Had these reverend councillors, before they began to deal with the question, been permitted to hear Mr. Finney deliver one of his ‘fallow-ground’ manifestoes, they, of a certainty, would have predicted, that, before two months, he would have fairly scattered the largest congregation in London, and

have been in a position to present the keys to the masters of the concern, to prevent further damage to the edifice. So blind is man, and so difficult is it to ascertain the springs which govern the human mind.

“ I must close my observations by reciting to you the draft of the Letter which it is proposed to hand to Mr. Finney, as expressive of the sentiments you entertain towards him, which, if it meet your approval, will be signed by the Pastor and Office-bearers, and communicated to our friend. The proposed draft is as follows :

“ ‘ DEAR AND HONOURED SIR,—We cannot suffer you to return to the land of your Fathers without expressing to you the pleasure we have derived from your visit. Your spirit and speech, while they have oftentimes not a little contributed to reprove and to condemn, have also served to animate and cheer us. Your enlightened zeal for the salvation of men has been rendered instrumental in firing many hearts that required to be animated, and in giving fresh impulse even to those that were previously valiant for the truth. Your vigorous, pungent, and faithful ministrations have greatly tended to quicken believers; while your broad, luminous, and impressive exhibitions of the great doctrine of Repentance towards God have been made extensively the means of awakening the careless to a sense of their danger, and of leading them to flee from the wrath to come. We

have witnessed with delight, often not unmingled with astonishment, your *self-consuming* and *unwearied efforts* for the salvation of the perishing, and *greatly rejoice in the manifold tokens of success* on all sides which are already apparent, while there is the utmost reason to look on what is known as only the *first fruits of a coming harvest*.

“ ‘ But, beloved Brother ! while rejoicing in the profit which has redounded to ourselves as a flock, to many of our families, to a portion of our congregation, and residents in our immediate locality, we reflect with special satisfaction on the benefit which we have grounds to believe will result to other Churches in our neighbourhood, and throughout the City. There is on all hands proof abundant that your labour in the Lord has not been in vain ; but that your visit to England has been one of the most useful periods of your laborious life.

“ ‘ You will, therefore, dear and honoured Sir, accept this expression of our sincere and most cordial thanks for all your intense endeavours to advance the Kingdom of God in our midst, together with the assurance of our grateful esteem. You leave our country bearing with you the affectionate confidence of multitudes, who will pray for journeying mercies to you, both by land and sea ; and that, with your dear and much-esteemed companion, Mrs. Finney, you may reach your home in safety, and find all well.

“ ‘ Wishing you and yours grace, mercy, and

peace, and every blessing of the New Covenant we remain, dear and honoured Sir, on behalf of the Church and congregation assembling in this house, yours most truly in the bonds of the Gospel.' "

Mr. Edward Selby then moved the following resolution :

" That the draft of Letter now read be transcribed, signed by the Pastor and Officers, and transmitted to Mr. Finney."

Mr. Henry Child, with great cordiality, rose to second the resolution. They did not exactly agree with their friend Mr. Finney on all points; but they believed he had preached to them the glorious Gospel of Christ, and that in the way in which he had been taught by the Holy Spirit. They were satisfied he was doing God's work, and it was impossible that independent minds should on all points see with one another; it was only the noodles of the earth who saw eye to eye on every matter, and subscribed unreservedly to creeds and catechisms, and even to the dots of the i's and the crosses of the t's.

The resolution was then put to the meeting, upstanding, and carried unanimously; but on the contrary being put, a number still stood: this, however, was explained, amidst considerable merriment, by a gentleman, who called out from the crowd,—“ We are only standing because we are obliged to do so.”

Mr. Finney then rose to reply, and was received with the most enthusiastic applause, which was suppressed by the Pastor, on the ground that it incommoded Mr. Finney. After a few introductory remarks with reference to the novelty of the position he occupied, he proceeded to detail the circumstances which led him to visit this country. His ancestors were English. New England was peopled by the English, from whom he was descended. In New England they had all our names, customs, and, to a large extent, held our views. In England he felt at home in almost every respect, so far as the people were concerned. His Lectures on Revivals—the book which had been published in this country,—were delivered some twelve or thirteen years ago, and were reported at the time by the Editor of the *New York Evangelist*, and were published in successive numbers of that journal. He thought it necessary to state that he did not see those Lectures until they were in print; but that before they were gathered up into a volume, he had just glanced through them to correct any serious errors that he might happen to meet with. This volume was published in England by Mr. Tegg. The consequence was, that many persons interested in the subject wrote to him from all parts of the United Kingdom, and this correspondence gave rise to a desire in his mind to visit England. About this time his health

so failed as to compel him to desist from his labours as Evangelist, and he accordingly took the pastoral oversight of a church in New York, and has continued to sustain the pastoral office ever since. His church and congregation at Oberlin was one of the largest in America. He understood, therefore, very well, what Dr. Campbell meant by the difference between the labours of an evangelist and those of a pastor. He had laboured eighteen years as a pastor, but it was always on the condition that a portion of the year should be devoted to his labours as an evangelist. He could not tell them how much he had been affected by the numbers of persons from all parts of the United Kingdom whom he had met in America, and who testified to the benefit they had derived from the perusal of his works,—more especially of his Lectures; and it was the interest which these circumstances had excited that induced him to come. For a time he was prevented by the state of his health, and then by his public duties; but for the last twelve years he had been constantly entertaining the idea of coming, and he had accordingly taken the first opportunity at which God had seemed to open the way. On arriving in England, as Dr. Campbell had said, he passed straight through London, and went down into Huntingdonshire. He soon afterwards came up, and preached several sermons at the Borough-

road Chapel. Then he returned to the Provinces, and laboured first in Huntingdonshire, then in Birmingham, and subsequently in Worcester. Various rumours were circulated respecting him, and the first minister he saw told him that reports were circulated that he (Mr. Finney) had become an infidel! Now, this minister had himself been rescued from infidelity by the perusal of his works! Before he had been long in Birmingham, Mr. James received various letters calling in question his orthodoxy; some said he was a Unitarian, some a low Arminian, and some a Perfectionist; and all united in warning Mr. James lest he should aid in the diffusion of heresy! But he appealed to Mr. James, whose position in the matter had assumed importance, at once to satisfy himself, and forthwith to pronounce upon the matter. Mr. James had abundant opportunities of hearing him, but, not satisfied with this, he handed him two volumes of his "Theology," wherein the said errors were reported to be found. These volumes Mr. James and Dr. Redford, of Worcester—in whose logical and theological acumen Mr. James had great confidence—submitted to three days' careful examination. So satisfied were they with their general soundness and accuracy, that Dr. Redford urged their publication in this country for the benefit of the British public. Subsequently, he went to preach for Dr. Redford; when the subject again

came up, and he handed his volumes to the Doctor, with a request that he would go through them, and make such criticism and corrections as would enable him to make himself understood to British theologians. This Dr. Redford did; and, without his solicitation, had also, at the instance of the publisher, consented to have his name appear on the title-page as Editor.

Dr. Campbell: "It ought to be known that I advised Mr. Finney to get Dr. Redford, who had read the work, to write a preface; but he said, 'Let the book go alone, and stand on its own merits.' Mr. Tegg, however, knew his business better, and secured it."

Mr. Finney: "The present publication by Mr. Tegg contains only a part of my Theological system, which was necessary to meet the necessities of my theological class in their preparation for theological examination; and further, the Oberlin edition, as Dr. Campbell observes, was not very nicely got up. In fact, the firm to whom the printing was entrusted had but just commenced business, and this was the first book they ever produced. I myself wrote them under so great a pressure, that I could not edit it properly, so that that portion of the labour was committed to other hands. I wrote them at the rate of one a day, in the midst of all my other duties, and therefore it is not to be wondered at if

they needed revision. I have no doubt you may find errors, even in the present English edition ; but those who know what I have been doing here, will find sufficient excuse in the multiplicity and continuity of my engagements. I may just observe, that, although I am not pecuniarily interested in the sale of this work, which is the property of the Publisher, yet I am interested—and deeply interested—in its being read. I want people to read it, and to judge for themselves.

“ But I never meant to speak so much of myself. The fact is, I never attended a meeting of this kind before, or any meeting of which I was myself so much the subject. As to the manner in which I have been received in this country, I may say that I have been greatly affected by the way in which I have been treated, especially by those ministers and others with whom I have become personally acquainted. I have felt myself more and more at home amongst you, and more and more united to all Christians. Let me say with respect to Dr. Campbell,—as he spoke of me so freely,—that Mr. James said to me, ‘ I want to have you see Dr. Campbell. I think you will find in him a kindred spirit in the work in which you are engaged.’ Dr. Redford also said, ‘ I want you to go to the Tabernacle, for Dr. Campbell will stand by you.’ He also intimated that Dr. Campbell was ‘ not afraid.’ (Great laughter.)

Now, I wanted to find a man who could stand fire. (Increased laughter.) I know that a minister, to stand by me under such circumstances, must have some brass in his face, and some firmness in his heart, and a strong determination to stand for the sake of truth. I have now lived nine months in the Doctor's family,—and I always love to live with the pastor with whom I labour, that I may get at his heart daily, and he at mine, so that if there be any running to and fro and talking, we may understand each other,—I have been, as I said, nine months in his house, and I can most cheerfully reciprocate what he has said of me,—‘the more I know him, the more I love him.’ That he would agree with me in all things I never expected. I have my own views, and I express them freely; and I allow my brethren to do the same. I do not say I will not tolerate them because they do not agree with me; for if they do not agree with me, it is because I do not agree with them. Nevertheless, I call no man a heretic who maintains the fundamental truths of the Gospel, and such a man I cordially love. If he holds the fundamental truths of the Gospel, I bid him God-speed. I have published my views with pen and voice, and expect others to do the same. However some may prefer to see every truth together and adhere unreservedly to a stereotyped orthodoxy, independent minds

cannot do so, so long as the progress of mind is what it is. Again; it is all the more honourable to religion when it is found that men holding diverse views can bid each other God-speed in the great work. Because they have the same aim they unite; and, if they do not exactly agree, yet they do not quarrel.

“ I have my own way of doing things, and can do them in no other man's way. Of course, a man must be crazy to undertake the pastoral office, and set about the work as a mere Evangelist would. I plough my own church up afresh every year, but I do not confine myself to that species of labour. My discourses have embraced a very extensive range, which, of course, I should neither have had time nor inclination to accomplish had I been simply an Evangelist.

“ For my dear wife, to whom, with myself, you have presented these beautiful volumes,—for which I most cordially thank you,—I may say, that we have found warm and loving hearts here. We have met with a greeting which has greatly delighted us in Dr. Campbell's family. We have seen the hand of God in that family, and we shall never forget it as long as we remember anything.”

Mr. Finney concluded his address by a pathetic appeal to the young Converts, whom he urged to come forward and announce themselves to Dr. Campbell and his officers. This, he said, was

simple justice to them, that they might glorify God for the success which had attended their efforts. He then went into copious details of his own emotions towards the spot on which he was converted, and described his deep grief at finding the beautiful grove transformed into a simple field. He could not take his leave of them on that occasion, as he hoped to address them once more on Wednesday (this evening). He would not indulge in any appeal to their sensibilities. When he left them his heart would still remain with them; his body departed, but his heart remained; and when he was pushing away o'er the mighty deep, he asked them to pray that the Lord would bless and preserve them, and give the winds and the waves a charge concerning them, that they injure them not.

Dr. Brown, of Cheltenham, who had been an interested auditor during the lengthened service, on the stroke of ten o'clock, received intimation from the Pastor, that the few closing minutes would be accorded to him; and the Doctor, in standing up, intimated that the eyes of multitudes in all parts of the kingdom were now being directed towards this spot, and that they were anxiously waiting the result of these special movements, apprising the converts, that they, in a great measure, held the honour of the movement and of those concerned in it in their own

hands. In confirmation of this, he stated a most touching fact which occurred in Dorsetshire, and which came under his own eye—the case of a wife whose persecutions from her husband were severe in the extreme, but who combined the utmost meekness with the most unflinching firmness, the result of which was completely to overcome her husband; who became, in the end, himself a companion in her pilgrimage, and a man of exemplary piety and eminent usefulness. The fact gave a beautiful finish to the interesting services.

It may be proper to state, that, with one or two exceptions, the numerous expressions of intense interest and sympathy with which the addresses were interspersed, to economise space have been suppressed in the Report. Altogether the service was one which will be long remembered.

FAREWELL SERMON.

"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," ACTS XX. 26, 7.

I SPEAK to-night, as you are aware, from these words at Dr. Campbell's particular request. Much as I have laboured as an Evangelist, and numerous as are the times I have been called to part with those amongst whom I have been preaching, yet I have never hitherto allowed myself to address them from this text, or, in fact, from any other portion of the chapter in which it is found; and when Dr. Campbell asked me to preach from it, I told him I did not feel as if I could. There are so many affecting things grouped together in this chapter, respecting the Apostle, that I have been afraid, lest, if I preached from the text, that some one should think I meant to compare myself, in some point, with the Apostle. Nothing, however, could be further from my thoughts.

The first inquiry to which we are naturally led by the text, is, What is intended by the assertion of the Apostle, that he is "pure from the blood of all men?" This may be explained by a reference to what we find in Ezekiel iii. 17, and elsewhere the same sentiment occurs expressed in similar terms: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

Here, then, is the principle involved in the language used by the Apostle. The reference to

“blood” of course is figurative, and must be regarded as the blood of the soul. To be guiltless or clear of the blood of men is to be clear of the charge of unfaithfulness to them. The Apostle means that *he* is not to blame if those who have sat under his ministry are lost. He has discharged his duty, and such as were lost were themselves answerable. In further remarking from these words, the following is the train of thought I design to pursue :

I. THE SOUL IS OF INFINITE VALUE.

II. IT CANNOT BE LOST, WITHOUT INFINITE GUILT TO SOME ONE.

III. I SHALL NOTICE SOME OF THE CONDITIONS UPON WHICH THOSE WHO ARE HELD RESPONSIBLE FOR THE SOUL WILL OR WILL NOT BE FOUND CLEAR OF THEIR BLOOD IF THEY ARE LOST.

IV. I SHALL OFFER SOME GENERAL REMARKS.

With respect to the infinite value of the soul, it is a theme so vast, that whenever the mind gives itself up to dwell upon it, it seems to be overcome with the attempt to conceive of so vast a thing. It is a thought familiar to you all, that everything that is really valuable must either belong to the mind itself or to something which is valuable as a means of promoting the welfare of mind. Noth-

ing can be valuable in itself but the well-being of mind. If you take all mind out of the universe, what is there left that is valuable? All things, painful or pleasurable, belong to mind, and especially is this true of moral agents. It is, of course, of their souls I speak; for of mere brute beasts, as we know but little, we can say but little about them. When we speak of the souls of men we refer to what we know to be immortal. They must live for ever; when they have once begun to be, they will never cease to be. Beginning to be they will grow older and older, live onward and onward, as long as God shall live. Think of that! But I must not extend here.

Another consideration is, that, from the very nature of mind, it must be either happy or miserable, and one of these must be ever increasing in quantity. The capability of the finite mind is for ever increasing. By a natural law, this must be the case. The means of its happiness or misery,—its thoughts, knowledge, character,—all these things are developing onward and onward for ever and for ever, and consequently the power of mind,—its capacity for enjoyment or misery,—is always enlarging, and its cup is ever full in a future world.

But I must not enlarge on this thought. I dwelt at considerable length on it one evening when I preached on "The Infinite Worth of

the Soul," and for that reason I shall not enlarge on it, but proceed in the next place to suggest some thoughts which I then suggested. When we consider the fact, that from the point where we commence existence the soul goes on enlarging in capacity either of enjoyment or misery,—that this capacity is ever full, and goes on increasing as long as eternity endures, it is easy to see that a period must arrive when the amount of enjoyment or suffering, which can be predicated of any individual soul, is greater in amount than can be computed by the aggregate mind of all the creatures of God. Were every finite mind merged in one, and that mind to put forth its utmost conception, it could neither compute nor conceive of an amount so great either of enjoyment or suffering as will actually be enjoyed or suffered at some period of its existence by every immortal soul in the universe, and this is only the beginning of joy or sorrow; for when any one individual, say the last that has gone to heaven, has enjoyed more than all heaven had enjoyed at the commencement of its bliss, or than all the inhabitants of heaven could conceive of up to that time; still beyond roll the waves of eternity, onward and onward, and the soul has not one moment less to exist than at first: and stretch your conceptions as you may, to the utmost limit of finite capacity, and still enjoyment or suffering has but begun, and

there is no computing it; it is ever increasing in quantity, yet never infinite, though vast beyond comprehension. If you are to live for ever, and your existence runs on till the elements are melted with fervent heat, and the universe is rolled together as a scroll, and passes away with a great noise,—the time must come when you can say of yourself, looking back o'er the lengthened ages through which you have lived,—the vast cycles which have rolled away,—remembering all your sorrows or joys,—you may say, “I have either enjoyed more or suffered more now, in my own personal experience, than all the creatures of God had enjoyed or suffered when I came to this place. But when you have said that, a soul in heaven might say, Why I know more of God now than all heaven knew, when I came here! Just think of that! Think that the youngest child in this congregation must arrive at a period of its existence, when looking round on the vast throngs which surrounds the heavenly throne, it will be able to say, “I am older now than the aggregate age of all the children of God and of all angels in heaven, when I first came here. I am older than they all then were. I have had more experience and know more about God than they all then knew. Yes! I have received mercies and favours from God Himself now, more than they all had received when I came here, and they all have been

progressing as fast as I have, and they are as far a head of me now as they were then, and yet I myself, perhaps the last of all that came here, I know more of God than they all knew, I am older than they all were when I came here. My cup of joy, which is always full and running over, has run over more than they all had enjoyed before I came here." Well, what of that? You have only just begun. Right beyond is an eternity still just as real,—just as extensive as it was the moment you entered here. The waves of life are rolling, and rolling, and rolling,—there is neither shore, nor bound, nor bottom, nor height, nor depth,—there is an infinity on every side.

Paul,—how many years has he been in heaven, with his spiritual children gathered around him—all those who were converted under his ministry? Thousands of them could now tell him, "Why I know more, a thousand times, about God and about heaven, than you and all the Church of God knew, when I came here." Go forward to any period; let any computation be made. Let your mind stretch itself to the utmost limits of its capacity—what then? You have only set your foot on the threshold of Eternity, and are no nearer the end. When your cup has enlarged and enlarged, so that oceans and oceans and oceans have been enjoyed and overflowed—what then? You are rising and rising and rising, but

as God is absolutely infinite, you will continue to rise; but notwithstanding you are always rising towards Him, you will always remain infinitely below Him.

Now turn it over on the other hand to the individual who goes on sinning and sinning and sinning. There was a first sin,—there was a time when sin first took hold of him, and remorse caused the first pang in his little conscience,—when his little mind was pressed, and he resisted,—when the tear was forced into his little eye, and his little conscience twinged. Ah! that was the first twinge, but by-and-by he sinned and sinned and sinned again and again, and so he went on till now. Think of such an individual launching into Eternity, where all restraint on his sinfulness is taken off. His bodily appetites and propensities which he sought to indulge, are now no more. His friendships are gone for ever. He has received all the good he ever will receive. He has passed God's mercy, rejected His Gospel, abused His Spirit, and is sinning still. With increasing vigour he rushes on in his awful course. Ah! think of the many twinges, sorrows, agonies, and hours of remorse even in this world; but in a future world where conscience will do its duty perfectly, where there will be no diverting it, where the eyes will be opened to the truth, and cannot be shut, but must behold the everlasting loss of the soul, where

he blasphemes God and looks upwards sinning on and on. Ah! sinner, think! You will be able to say, "I have now committed a greater number of sins than all the sinners in hell, and in all the rest of the universe had, before I was born! All the devils in hell put together, and all the wicked men in hell at the time I came here, had not committed so many sins in the aggregate, as I have myself since I have been here. This period must certainly arrive. To be sure, the others have gone far a head of you still; but notwithstanding this, what I have said of you is perfectly true. Ah! who can tell the deep agonies and tears,—who can compute or conceive of them! What but an infinite mind could look at them, without being overcome and wailing out through the agony of eternal despair to think they were not holy. There is no contemplating the idea of immortality from any point of view, or believing in it without its weighing upon the spirit. What mortal can look at it?—what angel or other being can look at its vast and infinite import, without feeling as if his nerves were on fire with such a conception? But I must not enlarge upon this, or I shall keep you here all night.

In the next place, not one of these souls of such great and infinite value can be lost, without somebody incurring infinite responsibility and infinite guilt. God is, in a threefold sense, the owner of

these souls. He has created them all—He has preserved them all—and when they had sold themselves, He has redeemed them all by the precious blood of Jesus Christ. Therefore He has a three-fold claim on them, and if they cost Him so much, He will not see them lost without making an inquisition for blood. The souls of those He thus redeemed cost Him far more than the material universe. He spoke, and the energy of His word gave existence to the material universe, and created system upon system. He could thus people space with worlds and systems, but He could not thus easily redeem the sinful myriads who were spiritually dead, and who had incurred the penalty of His Divine law, and this could not be done by His simple fiat. Oh! no. This is a different work. It cost Him much, indeed, to redeem these souls. The Word which called them into existence was powerful and infinite; but to redeem them, to release them from the penalty of the Divine law, to make an atonement, to throw open the door of mercy, so that God could be just, and yet the justifier of the ungodly—this was a great work, and cost the Son of God more than thirty years intense suffering and labour, missionary labour, trouble, persecution, misapprehension, and finally, it cost him life!—He must die an ignominious death, and go down to the grave with the accusation of blasphemy resting upon Him. Ah! under the charge

of blasphemy, the Son of God must die!—Under the charge of blasphemy, for you and for me? God the Father, must give His only begotten and well-beloved Son, in whom He was well pleased, to die. What a sacrifice was this! What a view we have here, of His amazing self-denial. Think of that. To see the whole family of heaven, every creature in heaven, with the Father, Son, and Holy Spirit,—all combining to carry on, with the greatest self-denial, this effort to save the souls of sinful and perishing men! What a testimony is this to its value! What are we to think of God's opinion of the value of the soul? Think what self-denial! Think of the Father, as it were, fitting out His only begotten and well-beloved Son, as a missionary to this world. Just think of it! What must the inhabitants of heaven have thought to see Him fitted out as a missionary to save this dying world! We talk about the missionaries, and self-denial, and get up meetings when missionaries are going off, to express our sympathy, to sing hymns to God, and pray together, and give them our blessing and our prayer,—but what must have been the state of things when it was published in heaven for the first time, that the Son of God was going as a missionary to this world to save these rebels by His blood? You would suppose that there would have been tears in heaven—there would have been tears of grief and unspeakable

joy,—astonishment of the angelic hosts at the love of God, wonder at the whole thing when published in heaven, as a new thing ; for it must have been, at some time or other, a new thing,—it must have filled them with astonishment and joy and sympathy unutterable. How many millions of hearts were then drawn into sympathy with this wonderful undertaking.

Now, mark ; God has made provision for the salvation of every immortal soul, although it was condemned to die. Every man is enjoined to take care of his soul. He is asked what he will give in exchange for it, and reminded that it will profit him nothing to gain the whole world, if he loses it. Every man is bound to look well to it, and make it his first business to secure it from eternal death. He is to seek first “the kingdom of God and His righteousness,” and everything else shall be thrown in. He shall lose nothing by it, if he is careful not to lose his soul. This charge He has given to every man solemnly. Take care you do not lose it, while God thus prizes it infinitely, and has given His Son to die for it. He loves it with an everlasting love, but He cannot save it without your concurrence. You are free ; and He must have your consent,—your heart,—your sympathy. Take care that you do not lose it. It is impossible for Him, from the nature of the case, to save it without your co-operation and consent. Take care,

then, and set about it. Let it be your first great concern to take care of, and to save this immortal soul!

He has also given us charge in respect to the souls of those around us. This refers especially to ministers: "Son of man," He says, "I have set you as a watchman to the house of Israel;" you must "hear the word of My mouth, and if I say to the wicked man, Thou shalt surely die, if thou warn not the wicked man to flee from his way, and he flee not, he shall die in his iniquity; but his blood will I require at *thy* hands: but if thou warn him, and he flee not, he shall die in his iniquity; but his blood will I require at *his* hands, and thou shalt deliver thy soul." He has also given a solemn charge to the Church in this point, to watch over, to pray, to warn, to exhort, and labour for the souls of those around them. Christian parents, teachers, brothers, sisters,—all classes of Christians: "What I say unto you, I say unto all,—watch;" and not only watch for your own souls, but see what can be done for the souls of those with whom you have to do. Again; God has charged all men to love their neighbours as themselves, and to take care of *their* souls, as well as of their own. Every person,—even the wicked man,—is bound to love his neighbours, and to see to it that he never neglects his own soul, or the souls of those who may be under his influence.

But I pass, in the third place, to notice in a few words, the conditions upon which all who have this responsibility can be clear of the blood of souls. This cannot be said of us, unless we do all that we consistently can do. If we neglect our own souls, we are guilty of our own blood ; and if we do not do our duty to others, we are also guilty of theirs.

I shall now advert, in a few words, to the different classes of persons, and the duties of their different relations. Ministers and teachers must be "instant in season and out of season," teaching the truth, the whole truth, and nothing but the truth ; labouring in a right way, and with a right spirit ; laying themselves on the altar, and not shunning to "declare the whole counsel of God ;" selecting such truths as the people seem most to need ; powerfully appealing to the hearts and consciences of those amongst whom they live. They are bound also, to live in such a manner as to show everybody that they themselves believe and practise what they preach to others. We must live the truth out of the pulpit, as well as declare the truth in the pulpit, and preach by our spirit, temper, life, and all that we do, that we may be clear of the blood of souls.

But there are other classes who have also serious responsibilities with regard to this matter : Church officers should consider their responsibility. Let

them remember it is great, and that they cannot be made clear of the blood of souls if they do not sustain their important relation as they ought to sustain it.

Again: take parents, and see how great are their responsibilities. Only think of their exerting a greater influence over their children, perhaps, than all the world besides. They will do more for or against the souls of their children than, perhaps, everything else combined; and if they do not do their duty, their hands will be red with the blood of their children at that day. See that unfaithful mother's hands,—how red they are! What! has she been murdering her children? or, to say the least, has she been neglecting to labour for the conversion of her children? What has she been about? I have not time, of course, to descend into all the relations of life; but let what I have said suggest to you the relations of Sabbath-school teachers and missionaries, brothers, sisters, friends, young converts, and older Christians. Let me say to all of you, that you have each of you great and peculiar responsibilities, and no man can be guiltless of the blood of souls who does not do his duty, labouring faithfully, as God has given him opportunity and power to present God's offers of salvation to men. But, of course, it is especially expected of ministers, that they shall warn, exhort, and rebuke with all long-suffering.

But having said thus much upon the three leading thoughts, I shall now proceed to make some general remarks. And the first remark is this,—to have a clear conscience is a point of inestimable importance. What an infinite consolation to God the Father, Son, and Holy Spirit, must be the reflection, that nothing has been omitted that enlightened benevolence demanded for the salvation of immortal souls,—that nothing has been done which enlightened benevolence forbade, to throw obstacles in the way of their salvation,—that He has consulted His infinite intelligence, and in all things done the best that Infinite power and love could do to prevent the loss of any immortal soul. So that when God looks around upon the universe, and beholds the sufferings of the wicked,—when He listens to their wailings, just think of the consolation He will have of being able to exclaim, “I am clear of their blood,—I call the universe to record that I am clear!” This must be one of the great objects of the general Judgment, that God,—if I may use such an expression,—may clear up His character and vindicate His conduct in the presence of the entire universe, and bring it with one consent to pronounce a sentence of deserved condemnation upon the wicked!

It is easy to see, that so complicated is the vast machinery,—so little do we know of the vast multitude of the things which make up this world’s

history, and the history of the universe,—that *now* we cannot, of course, pronounce upon God's conduct any further than that our limited intelligence declares He must be right. At a period when there will be time enough,—when suns and moons have ceased to rise and set,—when years have ceased to mark the cycles which roll away,—when men have ceased to die, and shall put on immortality, and have time to consider the matter,—God, having recorded in His infinite mind all the facts, bringing up all the transactions of the entire universe, will then explain in a clear light all the reasons which have actuated Him in our creation, preservation, and in all His providential arrangements. All His disinterestedness and self-denial will come out. Every mouth will then be stopped,—everything will be cleared up, so that it shall not be possible for any being in the universe to open his mouth and add another word as to the propriety of what has been done: “Every mouth shall be stopped, and all the world become guilty before God!” Now, if this be so, when God has disclosed it all, and brought home to the intelligence of the whole universe the question of what is right in the case, and has received the unanimous consent of the entire universe of his creatures that He is infinitely far from the least fault in this matter,—when He has placed the thing in such a light that there can be no doubting as to any-

thing He has done,—as to His propriety, benevolence, and affection,—then He will know that they know as He now knows, and will eternally know, that He has done all that infinite love and power could do, to save those souls to which He attaches a value so infinite.

Again ; suppose God's conscience condemned Him, and suppose that He being a moral agent could accuse Himself of anything which was unbecoming, any want of faithfulness or benevolence, or of anything which His infinitely pure mind could pronounce wrong ? It would fill that infinite mind of His with unutterable regrets, sorrow, and pangs of remorse, to see eternity rolling onward and onward, and the amount of misery accumulating, and accumulating, and accumulating, till no mind but His could comprehend the extent of it ; and if He could only accuse Himself of the least wrong in all this, it would fill His own mind with a pang that would really make an Infinite hell. There will, however, be no such thing, but right over against this there will be the eternal consciousness of being clear ; and when it is found that the souls are lost, and the inquiry is made—Here is murder ! Ten hundred thousand millions of immortal souls—yes, more in number than can be computed ! Here is murder ! murder ! Those souls are slain ! Who has done this ? Who has committed all these murders ? God the Father says,

“ I am clear,”—and the Son says, “ I am clear,”—and the Holy Ghost says, “ I am clear !” and now inquisition must be made, Who has been guilty of this deed ? What deeds of death are here ! What dreadful things are done ! Who has done them ?

Once more : Paul said to those to whom he had preached, that they knew very well from their own observation that he was clear of their blood, and he called on them themselves to witness to it, and to make a record of it. I call upon you to take knowledge, and record the testimony, that I may use it in the solemn judgment—that I may take with me your testimony, and confront you with it then, that I may be clear of the blood of you all.

Again : this parting, on the other hand, must be dreadful indeed to a minister who has been unfaithful—who has, on his conscience, a direct and powerful accusation of his unfaithfulness. Suppose it says, “ You have been seeking your own popularity and filthy lucre. You have been indolent. You have truckled to a false and most pernicious public sentiment, and bowed down to an ungodly fastidiousness. You have not rightly represented God and Christ. You have concealed things which you feared would give offence. You have been seeking your own character, reputation, and advancement, more than the honour and glory of God. Why, suppose he was obliged to confess this, while his conscience strongly accused him of

it! Oh! how would he feel to die confessing this? What would he say on meeting those souls in the solemn judgment? How solemn it must be for Paul or for any minister to meet right face to face the masses to whom they have proclaimed the whole counsel of God! What a meeting this must be! Oh! beloved, we shall meet again, directly at the bar of God; and what shall we meet for? I, to give an account of my ministry, and the manner in which I have dealt with your souls, and you to give an account of the manner in which you have received or rejected the counsel of God; and now, beloved, are we prepared for the trial, when the Judge of all the Earth shall sit on his great white throne and come forth with so terrible a majesty?—when heaven and earth shall flee from his presence, the books shall then be opened, and the dead shall be judged out of those books? The sea shall then yield up its dead. Whenever I have been at sea these words have come home to me with solemn emphasis. In a few days I shall be again on the bosom of the mighty deep, and they will, doubtless, occur to me again and again.

Ah! it will be a solemn time both for ministers and for hearers, for saints and for sinners, for parents and for children, for old and for young! Each must give an account for himself, and what a responsibility is this! I have been a pastor now, as I said on Monday, about eighteen years, besides

labouring a great deal in the capacity of an Evangelist; and thousands have sat under my ministry; here and there I have known them pass into eternity before me; but thousands and thousands will also come after me; we must all be congregated at that day: and I know very well it is one thing to appeal to men, but vastly different to walk right up to the Almighty and take his judgment on the entire matter. When it comes to this—when all the secrets of our hearts are laid open to the bottom of our deepest thoughts, and brought out and exhibited—when every motive of my heart, when every sermon is thoroughly scanned, and every circumstance and thought of every day! Ah! that will be a solemn time for me, when scores of thousands in America and in Britain will face me! But I am not going to say all that Paul said.

It must be an awful thing for congregations to meet their ministers,—those who have had pastors and those who have had occasional preachers,—it must be an awful thing for them to meet! Just think of it. I have often thought that the relation of pastor and people is one of the most solemn relations of life. Just think what it will be for ministers to meet their people. God will surely make inquisition for blood. He must require this at some one's hands. Who is to blame? Will God see this, think you, and make no inquiry about it? Who has done this deed, shed this blood, and

helped to fill the courts of hell with moanings and lamentations?

As I have said, the Father, Son, and Holy Ghost will say, "We have not done it." The Prophets and Apostles will say, "We have not done it." Who then has done it? First, the sinner himself; secondly, unfaithful ministers; thirdly, unfaithful deacons and other office-bearers in the Church; fourthly, unfaithful parents; unfaithful children have done it; unfaithful brothers and sisters have done it; unfaithful Sabbath-school teachers have done it,—all unfaithful men have contributed towards it. See them there! They are dripping with blood! It is clear who has done it; you need not ask who it is, every man can see that for himself. Who has done it? Those on the left hand, there—they are the men! There they are; does it need proof? See that murderer standing over his victim with the weapon reeking in his hand; he has just done the deed, and the blood is still upon him! Ah! see that unfaithful minister coming up; he cannot lift up his head. He has come with those who have sat under his ministry, and heard his pretty oratory, seen his graceful gestures, and his trimming to please their fancy. Ah! there comes that ungodly minister! How afraid he was to say hell, or to let us know there was such a place! Do you recollect how he trimmed and opposed this thing that thing and the

other? Do you recollect how he was almost always against all reform and all progress in religion? Do you remember it? Hear them talk. Ah! that was our minister; see how he looks down; what is he afraid of? Is he afraid to see the eye of the Judge, as it glances through and through him? Ah! that unfaithful minister pretended to preach the Gospel! He pretended to deal faithfully with our souls; but how much blood there is upon him! What an awful thing it must be!

I have hundreds of times, in my own experience, been greatly searched with the truths which I have preached myself; and in reading the Bible I have been thousands of times pressed close by such passages as these, to look them right in the face and say, Am I clear of their blood? And in looking over the many fields where the providence of God has called me to labour, I have heard of this man and of that man being dead; how has it led me to exclaim, Have I done my duty to that man?—was I faithful to him, or was I indolent, ambitious, and unfaithful? I have often thought of this, and I speak it not boastingly; I can say so far as concerns myself, that I have never kept back what I thought the people needed most of all, either because I was afraid of them on the one hand, or from any other reason whatsoever. I never had courage to keep it back. People have said to me, How dare you preach as you do? How dare I

preach as I do? Why I dare not preach any otherwise. I have not the courage to disobey God, and rush to the judgment covered with the blood of the souls of men. No! I have no such courage as that. Which should I fear, God or man? How much intellect must a man have who fears rather to walk up to the sinner and tell him the truth, than to walk up to God and give an account of his unfaithful stewardship? Why, such a man must be an infidel. Afraid of man rather than of God!

When we shall meet in the judgment, those who have been sinners will find themselves utterly without excuse, and they will have observed that their blood must be upon their own heads. It is also clear that there is somebody guilty,—cruelly guilty,—of not praying and labouring for them as they ought to have done. Whatever occurs at the judgment, I have often wondered whether the strong feelings which must then exist will find vent in the natural expression of them. I have often wondered whether,—when the unfaithful minister, for instance, meets the multitude with whom he has dealt unfaithfully,—whether they will really be allowed to hurl their curses upon him. If they are in their senses, they will be wicked enough, and have reason enough! But will the Judge allow them? They will, perhaps, have more reason to curse him than all the world besides,—more reason to say to him, Oh! thou most cursed amongst

men, hast thou not trifled with thine office, and with our souls? Did we not look up to thee, as a teacher of religion, and yield ourselves up in confidence to thee, and now thou hast led us to hell! Oh! if such feelings as must exist are allowed to find expression, is it too much to say that they will hiss, and groan, and gnash their teeth at that man to all eternity!

But let me turn this over! What a meeting it will be, when Ministers, Prophets, Apostles, Moses, Elijah, Elisha, Joshua, Jeremiah, Ezekiel, and all the minor Prophets, all the Apostles, shall assemble in heaven; I have thought a great many times of the wonderful convention that assembled once during the time of our Saviour's residence upon earth. It was the most wonderful meeting probably that ever took place in this universe. We read that Christ took James and Peter and John, and went up into a mountain, and was transfigured before them; and his raiment became white as snow, and there appeared also Moses and Elias,—the two great representatives of the Old Dispensation. There was Moses, the great deliverer of the Law. There, too, was Elijah, the great representative of the race of Prophets; and Jesus Christ, the Head and Captain of the Lord's hosts, and the Saviour of the world! with whom Moses and Elias, of the Ancient Church (the Old Dispensation), were commissioned to attend this convention, and the

three Apostles, Peter, James, and John. What an assembly ! And they spoke with Christ about His advent, and what He should accomplish by His death and His resurrection. What a sight was that ! No wonder the thing was so overcoming to these representatives of the Church Militant ! The Church on earth, as represented, was quite overcome. They could not stand such glory as was caused by Christ being transfigured before them, and by the sight of the two representatives of the Church triumphant in glory. They were confounded. They said it was good for them to be there. They were intoxicated with joy, and said, "Let us make three tabernacles, one for thee, and one for Moses, and one for Elias ; for it is good to be here." The poor Apostles were hardly able to bear so much : it almost bewildered them. We are told they knew not what they said.

Now just think, beloved, for a little, of how it will appear by-and-by. There had been Moses greeting for thousands of years those who had come to heaven through his instrumentality. All knew Moses ; and, doubtless, when any saint goes to heaven in these days, as soon as he can get a little time from gazing on the wonders and glories of Jesus, he searches out him amongst the crowds of ancient worthies. Whitefield, too, is gone, and with and after him the crowds who sat where you now sit, when he was standing where I now stand,

and they will doubtless know each other. What a happiness for them all, to meet and mingle their joys,—pastors and people, evangelists and the multitudes to whom they have preached,—the whole of the Church of God will be gathered home. Since I have been in London, how many I have heard of departing for a better world! There is Dr. Pye Smith, and several other ministers, with whose names and works I had become acquainted in America, but they are gone, and others are following on and on; fathers and mothers, sisters and brothers, have been taken even from the midst of this flock since I have laboured amongst you. What a glorious idea, that when we meet there it will not be to part,—that is, those of us who have washed our robes and made them white in the blood of the Lamb,—we shall meet, to say farewell no more!

The last three verses of the chapter I did not read: “When he had thus spoken,”—after he had preached his sermon,—“he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul’s neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship” What a beautiful parting it was! How deeply affecting it must have been, when we take into consideration all the circumstances of the case!

But I must not detain you longer; I have only to say this, before I sit down. May I not ask you, with all humility, who have been my hearers since I have been in London, as a matter of justice, to record to-night this fact,—that according to the best of my ability I have dealt faithfully with your souls? May I?—may I not challenge you to bear this testimony in your conscience; and let it be borne in mind till the solemn judgment, that so far as I have had ability I have kept nothing back which I thought you needed, and which I have had ability and time to say? I do not say this boastingly, as God is judge between us; but I fear that some of you I shall have to leave in your sins! But do let me ask, Have you not begun the work of preparing for the great judgment? You have heard the solemn appeals and warnings which have issued from this pulpit,—will you not think and act? Will you, my dear friends, rid me of all responsibility by saying, “Yes! yes!—and if I perish it is not your fault, you have dealt faithfully with me, and I consent that it may be recorded in heaven, at the solemn judgment, that you are clear.”

I want to be able to carry this, not in my own conscience only, for I know that my record must be carried on high. It is in vain for me or you to justify ourselves; the record must be on high. Probably I may see none of you, it is certain I

shall see but few of you, again till the solemn judgment. Ah! what a meeting must that be!

It is not my custom to preach farewell sermons, but to tear away, and let God do the judging and recording, and seal it up to the solemn judgment. The last leaf of the transactions connected with my ministry here is just about to be folded and put away; the last record is just about to be made and put away, laid aside among the records of eternity, to be exhibited when you and I shall stand before God,—when there will be no darkness, no excusing, no shuffling, no false pleas, no false thing, but oceans of light will be poured upon you.

May God search my own heart and prepare me for that solemn season! May He prepare you for it too! And now may I be allowed to call on heaven and earth to record upon your souls that, so far as I have had ability, I have set before you life and death, blessing and cursing, the Gospel, and the law as the rule of life; and opened to you, as far as I have been able, the gate of mercy, and shown you the heart of Jesus Christ, and will you have Him? But I must not say another word.

APPENDIX.

THE Editor happening one day, in conference with Mr. Finney, to refer to the Welch Independent Churches, apprised that gentleman that his Lectures had been translated into the Welch language,—an intimation which brought out the fact that Mr. Finney had had some correspondence with the ministers of those churches, relative to this matter, and that he had some of the communications among his papers. The Editor on reading the same, and considering them important as facts connected with the history of the labours of his honoured guest, as also of religion in Wales, requested copies of the same; and now that on issuing the present pages he finds that there is space to spare, he deems it proper, as well as highly pertinent to the subject of the publication, to set them forth. The first, which is from North Wales, runs as follows :

“ TO THE REV. C. G. FINNEY.

“ REV. AND DEAR BROTHER,

“ We, the undersigned Ministers of the Congregational Denomination in North Wales, being assembled

at a Meeting held at Mostyn, Flintshire, on the occasion of the departure of our much-esteemed brother, the Rev. Benjamin W. Chidlaw, of Cincinnati, Ohio, avail ourselves of the opportunity of forwarding to you our Christian regards.

“Although we are on another continent far apart, your name is familiar to us: with your Christian labours we are also acquainted, and we bless God that you have been so eminently successful as an instrument in His hands in the conversion of souls.

“Your work on ‘Revivals’ has been translated into our native language, and under the blessing of God has been the means of rousing the dormant energies of our churches. Your ‘Sermons on Important Subjects’ are also in course of translation, and will shortly issue from the press. We humbly trust and pray that their publication may be followed by the same desirable and happy effects.

“We have great pleasure in being enabled to inform you that the Lord’s work is progressing rapidly in the northern counties of the Principality of Wales. We have been greatly refreshed by the evident tokens of the presence of the Holy Spirit in our churches. Within the last two years, several thousand souls have been added to our churches, and the increase is still proceeding onward.

“We have also great pleasure in informing you that this happy state of things is to be attributed, in a great measure, to the reading of your works. This, combined with the readiness with which the Total Abstinence principle was received and acted upon, both by mi-

nisters and people, and the zeal with which we engaged in its propagation, we believe to have been the means, under the Divine blessing, of producing life, prosperity, and joy in our churches.

“ We sincerely and deeply regret that an afflictive Providence has incapacitated you from your public ministrations. We deeply sympathise with you, under this affliction. Our prayer is, and shall be, directed to our gracious Lord, that he may be pleased to produce good out of evil,—turn the cup of bitterness into sweetness, and reveal His goodness, not only to you personally, but to his Church in general, by a means of what we cannot but view as a public calamity.

“ Accept our most affectionate Christian regards. It is not likely we shall meet each other face to face in this world, but we look forward confidently to another and a brighter day, when we shall meet in heaven, as faithful soldiers of the Cross, and partake of the spoils of victory. Hail, glorious day!

“ Signed at Mostyn, Flintshire, North Wales, February 27, 1840.

“ MICHAEL JONES, Llannwehllyn, near Bala.

“ WILLIAM REES, Denbigh.

“ JONATHAN DAVIS, Pennel.

“ THOMAS GRIFFITHS, Rhydlydon.

“ RICHARD JONES, Ruthya.

“ THOMAS RIDGE, Hangwyfan.

“ LEWIS EVERETT, Llanrwst.

“ HUGH PUGH, Mostyn.

“ ELLIS HUGHES, Holywell.

“ ISAAC HARVIES, Mold.”

From this it will be seen that Mr. Finney's Sermons also were translated into the Welch language. These Discourses have had a most extensive circulation in England, although they have not commanded the same public attention as his Lectures, in the blaze of which the lustre of his other writings, published in England, have been lost.

This frank and interesting letter, shows the power of the printing-press in diffusing truth and extending the labours of men. When Mr. Finney was pouring forth these vigorous effusions in New York, he little dreamed that the echoes of his voice would resound in the valleys of Wales,—entering the ear, penetrating the hearts of a multitude of fervent men, who should respond to his appeals, adopt his counsels, and betake themselves to the labours which have had so happy a result. The next communication is from South Wales, and comprise the resolutions which follows :

“ *St. David's, July 13th, 1840.*

“ REVEREND SIR,

“ It is gratifying to me to be employed in transmitting to you the following Resolution of the Conference, at an annual assembly of the Independent Ministers in the counties of Carmarthen, Pembroke, and Cardigan, South Wales, held on the 4th of June, 1840, at Brynberian, Pembrokeshire; viz.,—

“ “ That the Chairman be requested to write to the Reverend Charles G. Finney, of America, offering him the cordial thanks of this Conference for the publication

of his valuable 'Lectures on Revivals,' and to state to him that those Lectures have proved the means, under the blessing of God, of awakening in the minds of many ministers, and also in many churches, a feeling which has led them to seek the revival of pure religion in a more suitable manner than they had done before.'

"There were present at the Conference between forty and fifty ministers, many of whom professed to feel, in an unusual degree, the importance of the work, and their responsibilities as ministers. It was also stated, that a like feeling seemed to prevail, in some measure, in the churches generally, which was ascribed to the perusal of the above Lectures, as a means, accompanied by the powerful influences of the Holy Spirit. A far greater number has been added to the churches in the Principality, during the last year, than in any former year; and we are willing to hope that it is the beginning of a new era in the cause of the Redeemer in Wales.

"Thus, dear Sir, does our Divine Master seem to honour you with usefulness in promoting His blessed cause, not only in your own country, but also in distant parts of the world.

"That it may please Him to prolong your valuable life for many years yet to come, and grant you the enjoyment of health and strength to labour in His vineyard, and that all your efforts may be attended with continued tokens of His approbation, is the sincere wish and prayer of, dear Sir, your unknown, yet very respectful brother in the Lord,

(Signed) "JAMES GRIFFITHS,

"St. David's, Pembrokeshire."

We have much pleasure in appending these testimonies, so interesting in themselves, and to Mr. Finney's labours as honourable, as we have reason to know their communication was highly gratifying to his feelings.

An example, moreover, is here set to individuals and public bodies in one nation, of the duty which they owe to men who have rendered them service in another nation. We know not if any action has been taken, for example, by Ecclesiastical bodies with respect to the Rev. Albert Barnes; but certainly nothing could be more graceful, nothing more worthy and illustrative of the spirit of England, than the transmission of expressions of the sense of obligation which is entertained towards that excellent man for his labours as a Commentator on the Sacred Scriptures.

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